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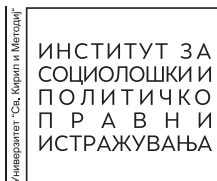
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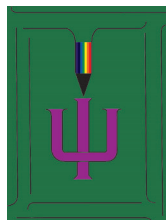


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Monograph:
CHALLENGES OF PERSONALITY
IN 21ST CENTURY
CASE: REPUBLIC OF MACEDONIA

Eleonora Serafimovska
Marijana Markovikj



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FOREWORD

This year the Republic of Macedonia marks 25 years since the proclamation of its independence. It has been 25 years filled with many crises and falls, but also achievements, and efforts for improvements. And it seems that nothing has been left behind: at present Macedonia is still facing major challenges, some as old as its independence, as the unresolved and even unsolvable issues with its neighbors, but also new problems and developments, such as the migrants crisis, terrorism threats, domestic political crises. All these developments have made the Macedonian society fragile, vulnerable and constantly in a situation of an endurance test and attempting to overcome crises and difficulties. On the other hand, Macedonia remains on the international scene, trying to capture the contemporary trends and developments in all spheres. In such a specific life in a small space, in such specific terms and constellations, the personality and identity of the Macedonian citizens are borne, constructed and developed....

The truth about this country is that the citizens of Macedonia have experienced many politically-motivated stressful events, all differing in duration and intensity of violence. All these events represent "earthshaking movements" for one country, and have certainly had an effect on its citizens' personality. Personality is an individual, psychological category, but it should always be observed in the context of the social events of the time, the overall history and herit-

age, as well as the actual position of the individual in society and the immediate environment in which the individual is formed as a single, mature personality, and consequently- political figure.

This monograph represents an integrative structure of several research studies conducted during the last 15 years, studies which have been motivated by the potential influence of traumatic politically-motivated events on some aspects of the personality, such as personality traits, moral judgment competences, emotions, attitudes (towards morality, education, freedom of information, family, etc.), political ideology and political attitudes and values (authoritarianism, social dominance), identity (collective and individual) and cognitive domains (perception and reasoning), then, the influence of unemployment on personality (locus of control, self-confidence), etc.

The main goal of this book is to elaborate that politically-motivated stress factors are connected to changes in the mental processes and relatively permanent characteristics of a personality in the domains of perception and cognition, moral judgment, identity, attitudes, political ideology, personality traits, locus of control, self-perception, etc.

In conclusion to the discussion about the personality and the Macedonian society, continuous social threats (almost 25 years in duration) as an environmental component, e.g. "field" in a complex

picture society – personality, enable the democratic potential of personality, e.g. “figure” to be expressed in the function of establishing a democratic society.

These results show that attitudes cannot be changed immediately following the transition from one political system to another. The process of changing political culture is gradual and it depends on objective political and historical factors, as well as subjective factors such as an individual’s personal experiences.

One system of ideas has been terminated, whereas the formation of the other system of ideas is still in progress. This transition from one political system to another raises important questions about the kind of society the people of Macedonia wish to create, how they will satisfy their collective desires for an ideal society, and the moral rules and principles they employ to judge the actions of others.

The process of establishing a democratic society is very complex and involves subjective and objective factors. It is essential that citizens have experiences where democracy works and society should have citizens who are aware, critical, open-minded, tolerant, and prepared to take responsibility for their own decisions. It is education that can shape these personality dimensions.

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INTRODUCTION

The former Yugoslav republics have been undergoing the process of dissolution for years which began with nationalism and traditionalism. [1] The Republic of Macedonia, as a relatively young democratic country, gained independence in the so-called 'third wave of democracy', i.e. in 1991. [2] Separation from Socialist Federal Republic of Yugoslavia (SFRY) was one step of the process, and then, integration in NATO and EU become the most wanted next step.

The years of socio-economic and political transition in Republic of Macedonia, were characterized with: rising ethnic tensions, refugee crises (as a result of the war in Former Yugoslav republics, and NATO intervention toward Serbia in 1999), and transformation of the political system, political ideology, and the introduction of political pluralism. The process of political transition was accompanied with transition in economy, from socialist economic system (system of production where goods and services are produced directly for use), to capitalist economic system (goods and services are produced to generate profit). This transitional period was characterized by the lack of growth in the gross domestic product, deepening of the gap between rural and urban areas which has its result in increasing unemployment rate. [3]

The collective identity (being "Yugoslavian") which had been constructed upon mutual historical events, such as the anti-fascist movement during WWII, became an object of deconstruction in each country. Each new country has been faced with the main objective of "reframing the collective memory". The old codes, symbols (state symbols such as the coat of arms, the flag and the national anthem), had to be replaced and embodied with new ones. These new codes and symbols had to be "fused" with meaning which will make a distinction between "us" and the "others". [4] Macedonia experienced changes in its national flag on three occasions¹.

Nevertheless, even today in the Macedonian post-independence period, the Macedonian national identity has not been fully acknowledged.

¹ The first flag was Flag of the People's Republic/Socialist Republic of Macedonia used from 1946 to 1992. This flag was adopted under Article 4 of the Constitution of the People's Republic of Macedonia [5] and remained in use until well after Macedonia's independence from Yugoslavia in September 1991, due to lack of agreement about what should replace it. The second flag, "Vergina Flag" (1992-1995) was regarded by Greece as a link between ancient Macedonia and Modern Greek culture. [6] Greece imposed an economic blockade on the Republic of Macedonia. The blockade was lifted when an agreement was reached to change the flag. [7] The last flag is from 1995 to the present.

Greece does not recognize the constitutional name of the nation and the state; Bulgaria does not recognize the uniqueness of the Macedonian language; the Serbian Orthodox Church does not recognize the autocephaly of the Macedonian Orthodox Church and it endeavors to establish its own parallel church in the Republic of Macedonia. [8] On the other hand, all of Macedonia's neighboring countries define themselves as ethnically homogenous countries, which exert tremendous pressure on the two dominant cultural groups in Macedonia. As for the Macedonians, they aspire to have Macedonia defined as an ethnic state of the Macedonian peoples, and as for the Albanians, they aspire to avoid mayorization (in a mild form), or to promote irredentism (in a radical form). These contradictory aspirations display in simple terms the major political issues that exist in contemporary Macedonia. [9]

From that moment up to now, the citizens of Macedonia have experienced many politically-motivated stressful events, all differing in duration and intensity of violence. For example: an assassination attempt on president Kiro Gligorov in 1995, another president, Boris Trajkovski died in a plane crash in Bosnia in 2004, the refugee crisis as a result of the NATO bombing of Yugoslavia (1999), interethnic issues and conflicts and war conflict in 2001, etc.

All these events represent "earthshaking movements" for one country, and have certainly had an effect on its citizens' personality. Personality is an individual, psychological category, but it should always be observed in the context

of the social events of the time, the overall history and heritage, as well as the actual position of the individual in society and the immediate environment in which the individual is formed as a single, mature personality, and consequently- political figure. [10]

Establishing a democratic society is a complex process which involves two very important segments: the individual and society. This is a two-way process, it moves from society to the individual, and back again - from the individual to society. [11] In addition, the sustainability of democracy also depends on the citizens' orientation and dedication to the democratic credo. Positive orientation towards democracy begins with the internalization of democratic attitudes.

As researchers and theoreticians have noted, democracy cannot be sustained in a society without transforming the political attitudes and the political culture of the citizens. The political culture of the citizens should contain elements of a participative culture [12], such as possessing a sense of social responsibility, and displaying concern about human rights and human development.

This book represents an integrative structure of several research studies conducted in the period of 1999/2000 to 2013. Each research study presented as an integrative part of this book has been motivated by the potential influence of traumatic politically-motivated events on some aspects of the personality, such as personality traits, moral judgment competences, emotions, attitudes (towards morality, education, freedom

of information, family, etc.), political ideology and political attitudes and values (authoritarianism, social dominance), identity (collective and individual) and cognitive domains (perception and reasoning), then, the influence of unemployment on personality (locus of control, self-confidence etc. Presentation will begin with the *Timeline of the History of Macedonia from independence in 1991 year till 2013 year*. Elaboration of each study will begin with description of events which took place before and during exact research period. This is a framework of events which may have a strong negative influence on the individual and their behavior. In the domain of political psychology, these events are termed as politically-motivated acts which result in changes in the political behavior of the citizens. [13] After the chronologically presentation of conducted research studies, the main findings and conclusions will follow.

The main goal of this book is to elaborate that politically-motivated stress factors are connected to changes in the mental processes and relatively permanent characteristics of an personality in the domains of perception and cognition, moral judgment, identity, attitudes, political ideology, personality traits, locus of control, self-perception etc. All elaborated studies have been carried out by the authors of this book; they have been conducted in the period from 1999 to 2013.

Eleven studies were systematically reviewed and are consequently presented in this book. The list of the survey studies is presented below:

1. "The relationship between the structure of personality and resistance in a situation of stress" (1999),
2. "The moral judgment competence of adolescents in the Republic of Macedonia in the case of transgressions towards state symbols" (2000/2001),
3. "Perception of historical events that took place on the territory of the Republic of Macedonia in 2001" (2003/2004),
4. "The impact of social threats on authoritarianism and social dominance" (2005),
5. "Political ideologies and moral reasoning among students in the Republic of Macedonia" (2008),
6. "The effects of unemployment on mental health of citizens of the Republic of Macedonia, (2008/2009),
7. "Personal reception of Macedonian epic folk songs (emotions, messages and spiritual states conveyed in Macedonian epic folk songs)" (2009),
8. "Values and political orientations of the Republic of Macedonia citizens" (2009/2010)
9. "Political attitudes and personality in democratic society" (2010),
10. "Identity aspects: the relationship between the individual and the collective identities" (2011) and
11. "Perception of personal characteristics and the importance of the identity of students in the Republic of Macedonia: factors and consequences" (2013).

Timeline of the History of Macedonia from independence in 1991 till 2013

The Republic of Macedonia became a sovereign and independent country on September 8, 1991. Before independence, it was a Socialist Republic as part of the Socialist Federal Republic of Yugoslavia. According to the Constitution of the Republic of Macedonia, today Republic of Macedonia “is constituted as a sovereign, independent, civil and democratic state”. [14]

This period was marked with many events which will be remembered as important and critical spots in Macedonian history. The detailed time line chronology of Macedonian history follows.

(1991) Majority of voters supported referendum for independence; Macedonia gained independence from the former Yugoslavia; Greece objected to the use of the name Macedonia, the same name as one of its own provinces;

(1993) Macedonia gained UN membership under the name Former Yugoslav Republic of Macedonia;

(1994) Greece imposed a two-year trade restriction on Macedonia for using their name of a northern province, caused economic damage;

(1995) Macedonian President Kiro Gligorov injured in assassination attempt; Greece recognized Macedonia’s independence, lifted trade restrictions;

(1996) Yugoslavia (Serbia and Monte Negro) and Macedonia established diplomatic relations; Macedonia opened a stock exchange;

(1997) Constitutional court forbade use of Albanian flag, sparked protests; parliament adopted law on restricted use of the Albanian flag;

(1998) Thousands of ethnic Albanians gathered in Skopje in support of ethnic Albanians in Serbia; a coalition government brought Ljubco Georgievski (from VMRO DPMNE) into power as prime minister, included ethnic Albanian representatives;

(1999) NATO began bombing campaign against Yugoslavia Albanians lead to exodus into Macedonia and neighboring countries; Yugoslavia accepted peace plan; Kosovo refugees started leaving Macedonia; Boris Trajkovski (VMRO-DPMNE) elected president; [15]

(2001) Ethnic Albanian rebels calling themselves the National Liberation Army (NLA) stepped up attacks on Macedonian security forces first in several villages near the city of Tetovo and by the western border with Kosovo, and later near the capital, Skopje. The NLA is thought to have ties to the Kosovo Liberation Army (KLA) and rebel Albanian forces operating in southern Serbia. With U.S. and European diplomatic intervention, the biggest Macedonian (VMRO-DPMNE and SDSM) and Albanian political parties (PDP and DPA) signed a framework agreement on August 13; [16]

(2002) Macedonian parliamentary election, The SDSM led coalition “For Macedonia Together”

and gained half of the parliamentary seats (60 seats) in the September 2002 elections; [17]

(2003) EU took over peacekeeping duties from NATO in Macedonia;

(2004) President Boris Trajkovski died in a plane crash in Bosnia; Macedonia submitted EU application; Branko Crvenkovski (SDSM) elected president; Hari Kostov (SDSM) approved as prime minister; Greece protested a US decision to recognize the former Yugoslav state on its northern border as Macedonia; Prime Minister Hari Kostov resigned; Defense Minister Vlado Buckovski became leader of Social Democratic Union;

(2005) Macedonia became a candidate for EU membership;

(2006) NATO offered prospect of Macedonia's invitation to join the military alliance;

(2008) Greece blocked a NATO invitation for Macedonia, objected to the country's name; Macedonia recognized Kosovo, despite protest from Serbia; population in Macedonia about two million, about a quarter being ethnic Albanians;

(2009) Macedonia applied to International Court of Justice for ruling on its dispute with Greece over the country's name; Gjorgje Ivanov (VMRO-DPMNE) won presidential run-off, defeated Ljubomir Frckoski his Social Democrat rival; visa-free travel within EU's Schengen zone came into effect for Macedonia's citizens;

(2010) Police reported that four people were shot dead on the border as they attempted to smuggle weapons and explosives into Macedonia;

(2011) Protests against police brutality occurred after 22-year old was beaten to death by a member of the special police forces. Opposition Social Democratic party boycotts parliament in protest against government action against the media. Prime Minister Gruevski calls early elections. Parliamentary elections won Prime Minister Gruevski's VMRO-DPMNE party but with insufficient seats to govern alone. The International Court of Justice in The Hague rules that Greece was wrong to block Macedonia's bid to join Nato in 2008 because of the row over its name;.

(2012) Twenty people are arrested and dozens injured in two weeks of clashes between ethnic Macedonian and Albanian youths. Police arrest 20 suspected Islamists over the lakeside killing of five ethnic Macedonian men near Skopje the previous month;

Macedonia's main opposition party, the Social Democrats (SDSM), begin a boycott of parliamentary sessions after a heated debate over the 2013 budget degenerates into a brawl and SDSM MPs are forcibly removed from the chamber;

(2013) Social Democrats end their boycott of parliament as a result of EU mediation between the government and the opposition;

EU report on Macedonia's path towards membership says country has made progress in all areas, despite domestic political tensions. The report also calls on Macedonia to continue efforts to improve relations with Bulgaria and Greece. [15]

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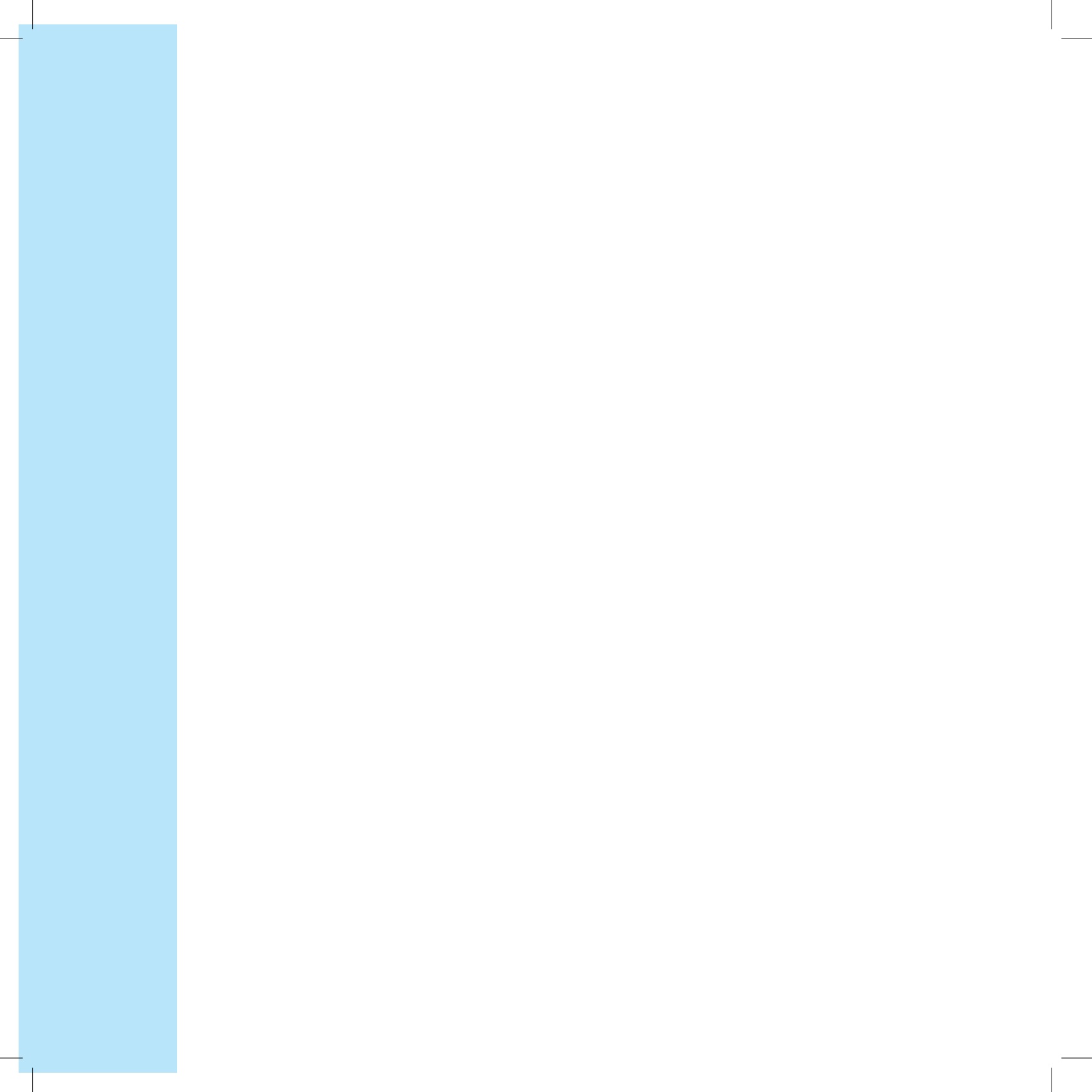
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I

CONNECTION BETWEEN THE STRUCTURE OF PERSONALITY AND THE RESISTANCE IN A SITUATION OF STRESS



Source: http://news.bbc.co.uk/2/hi/talking_point/781165.stm



Source: <http://www.rcpbml.org.uk/ww99/image/13demo1.gif>

Context during implementation of the study (1999 year)

China vetoed the renewal of the mandate of UNPREDEP in the Security Council of the UN and therefore the mission's mandate expires on 28 February 1999. Macedonia has requested the United States and NATO as the replacement of the UNPREDEP. [1]

NATO bombing of FR Yugoslavia (Serbia and Monte Negro) started in March 24, 1999 and ended in June 10, 1999. The bombings continued until an agreement was reached that led to a withdrawal of Yugoslav armed forces from Kosovo and the establishment of United Nations Interim Administration Mission in Kosovo (UNMIK), a UN peacekeeping mission in Kosovo.

A massive wave of refugees from Kosovo to Macedonia began. About 234,500 refugees, fled to Macedonia, most of which were located in refugee camps. [2]

Authors: Marijana Handziska and Eleonora Serafimovska

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CONNECTION BETWEEN THE STRUCTURE OF PERSONALITY AND THE RESISTANCE IN A SITUATION OF STRESS

At the time of NATO intervention on FR Yugoslavia, Republic of Macedonia was under a threat of spillover of the war laid the citizens of the state in a position of anticipation of possible outcomes and consequences for themselves and their family. Citizens were faced with an enormous number of refugees, the presence of foreign military force, bombs. So, the main research question concerning stressful reality at that time was: What is the relationship between the ego strength, defense mechanisms and stress resistance?

Before going to the elaboration of the research and research findings the key terms will be defined.

In Sigmund Freud's psychoanalytic theory of personality, ego strength is the ability of the ego to deal effectively with the demands of the id, the superego and reality. Ego strength helps in maintaining emotional stability and copes with internal and external stress. When it comes to mental well-being, ego strength is often used to describe an individual's ability to maintain their identity and sense of self in the face of pain, distress and conflict. People with well-developed ego strength tend to share a number of essential characteristics. They tend to be confident in their ability to deal with challenges, and they are good at coming up with

solutions to life's problems. An individual with solid ego-strength approaches challenges with a sense that he or she can overcome the problem and even grow as a result. By having strong ego-strength, the individual feels that he or she can cope with the problem and find new ways of dealing with struggles. On the other hand, those with weak ego-strength view challenges as something to avoid. These individuals struggle to cope in the face of problems, and may try to avoid reality through wishful thinking, substance use and fantasies. [3]

A defense mechanism is an unconscious psychological mechanism that reduces anxiety arising from unacceptable or potentially harmful stimuli. [4] Sigmund Freud was one of the first proponents of this construct. [3] Defense mechanisms may result in healthy or unhealthy consequences depending on the circumstances and frequency with which the mechanism is used. In psychoanalytic theory, defense mechanisms are psychological strategies brought into play by the unconscious mind to manipulate, deny, or distort reality in order to defend against feelings of anxiety and unacceptable impulses and to maintain one's self-schema. [4]

Healthy persons normally use different defenses throughout life. An ego defence mecha-

nism becomes pathological only when its persistent use leads to maladaptive behavior such that the physical or mental health of the individual is adversely affected. Among the purposes of ego defense mechanisms is to protect the mind/self/ego from anxiety and/or social sanctions and/or to provide escape from a situation with which one cannot currently cope. [4]

Any event which threatens life or health, the loss of someone vital to personal existence and integrity can cause stress. Stress can be enhanced either by acute danger or prolonged deprivation. An event can become stressful when it is perceived as a threat to security or to one's self-worth and value system. Distress can be expressed by direct behavior, by physical symptoms or by emotional reactions. Stress resistance is an ability to withstand stress without causing maladjustments or disorders. This level of resistance appears to be related to the greater or lesser tendency to three types of provisions: the personal commitment (security in their own goals and resources), to assess stress as a challenge and a personal sense of control over events. [5]

Stress as a process of emotional, mental and physical reactions is a result of the influence of the intensified pressure which are stronger than the skills for overcoming them. The stress is usually researched as phenomena from the aspect of the effect thereof on a micro level (the consequences on the personality and the mental health), but the stressful events such as war, terrorism, political migrations, assassinations motivated by politi-

cal reasons, effecting the macro level influencing the politically motivated behavior with political consequences is much more than a simple sum of individuals with disorders. [6]

The research was conducted within a convenience sample that includes 31 employees from one research institution. Average age of respondents was 42 years. Used measuring instruments were: Barron Ego Strength Scale (BESS)², Questionnaire for life style³ [8], and Revised Impact of Events Scale (RIES)⁴ [9, 10] scale for determining the level of stress.⁵

Data analysis showed that people with weak ego strength (people who are artificial, insincere, dependent, weak, sensitive), will be affected much more by stress situations, or in other words, they see the situation more stressful than people with greater ego strength.

Detected dominant ego defense mechanisms in this group were: Intellectualization

² This scale is derived from MMPI and consists of 68 items that are grouped into 8 psychologically homogeneous groups: physical functioning; psychasthenia, introversion, attitude towards religion, moral behavior, and sense of reality, personal adequacy, and ability to master; phobias and infantile anxiety. [7]

³ Author of the Questionnaire for life style is H. Kellerman, and this instrument is used for defense orientation of personality.

⁴ As notified stressful events in RIES scale were following: NATO intervention in FR Yugoslavia, enormous number of refugees, the presence of foreign military forces, detonations, different information for same events.

⁵ RIES is a self-report measure that assesses subjective distress caused by traumatic events. [9, 10]

(avoiding unacceptable emotions by focusing on the intellectual aspects) and Displacement (taking out impulses on a less threatening target). The less used are: Projection⁶, Reactive formation⁷ and Negation⁸.

There is no connection between increased defensive orientation and resilience in stress situations. Projection as a defense mechanism is in a significant negative correlation with the level of stress ($r=-0.46$). The negative correlation between the use of the defense mechanism Projection and score of the scale RIES, and between RIES subscales of intrusion and projection, showed that people who use projection as an ego defense mechanism against the growing anxiety will be less stressful.

Specific situation in which Macedonia was in that time can be described as unpredictable. There was a dual message about events: the same event, at the same time was presented as safe and as extremely dangerous concerning security of the country. In this situation the group of intellectuals, as it can be expected, predomi-

nantly use *intellectualization* and *displacement*. It means that, in situation which provoke personal insecurity, people (intellectuals) will avoid uncomfortable emotions by focusing on facts and logic and they will take out impulses on a less threatening target.

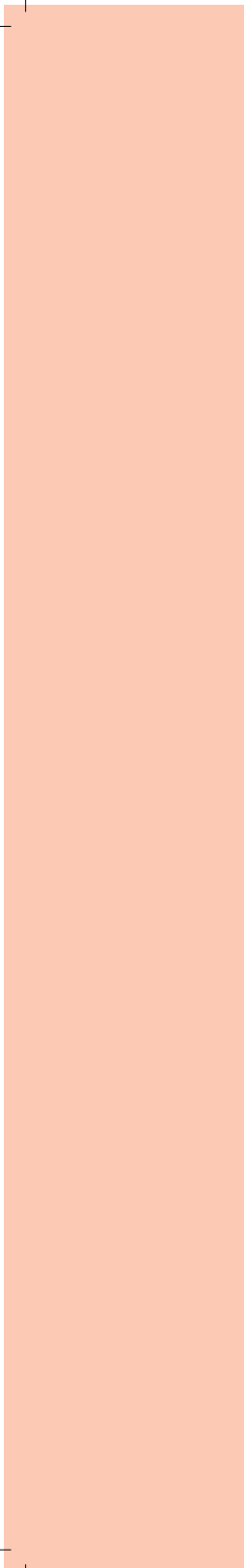
⁶ *Projection* means possessing a feeling that is designed as socially unacceptable and instead of facing it, that feeling or "unconscious urge" is seen in the actions of other people. [11]

⁷ *Reaction formation*: acting the opposite way that the unconscious instructs a person to behave, "often exaggerated and obsessive. [11]

⁸ The defensive aspect of the mechanism is confined to the distancing achieved by means of the negation, which allows the patient to avoid shouldering the disagreeable implications of a thought that has successfully formed. [11]

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II

THE MORAL JUDGMENT COMPETENCE OF ADOLESCENTS IN THE REPUBLIC OF MACEDONIA IN THE CASE OF TRANSGRESSIONS TOWARDS STATE SYMBOLS



Source:<http://cpsblog.isr.umich.edu/?p=725>

Context during implementation of the study (2000/2001)

The team of the "A1" television was taken captive by unknown armed and uniformed individuals with UCK badges; there was a terrorist attack on the police station in the village of Tearce which resulted in one policeman killed, and two other wounded; the President stated that there was no need to convene the Security Council with an explanation that there was no danger to the security of the Republic of Macedonia.

Summit of the member states of the South-East Europe co-operation process was held in Skopje during which the Stability Pact was adopted and the Agreement on the border line between the Republic of Macedonia and the Federal Republic of Yugoslavia was signed; A policeman was fired at near the Bit Pazar polyclinic; Border patrol of the Army of the Republic of Macedonia was sniper fired at near the watch-tower Tanusevci; Vehicle of the ARM headed to the watch-tower Tanusevci hit an anti-tank mine. The reports of the Government of the Republic of Macedonia say that the group of armed extremists is not a military threat to Macedonia and that the attackers do not have support of the Albanians living in Macedonia and abroad. NATO stated that the Republic of Macedonia had its support⁹.

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⁹ Monitoring of the TV station "Kanal 5" ("Canal 5") and daily newspaper "Nova Makedonija" ("New Macedonia") from the period of January -March 2001.

THE MORAL JUDGMENT COMPETENCE OF ADOLESCENTS IN THE REPUBLIC OF MACEDONIA IN THE CASE OF TRANSGRESSIONS TOWARDS STATE SYMBOLS

In 2001 there was an armed conflict in the Republic of Macedonia, when the National Liberation Army (NLA) demanded equal rights for Albanians. A series of events preceded the conflict in 2001: the news team of a TV station was taken captive by unknown armed and uniformed individuals wearing NLA badges; there were terrorist attacks on the police station in the village of Tearce, which resulted in one policeman being killed, and two others being wounded; a policeman was fired at near the Bit Pazar polyclinic, a border patrol of the Republic of Macedonia's Army (ARM) was subjected to sniper fire near the watch-tower Tanusevci, a vehicle of the ARM heading to the watch-tower Tanusevci hit an anti-tank mine, etc..¹⁰

In addition to the objective picture reflecting the situation in which the Republic of Macedonia found itself in, the subjective picture of the adolescents concerning their country in that period was the following: poor, unsafe, dependent, a party state, undeveloped, corrupt, prospects-less and restrictive. 60% of the respondents saw the Republic of Macedonia as a homeland, which

¹⁰ All the events were documented during media monitoring of the newspaper "Nova Makedonija" and TV station "Kanal 5" during the period from 16.01 till 15.03.2001.

highlights the positive emotional bond they have with the country in which they reside. [1]

In the pre-armed conflict period, the capacity for moral reasoning¹¹ was explored. In fact, the topic of the research was the moral judgment competence of high school students concerning situations where transgressions against state symbols were committed.

It was Kohlberg who tried to integrate various attempts to measure moral judgment competence and found a new, promising paradigm of moral psychological research. He provided a clear conceptualization of the relationship between moral ideals and moral behavior through his definition of moral judgment competence, which he defined as "the capacity to make decisions and judgments which are moral (i.e., based on internal principles) and to act in accordance with such judgments". Competence for moral judgment is ability for making moral judgment decisions according to the moral principles and is not based on the human tendency to get along with others. [2]

¹¹ Moral reasoning is the idea or judgment about whether a particular action is good or bad depending on the social rules adopted. It determines the difference between what is right and what is wrong in a personal situation by using logic. [4]

Moral competence is the ability to solve problems and conflicts on the basis of moral principles through thinking and discussion instead through violence, deceit, and power. Moral competence is the very prerequisite of living together in a democracy. Whereas moral ideals are mostly inborn, moral competence must develop through learning. More specifically it is defined as the ability to evaluate other people's arguments in regard to their moral quality rather than in regard to their opinion agreement. [3] Moral competence can decrease in the case of tendency to along with others, or when some authority should be obeyed or just laziness is the simple reason.

The study made use of the Moral Judgment Test -MJT [4], validated for use in Macedonia, and a Redrafted-MJT (RMJT), which comprises of two moral tasks based on actual situations of transgressions against the Macedonian flag. These two instruments were administered on 62 Macedonian adolescents (32 first-year secondary school students - 16 males, 16 females; 30 fourth-year secondary school students - 9 males and 21 females).

The aim of the study is connected to the investigation into the capacity among the students to make moral judgment, as well as their acts of conformity with the moral judgment formed in a situation where a transgression against the accepted state symbols of the Republic of Macedonia has been committed. The adolescents (a sample of university students was used for this purpose) named the following events as trans-

gressions towards state symbols (as regards answers provided in the questionnaire aimed at the identification of activities seen as transgressions towards the state symbols of the Republic of Macedonia): the trampling on the Macedonian flag in Krusevo on August 2, 1997; the change of the flag - this refers to the change of the flag as a result of Greece's reactions in 1995; putting up another flag - putting up the Albanian national flag in the municipalities with a predominant Albanian population without also putting up the national flag of the Republic of Macedonia. These situations were used as moral dilemmas in the Redrafted-MJT (Moral Judgment Test).

The adolescent respondents showed a statistically significant lower level of moral competence in the case of making a moral judgment about events that mean a transgression towards the state symbols of the Republic of Macedonia than when making a moral judgment about neutral events (within fourth-year secondary school students $t(30)=4.28$ $p<0.01$; within first-year secondary school students $t(32)=2.06$ $p<0.05$). When the adolescents were making a judgment about (for them) neutral events, they showed a higher moral competence (a higher score C-index of MJT) than when making a moral judgment about situations/events they are familiar with and which, for them, have concrete meaning (a lower score/C-index of RMJT).

The C-index (or C-score or just C) measures the degree to which s/he lets his or her judgment behavior be determined by moral concerns or principles rather than by other psycho-

logical forces like the human tendency to make arguments agree with one's opinion or decision about a certain issue. In other words, the C-index reflects a person's ability to judge arguments according to their moral quality (rather than their opinion agreement or other factors). [5]

The value of the C-index ranges from 1 to 100. The level of moral judgment competence is *low* when the C-index ranges from 1 to 9, *middle* when the C-index ranges from 10 to 29, *high*(30 to 49) and *very high* (above 50). [5]

Low level of moral judgment competence (low score of the C-index) points to the conclusion that the moral judgment of the group is determined by the opinion of the others, of the authorities or is based on prejudice.

Middle level of moral judgment competence (middle score of the C-index) means simultaneous or equal impact of both factors: internal (the achieved level of moral judgment) and external – opinion of the others, prejudice, influence of authorities.

High level of moral judgment competence points to the internal factors as opposed to the external ones.

The discussion on the results obtained from the study is based on two main aspects: the first aspect relates to the socio-political context in the Republic of Macedonia in the period of the implementation of the study and the respondents' subjective perception of it. The second aspect explains the relationship between the moral judgment competence (competence of judging and acting in accordance with one's own system of moral principles) and the nature of the moral task assessed by the adolescents. The moral competence, i.e. the moral judgment and behavior of the adolescents does not depend solely on the level of moral development at which they are, but also on the concrete moral task they are evaluating. Therefore, the adolescents obtained a statistically higher score on the moral judgment test than on the redrafted moral judgment test.

The adolescents seem to have shown a lower level of moral competence in situations (trampling on the Macedonian flag, the act of changing it, and the cases of failing to put it up) that are present in their lives and that they have experienced, such as the series of terrorist attacks in the period during which the research was conducted. [1]

Table 1.C-index of the two groups with two tests

	Respondents	MJT C-index	RMJT C-index
1.	IV year of secondary school students	18.75 Middle level of moral judgment competence	8.9 Low level of moral judgment competence
2.	I year of secondary school students	17.69 Middle level of moral judgment competence	13.35 Middle level of moral judgment competence

The findings indicate that the Macedonian adolescents have significantly lower levels of moral competence on the RMJT moral tasks than on the regular MJT moral dilemmas. These results suggest that reasoning about socio-political issues at a time of political crisis has a negative impact on moral competence. The adolescents also reported that they feel unsafe and that the Republic of Macedonia, to which they felt attached, had no future. The results illustrate that political violence, or the threat of political violence, has negative impact on socio-moral reasoning. The results were also discussed in relation to Maslow's pyramid of needs and how the need for safety and security overrides other moral debates. [6]

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III

PERCEPTION OF HISTORICAL EVENTS THAT TOOK PLACE ON THE TERRITORY OF THE REPUBLIC OF MACEDONIA IN 2001



Source: https://en.wikipedia.org/wiki/2001_insurgency_in_the_Republic_of_Macedonia

Context during implementation of the study (2003/2004)

In 2003, two years after Macedonia almost descended into civil war, relations between ethnic Macedonians and the sizable ethnic Albanian minority were again put to the test. A series of bomb explosions – in Struga in February, in Skopje and Kumanovo in June, and again in Skopje in August – a shoot-out in Skopje on July 9 that left five people dead, and the abduction of two policemen near Kumanovo the same month were the main incidents. The shadowy separatist Albanian National Army claimed responsibility for many of these acts. In addition, there were violent clashes between ethnic Albanian and ethnic Macedonian youths in Tetovo and elsewhere. These incidents strained relations between the ruling parties. There were also positive developments in the field of interethnic relations as well, however, including the legalization of the Albanian-language Tetovo University, further moves to increase the official use of Albanian, and attempts to boost the percentage of ethnic Albanian army officers. On May 28 the parliament passed a law granting amnesties to those who handed over guns within the framework of a 45-day nationwide weapons-collection program that started on November 1. [1]

Authors: Markovikj Marijana and Serafimovska Eleonora

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PERCEPTION OF HISTORICAL EVENTS THAT TOOK PLACE ON THE TERRITORY OF THE REPUBLIC OF MACEDONIA IN 2001

The armed conflict in 2001 was resolved with the Ohrid Peace Agreement. The Ohrid Agreement was signed on August 13, 2001 to conclude the interethnic armed conflict in Macedonia, which lasted from January to August 2001. This document represents a compromise between the warring parties – Macedonians as the majority and Albanians as the largest national minority in Macedonia. Other minorities were not involved in the conflict. The Ohrid Agreement was signed by the President of the Republic of Macedonia, Boris Trajkovski, and by the leaders of four biggest political parties in Macedonia: Ljubco Georgievski (VMRO-DP-MNE), Branko Crvenkovski (SDSM), Imer Imeri (PDP) and Arben Xhaferi (DPA) with U.S. and European diplomatic intervention. The composition of signatories itself leads to the conclusion that this was an ethnic conflict and that the Ohrid Agreement is a document for the resolution of that conflict. [2]

Undeniably, this armed conflict marks the history timeline of young Macedonia and leads to the main question of research: What will be the perception of the events that took place on the territory of the Republic of Macedonia in 2001?

Almost three years after the conflict (at the end of 2003 and the beginning of 2004), a survey

among university students, both ethnic Albanians and ethnic Macedonians, was conducted in order to answer the research question. A survey questionnaire¹² was structured in an identical form to a history lesson from the grade eight history book [3], when the more recent history of Macedonia is taught. All the questions were essay-type questions, which provided the possibility for free expression on each of the topic areas. The participants filled the questionnaires independently, during one school class, and were instructed to put themselves in the role of a historian writing a history lesson for a grade eight history book about the armed conflict in 2001. This was an attempt for as objective as possible an approach towards the social reality (events that took place in Macedonia in 2001). The participants were Macedonian students from the “Ss. Cyril and Methodius” University in Skopje (predominantly ethnic Macedonians) and Albanian students from the South-East European (SEE) University in Tetovo (predominantly eth-

¹² The topic areas in the questionnaire corresponded to the sub-titles in the history book for eight grade, elementary school: Lesson title; Reasons for the events in 200; The course of events (beginning, course, duration, end of conflict); The participants in the events; The reactions to the events and the sources of information on key events; Glossary.

nic Albanians). The research was conducted in December 2003 and January 2004. It is important to note that the respondents were high school students at the time of the conflict. They had been exposed to media reports, discussions, or had maybe even been directly affected by the trauma of war.

Figure 1 summarizes recognition of the actors in the war conflict in 2001 year regarding respondent's ethnic background.

Actors	Ethnicity	
	Macedonian	Albanian
UÇK (National Liberation Army)	Terrorist organization	People's Liberation army
Members of UÇK	Terrorists	Human rights activists
Army of Republic of Macedonia	Security forces	Macedonian Slav occupation army

Figure 1: Naming the actors involved in the events of 2001, according to the ethnicity of the respondents

Words can unite, but also can divide individuals and/or communities. In that context, it was interesting to reconsider critical words used by the interviewees for describing historical events from 2001 (in a reliable manner just as they have written them down), and then to make an attempt to assume the emotions and actions they can cause. The following figure shows the

critical words, assumed emotions they provoke, and types of actions (behavior) the specific emotions can probably provoke.

Word	Emotions	Action
Terrorism	Fear, panic, feelings of insecurity, the need to restore order objection	Opposition, defense, action defense
Fighter for human rights	Persistence, humanity, heroism, justice, heroic death in a holy war	Supporting actions of fighters for human rights

Figure 2: Key words used by respondents to describe the reasons of the war

The data analyzed [4] present a very different perception that overlaps the ethnicity of the students. The two groups of students have a different picture of the causes of the events, the people involved, the neutrality of the media reports, the duration of the events, etc. They even use different terms to describe what actually happened in 2001. In line with the differences in perception, there are differences in their political judgment, and political participation in activities that are perceived as rightful and plausible. In conclusion, this is another argument in favor of the analytical approach in interpreting politically relevant events that should be taken into consideration when making political decisions.

The Macedonian respondents termed the behavior of the armed groups of ethnic

Albanians as terrorist activities, and those involved - terrorists, while the Albanian respondents termed that same behavior as a struggle for human rights, and those involved - fighters for human rights. The different nomenclature used was probably due to the different emotions experienced by both groups of respondents. The Macedonians used the term terrorism, named feelings and motives such as fear, insecurity, need for order and security. They saw the actions of the security forces in a protective context, as a need for defense hence, for the Macedonian students the ARM soldiers were viewed as security forces. In the Albanian respondents, however, these activities were referred to as a struggle for human rights and there was a tendency to provoke feelings and motives such as perseverance, humanity, heroism, justice, heroic death in a holy war, and accordingly, the behavior went in that direction - supporting the actions of the fighters for human rights. Therefore, for the Albanian respondents the ARM was seen as an army of Macedonian Slav occupiers. The two versions that follow are an attempt to write a history lesson according to the answers obtained from the participants, in the same way they wrote it down, with a special emphasis on the segment that regards the reasons behind the events of 2001. [4]

*Albanian version
(according to the answers provided by
student- Albanians)*

Title

Conflict/War/National Liberation War/The uprising against the Slavic-Macedonian conqueror/Fight for the right

The Republic of Macedonia is a non-democratic state, a state where the fundamental rights and freedoms of the Albanians are not being respected, i.e., it is monarchist state. On these territories, the Albanians have been repressed, abused and terrorized with centuries. Anyone fighting for the rights and freedoms of Albanians was terrorized by the police and the Army of the Republic of Macedonia. Albanians, as a constitutional and autochthon population in this state, deserves the same rights as the Macedonians. They do not deserve to be treated as a minority and to have their rights on education being denied. For many years back, Albanians with political means have fought for enjoying all their rights, but the governments of the Republic of Macedonia have never allowed that. Of course, the Tetovo University should have been legalized, and the Albanian language used in all state institutions, primarily in the Parliament. In one word, all-both Macedonian and Albanians-should enjoy the same rights. For many years back, the state had a discriminatory position toward the innocent and distressed Albanian population in all spheres of life. It systematically did not employ Albanians in the state institutions. All these have caused an enormous

dissatisfaction with the Albanians. The cup was filled and started pouring...The poor economic condition in the state, the non-investment in the development of underdeveloped parts of the state, Macedonian's Nazism, the prohibition for the Albanians to use their national symbols and to celebrate their holidays, the long misunderstandings between the two entities, etc., as well as the operation of certain foreign factors, have led to a crisis, conflict, to a justified and sacred war for the rights of the Albanians.

***Macedonian version
(according to the answers provided by
student- Macedonians)***

Title

Conflict/Interethnic conflict/War/Terrorism/Disorders/Crisis

In the Republic of Macedonia, for many years back, mass psychosis with the Albanians was created regarding the issue that they are second-line citizens. The ethnic intolerance was fueled for years, while Albanian's requests were becoming bigger and bigger. At the same time, the Government continuously demonstrated incapability and lack of interest to prove that Albanians are not second-line citizens. Its lack of expertise, as well as the existence of "sold" souls, the policy of false promises and the non acceptance of the opinion of certain Macedonian intellectuals has resulted in the dissatisfaction of Albanians regarding their status. Crime (drug, prostitution), the situation

of Kosovo and the war in Serbia, as well as the low level of education with the Albanians, have only complicated the situation in the Republic of Macedonia. Albanian's dissatisfaction was expressed through the establishment of the NLA- a terrorist organization. This organization, aspiring to enter the governance in order to secure greater participation of Albanians in the institutions of the system, but also possessing pretences for the establishment of Great Albania, had made an attack, and thus endangered the identity of the state and the governing institutions. This was followed with the terrorist' support by the USA and, in general, the great financial assistance for terrorist actions from outside. From that point on- slowly, but certainly- political games and agreements for the division of Macedonia have been realized.

The cognitive elaboration of the perceived events which objectively happened depends on the relevant characteristics (ethnic background) of whoever is doing the observation. Bearing in mind that the reason for the armed conflict which happened in 2001 year is ethnic in character, the cognitive retrospection on the events that occurred will depend on the ethnicity of the perceiver (on the ethnicity's perceptual frameworks).

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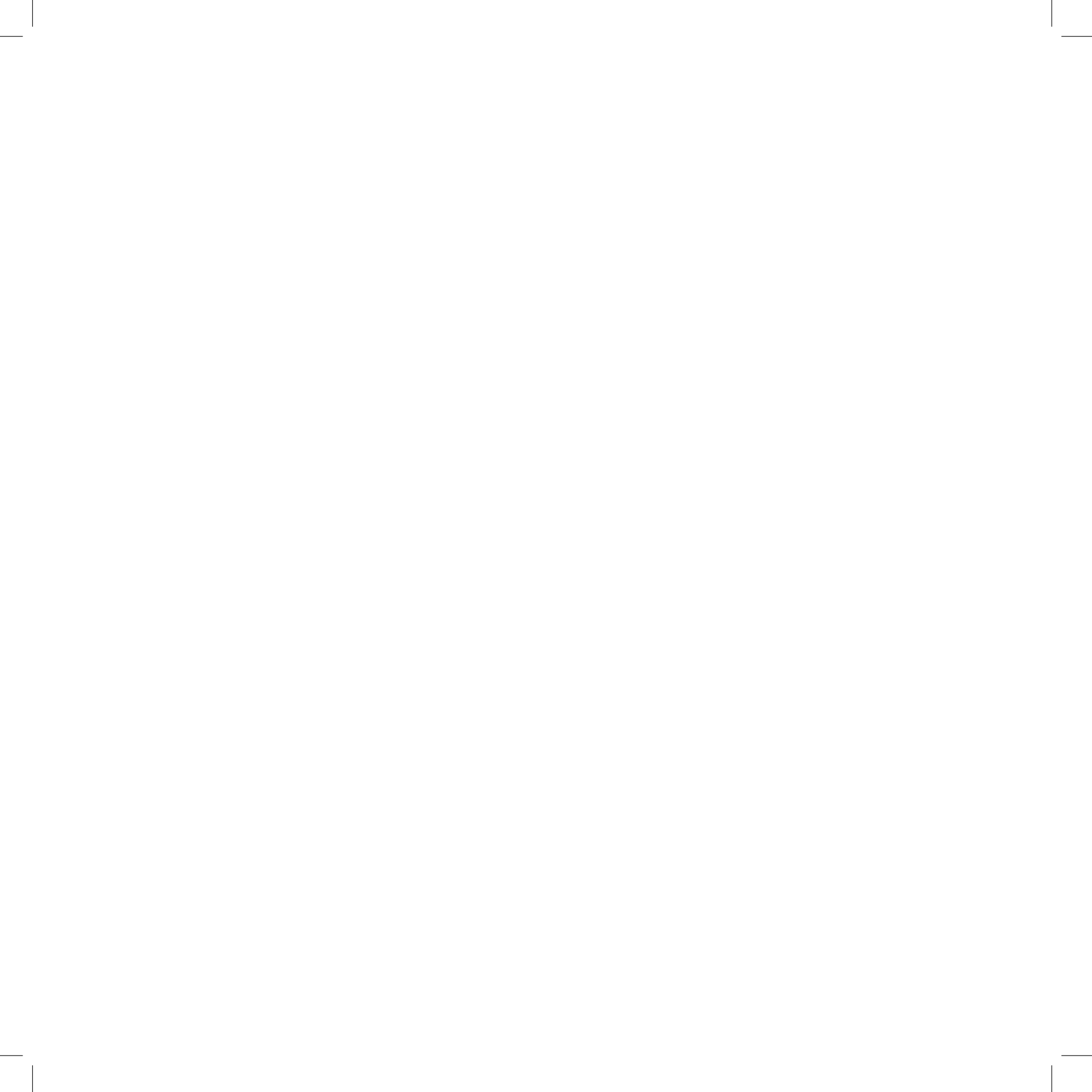
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IV

THE IMPACT OF SOCIAL THREATS ON AUTHORITARIANISM AND SOCIAL DOMINANCE



Source: <http://thesocialthreat.com/>

Context during implementation of the study (2004/2005)

(2004) President Boris Trajkovski died in a plane crash in Bosnia while travelling to attend a regional leaders meeting; Macedonia submits EU application; Branko Crvenkovski (from SDSM) is elected president; Hari Kostov (also from SDSM) approved as prime minister; Greece protests over a US decision to recognize the former Yugoslav state along its northern border as Republic of Macedonia, the constitutional name of the country ; Prime Minister Hari Kostov resigns; Defense Minister Vlado Buckovski becomes leader of the Social Democratic Union and becomes Prime Minister; (2005) Macedonia becomes a candidate for EU membership.[1]

Author: Eleonora Serfimovska

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THE IMPACT OF SOCIAL THREATS ON AUTHORITARIANISM AND SOCIAL DOMINANCE

In order to describe all the relevant terms in the survey, a social threat was seen as a problem (crisis) on an economic, political and/or social plan, which a particular society is faced with. All the events that took place in that period were seen as social threats and were described below [2]:

In the local elections held in Macedonia on March 13 and 27, 2005, the coalition “Together for Macedonia,” led by the Social Democratic Union of Macedonia (SDSM), the main governing party, emerged as the strongest single bloc; its governmental coalition partner, the ethnic Albanian Democratic Union for Integration (DUI), and the main opposition party, the Macedonian Internal Revolutionary Organization – Democratic Party of Macedonian National Unity (VMRO-DPMNE), also did well.

The dispute between the Macedonian and the Serbian Orthodox churches continued as the Serbian Orthodox Church decided to recognize only the breakaway Archbishopric of Ohrid as canonical. On June 23, the Court of Appeals in Bitola confirmed a lower-court verdict sentencing Bishop Jovan, the highest-level cleric to join the Serbian church, to an 18-month prison sentence for embezzlement and for inciting religious and ethnic hatred. On September 16, the

Supreme Court turned down the bishop’s appeal against his sentence. The case put a strain on the relations between Skopje and Belgrade.

On July 15, the parliament passed a law allowing national minorities to fly their flags on official occasions alongside the Macedonian flag in those areas where they constituted the majority of the population.

Following the European Commission’s recommendation in November, the EU leaders granted Macedonia the status of candidate country at a December summit, although no timetable was given for the talks.¹³

The dispute with Greece over Macedonia’s name remained unresolved.¹⁴

¹³ On February 14, the Macedonian government presented to the European Commission its official answers to the EU’s questionnaire on Macedonia’s readiness to start membership talks. While the government voiced its optimism about the prospects for membership, European officials struck a more cautious tone, saying talks depended on the progress achieved by the candidate country. [2]

¹⁴ A compromise proposal by UN mediator Matthew Nimetz to use the name “Republika Makedonija –Skopje” (Republic of Macedonia-Skopje), without translation, in international relations was rejected by the Macedonian side. A new proposal that Nimetz proposed in October was rejected by the Greek side. [2]

The issue of the demarcation of Macedonia's borders with Kosovo also remained unsettled, despite repeated talks between the Macedonian government, officials of Serbia and Montenegro, Kosovar politicians, and representatives of the UN mission UNMIK.

On May 20, Prime Minister Vlado Buchkovski announced a large-scale government program to revive the country's economy, which remained in a precarious state despite an expected growth in GDP of 3.8% and a slight drop in unemployment.

Due to all these events that took place in 2004 and 2005 were recognized as social threats and it was interesting to see what the impact of a social threat on ideological attitudes would be: authoritarianism and social dominance, and thus, a survey was designed and carried out.

A social threat (as an independent variable in the study) was presented in hypothetical scenarios entitled "Macedonia in 2015, 10 years after." Four scenarios were constructed by the author, which contained different levels of a social threat, and described Macedonia 10 years later on an economic, political and social plane, the conditions which people were asked to empathize with. The first scenario describes Macedonia in 2015, the same as it was in time when research was going on (with all unresolved issues on political, economic and social plane). This scenario was titled as scenario with one degree of social threat. The second scenario was Macedonia in 2015 with one degree more of social threat and describes the country with

deteriorating situation on every plane. The third scenario was scenario with no threat at all and explains Macedonia as country where all the economic, political and social problems are resolved. The fourth scenario was introduced in case if the third scenario was recognized as unrealistic according to the facts and "too good to be true".

The respondents' worldview was taken as a mediator variable, which was conceptualized as a coherent set of beliefs about the nature of the social world, and specifically about what people are like, how they are likely to behave to one another, and how they should be responded to and treated¹⁵. Dependent variables in the survey were ideological attitudes: Right-Wing Authoritarianism and Social Dominance. Right-wing authoritarians are people who possess a high degree of willingness to submit to authorities people perceive as established and legitimate, who adhere to societal conventions and norms, and who are hostile and punitive in their

¹⁵ The worldview of a dangerous and threatening social world was conceptualized as having two opposing poles. At one pole was the belief that the social world is a dangerous and threatening place in which good, decent people's values and way of life are threatened by bad people, versus, at the other pole, the belief that the social world is a safe, secure and stable place in which almost all people are fundamentally good. The items of Altemeyer's "Belief in a Dangerous World" scale express a belief that the social world is, or is not, a dangerous and threatening place and seemed to fit the theoretical conception of this particular worldview well. The questionnaire contained six items, randomly sampled to give equal numbers of pro- and contra items, from the 12 items of Altemeyer's Dangerous World scale. [3]

attitudes towards people who do not adhere to them¹⁶; they value uniformity and are in favour of using group authority, including coercion, to achieve description). Social Dominance (SDO) is considered to be a general attitudinal orientation toward intergroup relations, reflecting whether one generally prefers such relations to be equal, versus hierarchical, that is, ordered along a superior-inferior dimension).¹⁷

The survey used a convenience sample which numbered 196 students, 84 of which were male (42.9%), and 112 female (57.1%), grouped

¹⁶ The concept of right-wing authoritarianism was introduced in 1981 by Canadian-American psychologist Bob Altemeyer, as a refinement of the authoritarian personality theory originally pioneered by University of California at Berkeley researchers Theodor W. Adorno, Else Frenkel-Brunswik, Daniel Levinson, and Nevitt Sanford. After extensive questionnaire research and statistical analysis, Altemeyer found that only three of the original nine hypothesized components of the model correlated together: authoritarian submission, authoritarian aggression, and conventionalism. Researchers have traditionally assumed that there was just one kind of authoritarian personality, who could be either a follower or a leader. [4]

¹⁷ During the 1990s an important new perspective on group conflict and ethnocentrism, the social dominance theory, was developed. [5] Sidanius and Pratto suggested that societies minimize group conflict by promoting consensual ideologies that legitimize social and intergroup inequality and discrimination. Their theory centered on an individual difference dimension, social dominance orientation (SDO), measured by their SDO scale. They described SDO as a "general attitudinal orientation toward intergroup relations, reflecting whether one generally prefers such relations to be equal, versus hierarchical" and the "extent to which one desires that one's ingroup dominate and be superior to outgroups". [7]

into four groups - each group with a hypothetical scenario with a different social threat level.

Summarized, the results of the analysis reveal the following: there is an impact of social threats on ideological attitudes, but the impact is not direct and general. The social threat has a direct effect on a person's worldview (beliefs in a dangerous world), which means that when social conditions are threatening, the individuals increasingly believe that the world they live in is a dangerous place. But, there is no indirect effect of social threats on all the authoritarian subsets and social dominance. Even more, the social threats have an indirect effect only on authoritarian aggression and morality¹⁸, which means that when social conditions are threatening and, consequently, the world they live in is seen as a dangerous place, then people respond by supporting aggressive action in the preservation of peace and order in society, they require greater determination in dealing with disorders in society because of moral and conventional values of conservation. However, the threats of the outside world, followed by the belief that the world in which we live in is dangerous, does not affect subjective support for hierarchy and defending the existence of unequal/uneven positions in society. [6]

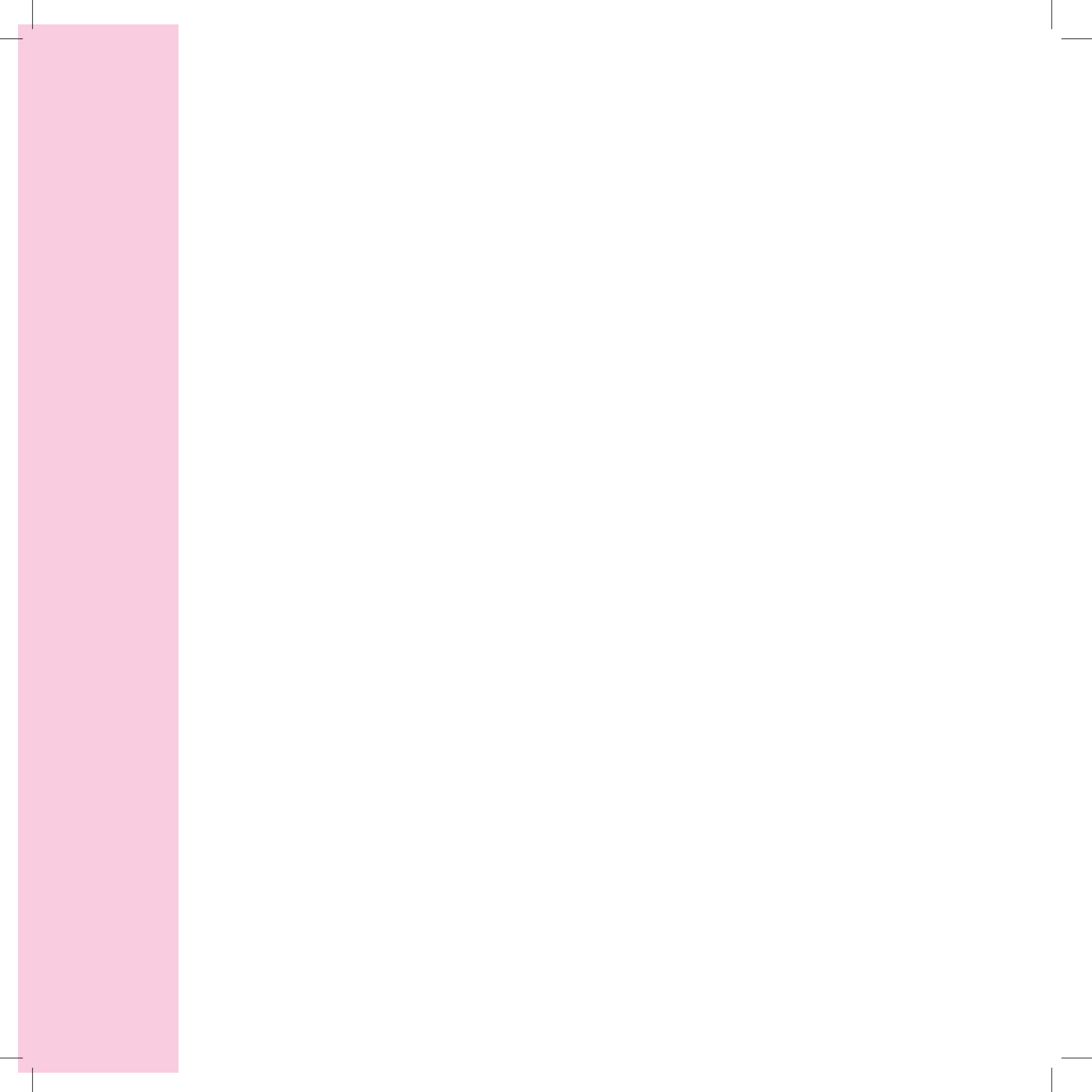
Simply saying, when there are problems in the country in the economic, political and social sphere, and when those problems are seen (per-

¹⁸ Factor analysis shows the existence of five subsets of authoritarian attitudes: Authoritarian aggression, Submission, Conventionalism, Traditionalism and Morality. [6]

ceived) as social threats, natural state is to become more authoritarian, and (precisely) more aggressive, and to defend the moral principles and values with more eager. Only in this way he or she thinks that will managed to defend itself and to "bring back the country on the right track".

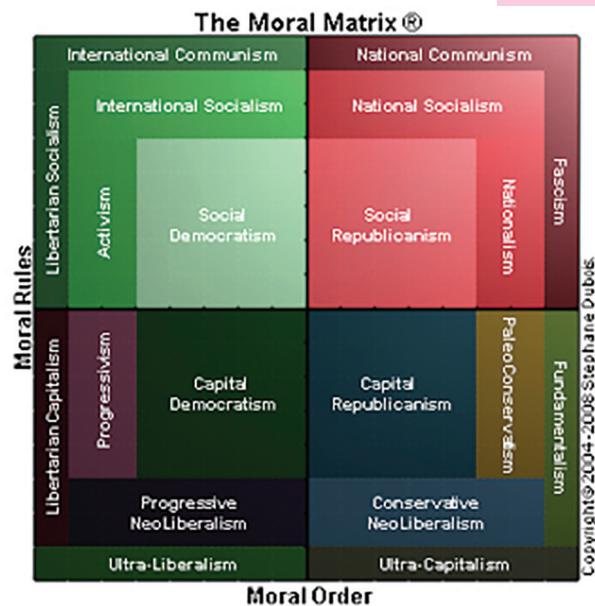
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POLITICAL IDEOLOGIES AND MORAL REASONING AMONG STUDENTS IN THE REPUBLIC OF MACEDONIA

V



Source: <http://soredragon.blogspot.mk/2010/10/moral-matrix-political-ideology.html>

Wider context

In 1990, the form of government peacefully changed from socialist state to parliamentary democracy. The first multi-party elections were held on 11 and 25 November and 9 December 1990. Kiro Gligorov became the first democratically elected president of the Republic of Macedonia on 31 January 1991. On 16 April 1991, the parliament adopted a constitutional amendment removing "Socialist" from the official name of the country, and on 7 June of the same year, the new name, Republic of Macedonia, was officially established.

The Republic of Macedonia became a sovereign and independent country on September 8, 1991. Before independence, it was a Socialist Republic as part of the Socialist Federal Republic of Yugoslavia. According to the Constitution of the Republic of Macedonia, today Republic of Macedonia "is constituted as a sovereign, independent, civil and democratic state". [1]

Author: Marijana Markovikj

Paper presented at the annual meeting of the ISPP 31st Annual Scientific Meeting, Sciences Po, Paris, France <PDF>. 2013-12-14 from http://citation.allacademic.com/meta/p245996_index.html

POLITICAL IDEOLOGIES AND MORAL REASONING AMONG STUDENTS IN THE REPUBLIC OF MACEDONIA

Psychologists, such as Adorno [2], pointed out that the concept of ideology has a different level of presence. It depends on the individual needs and the extent to which these needs are satisfied or frustrated. This formulation suggests that dispositional (personal) and situational (environmental) variables affect both the psychological needs and the political orientation. Ideology is a system of beliefs that is usually shared with the group identification. This system organizes, motivates and gives meaning to political behavior. Any definition of an ideological value system incorporates a certain level of cognitive organization, affective and motivational components and a capacity for action. This definition explains why people do what they do-organize their own values and beliefs that lead to political behavior. This definition, "allows" also the chance for citizens to reasonably satisfy the criterion of "being ideologically tinged". [3] Political ideology creates the basis for taking political action that may be aimed at maintaining, modifying or changing the existing political order, that is why it is so important to look into it in transitional countries. The aim of this research was to identify the nature of the political ideology of young people (students), 17 years after Macedonia gained its independ-

ence, in the following historical setting: Greece blocked a NATO invitation for Macedonia, objected to the country's name and Macedonia recognized Kosovo, despite protest from Serbia. [4].

A convenience sample of 210 respondents was used to identify the political ideology

among students. [4] All the respondents were socialscience students- 144 females and 66 males. The conclusions of the findings in this survey represent the political ideology of the limited number of students, which means that they cannot be generalized to encompass the whole student population in the Republic of Macedonia.

The political ideology was measured with a Morality-Based Political test. [5] This test represents different aspects of political ideology, which is described with two dimensions: "moral rules" and "moral order", creating four quadrants, or four Political Systems. Each dimension has two polarities. The "moral rules" dimension is determined by the "inter-dependence-independence" continuum, and the "moral order" dimension is described by the "non-conformance-conformance" continuum. The dimension "moral order" (ranking the categories as: God, race, nature etc) is determined by the ideal

World view, and the dimension ‘moral rules’ (nature of activities which should be rewarded in society) is determined by the way how the ideal World view can be achieved. These two dimensions determine the two-dimensional model of political ideology named “moral matrix”. According to this matrix political ideologies are divided into: liberalism, socialism, conservatism,

and authoritarianism. [6] The distribution of the political ideologies of Macedonian respondents is presented in the following picture.

The dominant political ideology among Macedonian respondents is *socialism* (71.43%), followed by *liberalism* (8.52%), *authoritarianism* (2.75%), and *conservatism* (0.82%), while 16.48% of the respondents straddled systems. [5]

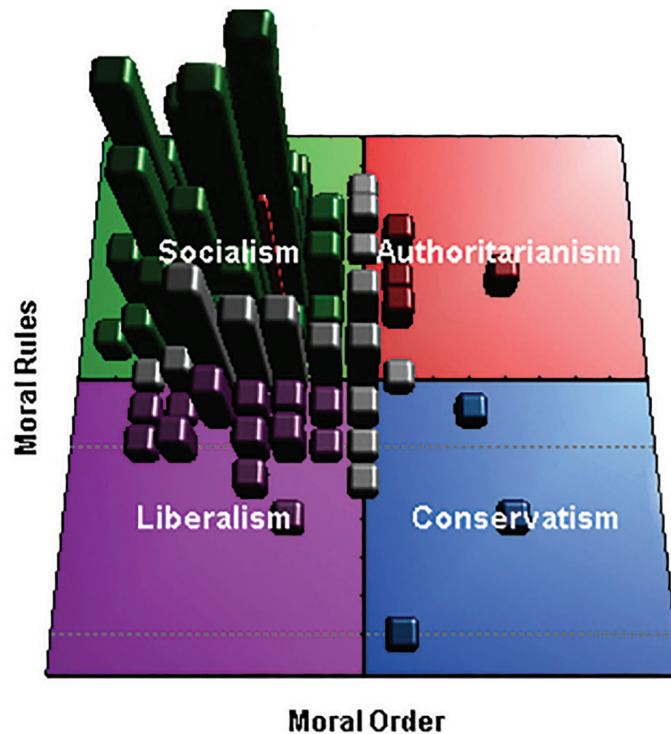


Figure 1. Morality-based political test distribution among students in the Republic of Macedonia

Thus, the most preferred political system is *socialism*, with its variation *moderate socialism*. The dominant political ideology is *social democratic*. Socialism, according to this model, is a political system that combines Non-Conformance and Inter-dependence. Socialism believes that society should be organized along social lines for the benefit of all, rather than for what is perceived as the profit of a few (Inter-dependence). Its key ideas are opposition to capitalism and a belief in equality, both political and economic. [6]

These results show that attitudes cannot be changed immediately following the transition from one political system to another. The process of changing political culture is gradual and it depends on objective political and historical factors, as well as subjective factors such as an individual's personal experiences.

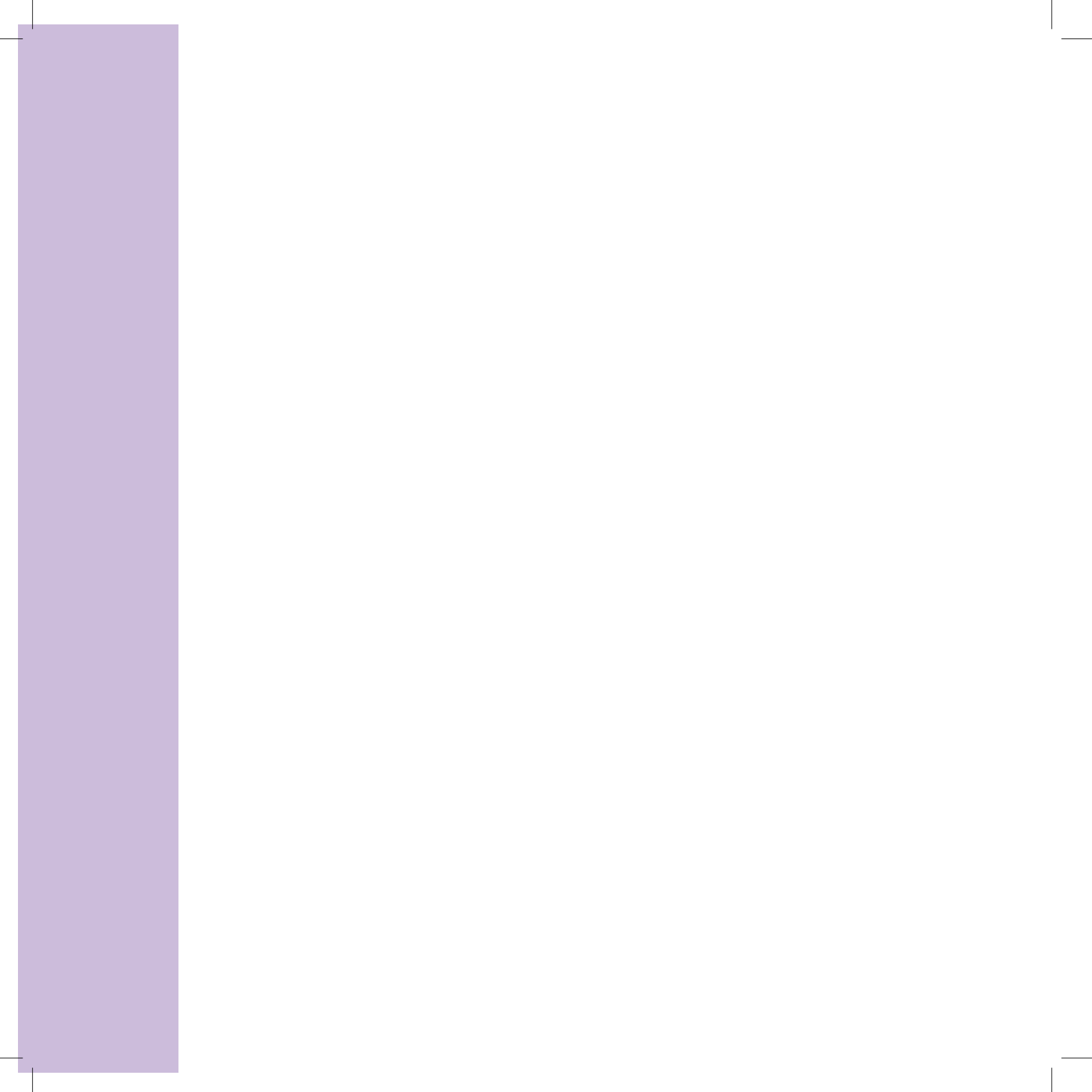
The social explanation of this research results comes from the characteristics of the transition process in the Republic of Macedonia. One system of ideas has been terminated, whereas the formation of the other system of ideas is still in progress. This transition from one political system to another raises important questions about the kind of society the people of Macedonia wish to create, how they will satisfy their collective desires for an ideal society, and the moral rules and principles they employ to judge the actions of others.

Some authors [7] emphasize that it is easier to implement democracy in Central Europe-

an countries than in Western Balkans countries. According to him, the reason for this is the Western Balkans' nostalgia towards the previous socialist economic and political system, a nostalgia that is the result of the chaotic privatizations of publicly-owned enterprises.

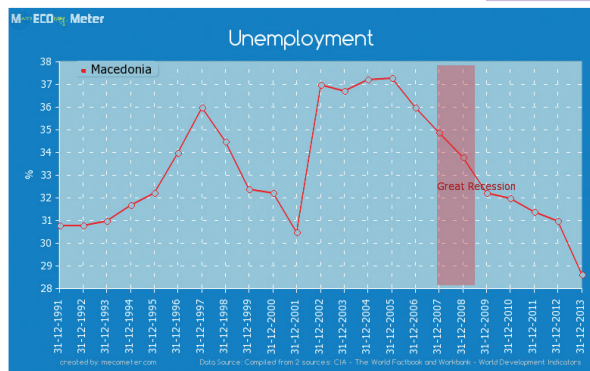
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VI

THE EFFECTS OF UNEMPLOYMENT ON MENTAL HEALTH OF CITIZENS OF THE REPUBLIC OF MACEDONIA



Source: <http://www.chroniclive.co.uk/news/north-east-news/devastating-consequences-becoming-unemployed-north-1353298>

Wider context 1991-2008

After the fall of Socialist Yugoslavia, the economy experienced several shocks that damaged the local economy. Starting with the Western embargo on the Yugoslavian common market, and ending with the Greek embargo on Macedonia over the country's name. The economy began to recover in 1995 and experienced a full recovery after the 2001 insurgency by ethnic Albanians. Macedonia's GDP grew by an average of 6% on a yearly basis until the 2008 economic crisis when its economy contracted with the rest of the world. The global crisis had little impact on the country due to Macedonian banks' stringent rules.

Unemployment is a continuing problem in the Republic's economy where a large percentage of the Republic's qualified labor force cannot find work. Many Macedonians lost their jobs with the collapse of Yugoslavia. As a result, national unemployment was above 35% (37.30% in 2005). [1]

Authors: Eleonora Serafimovska and Marijana Markovikj

Text "The effects of unemployment on mental health of citizens of the Republic of Macedonia" was published as part of research study: "Unemployment - Risk and Challenges". Edited by Jakimovski Jorde, 2013. 91-116. Skopje: Institute for Sociological, Political and Juruducal Research.

THE EFFECTS OF UNEMPLOYMENT ON MENTAL HEALTH OF CITIZENS OF THE REPUBLIC OF MACEDONIA

Transition into market economy in the western Balkan countries led to macroeconomic difficulties like hyperinflation, budget deficits, controversial privatization of the state and public owned companies, open unemployment etc. Governments had few instruments to fight all issues together and hence, less span for long term economic reforms and strategies. The rise of unemployment created mounting of budget expenditures in favour of unemployment benefit payments. Persistently high unemployment rates, rigid government spending and limited financial resources for active labour market policies are the basis for the growing interest in evaluating these programs.

In the survey *Unemployment, risks and challenges*, the phenomenon of unemployment was considered by several important aspects. The psychological aspect of unemployment was reviewed through the connection between economic status with the image that individuals build for themselves, physical problems (disorders) as a result of unemployment, locus of control (extent to which individuals believe they can control events affecting them), the participation of the individual in the collective sphere, relations with the family members and relations with others in the wider environment.

The analysis highlighted several important findings [2]:

Employment is an important factor in building a positive self-image, so employed, at significantly higher percentage compared to the unemployed, love them as they are, at significantly higher percentage compared to the unemployed believe that their employment depends on their ability and competencies, which in turn is reflected in their perception of themselves as active and capable individuals who can provide a decent life.

Table.1 Frequencies of responses on the statement: "I love myself the way I am"

Status	<i>I love myself the way I am</i>	
	Yes	No
Employed	94.2%	5.8%
Unemployed	88.5%	11.5%
Significance of differences between percentage	p<0.01	p<0.01

Employment/unemployment is related to the people's perception of their mental disorders and psychosomatic reactions so, the un-

employed are more concerned about life, they perceive themselves more ill than others and they have less hope for better times to come.

Table.2 Frequencies of responses on the statement: "I am pretty much worried"

Status	<i>I am pretty much worried</i>	
	Yes	No
Employed	67.5%	32.5%
Unemployed	88.8%	11.2%
Significance of differences between percentage	p<0.01	p<0.01

Unemployed's locus of control is shifted to external causes, which consequently means that they, at significantly higher percentage compared to the employed, have expectations from the state to solve the problem with the unemployment.

Table.3 Frequencies of responses on the question: "Unemployment is firstly responsibility of person itself or of state"

Status	<i>Unemployment is firstly responsibility of...</i>	
	<i>...person itself</i>	<i>...state</i>
Employed	18.5%	81.5%
Unemployed	6.9%	93.1%
Significance of differences	p<0.01	p<0.01

Unemployment is in correlation with the people's perception of their own participation in the collective sphere. Employees more likely identify themselves as important members of society, and rarely have the need to escape from the country they live.

Unemployment also contributes to the deterioration of family relationships, even to domestic violence, but the unemployment is not in relation with the quality of parenting. Furthermore, unemployment is related to distrust of other people, but not with the people's perception of their own aggressiveness towards others.

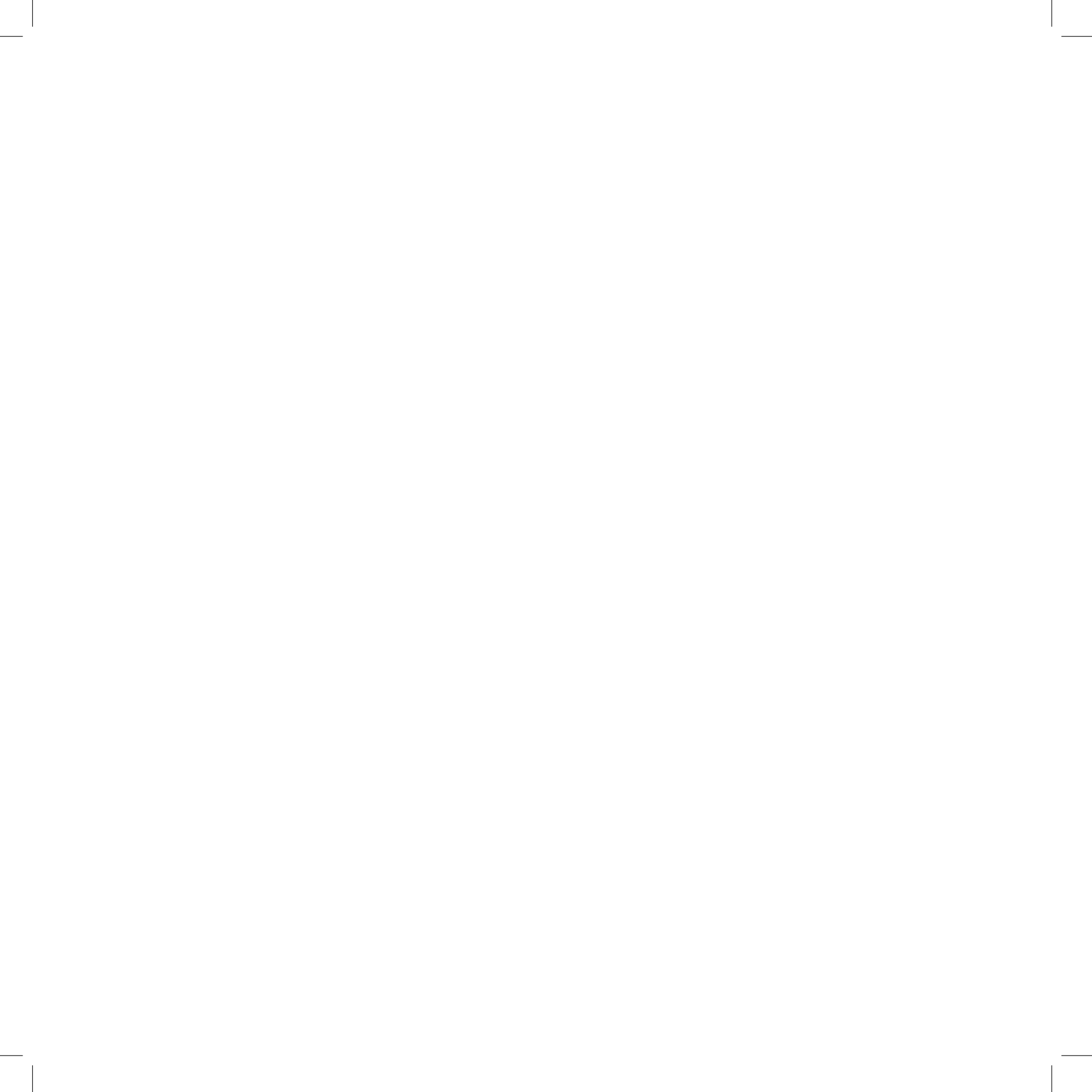
Placing the data in a broad theoretical and research framework and speaking in the context of latent deprivation model of Jahoda [3], obtained data broadly confirmed the assumptions and findings of the model, according to which the unemployed suffer because they are deprived of the positive effects on employment, and this is reflected in various aspects of their life and psycho-physical functioning, so, transition process in Macedonia increased levels of unemployment which certainly get reflection on the mental health of the citizens.

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VII

PERSONAL RECEPTION OF MACEDONIAN EPIC FOLK SONGS (EMOTIONS, MESSAGES AND SPIRITUAL STATES CONVEYED IN MACEDONIAN EPIC FOLK SONGS)



Source: <http://www.allmusic.com/album/traditional-music-from-macedonia-mw0000775564>

Wider context

In the XIX century Macedonia (as a geographical territory) was a province within the Ottoman Empire and had been fighting for freedom and international recognition. Today in 21 century beside its independence Macedonia is still fighting for international recognition; Greece does not recognize the constitutional name of the nation and the state; Bulgaria does not recognize the uniqueness of the Macedonian language; the Serbian Orthodox Church does not recognize the autocephaly of the Macedonian Orthodox Church. [1]

Macedonians are closely connected with their traditions and respect the cultural heritage that has been passed on with centuries from one generation to another. Most of Macedonia's folklore consists of folktales, aphorisms, traditional folk dances, folk embroidery, colourful costumes, folklore music and pottery. [2]

Starting in 2006 Macedonia has seen a proliferation of "ethno-bands," groups that perform using Macedonian folk instrumentations, styles, and/or repertoires, but in new configurations or in combination with contemporary styles. [3]

Authors: Serfimovska Eleonora and Markovikj Marijana

Paper Personal reception of Macedonian epic folk songs -emotions, messages and spiritual states conveyed in Macedonian epic folk songs is presented at the conference "Culture and Music", Skopje, 2009. May 5.

PERSONAL RECEPTION OF MACEDONIAN EPIC FOLK SONGS (EMOTIONS, MESSAGES AND SPIRITUAL STATES CONVEYED IN MACEDONIAN EPIC FOLK SONGS)

In the course of the past centuries, the Macedonian folk song has embraced all significant moments of the lives of the Macedonian people. Thus, while history describes and interprets events, folk songs witness the spiritual history of the Macedonian nation, its moods, sufferings, its desires, aspirations, and its spiritual attitude to historical events. [4] The ethno-musicological research shows that the preservation of the Macedonian tradition is frequently under the influence of myths that refer to an idealized past, particularly in instances when that past was forcibly lost or ignored – for example, as a result of forced migration or shifting of the political boundaries. [5] In this respect, the focus of this research was on epic folk songs created in the XIX century, when Macedonia (as a geographical territory) was a province within the Ottoman Empire and had been fighting for freedom and international recognition. Nevertheless, even today, in its post-independence period, Macedonia is still fighting for international recognition; Greece does not recognize the constitutional name of the nation and the state; Bulgaria does not recognize the uniqueness of the Macedonian language; the Serbian Orthodox Church does not recognize the autocephaly of

the Macedonian Orthodox Church. [1] In addition, Macedonia is still not accepted as a full member by the EU and NATO.

Bearing in mind that today, two centuries after the Ottoman Empire, Macedonia is still struggling with its basic recognition, research was conducted with the main question: “Do the Macedonian folk songs created in the XIX century, as a period marked by the active struggle for liberation and independence, still evoke patriotic emotions among the young in a period of established independence of the Republic of Macedonia?”.

The main, general research question was specified and elaborated on by means of three components of emotions: the *affective (physiological)* component that includes the subjective experience of situations: Which parts of the body are affected during the listening to the epic patriotic songs?; the *cognitive* component refers to how situations relevant to emotions are perceived and evaluated: What images and thoughts does the listening to the epic patriotic songs cause?; the *conative* component is related to expressive behavior: What behavior (behavior tendency) does the listening to patriotic songs cause?

Experimental research [6] was conducted for the purpose of determining the influence of music on the emotions, and more specifically, to identify the emotions, thoughts, ideas and behavior that have been 'touched upon' and evoked by the Macedonian epic folk song. The experiment was realized in a time period of two hours and it involved a group of 18 respondents who participated on a voluntary basis.

The experiment was conducted in two parts, an introductory and a main part. In order to register the responses, an instrument similar to a workbook was created, containing patterns of the human body, clouds enrollment texts, and three patterns of the human body (one with hands toward self, another with hands toward others, and the third with hands toward the skies). To explore the affective component of emotions, the respondents used colors (in conformity with the previously created glossary of emotions) to indicate where they felt the emotions in their bodies (each respondent had to color the corresponding part on the pattern of the body their emotions evoked by the listening to the respective piece of music). To explore the cognitive component, the respondents had to recall the images and thoughts which were evoked while listening to a certain type of music, and finally, the respondents had to recall the behavior tendency caused by a specific type of music. Namely, the respondents defined the behavior tendency as to how it was evoked by the song:

was it self-oriented, oriented towards the others, or was it some sublimity – orientation towards some force majeure. [6]

The respondents were exposed to two Macedonian folk songs: "Listen Patriots" ("Послушајте патриоти" in original) and "With torments was I born" ("Со маки сум се родил" in original). Both songs are from the XIX century: the lyrics of the first contain an explicit patriotic function, and the lyrics of the second speak about the life of the Macedonian people who, throughout history, have borne constant hardships, in bondage, under oppression, in adversity and sorrow.

The findings from the research have unambiguously indicated the following: - the experience of listening to the epic song is different when listening only to the instrumental version of the song (without the lyrics and the words) and when listening to the song with the accompanying lyrics and words. When listening to the instrumental version of the song, emotions of happiness are evoked among the respondents (especially when listening to the first Macedonian epic folk song). These emotions appear primarily in the body corpus. When listening to the song accompanied by the corresponding lyrics and words, patriotic emotions prevail. These emotions belong to the range of negative emotions (sorrow, hatred, rage), and they spread throughout the body (see Figures 1).

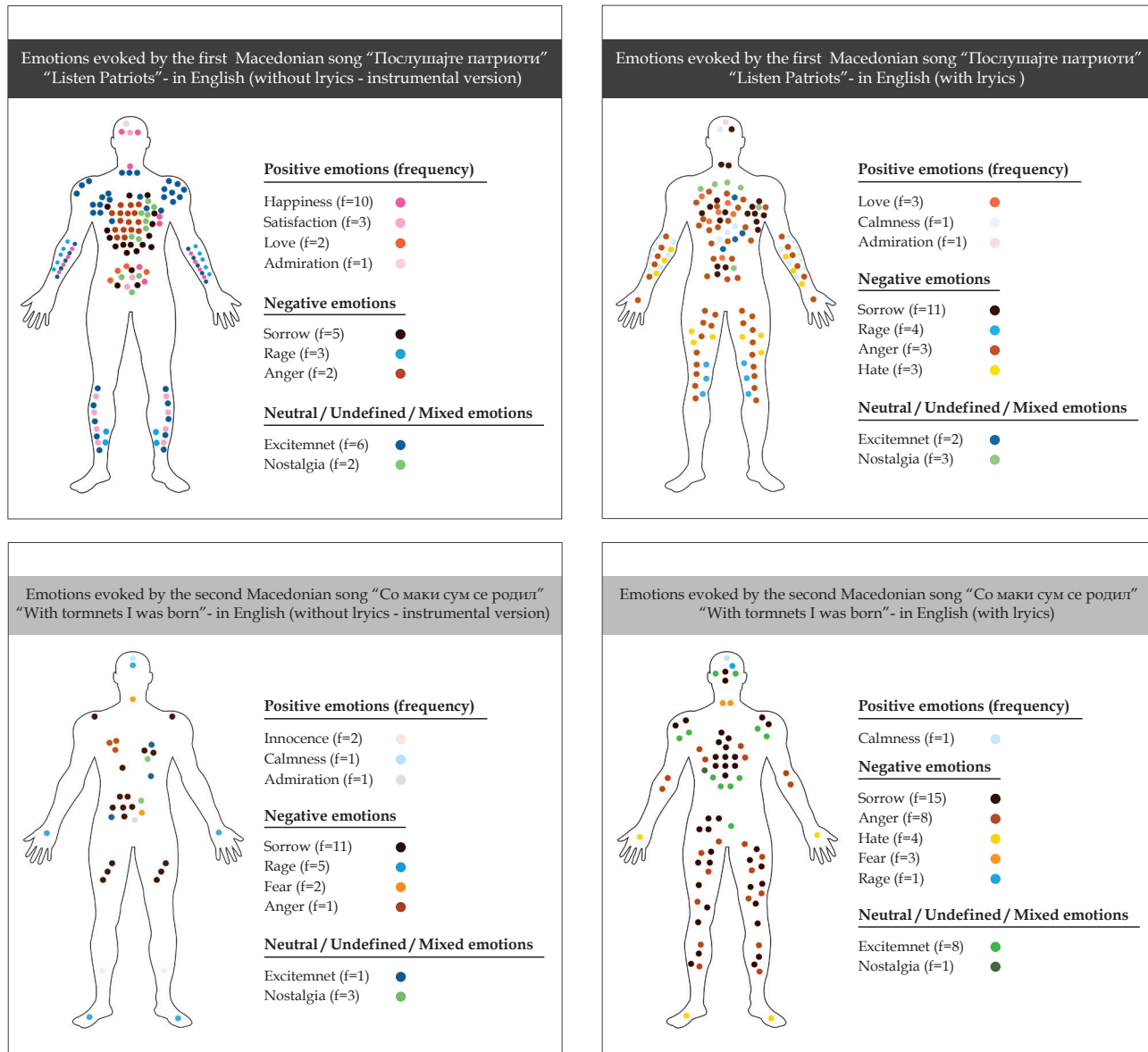


Figure.1 Evoked emotions by listening Macedonian songs with and without lyrics

These epic songs (especially when accompanied by the corresponding lyrics and words) evoke generally negative emotions, in addition to negative thoughts and images. The behavior tendencies caused by the listening to the song depend on the lyrics/words.

In this context, the listening to the first song "Listen Patriots" caused primarily behavior tendencies oriented towards the others. The listening to the second song "With torments I was born" caused primarily self-oriented behavior tendencies [6].

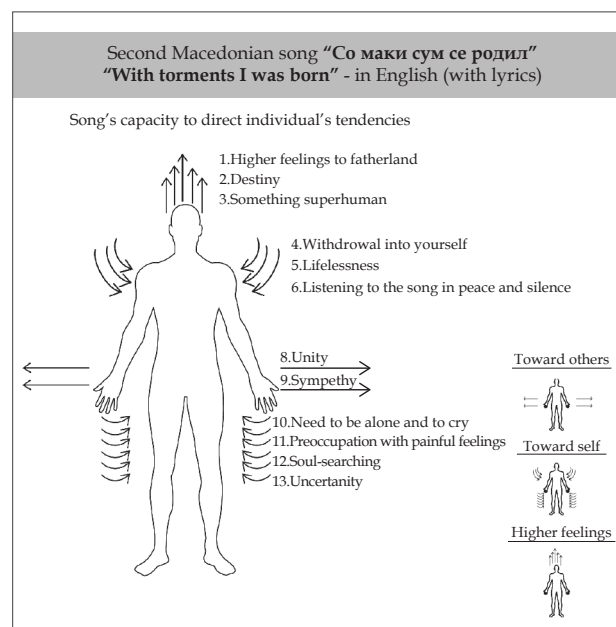
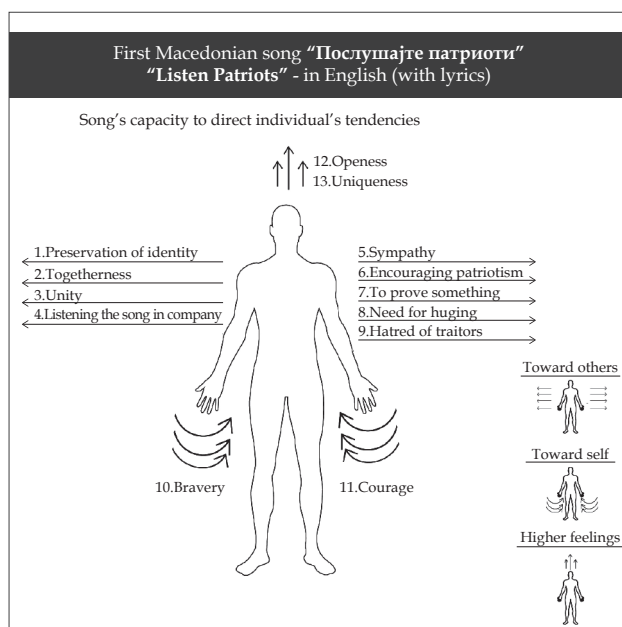


Figure.2 Individual tendencies directed by the listening two Macedonian songs

The messages that the respondents believe they receive through these Macedonian epic folk songs and the messages they would like to convey to the future generations are almost identical - the same misery, the same suffering, a weak expression of positive dimensions - making an effort, respect for others, openness towards the world. The bond between the memory and the collective identity presupposes that the indi-

viduals and groups assume responsibility over the past heritage and pass it on to the present and future generations. [7] On the other hand, *inter alia*, the community stimulates the feeling of belonging through music. Therefore, the messages that the respondents believe are conveyed through the Macedonian epic folk song are the same as the messages they would like to convey to the future generations.

In view of the fact that the findings from the conducted research indicated that the respondents can identify and recognize the emotions, thoughts and images embodied in the two very popular Macedonian epic folk songs, the main conclusion would be affirmative with respect to the main research question and acknowledge the finding that the Macedonian epic folk songs 'touch upon' the present generations as well, some 150 years after their original creation. These tendencies remain the same as they were at the time these songs were created. Undoubtedly, this is due to the tradition, folklore and cultural-historical traits and characteristics of the nation that were passed down from one generation to another. In addition, it may be due to the present social and economic circumstances, seen as specific events that happened on the territory of Macedonia, and as relations towards the neighboring countries.

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November 21-24.



VIII

VALUES AND POLITICAL ORIENTATIONS OF THE REPUBLIC OF MACEDONIA CITIZENS



Source: <http://mowonk.com/wp-content/uploads/2013/11/Liberal-Conservative-Max-Cropped.jpg>

Contex:

According to the development of the party systems and the physiognomy of the parties as primary political actors in the transition process, the Republic of Macedonia has come closer to the rest of the countries of Southeastern Europe in many things. The more or less unexpected transition has put these countries in a situation where they have had to accept political pluralism and the multiparty elections as principal traits of their democratic development. The massive promotion of political options points to a certain pluralistic explosion which came as a result of the quite liberal conditions for the establishment of political parties as well as the need for political expression, but we could also say that it was result from following trends. Within the broad range of political entities in the Republic of Macedonia there were also some ethnic parties present (Party for the Full emancipation of the Roma, Turkish Democratic Union, Yugoslav Party etc.) as well as some civic parties, both left (socio-democratic, socialist, workers) and right oriented (Demo-Christian, people's etc.). As can be expected and which turned out to be the case with other transition democracies, the place left of the center was taken by the ex-communists, who owing to their political experience, the inherited organizational infrastructure and finance had turned into quite a significant political factor, while on the other side of the political spectrum there were the dissidents/anticommunists. [1]

Author: Eleonora Serafimovska

Paper with title "Values and political orientations of the Republic of Macedonia citizens" was published in *Contemporary world between freedom and security*, edited by Alenka Pandiloska Jurak, Uroš Pinterič, 437-460. Ljubljana: Založba Vega.

Text titled "Personal dimension Social Conformity-Personal Autonomy, its predictors and manifestations in Macedonian citizens' political life" was published as part of monography *Political identiteties in Republic of Macedonia*, edited by Lidija Hristova, 207-226. Skopje: University Ss. Cyril and Methodius, Institute for sociological, political and juridical research.)

VALUES AND POLITICAL ORIENTATIONS OF THE REPUBLIC OF MACEDONIA CITIZENS

The expression of the personality characteristics in the political behavior is entertaining, but at the same time very important aspect in most research projects. Our history (Macedonian one) bears a lot of accusations regarding the former systems which were criticized for the many failures in various spheres of political living. The political system is genuinely significant (maybe even determining) in context of providing (offering) possibilities to people to manifest certain types of behavior, as well as to limit other types of behavior. However, the understanding of the political system is only a section of understanding politics; understanding the role of the personality and the interaction of the personality with the system also represents a vital aspect.

Both the personality and the system are essential and have to be in the focus of research. Personality and politics are currently the most popular researches in political science, and still attract the attention of psychologists and sociologists who analyze the political phenomenon, as well as the attention of political scientists trained in the field of psychology. Politics begins with people: with "ordinary" men and women whose votes, literally, give power to the political leaders who then on enjoy that power and whose post - election agreements and disagreements have historical-

ly determined how much that power has been utilized and manifested.

People have personality. The role of the personality in politics has often been discussed in terms of the personality of the politicians; but, the personal qualities of the "ordinary" citizens also help outline the political course of the nation.

Personality is an individual psychological category, but it has to be observed as a result of the overall social on-goings, the entire history and historical heritage as well as the current situation of the individual in the society, the direct environment in which the individual grew into an adult, a mature person, and at the same time, a political person.

One of the most exploited, most researched concepts in the field related to personality and politics is the concept of authoritative person, and the related concept of conformism. Namely, the personal dimensions which have long been used in the political discussions having psychological touch are surely authoritativeness and conformism. The influence of authoritativeness and at the same time, conformism on political behavior of the individual is dual; on one hand, high degree of authoritativeness which is partially conditioned by the direct social factors leads

to political passivity, and on the other hand, authoritativeness leads to the individual's urge to be accepted, to be part of the whole and that way to direct one's own activity towards certain forms of group behavior, behaviors important for the functioning of the political systems. That is why, these very two concepts which explain a major part of political behavior were the focus of analysis of the political identities in RM.

The national study of political identities in the Republic of Macedonia was conducted including 1600 respondents (representative sample), 1584 of which fully completed the scale Social conformism - autonomy (the scale had $\alpha=0,74$). [2] The dimension Social conformism - autonomy (measured by The Social Conformity-Autonomy Beliefs Scale [3] (SCA) had the following prevalence:

Table 1: Frequencies and percentage of respondents on the scale Social conformism -autonomy

<i>Dimension Social conformism - autonomy</i>	Frequencies	Percentage
"Autonomist"	138	8,7
"Moderate social conformist"	1132	71,5
"Social conformist"	314	19,8
Total	1584	100

Most of the respondents belong to the group of moderate social conformists (71.5%); while the social conformists are represented in greater percentage than the ones supporting autonomy.

Analysis of demographic variables as predictors of the dimension Social conformism- autonomy show that *the type of settlement* or in other words, the urban/rural environment did not prove to be a significant predictor of the dimension Social conformism -autonomy (here in after SC-A). People from urban environments do not differ from people from rural environments in their preference of social conformism or of autonomy. The *size of the family* the respondents belong to (more precisely the number of family members), as well as the *family's income* amount also did not prove to be significant predictors of the SC-A dimension. But, *gender* proved to be an important predictor of the dimension Social conformism -autonomy. Women are conformists in higher degree than men ($X^2=10.594$, $p<0,01$).

The respondents' age also proved to be an important predictor of the researched dimension, meaning that the older the respondent the higher the score on the scale of social conformism ($r= 0,252$, $p<0,01$). The biggest difference was noticed among the respondents aged between 18 and 27 and those aged over 68. Namely, 14,1% of the respondents aged between 18 and 27, and 37,5% of the respondents aged over 68 are explicit social conformists. Finally, at the end of demographic variables as predictors of the dimension and when the ethnic minority is the focus, it could be said that the only difference in the SC-A dimension is between the Macedonians (the majority) and the Albanians - the biggest minority in the Republic of Macedonia, at which a higher average score on the social conformism scale is marked for the majority, i.e. the Macedonians.

Table 2: Ethnic background and the dimension Social conformism – autonomy

	N	M	SD	T
Macedonian	1139	15,64	2,239	3,393
Albanian	366	15,19	2,080	p<0,01

The SC-A dimension score grows inversely with the education level of the respondents, so the conducted research shows that the respondents having finished higher education differ the most from the ones having no education or not having completed their primary education, or having finished only primary education. The more educated the respondent is the more he/she supports autonomy rather than social conformism ($\chi^2 = 57,828$, $df = 8$, $p < 0,01$). Only for illustration: 1,6% of the respondents having finished primary education, and 10,2% of the ones having finished college or higher education belong to the group with low score of social conformism, or, 32,0% of the respondents having finished primary education, and 15,5% of the ones with higher education, belong to the group with high score on the same scale.

Analysis of the manifestation of the SC-A dimension are comprehended in direction of the individual's positions in regard to important social political issues and phenomena, and for easier understanding, they have been classified in several segments: conservative-liberal positions, values related to the linear spectra leftism – rightism and positions related to the elections and a democratic phenomena in the society.

SC-A Dimension and Conservative-Liberal Positions

The results [4] verify the general hypothesis that social conformism is related to conservative attitudes. The individuals with higher score on the scale SC-A have a higher score on the conservatism – liberalism scale as well ($r = 0,28$, $p < 0,01$). The individuals higher on the scale of social conformism support and agree with the positions that: in order to decrease criminal, stricter punishments are necessary; for better functioning of the country – good leaders are necessary; great democracy can be dangerous, tradition has to be respected, political leaders are to be followed, one-party systems are sometimes better than the multi-party systems; media should be censored and controlled by the government.

What else was interesting was that only in two statements SC-A was not related to the forecasted direction. Those statements refer to the equal values and the respect of different religions and ethnicities. Here, most of the respondents, no matter whether valuing social conformism or autonomy more, consider that all religions and ethnicities are equally valuable and deserve equal respect.

The SC-A dimension and Left-Right Values

The analysis [4] brought many interesting results which speak of the fact that the socialist ideas are associated with the preference for the social conformism, but that there are also ideas in which the social conformists and “autonomists” do not differ, i.e. they support them equally.

The following table contains several views (attitudes) and the percentage of the both groups of

respondents (conformists and autonomists) that agree with the same.

Table.3 Percentage of social conformists and “autonomists” that support the values of the scale left-right

<i>Left-right values (position)</i>	<i>% of the “Autonomists” supporting the position</i>	<i>% of the “Soc. Conformists” supporting the position</i>
The social differences in a society should be as small as possible	52,2%	71,3%
The private enterprises are more successful than the public ones	80,4%	52,2%
The socialists took care of all the people	26,1%	75,2%
The loss making enterprises should fight for their own survival	66,7%	50,3%
All the citizens must be entitled to equal healthcare	65,9%	84,0%
The state should provide the social safety for its citizens	58,7%	77,7%
The existence of as big as possible number of public enterprises will benefit the economy	35,5%	72,4%
All the citizens should be provided education of equal quality	61,6%	77,1%
In the socialism people had big enough freedoms	48,8%	81,6%
Workers should be included in the decision making process related to the main issues regarding the companies’ development	50,7%	69,3%
The states should provide as good as possible public services (education, healthcare, culture, social protection) although this would entail higher taxes.	74,5%	82,6%

The data show that the majority of the individuals supporting the social conformism over the autonomy- also support the positions that, the socialism took care of all the people equally (75% of the social conformists and 26,1% of the autonomists support this position); in the socialism people had big enough rights and freedoms

(81% of the social conformists and 48,8% of the “autonomists” supported this position). The position which also makes a difference between the respondents along the continuum social conformism- autonomy is the position that the existence of as many as possible public enterprises will benefit the economy. 72,4% of the social con-

formists and 35,5% of the autonomists support this position, and 27,6% of the social conformists and 64,5% of the “autonomists” support the opposite attitude that the existence of this type of enterprises will not benefit the national economy. The “Autonomists” in much bigger number compared to the social conformists also support the attitude that the private enterprises are more successful than the public ones and that the enterprises in loss must fight for their own survival.

Positions shared by the majority of the both social conformists and those supporting the autonomy are the ones that speak of equal education and healthcare services for all the citizens in the society. 84% of the social conformists and 66% of those supporting the autonomy believe that all the citizens should obtain equal healthcare services, and 77,1% and 61,6% of the “autonomists” believe that all the citizens should be provided with the same quality of education. In this direction is the position that the State should provide as good as possible public services although this would entail higher taxes (74,5% of the “autonomists” and 82,6% of the social conformists share the above stated position).

The SC-A dimension and the elective behaviors

The elective processes as a basic form of gaining the authority in the democratic societies early attracted the attention of both the politicians and the scientists who are interested in the political phenomena. The interest is pragmatic and understandable: the choices of the electorate should be studied as well as the possibility to affect such choices and determina-

tions; in what way a party, ideas or people would manage to come first and would gain political power in a certain society. The elective processes are processes of social action of short duration, but with high intensity, in which the one and only decision reflects many social and psychological determinants of the human activity.

In the research conducted in order to identify the political identities in RM, the respondents were asked several questions regarding the elections, and the results are to follow in the text.

Interest in politics and Elective participation

The many analyses of the data related to the elections and later also to the polls worldwide, show that the real behaviors of the voters is far from the generally proclaimed postulates of the democratic society, in which all the adult citizens with their elective decisions affect the political processes in the society they live in. The analyses showed big political passiveness, which is probably expressed most clearly in the elective abstinence. The questions related to the reasons for such indifference primarily poses the question of the political interest in general. In order to answer those questions, efforts are made to perceive the general features of the passive voters. In doing so, the researchers in this field first limited their professional interests only on analyzing the demographic and social-economic categories, not forgetting that the interpretation of the results could not neglect the social-psychological categories, which are intervening variables between such features and the elective deci-

sion, in this case elective participation. The most often mentioned psychological variable in context of the elective participation is again- the conformism. The expectations of the researchers is in direction of the presumption that the conformists to a higher degree feel the group pressure that requires them to perform their civil duty. In that direction of researching the political identity inRM, the social conformism was analyzed in context of the interest in politics, the significance attributed to the elections and the turnout at the elections.

The analysis shows [4] that the individuals who evaluate differently the social conformism do not differ by their interest in politics, neither by the significance they attribute to the elections ingeneral, but they differ by how regularly they turn out at elections. Namely, the biggest percentage of the individuals appraising the social conformism better than the autonomy, regularly (always) go to elections while the biggest number of those that appraise the persona lautonomy better than the social conformism- never go to elections.

Table.4 Respondents on the SC-A scale and turnout at the elections

<i>Turnout at the elections</i>	Social Conformism-Autonomy			
	Autonomists	Moderate	Socialconformists	Total
Regularly	50	648	171	869
% within the frames of the turnout at elections	5,8%	74,6%	19,7%	100%
% within the frames of the SC-Ascale	36,2,%	57,2%	54,5%	
Often	29	260	75	364
% within the frames of the turnout at elections	8,0%	71,4%	20,6%	100%
% within the frames of the SC-Ascale	21,0,%	23,0%	23,9%	
Rarely	35	157	57	249
% within the frames of the turnout at elections	14,1%	63,1%	22,9%	100%
% within the frames of the SC-Ascale	25,4%	13,9%	18,2%	
Never	24	67	11	102
% within the frames of the turnout at elections	23,5%	65,7%	10,8%	100%
% within the frames of the SC-Ascale	17,4%	5,9%	3,5%	
Total	138	1132	314	1584
X²	Value 52,451	Df 6	Importance 0,000	P<0,01

Election Orientation

The obtained results [4] speak about the fact that the respondents located at the opposite sides of the continuum social conformism – autonomy do not differ (at the time when the research was carried out) in their choice of political party (political option) from last parliamentary elections in year 2006. They do not differ neither with regard to the reasons about why they have selected the specific political option; nor whether they are a stable electorate, and so they continuously vote for the same party nor whether they are the ones that vote for different parties; nor they differ with regard to their positions about the values significant for the party that they vote for. The social conformist do not differ from those that support the personal autonomy neither with regard to their self-perception for political ideological belonging.

The results obtained with the research point out to the following facts: The higher score of SC-A, which speaks about the social conformism preference, is the most often connected with: female respondents, older age respondents, people that belong to the majority in the country and people that belong to the lower class (self-perceived). These data, in fact, confirmed the researching hypothesis (confirmed also with many other studies), which provided that females (to a larger extent due to the traditional values still present in the society), and the older individuals (to a larger extent due to the development changes)-will to a larger extent evaluate the social conformism above the autonomy, in

comparison to males and the younger respondents. The social conformism associated with the majority in the country speaks in favour to the real existing insistences of the minorities in the country not being able to adjust themselves fully to the majority, to the established rules that should be equally effective for all, as well as to seeking rights to express freely and to change the established rules.

A higher SC-A dimension score is related also to the conservative values (expected and foreseen trend), but also to the socialist, left values. The higher SC-A dimension score is also related to a more frequent turnout in the election. The SC-A dimension will remain unconnected with the choice of a certain political party/option, more exactly supporting of a certain political ideology in terms of left-right. Even though SC-A correlates with the conservative values, as well as with the higher number of socialist left values, still the manifestation of the SC-A dimension in relation with the selection of a certain political party- remained absent. Obviously, the parties, even though in their individual programs propagate certain political ideological values, fail to clearly profile themselves and to impose themselves with their ideological determination before the electorate, and so, they remain unrecognizable in their ideological values. This process in no case speaks in favour of building and developing certain distinctive and recognizable political identities.

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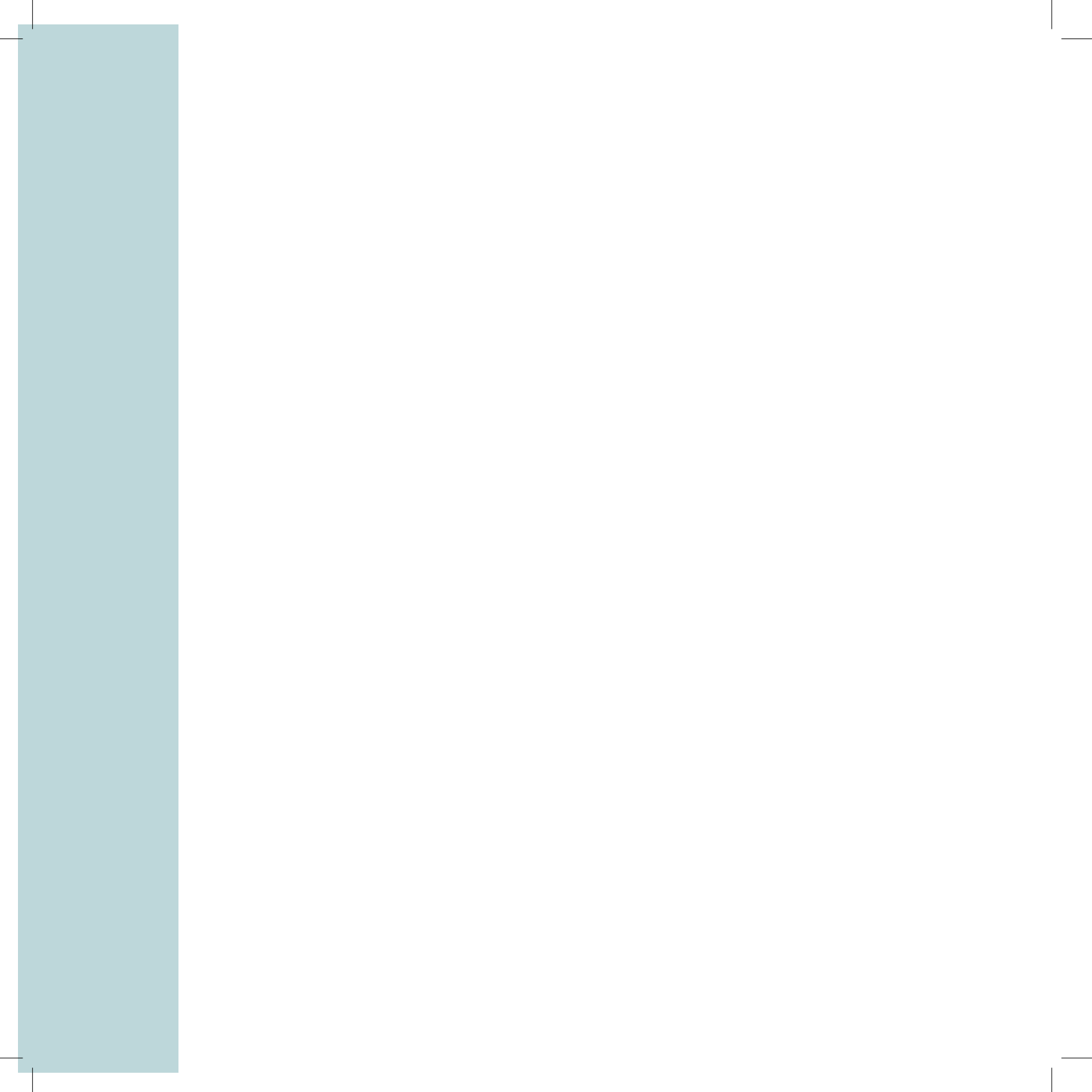
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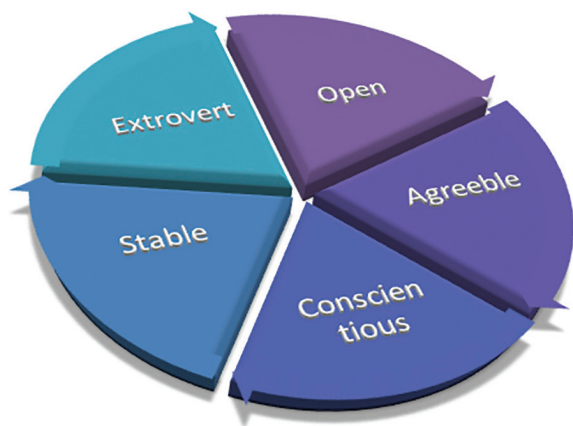
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IX

THE INFLUENCE OF PERSONALITY SOCIALIZATION IN BUILDING POLITICAL CULTURE AMONG STUDENTS IN THE REPUBLIC OF MACEDONIA



Source: <http://blood-donors-research.imar.ie/>

Contex:

Almost all of the analysts of transition agree that pluralization in Macedonia developed in a conservative environment and rather slowly. This means that in the case of Macedonia, there was no strong opposition in the later years of communism to act as an autochthonic/driving force of democracy which, positioning itself at the very right of the political spectrum would start spinning the wheel of democratization (according to Vahudova's thesis). There was also no communist party present that towards the end of the 80s would set the scene and prepare the public for pluralization and for the changes that were about to occur.

It was in such a political environment that the pluralistic explosion of the 1990s in Macedonia occurred. Even though this intensity waned with the years to come, Macedonia was still regarded as one of the countries with a highly segmented party system that remained as such throughout the entire transition period. If the number of the political parties was the first characteristic, then the second was the instability of the political offer. [1]

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THE INFLUENCE OF PERSONALITY SOCIALIZATION IN BUILDING POLITICAL CULTURE AMONG STUDENTS IN THE REPUBLIC OF MACEDONIA

In political studies the appearance of a series of five-factor personality models brings up potential for the study of political behavior. There are few concepts about five-factor personality models, but this research is focused on the components of one specific model, provided by Costa and McCrae. [2] The five factors which composed the five-factor models are: 1) Openness to experience (this dimension applies to learning behaviors, strategies and cognitive orientation; high scores are associated with increased creativity, curiosity, imagination and non-conformity); 2) Conscientiousness (this dimension includes super-ego strength, prudence and control; people with high scores on this dimension are: responsible, reliable, organized and reliable); 3) Extroversion (this dimension is related to leadership, communication styles, learning, coping styles, etc.); 4) Emotional stability (this dimension is related to anxiety, excitability, impulse control, instability and negativity); 5) Agreeableness (it refers to co-operative, sympathetic and altruistic tendencies, and has been shown to predict membership in coalition and strategic alliances, social trust, conflict avoidance and conflict resolution). [2]

Personality and culture studies, which have almost disappeared since the 1960s, have survived thanks to the progress made in trait psychology. In this approach, personality is not the product of culture, but instead personality and culture are relatively independent forces that interact to shape people's lives. [3] So, culture is not simply another independent variable that may predict some portion of the variance in personality traits, it is instead a shared meaning system without which values, beliefs and identities would not be able to exist.

Exploring the average personality profile of students and the link between the personality dimensions from a five-factor model, as well as attitudes towards: family, education, media freedom of expression, and daily newspapers will be topic of further elaboration. The research, whose aim was to explore the link between traits and attitudes, was conducted among students from several universities in Macedonia. The sample consisted of 209 students, 83 males (39.7%) and 126 females (60.3%). All the respondents were students (undergraduate and postgraduate). The average age was 22.3 years. The research was conducted in the period March-June 2009. The following instruments were used:

NEO-PI-R personality inventory [2], the Traditional Family Ideology scale (TFI)¹⁹ provided by Levinson and Huffman, the Education scale²⁰ from Kerlinger and Kaya, the scale which measured the attitudes toward freedom of information from Rogers [4], and the scale which measured attitudes about newspapers from Rogers. [4]

The overall analysis of the scores supplied by the scales showed that democratic attitudes about family and progressive education are dominant among the respondents. Also, in general, respondents have positive attitudes toward freedom of information.

The findings of the research [5] showed that there is a connection between personality traits and the quality of the internalized attitudes toward family. Personality dimensions such as Neuroticism (emotional instability), Extroversion and Openness are correlated with the Attitudes toward Family (see Table 1), and as regression analysis showed, they influenced the internalization of the mentioned attitudes. The dimension Neuroticism has negative correlation with the democratic attitudes toward family; the dimensions Extroversion and Openness have a positive correlation with the democratic attitudes toward family.

Table. 1 Coefficients of linear correlation among personality dimensions and traditional family ideology scale (TFI)

Personality dimensions					
	N Neuroticism	E Extroversion	O Openness	A Agreeableness	C Conscientiousness
TFI scale	-0.22**	0.24**	0.59**	-0.02	0.10

**p<0.01

¹⁹ The TFI scale is a multi-dimensional and intent to measure attitudes in: 1) parent-child relationship, 2) husband-wiferoles and relationship, 3) general male-female relationship and the concept of masculinity and femininity, 4) general male-female relationship. This scale measures one aspect of a larger syndrome of an autocratic or democratic ideology. [3]

²⁰ The Education scale measures two dimensions: progressivism and traditionalism. Traditional education refers to long-established customs found in schools that society has traditionally deemed appropriate. Traditional teacher-centered methods are focused on rote learning and memorization. [3]

The statistical findings concerning the correlation between personality dimensions and attitudes toward education showed a significant correlation between the dimension Extroversion and the Attitudes toward a Progressive Education (see Table 2), and a significant positive correlation between Emotional instability (Neuroticism), a negative correlation between the dimension of Openness to experiences and Attitudes toward Traditional education (see Table. 3).

Table.2 Coefficients of linear correlation among personality dimensions and scale for progressive education

Personality dimensions					
	N	E	O	A	C
Progressive education (score)	0.04	0.20**	0.001	0.02	0.13

**p<0.01

According to the data given in Table 2, there is a significance correlation (p<0.01) among dimension Extroversion (E) and Attitudes toward Progressive education.

Table.3 Coefficients of linear correlation among personality dimensions and scale for traditional education

Personality dimensions					
	N	E	O	A	C
Traditional education (score)	0.21**	-0.09	-0.35**	0.09	-0.04

**p<0.01

Starting from the fact that freedom of information is one of the basic segments of democracy and that freedom of information is linked to political debate and the concept of democracy, it was interesting to see the respondent's attitude toward freedom of speech. Respondents express positive attitudes towards freedom of speech

and negative attitudes towards themes which refer to sex and crime. Also, they were very critical about the quality of journalists. They feel that journalists should be responsible, well-educated and moral.

The students present democratic views that are a constitutive segment of participatory political culture, but there is an absence of civic activities and participatory political behavior. The level of personality trait -N1 anxiety (such as worry, fear, and tension) was higher than average. This is often an obstacle for the practical verification of competence in the field of civil participation, despite the social initiative for egocentrism to exist. [5]

A reflection of the existing culture in general and the political culture in particular, on shaping personality can be seen through the display of the average profile of the person. This shaping of the average profile²¹ of the students (as indicated in five-factor models) is the result of the interaction between social, political circumstances and personal experience.

There is an absence of a need to engage in social action (low profile on Agreeableness-dimension A in the NEO PI R personality profile), willingness to compromise in order to achieve personal gain, reduced level of trust (A1- trait in the NEO PI R personality profile) in others, inhibited social interaction, reduced altruistic feelings (A3- Altruism in the NEO PI

²¹ The average profile of a person is the result of calculation of the arithmetic mean for every trait and dimension of the NEO-PI-R, inventory of personality.

R personality profile). In addition, there is a low level of the dutifulness trait (C3 trait - Dutifulness in the NEO PI R personality profile), which means a lack of feeling for the fulfillment of duty and the application of ethical and moral

principles. Thus, the average profile of the person in all probability stems from the process of socialization. This performance is certainly not an indicator of formed civic awareness among young people in Macedonia. [6a]

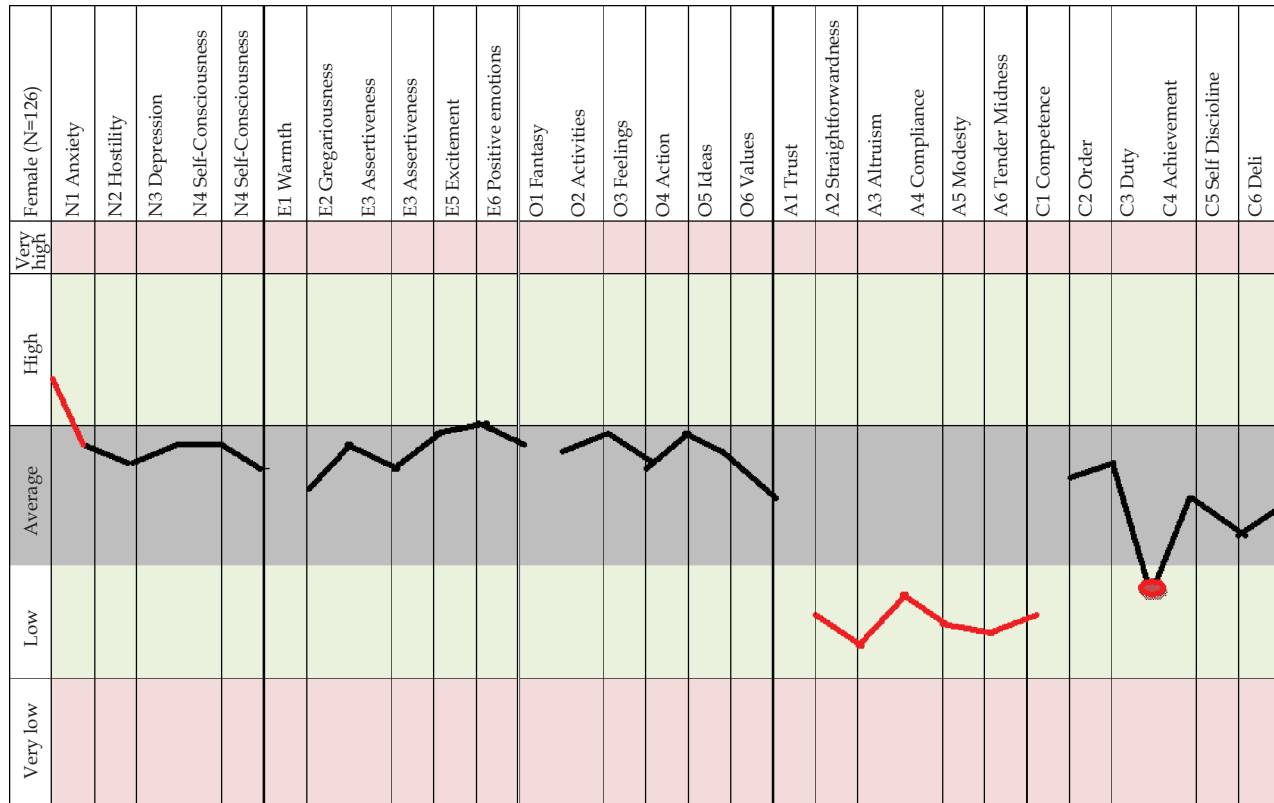


Figure.1 Average personality profile NEO PI R (female)

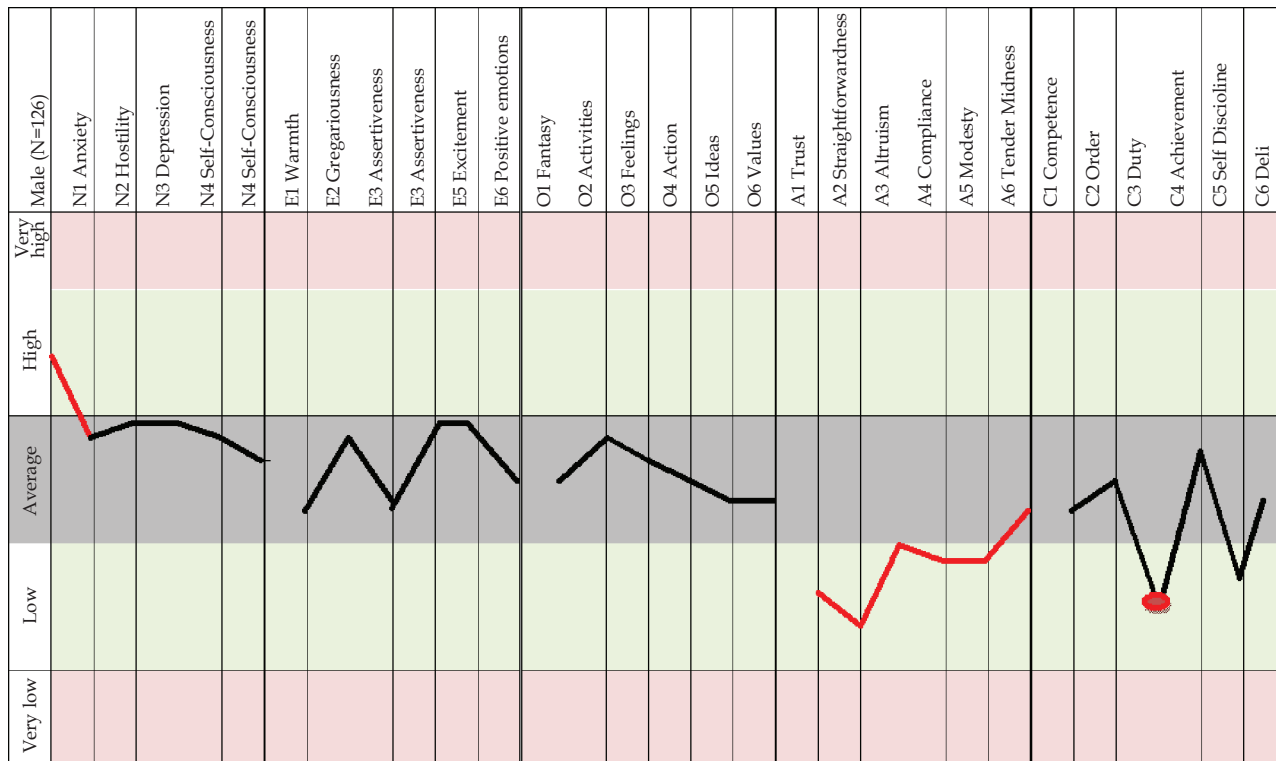


Figure 2. Average personality profile NEO PI R (male)

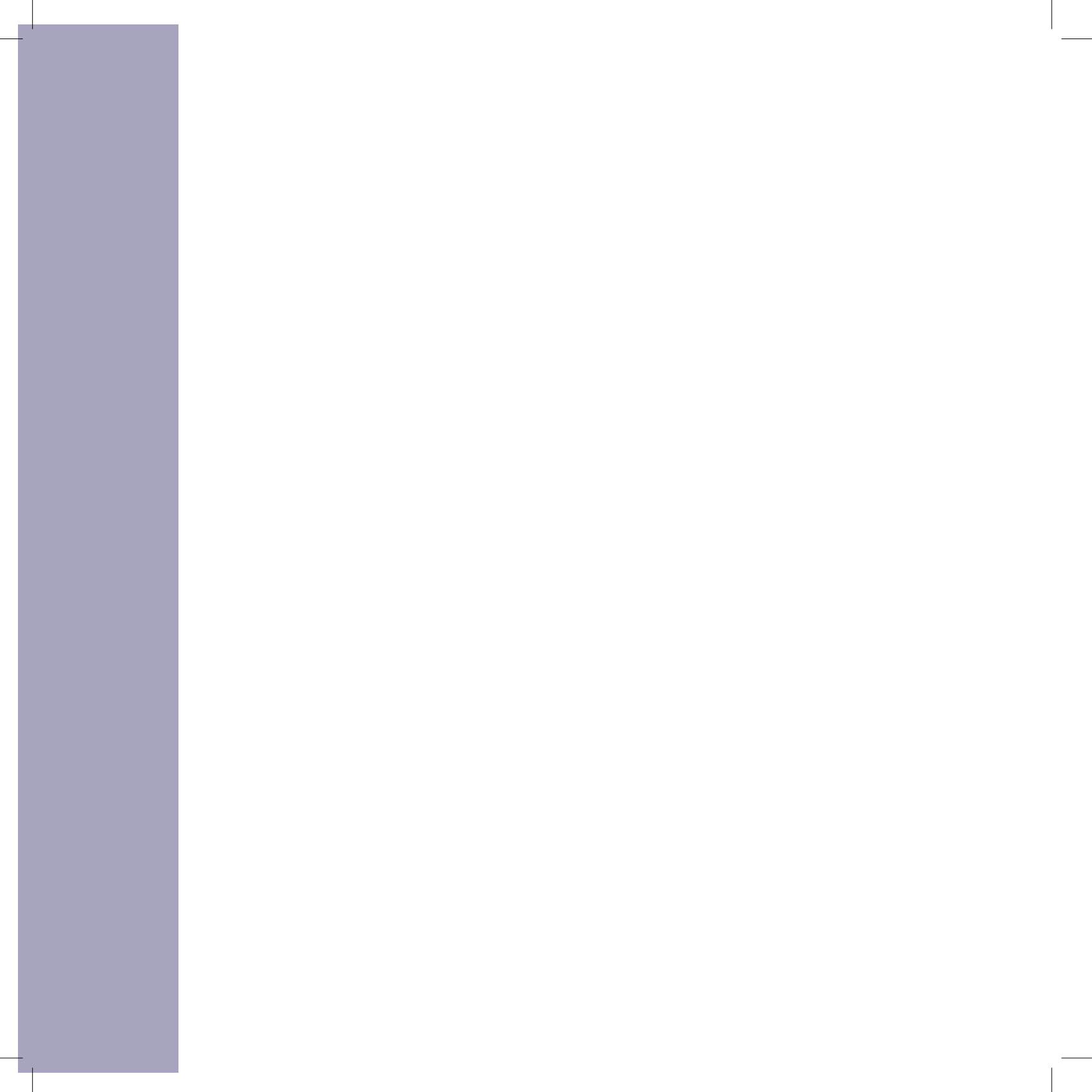
The research data confirmed that as Galic [7] pointed out: the main problem facing all post-communist countries is a lack of citizen initiatives, which is crucial for developing a democratic society.

The process of establishing a democratic society is very complex and involves subjective

and objective factors. It is essential that citizens have experiences where democracy works and society should have citizens who are aware, critical, open-minded, tolerant, and prepared to take responsibility for their own decisions. It is education that can shape these personality dimensions.

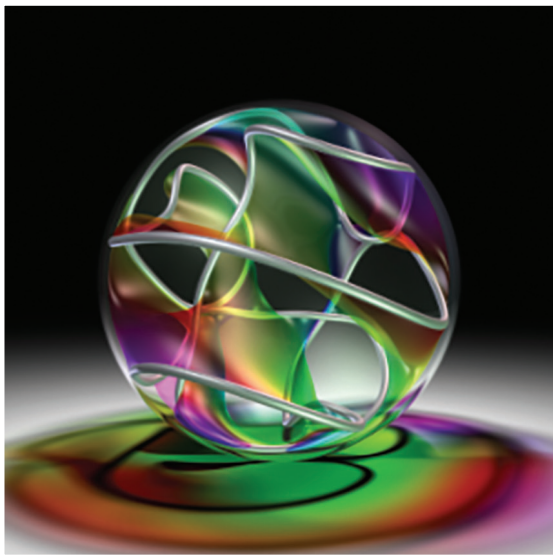
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X

IDENTITY ASPECTS: THE RELATIONSHIP BETWEEN THE INDIVIDUAL AND THE COLLECTIVE IDENTITIES



Source: <http://softmatter.fmf.uni-lj.si/Research/Slike/braids-nc2014.png>

Wider context:

The concept of identity is a modern one. It appeared in the 18 century when the conflict among individuals and society raised. In the 19 century, the accent was on the process of individualization. That is the process of transformation from heteronymous to autonomous locus of control was processed on ontogenetic and also phylogenetic level. In a modern society there is multiplication of identities as the society structure multiplied itself (gender identity, national identity, political, religious... and many more). Traditional society does not have the problem with multiple identities. In traditional society, social status of individual concepts is fixed. In a modern society, individuals have been faced with many choices. The problem of identities is a relevant field of research in modern society, having in mind that there is a tension between singular and plural identity on individual and collective level. Other issues concerning identity arise with the extension of the process of globalization. The tendency of global society is to construct one general model of identity which will be released from any type of history member of collective memory. [1]

Author: Serafimovska Eleonora and Markovikj Marijana

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IDENTITY ASPECTS: THE RELATIONSHIP BETWEEN THE INDIVIDUAL AND THE COLLECTIVE IDENTITIES

Each former Yugoslav country (like Macedonia is) has been faced with the main issue of “reframing the collective memory” and rebuilding a new collective identity. The time line trajectory of the memories has been changed. The memories from the past have been used as a vision for the future. There are several important points which cannot be avoided during the exploration and explanation of the processes of construction and reconstruction of the “new” collective identities in the present, newly created countries. The first one is that it is hard to ignore the tendency of this hypothetical construct *-identity* remaining the same (i.e. the difference in regards to others) over time and events, and the second, collective identity represents just one dimension of the complex phenomenon *-identity*, besides the personal identity. “Who am I?”, “Where do I belong?”, “Who can I compare and identify with?” are crucial questions in building our own identity. The answers to these questions depends to a great extent on the society, so changing the identity of one country is connected with the changes of the identity on an individual level.

Aspects of young people’s identity were in the focus of this research conducted in 2011. The research problem in this study was set as:

How do young people define themselves, how do they define their personal identity and does the way they define their personal identity effect the perception of the connection with certain social roles?

The survey [2] used a target sample consisting of 451 respondents from the Social Sciences Faculties from three Public Universities in Macedonia: “Ss. Cyril and Methodius” University in Skopje, “Goce Delchev” University in Shtip, and Tetovo State University. The ethnic origin of the students was primarily controlled, due to which the sample included 234 ethnic Macedonians and 201 ethnic Albanians.

For the purpose of this research, the AIQ Aspect of Identity Questionnaire was used, designed by Jonathan Cheek and Linda Tropp [3,4], however, only two of the existing four scales were used. The first was the PI - scale orientation towards the private, personal aspect of personal identity. The scale refers to the individual’s personal needs, thoughts, attitudes, feelings, personal values and moral standards, their goals and expectations, their fears, feelings of unity and continuity and their own self-assessment. The second was the SI - scale for orientation toward the social, public aspect of personal identity, and it covers the aspects of a person’s

physical appearance, their popularity, the reactions of the others toward the individual, their attraction, how they impress others.

The other instrument that was applied in this study was a questionnaire designed by Laponce [5], aimed at determining the minority effect. Laponce constructed a questionnaire concerning 14 different roles which every individual “plays” during their life (gender, age, nationality, ethnicity, occupation, religion, preferred political party, place of residence, university, ethnic background, language, family, close friends)²². Each role also means belonging to a particular social group and is considered from the following aspects: common interests with the members of these groups, solidarity with them, how easy it is to make changes to any of the roles, general pleasure of the members of a certain group with the current circumstances, and how belonging to a group is important for the individual. Each role should be located between the polarities (‘very important to me’ polarity and ‘it does not matter to me’ polarity) on the seven-level Likert scale.

This questionnaire is based on the explanation for the minority effect²³ derived from

²² The role “language” has been omitted from the initial version by Laponce because in the Republic of Macedonia the language matches the ethnicity, so in the final version a total of 13 social groups/roles were listed.

²³ The minority effect, according to Laponce [5], would mean an expectation in an inclusive society, people who are in a minority position in relation to those who are in a dominant position attach greater importance to the role (social role) which has “put” them in a minority position.

Arieti’s²⁴ personality theory [6] and Rockich’s self-perception model²⁵. [7, 8]

The results obtained from the two sub-scales [9] show that a significant portion of the respondents (81.9%) attach great importance to the personal, private aspect of the identity in the process of self-definition, while a substantial proportion of the respondents (62.9%) attach special significance to the social, public aspect of the identity in the process of self-definition. The unification of the two sub-scales for identity orientation creates the picture of four theoretically-existing groups.

²⁴ Arieti tackles two kinds of people, the so-called *generalized* and *specific*. Generalized personality is characterized by the belief that the self is independent of the various incarnations (appearances). It is a belief of the type: *I’m a teacher, but if I were a doctor, I would be the same person* or *I’m a woman, but if I were a man, I would be the same person* - *persistent, relentless*. In contrast, the specific personality connects the self to some of the incarnations, believing that without the existence of appearance, the self would not exist. It is a belief of the type: *I am a farmer and I cannot imagine not being a farmer* or *I cannot imagine having another ethnic identity and staying the same person*.

²⁵ Rockich talks about the center-periphery model: our central, core beliefs are much harder to change than the peripheral ones, unless the latter are associated with the former. He discovered that under hypnosis, his subjects were much more open to changing their opinions regarding the relative merits of Marilyn Monroe, while they showed great resistance to changing their name from John to Ivan (or any other name) or “recognize” that their mother was a communist. The core beliefs of the generalized personality are that the self is multiform and is not permanently docked at any of its forms, while the specific person has core beliefs about the anchorage to an exclusive and unchangeable identity.

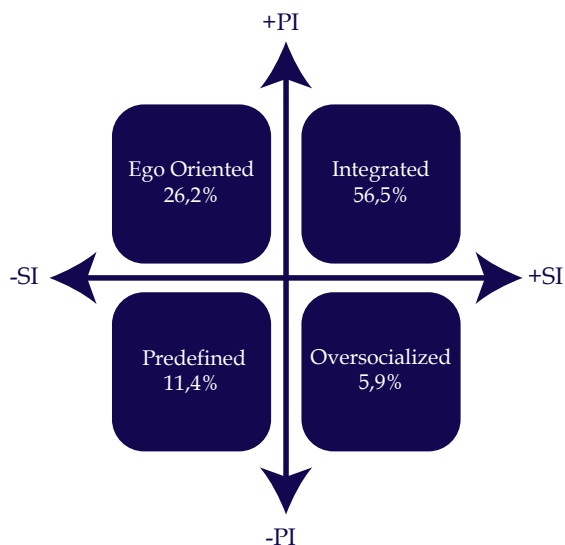


Figure.1 Review of the distribution of respondents according to the orientation towards personal and social aspects of identity

The largest percentage of respondents achieved high scores on the PI and SI, while the lowest percentage of respondents achieved a low score on the PI and a high score regarding the SI. The majority of students attached great importance to both the private and the public aspects of self-definition, and the least number of students attached great importance to the public and less importance to the private aspect in self-definition. [2]

Respondents (taking into account Ericsson's [9] and Marcia's baseline [10] who showed high

scores on both scales are referred to as *integrated*; participants who achieved a high score on the scale that measures the orientation towards personal, private aspects of the identity and a low score on the scale measuring the social, public aspect of the identity were termed *ego-oriented*. Equally low scores on both scales caused respondents to be placed in the category *predefined*, while those who had developed a high orientation towards the social aspect of the identity, but allow orientation towards the personal aspect of identity were termed *oversocialized*.

If both identity aspects are observed simultaneously in their moment of interaction, and the focus of attention on the gender and the ethnicity as social determinants, it can be said that the difference between males and females is that more females [2] (both Macedonian and Albanian) than males have developed both aspects (the private and the public aspects) of the identity, while more males (mostly Albanians) as compared to females emphasize the public rather than the private aspect. The difference between Macedonians and Albanians is that Macedonians, to a greater extent in comparison with Albanians, highlight the private aspect rather than the public (this difference is mostly perceived between Macedonian and Albanian males). In fact, the biggest difference can be seen between Albanian males and Macedonian females, especially in regards the prioritization of the public, social aspect as compared to the private, personal aspect. This tendency is promoted by less than 4% of Macedonian females and nearly 30% of Albanian males. [2]

The main hypothesis assumed that the way students define their personal identity would affect the collective identity expressed through the connection with social groups to which they belong.

The representation of the students' responses to the question of just how personally meaningful they find social groups/roles to be for them shows that all groups of students rank almost the same social roles/groups in the first four and the last three places. All students, no

matter how they define themselves and whether they attribute greater significance to personal, private or social, public aspect of their identity, find Family and Close friends, members of the same religion, as well as their peers at university to be equally important, and they attribute equally low importance to the members of their preferred political party, members of their social class, and the citizens of Macedonia. [2] However, there is a difference in the intensity of importance.

Table.1 Answers to the question "Personally, how significant are the following groups to you?")

Identity orientations								
	Oversocialized		Predefined		Ego-oriented		Integrated	
Rank		M		M		M		M
I	Family	6.00	Family	6.39	Family	6.84	Family	6.63
II	Friends	5.70	Friends	6.00	Friends	6.52	Friends	6.50
III	Religion	5.48	Religion	5.54	Religion	5.86	Profession	5.98
IV	Profession	5.33	Profession	5.17	Profession	5.83	Religion	5.97
V	Place of birth	5.02	Gender	5.17	Living	5.55	Living	5.78
VI	Living	4.75	Age	5.08	Ethnicity	5.49	Place of birth	5.73
VII	Gender	4.73	Living	5.00	Age	5.38	Ethnicity	5.69
VIII	Ethnicity	4.73	Ethnicity	4.83	Place of birth	5.34	Gender	5.68
IX	University	4.57	University	4.79	University	5.26	Age	5.50
X	Age	4.48	Country	4.63	Gender	5.26	University	5.45
XI	Class	4.11	Place of birth	4.46	Country	5.22	Class	5.39
XII	Country	3.95	Class	4.33	Class	4.33	Country	5.10
XIII	PP	3.08	PP	3.88	PP	2.82	PP	3.42
M		4,71		5,02		5,36		5,60

In fact, with few exceptions, it can be said that the first group of students - oversocialized (those who attribute more importance to the social than to the personal aspect) find social roles/groups to be less important in general, compared to the other three groups of respondents. They are followed by the group of students who do not attribute particular importance either to the personal or to the social aspect of identity; then, the group of students that favors the personal rather than the social aspect follows; and at the end is the group of students that attribute great importance to both aspects of identity, and they attribute more importance to each social group/role as compared to the other three groups (see last row in Table 1).

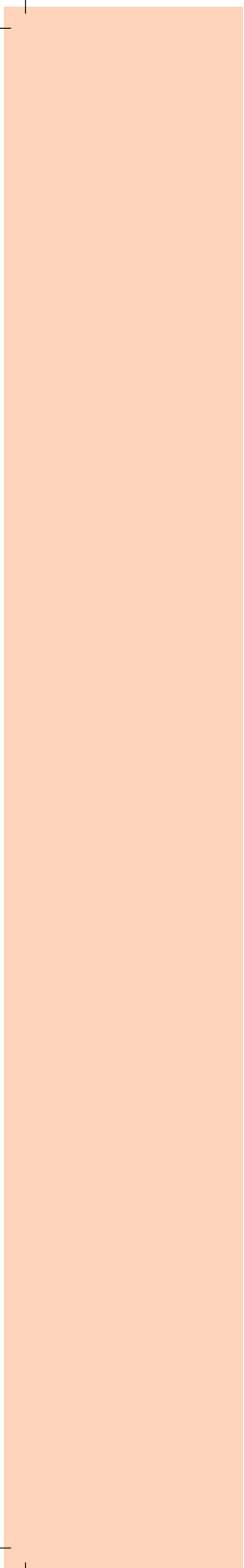
Setting off from Ericsson's theory [9], and especially Marcia [10], based on scores they received on both scales, (the Scale of the Personal Orientation and the Scale of Social Orientation in self-definition), respondents were grouped into four categories. The first group was termed *integrated* and it includes those who have high scores on both scales; the second group, termed *oversocialized*, consists of respondents with high scores on the scale of social orientation and low scores on the scale of personal orientation; the third group, *ego-oriented*, consists of respondents having high scores on the scale of personal orientation and low scores on the scale of social orientation. The last, fourth group, *predefined*, includes those who have low scores on both scales. *The integrated* respondents would correspond to those who, according to Marcia, have *achieved identity* (according to Marcia, these in-

dividuals accept themselves and are able to establish social relations). *Oversocialized individuals* would correspond to the individuals that Marcia names as persons with a pre-determined identity (these are people who accept the identity imposed by others and do not go through the stages of identity crisis). The *ego-oriented* are still in the phase of searching for their identity. This group was named by Marcia as a *psycho-social moratorium*. This group tends to move towards the category of *achieved identity*. *Predefined individuals* would correspond to the *diffuse identity*. According to Marcia, these are people who are insecure in social relations and may resort to social isolation.

This proves that the way students define their identity will affect their collective identity, so "integrated" in the highest degree will be connected to the social roles they play in the society they belong to, they are the those who, relatively speaking, possess the most developed collective identity, they have in all probability successfully passed the stages of identity development: the stages and the identification, but also the differentiation and individualization, so they will probably be those who would be expected to be the most involved in social actions and social movements. [2]

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XI

PERCEPTION OF PERSONAL CHARACTERISTICS AND THE IMPORTANCE OF THE IDENTITY OF STUDENTS IN THE REPUBLIC OF MACEDONIA: FACTORS AND CONSEQUENCES



Source: <https://facinghistoryandourselvesmhs.wikispaces.com/Unit+1+-+Identity>

Context during implementation of the study:

(2012) March - 20 people are arrested and dozens are injured in two weeks of clashes between ethnic Macedonian and Albanian youths;

May - Police arrest 20 suspected Islamists over the lake-side killing of five ethnic Macedonians near Skopje the previous month;

December - Macedonia's main opposition party, the Social Democrats (SDSM), begins a boycott of parliamentary sessions after a heated debate over the 2013 budget degenerates into a brawl and SDSM MPs are forcibly removed from the Parliament

(2013) March - Social Democrats end their boycott of the parliament as a result of EU mediation between the government and the opposition;

April - EU report on Macedonia's path towards membership states the country has made progress in all areas, despite domestic political tensions; the report also calls on Macedonia to continue efforts to improve relations with Bulgaria and Greece. [1]

Authors: Eleonora Serafimovska and Marijana Markovikj

The paper "Perception of personal characteristics and the importance of the identity of students in the Republic of Macedonia: factors and consequences" was presented on the conference *Identity and Culture*, CCCS Confrence, September 2-5, 2015. (Eleonora Serafimovska and Marijana Markovikj)

The text "Self- perception of the young people about their personality, factors and consequences." *In Identity of student population in Republic of Macedonia*, edited by Ganka Cvetanova, 95-113. 2016. Skopje: Institute for sociological political and juridical research. (Markovikj Marijana and Serafimovska Eleonora)

PERCEPTION OF PERSONAL CHARACTERISTICS AND THE IMPORTANCE OF THE IDENTITY OF STUDENTS IN THE REPUBLIC OF MACEDONIA: FACTORS AND CONSEQUENCES

The study titled "Perception of Personal Characteristics and the Importance of the Identity of Students in the Republic of Macedonia: Factors and Consequences" had the objective to look into how young people perceive themselves, the characteristics they use to describe themselves, as well as to observe the factors that define such self-perception and the consequences thereof. [2]

The research focus was on the thesis that some socio-demographic factors affect the self-perception of young people; this self-perception is in correlation with the various segments of the identity of the young people and has an impact in several segments of social and political life.

Two research instruments were used: IASR-B5 Interpersonal Adjective Scales²⁶ and a

²⁶ On the basis of the Circumplex model of personality [3], an Interpersonal Adjective Scale IASR-B5 was constructed. This abridged version of J.S. Wiggins's Interpersonal Adjective Scales-Revised [4] contains 64 adjectives arranged in eight scales, which are called octants. Each octant is labelled with two capital letters that replace a pair of adjectives: PA (Assured-Dominant), BC (Arrogant-Calculating), DE (Cold-hearted), FG (Aloof-Introverted), HI (Unassured-Submissive), JK (Unassuming-Ingenuous), LM (Warm-Agreeable), NO (Gregarious-Extroverted). This scale was first carried out among the Macedonian population in February 2012. Relatively high internal consistency of all scales was obtained, which means that all scales may be used in Macedonian conditions.

Questionnaire designed for the purposes of the research.²⁷

The survey used a convenience sample as the most appropriate for a specific target population - the student population in the country. The sample consisted of students doing their undergraduate studies in the country. The research sample size was 707 subjects, students from several state universities, one public-private university and one private university in the country (36.2% were males and 63.8% were females; 62.5% Macedonians, 33.8% Albanians, 3.7% Others). The field research was conducted in the period from 01.09.2012 to 01.07.2013.

The average personality profile of a person belonging to the student population in the Republic of Macedonia was obtained by applying the eight-factor circumplex model²⁸ of interpersonal relations.

²⁷ It contains several segments: aspects of the importance of different types of identity (personal and collective), openness to certain social events and occurrences, self-confidence and trust in other people, readiness to stay or to leave the country, and social engagement of young people. [2]

²⁸ This model developed in 1950 is a circular continuum of personality formed from the intersection of two base axes: Power and Love. The opposing sides of the power axis are dominance and submission, while the opposing sides of the love axis are love and hate. [4] Timothy Leary's Circumplex model is defined as "a two-dimensional representation of personality organized around two major axes." [5] Leary

The table that follows presents the eight dimensions and their respective means, as well as the standard deviations. The lowest mean was obtained for the dimension DE (Cold-hearted), and the highest for the dimension LM (Warm-Agreeable).

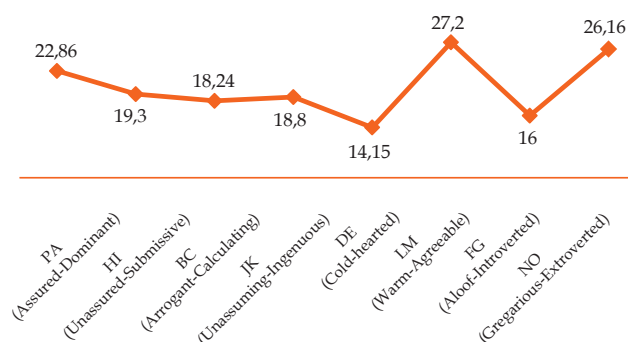


Figure.1 Average profile of the eight dimensions of the Circumplex Personality Model of the student population in the Republic of Macedonia

argued that all other dimensions of personality can be viewed as a blending of these two axes. For example, a person who is stubborn and inflexible in their personal relationships might graph their personality somewhere on the arc between dominance and love. The Circumplex model of interpersonal behaviour is composed of eight interpersonal variables (e.g. assured-dominant, arrogant-calculating), which are arranged in a circular ordering around the underlying coordinates of dominance and nurturance. These variables are identified by code letters (e.g. PA, BC), and they are each assumed to represent a different “blend” of the two underlying coordinates. Thus, for example, arrogant-calculating behaviour (BC) is a blend of dominance and hostility; cold-hearted behaviour (DE) is a pure measure of hostility; and aloof-introverted behaviour (FG) is a blend of submissiveness and hostility.

Two dimensions of the average profile may be indicated as the most remarkable: LM (Warm-Agreeable) and NO (Gregarious-Extroverted), followed by PA (Assured-Dominant). The least frequent dimensions among students seem to be DE (Cold-hearted) and FG (Aloof-Introverted). Thus, if a general description should be provided on how our young people envision themselves, we could say that they envision themselves mainly as agreeable and extroverted, and not so much as cold-hearted and introverted.

In terms of factors that define self-perception among young people, the results showed that significant variables of self-perception are gender, nationality and place of residence[2]-. Namely, males perceive themselves as Assured-Dominant, Arrogant-Calculating, Cold-hearted and Aloof-Introverted with a greater intensity than females, while females perceive themselves as Warm-Agreeable with a greater intensity than males; Albanians describing themselves highlight their dominance, as compared to Macedonians; Albanians perceive themselves as Unassured-Submissive, Cold-hearted, and Aloof-Introverted, while the Macedonians, on the other hand, describe themselves more as Warm-Agreeable and Gregarious-Extroverted; respondents living in arural area describe themselves as Aloof-Introverted to a greater extent and Assured-Dominant to a lesser extent as compared to those living in an urban area. Those living in a city, however, perceive themselves as Warm-Agreeable, unlike those living in a village.

As for the consequences of the specified self-perception of the youth, the results highlighted several important points. Self-perception in certain dimensions of personality is related to a certain level of importance that is attributed to various types of identity, so it may be said that the importance of personal identity goes together with the dimension Cold-hearted, the importance of civic identity goes together with the dimensions Warm-Agreeable and Gregarious-Ex-

troverted, the significance of ethnic identity goes together with the dimensions: Assured-Dominant, Arrogant-Calculating, Warm-Agreeable and Aloof-Introverted; the importance of religious identity goes together with the dimensions: Unassured-Submissive, Arrogant-Calculating, Warm-Agreeable and Aloof-Introverted. There was no significant correlation [2] of the respondents' answers on the importance of state identity and any personality dimension (see Table 1).

Table.1 Coefficient of correlation between the variables: importance of identity and the eight dimensions of personality

Type (aspect) of identity	Dimensions of personality							
	PA Assured-Dominant	HI Unassured-Submissive	BC Unassured-Submissive	JK Unassuming-Ingenuous	DE Coldhearted	LM Warm-Agreeable	FG Aloof-Introverted	NO Gregarious-Extroverted
Personal	,000	-,057	-,060	-,053	-,148**	,028	-,093	,054
Civic	,096*	,070	,029	,053	,000	,100*	-,031	,129**
Ethnic	,113*	,043	,127**	,044	,054	,123**	,164**	,010
Religious	-,061	-,096*	-,133**	-,018	-,081	-,133**	-,187**	,020

*p<0.05

**p<0.01

Certain dimensions of personality are associated with the willingness of young people to accept certain social events, happenings, occurrences, such as participation in debates and public speech, acceptance of opposing opinions and discussions, different lifestyles and the right to abortion as a legal right.

Briefly, openness to different social events, happenings, occurrences is usually associated with dimensions as Gregarious-Extroverted, Warm-Agreeable, even Assured-Dominant, and in the negative respect, it is associated with Aloof-Introverted and even Unassured-Submissive (see Table 2).

Table 2. *Correlation between personality dimensions and indicators for openness for social events and occurrences*

	PA	HI	BC	JK	DE	LM	FG	NO
Debates	,310**	-,211**	-,211**	-,066	,054	-,025	-,005	,235**
Opposite opinions	,193**	-,149**	,068	-,061	-,024	,060	-,136**	,299**
Life style	,045	,036	-,042	,034	-,067	,128**	-,119**	,123**
Homosexuality	-,030	,035	-,032	,082	,067	-,046	-,044	-,026
Abortion	-,052	,050	-,073	,060	,008	-,017	-,106*	,031

** $r < 0.01$; * $r < 0.05$

The self-perception of certain dimensions of personality is related to self-confidence and confidence in others, and it may be stated that the more the individuals perceive themselves as Assured-Dominant, Arrogant-Calculating, and Gregarious-Extroverted, the greater their self-confidence.

Self-confidence declines as the intensity of the expression of the dimension Unassured-Submissive increases. Furthermore, having trust in others is closely connected with those whose dimension Warm-hearted is more stressed, while the dimension Cold-hearted is not as emphasized.

Table 3. *Display of statistically significant coefficients of correlation between the dimensions of personality and the self-confidence/confidence in others*

	PA	HI	BC	JK	NO	DE	LM
Self-confidence	,334**	-,316**	,201**	-,148**	,320**		
Confidence in other people						-,144**	,120**

** $r < 0.01$

* $r < 0.05$

Certain dimensions of personality are associated with the willingness of young people to stay in the country or to leave the country, and the analysis showed [2] that those who see themselves as remaining in the country are the respondents where the dimension Aloof-Introverted is more noticeable, while those where the dimension Cold-hearted is more evident are

more likely to leave the country at the first given opportunity.

Certain dimensions of personality are associated with the social engagement of young people, in particular the views of young people concerning their willingness to demonstrate their readiness for social engagement.

The research showed that those who have a more pronounced dimension of Assured-Dominant, and more rarely Unassured-Submissive and Cold-hearted would be more willing to accept most of the activities that mean social engagement; those where the dimension Un-

assured-Submissive was expressed would not get involved in any kind of activities aimed at changing an existing social system, and those who are Unassuming- Ingenuous and Warm-Agreeable would not decide on any of these types of social activity.

Table 4. *Correlation between self-perception and social engagement*

	Types of social engagement/social activity ²⁹						
	1	2	3	4	5	6	7
PA	,004	,007	,018	,113*	,199**	,141**	,057
HI	-,032	-,046	-,019	-,067	-,070	-,044	-,004
BC	-,155*	-,120*	,036	,033	,063	-,011	,125*
JK	,008	-,046	,049	-,039	-,011	,074	,062
DE	-,131**	-,176**	,030	-,066	,019	-,024	,131*
LM	,026	,015	-,082	,037	-,024	-,043	-,090
FG	-,217**	-,095	-,073	-,098	-,021	-,037	,030
NO	,163**	,104*	,092**	,179**	,188**	,093	,024

**p<0.01

*p<0.05

The main findings of the survey on the self-perception of young people of their personality, causes and consequences thereof,

should have great implications in the prediction of student's engagement in their environment.

²⁹ 1.Sign a petition within the faculty/university; 2.Initiate setting of requirements within the faculty/university; 3.Participate in the boycott of classes, within the faculty/university; 4.Sign a petition on social or political issues outside the faculty/university; 5.Organize them in setting up of social or political demands outside the faculty/university; 6.Participate in social or political protests that are legally permitted outside the faculty/ university; 7.Participate in political and social protests that are not legally allowed, but they consider them to be righteous.

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CONCLUSION

The Republic of Macedonia, as a relatively young democratic country³⁰, gained its independence in the so-called 'third wave of democracy', the same year the wars in Yugoslavia started. Today, 25 later, the Macedonian national identity has not been fully acknowledged by the neighboring countries and the international community. In addition to all this, in 2001, the Republic of Macedonia faced one of the most critical moments of its recent history –an armed ethnic conflict.

As is known, the environment and the people form constellation of mutually interdependent factors, so any changes in the environment may result in changes in the people's personality through an individually patterned integration of processes of perception, memory, judgment, emotional expression, etc.. [2]

Bearing this in mind, the authors of this book conducted a series of surveys during the last 15 years of Macedonia's independence. The aim was to explore some processes in personality under the circumstances of the extremely complex politically motivated threats in society.

³⁰ On November 11th, 1990, for the first time in the history of contemporary Macedonian state, the first free and direct multi-party elections for representatives in the parliament were held. [1]

The target population was mainly young people aged from 15 to 24, hope and backbone of our country.

All the findings from eleven summarized surveys were explained in several segments. All these segments constructed the complex picture of the society-personality relation and presented some patterns as to how changes in society are followed by changes in personality, and vice versa.

The social threats in Macedonian society, which are on an upward scale over the time, reinforce the authoritarian attitudes of the young Macedonian citizens, especially the aggressive component, so, when social conditions become threatening, the individuals increasingly believe that the world is a dangerous place to live in [3], they perceive their country as poor, unsafe, dependent, a party state, undeveloped, corrupt, prospects-less and restrictive[4], and respond by supporting aggressive action for the preservation of peace, order, morality and conventional values [3].

While we are still at the direction of social threats in the country, the research data suggest that [4] reasoning about socio-political issues at a time of political crisis has a negative impact on

moral competence understood as ability to solve dilemmas and conflicts through thinking and discussion on the basis of shared principles rather than through violence, deceit, and abuse of power. [5] The adolescents seem to have shown a lower level of moral competence in situations (as trampling on the Macedonian flag, the act of changing it, and the cases of failing to put it up) that are present in their lives and that they have experienced, such as the series of armed attacks in the period during which the research was conducted. [4] The results illustrate the negative impact of political violence, or the threat of political violence on socio-moral reasoning, which actually means that in the situations of political violence- the affective orientation to perform altruistic behaviors and the ability to judge moral issues logically, will be lower.

The research findings bring up relevant issues about the country and its citizens. The most preferred political system is *socialism*, with its variation *moderate socialism*. [6] The dominant political ideology is *social democratic*. Socialists believe that society should be organized along social lines for the benefit of all, rather than for what is perceived as the profit of a few. Socialism key ideas are opposition to capitalism and a belief in equality, both political and economic. [7] Socialism is still the dominant political ideology, and it is so dominant that the threats of the outside world, even followed by the belief that the world is a dangerous place, do not affect the subjective support for hierarchy and defending the existence of uneven/intermittent positions in society. [3] It means that our citizens although

experienced many serious threats from society they will still support equality, egalitarianism and non-discrimination, and they will still consider that all religions and ethnicities are equally valuable and deserve equal respect. [8]

Talking further about political ideology and values of Macedonian citizens, the data from the field prove [8] that most of the respondents belong to the group of Moderate Social Conformists (71,5%); the Social Conformists are in greater percentage among the ones supporting Autonomy. Than *social conformism* is related to *conservative attitudes* and ideology: the individuals higher on the Scale of social conformism support and agree with the positions that: "in order to decrease criminal- stricter punishments are necessary"; "for better functioning of the country - good leaders are necessary"; "great democracy can be dangerous"; "tradition has to be respected"; "political leaders are to be followed"; "one-party systems are sometimes better than the multy -party systems"; "media should be censored and controlled by the government". The data also show that the majority of the individuals supporting the social conformism over the autonomy- also support positions that "the socialism took care of all the people equally"; "in the socialism people had big enough rights and freedoms" and that "the existence of as many as possible public enterprises will benefit the economy". [8]

Concerning emotions of young Macedonian people in context of national identity the research data show that the Macedonian epic folk songs 'touched upon' the present generations as

well, just as they did some 150 years ago. Negative emotions in the young people in Macedonia are provoked by listening to patriotic songs. [9] People are capable of identifying and recognizing emotions, thoughts and images embodied in the epic folk songs and respond correspondingly due to the fact that tradition is passed down from one generation to another, as well as due to the fact that folk music is powerful since it can evoke deep, heartfelt emotions. In a reality of a still-unattained and not fully recognized national identity by the neighboring countries and the international community, followed by interethnic conflict, old Macedonian patriotic song evoked and kept myths, victims, battles, symbols and leaders still alive. [10] Patriotic songs have attained the function of provoking loyalty to the Macedonian national identity.

While the focus is on the cognition of reality, the research data also show that people with a different ethnicity (during the interethnic conflict) use different names for the same reality, especially when the reality is very much threatening. Naming the same phenomenon, the armed conflict in 2001, with different terms and notions causes different thoughts, feelings and, with a great degree of certainty - different behavior. The data analyzed [11] present a very different perception of the causes of the events in 2001, the people involved, the neutrality of the media reports, the duration of the events, etc. They even use different terms to describe what actually happened in 2001. The Macedonian respondents termed the behavior of the armed groups of ethnic Albanians as terrorist activities, and those in-

involved - terrorists, while the Albanian respondents termed that same behavior as a struggle for human rights, and those involved - fighters for human rights. The different nomenclature used was probably due to the different emotions experienced by both groups of respondents. The Macedonians used the term terrorism, named feelings and motives such as fear, insecurity, need for order and security. They saw the actions of the security forces in a protective context, as a need for defense hence, for the Macedonian students the ARM soldiers were viewed as security forces. In the Albanian respondents, however, these activities were referred to as a struggle for human rights and there was a tendency to provoke feelings and motives such as perseverance, humanity, heroism, justice, heroic death in a holy war, and accordingly, the behavior went in that direction - supporting the actions of the fighters for human rights. Therefore, for the Albanian respondents the ARM was seen as an army of Macedonian Slav occupiers. In line with the differences in perception, there are differences in their political judgment, leading to conclusions about the readiness for political participation in activities that are perceived as rightful and plausible. In conclusion, this is another argument in favor of the analytical approach in interpreting politically relevant developments that should be taken into consideration when making political decisions.

Concerning problem of identity (perception of identity) of Macedonian citizens (mostly students) in 21st century, the results obtained from the the two researches show several interesting facts. [12,13] First was that a significant portion of

the respondents (81.9%) attach great importance to the personal, private aspect of the identity in the process of self-definition, while a substantial proportion of the respondents (62.9%) attach special significance to the social, public aspect of the identity in the process of self-definition. The unification of these two aspects for identity orientation create the picture that the majority of students attached great importance to both the private and the public aspects of self-definition, and the least number of students attached great importance to the public and less importance to the private aspect in self-definition. [12] The second was that the way students define their identity will affect their collective identity, so "integrated" (they who attribute great importance to both aspects of identity: private and social), in the highest degree will be connected to the social roles they play in the society they belong to, they are the those who, relatively speaking, possess the most developed collective identity, so they will probably be those who would be expected to be the most involved in social actions and social movements. [12] The third fact says that our young people envision themselves mainly as agreeable and extroverted, and not so much as cold-hearted and introverted. [13] Then, these personal characteristics as Agreeableness and Extroversion are correlated with the importance of civic identity; willingness of young people to accept certain social events, happenings, occurrences, such as participation in debates and public speech, acceptance of opposing opinions and discussions, and different lifestyles; willingness of young people to live

the country but not at the first given opportunity. [13] This is probably because they still saw the Republic of Macedonia as a homeland (60% of the respondents [4] which highlights the positive emotional bond they have with the country in which they reside. And the fourth fact, the most questionable is for the social engagement of young people in the society. The data show that certain dimensions of personality are associated with the social engagement of young people, in particular the views of young people concerning their willingness to demonstrate their readiness for social engagement. The research showed that those who are Unassuming-Ingenuous and Warm-Agreeable would not decide on any of types of social activity (as signing a petition within the faculty/university, participate in the boycott of classes, within or outside the faculty/university, signing a petition on social or political issues the faculty/university, participate in social or political protests that are legally permitted outside the faculty/ university etc.). This fact is somehow contradictory with the first and second one which predict that the "integrated" persons will be the one who probably have successfully passed the stages of identity development: But, if we look in the problem deeper we will figure out that these facts are not contradictory at all, but they highlight the two sides of the coin: the first one is the "potential" and that our young people certainly have. They successfully passed the developmental stages of identity constructions. The other side is the "action". And this is where they are failed. Although the students present democratic

views that are a constitutive segment of participatory political culture [6], there is an absence of civic activities and participatory political behavior. The level of personality trait Anxiety (dimension N1 in NEO PI-3 profile), such as worry, fear, and tension, was higher than average. This is often an obstacle for the practical verification of competence in the field of civil participation, despite the social initiative for egocentrism to exist. [6] Furthermore, there is an absence of a need to engage in social action (low profile on Agreeableness-dimension A in the NEO PI R personality profile), willingness to compromise in order to achieve personal gain, reduced level of trust (A1 trait in the NEO PI R personality profile) in others, inhibited social interaction, reduced altruistic feelings (A3- Altruism in the NEO PI R personality profile). In addition, there is a low level of the dutifulness trait (C3 trait - Dutifulness in the NEO PI R personality profile), which means a lack of feeling for the fulfillment of duty and the application of ethical and moral principles. Thus, the average profile of the person in all probability stems from the process of socialization. This performance is certainly not an indicator of formed civic awareness among young people in Macedonia. [6]

Transition process increased levels of unemployment in Macedonia which get reflection on the mental health of the citizens. Unemployed suffer because they are deprived of the positive effects on employment, and this is reflected in various aspects of their life and psycho-physical functioning: employment is an important factor in building a positive self-image, believing in

their own ability and competencies, perceiving themselves as active and capable individuals who can provide a decent life. Unemployment is also related to the people's perception of their mental disorders and psychosomatic reactions, so, the unemployed are more concerned about life, they perceive themselves more ill than others and they have less hope for better times to come. Unemployed's locus of control is shifted to external causes, which consequently means that they, at significantly higher percentage compared to the employed have expectations from the state to solve the problem with the unemployment. Unemployment is in correlation with the people's perception of their own participation in the collective sphere. Employees more likely identify themselves as important members of society, and rarely have the need to escape from the country they live. Also unemployment is related to distrust of other people, but not with the people's perception of their own aggressiveness towards others.

Changes in society have always reflected on the mental health of its citizens. The psychological issues of people have always been and still are, at least a part of them, a result of the specific social order they are part in, from the social processes and events, which always, more or less, contribute to the repression and/or inclusion of the majority of population: the poor, older people, disabled, women, unemployed, homosexuals etc. This is why if psychologists are passive and explicitly refuse to talk about the issues, injustices and social affairs in general, they illicitly support this state and at the

same time compromise their personal, professional and social responsibility.

In the period of 20 years (1990-2010) on the territory of Macedonia were realized numerous projects for improving the mental health of certain groups. All these projects were funded by foreign organizations or foundations [14], and government institutions appeared as coordinators or partners, but not as initiators of programs designed to give psychological support to the population. Association of Psychologists as an actor did not appear in any of the realized projects. The organization of psychologists was a result of project activities in the period as long as donations last. There was no, nor now exist, designed psychological programs that ensure sustainability of long-term psychological intervention programs.

Some projects have confirmed the benefits of hiring a psychologist in training, education and protection of minority and vulnerable groups, to encourage solutions to some pressing problems. The establishment of multiethnic environments smallest citizens (bilingual kindergarten) televised presentation of creative themes for coexistence and tolerance, direct intervention, crisis action and providing assistance and support various groups of citizens from the regions affected by the conflict during Wars in Yugoslavia, in the 2001 conflict and the Kosovo refugee crisis - are a prime example of the need of psychologist's inclusion in promotion of the citizens' mental health. The preparation of a number of manuals, guides, teaching aids are

in the same direction of the utility, successfully coping and prevention.

* * *

In conclusion to the discussion about the personality and the Macedonian society, continuous social threats (almost 25 years in duration) as an environmental component, e.g. "field" in a complex picture society - personality, enable the democratic potential of personality, e.g. "figure" to be expressed in the function of establishing a democratic society.

These results show that attitudes cannot be changed immediately following the transition from one political system to another. The process of changing political culture is gradual and it depends on objective political and historical factors, as well as subjective factors such as an individual's personal experiences.

One system of ideas has been terminated, whereas the formation of the other system of ideas is still in progress. This transition from one political system to another raises important questions about the kind of society the people of Macedonia wish to create, how they will satisfy their collective desires for an ideal society, and the moral rules and principles they employ to judge the actions of others.

The research data confirmed that as Galic [15] pointed out: the main problem facing all post-communist countries is a lack of citizen initiatives, which is crucial for developing a democratic society.

The process of establishing a democratic society is very complex and involves subjective and objective factors. It is essential that citizens have experiences where democracy works and society should have citizens who are aware, critical, open-minded, tolerant, and prepared to take responsibility for their own decisions. It is education that can shape these personality dimensions.

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