

Bashkim Bashkimi, PhD
baskimbaskimi@hotmail.com

**RELIGION AMONG THE POPULATION IN VIEW OF THE BEHAVIOR
ARISING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON
THE SOCIO-DEMOGRAPHIC CHARACTERISTICS**

Abstract

Today we live in period of big social changes that are both dynamic and intense. Additionally changes are also accompanied by changes in value priorities in the social value system. People are exposed to influences from social, political and cultural developments in which they find it difficult to navigate. Before them are many challenges, open questions that are related to both the present and the future, and there is little probability that they will cope with all those challenges and open questions on their own. In such a context, religion offers a philosophy of life and through his own learning establishes mutual relation with the man while offering him solutions for the many questions on which comes across . Therefore, the manifestation of religiosity is basically an indicator of the degree of acceptance of religion by the individual. Of course, we should emphasize here the activities of the confessional communities, which, through their organizational forms, are increasingly trying to attract people's attention. The research was carried out in the Ohrid-Struga region, which includes the municipalities of Ohrid, Struga, Vevcani and Debrca. In this research, we started from the assumption that religiosity is correlated with the following socio-demographic characteristics: religious affiliation, gender, age, place of residence (city-village), marital status, level of education and occupation of the respondents. This paper will show part of the results of the research that refer to only one segment, that is, the religiosity of the population in the Ohrid-Struga region in terms of behavior depending on socio-demographic characteristics.

Keywords: Religion, religiosity, behavior, indicators, socio-demographic characteristics

INTRODUCTION

In our daily life, we encounter many phenomena, events and symbols that connect us with religion and religiosity. The world we live in today could hardly be understood without determining the place and role that religion has in the modern world. Religion, as one of the key forms of human consciousness, influences not only the shaping of the system of spiritual values, but also the very way of living. Ethnicity and religion are the main cohesive factors in multi-ethnic and multi-confessional environments such as ours. Also, in recent times we have witnessed increased activity of religious communities. Through religious teaching, ritual practice, as well as broader social activities, etc., religious communities strive to be as present as possible and in direct contact with the population.

When defining religion, there are certain difficulties, which are much greater than they seem at first glance and which are primarily due to the complexity of the phenomenon of religion. First of all, it is difficult to find a common name for the many types and different manifest forms of religion and the sacred, starting from the prehistoric period of man up to the present day. Likewise, the second type of difficulty in defining religion comes from the subjects of belief. During the research, one should start from the specific (individual) individuals with their specific religious experiences and their self-understanding of that experience. Basically, “by definition, science strives for objectivity and impartiality in research, which is not so easy to achieve, considering the religious experience of the believer, which includes the whole person, his opinion, feelings and his behavior” (Blagojević, 2005: 37).

Of course, we should mention that certain difficulties in defining religion come from the disciplinary approach itself and the methods used, which ultimately determine the type of definition of religion. Various attempts are evident that within the framework of global sociological theories in some way contributed to the definition of the general concept of religion. Among the various attempts to define religion, two basic sociological approaches prevail: the substantive and the functionalist. The substantive approach tries to determine the essence, that is, it tries to find the common and distinctive element of all religions. The substantive definition seeks to make the distinction between what religion is, from other social phenomena. A key element of the substantive definition is the belief in the sacred or a special attitude towards sacred things, i.e. a feeling of strength and power that is connected to the concept of the sacred, i.e. the opposite of the profane. The second approach, the functionalist, begins with the question of what religion does for the individual and the social community, that is, what function does it perform. This approach is the basis from which the functionalist definition starts. Both definitions have strengths and weaknesses. We should also emphasize that one of the biggest challenges of the two definitions of religion is the separation of religion and religiosity from spirituality in the modern or postmodern society.

However, at the beginning of any research, despite the mentioned difficulties in definition, there should be a precise, operational definition. The definition of religion at the beginning of the research “clearly limits the subject of research, but at the end of the research there is an opportunity to correct and supplement the initial definition of religion with arguments from the research itself. So all the time we are dealing with a working definition

of religion, because the complete definition of religion is its true history” (Blagojević, 2005: 39). Given the fact that there are many definitions of religion that differ from each other, the researcher should exclude some of them by way of selection and depending on the research objectives. In our case, since the purpose of the research is aimed at researching established (institutionalized) traditional religions and conventional religiosity, it is necessary to start from such a definition. Despite the dispute that it is possible for one definition of religion to include all types of religious phenomena, there are still authors who have made quite a large contribution to the definition of the general concept of religion. Briefly, in the following, we will try to separate some definitions of religion that represent a basis for creating a good heuristically fruitful definition. Thus, for example, according to Giddens, who makes a distinction between what religion cannot be and what religion actually is, “the characteristics common to all religions refer to the following elements: religion always implies the existence of a series of symbols that evoke feeling of respect and awe, then the rites and ceremonies in which the community of believers participate are important for religion” (Gidens, 2001: 272). According to Vuko Pavicevic, the definition of religion is built or made up of five elements: the idea of a supernatural being, religious feelings, religious symbols, ritual and religious organization. He gives the following phenomenological definition of religion: “Religion is an organized set of beliefs, feelings, symbols, cult actions and moral rules related to the idea or conception of the otherworldly Being, which is taken care of by a special organization - the church” (Pavičević, 1980:17). According to Sušnjić, when defining religion, one must first start from its essence, not from its function. According to him, “religion can be considered any belief in an absolute and mystical power, on which man depends and which controls his life and death, but which he can influence, if he behaves in certain ways; he can express his experience with that power in a cognitive, emotional, practical and mystical way, i.e. in the form of teaching, rites, community of believers or charismatic persons; acquiring and expressing experiences with that power has a certain meaning for him, and a certain importance for the community, because without it his life and the life of the community would look completely different” (Šušnjić, 1998.a: 50). While the definition of religion, according to Bešić and Djukanović, should contain the following elements: faith, sacred, collective, transcendent and cultural-historical conditioning. According to them, “religion represents a culturally-historically conditioned and collectively ascertained faith in the sacred, which as such is of a transcendent nature” (Bešić i Đukanović, 2000: 32).

When defining religion, some authors emphasize its subjective side, i.e. individual experience, while others point out that religion represents a special specific organization. “Religion is essentially a broad term in which religiosity and confessional communities have their place” (Bashkimi, 2021:14). We should also mention that in addition to the subjective dimension of religion, i.e. religiosity, religion also exists as a separated specific organization, i.e. as a confessional community. As we mentioned earlier, two confessional communities operate in the examined area, namely: the Macedonian Orthodox Church - Ohrid Archdiocese and the Islamic religious community.

RESEARCH RESULTS

As we have already mentioned, the Ohrid-Struga region consists the municipalities of Ohrid, Struga, Debrca and Vevcani and is located in the southwestern part of the Republic of North Macedonia with a total area of about 1,333 km². The Ohrid-Struga region, with its characteristics as a multicultural, i.e. multi-ethnic and multi-confessional environment, represents “in some way a minimized form of the Macedonian multicultural, i.e. multi-ethnic and multi-confessional society” (Bashkimi, 2021:15). According to the census of population, households and apartments in the Republic of Macedonia in 2002, the Ohrid-Struga region has a total population of 127.065 inhabitants, of which 58.592 belong to the cities of Ohrid and Struga. In terms of religious affiliation, 74.975 (59.1%) declared themselves Orthodox, 50.721 (39.9%) Muslims, 178 (0.1%) Catholics and 1.191 (0.9%) declared themselves to belong to another religion (Census of the population, households and apartments in the Republic of Macedonia, 2002-BookX).

Quota purposive sampling was used in this research. Quotas express the variation of the phenomenon which is researched. The sample is designed in accordance with the subject of research and the expected goals, as well as with the research approach itself. The sample consists of 400 respondents over the age of 18, selected according to pre-defined relevant characteristics. That is, when determining the quotas in the sample, care was taken to reflect the different geographical and socio-demographic characteristics of the examined area. For this purpose, the sample includes subjects from different settlements in the Ohrid-Struga region and with different socio-demographic characteristics, which correspond to the geographical and socio-demographic characteristics of the examined area. The survey research, that is, the questionnaire adapted to the research model, represents a primary source of data, complemented by other research techniques such as observation and informal conversations. This research was conducted by the author during 2015 and 2016 and is part of the research entitled “Religiosity among the population in the Ohrid-Struga region”.

In research were used indicators that cover the four components of religiosity, namely: Indicators that refer to the cognitive-emotional component, that is, belief in the sacred, i.e. identification with a certain religion through the acceptance of religious teachings; Indicators that refer to the conative component, that is, the behavior of respondents in society, which stems from the moral aspects of religion; The indicators that refer to the action component - that cover the practice, i.e. religious practice within religious organizations through which a sense of religious belonging develops; As well as the indicators that refer to the knowledge of the theological doctrine of one's own religion. The questions in the questionnaire, that is, the indicators, are arranged in a way that covers all components of religiosity. We should point out that in this research we used the term “classical” religiosity, a term that was taken as it was used by all significant researchers in our area. The questions from the survey in the first part of the questionnaire is the same for all respondents, while the questions in the second part of the questionnaire are different and adapted according to the religious affiliation of the respondents.

In this research, we started from the premise that religiosity as a subjective category, i.e. as a dependent variable, is conditional, i.e. it is correlated with the following independently

variable categories, i.e. socio-demographic characteristics: religious affiliation, gender, age, place of residence (city-village), marital status, level of education and occupation of the respondents. This paper will show part of the results of the research that refer to only one segment, that is, the religiosity of the population in the Ohrid-Struga region in terms of behavior depending on socio-demographic characteristics.

In addition to belief in the sacred and practice as a third segment of religiosity in our research is the behavior resulting from the moral aspects of religion. The research was based on the assumption that the religiosity of the population in the Ohrid-Struga region is uneven in terms of behavior arising from the moral aspects of religion depending on socio-demographic characteristics.

We will analyze the relationship between religiosity in terms of behavior resulting from the moral aspects of religion, as a dependent variable and certain assumed factors as independent variables (religious affiliation, gender, age, place of residence, marital status, level of education, occupation, number of household members and the social status of the respondents) through the following questions and answers received from them:

1. Anyone who believes in God must not lie and embezzle for material gain ?
2. Should people who perform state affairs do so in accordance with God's commandments?
3. Should children get to know God's laws and behave in accordance with them?
4. Should others be helped even at the cost of our own sacrifice?
5. Can we successfully complete every job we do only with God's help?
6. All songs, books and music that offend God in any way should be avoided?

Issues related to behavior arising from the moral aspects of religion as a segment of religiosity are common to members of one and the other religious affiliation. We start from the assumption that the above questions will be indicative in order to perceive the religious behavior resulting from the moral aspects of religion with all the specificities among the respondents from one and the other religious affiliation.

1. THE RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE CONFESSIONAL AFFILIATION OF THE RESPONDENTS

The research was based on the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of behavior arising from the moral aspects of religion depending on the confessional affiliation of the respondents.

Table - 1: Religious affiliation and forms of manifesting religion

	confessional affiliation					
	Orthodox			Muslims		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	0.8%	8.1%	90.7%	2.0%	2.6%	94.1%
People who perform state affairs should do so in accordance with God's commandments?	17.5%	29.7%	49.2%	2.6%	13.2%	80.3%
Children should learn about God's laws and behave in accordance with them?	3.3%	7.7%	86.2%	1.3%	2.0%	96.7%
Others should be helped at the cost of our own sacrifice?	19.1%	21.5%	54.5%	13.2%	17.2%	62.3%
Every work we do we can successfully complete only with God's help?	10.2%	14.6%	69.1%	2.6%	1.9%	94.8%
All songs, books and music that offend God in any way should be avoided?	5.7%	13.8%	76.0%	1.3%	5.2%	92.0%
Overall mean	9.4%	15.9%	71.0%	3.8%	7.0%	86.8%

As we have already said, members of the Orthodox and Islamic faiths are included in the research. We will try to make a comparative assessment of the religiosity of members of the Orthodox and Islamic faiths in terms of the behavior arising from the moral aspects

of religion among the population in the studied area. In order to get a clearer picture of this segment of religiosity, we tried to average the percentages of the answers to all the questions listed in the table as well as in all subsequent tables.

From the data in Table 1, a significant difference can be seen in terms of the behavior arising from the moral aspects of religion depending on the religious affiliation of the respondents. So, for example, from the answers to the questions that cover the behavior arising from the moral aspects of religion as a segment of religiosity, i.e. questions that are the same for all respondents, it can be seen that the number of respondents from the Orthodox religion who answered the questions with “I agree” with the views (71%) significantly lower compared to respondents from the Islamic religion (86.8%). This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of behavior arising from the moral aspects of religion depending on the confessional affiliation of the respondents.

2. THE RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE GENDER OF THE RESPONDENTS

As a second independent variable in the examination of religiosity among the population in the Ohrid-Struga region, we take the gender of the respondents. In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of behavior arising from the moral aspects of religion, depending on the gender of the respondents. As we have already said in the research and when analyzing the results, gender is treated not only as a biological factor, but also as social differences and living conditions, which are the result of the influence of religious affiliation and traditional norms, especially characteristic of rural areas.

Table 2 shows a certain diversity in the acceptance of the attitudes of the respondents gender dependence indicators. So, for example, from the answers to the questions that cover the behavior arising from the moral aspects of religion as a segment of religiosity, i.e. questions that are the same for all respondents, it can be seen that the number of male respondents who answered the questions with “I agree” with the views is lower (75.8%), compared to female respondents (78.3%). This confirms the hypothesis that under similar living conditions, religiosity among the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the gender of the respondents.

Table - 2: Gender and forms of manifesting religion

	gender					
	men			Female		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	1.5%	6.5%	91.5%	1.0%	5.1%	92.9%
People who perform state affairs should do so in accordance with God's commandments?	11.6%	22.6%	62.8%	12.1%	23.7%	59.6%
Children should learn about God's laws and behave in accordance with them?	3.5%	6.0%	87.5%	1.5%	5.1%	92.9%
Others should be helped at the cost of our own sacrifice?	18.1%	19.1%	57.3%	15.2%	20.8%	57.9%
Every work we do we can successfully complete only with God's help?	8.0%	13.0%	75.0%	6.5%	6.5%	82.9%
All songs, books and music that offend God in any way should be avoided?	3.5%	11.5%	81.0%	4.5%	9.6%	83.8%
Overall mean	7.7%	13.1%	75.8%	6.8%	11.8%	78.3%

3. THE RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE AGE OF THE RESPONDENTS

In addition to the religious affiliation and gender of the respondents, we take the age of the respondents as a third independent variable in the examination of religiosity among the population in the Ohrid-Struga region. In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is uneven in terms of behavior arising from the moral aspects of religion, depending on the age of the respondents. The respondents were divided into three groups : The first group includes respondents from 18-29 years of age, the second group includes respondents from 30-59 years of age, and the third group includes respondents over 60 years of age.

From the data in Table 3, no significant difference can be seen in the acceptance of the attitudes of the indicators of dependence on the age of the respondents. So, for example, from the answers to the questions, it can be seen that the number of respondents who answered the questions with “I agree” with the views from the first group of respondents aged 18-29 (76.4%) is approximately the same with the second group of respondents from 30-59 years of age (77.3%) and with the third group of respondents over 60 years of age (77.4%). This rejects the hypothesis that under similar living conditions, religiosity among the population in the Ohrid-Strusa region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the age of the respondents.

Table - 3: Age and the forms of manifesting religion

	Age								
	18-29			30-59			60+		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	0.0%	7.4%	91.7%	1.7%	5.7%	92.1%	2.1%	4.2%	91.7%
People who perform state affairs should do so in accordance with God's commandments?	9.9%	32.2%	52.9%	14.4%	18.3%	63.8%	4.2%	25.0%	68.8%

Children should learn about God's laws and behave in accordance with them?	1.7%	6.6%	90.9%	3.5%	5.2%	88.7%	0.0%	4.2%	95.8%
Others should be helped at the cost of our own sacrifice?	15.8%	18.3%	59.2%	14.8%	20.5%	59.0%	29.2%	20.8%	45.8%
Every work we do we can successfully complete only with God's help?	4.1%	9.1%	81.8%	9.1%	10.8%	76.6%	6.3%	6.3%	83.3%
All songs, books and music that offend God in any way should be avoided?	1.7%	11.6%	81.8%	4.8%	9.1%	83.5%	6.3%	14.6%	79.2%
Overall mean	5.5%	14.2%	76.4%	8.1%	11.6%	77.3%	8.0%	12.5%	77.4%

4. THE RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE PLACE OF RESIDENCE (TOWN - VILLAGE) OF THE RESPONDENTS

In addition to religious affiliation, the gender of the respondents, the age of the respondents, we take the place of residence (town-village) as the fourth independent variable in the examination of religiosity among the population in the Ohrid-Struga region.

Table - 4: *Place of residence and forms of manifesting religion*

	Place of residence					
	City			Village		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	0.7 %	5.4 %	92.6 %	1.6 %	6.4 %	91.6 %
People who perform state affairs should do so in accordance with God's commandments?	12.2 %	22.3 %	60.8 %	11.6 %	24.0 %	61.2 %
Children should learn about God's laws and behave in accordance with them?	2.0 %	6.7 %	89.3 %	2.8 %	4.8 %	90.8 %
Should others be helped even at the cost of our own sacrifice?	20.9 %	19.6 %	54.7 %	14.5 %	20.1 %	59.0 %
Every work we do we can successfully complete only with God's help?	10.1 %	10.7 %	72.5 %	5.6 %	9.2 %	82.9 %
All songs, books and music that offend God in any way should be avoided?	6.0 %	14.8 %	76.5 %	2.8 %	8.0 %	86.0 %
Overall mean	8.6 %	13.2 %	74.4 %	6.5 %	12.1 %	78.6 %

In the research, we started from the assumption that the religiosity of the population in the Ohrid-Strusa region is uneven in terms of behavior arising from the moral aspects of

religion, depending on the place of residence (city - village) of the respondents. The data in Table 4 shows a certain difference in the acceptance of the attitudes of the indicators depending on the place of residence of the respondents. So, for example, from the answers to the questions, it can be seen that the number of respondents from urban areas who answered the questions with “ I agree “ with the views is smaller (74.4%), compared to the respondents from rural areas (78.6%). This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the place of residence of the respondents.

5. THE RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE MARITAL STATUS OF THE RESPONDENTS

In addition to the religious affiliation, the gender of the respondents, the age of the respondents, the place of residence (city-village), as the fifth independent variable in the examination of religiosity among the population in the Ohrid-Struga region, we take the marital status of the respondents. In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is uneven in terms of behavior arising from the moral aspects of religion, depending on the marital status of the respondents. The respondents were divided into four groups : married, single, divorced and widowed.

From the data in Table 5, a significant difference can be seen in the acceptance of the attitudes of the indicators depending on the marital status of the respondents.

Table - 5: Marital status and forms of manifesting religion

	Marital status											
	Married			Single			Divorced			Widowed		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	1.3%	4.6%	93.4%	0.0%	9.7%	90.3%	0.0%	33.3%	66.7%	5.0%	10.0%	80.0%
People who perform state affairs should do so in accordance with God's commandments?	11.3%	18.2%	66.6%	11.1%	40.3%	45.8%	33.3%	33.3%	33.3%	20.0%	40.0%	35.0%
Children should learn about God's laws and behave in accordance with them?	2.3%	4.6%	91.7%	2.8%	8.3%	86.1%	0.0%	33.3%	66.7%	5.0%	5.0%	85.0%
Should others be helped even at the cost of our own sacrifice?	16.2%	18.9%	57.6%	15.5%	22.5%	60.6%	0.0%	33.3%	66.7%	35.0%	25.0%	40.0%
Every work we do we can successfully complete only with God's help?	5.9%	9.5%	80.9%	8.3%	9.7%	75.0%	0.0%	33.3%	66.7%	25.0%	10.0%	65.0%
All songs, books and music that offend God in any way should be avoided?	4.0%	9.2%	84.5%	1.4%	16.7%	77.8%	33.3%	33.3%	33.3%	15.0%	5.0%	75.0%
Overall mean	6.8%	10.8%	79.1%	6.5%	17.9%	72.6%	11.1%	33.3%	55.6%	17.5%	15.8%	63.3%

So, for example, from the answers to the questions, it can be seen that the largest number of respondents (79.1%) have a marital status of married, who answered the questions with "I agree", followed by those who are single (72.6%) then those whose marital status is widowed (63.3%) and finally the lowest number of respondents who answered the questions with "I agree" are those whose marital status is divorced (55.6%). This confirms the hypothesis that under similar living conditions, religiosity among the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the marital status of the respondents.

6. THE RELIGIOSITY OF THE POPULATION IN THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE LEVEL OF EDUCATION OF THE RESPONDENTS

As the sixth independent variable in the examination of religiosity among the population in the Ohrid-Struga region, we take the level of education of the respondents. In the research, we started from the assumption that the religiosity of the population in the Ohrid- Struga region is unequal in terms of behavior arising from the moral aspects of religion, depending on the level of education of the respondents.

The respondents were divided into three groups : In the first group there are respondents without education, with incomplete primary education and those with completed primary education, in the second group there are respondents with completed high school education and in the third group there are respondents with completed higher education, master's and Ph.D.

Table - 6: Level of education and forms of manifesting religion

	Degree of education								
	NE, IPE, PE			High school education			HE, Master's, Ph.D		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	2.1%	4.1%	92.5%	1.2%	8.8%	89.5%	0.0%	3.8%	96.2%
People who perform state affairs should do so in accordance with God's commandments?	6.8%	26.7%	61.6%	12.4%	25.9%	58.2%	18.8%	12.5%	66.3%
Children should learn about God's laws and behave in accordance with them?	1.4%	4.1%	92.5%	3.5%	7.0%	88.9%	2.5%	3.8%	90.0%
Should others be helped even at the cost of our own sacrifice?	13.7%	20.5%	61.6%	18.3%	25.4%	49.1%	18.8%	7.5%	67.5%
Every work we do we can successfully complete only with God's help?	4.8%	5.4%	87.1%	9.4%	12.9%	73.1%	7.5%	10.0%	77.5%
All songs, books and music that offend God in any way should be avoided?	3.4%	8.9%	86.3%	2.3%	12.3%	82.5%	8.8%	8.8%	76.3%
Overall mean	5.4%	11.6%	80.3%	7.9%	15.4%	73.6%	9.4%	7.7%	79.0%

From the data in Table 6, a certain diversity can be seen in the acceptance of the attitudes of the indicators depending on the level of education of the respondents. So, for example, it can be seen from the answers to the questions that the largest number of respondents who answered the questions with “I agree “ are those with no education, with incomplete primary education and those with completed primary education (80.3%), followed by respondents with completed higher education, master’s and doctorate (79.0%) and finally respondents with completed secondary education (73.6%). This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the level of education of the respondents.

7. THE RELIGIOSITY OF THE POPULATION IN THE POPULATION OF THE OHRID-STRUGA REGION IN TERMS OF THE BEHAVIOR RESULTING FROM THE MORAL ASPECTS OF RELIGION DEPENDING ON THE OCCUPATION OF THE RESPONDENTS

As the seventh independent variable in the examination of religiosity among the population in the Ohrid-Struga region, we take the occupation of the respondents. In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is uneven in terms of behavior arising from the moral aspects of religion, depending on the occupation of the respondents. The respondents were divided into five groups : In the first group the respondents are farmers, in the second group Non-qualified workers (NQW), Semi qualified workers (SQW), Qualified workers (QW) and High-qualified workers (HQW), in the third group there are respondents with completed secondary education (SE), College degree (CD) and University degree (UD), in the fourth group there are pensioners and in the fifth group there are the unemployed.

From the data in Table 7, a certain diversity can be seen in the acceptance of attitudes from the indicators depending on the occupation of the respondents. So, for example, from the answers to the questions, it can be seen that the largest number of respondents who answered the questions with “ I agree “ is among the respondents who are unemployed (80.4%), followed by respondents with SE, CD and UD (79.1%), respondents NQW, SQW, QW and HQW (74.9%), pensioners (71.1%) and finally farmers (67.8%). This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the occupation of the respondents.

Table - 7: occupation and forms of manifesting religion

	Occupation														
	Farmers			NQW, SQW, QW, HQW			SE, CD, UD			Pensioners			Unemployed		
	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree	I do not agree	I don't know	I agree
Anyone who believes in God must not lie and embezzle for material gain ?	3.2%	12.9%	83.9%	2.2%	4.5%	93.3%	0.75%	3.7%	95.6%	0.0%	7.9%	89.5%	0.8%	7.2%	90.4%
People who perform state affairs should do so in accordance with God's commandments?	16.1%	32.3%	48.4%	9.1%	28.4%	59.1%	21.2%	13.2%	63.5%	13.2%	18.4%	65.8%	7.2%	28.0%	60.8%
Children should learn about God's laws and behave in accordance with them?	3.2%	9.7%	80.6%	4.5%	7.9%	86.5%	1.5%	3.6%	92.0%	5.3%	2.6%	92.1%	0.8%	5.6%	92.8%
Should others be helped even at the cost of our own sacrifice?	9.7%	25.8%	61.3%	21.6%	28.4%	46.6%	12.4%	11.0%	70.1%	36.8%	21.1%	39.5%	12.1%	20.2%	60.5%
Every work we do we can successfully complete only with God's help?	0.0%	35.5%	61.3%	7.9%	5.6%	83.1%	12.4%	6.5%	73.8%	10.5%	13.2%	68.4%	4.0%	7.2%	88.0%
All songs, books and music that offend God in any way should be avoided?	3.2%	16.1%	71.0%	3.4%	15.7%	80.9%	8.1%	8.8%	79.5%	10.5%	13.2%	71.1%	0.8%	8.0%	89.6%
Overall mean	5.9%	22.1%	67.8%	8.1%	15.1%	74.9%	9.4%	7.8%	79.1%	12.7%	12.7%	71.1%	4.3%	12.7%	80.4%

CONCLUDING OBSERVATIONS

In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is uneven in terms of behavior arising from the moral aspects of religion, depending on socio-demographic features. The results of the survey research obtained from the answers to the questions that are the same for all respondents show the following :

- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior arising from the moral aspects of religion, depending on the confessional affiliation of the respondents. From the answers to the questions that refer to the behavior arising from the moral aspects of religion as a segment of religiosity, i.e. questions that are the same for all respondents, it can be seen that the number of respondents from the Orthodox religion who answered the questions with “I agree” is much smaller, compared to respondents from the Islamic religion. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of behavior arising from the moral aspects of religion depending on the confessional affiliation of the respondents.
- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior arising from the moral aspects of religion, depending on the gender of the respondents, the respondents are unequal. From the answers to the questions, it can be seen that the number of male respondents who answered the questions with “I agree” with the views is much lower, compared to the female respondents. This confirms the hypothesis that under similar living conditions, religiosity among the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the gender of the respondents.
- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of behavior arising from the moral aspects of religion, depending on the age of the respondents, is uneven. From the answers to the questions, it can be seen that the number of respondents who answered the questions with “ I agree “ with the views from the first group of respondents, respondents aged 18-29 years, with the second group of respondents, respondents from 30-59 years of age and the third group of respondents, respondents over 60 years of age, is approximately the same. This rejects the hypothesis that under similar living conditions, religiosity among the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the age of the respondents.
- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of the behavior arising from the moral aspects of religion depending on the place of residence of the respondents (city - village) is uneven. From the answers to the questions, it can be seen that the number of

respondents from the urban areas who answered the questions with “ I agree “ with the views is much lower , compared to the respondents from the rural areas. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the place of residence of the respondents (city-village).

- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of behavior arising from the moral aspects of religion, depending on the marital status of the respondents, is uneven. From the answers to the questions, it can be seen that the largest number of respondents have a marital status of married who answered the questions with “ I agree “ with the views, followed by those who are single, widowed and then followed by those with a marital status of divorced. This confirms the hypothesis that under similar living conditions, religiosity among the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the marital status of the respondents.
- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of behavior arising from the moral aspects of religion, depending on the level of education of the respondents, is uneven. From the answers to the questions, it can be seen that the largest number from respondents who answered the questions with “I agree” with the views comes from the group with no education, those with incomplete primary education and those with completed primary education, followed by respondents with completed higher education , master’s degree and doctorate and finally the respondents with completed secondary education. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the level of education of the respondents.
- In the research, we started from the assumption that the religiosity of the population in the Ohrid-Struga region in terms of the behavior resulting from the moral aspects of religion, depending on the occupation of the respondents, is uneven. From the answers to the questions, it can be seen that the largest number of respondents who answered the questions with “ I agree “ is among the respondents who are unemployed, followed by the respondents with SE, CD and UD, respondents NQW, SQW, QW and HQW, pensioners and finally farmers. This confirms the hypothesis that under similar living conditions, the religiosity of the population in the Ohrid-Struga region is unequal in terms of the behavior resulting from the moral aspects of religion depending on the occupation of the respondents.

On the basis of the obtained data relating to the religiosity of the population in the Ohrid-Struga region in terms of the behavior resulting from the moral aspects of religion depending on the socio-demographic characteristics as independently measurable (religious affiliation, gender, age, place of residence, marital status, level of education and

occupation of the respondents), we can conclude that religiosity among the population in the Ohrid-Struga region is uneven in terms of behavior arising from the moral aspects of religion depending on socio-demographic features.

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