



INDIVIDUALIZATION OF MORALITY AND SOURCES OF SOCIAL SOLIDARITY IN POST-SOVIET EAST EUROPEAN SOCIETIES

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Issue

In post-Soviet countries people habitually expected state support (housing, social care, employment, etc.), while the latter continually decreased.

Interiorized collectivist Soviet norms left people with expectations of external, top-down institutionalized support. Modern institutions protecting group interests (political parties, trade unions, church organizations) had been disabled in Soviet times.

Issue (II)

Trends in 20 th c.	West Europe	Post-Communist Eastern Europe
Family	Mid-20 th c. – women go to work; 1960s – less children in families	1920s – women at work; 1960s – less children
Religion	1960s – the secularization boom; (2000s-growth of religion in S.America, Africa)	1930s – ban and prosecution of the churches; 1980s – spontaneous religious movements; 1990s- the religious boom
Political Parties, Trade Unions	20 th c. – multi-party systems; Since 1970s – new party division (GAL/TAN); Now – trade unions capable of paralyzing Europe	1920s – trade unions as a ‘lever’ of the Party, political competitions deteriorated; 1990s – many parties allowed; trade unions weak
Social Movements	1960s – a new channel of collective action	1990s-2000s – growing participation, occasional effect on politics

Issue (III)

In the first post-Soviet years social atomization grew as a result of the **conflict between internalized attitudes and a new pattern of state behavior.**

Today, Belarus, Moldova, Russia, and Ukraine are an extremely interesting case:

Being part of post-Communist countries, they have moved **against the common trends of value change;**

In contrast to new EU members from Central and Eastern Europe, there is **no external control over democracy development** (Copenhagen criteria).

Thus, citizens may be particularly vulnerable to the state's regulations.



Goal

In this study, I would like to find out **current levels of moral individualization in certain post-Soviet countries and to look into the role of traditional factors of social solidarity in post-Soviet societies:**

- family,
- religious organizations,
- trade unions,
- political parties,
- civil society organizations/social movements.



Background Research

My previous research on moral and religious individualization among the post-Soviet youth has revealed growing levels of moral individualization coupled with low level of civic values.

Given that reforms have taken different paths in post-Soviet East European countries, I presume that there are different ‘social contracts’ in them and intend to gauge the potential of major non-state sources of social solidarity in them.



Hypotheses

- Where people have multiple ties with family, political parties, trade unions, religious organizations, or social movements, they feel more satisfaction with their lives.
- In countries with lower levels of such ties, people would be inclined to rely on the state and would feel less control over their lives.



Research Scope and Data Sources

- **Time scope** of research: 1990-2010.
- **Countries:** Belarus, Moldova, Russia, Ukraine (other post-Soviet countries involved in EVS, WVS, ESS might be included as well).
- **Data sources:** WVS 1981-2005; EVS 2000; EVS 2008; ESS 2000-2010.



Context

Levels of morality reflect two common processes in value change in post-Soviet space:

- 1) Individualization ('people can choose what to believe in and which social institutions to join' in many spheres of life; no pattern is directly imposed by the state);
- 2) Atomization ('everyone by h—self', 'no duties towards society', think twice before helping other people).



Stages of Research

- 1) Find out morality levels across the countries;
- 2) Search for and analyze available data from surveys on membership, trust to, capacity for collective action within family, religion, civil society institutions;
- 3) Apply socioeconomic information and expert interviews with social scientists on relations between the state and different non-state institutions in these countries.



Research Design

- Survey data analysis: cross-country comparison
- Analysis of state of the reforms across the countries (modernization of economy, privatization, democracy)
- Analysis of laws regulating non-state institutions in religion, politics, labor
- Expert interviews with social and political scientists in the countries (12-18/country)



Research Design (II)

A combination of methods will provide better grounded and informative data on the problem. Survey data are to be compared among big research projects (WVS, EVS, ESS) – and enriched by sociopolitical analysis of current situation on sources of social solidarity in the countries.

Sample of Survey Questions

EVS 2008:

Independent variables: sex, age, citizenship+parents born in the same country, marital status; engagement in non-state institutions.

Dependent variable: General trust? Satisfaction with one's life? Freedom of choice?

Looking for values measuring participation, mutual relations, duties, and responsibilities as members of families, political parties, religious organizations, trade unions, and civil society organizations.

Family: Q1, Q42; Q45, Q47; Q49-51.

Political Parties: Q1, Q54-56, Q63, Q64, Q67, Q81.

Civil Society: Q63, Q68, Q82-84.

Church: Q1, Q5, Q23, Q24, Q26, Q37, Q41-42, Q63.

Reliance on the state: (economy, social justice, trust to state institutions).



Sample of Survey Questions

WVS 1994-1999:

Family: V4, V12, V13, V17, V89, V92.

Political Parties: V32, V118, V123, V 140, V143,
V210.

Civil Society: V31, V33, V34.

Religion: V28, V135, V179, V181, V182, V191.

General Trust: V27.



Other Survey Sources

ESS main questionnaire (relevant for Ukraine and Russia): trust in institutions, political engagement, moral and social values.

In addition, there have been rotating modules on:
Family, Work, and Well-Being; Welfare
Attitudes in a Changing Europe.



Expected Results

- 1) To learn whether non-governmental sources of social solidarity have grown in post-Soviet East European societies;
- 2) If yes, what sources they are: “traditional” (family), modern (religion, political parties, trade unions), or new ones (social movements).