

Orthodox Monitor: Toward a Holistic Model of Religious Influence on Values and Attitudes in Countries with Forced Secularization Experience

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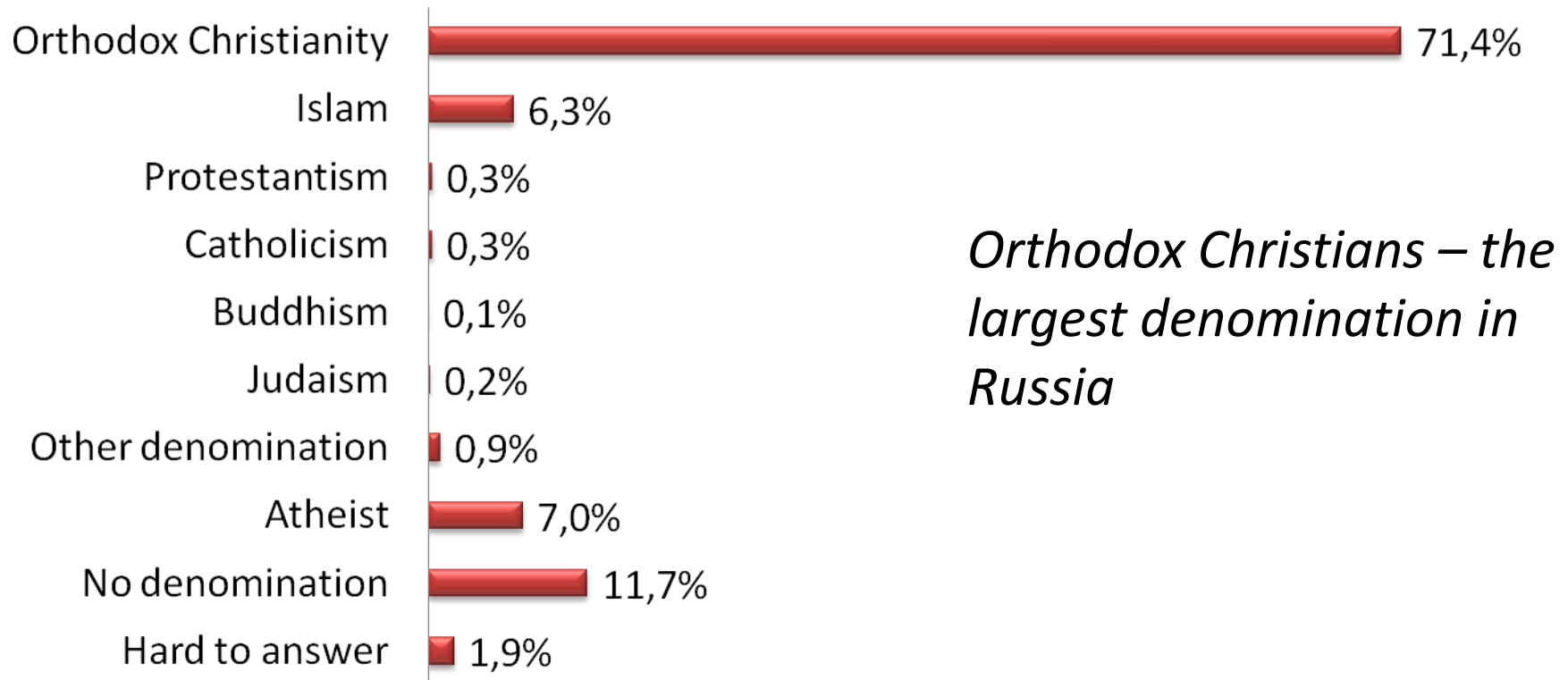
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Why ORTHODOX monitor?

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Religious portrait of Russia

Do you belong to any denomination? If yes, which one?

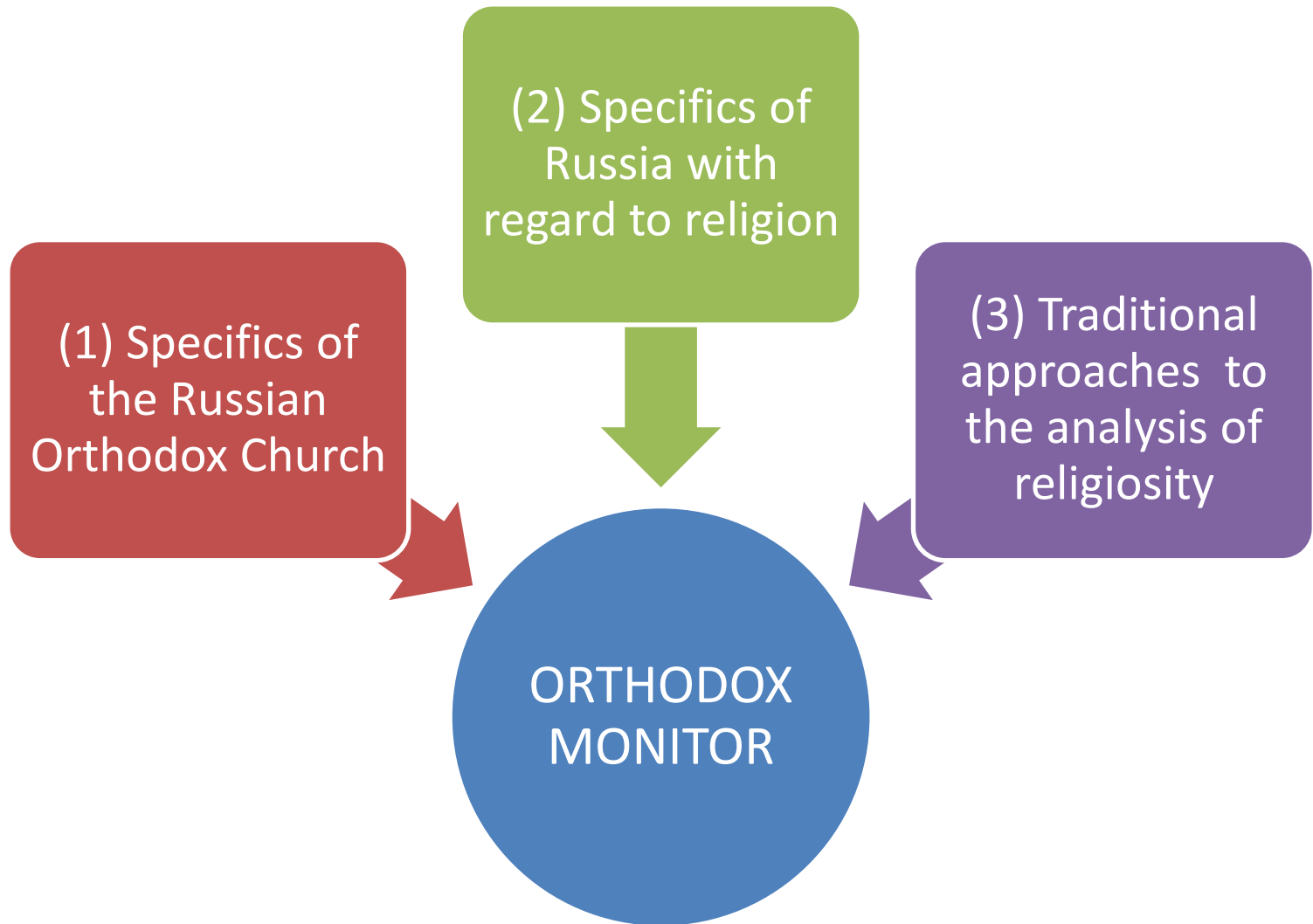


There are difficulties answering 2 questions:

- Is Russia secular or religious?

- Does religiosity make a difference?

Three contexts were taken into account



“Orthodox Monitor” Contexts

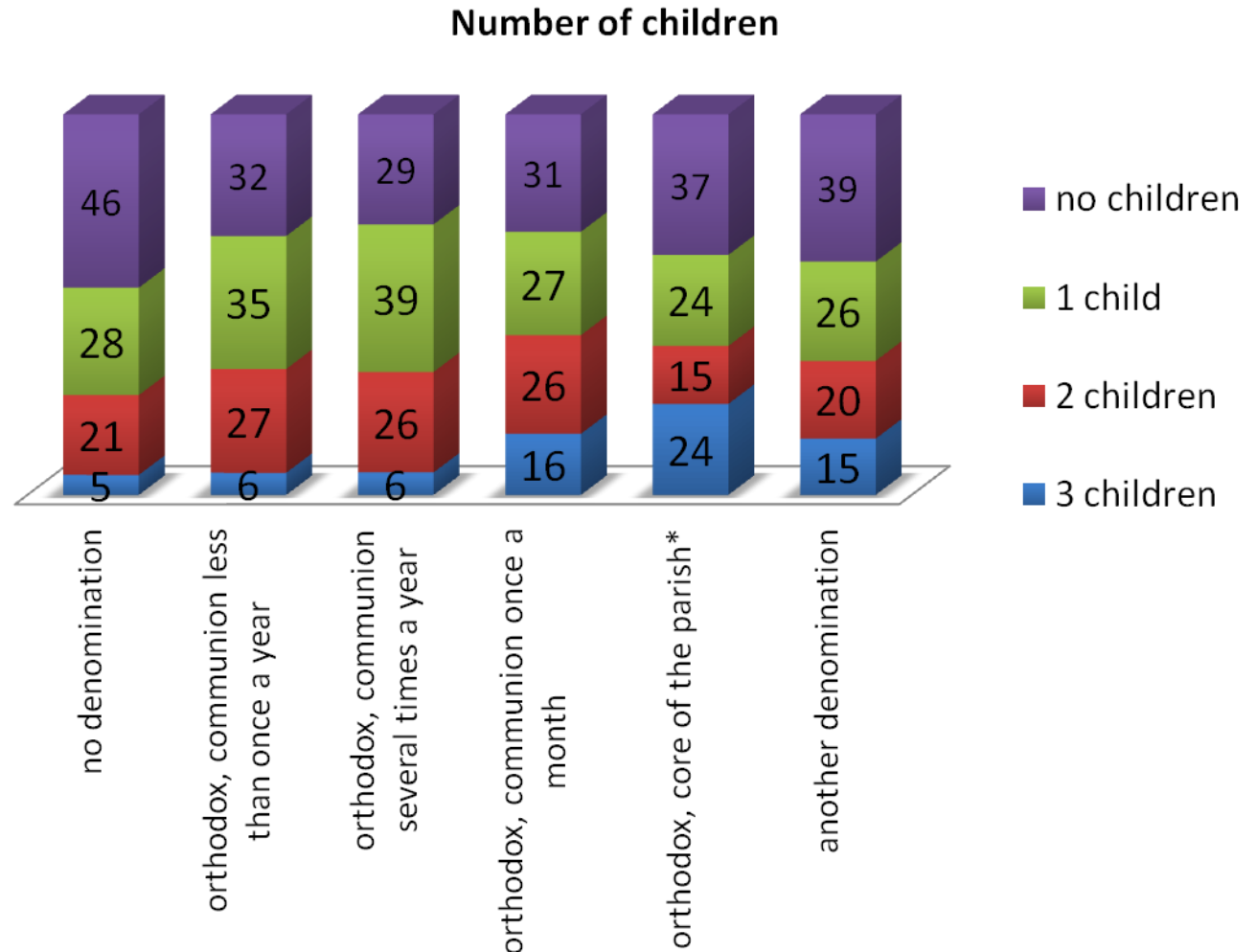
(1) Specifics of the Russian Orthodox Church (ROC)

- Specifics of communion/Eucharist in the ROC (communion as a core practice)
- The role of church hierarchy / priests
- The role of parish community life

“Orthodox Monitor” Contexts

(1) Specifics of the Russian Orthodox Church (ROC)

- Communion as the core practice
- The role of church hierarchy / priests
- The role of parish community life



SOURCE: Orthodox Monitor, waves 1-3, age: 18-45

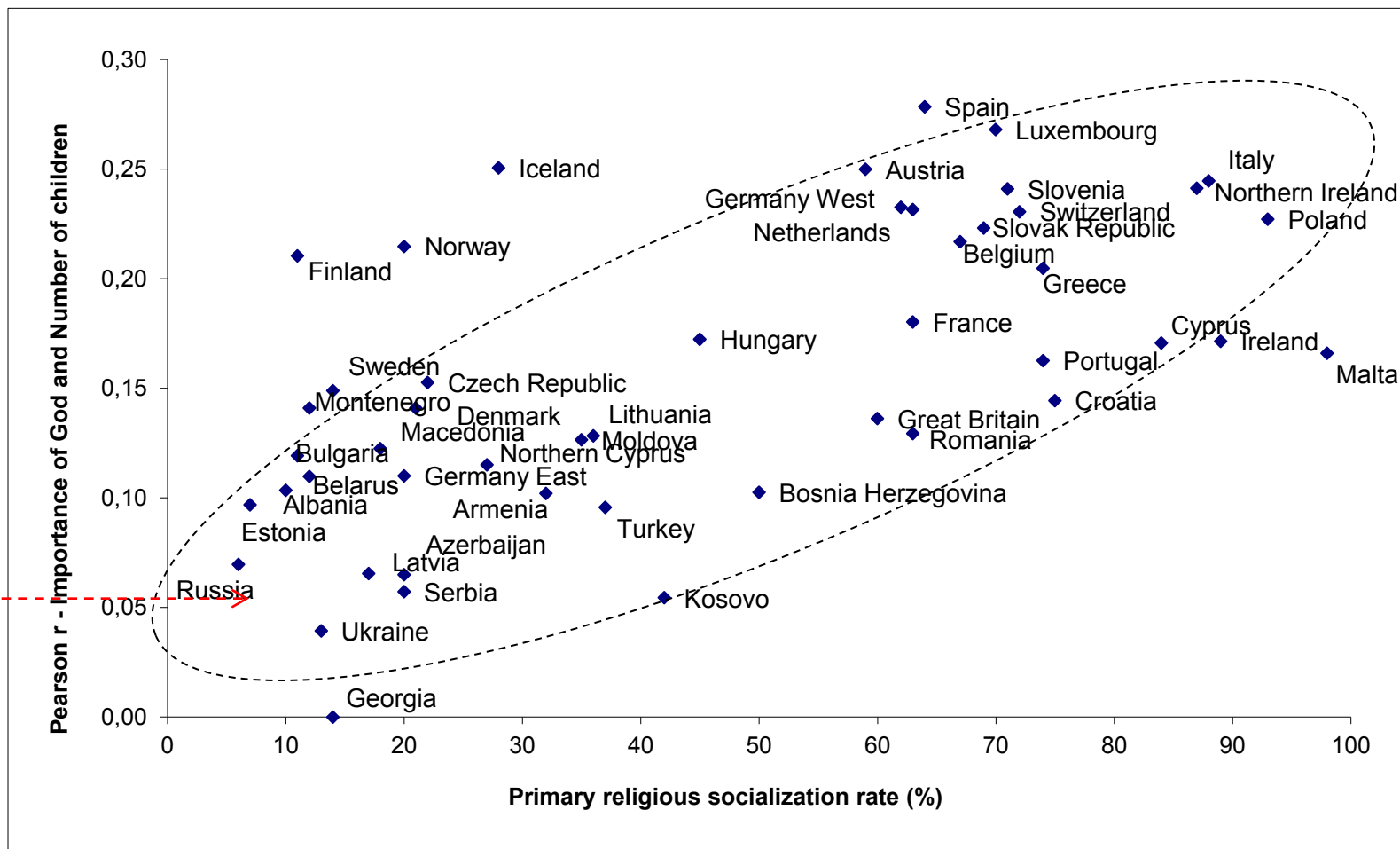
* LOW BASE

“Orthodox Monitor” Contexts

(2) Specifics of Russia with regard to religion

2.1 Place of Russia on world / European “religious map”

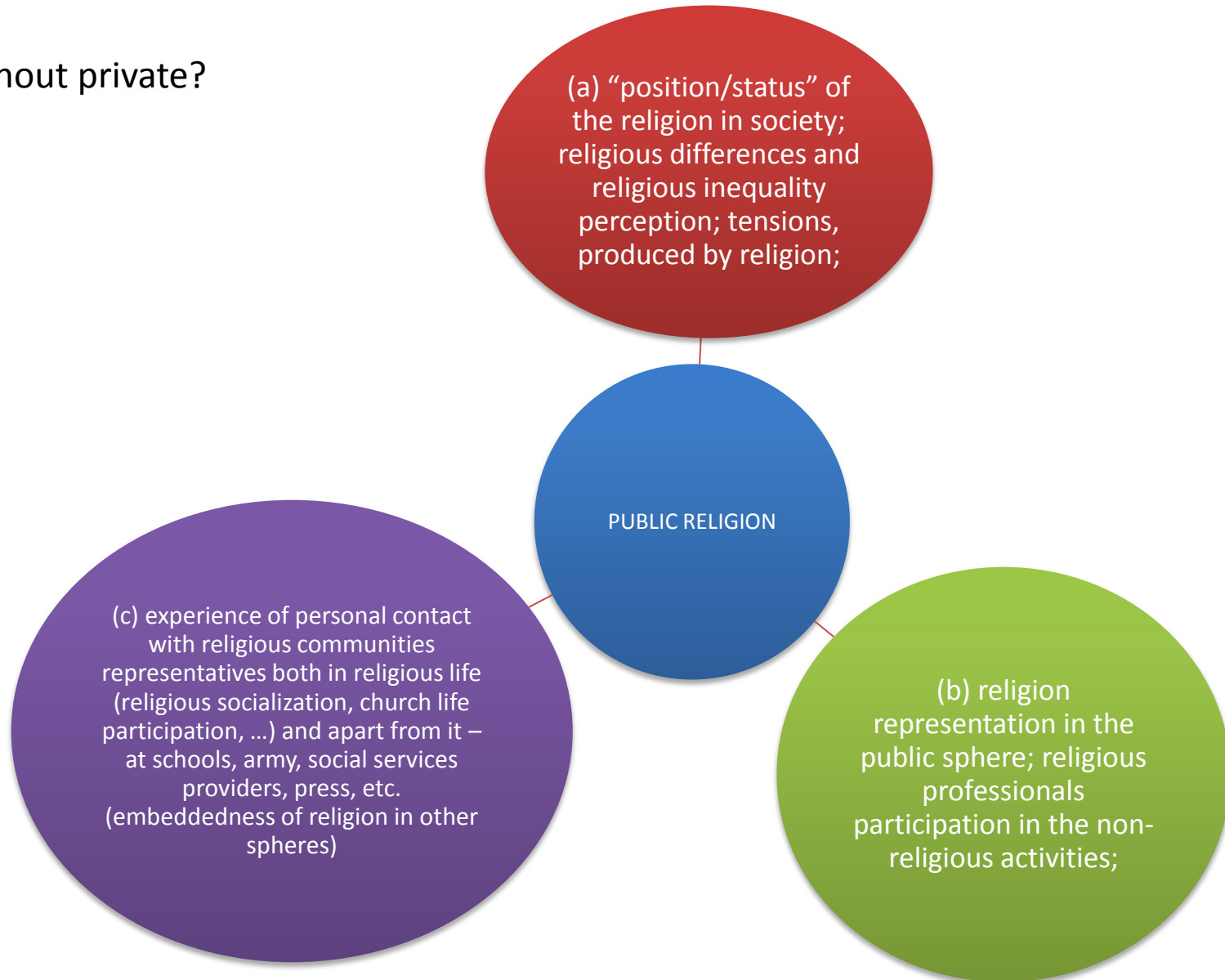
Forced secularization experience



“Orthodox Monitor” Contexts

(2) Specifics of Russian with regard to religion

Public religion without private?



“Orthodox Monitor” Contexts
(3) Approaches to the analysis of religiosity

Traditional approaches to religiosity measurement:

- focus on individual conversion

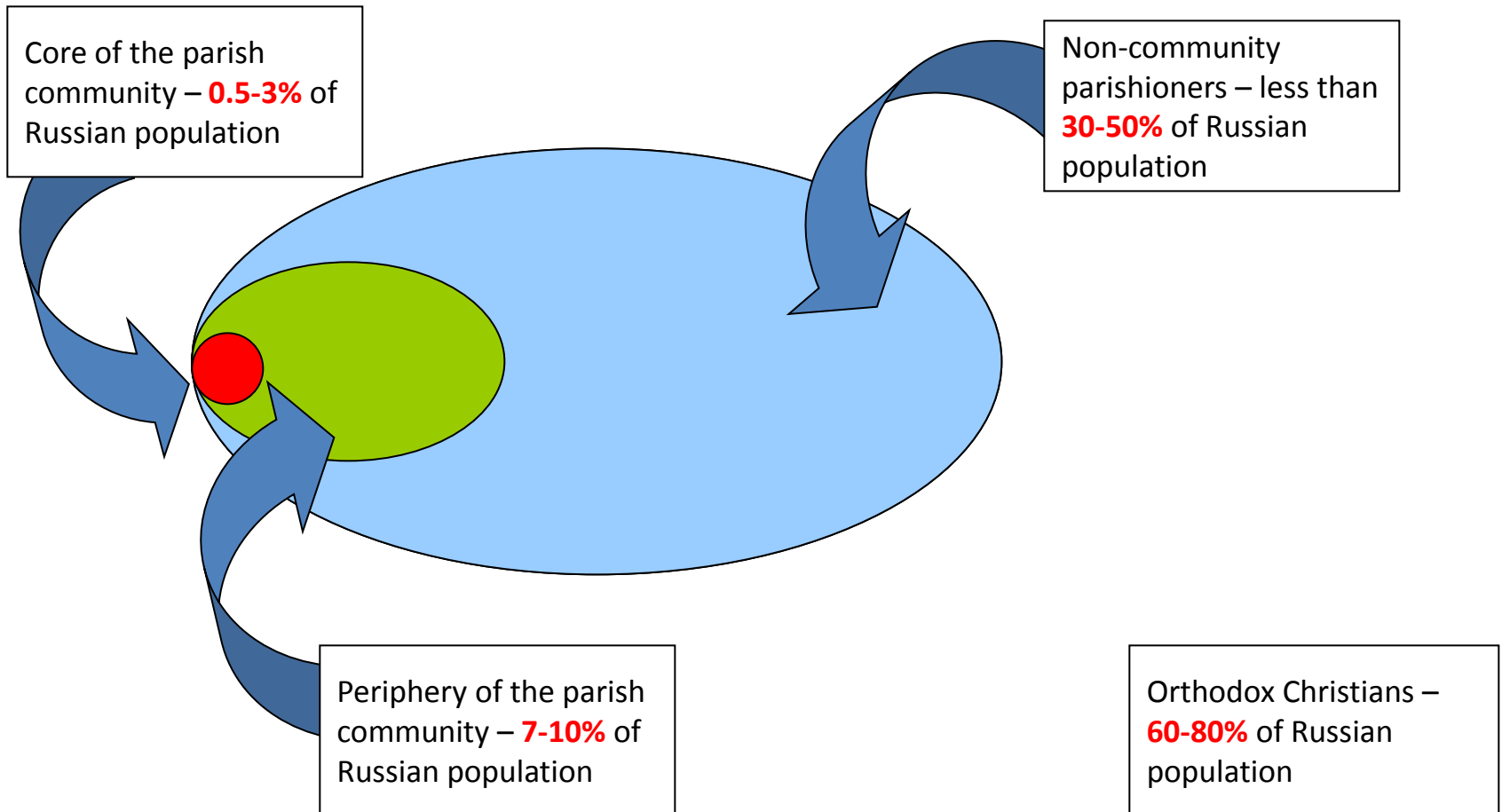
There are at least 3 significant ways to be “connected” to the religion:

1. Individual conversion/
religious socialization

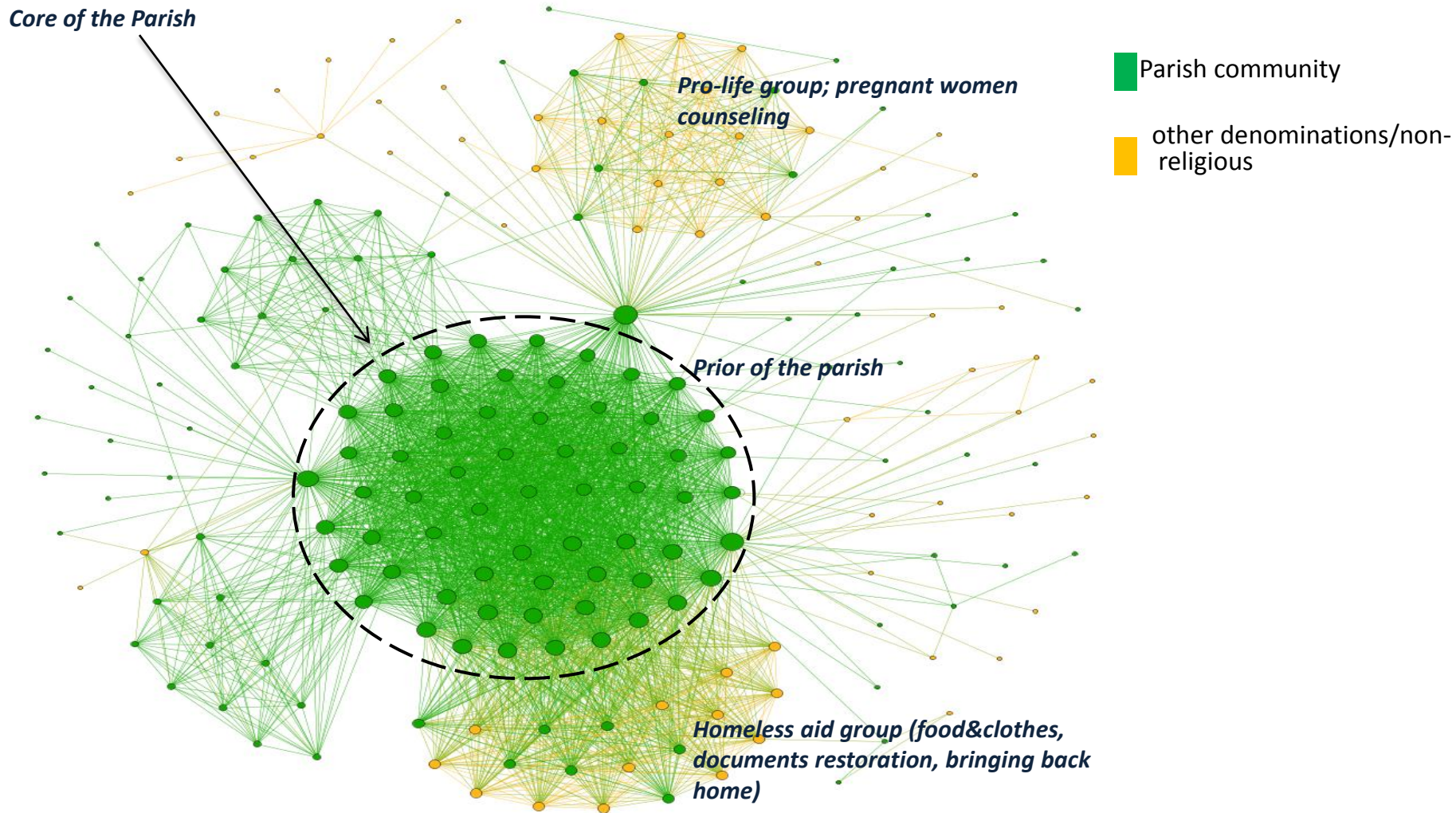
2. Social networks

3. Religion representation in
the public sphere

“Connection” on the basis of conversion



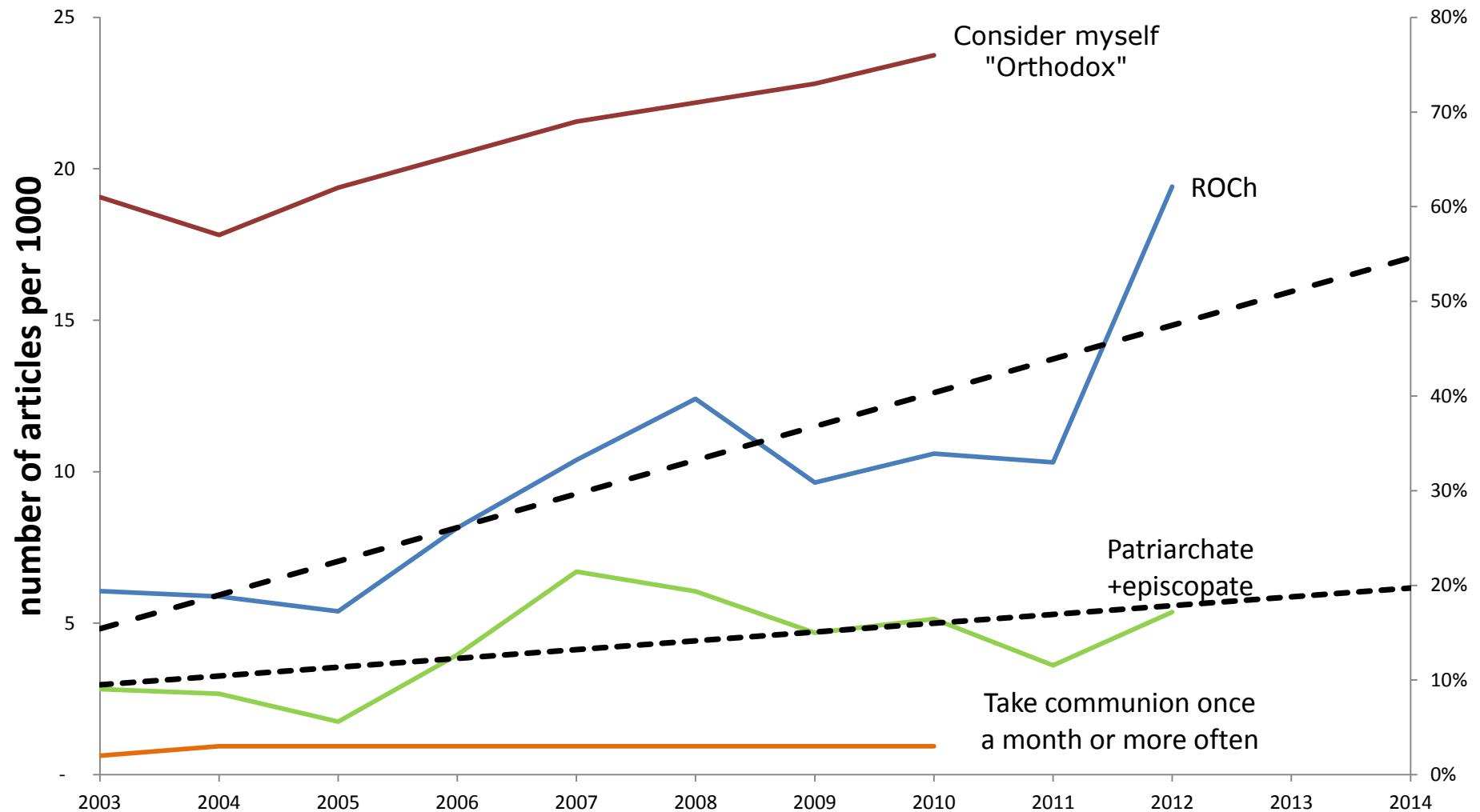
“Connection” to religion through social networks



Orthodox Christian Parish social work net

SOURCE: “Social work organization on the Russian Orthodox Church parishes in the first half of XXI. Sociological Analysis” (qualitative study of the ROC parishes social work, 2012-2013, preliminary results)

“Connection” to religion through the public sphere



SOURCE: Content Analysis, Medialogia media data base [Project “Russian Orthodox Church in the Public Sphere: Deprivatization of Religion in Contemporary Russia”, preliminary results]

“ORTHODOX MONITOR”: main components

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Special sub-samples: (1) general population; (2) active ROC members (participate in the Eucharist 3 times a year or more often)

3 types of individual connections to religion (conversion, social networks, public religiosity)

Religiosity influence on other spheres of life (civic engagement and social activity, demographic behavior, values etc.)

“Community index” (individual embeddedness in religious community)

Social capital and social networks

Basic human values (Schwartz PVQ)

Orthodox Christian parish life (role of the priests, relationships inside the Orthodox parish, parish social activity etc.)

Population relation towards the Russian Orthodox Church, the ROC hierarchs, activities and projects of the ROC

“COMMUNITY INDEX”

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"Parish is a community of Orthodox Christians, which includes clergy and laity, gathered/united in one church" (ROCh Code)

Religious practice

- Church Service attendance 2-3 times per month
- Communion/Eucharist 1 per month or more often

Self-identification

"Do you feel attached to the community at this parish?" = "YES"

Are most participants of the Sunday service in this parish familiar to you?

Please, choose the statements that characterize your parish?

There are a lot of parishioners who communicate apart religious services.

There are parishioners to whom I can turn for help and they will not turn me away.

There are groups of parishioners who have duties in the parish and work without the priest's participation (cleaning, gardening, etc.).

Many parishioners pray for each other.

Parishioners regularly drink tea together in the dining room.

Many parishioners attend services with family members.

**Parish life:
individual or
community?**

“ORTHODOX MONITOR”: main components

Social networks and social capital

- **Do you have relatives or friends who belong to the Orthodox Christianity and attend church services regularly? If yes, how many of them are there in your inner circle?**
- If any of these people asked you to participate in the aid to the needy, or families with many children, sick people, elderly people, homeless, prisoners, orphans, would you participate?
- **If you were in a crisis (loss of job, family problems, illness, etc.), to whom would you turn for help?**
- During the past 12 months, how often have you done any of the following things for people you know personally, such as relatives, friends, neighbors or other acquaintances? (. ...Helped someone outside of your house-hold with housework or shopping, ...Lent quite a bit of money to another person, ...Spent time talking with someone who was a bit down or depressed)
- **How many of your relatives and close friends are non-believers?**
- Do you have relatives and close friends who belong to another religious denomination (Islam, Catholicism, Protestantism, Judaism, Buddhism, Hinduism, etc.)? If yes, how many of them are there in your inner circle?
- **Do you know a priest whom you can ask for advice in difficult circumstances. If yes, is there only one or several such priests?**
- Modified version of the Resource –Generator (Martin Van Der Gaag, Tom A.B. Snijders)

“ORTHODOX MONITOR”: main components

Public Religion

- In your opinion, should Russian Orthodox Church parishes engage in social work (such as aid to the needy) in addition to religious services? If yes, whom should they help?
- **How do you evaluate the activity of the Russian Orthodox Church in the educational sphere?**
- How do you evaluate the Russian Orthodox Church activity in providing the aid to the needy?
- **Would you like the Russian Orthodox Church...**(...have a certain position on current political issues? ...establish Care Centers for the Elderly/retirement homes?...establish Church hospitals?...establish Christian Orthodox Kindergartens?...establish Church schools providing public secondary education? ...establish a Christian Orthodox TV channel?...establish Care Centers for Family, Motherhood and Childhood support?...organize the collection of donations for the needy? ... provide any prisoner an opportunity to communicate with a priest?...provide the presence of a priest in all military units? ...establish Church orphanages? ...establish Church youth community centers, sport clubs, summer camps?)
- **If you have (or would have had) a school-age child, would you like him/her attend a public school where all the teachers are Orthodox Christian believers?**

“ORTHODOX MONITOR”: main components

Orthodox Christian Parish Life and Social activity

- **Do you consider yourself to be a member of a specific parish?**
- Had you ever changed your parish before you joined this one? If yes, how many times?
- **Let's talk about parish activities apart from religious services (Sunday school, aid to the needy, etc.). What should be the role of a priest in such activities?**
- Does the prior of your church make decisions on important parish issues on his own, without discussing them with other parish members, or do other parish members directly participate in important decisions?
 - **Let's talk about parish activities apart from religious services (Sunday school, aid to the needy, etc.). What should be the role of a priest in such activities?**
 - How full is your church during a regular Sunday service?
 - **What age groups are represented in your parish by 10 or more people?**
 - If such a need arose at your parish, how much time could you devote to parish duties?

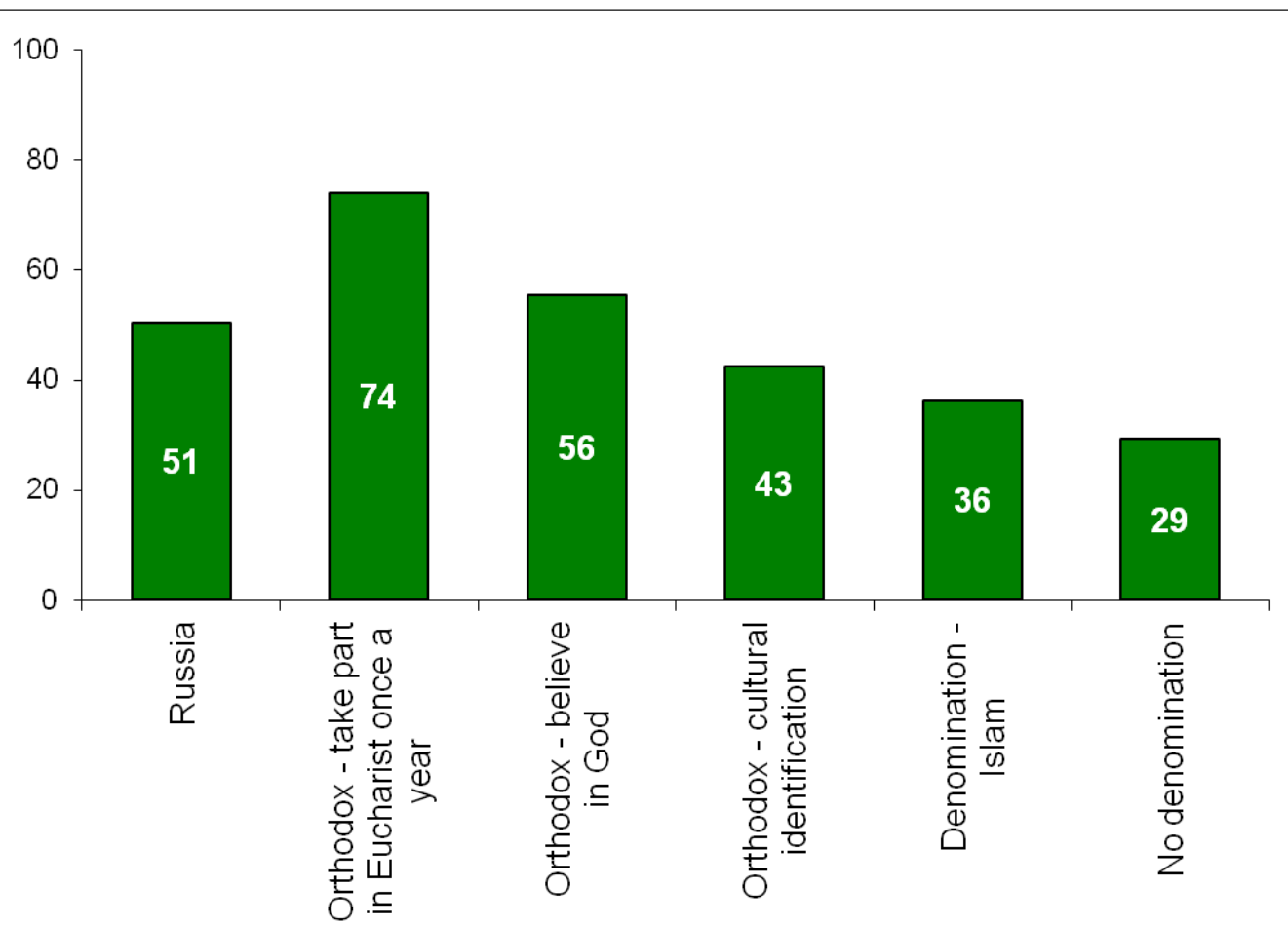
Did you participate in the following activities, organized by the church, temple, or parish community at least once during the last three years? (Help the needy, the sick, the elderly, the homeless, families with many children, orphans, prisoners, etc.; The daily routine of the church – make a purchase, clean or decorate the territory, work in the kitchen, dining room, workshop, etc.; Organize parish celebrations, weddings; Youth organizations and clubs, work with adolescents; Excursions, pilgrimages; Educational activities (Sunday school, lectures, courses, meetings with a priest, etc.); Art clubs, leisure centers; Festivals, exhibitions, competitions; Public events; Recreation camps for children; Other activities (Please specify))

“ORTHODOX MONITOR”: some results

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Social Networks of the ROC Parish Community members

Are there people of Orthodox faith, who regularly attend church services, among your close relatives and friends?

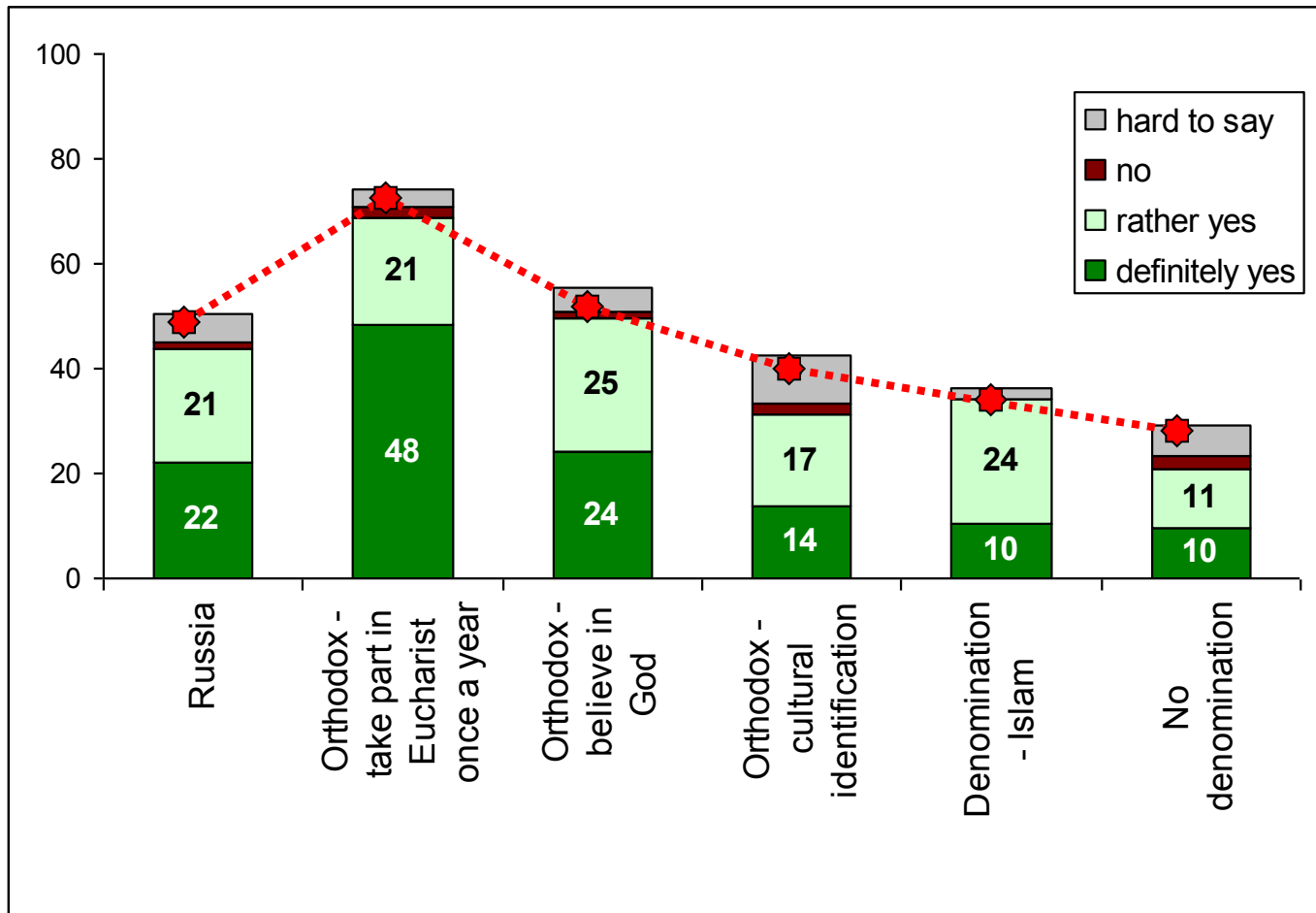


The inner circle of **51%** of Russians includes people of Orthodox faith, who regularly attend church services.

“ORTHODOX MONITOR”: some results

Social Networks of the ROC Parish Community Members

Are there people of Orthodox faith, who regularly attend church services, among your relatives and friends? (yes✱.....)
If they ask you to participate in social work of Russian Orthodox Church, would you agree or not agree?



The inner circle of 51% of Russians includes people of Orthodox faith, who regularly attend church services.

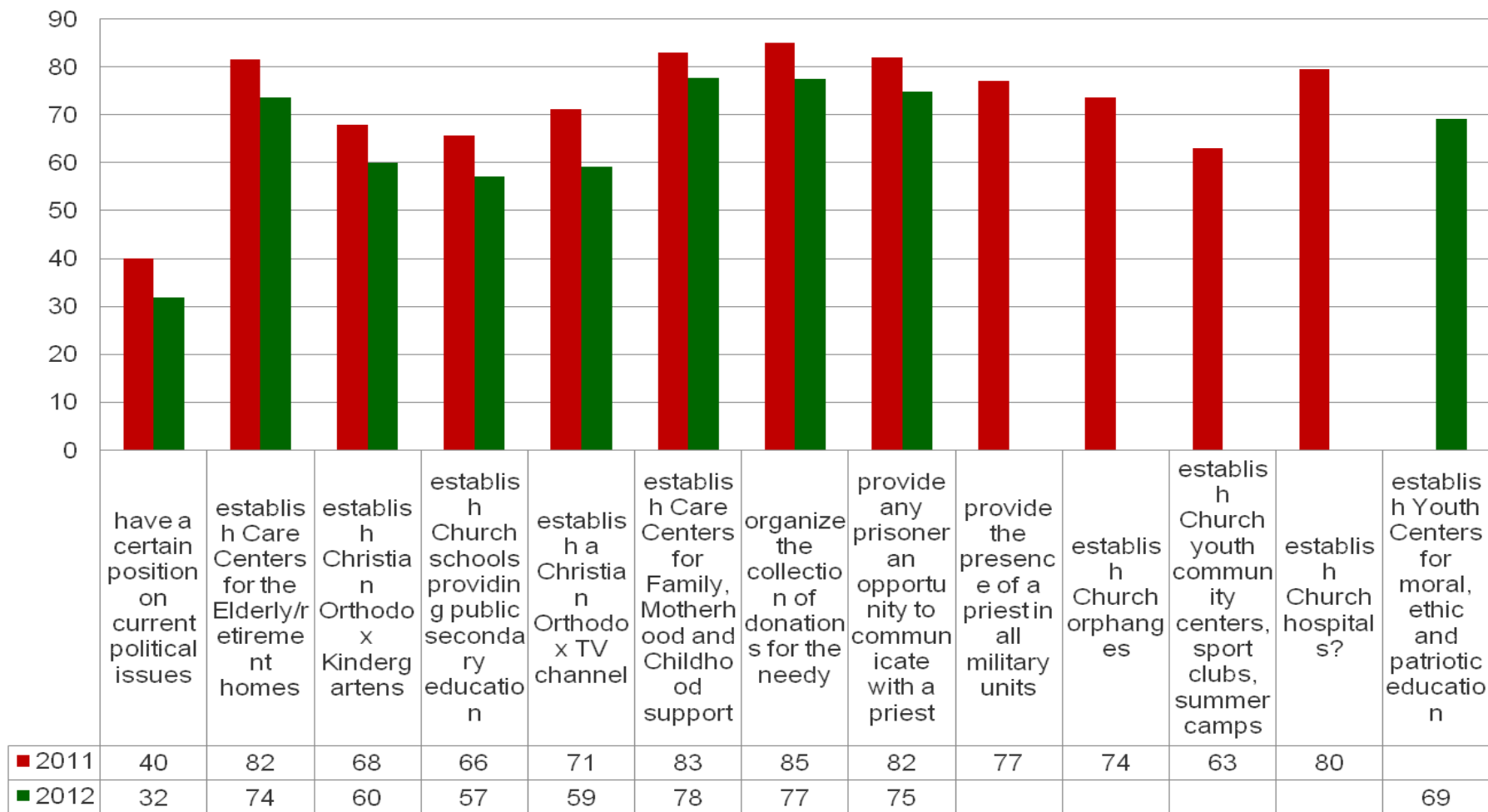
If they asked to take part in social activities of the church, almost no one would refuse:

43% would definitely participate
42% would rather participate
3% would refuse

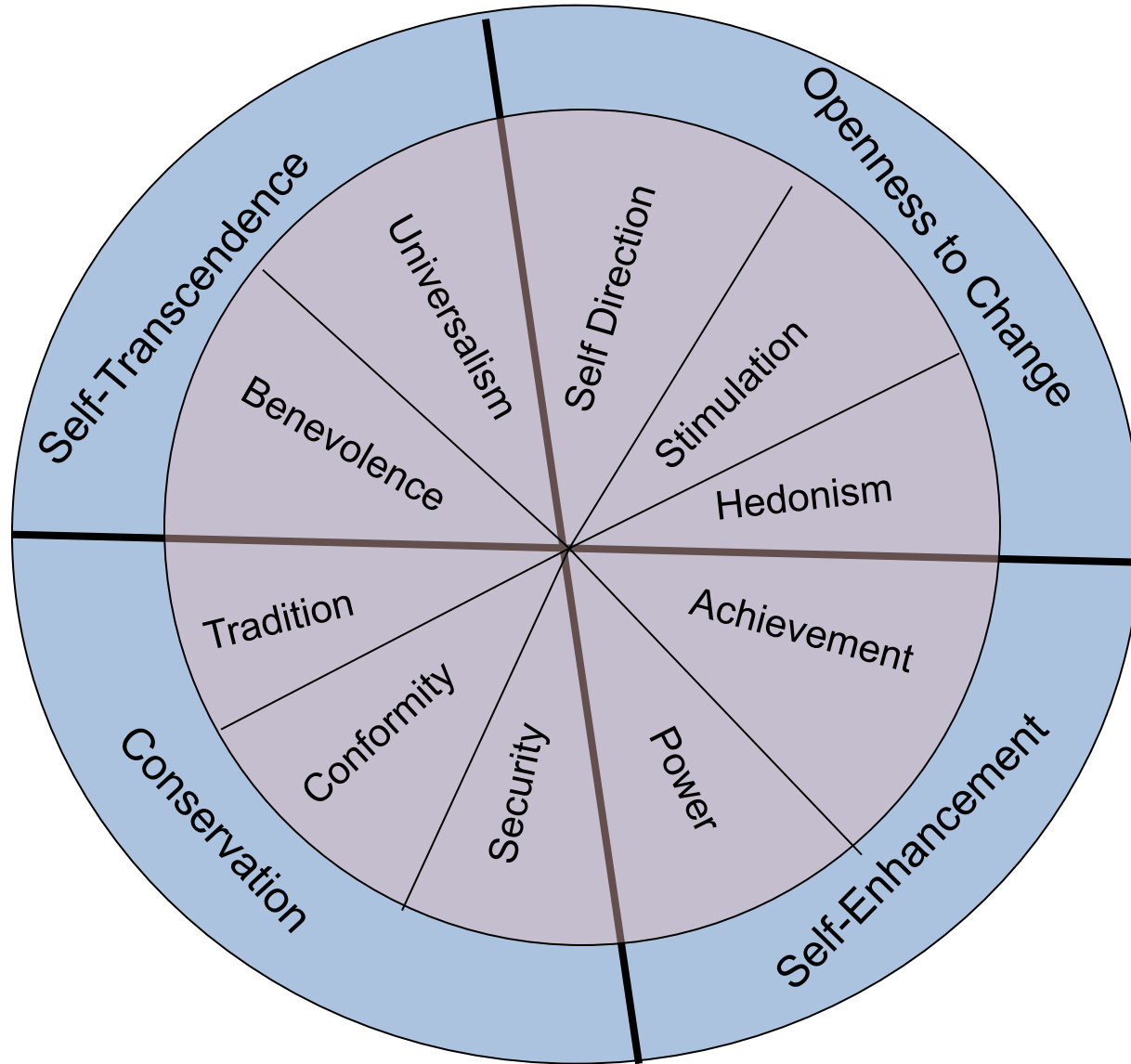
“ORTHODOX MONITOR”: some results

The ROC “social status”: population attitudes towards the ROC social initiatives and projects

Would you like the Russian Orthodox Church... (would certainly like + rather would like)



Circular motivational structure of basic values continuum (S. Schwartz)



Circular motivational structure of basic values continuum (S. Schwartz)

BENEVOLENCE

- 12. It's very important to him to help the people around him. He wants to care for other people.
- 18. It is important to him to be loyal to his friends. He wants to devote himself to people close to him.

UNIVERSALISM

- 3. He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even for people he doesn't know.
- 8. It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.
- 19. He strongly believes that people should care for nature. Looking after the environment is important to him.

SELF-DIRECTION

- 1. Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.
- 11. It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself.

STIMULATION

- 6. He likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life.
- 15. He looks for adventures and likes to take risks. He wants to have an exciting life.

HEDONISM

- 10. Having a good time is important to him. He likes to "spoil" himself.
- 21. He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.

ACHIEVEMENT

- 4. It is very important to him to show his abilities. He wants people to admire what he does .
- 13. Being very successful is important to him. He likes to impress other people.

POWER

- 2. It is important to him to be rich. He wants to have a lot of money and expensive things.
- 17. It is important to him to be in charge and tell others what to do. He wants people to do what he says.

SECURITY

- 5. It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.
- 14. It is very important to him that his country be safe from threats from within and without. He is concerned that social order be protected.

CONFORMITY

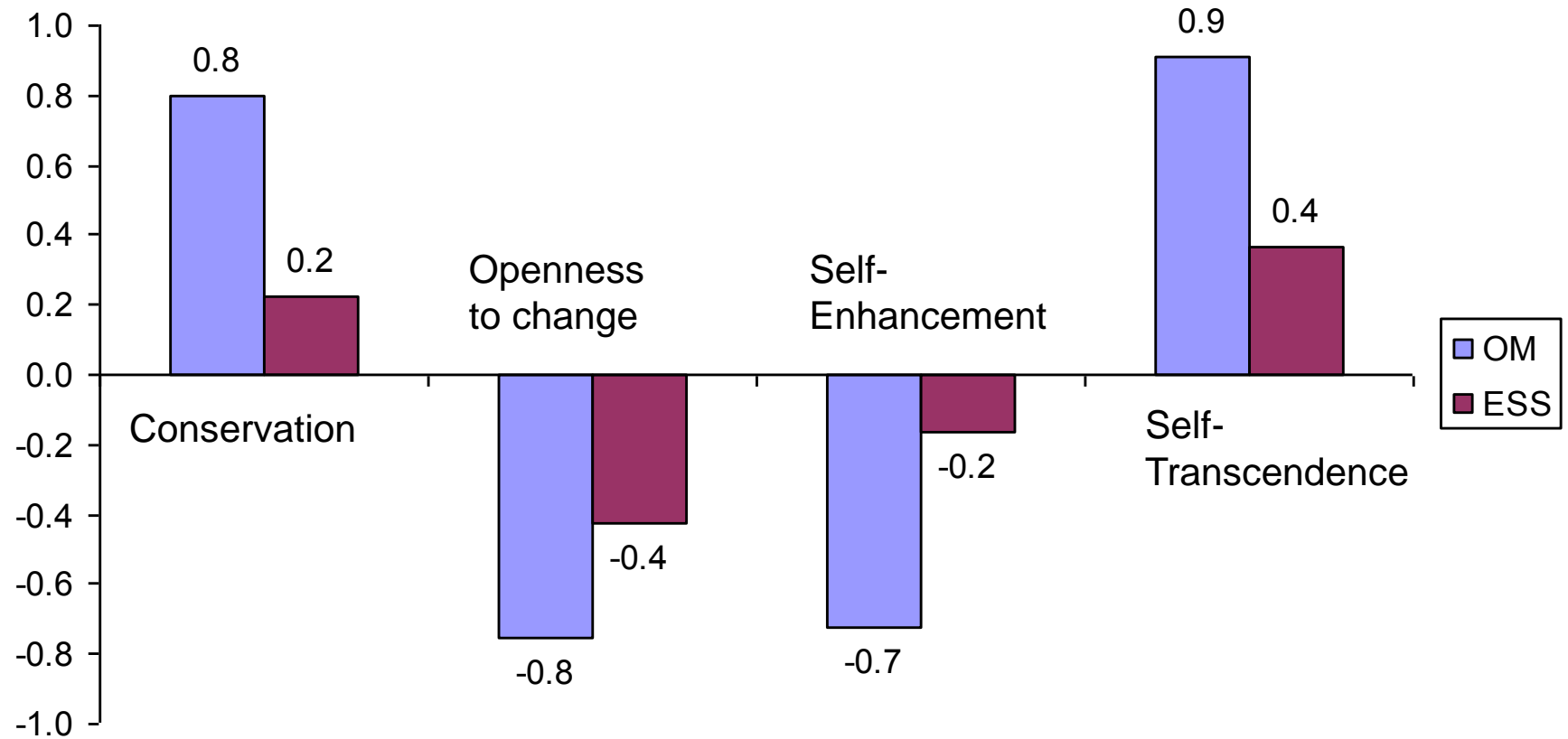
- 7. He believes that people should do what they're told. He thinks people should follow rules at all times, even when no-one is watching.
- 16. It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.

TRADITION

- 9. He thinks it's important **not** to ask for more than what you have. He believes that people should be satisfied with what they have.
- 20. Religious belief is important to him. He tries hard to do what his religion requires.

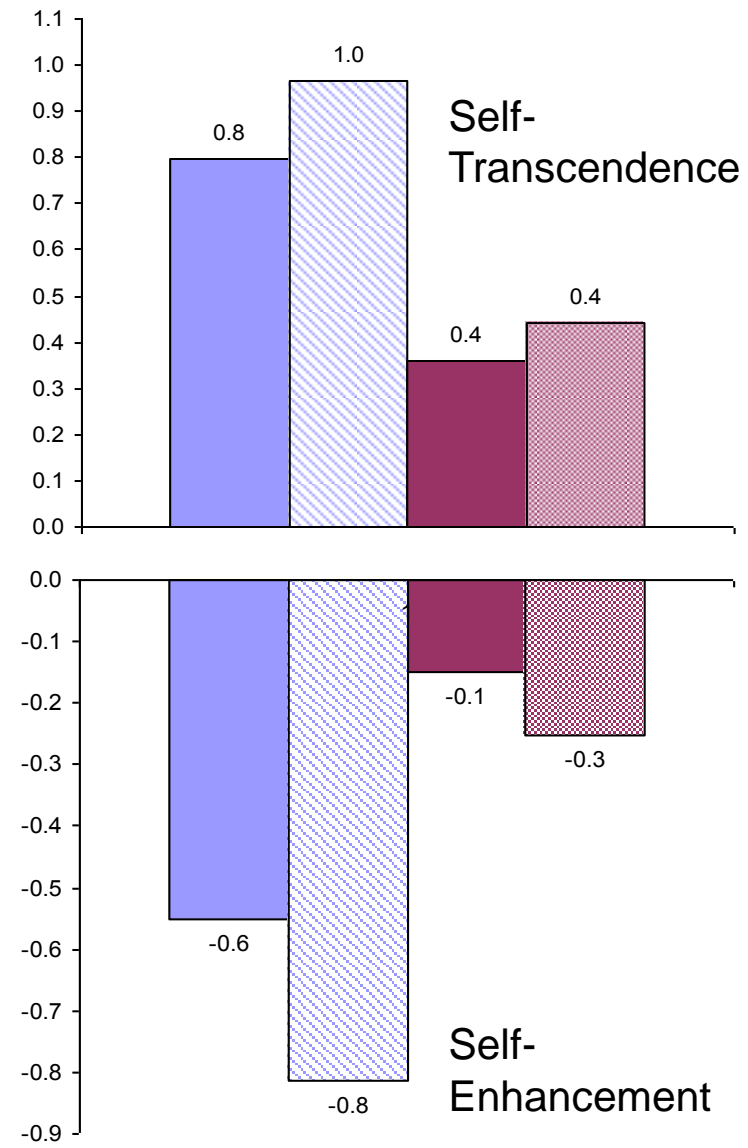
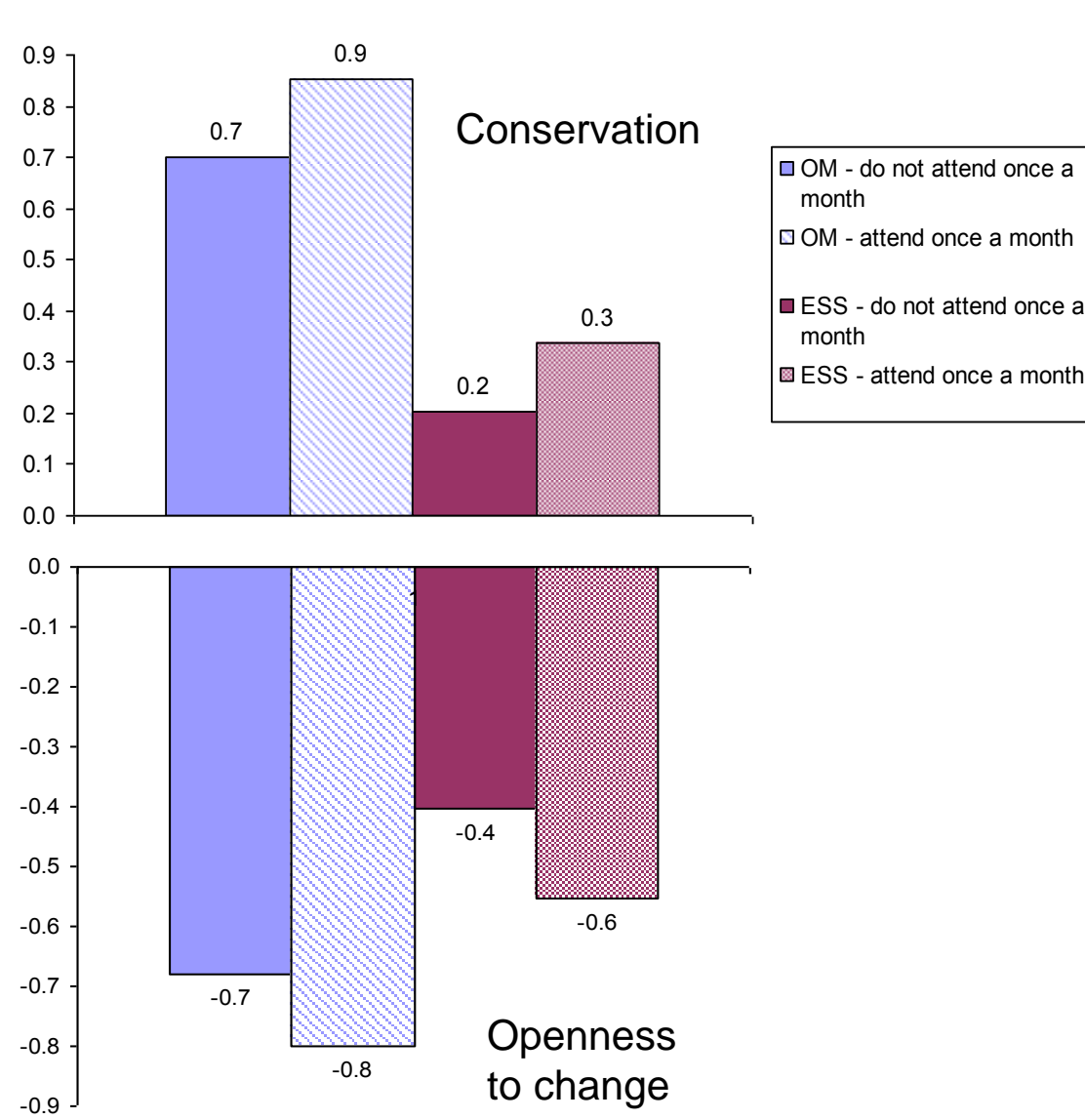
Source: Schwartz S.H. A Proposal for Measuring Value Orientations across Nations, 2003

Index Averages



Number of respondents: OM – 794 resp.; ESS – 2509 resp.
 $p \leq 0.001$

Index Averages – difference with respect to church attendance?



Number of respondents:

OM - do not attend once a month – 276 resp.; OM - attend once a month – 518 resp.;

ESS - do not attend once a month – 2105 resp.; ESS - attend once a month – 404 resp.

Linear regression analysis (b coefficients)

	Conservation	Openness to change	Self- Enhancement	Self- Transcendence
(Constant)	-0.19 ***	0.05 (n.s.)	0.15 *	0.11 **
Parish community (OM=1, ESS=0)	0.36 ***	-0.12 ***	-0.37 ***	0.39 ***
Church attendance (once a month=1, less often=0)	0.05 *	-0.05 (n.s.)	-0.09 **	0.06 *
Gender (male=1, female=0)	-0.14 ***	0.16 ***	0.09 ***	-0.09 ***
Age (15 to 94 y.o.)	0.01 ***	-0.01 ***	-0.01 ***	0.01 ***
Education (1 – less than lower secondary to 6 – higher education)	-0.05 ***	0.03 ***	0.04 ***	-0.03 ***
R^2	0.33	0.23	0.19	0.25

(n.s.) – not significant

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

CONCLUSION: problems in surveys focused on religion

- Sample design
- Question wordings
- Forced secularization experience specifics

Thank you!

<http://socrel.pstgu.ru/en/orthodoxmonitor>