

THE PROPERTIES OF THE VALUE SYSTEMS AMONG THE BELIEVERS OF TRADITIONAL RELIGIONS IN GEORGIA¹

ОСОБЕННОСТИ СИСТЕМЫ ЦЕННОСТЕЙ ВЕРОВАНИЯ В БОГА ПРЕДСТАВИТЕЛЕЙ ТРАДИЦИОННЫХ РЕЛИГИЙ В ГРУЗИИ

GÜRCİSTAN'DA GELENEKSEL İNANÇLARA MENSUP OLAN VATANDAŞLARIN İNANÇ SİSTEMLERİNİN ÖZELLİKLERİ

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ÖZ

Makalede Gürcistan'da yaşayan Ortodoks Hıristiyanların, Katoliklerin, Müslümanların, Ermenilerin ve Yahudilerin değerler sistemini empirik araştırmalara göre yaparak sonuçları yer almaktadır. Araştırmamızda “Schvartz Değerler Anketi” kullanılmıştır. Schvartz'ın elde ettiği anket sonuçlarına göre, değerler arasındaki farklılık bu değerlerin amaç ve gerekçelerinden belli olmaktadır. Bu değerlerin her bir tipinde psikolojik, pratik ve sosyal kökenli sonuçlar vardır ve bunlar bazı hallerde birbirine zıt gelir, bazı hallerde ise örtüşerek ortak gelişmeleri teşvik ederler.

Tahminimize göre, bütün dinler insanın değer sisteminin oluşmasında fazlasıyla etkindir ve bu etkileşim de insanın hareketlerinden belli olmaktadır. Makalemizin amacı anılan tahminlerin denetlenmesidir.

Elde edindiğimiz sonuçlara göre, Gürcistan'da yaşayan her beş geleneksel din temsilcilerinin değer sistemleri sağlam ve kabili teliftir. Bu sistem gerçekçi ihtilafları engelliyor ve psikolojik problemlerin meydana gelmesine de karşı çıkıyor.

Sonuç olarak denilebilir ki, yaptığımız araştırmalara göre bütün dinler insanın değer sisteminin oluşmasında etken olmuştur. Dindar insanlarda gerçekçi ihtilaflara ve ters yönelimlere meydan vermeyen sağlam değer sistemi bulunmaktadır.

Anahtar Kelimeler: Gürcistan, Schvarz, Hıristiyanlık, İslam, Yahudilik.

ABSTRACT

The article presents the results of an empirical survey of the value systems of Orthodox Christians, Catholics, Armenian Apostolic Church, Muslims and Judaists. The survey is carried out by using Schwartz's Survey questionnaire of values. Schwartz referred to the opinion that the difference between values is based on the types of motivational aims they express. The actions of each type has psychological, practical and social results, which could oppose or, on the contrary, compatible with each other and stimulate each other's development.

¹ . DOI : 10.17498/kdeniz.342

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According to our hypothesis, every religion has a great influence on the formation of a person's value system, which is reflected on one's actions. The goal of our survey is to check up this hypothesis.

The results have shown that the value system structure of the believers in God living in Georgia, the members of all five traditional religious groups, is coherent and compatible, and that it excludes motivational conflicts and correspondingly any development of psychological problems.

Thus, the results obtained confirm the hypothesis that religion affects the formation of a person's value system structure: religious people have coherent value systems, which hinder motivational conflict and, therefore, creation of disorientation.

Key Words: Georgia, Schwarz, Christianity, Islam, Judaism.

АННОТАЦИЯ

В статье излагаются итоги эмпирического исследования системы ценностей православных христиан, католиков, последователей Армянской апостольской церкви, мусульман и последователей иудаизма, проживающих в Грузии. При проведении данного исследования были использованы т.н. "Анкеты ценностей Шварца". По заключениям Шварца, разность между ценностями отражается в их же целях и мотивациях. Каждая из них имеет психологическое, практическое и социальное содержание, которые иной раз противоречат друг-другу или же, наоборот, гармонируют друг с другом и стимулируют взаимное развитие.

По нашей гипотезе, каждая религия имеет большое воздействие на формирование системы ценностей у человека, которое отражается в его поступках. Целью нашего опроса была проверка данной гипотезы.

Следствия показали, что система ценностей у верующих из всех пяти представителей традиционных религиозных групп в Грузии, является прочной и совместимой. Она не допускает появление мотивационных конфликтов и, соответственно, развитие психологических проблем.

Таким образом, итоги нашего исследования подтверждают правильность гипотезы, что религия действительно оказывает влияние на формирование системы ценностей у человека: верующие имеют прочную систему ценностей, при котором исключены мотивационные конфликты и в итоге, диссориентация.

Ключевые слова: Грузия, христианство, ислам, иудаизм. система ценностей, диссориентация.

The problem of studying values becomes increasingly important. It is the sphere of research situated on the edges of the various social disciplines such as philosophy, sociology, psychology, pedagogy. Studying the values is one of the central problems both in the general psychology and in the individual psychology as well. The values of an individual is determined by time, political and social environment, culture and personal characteristics. The hierarchy of values is experiencing significant social impact. If in the stable situation this hierarchy is more or less determined, the radical transformation of the society will be followed by reappraisal of those values and creation of the new

hierarchy. Individuals similar to entire society have their own values, so those existed in the society can be better understood by studying the values expressed by individuals.

The formation of a person's value system is also affected by religion. If a structure of the value system of a nonbeliever is stipulated by a personal individuality, than a believer's in God values have to correspond with the religion which he or she believes in.

An interesting test was conducted by Toronto scientific team led by Michael Inzlicht. They measured the brain activity both of the believers in God and non-believers in the process of task testing. (The study results were published in the magazine "Psychological Science" 2010. N 3, p.p.33-37). The experiment results showed that believers in God are at advantage according to the quantity of correct responses. As Michael Inzlicht says, similar results were obtained in the case of later conducted specialized tests of cognitive abilities. Thus, the carried out experiments have shown that religion, faith has a positive effect on a human being who becomes more calm and balanced.

W. James suggests that the existence of various religious tendencies is absolutely natural and the reason of it is the fact that people live in different circumstances, they have different levels of development and their functions and responsibilities are different as well. However, despite having different lifestyle, the representatives of various religions in their everyday life do not differ from each other. This is just the goal of our studies to find out how similar or different are the value systems of the followers of different religions, living in Georgia, the more so, religious tensions have increased recently and it must be said that such facts are relatively unusual for our country which has always been tolerant in terms of religion.

In her book "Psychology of Faith" R. Granovskaya considers faith as a headstock of humans' aspirations and needs, which has a big role in human development, in the formation of one's world outlook, mental health and ethical behavior. It is particularly pertinent today, when there exists the shortage of mutual trust, a lot of threat of violence, exacerbated ecological problems, increasing number of national and religious conflicts. In such situations people are looking for some support and in searching of such support many of them have applied to the religious faith. One cannot live without faith because the lack of it will make such a person to lose the features of a human being. Faith is a kind of "spiritual instinct". Religion offers not only protection, but relating to any religion one is supplied by specific codes of conduct and traditions, and if a person lives in compliance with these traditions and codes of conduct and shares particular symbols of the faith depth, that person will have the support in the most difficult and troubled moments of his life. Faith defends human psychics and enables an individual to endure the challenges of life without personal ripping up. Besides, the religion which a person belongs to, gives him the whole complex of ideals that makes him understand the essence of life and plan the ways of reaching ultimate goals. And when one is convinced that his life has meaning, finds the strength in himself to cope with adverse conditions.

R. Granovskaya studied the main religions of the world and their influence on the human psyche. To her mind world religions have formed the best ideals. No one can say that there exists only one veritable religion, they all are as veritable as the reflection of the human conscience and as the development of different sides of individual's soul. For psychology it is not important whether religious dogmas are true or not, the main thing is how they affect the formation of peoples' ideology and behavior. It has practical aspect which creates preconditions for acquiring an experience of ideological dialogue, for mastering an art of peoples' mutual understanding, it also explains the ways how to realize

the Freedom of Conscience and ensures the formation of a person's civil position. We have studied opinions of believers' in God living in Georgia and following traditional religions (such as Orthodox Christianity, Catholicism, Armenian Apostolic Church, Islam and Judaism, in total 5 groups). In the study participated 500 respondents, 100 from each group.

Today the questionnaire worked out by Sh. Schwartz is used around the world while studying value systems. Schwartz considers human values as trans-situational goals which are the guiding principles in people's lives. In his opinion values are based on the biological needs of an individual, on the necessity of coordinated social interaction and on meeting goals of survival and well-being. These values are suitable for all cultures. According to Schwarz the reason of difference between the values is the type of motivational goal they express. Considering it Schwarz classifies those values into 10 groups according to their main purpose. They are:

1. Power- the motivational aim of which is attainment and maintenance of social status, prestige, authority, image, dominance over people;
2. Achievement-achieving personal success, social recognition;
3. Hedonism-pleasure and sensuous gratification, enjoyment of life;
4. Stimulation - the motivational aim of which are eagerness for receiving novelty, aspiration to deep feelings, variety of life;
5. Self-Direction-the freedom to choose the methods of thinking and acting. Creativity, independence, the right to privacy.
6. Universalism – the motivational aim of which is to maintain equality, welfare of all people, peace around the world, unity with nature, tolerance;
7. Benevolence –In comparison with Universalism the aim of this motivational type is preserving and enhancing the welfare of those people with whom one is in frequent personal contact. It unites such values as: devotion, honesty, responsibility, tolerance;
8. Tradition – respect and support of traditional culture and customs and condescension and acceptance of particular ideas.
9. Conformity – restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms. Politeness, amiability, good manners, self-discipline, respect for parents and adults and law abidingness;
10. Security - the motivational aim of which is safety of family and self, stability of society, domestic security, social and health (spiritual and physical) protection.

These 10 motivational types are classified into Individualistic (Achievement, Self-Direction, Stimulation, Power, Hedonism) and Collective (Benevolence, Conformity, Universalism, Tradition) groups. Security is ranked with mixed values, because it is related to the safety of oneself as well as to the safety of a family and a country.

If we arrange the structure of values in two bipolar axes, in the first axis 'Openness To Change'(Self-Direction, Stimulation) will be versus 'Conservatism' (Security, Conformity, Tradition), and in the second one 'Self-Enhancement' (Achievement, Power) will appear versus 'Self-Transcendence' (Universalism, Benevolence). The motivational types of values are either congruous or conflictive. The values arranged on the one pole of measurement axis are congruous and on the opposite pole are conflictive. It creates the motivational conflict that can become either moving power of the development or, perhaps, will cause psychological problems.

Schwartz's questionnaire consists of two parts. We have used the first part which studies personal values and the hierarchy structure of values. 30 terminal values are enumerated in the list of part 1. A respondent chooses one of the most important values for

him (and marks it with 7) and one its opposite (and marks it with 1), and the rest 28 are rated by him from – 0- to- 6 according to their importance. The second list of the questionnaire includes instrumental values, which a respondent has to rate from 1-to- 7, depending on how important they are for him.

The reached results of studying Orthodox Christians showed (see Table 1), that Benevolence, Conformity and Safety (congruous values) were in the first three places. Benevolence and Conformity belong to Collective group and Security to the Mixed one (that is, embraces both Collective and Individualistic Values), the first group has tightly “pro-social” character, that is to say, it is based on the preservation and strengthening of its own group, while the main motivational aim of Universalism (the 4th place) is the welfare of all people (notwithstanding their group-affiliation) and also protection of nature.

Average Index Table 1

Orthodox Christians

№	Motivational Type	Average Index	Standard Deviation
1	Benevolence	5, 55	0, 79
2	Conformity	5, 27	0, 94
3	Safety	5, 11	0, 70
4	Universalism	4, 88	0, 71
5	Achievement	4, 79	0, 97
6	Tradition	4, 74	1, 19
7	Self-Direction	4, 63	0, 95
8	Stimulation	3, 88	1, 54
9	Power	2, 52	1, 19
10	Hedonism	2, 31	1, 89

In the category of less important values were found Achievement (5th place), Self-Direction (7th place), Stimulation (8th place), which belong to Individualistic Values. The motivational aim of these values is gaining social status, dominancy and authority.

Less important appeared to be also eagerness for receiving novelty (Stimulation), the motivational aim of which is preservation of traditional culture and customs. Such a result means that the part of Orthodox community is very cautious about the adopting new values, however, it reassesses the old values.

According to the survey results of the Catholic Christians (see Table 2), the first three places were gained by Benevolence, Conformity and Safety. The 4-5th places were occupied by Tradition and Universalism. The individualistic values were located in following 5 places.

Average Index Table 2

Catholics

№	Motivational Type	Average Index	Standard Deviation
1	Benevolence	5, 57	0, 68
2	Conformity	5, 45	0, 68
3	Safety	5, 10	0, 70
4	Tradition	5, 07	1, 02
5	Universalism	4, 94	0, 65
6	Achievement	4, 31	0, 78
7	Self-Direction	3, 94	1, 02
8	Stimulation	3, 11	1, 53
9	Power	1, 83	1, 10
10	Hedonism	1, 51	1, 62

In the case of Armenian Apostolic Church parishioners in the first three places are Benevolence, Conformity and Safety, which, as we have already mentioned are congruous values,(see Table 3).The 4th and 5th places were occupied by Tradition and Universalism. Such individualistic values as Self-Direction and Stimulation turned out to be in the category of less important values.

Average Index Table 3

Armenian Apostolic Church

№	Motivational Type	Average Index	Standard Deviation
1	Benevolence	5, 44	0, 47
2	Conformity	5, 39	0, 70
3	Safety	5, 27	0, 52
4	Universalism	4, 91	0, 56
5	Tradition	4, 77	0, 74
6	Achievement	4, 52	0, 86
7	Self-Direction	4, 29	0, 99
8	Stimulation	3, 25	1, 16
9	Hedonism	2, 53	1, 71
10	Power	2, 01	1, 15

We have received the similar figures in the case of Muslims: the first 5 places were occupied by Collectivistic Values and in the last 5 places were located Individualistic ones. (see Table 4).

Average Index Table 4

Muslims

№	Motivational Type	Average Index	Standard Deviation
1	Benevolence	5,69	0,58
2	Conformity	5,60	0,70
3	Safety	5,37	0,56
4	Tradition	5,18	0,93
5	Universalism	4,84	0,77
6	Achievement	4,68	0,87
7	Self-Direction	4,27	0,93
8	Stimulation	3,27	1,67
9	Hedonism	2,76	1,16
10	Power	2,35	1,27

As for Judaists, in this case after Benevolence and Conformity the 3rd place was occupied by Achievement which belongs to the Individualistic Values. For this reason Safety and Universalism moved to the 4th and 5th places. But such Individualistic Values as Self-Direction and Stimulation again turned out to be in the less significant value category. (see Table 5).

Average Index Table 5

Judaists

№	Motivational Type	Average Index	Standard Deviation
1	Benevolence	5,61	0,80
2	Conformity	5,56	0,80
3	Achievement	5,26	0,99
4	Safety	5,11	0,76
5	Universalism	5,014	0,66
6	Tradition	4,86	1,12
7	Self-Direction	4,50	1,06
8	Stimulation	4,02	1,55
9	Hedonism	2,80	2,20
10	Power	2,73	1,57

In all five religious groups in the last two places are located Power and Hedonism, which belong to the clearly expressed Individualistic values. Such a result was expected from the religious communities, no matter which religion they believe in. (see tables 1-5).

Factor analysis was used to identify the value system structure. Factorization was carried out according to the main Component Method, rotation-according to Varimax Method, Kaiser Normalization. As a result of the sampling factorization 10 motivational values from all groups, except Jews, were grouped into two factors (see Tables 6-10). With Jews three factors were identified.

In the case of Orthodox Christians the first main factor can be called “Traditional Values” and the second – “Individualistic” (see Table 6) . The values found in the first factor do not create motivational conflict. The same can be said about the second factor. Safety, which is included in both factors, as we have mentioned above, comprises protection of one’s family as well as public safety concern. Thus, according to the concept worked out by Hofstede and Triandis about individualism and collectivism, such kind of value system belongs to the collectivistic type, because the priority of collectivistic interests, or placing public interests above personal ones, are clearly expressed in it.

Orthodox Christians Table 6

Motivational Type	Factor I	Factor II
Conformity	0.851	
Benevolence	0.847	
Tradition	0.786	
Universalism	0.737	
Safety	0.715	0.321
Stimulation		0.764
Power		0.753
Hedonism		0.737
Self-Direction		0.650
Achievement		0.647

Explained dispersion: factor one - 40%; factor two – 20%

With Catholics also two factors were identified: “Traditional” and “Individualistic” Values , (see Table 7). Motivational conflict is not outlined in this case as well.

Catholics Table 7

Motivational Type	Factor I	Factor II
Conformity	0.850	
Benevolence	0.789	
Universalism	0.778	
Tradition	0.765	
Safety	0.623	
Stimulation		0.838

Self-Direction		0.782
Achievement		0.767
Power		0.763
Hedonism	-0.429	0.664

Explained dispersion: factor one-36%; Factor two 36%

The results of factor analysis of the parishioners of Armenian Apostolic Church showed that Individualistic Values were outlined as a main factor (see Table 8), though in this case there is no danger of motivational conflict either.

Armenian Apostolic Church Table 8

Motivational Type	Factor I	Factor II
Power	0.805	
Achievement	0.801	
Hedonism	0.778	
Self-Direction	0.755	
Stimulation	0.448	
Safety		0.743
Conformity		0.630
Tradition		0.626
Benevolence		0.559
Universalism	0.519	0.543

Explained dispersion: Factor one 35%; Factor 18%

As for Judaists (see Table 9) after factor analysis three factors were marked out. In the first factor Conformity, Safety, Benevolence, Tradition and Universalism were located, they all belong to Collectivistic values, in the second one entered Achievement, Self-Direction and Stimulation, and in the third there were situated clearly outlined Individualistic Values: Hedonism and Power. Nor in this case was noticed motivational conflict.

Judaists Table 9

Motivational Type	Factor I	Factor II	Factor III
Conformity	0.805		
Safety	0.757		
Benevolence	0.714	0.397	-0.366
Tradition	0.707	-0.426	
Universalism	0.660	0.483	
Achievement		0.811	

Self-Direction		0.803	
Stimulation		0.690	0.459
Hedonism			0.893
Power			0.846

Explained dispersion: Factor one - 35%, Factor two - 26%, factor three -12%

With Muslims Traditional Values were outlined as the first main factor and Individualistic Values as the second factor(see Table 10). Neither the first nor the second factors create motivational conflicts.

Muslims Table 10

Motivational Type	Factor I	Factor II
Universalism	0.835	0.359
Conformity	0.798	
Safety	0.750	
Benevolence	0.710	
Tradition	0.697	
Self-Direction		0.777
Power		0.723
Stimulation	0.470	0.700
Hedonism		0.659
Achievement	0.412	0.649

Explained dispersion: Factor I - 42%; Factor II – 19%

Thus, the results confirm the hypothesis that religion affects the formation of a person’s value system structure. A religious person has a coherent value system, which by no means can become the reason for motivational conflict and disorientation.

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