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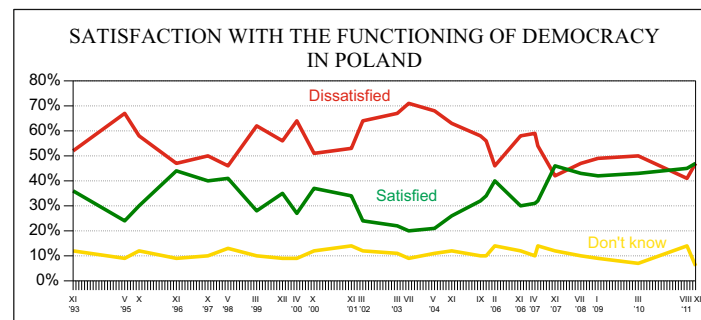
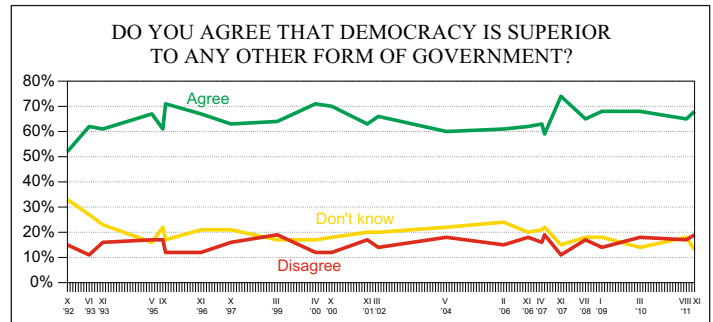
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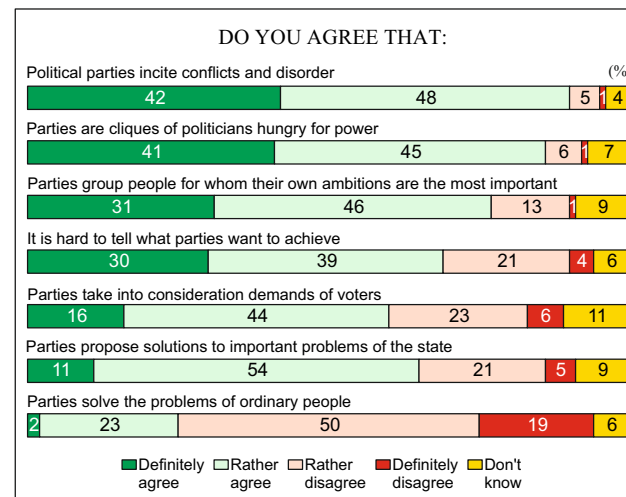
DEMOCRACY AND POLITICAL PARTIES

Since the beginning of transformation, Poles consistently declare support for democracy, expressing their conviction that it is superior to any other form of government. In recent years, the acceptance of the democratic order changed to a small extent. In the last survey, two-thirds (68%) agreed that democracy is superior to any other form of government, while almost one-fifth (19%) disagreed.



people (47% each) had positive and negative opinion about the functioning of democracy in Poland.

In spite of the widespread acceptance of democracy, Polish people have a largely negative opinion about their political elites. Parties and politicians are criticized for their motives and methods of activity. A vast majority (90%) think that political parties incite conflicts and disorder. A similar group (86%) agree with the statement that parties are cliques of politicians hungry for power. Three quarters (77%) think that parties group people for whom their own ambitions are the most important. It is hard to tell what parties want to achieve. Parties take into consideration demands of voters. Parties propose solutions to important problems of the state. Parties solve the problems of ordinary people.



impossible to tell what political parties want to achieve. On the other hand, the majority believe that parties are a representation of voters which prepares the programme for the country. Almost two-thirds (65%) agree with the opinion that political parties propose solutions for important problems facing the country. Three-fifths (60%) are convinced that parties take into consideration the will of the voters. However, only a quarter of respondents think that parties care about them.

The attitude to politicians and to political parties influences the attitude to democracy. Good evaluation of the political elites strengthens the acceptance of democracy and satisfaction with its functioning. The reverse is also true: negative image of parties and politicians weakens the acceptance of democracy.

More information about this topic can be found in CBOS report in Polish: *"Opinions about democracy after parliamentary elections"* and *"Opinions about political parties"*, November 2011. Fieldwork for national sample: October 2011 (N=1051), and November 2011 (N=969). The random address sample is representative for adult population of Poland.

ELECTORATE OF PALIKOT MOVEMENT

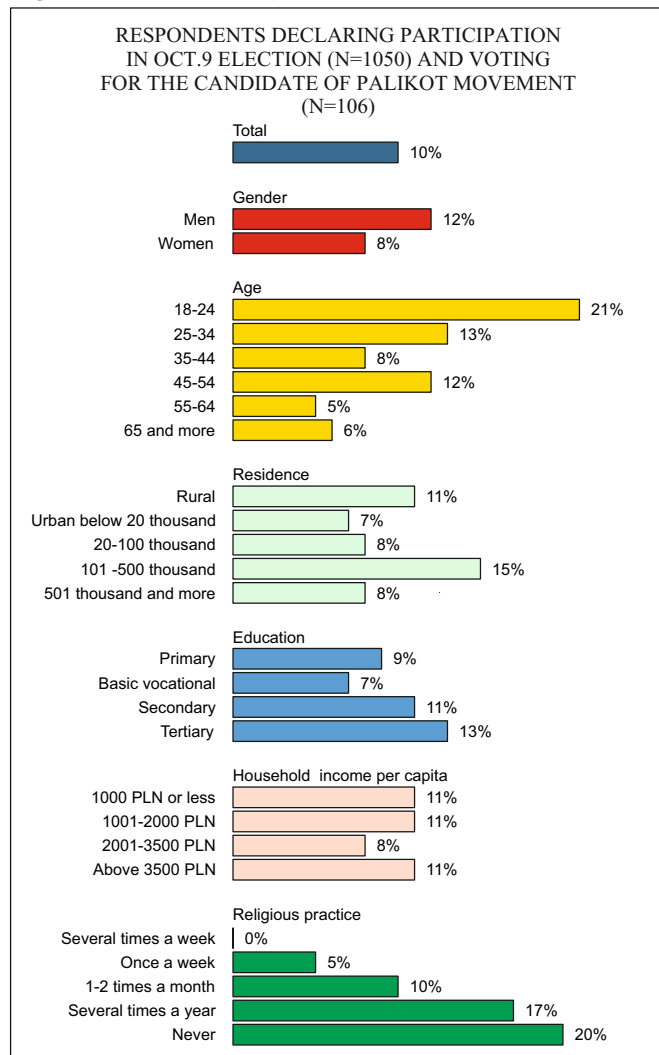
In the parliamentary elections held in October, the party Palikot Movement achieved an unexpected success, receiving 10,02% of valid votes. It is a new player on the Polish political scene. It was formed by a former MP for the ruling Civic Platform, Janusz Palikot. Palikot Movement owes its success to correct understanding of needs and feelings of a rather small group of voters who previously did not have these feelings, or could not articulate them.

In the electoral campaign, Palikot Movement presented itself, on the one hand, as one of the few non-systemic groupings, one that was not involved in broadly defined government, and therefore opposed to the existing forces on the political scene. On the other hand, it defined itself as an anti-clerical party fighting excessive influence of priests and religion (as seen by its members) in the public sphere, in particular in political and social issues. Palikot Movement defined itself as a "modern" and modernizing grouping for the young people. Its programme manifesto is entitled "The Modern State". Finally, through selection of its candidates, the party presented itself during the electoral campaign as defending the rights of various minorities, i.e. people excluded or marginalized by different factors, including economic ones.

More than one-fifth (21%) of the voters aged 25 or less voted for Palikot Movement in the elections. It is especially popular among students: over a quarter (27%) voted for this party. Moreover, the popularity of this party increases with decreasing religiosity, expressed by the frequency of religious practice. A fifth of the voters who never attend religious service (20%) supported Palikot Movement, as did 17% of those who do it occasionally (several times a year). Every tenth (10%) person practicing once or twice a month voted for this party, and every twentieth (5%) person going to church once a week. People attending religious service more often than once a week did not support this party at all.

The other characteristics increasing the propensity to vote for the Palikot Movement are:

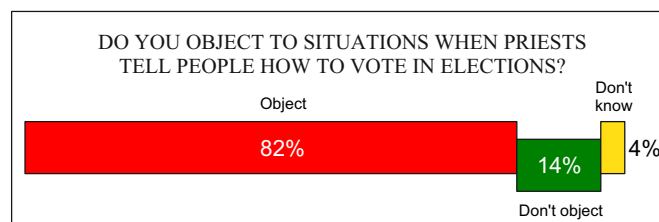
residence in big (but not biggest) cities, i.e. those with population 100-500 thousand (15% of the vote), and higher education (13%).



More information about this topic can be found in CBOS report in Polish: *"Voters of Palikot Movement"*, November 2011. Fieldwork for national sample: October and November 2011 (N=1919). The random address sample is representative for adult population of Poland.

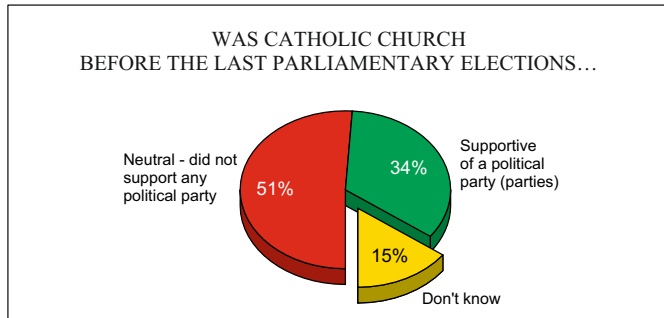
POLITICAL ACTIVITY OF PRIESTS

Cases of involvement of priests in the political campaign are sometimes mentioned. This research shows that such a phenomenon does occur, but it is not as widespread as it is sometimes believed to be.

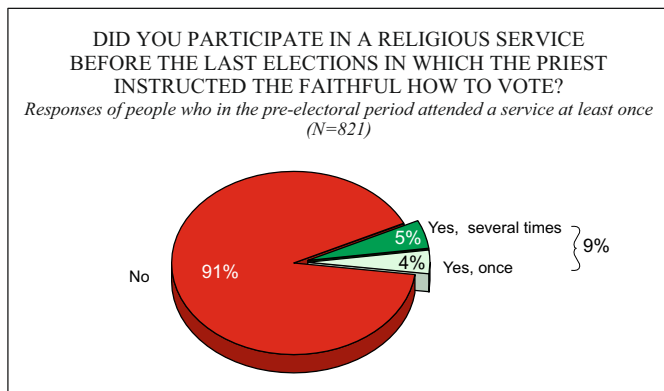


Poles agree that priests should not instruct the believers how to vote in parliamentary elections. A vast majority of respondents (82%) object to such situations.

Over half of Poles (51%) think that the Catholic Church was neutral, i.e. it did not support any political party. Every third respondent, however, thinks that the Church was not impartial.



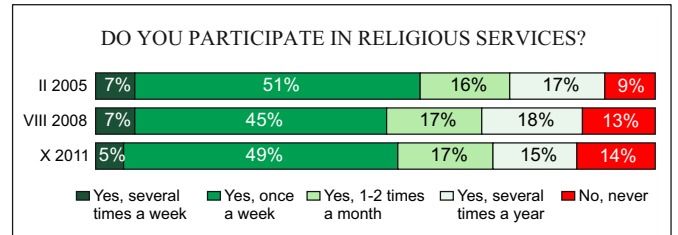
Declarations of respondents who took part in religious practice before the elections confirm that electoral campaign did indeed happen in some churches, but the scale of this phenomenon is not as widespread as indicated by popular opinions about political involvement of the Church in the pre-electoral period. Overall, 9% of respondents participating in a service were confronted with a situation in which a priest instructed the believers how to vote in elections. The majority (91%) did not see such cases.



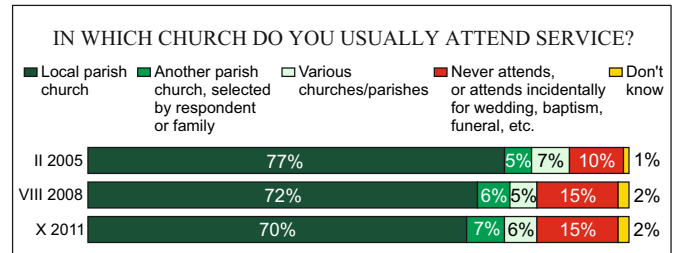
More information about this topic can be found in CBOS report in Polish: "Between the church and the polling station: political involvement of priests", November 2011. Fieldwork for national sample: October and November 2011 (N=1919: Oct./Nov.; N=969: Nov.). The random address sample is representative for adult population of Poland.

COMMUNITY LIFE IN PARISHES

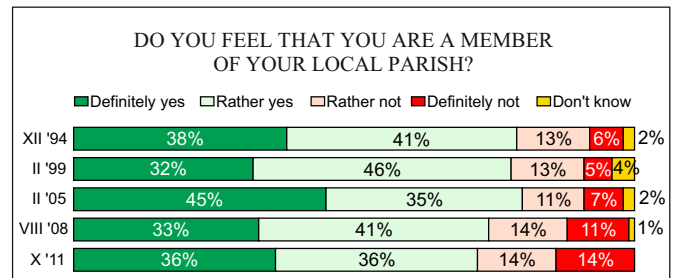
Social research has detected symptoms of declining religiosity in Poland in recent years. Nevertheless, around 95% of adult Poles consider themselves as Roman Catholics, 92% are believers, and over half of them attends religious service regularly (at least once a week).



For a large majority of Poles (70%), the local parish is the basic place of religious practice. Only 7% usually attend service at a different parish, selected by themselves or their family, while 6% practice at various churches. Over one-seventh (15%) admit they usually do not go to religious service, or appear in church incidentally, usually for wedding, baptism or funeral.

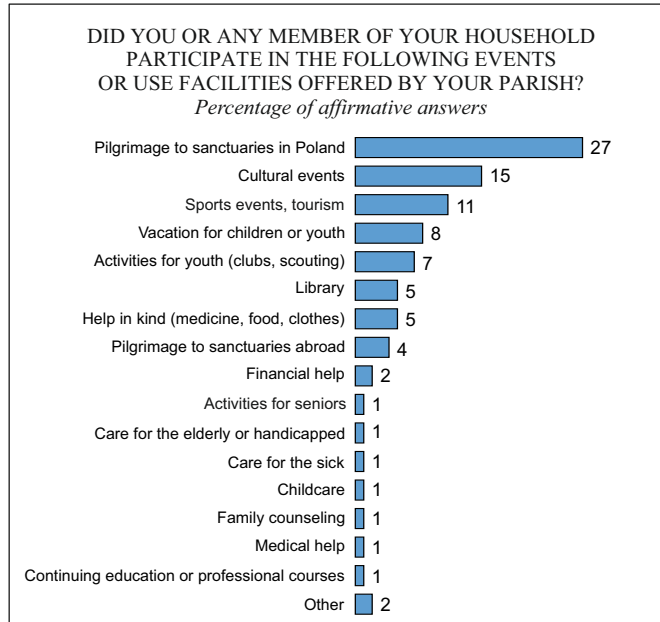


As far as subjective ties with the local parish are concerned, a significant majority (72%) consider themselves as its members, and every second person this group (36% of the total) identify completely. More than a quarter of respondents (28%) do not feel involved, out of which 14% do not identify at all. Although declared ties to the local parish are strong, they have weakened since 2005, and now are at the lowest level since the beginning of 1990s.

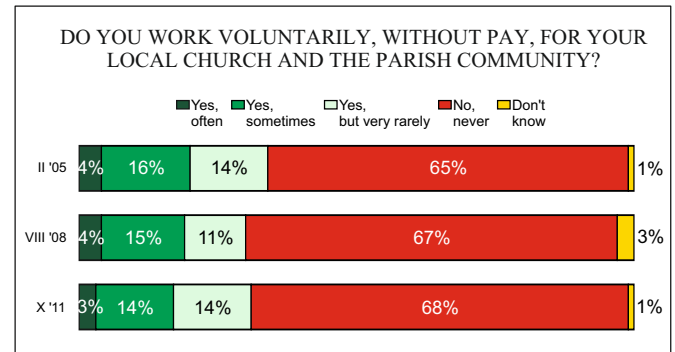


The local parish satisfies not only religious needs, which is its primary function, but it also helps satisfy other needs. Poles usually declare that they or their families participate in pilgrimages to sanctuaries in Poland (27%) or abroad (4%). Some families take part in cultural events organised by the parish (15%), or in sports or tourism (11%). Somewhat less frequently, respondents declare that their children go on holidays organised by the parish (8%), or that they attend courses there (7%). Some families borrow books from parish libraries (5%), or use charitable help, either in kind (5%), or financial (2%). Only very few people join pensioners' clubs, use parish help in childcare or care for the elderly, consult help centres for families, go for medical consultation, continuing education courses (1% each), or use other

facilities (2%). If all answers indicating participation in some kind of activity are counted, two-fifths (41%) of respondents (including members of their families) receive some benefits from their local parish. The largest part of this group (18% of the total) use one service, while one-tenth claim there are two such services, and 13% mention at least three.



The parish is often considered to be a training ground for collective activity for the religious or local community. Almost one-third of respondents claim having worked voluntarily, without pay, for the local parish church and the parish community. Only 3% do this often, while the rest act voluntarily sometimes (14%), or very rarely (14%). As in previous years, the majority of respondents (68%) never engage voluntarily for the parish. The level of volunteer work for the parish has been constant for six years.



More information about this topic can be found in CBOS report in Polish: *"Religious and social engagement in local parishes"*, November 2011. Fieldwork for national sample: October 2011 (N=1099). 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):

- ◆ Poles Working Abroad
- ◆ Opinions About 6th Term Sejm and Expectations for Newly Elected Members of Parliament
- ◆ Party Preferences One Month After Parliamentary Elections
- ◆ Opinions About President
- ◆ Poles About their Parishes
- ◆ Attitude to Government After Elections
- ◆ Social Moods in November
- ◆ Trust in Politicians in November
- ◆ How did Young People Vote – Post-Elections Analysis
- ◆ Flows Between Party Electorates from Year 2007 and 2011

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