

ANALYSIS OF THE MACEDONIAN ORTHODOX CHURCH HEADS' ATTITUDES REGARDING RELIGIOUS VALUES IN RM AND EU

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ABSTRACT

The operational religious values are measured through the practical implementation level of religious rights, religious freedoms, religious identity, religious tolerance, religious cohesion of the citizen of the Republic of Macedonia, as a state candidate compared to European Union. This research is mediated by scientific methods and techniques that are analyzing and interpreting the religious values. This is how we come to compare the religious values that are dominant in the Republic of Macedonia with those on European Union level. This part study extends the 'Analysis of the Macedonian Orthodox Church heads' attitudes regarding to religious values in RM and EU' only as a part of a whole dissertation.

Regarding the issue, selected MOC respondents give the most typical answer that says that religious values, despite the secularization of the European continent still have an impact which is reflected through the adoption of positive measures in respect of religious freedoms at communitarian level

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(although some member states diverge). Religious values have traditionally communitarian level of significance. Today they determine the democratic rights and freedoms, justice and equality, - which are building the exemplary principles of democracy, the rule of law and social justice.

This indicates that respondents are aware of the connection between the character of religious values on communitarian level of the Union through the aforementioned processes and conditions.

Key words: religious values, European union

1. Introduction

Actually, the leading research to the dissertation titled "The system of religious values in the European Union and the Republic of Macedonia" is an exploratory research, and has the main objective to provide initial information for the complex religious values issue in the context of contemporary European Union and the Macedonian modern socio-religious reality.¹

The main objective of this research is coming to scientific knowledge about the relation of the religious values in the democratic societies of some European Union member states and especially in the Republic of Macedonia as a state candidate. This deductive pattern reaches to the scientific and socially practical benefits.

As scientific benefits would be emphasized: Acquisition of basic knowledge of religious values in the RM (as a candidate of the Union), in the EU, and to their mutual conditionality; Religious values study according to their meaning in the process of integration at national and communitarian level; Scientific research of the religious tolerance as one of the most important

¹ Source of the text are the interviews conducted for the purpose of the doctoral dissertation "The system of religious values in the European Union and the Republic of Macedonia" MA Hristina Ignatovska under the mentorship of Prof. Dr. Zoran Matevski.

religious values in the RM as a candidate, in the EU, and to their mutual conditionality.

As socially practical benefits are allocated the following: Strengthening of the general knowledge about the religious values and tolerance importance in the RM as a candidate of the Union; Increasing of the religious values and tolerance roll and meaning within the EU integration of the RM as a candidate; Stressing the religious values importance about the cohesion achievement and maintenance of the RM; Survey seeks to determinate the meaning and connection of the religious values in a constitution of the welfare, democratic society.

2. Methodology of the research activities

This research is mediated by scientific methods and techniques that are analyzing and interpreting the religious values. This is how we come to compare the religious values that are dominant in the Republic of Macedonia with those on European Union level. These research methods were chosen according to the compatible principle in order to facilitate evidence analysis and solving social problems. *Methods that were used in the treatment of the problem, as necessary are: descriptive and comparative.*

Techniques of data collection for the survey were the interview and the theoretical analysis of consulted rich literature reference, considered the leading studies in the sociology of religion, theory and analysis of religion, axiology, European study authors and the domain of interdisciplinary areas in which religion occupies a central place (political, international, historical, philosophical and psychological sciences).

The basis of the source data for the survey was the semi-structured interview, developed in the form of a questionnaire for interviews with more topics for discussion at the beginning, which were reduced to ten according to the nature and necessity. The interview created in these way was improved to obtain detailed responses to the identified topics for conversation, and function

as possible clarification of the complex notion of religious values in modern European society, where undoubtedly the Republic of Macedonia belongs. Target sample was used for the semi-structured interviews. Criteria for the selection: (selected) religious issues experts in the RM (academic elite), religious persons in the RM and politic elite in the RM.

3. Results of the research

The subject of the research and the nature of the issue, determine the type of interview, number of questions, selection of participants, and the order of assembly issues as topics for conversation and width of the issue.

The issues, i.e. the topics of the interview questionnaire were conceptualized as a choice of ten open questions, which we treated by means of contextual method and preparation of classification and typology. For this purpose, since the interviews have been collected, first we approached to the table arrangement and display of the results. After that we crossed by the contextual analysis method, which involves making classification and typology of responses to questions by the similarity and meaning in groups of answers. It made a comparative review of the responses related to the European Union and the contemporary Macedonian society, so we made a kind of comparative analysis of their own classifications, typologies of the most typical responses.

The interviewing was conducted between June 2010 and March 2011 and included 30 selected deliberate sample participants. The sample included experts from areas, ranging from sociology, politics, culturology, ethnology and theology. The purpose of this expert's heterogeneous structure was to get different views on the values issue or a specific relationship of religious values with social environment as this would have illuminated the issue of religious values in many ways, and getting as much as is possible a more complete picture of their current situation here in the Republic of Macedonia and in the European Union. During the implementation of informal interviews, 36 persons

were contacted and consistent implementation of the interviews was obtained from 30, that is, the success of the interview was with 83.3%. This in turn speaks to the contacted experts' openness for the interviews cooperation and realization, and considering this, once again the author of this study expresses gratitude to all participants, but this also demonstrates our expert and scientific public willingness to debate following such very little researched and challenging topics.

The interview was conducted by arrangement of the date and term of interviews with each participant individually. The questions were formed and asked to talk like that the respondent has been asked more sub on each given topic. Answers were recorded on a Dictaphone by the author of the study and also the interviewer, then immediately counted into the questionnaire interview. The average duration of interviews by respondent was 75 minutes or an hour and 15 minutes indicating that the interview questions, and thus the subject of research in general, encountered considerable interest among respondents. The interview included respondents from the capital of the Republic of Macedonia - Skopje, because its accurately determined elite (academic, religious and political) are concentrated there. Derogation from this is 6.6% and is due to diplomatic involvement, and the location of a certain seat in these cases the interview questionnaire was completed electronically and by online communication.

Considering all of the reached significant findings of religious values relation in modern European society in general, and in the contemporary Macedonian society, especially some of them, deserve to be pointed out in this research report, particularly those that are indicative, instructive and relevant. This part study extends the 'Analysis of the Macedonian Orthodox Church heads' attitudes regarding to religious values in RM and EU' only as a part of a whole dissertation. These findings are provided for each individual question with a remark that we give, a brief explanation and a comment only for the most typical responses for each discussion topic from the informal interviews, and a comparative approach of most typical group questions responses for the modern European and contemporary Macedonian society.

What is your view on the role of the system of values on social change in the Republic of Macedonia and the European Union?

(Whether and how the system affects the values of social nature, the characteristics of social change, content, appearance, direction, scope, intensity and predictability?)

Regarding the first question on the impact of value change on the social nature change determination in contemporary European society, the interviewed respondents belonging to the Macedonian Orthodox Church elite believe that the values or system of values affect exclusively the social nature. Analogically, immanent values system changes cause social change, too. Since the global processes of opening and value turmoil content becomes more complex, appearance more intense, direction positive, the scope of social change is increased, and the intensity is stronger and frequent but predictability gets lesser.

This response is typical for 20 or 66.6%.¹

As for the answer to the same question of the interviewed respondents belonging to the Macedonian Orthodox Church elite for the contemporary Macedonian society, the belief is that the values system strongly influences the character of the turbulent social changes due to changes in the socio-cultural sphere content of value systems changes diverse, appearance is reduced unlike previously, the direction is positive, the scope is broader, the intensity enhanced and the predictability reduced.

The typical of this response is larger and is 22, or 73.3%. It shows that the respondents are more convinced regarding the impact of value change on determination of the nature of social change in contemporary Macedonian society than in modern European society. This is mainly explained by the fact that Macedonia is a relatively new independent, pluralistically democratic country, compared to traditional sovereign European states.

¹ The percentage of typical responses and typical responses of elected representatives is expressed according to the total number of respondents from the interviews performed in its entirety.

I believe that following answers deserve to be mentioned in addition because some of them testify directly on the position of prominent MOC members:

Values, real ones, do not know the time and duration, but some of them need to be highlighted in a different time and social context. Basic respect remains as a bridge to the real values, respect for the lives of others, respect for property of others, respect for the opinion of the other person, to the other. And it requires training in all forms and for all ages.

The Orthodox Church has built such a system, consistent with the nature of man, the Holy Scripture and Holy Tradition of the Church. Of course, this system of values is set as corrector of social change, i.e. it evaluates and says whether certain changes are positive for the humanity or not.

What are the determination values about that are specific and imminent for the European Union (religious, family, existential, labour and/ or others.), and for the Republic of Macedonia too?

In this issue, respondents interviewed as a part of MOC are of the opinion that there is considerable difficulty in separation and identification, those values of the corpus (the system of values), that determine the perception of what is specific and immanent in contemporary society of the European Union.

The number of typical answer is 14 responses or 46.7%, satisfactory responses rate in the group most typical responses to contemporary European society at the entire interview, considering the complexity of its structure. It shows that the respondents believe in a certain common perception in terms of specificity and immanence of the Union (such as evaluation of basic human rights and freedoms). This fact is extremely important not only for this study, but generally too, because of the reason that latently leads to connection with the European Convention of Human Rights, whose crucial

element is certainly religion, and especially contributes to the confirmation of the general dissertation research hypothesis.

I think in the foreground are: secularization, human rights, lobbying and marginalizing the poverty, care about own culture and independence, preserve the environment, the question of the dignity of women and children, protection of life in all its forms and perspectives.

The base of Eurovision in the past underlines that European society is found and lives by the values of Christianity. They cover every segment of the spiritual and social men's life. But, later there was a change of this European attitude.

About the same question for the contemporary Macedonian society, MOC respondents, although still some transition period is difficult to determine, however, is simpler in comparison to those concerning the Union. As immanent values, enumerated separately are: existential and traditional values.

Submission of a typical issue is 17 responses or 56,7% of a total respondent's number.

The determination values are, first of all, human rights and freedoms (existential - for life, education, ethnicity and religious affiliation), and certainly efforts (from the blows of modern society) to keep (preserve) tradition and cohesiveness of the family.

What is the impact that religious values have in the Member States of the European Union and in the Republic of Macedonia as a candidate, and what are the cultural patterns that arise from their performance?

Regarding the third question, selected MOC respondents give the most typical answer that says that religious values, despite the secularization of the European continent still have an impact which is reflected through the adoption of positive measures in respect of religious freedoms at communitarian level (although some states particularly diverge). Religious values have traditionally

communitarian level of significance. Today they determine the democratic rights and freedoms, justice and equality, - which are building the exemplary principles of democracy, the rule of law and social justice. A specific here is 17 responses or 56.7%, indicating that respondents are aware of the connection between the character of religious values communitarian character of the Union through the aforementioned processes and conditions.

Adoption of positive law on religious freedoms in the EU member-states talks about the impact of people with religious values. Indeed, if part of the EU in particular, seek to create common values sense, how is going to be possible to achieve this if it is not known that traditionally, the most important cultural factor that establishes the values of individuals and groups have always been the religious life and action?

Regarding the same question about the contemporary Macedonian society, respondents giving away more typical response - 20 or 66.7%, this includes the notion that religious values have a wonderful influence on society of the Republic of Macedonia because of their traditional influence which is enormous. Along with political values affect the ambivalent nature of society, mostly because of the complex and contradictory and undefined processes of socio-cultural context in the past, but nowadays too, primarily because of transition.

In terms of the issue cite the declaration of Pope Benedict XVI:

The Macedonian people are very impressive signs of human and Christian values, grounded in everyday life as part of valued spiritual heritage and culture of the nation ...On the rich Christian heritage, the citizens of your country will continue to build its history and its spiritual identity and their experience could contribute to a consortium of European nations. That's why I really wish your country's efforts for European Union membership to have a positive outcome, in terms of

acceptance of basic human rights and duties of mutual respect on collective levels and on the traditional values of each people.

Whether and to what extent the relationship between identity at all (personal, ethnic, socio-group) and religiosity is noticeable in the EU and the Republic Macedonia?

According to this issue selected respondents from MOC said that religion is an integral element of the identity of every individual regardless of geographical location. According to them, religiosity contributes to the strengthening of the individual, its horizontal connection to humanity and vertically with God.

I can only speak from the perspective of the Orthodox Church. The identity of the person is necessarily connected with the faith in God. And in terms of ethnic identity in Orthodoxy there is no different ethnicity or nationality, all of us are equal before God and for God.

But they typify - highlight the fact that religious consciousness often is a motivating factor in people's culturological self-definition or ethical group of people, especially in the Republic of Macedonia (as a part of the territory of the Western Balkans, where religion was largely treated as an important political factor) in this direction is generally considered that if their own religious or ethnic groups can modulate dialogical relationship, then it will result in a contribution to the stability of the nation, as well as stability in the future in a wider context, or within the Union. The territory of the Western Balkans, and thus of the Republic of Macedonia belongs to Europe, not only physically, but cultural-historically exactly through shared Christian heritage, which draws a direct connection between identity and religion.

The territory of the Republic of Macedonia still has the religious influence, although I think that by the time it will be lost, because

of strong pressure from the so-called Western identity that is trying to set new values or new modus Vivendi.

Of all the respondents 12 people or 40% gave the most typical response to the connection of religion with identity at the Union level, and for RM 20 people or 66.6% which is extremely high positive rate and is due to the historical significance of religion for RM.

Does the Otherness occur as a result of religious affiliation (in the European Union and the Republic of Macedonia)?

The question MOC respondents declared the sense that religions in the EU affect the understanding of the features that diverge between and result as other, or Otherness. However, this tendency in modern European society and beyond, is no more one direction way, it affects and interacts with other segments through interaction and in turn influence of the various (Other) aspects on their own cultural values, and thus on the religious.

Otherness is also result of religious affiliation. This is normal and it happens everywhere. The world exists and should function as a harmony of Otherness. Rather, it is scary if there are no conditions that avoid terms of uniformity and sameness.

Specifics (for the EU of total interview) here are solid, with 18 responses and 60%. When it comes to the same question but for the contemporary Macedonian society, respondents interviewed by the MOC took position that although Otherness, which is normal apart from other sources, but it comes from religion too, and affected more unidirectional in terms of respect and acceptance of inequalities between religious affiliations.

At least, I think that here no such division exists and does not occur until such because of the mutual respect. Things get out of

control and separation occurs in the moments when one side starts to detract the dignity and peace of the other side. Then, despite religious otherness, ethnic otherness also arises, but according to other, non-religious background.

A typical response stands at 18 or 60%, which is the same typical response as well as the concerning, global EU level.

What are the segments that refer on the importance of the religious values for cohesion achieve and sustain in the Republic of Macedonia and the legal state harmonization considering the communitarian?

MOC Members, generally, treat religious values as moral, and therefore expressed in high degree appear to be consistent with the achievement and sustenance of cohesion in the RM and harmonization with EU legislation. Located in them is the importance of religious values' involvement into the *"fundamental human rights, regardless of the country or religion that is concerned, and they must be treated as such ..."*, and concerning *"common coexistence and trust building through dialogue between the churches and religious communities in the Republic of Macedonia"* The typical answers on this question are 14 or 46, 7% by all.

Does the religious rights regulation (with or without strong sanctions) affect the religious freedom implementation in the Republic of Macedonia and the EU (or in some European member states)?

Regarding the issue in general the chosen elite of the Macedonian Orthodox Church declared positive. Consider that over the regulation of religious rights, or the right attitude affects positively on the implementation of religious freedom. They could not be realized, or there are going to be

difficulties if they are not regulated. This way affirms and improves religious coexistence in the Member States of the European Union and in the Republic of Macedonia too.

The issue regarding the Republic of Macedonia respondents has 14 typical answers or 46, 7%.

The issue regarding the European Union has 11 typical answers which makes 33, 6% of all interviewed.

There is a new law of religious communities and groups in the Republic of Macedonia, positively evaluated by many international institutions. On the other hand, it is well known that even unregistered religious groups smoothly perform all functions. Compared to member state, for instance Greece, no religious community can get permission to own land, if competent Orthodox bishop disagrees.

Considering religious books (Bible, Koran, Talmud, etc.) to what extent, if at all tolerance can be treated as religious value in the EU and the Republic of Macedonia?

Respondents, about the eighth question were on the view that in modern European society, tolerance can largely be treated as a religious value. The typical point is extent to coexistence and respect of the others. This is the way to stress the fact that humanity, states, communities in the states, communities and families are still possible due to the tolerant people. In this respect all religions should be equally valued (in terms of quality, quantity, historical and cultural significance and achievements, philosophical and the theological development, etc.). Equal right follows to all according freedom of expression and realization (considering particular attention to the various initiatives and activities that use religion or religious communities as a form). A specific of the issue regarding the treatment of religious tolerance as a value in the Union is 13 responses or 43, 3%.

A specific that targets the religious tolerance as a value in the Republic of Macedonia is 11 responses or 36, 6% of all.

The similar position to the listed below derogation of MOC is located, also from other religious communities (mostly Christian denominations) of the above mentioned generally typical responses.

Personally, I never liked the term tolerance, because it means that something that is not good has to be endured, something that is better to be gone, not to exist. The Christian virtues are faith, hope and love, and through the prism of love should be permitted every religious value. For clarification, not to be like abstract sermon, it needs effort to step forward, for the love not so much feelings, but much more preparedness for willingness, help and support. But in the luck of love, tolerance is necessary.

How do you rate the religious (in) tolerance impact intensity on the integration processes within the country (RM) and within the European accession process?

The ninth question MOC respondents answered maintains that in modern society the diversity between religious tolerances is generally emphasized as a general value on one hand, and religious tolerance which implies tolerance between members of different religions on the other.

In the context of the foreign relation or the impact of religious (in) tolerance on country integration process, stressed that MOC and MIC cares (or even helps) not to hinder the integration process to EU and NATO.

At this issue 14 typical responses were given or 46.7% of total respondents.

Regarding country internal situation MOC representatives evaluated that Macedonian recent history showed how the religious factor can differently affect the various chapters of the socio-historical constellation. Hence the need for more intensive inter-religious dialogue instruction, establishment of Inter-Religious Council, numerous symposia and conferences (as organized in the past few years, including two in Ohrid in 2007 and 2010). In this line it is stressed

that often Macedonia is pointed as inter-religious dialog positive example (which, however, is far from being perfect).

This response specifics of the entire interview achieved 36, 6% of 11 responses.

What is your position of religious identities on the degree of religious- group and social-group cohesion in the European Union and in the Republic of Macedonia?

Respondents believe that Religious identity certainly has an impact, but it is unlikely that the influence of religious identities is of decisive importance, precisely on the cohesion degree in the European Union and in the Republic of Macedonia. In simple terms, this impact is moderate.

However, as far as religious-group cohesion in the EU modern society is concerned, generally religious identities do not have some extremely important influences today, as opposed to the shared past cultural heritage based on the Christianity.

Partly similar situation the influence religious identities have on social-group cohesion in the EU modern society, but on certain issues to certain countries indicates latent, more intensive impact today.

This issue got 16 typical responses or 53.3%.

Within the Republic of Macedonia religious- group cohesion in modern society, generally realized some impact today, but does not manifest with strong intensity. Opposed to this is mainly the big religious identity impact on the RM territory in the past which is based on the division, generally between Orthodox and Muslims, which practically meant national division.

The situation today, the impact religious identities have on social-group cohesion in the Republic of Macedonia also shows latent influence by the other, non-religious social aspects, and is regulated according to the legal state legislation. There are typically 46.6% or 14 generalized answers.

...and is not because of any political orientation of the country, nor to provide any stronger cohesion device, but because of the state respect

and responsibility towards the own citizens to have the right of free, religious expression.

4. Conclusion

Regarding the impact of value change on the social nature change determination in contemporary European society, the interviewed respondents belonging to the Macedonian Orthodox Church elite believe that the values or system of values affect exclusively social nature. Analogically, immanent values system changes cause social change, too. They believe that the value systems in the contemporary Macedonian society strongly influence the character of the turbulent social changes due to changes in socio-cultural sphere.

Compared to that, it shows that the respondents are more convinced regarding the impact of value change on determination of the nature of social change in contemporary Macedonian society than in modern European society. This is mainly explained by the fact that Macedonia is a relatively new independent, pluralistically democratic country, compared to traditional sovereign European states.

Respondents interviewed as part of MOC are of the opinion that there is a considerable difficulty in separation and identification, those values of the system of values that determine the perception of what is specific and immanent in contemporary society of the European Union. Although, regarding the relatively satisfactory responses rate, it shows that the respondents believe in a certain common perception in terms of specificity and immanence of the Union, such as evaluation of basic human rights and freedoms. This fact is extremely important not only for this study, but generally too, because of the reason that latently leads to connection with the European Convention of Human Rights, whose crucial element is certainly religion, and especially contributes to the confirmation of the general dissertation research hypothesis.

About the same question for the contemporary Macedonian society, MOC respondents, although still some transition period is difficult to determine, however, is simpler in comparison to those concerning the Union. As immanent values, enumerated separately are: existential and traditional values.

Religious values, despite the secularization of the European continent still have an impact which is reflected through the adoption of positive measures in respect of religious freedoms at communitarian level (although some states particularly diverge). Religious values have traditionally communitarian level of significance. Today they determine the democratic rights and freedoms, justice and equality, - which are building the exemplary principles of democracy, the rule of law and social justice.

The statement regarding the same question about the contemporary Macedonian society includes the notion that religious values have a wonderful influence on society of the Republic of Macedonia because of their traditional influence which is enormous. Along with political values affect the ambivalent nature of society, mostly because of the complex and contradictory and undefined processes of socio-cultural context in the past, but nowadays too, primarily because of transition.

Religion is an integral element of the identity of every individual regardless of geographical location. Respondents declared the sense that religions in the EU affect the understanding of the features that diverge between and result as Other, or Otherness. When it comes to the same question but for the contemporary Macedonian society, respondents interviewed by the MOC took up position that although Otherness, which is normal apart from other sources, but it comes from religion too, and affected more unidirectional in terms of respect and acceptance of inequalities between religious affiliations.

MOC Members, generally, treat religious values as moral, and therefore expressed in high degree appear to be consistent with the achievement and sustenance of cohesion in the RM and harmonization with EU legislation. Consider that over the regulation of religious rights, or the right attitude affects positively on the implementation of religious freedom. This way

affirms and improves religious coexistence in the Member States of the European Union and in the Republic of Macedonia too.

The Modern society generally emphasizes the diversity between religious tolerance as a general value on one hand, and religious tolerance on the other which implies tolerance between members of different religions. In the context of the foreign relation or the impact of religious (in) tolerance on country integration process, stressed that MOC and MIC cares (or even helps) not to hinder the integration process to EU and NATO. Regarding country internal situation MOC representatives evaluated that Macedonian recent history showed how the religious factor can differently affect the various chapters of the socio-historical constellation. Hence the need for more intensive inter-religious dialogue instruction. In this line is stressed that often Macedonia is pointed as inter-religious dialog positive example.

Respondents believe that Religious identity has certainly an impact, but it is unlikely that the influence of religious identities is of decisive importance, precisely on the cohesion degree in the European Union and in the Republic of Macedonia. In simple terms, this impact is moderate.

According to the survey, the operational religious values are measured through the practical implementation level of religious rights, religious freedoms, religious identity, religious tolerance, religious cohesion of the citizen of the Republic of Macedonia, as a state candidate compared to European Union. At the end of the survey, and considering the consulted Macedonian Orthodox Church heads' attitudes we received confirmation of the basic hypothesis, according to which the religious values in the modern European society and in the contemporary Macedonian society particularly, affect the character of the social legislation.

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<http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=005&CM=8&DF=13/07/2011&CL=ENG>

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<http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=009&CM=8&DF=13/07/2011&CL=ENG>

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Христина Игнатовска

АНАЛИЗА НА СТАВОВИТЕ НА ЧЕЛНИЦИТЕ НА МАКЕДОНСКАТА ПРАВОСЛАВНА ЦРКВА ВО ОДНОС НА РЕЛИГИСКИТЕ ВРЕДНОСТИ ВО РМ И ЕУ

Апстракт

Религиските вредности операционално се одмеруваат преку степенот на практичното имплементирање на религиските права, религиските слободи, религискиот идентитет, религиската толеранција, религиската кохезија на граѓаните на Република Македонија како земја кандидат во споредба со Европската унија. Ова истражување се реализира со посредство на научни методи и техники коишто ги анализираат и толкуваат религиските вредности за да се споредат религиските вредности кои се доминантни во Република Македонија во споредба со оние на ниво на Европската унија. Темата избраните испитаници од МПЦ дале најтипичен одговор кој вели дека религиозните вредности и покрај секуларизацијата на европскиот континент сè уште имаат влијание што се одразува преку донесувањето позитивни регулативи по однос на верските слободи на комунитарно ниво (иако партикуларно определени членки дивергираат). Религиските вредности на комунитарно ниво имаат традиционално значење. Тие денес ги детерминираат демократските права и слободи, праведност, еднаквост и рамноправност, врз коишто се градат принципите на примерна демократија, на владеењето на правото и на социјалната правда. Ова покажува дека испитаниците се свесни за поврзаноста на карактерот на религиските вредности со комунитарниот карактер на Унијата преку споменатите процеси и состојби.

Клучни зборови: религиски вредности, Европска Унија