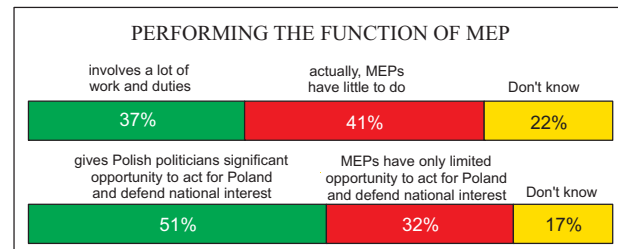
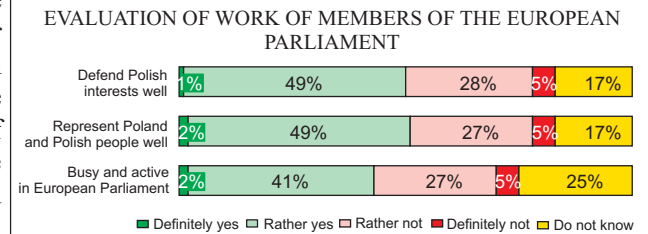


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- OPINIONS ABOUT ACTIVITIES OF MEMBERS OF THE EUROPEAN PARLIAMENT
- ACCEPTANCE OF MARKET ECONOMY AFTER 20 YEARS OF TRANSFORMATION
- FAITH AND RELIGIOSITY OF POLISH PEOPLE
- MORAL CONDITION OF POLISH SOCIETY

## OPINIONS ABOUT ACTIVITIES OF MEMBERS OF THE EUROPEAN PARLIAMENT

Five years ago, on 13 June 2004, Poles elected their representatives in the European Parliament for the first time. At the end of the term, the evaluation of work of the first Members of the European Parliament from Poland is relatively good. The conviction that MEPs do a good job representing Poland and the Polish people (51%), and that they represent national interest well (50%) predominate. A slightly smaller plurality believe that they are busy and active in the EP.



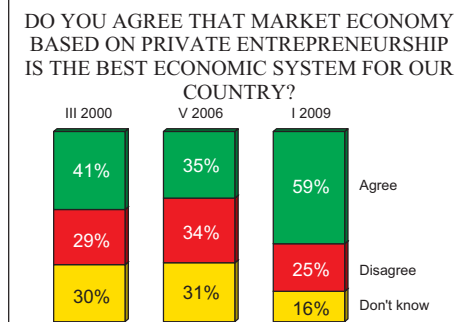
The work of MEPs is considered important from the point of view of national interest. A majority of the Polish people believe that they can do a lot for Poland and defend Polish interests. In spite of the responsibility associated with performing the role

of MEP, many people consider this function not to be too exhausting or strenuous.

More information about this topic can be found in CBOS report in Polish *Public Perception of Polish Representatives in EU Institutions and Opinions About Activities of Members of European Parliament*, March 2008. Fieldwork: March 2008, N=979. The random address sample is representative for adult population of Poland.

## ACCEPTANCE OF MARKET ECONOMY AFTER 20 YEARS OF TRANSFORMATION

After 20 years of transformation, almost three-quarters of the Polish people (59%) consider free market economy based on private entrepreneurship to be the best economic system for our country. The level of acceptance of market economy is markedly higher than in the previous years. In 2000, the opinion that capitalism is the type of economy best suited for Poland was shared by two-fifths of respondents, while in 2006, by slightly more than one-third.



The increase in acceptance of market economy is related to the growing satisfaction with its functioning in Poland. In earlier research, the majority of respondents were dissatisfied with the way market economy functioned in practice. Presently, the plurality are satisfied.

The increased satisfaction with capitalism both as an economic model, and as everyday economic practice is due to the favourable economic situation in Poland in recent years, and to constant improvement of material standard of living. In spite of the increasing impact of global economic crisis on the Polish economy, the material and economic conditions of the Polish people remain good.

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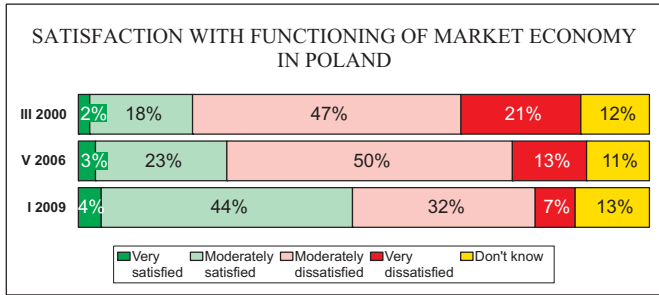
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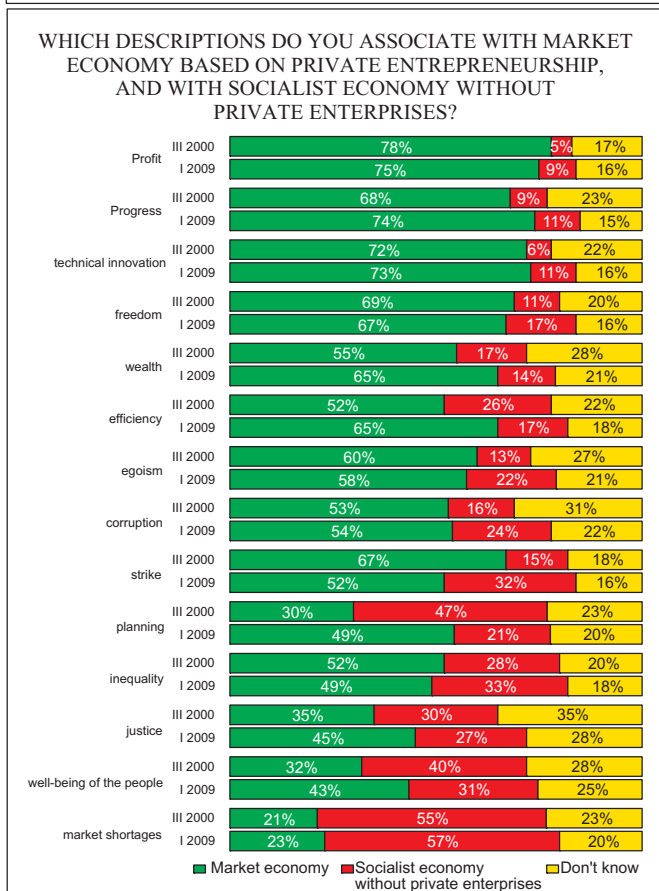
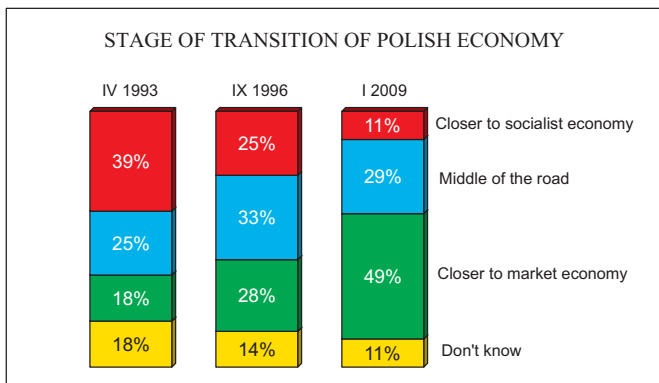
Translated by  
Michał Wenzel

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Almost half of the Polish people express the opinion that Poland, since 1989, has passed the middle point on the way from socialist to market economy, and the market qualities predominate over remnants of socialism. Over a quarter locate Poland in the middle, and one-ninth believe it to be still more "socialist" than market.



The changes in social consciousness are also indicated by the evolution of associations related to market economy vis-à-vis socialist economy. Planning, efficiency, and well-being are no longer strongly associated with socialist economy, whereas strike and, to a lesser extent, egoism and corruption rose in importance. On the list of associations with capitalism, the importance of such concepts as progress, efficiency, and well-being rose, whereas strikes are not longer linked so strongly with that system. One could claim that, 20 years after the beginning of systemic change, in the consciousness of average Poles the ideological stigma attached to capitalism in the former system started to disappear.

More information about this topic can be found in CBOS report in Polish *Poles Believe in Free Market Economy*, March 2008. Fieldwork: Jan. 2008, N=1089. The random address sample is representative for adult population of Poland.

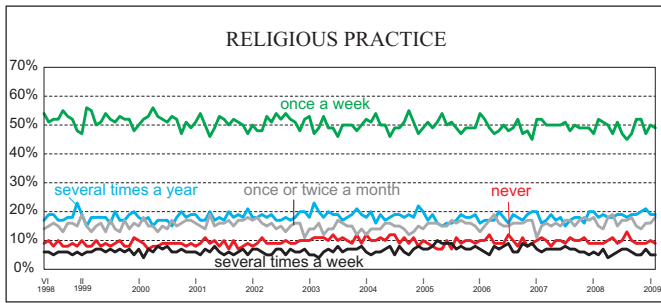
## FAITH AND RELIGIOSITY OF POLISH PEOPLE

After 20 years of systemic transformation, religiosity of the Polish people remains relatively high, if it is measured by declarations. According to them, 95% of all Poles consider themselves as believers, out of which 13% self-identify as very religious. Only 5% describe themselves as non-believers, out of which only 2% declare complete lack of faith. As far as religious practice is concerned, the majority of Poles (54%) participate in services at least once a week, out of which 5% practice several times a week. Less than one-fifth of adult Poles (18%) participate once or twice a month on average, and a similar number (19%) do it several times a year, while 9% never practice.

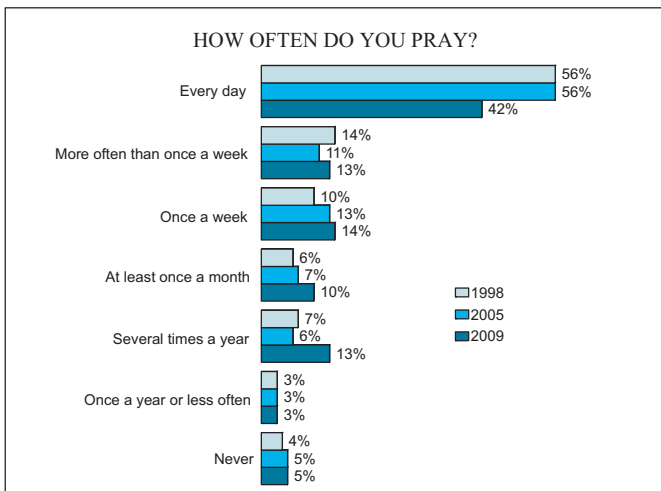
During the last 20 years, declared religiosity and religious practice hardly changed. There were minor deviations, but the general outlook in this period is stable.



Strong faith and regular religious practice are most common among older people, inhabitants of villages and small towns, people with only limited education and lower social and professional status, and respondents with right-wing political views. Women are more religious than men.



The regularity of prayer is an indicator of religiousness in the private dimension. According to declarations, more than two-fifths of respondents pray every day, while a quarter do it at least once a week. In the last 4 years, religiosity in this dimension markedly weakened: the proportion of respondents declaring daily prayer fell by 14 pct. points. There was a significant increase in the number of people who pray only several times a year.

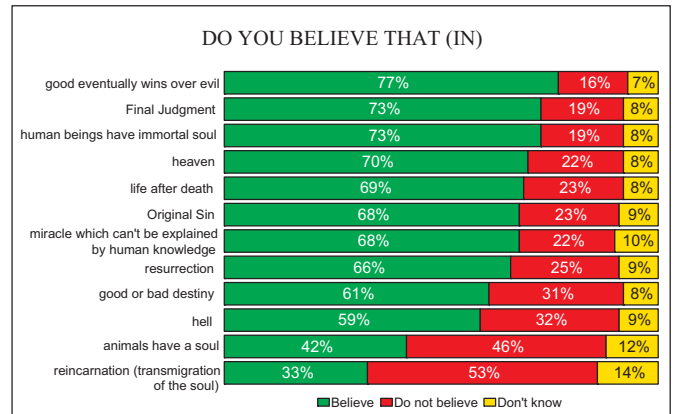


In spite of universally declared religiousness, in the doctrinal sense one can note a high degree of selectivity and individualisation of faith. Self-identification as a religious person or regular participation in religious services does not always mean that basic rules of faith are accepted, and it can be accompanied by acceptance of beliefs contradictory to Catholic religion.

In answering questions about their belief in different ideas, Poles are highly convinced that the good will eventually win over evil. With regard to selected elements of Catholicism, both constituting its creed, and derived from traditional sources, there is relatively strong faith in the Final Judgment, and in eternal life of the human soul. The belief in the existence of heaven, in life after death, the Original Sin, and in resurrection is slightly less common. Over two-thirds believe in miracles which cannot be explained by human knowledge. Poles are skeptical about the existence of hell.

Faith in the role of good or bad destiny is as strong as belief in hell. The opinions about whether animals have a soul are ambiguous. The conception of

reincarnation, or transmigration of the soul, has few adherents.

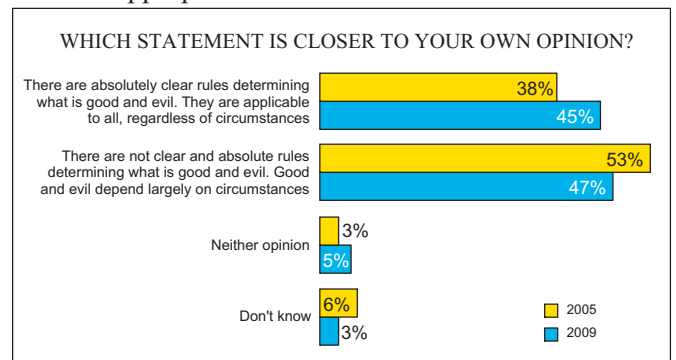


More information about this topic can be found in CBOS report in Polish *Faith and Religiosity in Poland 20 Years After Start of Transformation*, March 2008. Fieldwork: Feb. 2008, N=1048. The random address sample is representative for adult population of Poland.

## MORAL CONDITION OF POLISH SOCIETY

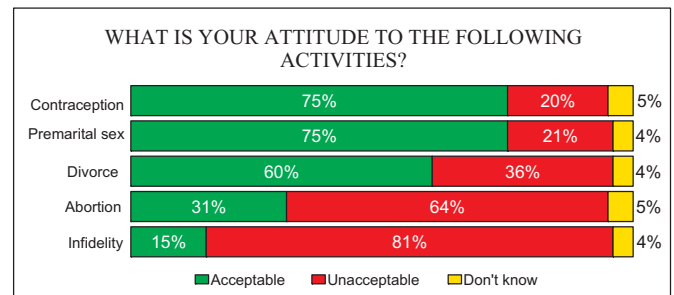
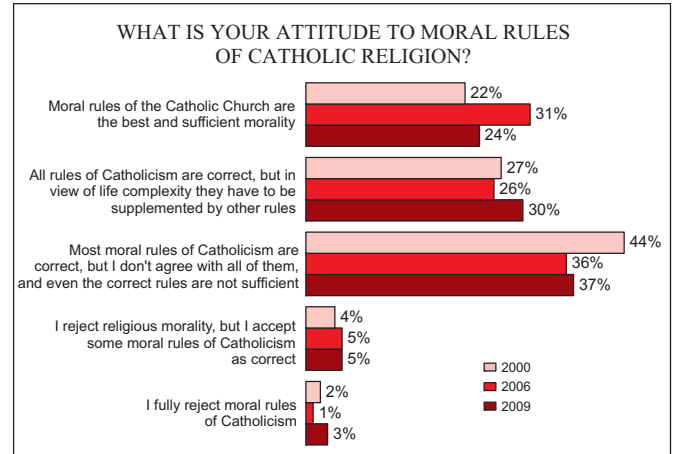
Numerous international research projects indicate that rapid civilisational changes characteristic of the contemporary world influence norms that are applied and values that are acknowledged. Democratisation of the Polish society which resulted from systemic transformation, and political and socio-cultural pluralism associated with it, resulted in absence of a universal normative order which would uniformly regulate both social and individual forms of moral life.

Relativism, which is a phenomenon characteristic of the moral transformation in contemporary world, is relatively often accepted by the Polish people. It has to be stressed, however, that, since 2005, the proportion of people convinced that there are absolutely clear rules determining what is good and evil, regardless of circumstances, rose by 7 pct. points, to 45%. The plurality (47%, down 6 points from 2005) believe that there is no objectively existing good and evil, and it depends on the circumstances to judge whether a given action is appropriate or not.



Close to three quarters of Poles think that moral justification for rules of behaviour can sometimes be found outside of the Catholic religion. Moral rules of Catholicism are considered to be the best and sufficient morality by less than a quarter of respondents. The largest group are people who believe that moral rules of Catholicism are correct, but they do not agree with all of them, and besides, even the correct rules are not sufficient. Close to one-third think that all rules are correct, but in view of the complication of life they must be supplemented. About 8% reject religious morality, out of which 5% accept some rules of Catholicism. Compared with 2006, the number of people who reduce morality to rules of Catholicism fell by 7 points, while the number of those who accept Catholic morality, but consider it insufficient, and want to supplement it with other rules increased. Nevertheless, public opinion is more favourable to Catholic ethics than in 2000.

Selective approach to moral rules of Catholicism and their treatment as the type of morality that does not fit perfectly into the contemporary reality is reflected in Poles' attitude to activities such as contraception, premarital sex, divorce, infidelity, and abortion. Three quarters of adult Polish people consider it justified to use contraception and have sex before marriage. Three-fifths accept divorce, and one-third accept abortion. Sexual relations of married people, outside of marriage, are accepted by 15% of respondents.



More information about this topic can be found in CBOS report in *Polish Moral Condition of Polish Society 20 Years After Transformation*, March 2008. Fieldwork: Feb. 2008, N=1048. The random address sample is representative for adult population of Poland.

**In addition to the reports referred to above, the following have been published recently (in Polish):**

- ◆ Profile of Internet User
- ◆ Violence and Conflict at Home
- ◆ Traffic Accidents
- ◆ Acceptance of In Vitro Fertilisation
- ◆ 10th Anniversary of NATO Membership
- ◆ Party Preferences in March
- ◆ Evaluation of Public Institutions
- ◆ Social Moods in March
- ◆ Attitude to Government in March
- ◆ Public Opinion About Installation of Nuclear Shield
- ◆ Opinions About Job Market and Threat of Unemployment
- ◆ Government Policy Against Crisis
- ◆ Trust in Politicians in March
- ◆ Attitude to Introduction of the Euro in Poland
- ◆ Perceived and Expected Consequences of Crisis
- ◆ Elections to European Parliament

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