

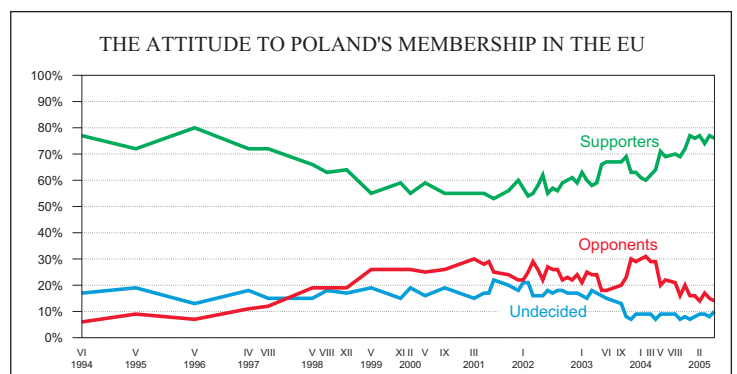
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EVALUATION OF THE EFFECTS OF POLAND'S ACCESSION TO THE EU - A YEAR AFTER

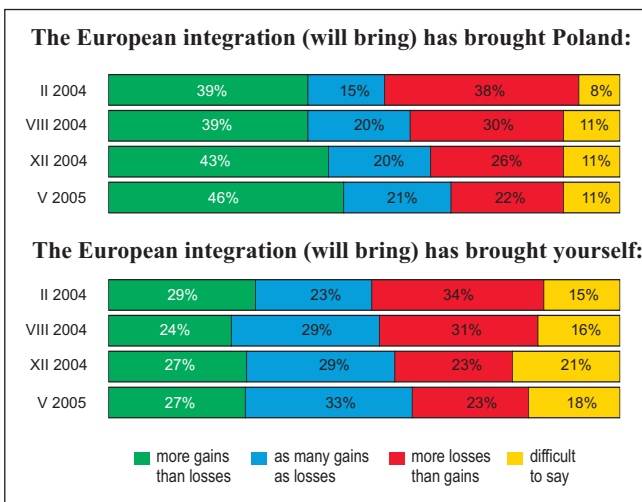
A year after the extension of the European Union, more than three quarters of the Poles support the country's membership in this organisation. One in seven respondents are against it. If we compare the current level of support for the integration with the last survey preceding the extension (April 2004), we can see that the number of those who believe that Poland should be a part of the united Europe has grown by more than ten percentage points and the percentage of the opponents of the integration dropped by more than half.

Less than three months before the accession, in February 2004, the proportions of those who believed that Poland will lose more than gain as a result of the membership in the EU and those who believed that gains will prevail were almost equal (38% and 39% respectively). The



first evaluations of the membership, expressed three months after the accession, were more positive than the pre-accession expectations. In the subsequent months, the number of positive evaluations of the outcome of the integration for Poland was growing. A year after the EU extension, the percentage of those who believe that the integration has brought Poland more gains than losses is more than twice as high (46%) as the percentage of those who express the opposite opinion (22%).

While almost half of the Poles notice positive effects of the membership in the European Union for the country, much fewer persons declare any personal gains associated with the integration. Three months before the EU extension, 29% of the respondents expected to gain personally in connection with the membership of Poland in this organization. After a year, 27% have noticed a positive effect of the integration on their personal



situation. Although the positive effects of the integration directly experienced by the Poles do not seem to have exceeded their expectations, the fears associated with the effect of the EU membership on people's lives have certainly not materialised, at least not on the previously expected scale. Immediately before the EU extension, more than a third of the respondents (34%) expected that the membership would bring them personally more losses than gains. After a year, less than a quarter of the respondents (23%) say that so far the effect of the integration on their personal situation has been negative.

PUBLIC OPINION RESEARCH CENTER - CBOS -

4a Żurawia
00-503 Warszawa
POLAND

Ph: (48 22) 629 35 69
(48 22) 628 37 04
(48 22) 693 46 91

Fax: (48 22) 629 40 89

E-mail: sekretariat@cbos.pl
http://www.cbos.pl

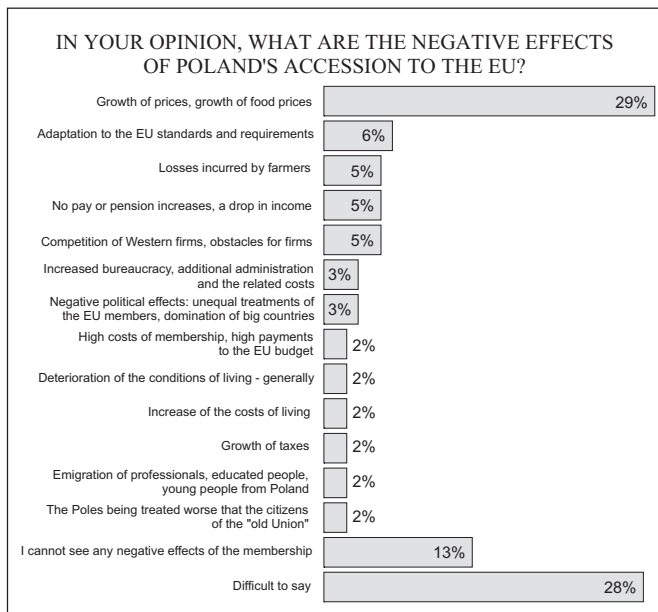
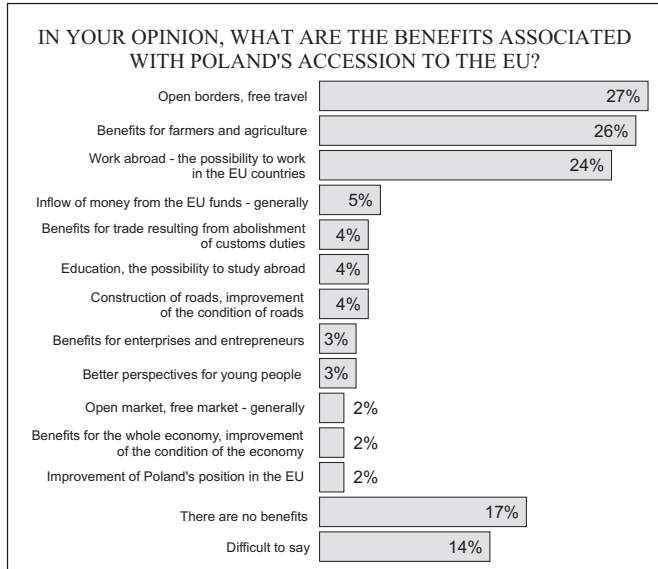
Editors:
Krzysztof Zagórski
and Beata Roguska

Translated by
Kinga Pawłowska

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Open borders and the possibility to travel freely within the EU, the benefits for farmers and the possibility to work abroad are mentioned among the most important positive effects of Poland's membership in the European Union. On the other hand, rising prices constitute the main negative outcome of the accession.



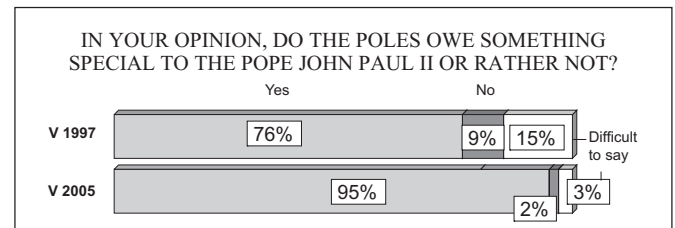
More information about this subject can be found in the CBOS report (in Polish): *Evaluation of the first year of Poland's membership in the EU*, June 2005. Survey executed in May 2005. A representative random sample of adult Poles. N = 1052.

AFTER THE POPE'S DEATH

The Poles were particularly affected by the death of John Paul II. The Poles paid the last tribute to the Holy Father in a unique atmosphere of a religious celebration, comparable with nothing but the Pope's pilgrimages to his homeland. For the vast majority of the Poles, the last

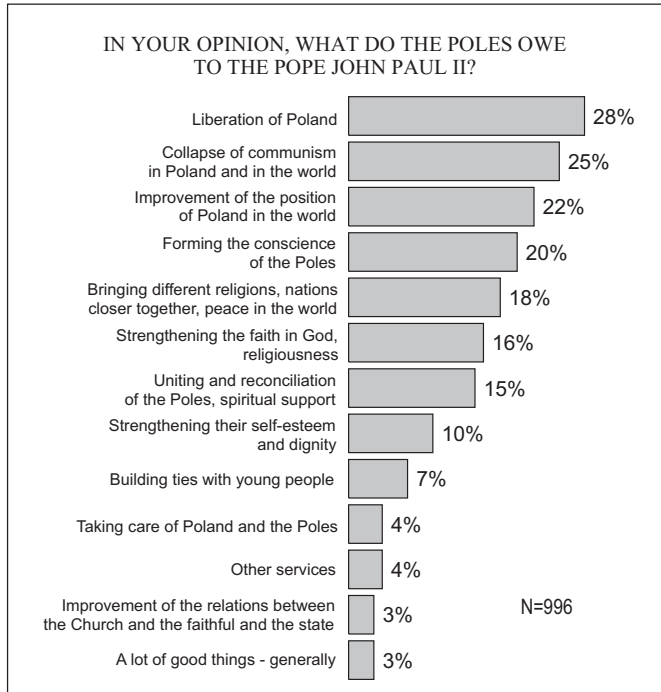
moments of the Pope's life and the days after his death were a time of religious retreat, during which they learnt or recalled the Pope's teachings and his message (87%) and prayed for the Pope at a holy mass, service, vigil (72%). Most respondents lit a candle in their window at the time of the Pope's death (61%). More than half (57%) also lit candles with other people in public places the places the Pope visited, in front of his monument or picture, in the street or square named after him or in the church. More than a seventh (15%) participated in marches organised to show gratitude to the Holy Father for his pontificate. Almost all Poles participated in the funeral of John Paul II through a television or radio broadcast, either at home or with others in a square or in the church (97%).

The Poles value the contribution of John Paul II to solving the problems of the contemporary world very highly. The belief that the Pope played a definitely positive role in the world is universal (98% of the respondents). The services of John Paul II for Poland are also evaluated very positively - almost everybody feels that the Poles owe him something special (95%). The awareness of what the Holy Father did for his "earthly homeland" has visibly grown in Poland during the last eight years.

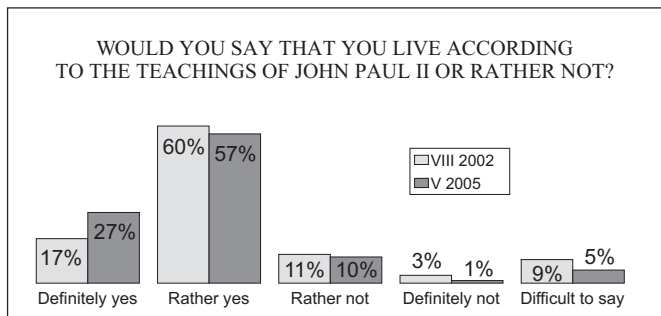


Those who believe that John Paul II did something for Poland and for the Poles mention his role in the political transformation in Poland and in the world (jointly 49%). In their opinion, the Pope contributed to the liberation of Poland and overthrowing communism in the entire Central and Eastern Europe. A large proportion of the respondents mention the increase of the importance of Poland in the world and an improvement of the image of Poland. Almost a fifth of the respondents (18%) stress the determination of John Paul II's attempts at uniting the Christians and reconciliation with the followers of other religions, as well as his efforts to ease conflicts between nations and ethnic groups and achieve peace in the world. The Pope is also commonly praised for forming the conscience of the Poles - teaching them moral values and principles, respect, tolerance and understanding for others, sensitivity to the fate of those in need and those who suffer. It was stressed that John Paul II was a model of character for the Poles, the highest moral authority, a spiritual leader and a holy person. The Pope also contributed to the strengthening of the Poles' faith and increasing their religious practices. The public opinion has also stressed the role played by him in uniting the

Poles and achieving internal peace in the country. The Poles are grateful to the Holy Father for his spiritual support and strengthening their self-esteem and dignity. Moreover, it was noted that the Pope was consistently building ties with the young generation and attracted young people to God and to the Church.



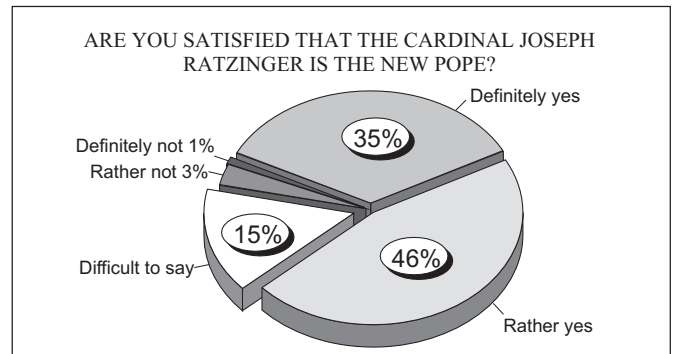
A definite majority of the Poles regard the message of the Pope John Paul II as their signpost for life (84%). Compared with the year 2002, more people declare living in accordance with the Pope's teachings.



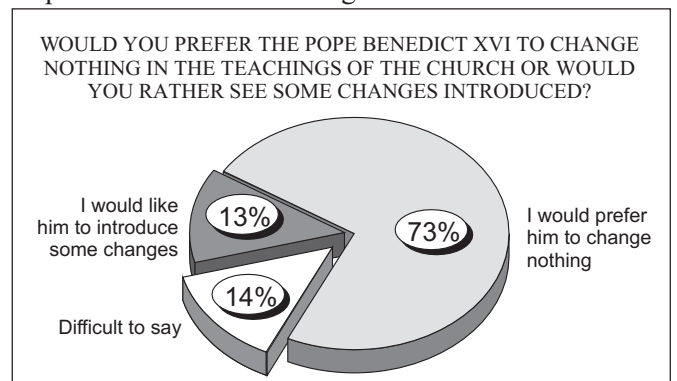
More information about this subject can be found in the CBOS report (in Polish): *Thoughts and memories of the Poles after the death of John Paul II*, June 2005. Survey executed in May 2005. A representative random sample of adult Poles. N = 1052.

REACTIONS TO THE ELECTION OF THE POPE BENEDICT XVI

The approval for the election of the Pope Benedict XVI in Poland was almost universal. Undoubtedly, this reaction was affected by his previous close cooperation with John Paul II and praise of his predecessor expressed immediately after the election.



Polish public opinion on religious matters is quite conservative. Most Poles (73%) would prefer Benedict XVI to change nothing in the teachings of the Church. A much smaller group (13%) would like the new Pope to introduce some changes.



Those who expect Benedict XVI to introduce some changes in the teachings of the Church mentioned abolition of celibate of priests the most frequently (22%, i.e. 3% all respondents).

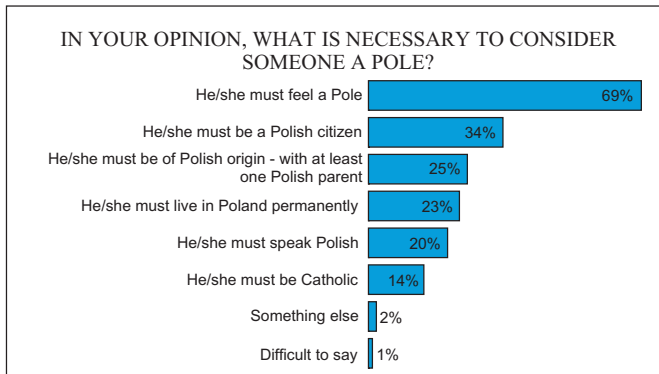
The general wish to liberalise and/or modernize the Church and open it more to the contemporary world was the next on the list of desired changes (14%, i.e. 2% of all respondents). The most frequently mentioned specific aspect of such modernization is the change of the attitude to contraception and softening the objection to some of its forms (14%, i.e. 2% of all respondents). Fewer persons would welcome a change in the attitude to abortion (8%, i.e. 1% all respondents). Another problem mentioned by the respondents is the attitude of the Church to divorced persons and those living in informal relationships. Some respondents criticized the Church's restrictive attitude to divorced people and would welcome the possibility of dissolving Catholic marriages and remarrying (10%, i.e. 1% of all respondents). Some (9%, i.e. 1% of all respondents) also suggested changes in the organization of the Church (e.g. limiting bureaucracy, consistent separation of the Church from the state) and in the financial matters (taxing priests, paying them regular salary). The need to improve the morals of the clergy by stricter treatment of those who violate moral principles was also mentioned (6%, i.e. 1% all respondents). Occasionally, the respondents also expressed other expectations concerning changes in the Church doctrine,

the areas and forms of its activity. Such respondents suggested e.g. changing the form of confession (e.g. the introduction of group confession during the mass) or introduction of the possibility to take the Holy Communion in hand. A small group mentioned the ordination of women and the Church approval for homosexual relationships. Some expectations concerning a bigger involvement of the Church in solving social problems (e.g. fighting poverty) and in political activity were also expressed. Few respondents believe that Benedict XVI should actively prevent the outflow of people from the Church in Western Europe.

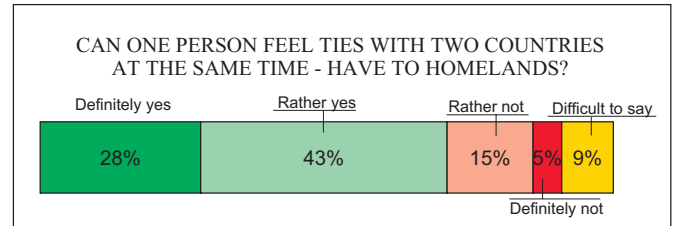
More information about this subject can be found in the CBOS report (in Polish): *The Poles' reactions to the election of the Pope Benedict XVI*, May 2005. Survey executed in May 2005. A representative random sample of adult Poles. N = 1052.

PERCEPTION OF NATIONAL MINORITIES IN POLAND

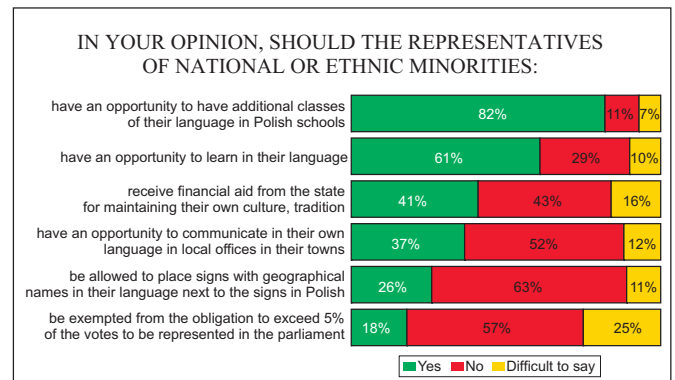
According to the public opinion, an individual must identify himself/herself as a Pole in the first place to be regarded as such. The second most important criterion of being a Pole is the Polish citizenship.



Most Poles believe that an individual may feel ties with more than one country. Almost three quarters (71%) believe that one can have two homelands.



In the opinion of a majority of the Poles, national and ethnic minorities should have the right to learn their languages at school and even to learn other subjects in their national language. However, most of the society are against using the languages of national and ethnic minorities in official situations at public offices or on signs with geographical names, even next to the signs with the Polish geographical names. The opinions on the right of national minorities to receive financial aid from the state to maintain their culture and tradition are divided. The percentages of the supporters and opponents of such benefits are almost equal. In Poland, the election committees of national minorities do not need to reach the threshold of 5% of the votes (on the nationwide level) to win seats in the parliament. More than half of the Poles think that this privilege is unjustified.



More information about this subject can be found in the CBOS report (in Polish): *National identity of the Poles and the perception of national and ethnic minorities in Poland*, May 2005. Survey executed in April 2005. A representative random sample of adult Poles. N=1100.

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

- ◆ How do secondary schools prepare young people for living?
- ◆ Did Poland win the war?
- ◆ Opinions about the work of parliamentary investigation committees
- ◆ Political party preferences in May
- ◆ Voting preferences in the presidential election
- ◆ Opinions about the job market and the perceived threat of unemployment in May
- ◆ Support for the European Constitution in the Polish society
- ◆ Social moods in May
- ◆ Public opinion about the case of Father Konrad Hejmo
- ◆ The attitude to the government and the Prime Minister
- ◆ Evaluations of the work of the Parliament and the President
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For more information on CBOS services and publications please contact:

CBOS POLAND
4a, Żurawia, 00-503 Warsaw
Phones: (48 22) 629 35 69, 628 37 04
Fax: (48 22) 629 40 89

E-mail: sekretariat@cbos.pl

Http://www.cbos.pl

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