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FACTORS OF NATIONAL ATTACHMENT OF YOUTH FROM SOUTHERN SERBIA AND NORTHERN KOSOVO AND METOHIJA*

Abstract

The aim of this research is to examine the prominence and certain correlates of the sense of national attachment among high school students of Serbian nationality in the north of Kosovo and Metohija and in the south of Serbia. The sample consists of 455 respondents, 179 high school students in Kosovska Mitrovica and 276 high school students in Niš. The research focuses on the correlation of collective and personal self-esteem, acceptance of certain value orientations, and socio-demographic variables (gender, monthly income, parental level of education, school success) with attachment to one's own nation. The results showed that a higher sense of national attachment among high school students entails their giving higher value to isolation from the rest of the world, religiosity, authoritarianism, and general activism is, as well as more prominent collective and personal self-esteem across the total sample. As regards the respondents from the north of Kosovo, none of the socio-demographic variables correlate with the degree of national attachment, whereas in the subsample from Serbia there is a tendency for the male students with lower monthly income and lower level of education of the mother to have a stronger sense of national attachment.

Key words: national attachment, value orientations, self-esteem, the youth

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ЧИНИОЦИ НАЦИОНАЛНЕ ВЕЗАНОСТИ МЛАДИХ СА ЈУГА СРБИЈЕ И СА СЕВЕРА КОСОВА И МЕТОХИЈЕ

Апстракт

Основни циљ нашег рада био је да утврдимо израженост и одређене корелате осећања националне везаности код средњошколаца српске националности на северу Косова и Метохије и југу Србије. Узорак је чинило 455 испитаника, 179 ученика средње школе у Косовској Митровици и 276 ученика средње школе у Нишу. Разматрана је повезаност колективног и личног самопоштовања, прихватања одређених вредносних оријентација, као и социодемографских варијабли (пола, материјалног статуса, образовног статуса родитеља, школског успеха) са осећањем везаности за властиту нацију. Резултати су показали да је код средњошколаца виша везаност за нацију праћена вишим вредновањем затворености према свету, религиозности, ауторитарности и општег активизма, а такође и израженијим колективним и личним самопоштовањем на целом узорку. Код испитаника са севера Космета ниједна социодемографска варијабла није повезана са степеном националне везаности, док се на подзоруку из Србије показала тенденција да младићи, ученици нижег материјалног стања и нижег нивоа образовања мајке показују јачу националну везаност.

Кључне речи: национална везаност, вредносне оријентације, самопоштовање, млади

INTRODUCTION

People identify themselves with various groups, thus forming different types of their social identity. All social identities are not equally important for an individual: their importance varies depending on the image of oneself as well as one's situation and the prominence of the group in everyday life. Researchers in this field concluded that ethnic and other social identities are generally relative and, to a certain extent, conditioned by situations (Eriksen, 2004). The individual can act as a member of a tribe in some of them and as a citizen in others. This fact helps us reach the conclusion that in multiethnic societies with cultural differences in all areas of social life there are numerous situations in which ethnicity is actually irrelevant. In other words, the individual can have more statuses and more potential identities, but when and how the ethnic identity itself will be more important than the others depends on the situation of the individual. On the other hand, belonging to one nation is certainly one of the most emphasized and most explored social identities both in psychology and in other related disciplines, primarily because it is the one with the most influence on historical events. Unfortunately, we are witnesses to more or less violent interethnic conflicts that arose in the end of the XX century in

different parts of the world. During the 1990s there was a series of horrible and serious armed conflicts – “fratricidal wars”, which contributed to the disintegration of the country from that period onward and also to massive persecution of people. This raises the question of why national identity as a form of collective identity is so powerful and takes priority over other forms of social identity. This paper will try to consider in detail the phenomenon of national attachment on the sample of the youth – specifically high school students, who are by all means the future of any society. Since this population was born in Serbia and raised in a time of prolonged social crisis after the wars of the 1990s, of strong retraditionalization and repatriarchalization of the Serbian society, we will consider the way the modern socio-political context of the youth’s socialization is reflected on their experience of national identity, on the acquisition of a set of values, as well as on their personal and collective self-esteem.

National identity or national attachment is defined as “the sense of belonging to a national group, acquired in the process of socialization by which the language, tradition, and culture of the national group are developed and by which the individual is identified with values and interests of the group as well as with the group as a whole” (Siber, 1998). Although there are various definitions of this concept, national identity always considers the sense and awareness of belonging to one group – one nation. Furthermore, national identity, as one of the subtypes of social identity, is always formed contrary to other national identities in terms of the fact that distinguishing “us” from “them” is one of the basic factors of the sense of national belonging. One of many primary questions concerning the construct of national identity is the definition of its components. Phinney (1990) presents four basic components of national identity: 1. Self-identification or self-determination of the individual as a member of a national group. It can be determined by the origin of a person but it is also possible in the form of the expression of one’s own determination regardless of the origin; 2. The sense of belonging to a certain ethnic group. Its intensity can vary from high to simply formal belonging to a group without any emotional attachment; 3. Attitudes toward membership of a group. Positive attitudes are mostly expressed through positive affective reactions such as dignity and satisfaction with belonging, as well as acceptance of one’s own group. The absence of positive attitudes and/or expression of negative attitudes toward one’s own nation can be regarded as a denial of one’s own identity. Negative attitudes are sometimes also expressed as the desire to become a member of another national group; 4. Active participation in the functioning and everyday life of one’s own national group refers to how much individuals participate in the preservation of tradition and culture of their nation by using mother tongue, adopting religious beliefs and principles, participating in political life, etc. (Phinney, 1990). Rot and Havelka (1973) explored national identity, i.e. national attachment, in the

territory of former Yugoslavia in most detail. They distinguished between five forms of national attachment: the exclusive national attachment to one's nation, the emphasized national attachment, the divided attachment to one's own nation and humanity as a whole, the general human attachment, and the absence of national attachment (Rot and Havelka, 1973).

There are many ways the values can be defined, but in this paper we will adhere to the definition that establishes values as "attitudes (sets of beliefs) toward personal and socially desirable general ways of behavior, types of activities, and relatively permanent states in nature and society" (Kuzmanović, 1995). On the individual level, the values refer to the criteria or standards that people use in evaluating their own activities as well as those of others (Rokeach, 1973, Schwartz, 1992). On the social level, the values correspond to the principles that define the rights and obligations among citizens (according to Caprara, Cervone 2003). Social values illustrate the history of societies, which maintain the social order by partially transferring social values from one generation to another, but which are adopted individually. When these two levels of analysis are combined, the values reflect a common social heritage that is transferred among all individuals by various transmitters of socialization and that also usually constitutes every individual's philosophy of life. We will adhere to the definition that establishes values as "attitudes (sets of beliefs) toward personal and socially desirable general ways of behavior, types of activities, and relatively permanent states in nature and society" (Kuzmanović, 1995). The choice of values that we use in the research was made according to the objectives of our research and the previous studies on values conducted on the youth population in Serbia and Kosovo and Metohija. Therefore, we consider the following value orientations:

- *Isolation–openness to the world* is operationalized by statements concerning the evaluation of attachment to one's own nation on the one hand (isolation) and a tendency of belonging to a wider community or humanity on the other hand (openness).
- *Religiosity–non-religiosity* implies a set of values on the necessity of preserving religion and developing a religious view of the world on the one hand and the importance of limiting and going beyond religion and church.
- *Conformist–non-conformist orientation* is designated as a pre-selected strategy and a manner of behavior characterized by readiness to accept the opinions of others (the majority) uncritically, to become a member of a group at all costs, although willingly, to adapt to the demands of others, as well as to stop expressing one's own opinion if it is incongruous with the opinion of other people.
- *Authoritarianism* is operationalized as an uncritical relationship toward authority and government, as a belief that the most important problems in society and various groups can be solved through authority and a small circle of leaders.

- *Gender inequality–equality* is considered as a commitment to unequal/equal status of men and women, and it is operationalized through attitudes toward employment of women, division of jobs into male and female, holding a managing position, the way of making decisions related to shopping, female infidelity, and the ability of women to be as successful scientists as men.
- *General activism–passivism* refers to the attitude toward the purposefulness of the action taken, i.e. the possibility of achieving the final outcome or the impossibility of influencing the events in one's own life or society.
- *Social activism–passivism* is operationalized by statements on the need of formal as well as informal social involvement.

The concept of self-esteem implies the evaluation of one's self, namely, the sense of one's own value and esteem toward one's self. Previous research showed that self-esteem is an important factor of better physical and mental health, resistance to stress, success, and cooperation among people; those who have a higher degree of self-esteem are better prepared for and more complete in different social situations, good-humoured and less depressive, ready to oppose others and take criticism more easily, and happier and more satisfied than most people. Self-esteem can be personal and collective (social), depending on whether we value ourselves as individuals or as members of a group (Jelić, 2003). Collective self-esteem results from belonging to a certain social group. Luhtanen and Crocker (1992) consider it the most important moderator of subjectivity toward one's own group and believe that there are relatively stable individual differences in social, as well as in personal, self-esteem. The individual's collective self-esteem is high if his/her social group is regarded positively in terms of reference groups.

In this paper we will try to consider the degree and correlates of national attachment among the population of adolescents in the south of Serbia and the north of Kosovo and Metohija. The reason for comparing these two groups in this paper lies in the specific circumstances in which the youth of Serbian nationality in Kosovo grow up. Their generation has spent the entire childhood in times of immense crisis and the struggle for survival in Kosovo and Metohija for the last 15 years (since the NATO bombing in 1999). In addition to constant interethnic conflicts, social system is also chaotic and characterized by uncertainty of the future functioning of institutions and inadequate law enforcement. It is to be expected in such social climate that national identity should become a dominant social identity and that authoritarian and conformist orientation (Kuzmanović, 1995) should become much stronger among this youth group as opposed to their peers from areas that are not affected by a socio-political crisis of this intensity.

RESEARCH METHODS

Aims and tasks of research

The primary aim of this research is to determine a degree of attachment to one's own nation (the intensity of national identity) among the Serbian youth in the north of Kosovo and Metohija and the south of Serbia as well as certain socio-demographic (gender, school success, parental level of education, monthly income) and psychological correlates of the sense of national attachment: value orientations and personal and collective self-esteem. The following tasks are set within this aim:

- To determine a degree of national attachment of the youth and the difference in the intensity of national identity among the youth from the north of Kosovo and Metohija and central Serbia;
- To determine dominant value orientations as well as possible differences in acceptance of value orientations of the youth from Kosovo and Metohija and central Serbia;
- To determine the level of intensity and possible differences in personal and collective self-esteem of the youth from Kosovo and Metohija and central Serbia;
- To determine if and which value orientations significantly correlate with the degree of national attachment;
- To determine if personal and/or collective self-esteem correlates with the intensity of national attachment;
- To determine if and which socio-demographic variables are factors of national attachment.

Sample and procedure

The sample of the research consisted of 455 high school students, 179 from Kosovska Mitrovica and 276 from Niš. The respondents who were questioned were the students of grammar schools and technical vocational high schools in both surroundings. In terms of sample distribution, 36.3% of the students from Kosovska Mitrovica were male while 63.7% were female. On the other hand there were more boys (73.9%) than girls (26.1%) in the subsample from Niš. Considering both cities, the largest number of respondents included grammar school students (74.3% in Kosovska Mitrovica and 54.7% in Niš), while the rest of them were students of technical vocational high schools (25.7% in Kosovska Mitrovica and 45.33% in Niš). Taking into account both subsamples, most respondents were third- and fourth-year high school students (69.2% in Niš and 80.2% in Kosovska Mitrovica), whereas the number of the first- and second-year high school students was lower (30.8% in Niš and 19.8% in Kosovska Mitrovica).

The research was conducted in September 2013 with the assistance of the students of psychology of the Faculty of Philosophy in Niš and the students of psychology of the Faculty of Philosophy in Kosovska Mitrovica.

Instruments

The Scale of National Identity (Čorkalo and Kamenov, 1998) is used to determine the degree of national attachment. It is a five-point Likert scale consisting of 32 statements (27 original and 5 statements for measuring conative dimension from Phinney's instrument). The authors emphasized 4 factors: the sense of intense national belonging, nationalism or exclusive national attachment, attachment to one's nation, and cosmopolitanism. The factor structure of the scale was not verified in our sample and since the internal consistency is high ($\alpha=0.87$ in our sample), we considered the scores as a continuous variable, where the higher score represents a higher intensity of attachment to one's own nation.

Value orientations were examined by use of seven scales (one per each value orientation), out of which every scale consisted of six statements with a five-point scale (from "strongly disagree" to "strongly agree"), whereby students circled the degree of agreeing with every single statement. The range of possible results for every scale is from 6 to 30 points, where the result 18 regarding bipolar dimensions represents the middle point on the scale that theoretically separates one pole from the other. Authoritarianism, conformism, and gender equality-inequality are described with 6 statements of the same direction, while the other value orientations are described with three statements of the opposite direction.

Personal self-esteem was measured with Rosenberg's scale of self-esteem, which is the most frequently used instrument for measuring self-esteem. It consists of 10 items, five of which are affirmative statements, while the other five are negative. Using the five-point Likert scale, students expressed the degree of agreement with every listed item.

Collective self-esteem was measured using the modified version of the original scale of collective self-esteem created by Luhtanen and Crocker (1992). The scale consists of 16 items, which are based on the theory of social identity and examine the sense of self-esteem someone gains from his/her own belonging to a group. Furthermore, the scale consists of four subscales: evaluation of membership (namely the evaluation of respondents of how much they themselves are worthy of being members of their social groups), private collective self-esteem (measures the personal evaluation of the individual's social groups), public collective self-esteem (evaluates the respondent's perception of other people's positive evaluation of his/her group), and importance for identity (it implies the importance that membership in a social group has for the individual's self-concept). We did not obtain the anticipated factor structure in our sample, but there was a satisfactory reliability ($\alpha = 0.73$), so this variable was also considered as continuous and one-dimensional.

Using the questionnaire, we collected the following data on socio-demographic variables: place of residence (Niš or Kosovska Mitrovica), gender, school success, monthly income, and parental level of education.

Hypotheses

The main hypotheses of the research are the following:

- The youth from Kosovo and Metohija will have higher intensity of national attachment than the youth from Serbia;
- Value orientations will be an important factor of national attachment, first of all religiosity, authoritarianism, and conformism;
- Collective and personal self-esteem are highly correlated with national attachment. According to the theory of social identity, an individual's collective self-esteem will be high if he/she positively values the group to which he/she belongs to, which consequently contributes to the level of personal self-esteem;
- On the basis of earlier studies, it is expected that socio-demographic variables, first and foremost gender and parental level of education, will be significant factors of national attachment.

Data analysis

We analyzed the data using the statistical software SPSS 20.0 and used descriptive statistics to describe variables. We determined the correlation of variables using the Pearson or Spearman (nonparametric) correlation coefficient, depending on the type of included variables. We used T-test was used to determine differences between groups of respondents with regard to their place of residence and gender. We examined the structure of the scale of national attachment and collective self-esteem using factor analysis.

RESULTS AND DISCUSSION

The Intensity of National attachment, Collective and Personal Self-esteem, and the Acceptance of Value Orientations among Youth

Table 1 reveals that the sample as a whole is characterized by an intense sense of national attachment, moderately intense personal and collective self-esteem, as well as acceptance of isolation from the world, religiosity, non-conformism, authoritarianism, gender equality, general activism, and social passivism.

If we compare the intensity of the previously mentioned variables among the youth from Niš and Kosovska Mitrovica (Table 2), we can see that national identity and personal and collective self-esteem are significantly more intense among the youth who live in the north of Kosovo and Metohija. As regards acceptance of values, the youth from Kosovo and Metohija gave higher value to religiosity than their peers from Niš, while high school students from central Serbia gave significantly higher values to openness to the world, conformism, gender equality, and social activism.

Table 1. Descriptive statistical measures for national attachment, collective and personal self-esteem, and value orientations over the total sample

	N	Min	Max	AS	SD	Theoretical AS
National identity	455	60	156	110.12	16.29	96
Collective self-esteem	455	39	80	53.67	8.61	48
Personal self-esteem	455	17	50	37.21	7.81	30
Isolation-openness to the world	455	6	28	17.35	3.49	18
Religiosity	455	9	30	22.23	5.18	18
Conformism	455	6	30	17.84	4.79	18
Authoritarianism	455	6	54	20.32	4.68	18
Gender equality	455	6	30	20.11	6.00	18
General activism	455	10	30	20.45	3.34	18
Social activism	455	6	30	17.58	3.45	18

Table 2. Differences between the youth from the north of Kosovo and Metohija and the youth from Niš within the considered variables

	Place of residence	N	Mean	Standard deviation	t	Sig
National identity	Serbia	276	108.36	15.87	-2.890	.004
	K&M	179	112.84	16.60		
Collective self-esteem	Serbia	276	51.31	7.84	-7.682	.000
	K&M	179	57.30	8.51		
Personal self-esteem	Serbia	276	35.30	7.93	-7.008	.000
	K&M	179	40.15	6.71		
Openness to the world	Serbia	276	17.73	3.50	2.924	.004
	K&M	179	16.76	3.41		
Religiosity	Serbia	276	20.76	5.16	-8.331	.000
	K&M	179	24.50	4.32		
Conformism	Serbia	276	18.80	4.53	5.448	.000
	K&M	179	16.36	4.81		
Authoritarianism	Serbia	276	20.61	4.57	1.640	.102
	K&M	179	19.87	4.81		
Gender equality	Serbia	276	22.08	5.77	-5.843	.000
	K&M	179	18.83	5.81		
General activism	Serbia	276	20.37	2.94	-.610	.542
	K&M	179	20.58	3.89		
Social activism	Serbia	276	17.98	3.10	3.005	.003
	K&M	179	16.95	3.86		

As regards the other examined value orientations, the youth from Niš accept gender equality to a higher degree; they are more inclined to conformist orientation, less inclined to social passivism, and less isolated from the world.

Correlation of national identity and socio-psychological variables

First we will consider the correlation between the intensity of national attachment and personal and collective self-esteem:

Table 3. Correlation coefficients of national attachment and personal and collective self-esteem

	Personal self-esteem	Collective self-esteem
National identity	.420**	.583**
Personal self-esteem		.635**

As we have already assumed, there is a highly positive correlation between collective self-esteem and the sense of attachment to one's own nation, while personal self-esteem also significantly correlates with national identity but to a lower degree. Furthermore, there is a highly positive correlation between collective and personal self-esteem within our sample.

Regarding value orientations, as we have already assumed, religiosity and authoritarianism, isolation from the world and general activism correlate positively with more intense national identity. Conformism, the attitude concerning gender equality, and social activism are not factors of national attachment within the total sample. We can also see that religiosity, authoritarianism, general activism, and authoritarian value orientation correlate positively with collective and personal self-esteem, while conformism correlates negatively with both forms of self-esteem, and openness to the world correlates negatively with collective self-esteem.

Table 4. Correlation of value orientations with the intensity of national identity and collective and personal self-esteem

	National identity	Collective self-esteem	Personal self-esteem
Openness to the world	-.201**	-.128**	-.039
Religiosity	.326**	.464**	.428**
Conformism	-.040	-.195**	-.314**
Authoritarianism	.328**	.199**	.151**
Gender equality	.073	.254**	.393**
General activism	.235**	.305**	.434**
Social activism	-.077	-.053	-.062

When we compare socio-psychological factors of national attachment among the youth from Niš and Kosovska Mitrovica, we see that correlations are as similar here as within the total sample.

Table 5. Correlation coefficients of national attachment and personal and collective self-esteem within the subsamples of respondents from Niš and Kosovska Mitrovica

		Personal self-esteem	Collective self-esteem
Serbia	National identity	.505**	.595**
	Personal-self-esteem		.694**
K&M	National identity	.228**	.552**
	Personal self-esteem		.435**

As far as the values are concerned, if we consider two youth groups separately, religiosity and authoritarianism are important factors of national attachment within both groups. The differences point out that general activism among the youth from Serbia also correlates with higher attachment to one's own nation, while national attachment among the youth from Kosovo and Metohija correlates with more intense isolation from the world.

Table 6. Correlation of national identity and collective and personal self-esteem with the acceptance of value orientations within the subsamples from Niš and Kosovska Mitrovica

Region	Values	National identity	Collective self-esteem	Personal self-esteem
Serbia	Isolation-openness to the world	-.089	.018	.067
	Religiosity	.340**	-.174**	-.253**
	Conformism	-.003	.271**	.218**
	Authoritarianism	.431**	.325**	.510**
	Gender equality	.134	.417**	.476**
	General activism	.374**	.079	-.018
	Social activism	-.019	-.242**	-.120
Kosovo and Metohija	Isolation-openness to the world	-.334**	-.051	-.274**
	Religiosity	.236**	.198**	.125
	Conformism	-.011	-.023	.036
	Authoritarianism	.217**	.205**	.431**
	Gender equality	-.100	-.098	-.021
	General activism	.078	.018	.067
Social activism	-.105	-.174**	-.253**	

Socio-demographic factors of national attachment

Within the total sample, there is a tendency that the respondents with lower monthly income have a more intense sense of national attachment.

Table 7. Correlation of national identity with socio-demographic variables

	National identity
School success	.063
Monthly income	.126**
Father's level of education	.035
Mother's level of education	-.072

None of the socio-demographic variables correlate with the sense of attachment to one's own nation among the respondents in Kosovo and Metohija.

On the other hand, within the subsample from Serbia there is a tendency that the boys with lower monthly income and lower mother's level of education show a stronger sense of national attachment.

Table 8. Differences between males and females in level of national attachment and collective and personal self-esteem among subsamples from Niš and Kosovo and Metohija

Place of residence	gender	N	AS	SD	t	Significance	
Serbia	national identity	male	204	109.38	16.60	2.001	.047
		female	72	105.48	13.25		
	collective self-esteem	male	204	51.89	8.12	2.258	.025
		female	72	49.68	6.78		
	personal self-esteem	male	204	36.04	8.32	3.029	.003
		female	72	33.19	6.26		
Kosovo and Metohija	national identity	male	65	115.41	18.92	1.472	.144
		female	114	111.38	15.01		
	collective self-esteem	male	65	56.44	8.79	-	.311
		female	114	57.78	8.34	1.016	
	personal self-esteem	male	65	39.20	6.49	-	.152
		female	114	40.69	6.11	1.437	

Table 9. Correlation of national attachment with socio-demographic variables within the subsamples from southern Serbia and Kosovo and Metohija

		National identity
Serbia	School success	.032
	Monthly income	.158**
	Father's level of education	.014
	Mother's level of education	-.126*
Kosovo and Metohija	School success	.098
	Monthly income	.045
	Father's level of education	.089
	Mother's level of education	.033

Finally, using the standard regression analysis, we will try to see whether the prediction of national attachment within the sample of high school students can be made on the basis of the included variables.

Table 10. Results of standard regression analysis for dependent variable 'national identity'

	R ²	B
Predictors	0.401**	
Gender		-.085*
Place of residence		-.026
Monthly income		.008
Openness to the world		-.111**
Religiosity		.039
Conformism		.045
Authoritarianism		.192**
Gender equality		.006
General activism		.032
Social activism		-.011
Collective self-esteem		.476**
Personal self-esteem		.077

The results of the regression analysis show that based on the considered variables, 40.1% of the variance of the young persons' national identity can be explained. Gender, openness to the world, authoritarianism, and collective self-esteem are significant predictors of the young persons' national attachment, to the effect that male high school students who value isolation from the world and authoritarianism and also have an intense collective self-esteem show a higher degree of attachment to their own nation.

DISCUSSION AND CONCLUSION

The results of this research showed that the youth from the south of Serbia and the north of Kosovo and Metohija are characterized by a strong sense of national attachment, moderately intense personal and collective self-esteem, as well as acceptance of isolation from the world, religiosity, non-conformism, authoritarianism, gender equality, general activism, and social passivism. There are differences related to the intensity of the discussed variables among the youth from Niš and Kosovska Mitrovica to the effect that national identity, as well as personal and collective self-esteem, is significantly more intense among the youth who live in the north of Kosovo and Metohija. With regard to the acceptance of the values, the youth from Kosovo and Metohija value religiosity significantly more highly than their peers from Niš, while high school students from central Serbia value openness to the world, conformism, gender equality, and general activism significantly more highly.

A strong sense of national attachment among the youth from Kosovo and Metohija was expected, as in the case of the threatened survival this type of social identity is a dominant and highly prominent aspect of collective belonging for the Serbian community in the region. Insecurity related to their own status and the sense of being threatened contribute to the sense of belonging to their own group, which can be proved by many socio-psychological studies that show that members of a minority have a stronger sense of attachment. As Šram (2010) declares, the very awareness of the presence or existence of external groups leads to intragroup bias or favoritism of one's own group and discrimination of external groups, i.e. "the perception or feeling of vulnerability of national security at various levels and in various forms can activate and develop the various political, economic, and psychological defense mechanisms, what is understandable if one bears in mind the importance of that sense of security for motivational circuits" (Fralely, 2002; Inglehart, 1997; Maslow, 1982; Mikulincer and Shaver, 2007, by Šram, 2010). Although the youth from Niš are aware of their national belonging, they do not live in the surrounding where this kind of identity is so important and a prominent factor of organizing one's self-image. Therefore, lower values of national attachment among this youth group are acceptable.

High evaluation of religiosity among the youth from Kosovska Mitrovica corresponds to fostering traditional values as one of the cornerstones of national identity among the Serbs in Kosovo and Metohija, which is in accordance with the previous studies on the young persons' values, which consistently show a higher degree of religiosity among the youth in Kosovo and Metohija (Radović, 2013). As far as the other examined value orientations are concerned, the youth from Niš accept gender equality to a higher degree and are more inclined to the conformist orientation, less inclined to social passivism, and less isolated from the world. Previous

studies of the youth population of Kosovo and Metohija showed higher values of conformism among the youth from this region in comparison with their peers from central Serbia and Vojvodina (Radović, 2011), whereas for others values the results are consistent with the findings of the previous studies. In our opinion, this qualitative change from accepting a conformist orientation to accepting the dominant non-conformist one could be understood in view of the changes that occur in this region, primarily as a result of the implementation of the Brussels agreement. This reluctance to accept the opinion of others (of the majority) and to adapt to the demands of the group can be understood as a means of resistance to the changes that are regarded in the north of Kosovo and Metohija as an abandonment of national interests and experienced as imposed by their own (wider) community.

Collective and personal self-esteem are mutually significantly correlated. Furthermore, there is a high positive correlation between them and the sense of national attachment. The final correlation of the collective and personal self-esteem contributes to the postulate deduced from the theory of social identity (Tajfel and Turner, 1986), which proposes that personal and collective self-esteem are correlated because they have a common nucleus within the positive concept of oneself, i.e. in the general sense of self-worth. Our results indicate that a higher degree of collective and personal self-esteem correlates with favoring one's own group (in our case the national one). As we have already emphasized, group membership is one of the important identity sources and thus contributes to the sense of self-worth and self-importance.

Regarding value orientations, as we have already assumed, religiosity and general activism correlate positively with a predominant national identity and collective and personal self-esteem, while conformism correlates negatively with both aspects of self-esteem. If we consider these two youth groups separately, religiosity and authoritarianism are important factors of national attachment within both groups. The differences can be seen in the fact that general activism among the youth from Serbia correlates with higher attachment to their own nation, while in the case of the youth from Kosovo and Metohija, national attachment correlates with a more prominent isolation from the world. Our findings are consistent with previous studies insofar as national identity in this region is necessarily accompanied by intense religiosity and authoritarianism (Dusanić, 2007). We interpret the fact that isolation from the world among the youth from Kosovo and Metohija is the factor of national identity intensity in light of the social and political situation in this region, where foreign powers are strongly involved and typically regarded as the enemies of Serbian interests.

Within the total sample there is a tendency that respondents with lower monthly income have a higher degree of national attachment as

well as a more prominent collective self-esteem. None of the socio-demographic variables correlate with a higher degree of attachment to one's own nation among the youth from Kosovo and Metohija, whereas in the subsample from Serbia there is a tendency that the males with lower monthly income and whose mothers have a lower level of education show a stronger sense of national attachment. In previous studies of national attachment these variables also correlated with national attachment. In addition, the youth from Kosovo and Metohija are more homogeneous as a group in terms of their sense of national identity.

The results of the regression analysis showed that a considerable percentage of the variance (40.1%) of national identity among the youth can be explained on the basis of the considered variables. Gender, openness to the world, authoritarianism, and collective self-esteem are important predictors of a higher degree of national identity to the effect that male high school students who value isolation from the world and authoritarianism and also have a higher degree of self-esteem show a higher degree of attachment to their own nation.

Based on the results of this research, we can conclude that processes and changes in the social surrounding significantly contribute to the shaping and expression of both national identity and the values of young persons. In our case the emphasis was given to changes that we characterized as a prolonged social crisis with particular intensity in the region of Kosovo and Metohija, which, as we have seen, results in a higher degree of attachment to one's own national community as well as in favoring of "traditionalist" values. Simultaneously, the strong potential of social circumstances in the north of Kosovo and Metohija is also reflected in its influence on the process of youth homogenization: there is no difference in the intensity of national identity in terms of gender or socio-economic status among the youth in Kosovo and Metohija, whereas some differences do exist among their peers in Niš. The significance of national identity for the youth can also be seen in the fact that expressing this kind of social identity is also accompanied by a positive self-evaluation both on the personal and the social level.

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ЧИНИОЦИ НАЦИОНАЛНЕ ВЕЗАНОСТИ МЛАДИХ СА ЈУГА СРБИЈЕ И СА СЕВЕРА КОСОВА И МЕТОХИЈЕ

Резиме

Основни циљ нашег рада био је да утврдимо израженост и одређене корелате осећања националне везаности код средњошколаца српске националности на северу Косова и Метохије и југу Србије. Узорак је чинило 455 испитаника, 179 ученика средње школе у Косовској Митровици и 276 ученика средње школе у Нишу. Разматрана је повезаност колективног и личног самопоштовања, прихвата-

ња одређених вредносних оријентација, као и социодемографских варијабли (пола, материјалног статуса, образовног статуса родитеља, школског успеха) са осећањем везаности за властиту нацију.

Резултати истраживања су показали да младе са југа Србије и севера Косова и Метохије карактерише изражено осећање националне везаности, умерено изражено лично и колективно самопоштовање, као и прихватање затворености према свету, религиозности, неконформизма, ауторитарности, равноправности полова, општег активизма и друштвеног пасивизма. Постоје разлике у погледу изражености наведених варијабли код младих из Ниша и Косовске Митровице, у смислу да је национални идентитет значајно израженији код младих који живе на северу Косова и Метохије, као и лично и колективно самопоштовање. Када је у питању прихваћеност вредности, млади са Косова и Метохије значајно више вреднују религиозност од вршњака из Ниша, док средњошколци из уже Србије значајно више цене отвореност према свету, конформизам, равноправност полова и друштвени активизам.

Колективно и лично самопоштовање међусобно су значајно повезани и високо позитивно корелирају са осећањем националне везаности. Како наши резултати говоре, виши ниво колективног и личног самопоштовања везан је за израженије фаворизовање властите групе (у овом случају националне).

Када су у питању вредносне оријентације религиозност, ауторитарност, затвореност према свету и општи активизам позитивно су повезани са израженијим националним идентитетом, колективним и личним самопоштовањем, док је конформизам негативно повезан са оба вида самопоштовања.

На целом узорку постоји тенденција да испитаници нижег материјалног стања имају јачи осећај националне везаности, као и израженије колективно самопоштовање. Код испитаника са Косова, ниједна социодемографска варијабла није повезана са јачим осећањем везаности за властиту нацију, док се на подзорку из Србије показала тенденција да дечаки, ученици нижег материјалног стања и нижег нивоа образовања мајке показују јачу националну везаност.

Резултати регресионе анализе показали су да се на основу разматраних варијабли може објаснити знатан проценат (40,1%) варијансе националног идентитета младих. Пол, отвореност према свету, ауторитарност и колективно самопоштовање су значајни предиктори изражености националног идентитета, и то у смислу да средњошколци мушког пола, који вреднују затвореност према свету, ауторитарност и имају изражено колективно самопоштовање показују и виши ниво везаности за властиту нацију.

На основу резултата спроведеног истраживања могли бисмо закључити да процеси и промене у друштвеном окружењу снажно доприносе обликовању и изражавању како националног идентитета, тако и вредности младих. У овом случају акценат је на променама које смо оквалификовали као пролонгирану друштвену кризу са посебним квалитетом на подручју Косова и Метохије, а која како смо видели, резултира вишом везаношћу за сопствену националну заједницу, као и фаворизовањем „традиционалистичких“ вредности. У исто време, снажан потенцијал социјалне ситуације на северу Косова и Метохије огледа се и у њеном деловању на хомогенизацију групе: млади из Косовске Митровице не разликују се у изражености националног идентитета у односу на пол или социоекономски статус, док код вршњака из Ниша постоје извесне разлике у овом смислу. Важност националног идентитета за младе видимо и у чињеници да је израженост ове врсте социјалног идентитета праћена и позитивном само-евалуацијом и на личном и на социјалном плану.