

RELIGION AND HUMAN RIGHTS IN MONTENEGRO

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Objectives: This exploratory study has three research goals:

- To investigate the structural features of the civil rights in the three groups: Orthodox, Muslims and Nonreligious;
- To investigate the connection between personal religious beliefs of the students, social connections of the students with the members of other religious groups, religious socialization, social-demographic characteristics of the three groups of students (Orthodox, Muslims and Nonreligious) with the human rights (civil, judicial, political and socio-economic);
- To investigate the prediction of the religious and social-demographic variables with four groups of human rights between the Orthodox, Muslims and Nonreligious.

Sample: The research has been conducted on a representative sample of the students from the State University and two private universities: University Donja Gorica from Podgorica and “Mediteran” from Bar. It has been conducted on 673 students from 11 Faculties of the State University, 95 students from the University Donja Gorica and 94 from the University Mediteran – which is 862 respondents altogether.

The research instrument was the questionnaire that has been constructed by the professors of the University in Würzburg in Germany. This questionnaire is used in the European project about human rights and religion.

Processing methods and data analysis: In this research, it has been used descriptive, parametric and nonparametric statistics. From the specific methods, besides the simple descriptive check, we used ANOVA, Chi-Square Test, Pearson correlation, as well as linear regression (“stepwise” method).

Results: Using an exploratory factor analysis, we have allocated three human rights factors.

Factor 1 – **Basic human rights** – This factor focuses on the universal civil rights among which, the most violated ones are usually the women civil rights. The significant amount of items with high saturation related to this issue has been allocated on this factor. It is

also noticeable that the students connect the strengthening of the civil rights with the freedom of opinion, particularly in the choice of personal moral beliefs. Obviously they feel insufficiency of this connection in the Montenegrin society.

Factor 2 – Protection of the civil rights of sexual minorities – As a clearly defined theme, within the spectrum of the civil rights, sexual freedom is allocated with emphasis on the rights of homosexual people. That is also a significant progress in respect of the minority civil rights among young people in Montenegro.

Factor 3 – Protection of the human rights regardless of the religious and political views – In the third factor, the students articulate the need to protect their free political and religious activity, regardless of their expression or even extremes.

Even though both groups, Orthodox and Muslims support basic human rights connected with the basic personal moral values, as well as the expression of freedom of opinion in accordance with those values, those tendencies are significantly more expressed by Muslims. These tendencies are similarly expressed by Orthodox and Nonreligious people. There is a belief that believing in God and practicing religion has a positive impact on the realization of the basic civil rights. It seems that this religious influence is circumstantial for both Nonreligious and Orthodox people – through experiencing God as a metaphysical moral authority, while the universal civil rights are only epitome in real life of those metaphysical moral principles.

Primarily Nonreligious, then Orthodox, have more tendencies to social linking with the members of other religions; they are more tolerant towards the freedoms and the rights of homosexuals, while Muslims are not. Muslims and Nonreligious are more tolerant towards the universal civil rights than Orthodox, which partially can be explained by the fact that minority groups in the dominant ethnic community express universal views and values more often.

Religiosity of a mother has a positive correlation with the civil human rights only among the Orthodox, because a mother particularly has a great psychological role in the socialization of the sons in the Orthodox tradition. The adoption of the father's religious principles among the Orthodox is related to a larger acceptance of homosexual rights and freedoms, and is related to the freedom of expression of more radical religious and political views among the Muslims.

Talking about the age of life, it is important to note that older Muslims only have more tendencies to respect civil rights, while among the others any correlation has not been established.

By observing the civil rights among the genders, it is noticeable that women have significantly more tendencies towards the civil rights than men, as well as a greater tolerance for homosexual rights and freedoms.

Orthodox and Muslims who believe in the existence of the personal God, have more tendencies to represent the civil rights, while the Orthodox tend to do that when they believe in God in general. Both Orthodox and Muslims associate a belief in a personal God or God at all, to the achievement of socio-economic rights. However, when it comes to socio-economic rights, Muslims show much greater positive correlations.

Critical reflection on religious beliefs with political rights is in correlation both in Orthodox and Muslims, while among Muslims, that bond is again very strong with socio-economic rights.

Among the Orthodox and Nonreligious, critical reflection on religious beliefs contributes to a greater tolerance towards homosexual freedoms and rights.

In terms of religious socialization, religiosity of mothers is linked to the achievement of the socio-economic rights to all three groups. Among the Orthodox and Muslims, similar is determined when it comes to a religiosity of a best friend. However, religiosity of fathers is linked only with socio-economic rights among the Orthodox.

Religiosity of mothers has a noticeable deeper psychological basis in socialization among the Orthodox, then religiosity of fathers. However, the respondents' parents endeavor to adopt their religion and to practice it, are not associated with any group of rights among the Orthodox and Muslims.

The influence of religion on everyday life is slightly associated with political and socio-economical rights among the Orthodox, and yet, very highly associated with socio-economical rights among the Muslims.

While investigating the predictors of the basic civil rights expressions, we have found that different religious frames have different predictors.

The Orthodox show a greater association with basic civil rights if they have more belief in a personal God, as well as reduced practicing of religion. Therefore, the assumption is that, if an Orthodox person is further from classical religiosity, as a belonging to a Church, is more inclined to assess positively the general human rights. There is a similar conclusion for the Muslims, but, it comes from the other factors. In fact, among the Muslims, the support of the basic civil rights is highly associated with critical reflection of the religious beliefs, while there is a negative link with the religiosity of fathers. Therefore, a Muslim is more inclined to the civil rights, if further from dogmas and has a less religious father.

When it comes to protecting sexual minority rights, the predictions among the Orthodox show critical reflection of the religious beliefs, as well as religiosity of a father. With the increasing of the critical reflection and reducing the religiosity of the father, there is an increase in support of sexual rights. We can conclude that, among the Orthodox, the deviation from dogma has predictive value for the views toward the human rights in general, as well as towards the individual rights.

The trend of the critical reflection of religion, beliefs in a personal God and (absence) the parents' pressure as the predictive factors among the Orthodox, continues on the judicial rights as well. We have a very similar result among the Muslims, but, belief in a personal God does not appear as a significant factor.

There is a somewhat different situation in terms of the socio-economical rights. The difference is that, on this factor, the pressure of a father on acceptance of the Orthodox religion, in fact, has a positive reflection on acceptance of the socio-economic rights. The father's influence probably indicates the pressure that a person does not stand out, but fit in the society.

Among the Muslims, the strongest predictor is the faith in God, but, the second important predictor is religiosity of a father, which reduces the tendencies to socio-economic rights.

We get interesting information while investigating the connection between amorality and extracted factors. Among the Muslims, there is a positive connection with the third factor, while among the Nonreligious, with the second one. Therefore, the more a nonreligious person is amoral, the more opened to the sexual rights, or, the more Muslims are amoral, the more are inclined to indicate more radical religious and political views.