

National Research University – Higher School of Economics

Orthodox Christians value profile:
comparative perspective

Progress report-1
Daria Oreshina

Saint-Petersburg

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Literature Review

- In comparative researches studies of Western Christianity prevail significantly
- Attempts to analyze Orthodox countries/cultural regions in comparative perspective belong mainly to Eastern-European scholars
- Authors, who highlight a noticeable dearth of empirical studies in Orthodox Christianity, are almost scholars of Orthodox countries
- When the issue arises, Orthodox Christian countries/cultural regions are discussed in the context of their **value system incompatibility** with genuinely “Western phenomena”, such as democracy, civil society, e.t.c.

Literature Review

“To date scholars of democracy tend **either to ignore Orthodoxy or to dismiss it** – citing both history and contemporary experience – as incompatible with democracy and hostile to secularity and modernity as well”
[Prodromou E.H., 2004, p.62]

[Huntington S., 1996, p.76] ...while countries with Western Christian heritages are making progress toward economic development and democratic politics, “the prospects for economic and political development in the Orthodox countries are uncertain; the prospects in the Muslim republics are bleak”.

[Berger P., 2004, p.80] “...there have been only sporadic attempts to deploy these resources for a theological legitimation of democracy... Pluralism and democracy have been realities, imposed on Orthodoxy from the outside to be resisted or reluctantly accommodated”.

[Ramet S., 2006, p.148] “Whatever changes may impact the world, the Orthodox Church refuses, for the most part, to accommodate itself to change, standing fixed in time, its bishops’ gaze riveted on an “idyllic past” which serves as

**Western Christian
countries**

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**Orthodox Christian
countries**

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Muslim countries

Literature Review

ORTHODOX RELIGIOUSNESS IN COMPARATIVE PERSPECTIVE: CASE OF SERBIA

[S.Flere and R.Klanjšek, 2008] DATA: WVS +national survey.

FINDINGS: Serbian Orthodox are much closer to Slovenian Catholics, than to Bosnian Muslims on the following scales:

- other-worldly orientation
- mystical experience: Serbian Orthodox are slightly different from Catholics in Slovenia, when Bosnian Muslims show significantly higher score of the indicator
- willingness for religious sacrifice (such as “renounce all your property”, or “sacrifice your life” e.t.c.)

Literature Review

ORTHODOXY HAS CHANCES FOR DEMOCRACY: CASE OF RUSSIA

[Marsh C., 2005] DATA: WVS.

- Splited Russian population into religiousness groups (method of Chesnokova) – “devout”, “cultural”, “non-religious/other religion”
- Were analyzed civil, political and social values of Orthodox Russians

FINDINGS:

- More “devote” Orthodox believers” are more predisposed towards democracy than other Russians
- more of the “devote” Orthodox said that they strongly valued having a democratic political system than either the cultural Orthodox or non-religious Russians

Questions from Literature review

West.Chr. ? Orth.Chr. ? Muslims

What is a “value profile“?

To what extent Orthodox Christianity in contemporary world is homogenous in its basic values, orientations, e.t.c., to maintain that today Orthodox world in general is so far from West as scholars used to suppose for a long period of time?

To what extent does the values of “devoted/core” Orthodox dis distant from those who just identify themselves as Orthodox without practicing one’s faith?

Preliminary analysis

- Objective – to formulate hypothesis for further analysis
- General question: what values “unite” or “distinct” ORTHODOX, MUSLIMS, PROTESTANT, ROMAN CATHOLICS of different countries
- Method - Correspondence Analysis

Preliminary analysis

- Data – WVS, 2004-2008 (5th wave)
- Variables – values for 3 domains of life

1. Work

- When jobs are scarce, men should have more right to a job than women (agree)
- To fully develop your talents, you need to have a job (agree-strongly agree)
- It is humiliating to receive money without working for it (agree-strongly agree)
- People who don't work become lazy (agree-strongly agree)
- Work is a duty toward society (agree-strongly agree)
- Work should always come first, even if it means less free time. (agree-strongly agree)

2. Family relations

- A child needs a home with both a father and a mother to grow up happily-agree (agree)
- Marriage is an out-dated institution- agree
- If a woman wants to have a child as a single parent but she doesn't want to have a stable relationship with a man - approve

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3. Orientation in ones life

- One of my main goals in life has been to make my parents proud (agree-strongly agree)
- I seek to be myself rather than to follow others (agree-strongly agree)
- I make a lot of effort to live up to what my friends expect. (agree-strongly agree)
- I decide my goals in life by myself (agree-strongly agree)

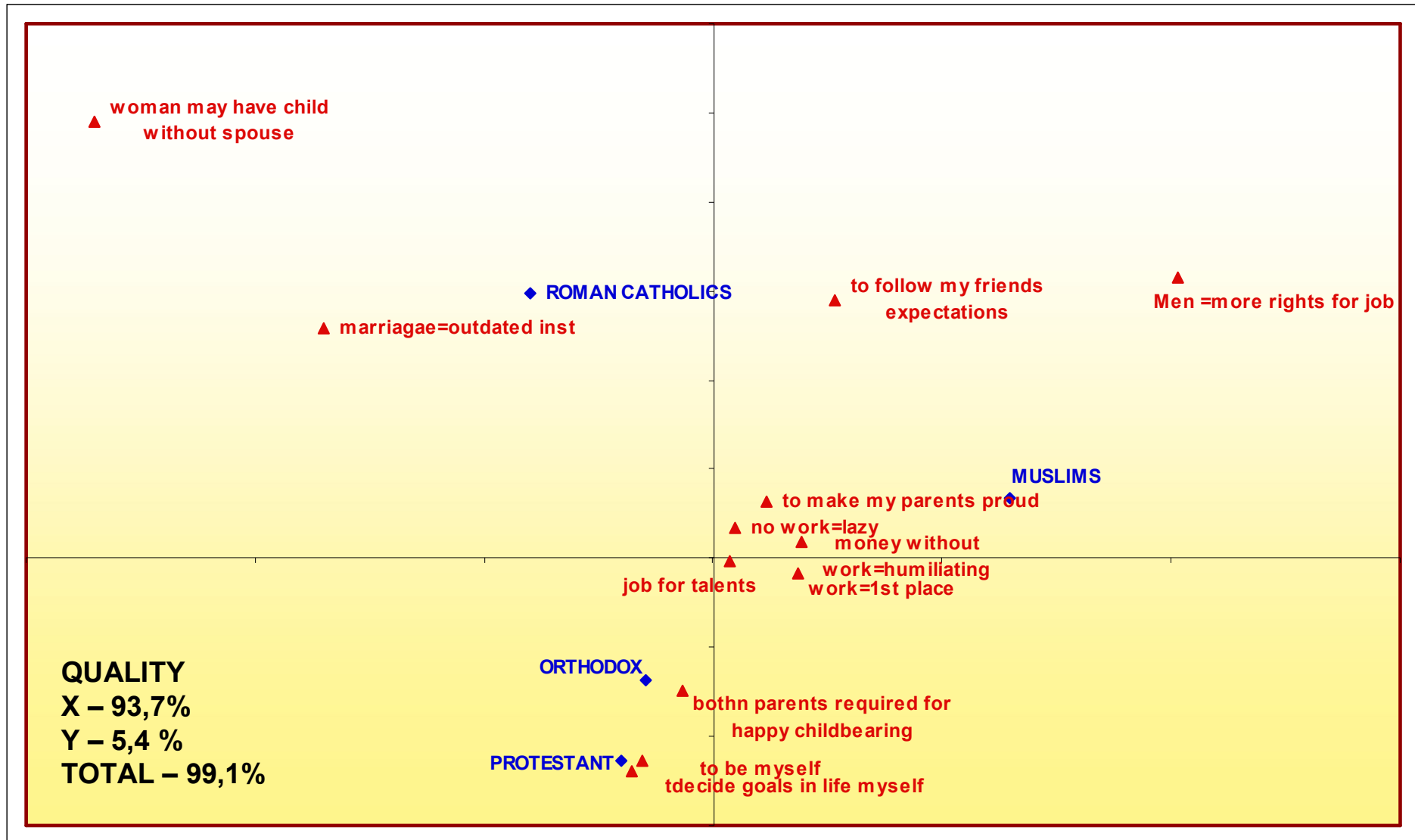
Preliminary analysis

Subsamples

1. Denominations (ORTHODOX, MUSLIM, PROTESTANT, ROMAN CATHOLIC, others - excluded)
2. Denominations for countries (E.G. – Orthodox of Russia, Muslims of Iraq, Orthodox of Ethiopia, e t.c.)
3. For each denomination were included countries with over 150 cases (people) for denomination (with less than 150 -excluded)

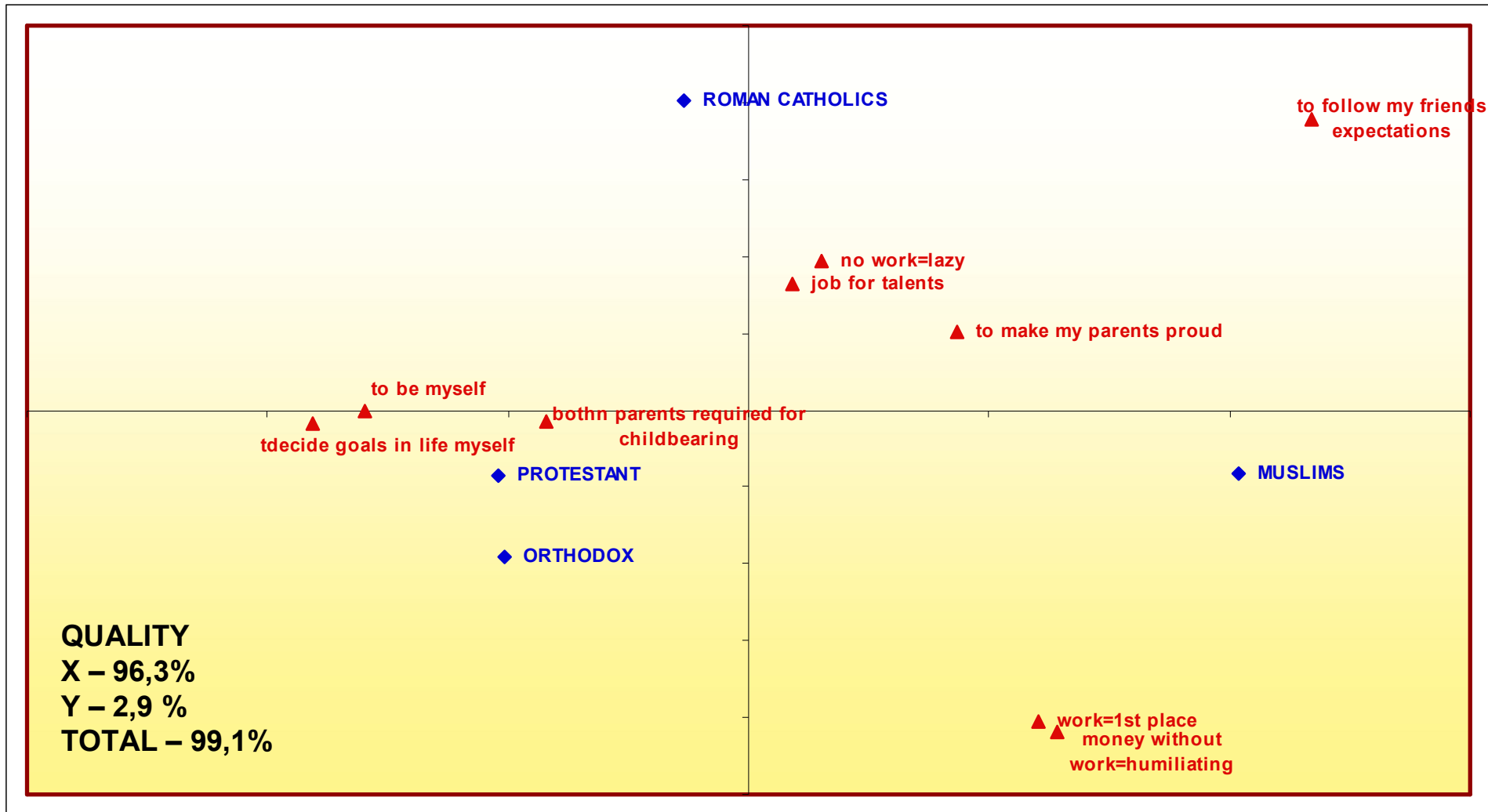
Values comparison for denominations in general

Values comparison for denominations [1]



Values comparison for denominations [2]

[Excluded: “woman may have child without spouse”; “Men =more rights for job”]



Values comparison for denominations [3]

Differences between MUSLIMS and CHRISTIANS are conditioned by the following factors

1. Gender relations (men's right for job, possibility for women to have a child without marriage)
2. Orientation in the course of one's life (towards expectation of parents and friends VS to be myself)
3. Work/labor values are not significant (in the context of previous two)

Values comparison for countries: MUSLIMS and ORTHODOX CHR. subsamples

For each denomination were included countries with over 150 cases (people) for denomination (with less than 150 -excluded)

MUSLIM COUNTRIES

- MS-India
- MS-Turkey
- MS-Ghana
- MS-Indonesia
- MS-Egypt
- MS-Morocco
- MS-Jordan
- MS-Cyprus
- MS-Iraq
- MS-Malaysia
- MS-Burkina Faso
- MS-Ethiopia
- MS-Mali
- MS-Rwanda

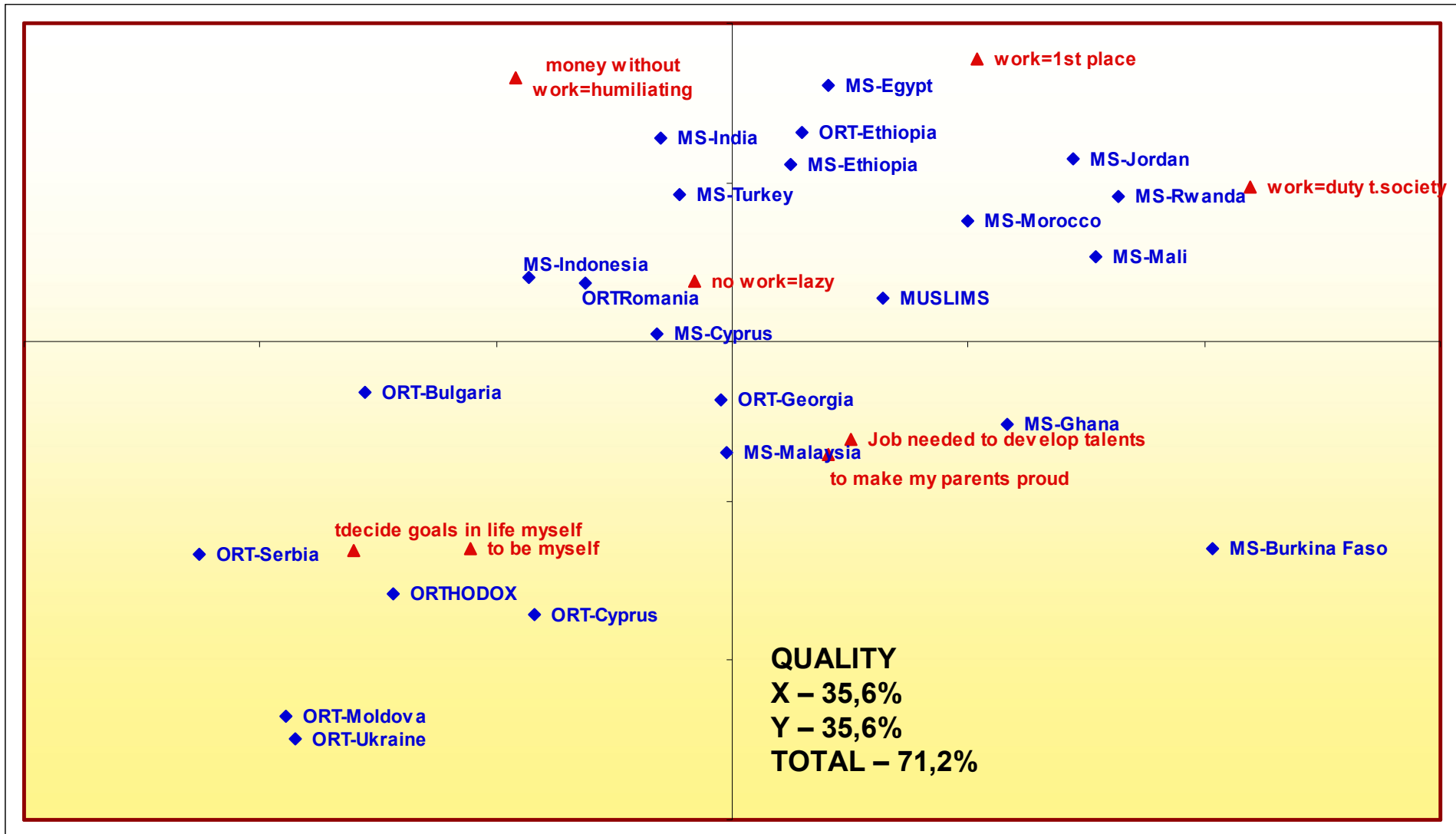
ORTHODOX COUNTRIES

- ORT-Bulgaria
- ORT-Romania
- ORT-Ukraine
- ORT-Russia
- ORT-Moldova
- ORT-Georgia
- ORT-Serbia
- ORT-Cyprus
- ORT-Ethiopia

Values comparison for countries: MUSLIMS and ORTHODOX CHR. subsamples

- ORT-Russia and MS – Iraq – are special cases
- ORT-Russia case: Orthodoxy = “cultural identifier” (more than 80% of population indicate their denomination as Orthodoxy)
- MS-Iraq case: ???
- The next step - analysis for religiousness groups (practice faith, pray, believe in god e.t.c.)

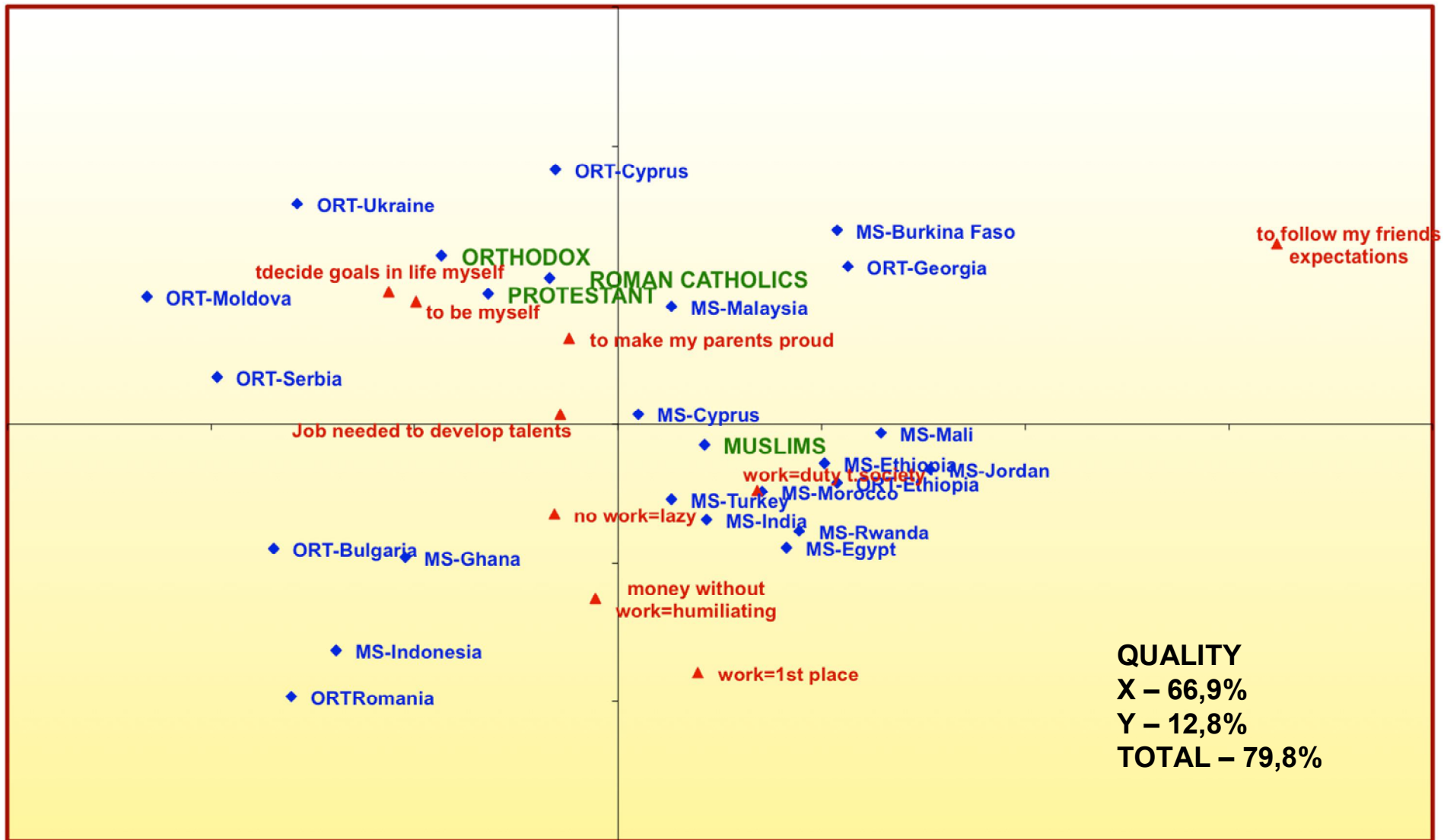
Values comparison for countries: MUSLIMS and ORTHODOX CHR. Subsamples RUSSIA and IRAQ excluded



Values comparison for countries: MUSLIMS and ORTHODOX CHR. subsamples

- Main differentiating factors:
 1. ORIENTATION: One of my main goals in life has been to make my parents proud - I seek to be myself rather than to follow others
 2. WORK: Work should always come first, even if it means less free - To fully develop your talents, you need to have a job

Values comparison for countries:
 MUSLIMS and ORTHODOX CHR. Subsamples
ROMAN CATH. and PROTESTANT denominations added



Values comparison for countries:

MUSLIMS and ORTHODOX CHR. Subsamples

ROMAN CATH. and PROTESTANT denominations added

- Orthodox Christians are closer to Protestants than to Muslims

Next steps / Questions

- ??? RUSSIA and IRAQ cases
- Control for religiousness groups inside the country
- Control for gender inside the country
- Include more values into analysis
- ??? exclude predictable differentiating factors (such as gender relations for Muslims and Christians)