Alexey M. Dvoinin

Value and Meaning Orientations of the Religious Individual

Theoretical Perspective

The growth of the role of religion in social life is distinctly traceable in the contemporary world. It is visible in the cooperation of Churches with political institutions and secular organizations, in the (re)activation of various traditional and modernistic cults, in the increasing religiosity of some ethnic groups and in social conflicts which are grounded in faith. In certain countries, the hope of rebirthing the spiritual and moral basis of society is closely related to traditional beliefs and the spreading of religions. All of the above indicates that value and meaning orientations, determined by religious faith, are becoming an important component of the consciousness of contemporary people, as well as an active regulator of their behaviour.

Under the conditions of post-industrial society, where marketable and materialistic relationships prevail, religion remains one of the few social institutions expressing a humane and spiritual concern for humanity, providing possibilities for maintaining moral foundations, discovering meaning in life, and finding a personal "point of support". In its psychological facet, religion facilitates the formation of a person's value and meaning orientation system, defining his or her attitude toward life, toward the world as a whole, as well as regulating their conscious behaviour.

Rather, recently, the term "value and meaning orientations" hascome into use in the science of psychology, being derivative of the concept of "value orientations", with its rich history of scientific development and widespread popularity in contemporary research. Both concepts cover an almost identical phenomenological area/field and are used in similar contexts in scientific literature.

The concept "value orientations" was introduced into the general vocabulary of scientific psychology in the 1920s by the Polish scientists Thomas and Znaniecki. They defined value orientations as a person's state of mind directed toward a value (Thomas & Znaniecki, 1976). They also introduced "attitude", a

similar term which has become very popular in Western social psychology and sociology.

The concept of "value orientations" was used productively, in the areas of cultural psychology and social science, to reveal cultural differences. The *value orientations* (as distinct from *values* and *attitudes*) of certain societies were investigated, resulting in discoveries of cross-cultural differences in social ideals and general value representations (Inglehart, 1990; Inglehart & Baker, 2000; Kluckhohn, 1951; Kluckhohn & Strodtbeck, 1961; Schwartz & Bilsky, 1987; Schwartz & Bilsky, 1990; Schwartz, 2006; Schwartz, 2007; Schwartz, 2008 etc.). However, Hutcheon (1972) states that the *term* "value orientations" seems to have gained popularity more rapidly than has the *concept*, and is now often confusingly interchanged with "attitude".

Also, there are investigations in which value orientations are considered apart from cultural context as a regulator of the social behaviour of persons (Surina, 1996; Surina, 1999; Yadov, 1975), which is also a basis of group formation (Petrovsky, 1982). In psychology and social science, the problem as to the kind of phenomena of an individual's inner world to which value orientations belong is solved in different ways. Value orientations are considered as *global orientations* in a personality structure, as the *attitudes* of a person, as a *focus* on values and as *value representations* of consciousness.

One attempt to unite different psychological interpretations of value orientations may be observed in a series of studies by Golubkova (1998) and Kornienko (2003), which resulted in an eclectic mix of various mental phenomena. For example, the Czech psychologist *Hudeček argues: "The psychological basis of an individual's value orientation is a structure of various needs, motives, interests, purposes, ideals, beliefs and worldviews,* participating in the creation of a person's global orientation, and expressing a person's socially determined relations to reality" (*Hudeček, 1989, pp. 109–110*). Also, there is no consent among scholars concerning themental domain to which value orientations belong. The majority of researchers claim the cognitive nature of orientations (Clauson & Vinson, 1978; Kahle and Homer, 1988; Rokeach, 1973; Rotter, 1967; Kluckhohn, 1951; Schlöeder, 1993 etc.), while some consider value orientations as phenomena of the emotional domain (Dodonov, 1978; Frankl, 1985; Längle, 2004, Vasilyuk, 1982 etc.).

We assert that it is not correct/appropriate to reduce personal value formations (including value orientations) to cognitive structures. First, according to this approach, there will always be a divergence between a person's values and his or her actual behaviour. This, in turn, makes the study of individual values as regulators of behaviour impossible. Secondly, the cognitive perspective on value formations seems to distort the interpretation of some mental phenomena. For example, when a person appreciates another person, we either have to interpret

this appreciation as a *belief* in the importance or significance of the other, or as a *concept*, or as a *cognitive operation of comparison* of one person with other individuals. Aesthetic value, then, has to be understood as a *concept* of beauty etc.

Inasmuch as it does not explain certain peculiarities of individual social behavior, the emotional approach to values also has limitations. For example, how is an act based on the value of any idea possible if this value is in conflict with other feelings? With Bratus, (1990) we believe/are convinced that understanding the meaning-based nature of personal values helps solve these contradictions. First, meaning-based formations unite the intellectual and affective processes. They allow us to regard personal values as real, effective regulators of different types of behavior. Secondly, mental phenomena – such as a person's appreciation of another person or an aesthetic value – are more adequately characterized as the realized and accepted significance (meaning) of that person, or the realm of beauty. Thirdly, the meaning-based nature of human values expresses meaning as an attribute of every value. Thus, the concept "value and meaning orientations" expresses *the meaning-based* nature of value orientation. Furthermore, the concept "value and meaning orientations" allows one to do away with the empirical understanding of value orientations. As we have mentioned above, all previous interpretations of the phenomenon of value orientations are based on the empirical approach. This means that the term "value orientations" is taken to denote empirically observed phenomena. The empirical understanding of value orientations is shown as follows. While researchers who discuss the "system", "structure", "hierarchy" and "clusters" of value orientations refer to empirically discovered statistic tendencies and correlations, they nevertheless do not refer these features to any specific theoretical model. Zhuravleva writes: "The structure of a person's value orientations is understood as a hierarchy of values which is defined through the ranging of them by the person himself" (Zhuravleva, 2006, p. 28).

In our view, the concept of "value and meaning orientations", as a theoretical construct, is able to explain different empirical tendencies. According to this perspective, we consider value and meaning orientations in both *dynamic* and *substantive* aspects.

Value and Meaning Orientations as a Formation Process of the Core of One's Identity

A certain dynamic tendency, a process, is put forward in the concept "orientation". This means viewing value and meaning orientations as a process of orientating. A similar opinion was expressed by the Russian psychologist Kru-

glov, who concluded that a person's value orientations include not only evaluative opinions concerning phenomena of reality, but "a certain type of evaluative orientating activity" (Kruglov, 1983, p. 9). Nevertheless, despite the attention which some scholars have paid to its dynamic aspect, the interpretation of value orientations as static constructions is still dominant in contemporary psychology (Bitueva, 2000; Grigor'eva, 2003; Kornienko, 2003).

Value and meaning orientation, or orientating, signifies the construction of a *system of the value and meaning coordinates* of person's way of life. This system determines the *relations* of subjective significance and meaning among different phenomena of reality, forming a certain "network", embracing life events, people and representations etc. It is possible to say, metaphorically, that value and meaning orientating happens when a person tries to orient himself in an unfamiliar place and circumstances. The system of value and meaning coordinates reveals itself as a value "map" of a certain life situation on which "parallels" of significance and "meridians" of meaning are marked.

The process of value and meaning orientation begins in situations of value contradictions. Sometimes a life event becomes so ambiguous that it disorients a person. The situation is characterised by disorder in a person's subjective understanding of significance and the meaning of reality. Value and meaning orientating becomes necessary in new circumstances. Based on the results of this orientating, the person finds a certain direction in life. In this way, *value and meaning orientations signify the formation process of the core of one's identity.*

Value and Meaning Orientations as a System of Coordinates of a Person's Way of Life

In the substantive aspect, value and meaning orientation is a system of the coordinates of a person's way of life. This system consists of scales of quantity and quality for the measuring, generalising and interpreting of the phenomena and facts of reality. The quantity scale measures the subjective significance of reality, whereas the quality scale measures the importance and clarity of its meaning. Thus, value and meaning orientations are not a combination of value representations within consciousness, but are the structural basis, the "axis" of consciousness (Zdravomyslov & Yadov, 1966). Similar ideas may be found in the scientific literature pertaining to this topic – for example, values and meanings as a "network of coordinates" (Yashin, 2006), and "value and meaning coordinates of the multidimensional world of an individual" (Klochko and Galazhinsky, 1999; Rybin, 2005).

The above described theoretical model of value and meaning orientations in its dynamic and substantive aspects is presented in Figure 1.
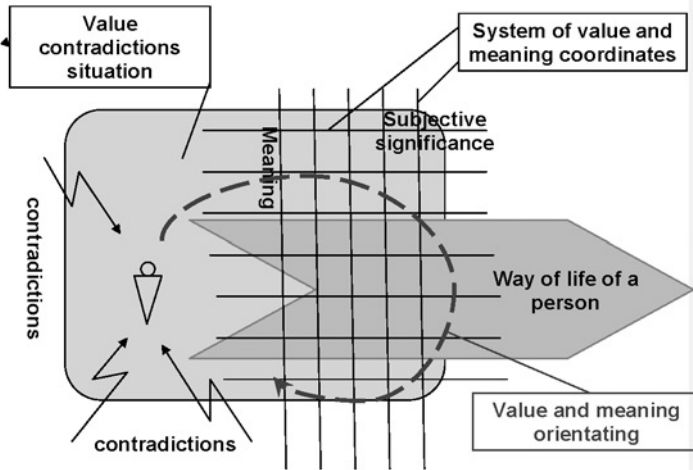
Figure 1. The model of value and meaning orientations

A person's value and meaning orientations are reflected in his or her self-consciousness (Mukhina, 1999). Self-consciousness is interwoven in the process of value and meaning orientations, since these orientations always define the significance and meaning of something *in relation to the person's own existence.*

Specificity of Value and Meaning Orientations of the Religious Individual

The specificity of value and meaning orientations of the religious individual can be illustrated by considering the believer's ontology. In the ontological aspect, there are two realities of the believer's existence. The first reality is the human, created, "worldly" reality; it is finite and ever-changing. The second reality is the supernatural, transcendent and divine; it is ultimate, absolute, total and has the attributes of infinity and permanence. Thus, the life of a believing person who belongs to the first reality is included in relationship with the supernatural, transcendent reality. A person with a religious worldview is led by religious value and meaning orientation. In the context of this orientation, *the subjective significance and meaning of the facts and events of reality are determined by their close relation to divine reality and their correspondence to divine purposes and laws of creation.*

In different systems of value and meaning coordinates, different types of actions, illegal actions for example, are considered differently: "the ends justify the means", "justice is above all" etc. In the religious system of coordinates, for

example, illegal actions are considered to be sins. Thus, all "worldly" phenomena receive a different meaning: body becomes flesh, death becomes freedom, life events become divine Providence and so forth. Supernatural reality adds the "other" dimension to ordinary phenomena, characterising their essence from the stance of the eternal and ultimate being.

If a person is led by a religious value and meaning orientation, then that person's orientations have the important feature of being *centred on supernatural reality*. An unbelieving individual has multi-directed systems of value and meaning coordinates, a spectrum which is defined by the variety of one's life relationships with the world. The co-existence of these orientations which can, at times, be in contradictory relations with each other is explained by the fact that the average person very rarely rises up to the level of deep reflection on his or her own orientations.

By comparison, the leading religious orientation in the believer's domain of value and meaning reveals itself as quit general in relation to other orientations. Other orientations are regarded as derivatives of "worldly" reality. Being a *meta-orientation* in the structure of value and meaning orientations, the religious orientation implies a distinct meaning for the person's life. This meaning is defined by divine aims. Other value and meaning orientations are ordered according to the common "strategic" direction. Khramova (2004) argues that believers absorb the ethical values and moral beliefs of the religious social group with which they align themselves, whereas the palette of social relations of unbelievers, being a stimulus for identification, is wider.

Another important peculiarity of a religious person's value and meaning orientations is a distinct *hierarchy*. Numerous research studies discover the traits of hierarchy in an individual's system of value and meaning orientations. The hierarchy of a believer's orientations is expressed rather distinctly because it is defined by an emphasis on supernatural reality. Religious orientation can be regarded as the "core" which determines the underlying levels of significance among other orientations.

Peculiarities of Religious Value and Meaning Orientations

One of the essential traits of religious value and meaning orientation was elicited in the research of Allport. Studying the religious values, Allport introduced the Religion Orientation Scale (Allport, 1966; Allport & Ross, 1967) which allowed the revelation of *extrinsic* and *intrinsic* religious orientations. Extrinsic orientation is directed toward the ceremonial and cultic features of religion, as well as its social and therapeutic functions, whereas intrinsic orientation is directed toward world outlook, ideas and doctrine. A religious orientation can be

structured according to the principles of "to have" or "to be". The application of this well-known philosophical principle to the interpretation of mental phenomena has been perfectly demonstrated by Fromm (2007). If a religious value and meaning orientation is structured according to the principle "to have", religious experience becomes something that one should *gain*. A person aspires for the *increment* and *expansion* of this experience, striving to *seize* truth. According to this principle a person tries to *possess* God (God becomes an idol) and thereby *submits* to God. This is an example of a *materialistic* religious value and meaning orientation. If a religious orientation is based on the principle "to be", a believer tries to *deepen* his or her own religious experience. The sacredness of experience and co-participation of a person and God become more important than vividness and frequency of religious emotions. In this case, a person tries, not to *possess* truth, but to *comprehend* it, to approximate it, to touch God. The religious orientation here is *existential*.

Approximating to God (appealing to "super-meaning", in Frankl's terminology) becomes possible through the mechanism of self-transcendence – by coming out of one's own existential limits. In this case, God becomes a partner in the internal dialogue (Frankl, 1985). From here, it is possible to draw a conclusion about another specific trait of religious value and meaning orientation – its *fundamental nature:* this orientation focuses on the most fundamental existential questions.

The next peculiarity of religious orientation is *canonicity*. Canonicity is understood as the preservation of the meaning content which is fixed in the canons of a specific religion, in its original and invariable forms. This feature of orientation is explained by one characteristic of religious knowledge – its *dogmatism*. All religious doctrine is constructed deductively. It consists of general claims (dogmas) which are not subject to doubt. Afterwards subsequent statements are deduced. The/A canon presents itself as a set of religious dogmas.

Studying young Muslims and Jehovah's Witnesses, Khramova (2004) has discovered that their self-consciousness is filled in with the value and meaning orientations of their religions. The canonicity of religious value and meaning orientation manifests itself in a low level of reflection, focused on standards of identity promoted by doctrine. Similar empirical results were shown in Perevoznikova's research in which the self-consciousness of teenagers from orthodox and atheistic families was investigated (Perevoznikova, 2000).

Mukhina and Vasil'chenko, generalising their own empirical studies of young orthodox seminary students (future clerics), conclude: "Persons, who have decided to serve God, strictly follow the canonized way and show uniformity in the basic postulates of perspective on their own essence" (Mukhina & Vasil'chenko, 2006, p. 57).

The canonicity of a person's religious value and meaning orientation, as well

as a clear awareness of the meaning of life, contribute to the fact that any given orientation is *easily demonstrated verbally.* As certain explorations have demonstrated, this happens in situations in which a believer is asked about the ultimate goals of his or her existence (Khramova, 2004; Perevoznikova, 2000). An unbeliever has more difficulties verbalizing his or her multidirectional value and meaning orientations, in formulating his or her meaning of life.

All the points mentioned above show that (when expressed verbally) a person's religious value and meaning orientation, as a rule, complies with the canons of his or her religion. However, what value and meaning orientations do believers display in frustrating, real life situations? That is the core of the *scientific problem* in our empirical research.

The Program of the Empirical Research

The aim of the research was to elicit specific value and meaning orientations of orthodox youth in frustrating situations.

The hypothesis of the research was formulated as follows – we assumed that young orthodox adults would display complex value and meaning orientations in frustrating real life situations.

The participants of the research – students of two educational institutions were selected as participants: students of the Moscow Spiritual Academy and Seminary (the Holy Trinity-St. Sergius Lavra, Segriev Posad city) – 50 young male adults (age $M = 23$), and students of the Orthodox St. Tikhon's Humanitarian University (Moscow city) – 30 young male adults (age $M = 22$). Students of these two institutions are preparing to be orthodox clerics, missionaries and theologians. In recruiting these participants, we planned to investigate more pronounced value and meaning orientations. This was made possible by studying, not just common church parishioners, but individuals who have decided to make religious activities their own life mission.

Engaging students of rather different educational institutions has allowed us to study value and meaning orientations of young orthodox adults under the conditions of differently proportioned social factors.

The Moscow Spiritual Academy and Seminary is classified as the "closed" type of educational institution. The ordinary way of life of the seminary students – future clerics – is in compliance with the functioning of not only the church educational institution, but also with the Holy Trinity-St. Sergius Lavra as a whole. Therefore, the education process is built into ordinary church life – temple visiting, observance of church dates, carrying out of house-keeping duties etc. The strong influence of internal religious and educational factors is combined here with the reduction of external influences –cultural, philosoph-

ical, political, ethnical etc. This is the consequence of few social contacts of students outside of Lavra.

The Orthodox St. Tikhon's Humanitarian University belongs to the "open" type of institution, and combines strong internal influences with natural external influences. Typical distinctions between the two institutions allow for the characterizing of the students of the seminary (from a religious standpoint) as believers in relative separation from the world, and the students of the orthodox university as believers living in the world.

Research methods – for the investigation of the value and meaning orientations of young orthodox adults, the projective method of self-consciousness structure deprivation (by Muknina & Khvostov) was applied (Mukhina & Khvostov, 1996; Mukhina, 2002). The method makes it possible to find a person's value and meaning orientations through their typical responses to frustrating situations. This method consists of picture-based situations of communication between a respondent and projective characters (a priest, parents, believing peers and unbelieving peers). The example of the pictures is presented in Figure 2.
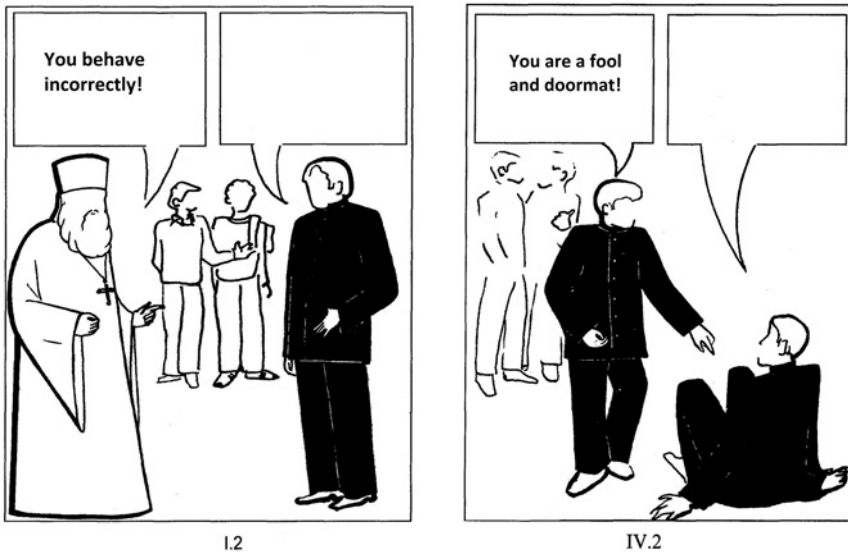

Figure 2. An example of the stimulant material from the method of self-consciousness structure deprivation (by Muknina & Khvostov) (extracted from: Dvoinin, 2011)

In projective situations every character addresses a respondent with a negative verbal commentary directed at personal frustration and the deprivation of value and meaning orientations in the structure of his self-consciousness. For example:

– "Hey, you! That's quite a name you have!"
– "You don't even look like a man!"

These situations of frustration were regarded as situations of *value and meaning disorientation* for a respondent, in which his real system of value and meaning coordinates reveals itself.

The responses of respondents were classified into 5 types:

1 – *tolerant adequate response* – The respondent tries to clarify the reasons for the negative verbal commentary from the projective character, asking him to explain his opinion. This is an adaptive form of reaction to a frustrating situation.
2 – *tolerant inadequate response* – This means agreement with a character's negative verbal commentary.
3 – *aggressive response.* (?)
4 – *ignoring.* (?)
5 – *passive response.* This indicates simple silence as an answer.

Statistics: The Chi-square Test (χ^2) has been used for the findings of statistic differences between variances. L. Zaks's criterion (Z) has been applied to estimate the differences between frequencies of concrete types of responses.

Results

To check the research hypothesis, deprivation of value and meaning content of respondents' self-consciousness was carried out. This allowed gathering various responses of young orthodox adults to this deprivation. The variances of the seminary and orthodox university students' response types in frustrating situations are presented in Tables 1[1] and 2. If the two samples showed statistically significant differences between concrete types of responses, fixed by L. Zaks's criterion, those responses were marked in bold. For all the Chi-square Test data, presented in the text, the degree of freedom is $df = 4$. With regard to the variances of response types, the following tendencies have been revealed.

Tolerant (*adequate* and *inadequate*) responses to a *priest's* commentary are

---

1 Mukhina and Vasil'chenko have contributed to this part of the research conducted at the Moscow Spiritual Academy and Seminary.

dominant. Aggressive and ignoring behavioral reactions are least expressed. This data indicates the adaptation of respondents to their social conditions. Because of the limits of the Chi-square Test ($f \geq 5$), it was impossible to determine the size of the differences in variances between the seminary students and the orthodox university students. Nevertheless, L. Zaks' criterion showed that both samples have the same responses to the priest ($\rho \geq .05$).

Generally, the students of both educational institutions also reacted *tolerantly to parents*. The total number of aggressive and ignoring responses grew. The seminary students are more *adequately tolerant* than the students of the orthodox university ($Z = 2.365, \rho \leq .05$), showing a lesser degree of *aggression* ($Z = 3.235, \rho \leq .01$) and *ignoring* responses ($Z = 3.457, \rho \leq .01$). The differences between samples are significant: $\chi^2 = 27.727, \rho \leq .001$.

Table 1 – Seminary students' types of responses in frustrating situations (%)

Series No	Frustrating characters	Type of response*				
		1	2	3	4	5
1	Priest	43.50	45.17	1.0	2.50	7.83
2	Parents	**46.0**	21.0	**5.0**	**6.33**	21.67
3	Unbelieving peers	**27.84**	17.17	**20.33**	12.33	**22.33**
4	Believing peers	35.0	16.17	**16.17**	10.50	**22.16**
Total		**38.08**	24.87	**10.63**	**7.92**	**18.50**

* Type of response: 1 – tolerant adequate; 2 – tolerant inadequate; 3 – aggressive; 4 – ignoring; 5 – passive.

The seminary students display a dominant propensity to react *with adequate and tolerance* to *unbelieving peers,* but *aggressive* and *passive* responses are expressed as well. The orthodox university students react *aggressively.* The given type of behavior is at the top of all types in this sample. The other responses are distributed more or less equally. Thus, seminary students are more *adequately tolerant* ($Z = 2.206, \rho \leq .05$) and *passive* ($Z = 3.741, \rho \leq .01$), but less *aggressive* ($Z = 2.117, \rho \leq .05$). The observed differences between the two groups are statistically significant: $\chi^2 = 18.256, \rho \leq .001$.

The verbal commentaries of *believing peers* chiefly provoke *adequately tolerant* responses in the seminary students' sample. In comparison with these respondents, two dominant behavioral types, having approximately the same frequency of occurrence, are observed in the sample of orthodox university students – *adequately tolerant* and *aggressive.* Variances between samples differ ($\chi^2 = 14.881, \rho \leq .01$). The orthodox university students display more *aggressive* responses than the seminarians ($Z = 3.515, \rho \leq .01$), but less *passive* reactions ($Z = 2.20, \rho \leq .05$).

Table 2 – Orthodox university students' types of responses in frustrating situations (%)

Series No	Frustrating characters	Type of response*				
		1	2	3	4	5
1	Priest	38.89	40.83	5.56	4.17	10.56
2	Parents	**35.0**	20.84	**13.33**	**16.11**	14.72
3	Unbelieving peers	**18.89**	15.28	**35.83**	15.56	**14.44**
4	Believing peers	28.89	16.39	**29.72**	11.11	**13.89**
Total		**30.38**	23.3	**21.22**	**11.72**	13.38

* Type of response: 1 – tolerant adequate; 2 – tolerant inadequate; 3 – aggressive; 4 – ignoring; 5 – passive.

Describing the *total* results, one may note the dominance of the *adequate tolerant* type of responses in the seminary students' sample. The *inadequate tolerant* type of responses is in second place and *ignoring* behavior is in the last place. In spite of the same picture being observed by the group of orthodox university students, variances in the samples are statistically different ($\chi^2 = 57.576$, $\rho \leq .001$). Also, we have found differences in all concrete types of responses (excluding *inadequate tolerant*) on the p-value level 1 %. The seminarians are more *adequately tolerant* ($Z = 3.405$) and *passive* ($Z = 2.907$) than the orthodox university students, but display less *aggressive* ($Z = 6.307$) and *ignoring* behavior patterns ($Z = 2.783$).

A uniform tendency of responses to specific characters' verbal commentaries is observed in every group of young orthodox adults. Responses to a priest differ from reactions to parents and all the peer characters. The Chi-square Test has revealed this in the group of orthodox university students on a p-value level $\rho \leq$ .01: $\chi^2 = 32.899$ with parents; $\chi^2 = 86.301$ with unbelieving peers; $\chi^2 = 57.698$ with believing peers. The same tendency has been traced based on L. Zaks' criteria, while the Chi-square Test was inapplicable. Indexes of L. Zaks' criterion results are shown in Table 3.

Responses to parents are distinguished from reactions to unbelieving peers and believing peers (in the seminarians' sample $\chi^2 = 48.398$ and $\chi^2 = 27.481$; in the orthodox university students' sample $\chi^2 = 27.290$ and $\chi^2 = 13.715$) – differences are significant at the levels of 1 % and 0,1 %. The responses to unbelieving peers and believing peers differ (in the seminarians' sample $\chi^2 = 4.573$; in the orthodox university students' sample $\chi^2 = 6.224$).

Table 3 – Differences between types of responses to a priest and to other characters in the seminary students' group (Indexes of L. Zaks criterion[2])

Series №	Frustrating characters	Type of response*				
		1	2	3	4	5
2	Parents	**0.811**	8.354	–	2.606	5.748
3	Unbelieving peers	5.413	9.687	–	5.091	5.961
4	Believing peers	2.911	10.035	–	4.426	5.907

* Type of response: 1 – tolerant adequate; 2 – tolerant inadequate; 3 – aggressive; 4 – ignoring; 5 – passive.

The described variety of responses of young orthodox adults to the deprivation of the value and meaning content of their self-consciousness does not only indicate manifestations of socially normative and non-normative behavior, but also testifies to complex value and meaning orientations.

Discussion of the Results

In generalizing the results of the young orthodox adults' responses to the deprivation of the value and meaning content of their self-consciousness, it is necessary to say the following: the dominance of *tolerant* types of responses to a *priest*, combined with no differences in concrete response types between samples, can be explained in light of the peculiarity of a frustrating situation which is also a normative situation.

According to a Christian worldview and the accepted norms of the church, the negative commentary or remark of a priest should be perceived by the orthodox pupil as edification care for the pupil's spiritual condition. This explains the students' concessions toward the priest character, and their apologetic and *tolerant* type of behavior. This likely signifies the *internal core* (conscious humility and obedience) rather than weakness or conformism.

Similar value and meaning orientations are displayed in many places in the New Testament (James 2:13; 1 Peter. 5:5), and are also contained in the edifications of the Orthodox Church Fathers (Sirin, 1998; Makary Veliky, 2004 etc.). The respondents explained their tolerant responses as follows: "A priest is a teacher, he has to guide me, that is why I listen to him"; "In any case, a priest is an image of Christ, he knows better…" etc.

The steady tendencies to respond *tolerantly* to the *parent* character in frus-

---

2 *Note:* The significance levels for L. Zaks criterion are: 5 % – $Z \geq 1.99$; 1 % – $Z \geq 2.7$. Insignificant differences are marked in bold. It was impossible to estimate the differences on the 3rd aggressive type of response because of the limits of the given criterion.

trating situations are probably explained by the young orthodox adults' value and meaning orientation based on the Christian precept "Honor your father and mother" (Exodus 20:12; Matthew 15:4; Mark 7:10).

The increase in the total shares of *aggressive*, *ignoring* and *passive* responses to parents is explained by the fact that, as it has been found, some respondents grew up in incomplete families or had unbelieving parents. These conditions quite often stimulate aggressive behavior. Ignoring and passive reactions can be regarded as ways to prevent possible conflicts in frustrating situations.

Unlike the *tolerant* responses, which young orthodox adults displayed mainly towards seniors (a priest and parents), *aggressive* and *passive* reactions to *peers* (regardless of their beliefs) were displayed, along with tolerant behavior. This shows that, in situations of communication with seniors (a priest or a parent), the respondents' behavior is regulated mainly by religious value and meaning orientation, whereas, in the situations involving peers, universal (i. e. worldly) value and meaning orientations and behavior patterns are actualized. Thus, two rather independent systems of value and meaning coordinates (the worldly one and the religious), which intersect each other like Euler's circles, can fill the self-consciousness of a believer.

Historically developed universal patterns of behavior, according to which appropriate responses to adults differ from responses to peers, are acquired by a person as value and meaning orientations, and substantially fill in a person's self-consciousness in the process of individual development. Christian representations, forming specific religious value and meaning orientation, are "imposed" on universal orientations concerning the special honoring of clerics and parents, forming a dichotomy in the value and meaning content of believers' self-consciousness. Universal (i. e. worldly) and religious value and meaning orientations in one's self-consciousness regulate a person's behavior differently. The actualization of one or the other orientation depends on the social environment modeling certain life relationships.

The above conclusion is confirmed by the qualitative analysis of the examinees' verbal responses. See the typical example below. The respondent K. (age 19, Russian) displays *an inadequate tolerant* behavior type in the communication process with a priest character:

Priest: "You're behaving badly!"

K.: "I agree with you, I'll try to do better."

Priest: "You have lived the wrong way before, and nothing has changed."

K.: "The mistake was that I didn't listen to seniors… Now I understand that I'm not right and I'll try to change my life."

Projective situations of the respondent's communication with the priest are characterized by a certain type of life relationship. In this relationship, the young believing adult is in the role of a person who aspires to spiritual growth – to become an image of God. The priest is presented as a spiritual teacher who contributes to his growth and cares about him.

Naturally, this situation and the projective character are able to actualize a religious value and meaning orientation which regulates the respondent's behavior. According to this orientation, the orthodox young adult perceives the priest's verbal commentary as a remark caused by the cleric's care for his spiritual and moral condition. Yet, the responses of K. to unbelieving peers are *aggressive:*

Unbelieving peers: "Hey, you! That's quite a name you have!"

K.: "I don't care what you think!"

Unbelieving peers: "You are a fool and a doormat!"

K.: "Get lost!!"

Unbelieving peers: "Are you a real man?"

K: "Look at yourself!"

In the situations of K.'s communication with unbelieving peers, worldly life relationships have remained. According to these kinds of relationships, an insult demands a reciprocal insult. Thus, this situation has provoked a display of worldly value and meaning orientation in the respondent's behavior. The given example illustrates the common tendency for young orthodox adults to display a dichotomy of value and meaning orientations. Nevertheless, some respondents reveal uniform religious value and meaning orientations that shows the stability of their religious worldview, having been manifested in the same responses towards all projective characters.

If we compare received results with the data of similar research studies of young secular adults (Afonasenko, 2004; Ivanova, 2001; Kalinichenko, 2004), it is possible to establish that young orthodox adults display *tolerant* reactions to all characters, more than do secular youth. The common tendency of increasing *aggression*, being inherent among all young adults, characterizes believers to a lesser degree. *Passive* responses are observed in the young orthodox adults' group more often than in the secular youth samples, whereas *ignoring* responses are more typical for young secular adults. Thus, the hypothesis of our empirical research has been confirmed.

Conclusion

As said above, the term „value and meaning orientations" having rather recently come into use by the science of psychology, has not been clearly distinguished from the term „value orientations". Scientific literature lacks a unified view of value orientations, which include attitudes, relationships and focus, etc. The term „value and meaning orientations" embraces the notion of the meaning-based nature of value orientations. In its dynamic aspect value and meaning orientation is a process of attaching subjective significance and meaning to reality, on the basis which a person finds a certain direction in life. Therefore, value and meaning orientation signifies a formation of the core of one's identity. In the substantive aspect, orientation is a system of value and meaning coordinates. The quantity scale of the system measures the subjective significance of reality, whereas the quality scale measures the importance and clarity of its meaning.

The value and meaning orientations of the religious individual are distinguished by an emphasis on supernatural reality and a clear hierarchical pattern. The specific traits of religious value and meaning orientation are fundamental in nature, focusing on the most basic existential questions, canonicity, easy verbalization, extrinsic or intrinsic character and a materialistic or existential way of being.

In the context of a religious value and meaning orientation, the subjective significance and meaning of facts and events of reality are determined by their close relation to divine reality and their correspondence to divine purposes and laws of creation.

Regarding the specifics of value and meaning orientations of young orthodox adults, the following facts have been established. When expressed verbally, a person's religious value and meaning orientation, as a rule, complies with the canons of the religion. In real life situations of frustration, future clerics and believers living in the world display complex behavioral responses. For example, when structural parts of self-consciousness are deprived of their value and meaning content, young orthodox adults predominantly respond with tolerance. Such a tendency in their responses is explained by the stability of a Christian value and meaning orientation, which interprets tolerance as an expression of humility and obedience. In the same way, future clerics express stronger tolerance than believers living in the world. Secular youth displays considerably less tolerance in situations of frustration.

When believers are faced with frustrating situations, their universal (i.e. worldly) value and meaning orientation is actualized along with the religious one. These orientations create a dichotomy in the value and meaning content of the believers' self-consciousness, and their interaction is marked by contra-

diction in the regulation of behavior. Their actualization depends on the following factors:

– Social environment
– The context of the situation modeling certain life relationships
– Internal conviction, centered on the value and meaning contents of self-consciousness

References

Afonasenko, E.V. (2004). *Osobennosti etnicheskogo samosoznaniya sovremennoy ucha-sheysya molodyozhi Kitaya i Rossii: Dissertacia na soiskanie uchyonoy stepeni kandidata psikhologicheskih nauk* [The peculiarities of ethnic self-consciousness of contemporary studying youth from China and Russia]. Moscow.

Allport, G.W. (1966). The religious context of prejudice. *Journal for the Scientific Study of Religion, 5,* 447–457.

Allport, G.W., & Ross, J.M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology, 5,* 432–443.

Bitueva, A.V. (2008). *Sootnoshenie soderzhatel'noy i dinamicheskoy storon v tsennostnyh orientaciyah gosudarstvennyh sluzhashih: Dissertaciya na soiskanie uchyonoy stepeni kandidata psikhologicheskih nauk* [The proportions between substantial and dynamic facets of the value orientations of state employees]. Moscow

Bratus, B.S. (1990). *Anomalies of personality. From the deviant to the norm.* Orlando: Paul M. Deutsch Press.

Grigor'eva, N.A. (2003). *Tsennostnye orientacii lichnosti: teoreticheskie osnovaniya i praktika formirovaniya* [Value orientations of a person: theoretical foundations and the practice of formation]. Volgograd: Peremena.

Clauson, C.J., & Vinson, D.E. (1978). Human values: An historical and interdisciplinary analysis. In H.K. Hunt & A. Abor (Eds.), *Advances in Consumer Research, 5,* 396–402.

Dodonov, B.I. (1978). *Emociya kak tsennost* [An emotion as a value]. Moscow: Politizdat.

Dvoinin, A.M. (2011). *Psikhologiya veruyushego: Tsennostno-smyslovye orientacii i religioznaya vera lichnosti* [The psychology of a believer: Value and meaning orientations and the religious faith of a person]. St. Petersburg: Rech.

Frankl, V.E. (1985). *Man's Search for Meaning.* New York: Washington Square Press.

Fromm, E. (2007). *To Have or to Be?* New York: Continuum.

Golubkova, O.A. (1998). *Tsennostnye orientacii lichnosti kak sociokul'turnoe yavlenie (filosofsko-metodologicheskiy analiz): Dissertaciya na soiskanie uchyonoy stepeni kandidata filosofskih nauk* [Value orientations of a person as a social and cultural phenomenon (philosophical and methodological analysis)]. St. Petersburg.

Hudeček, J. (1989). Tsennostnaya orientacia lichnosti [The value orientaion of a person]. In Psikhologiya lichnosti v socialisticheskom obshestve: Activnost' i razvitie lichnosti. [Psychology of personality in socialistic society: Activity and development of personality] (pp. 102–110). Moscow: Nauka.

Hutcheon, P.D. (1972). Value theory: Toward conceptual clarification. *The British Journal of Sociology, 23*(2), 172–187.

Inglehart, R. (1990). *Culture Shift in Advanced Industrial Society.* New Jersey: Princeton University Press.

Inglehart, R., & Baker, W.E. (2000). Modernisation, cultural change, and the persistence of traditional values. *American Sociological Review, 65,* 19–51.

Ivanova, A. A. (2011). *Etnicheskoe samosoznanie molodyozhi v usloviyah istoricheskogo i mezhetnicheskogo vzaimodeystviya (na matiriale issledovaniya korennyh etnosov Severnogo Kavkaza): Dissertacia na soiskanie uchyonoy stepeni doktora psikhologicheskih nauk* [The ethnic self-consciousness of youth in conditions of historical and interethnic interaction (based upon the materials of the exploration of the indigenous ethnic groups of North Kavkaz). University of Moscow.

Kahle, L.R., & Homer, P.M. (1988). A structural equation test of the value-attitude-behavior hierarchy. *Journal of Personality, 54*(4), 638–646.

Kalinichenko, O.V. (2004). *Osobennosti etnicheskogo i moral'nogo samosoznaniya koreytsev v usloviyah mezhetnicheskogo vzaimodeystviya s russkimi (na osnove issedovaniya uchasheysya molodyozhi): Dissertaciya na soiskanie uchyonoy stepeni kandidata psikhologicheskih nauk* [The peculiarities of ethnic and moral self-consciousness of Koreans in conditions of the interethnic interaction with Russians (based upon the research of the studying youth). University of Moscow.

Khramova, K.V. (2004). *Samosoznanie sovremennoy molodyozhi s razlichnoy religioznoy orientaciey: Dissertaciya na soiskanie uchyonoy stepeni kandidata filosofskih nauk* [The self-consciousness of contemporary youth with different religious orientations]. Ufa.

Klochko, V.E., Galazhinsky, E.V. (1999). *Samorealizaciya lichnosti: sistemniy vzglyad* [The self-realisation of a person: The system view]. Tomsk: TSU.

Kluckhohn, C. (1951). Values and value orientations in the theory of action: An exploration in definition and classification. In T. Parsons & E. Shils (Eds.), *Toward a General Theory of Action* (pp. 388–433). Cambridge, MA: Harvard University Press.

Kluckhohn, F., & Strodtbeck, F. (1961). *Variations in Value Orientations.* Evanston, IL: Row, Peterson.

Kornienko, N.A. (2003). *Novie issledovaniya emotsional'no-tsennostnoy sfery lichnosti. Kniga. 1. Tsennosti v usloviyah izmenyayushegosya obshestva* [New studies of the emotion and value domain of a person. Book 1. Values in the conditions of the changing world]. Novosibirsk: SibAGS.

Kruglov, B.S. (1983). Rol' tsennostnyh orientaciy v formirovanii lichnosti shkol'nika [The role of value orientations in the formation of the personality of a schoolboy]. In *Psikhologicheskie osobennosti formirovaniya lichnosti shkol'nika* [Psychological peculiarities of the formation of schoolboy personality] (pp. 4–11). Moscow: APS USSR.

Längle, A. (2004). Vvedenie v ekzistencial'no-analiticheskuyu teoriyu emociy: Prikosnovenie k tsennosti [The introduction to the existential and analytical theory of emotions: A touch to a value]. *Voprosy psikhologii, 4,* 3–21.

Makariy Velikiy (2004). *Dukhovnye besedy, poslaniya i slova* [The spiritual conversations, messages and words]. Moscow: Sretenskiy monastyr.

Mukhina, V.S. & Khostov, K.A. (1996). *Psikhodiagnostika razvivayusheysya lichnosti: proektivniy metod deprivacii structurnyh zven'ev samosoznaniya. Ch. 1* [Psychodiag-

nostics of developing person: the projective method of self-consciousness structure deprivation. Ch. 1]. Arkhangel'sk: M'art.

Mukhina, V.S. (1999). *Fenomenologiya razvitiya i bytiya lichnosti* [The phenomenology of development and being of personality]. Moscow: MPSI; Voronezh: NPO Modek.

Mukhina, V.S. (2002). Proektivniy metod deprivacii structurnyh zven'ev samosoznaniya v kontekste mezhetnicheskih otnosheniy [The projective method of self-consciousness structure deprivation in the context of interethnic relations]. *Razvitie lichnosti, 2,* 117 – 135.

Mukhina, V.S., & Vasil'chenko, A.A. (2006). "Kto ya?" ili samoopisaniya lichnostnyh svoystv ["Who am I?" or self-descriptions of personal features]. *Razvitie lichnosti, 3,* 51 – 60.

Perevoznikova, E.V. (2000). *Psikhologicheskie osobennosti samosoznaniya podrostkov iz semey pravoslavnoy i ateisticheskoy orientacii: Dissertaciya na soiskanie uchyonoy stepeni kandidata psikhologicheskih nauk* [Psychological peculiarities of the self-consciousness of teenagers growing in families with an orthodox and atheistic orientation]. University of Moscow.

Petrovsky, A.V. (1982). *Lichnost'. Deyatel'nost'. Kollektiv* [Personality. Activity. Collective]. Moscow: Politizdat.

Rokeach, M. (1973). *The Nature of Human Values.* New York: Free Press.

Rotter, J.B. (1967). New scale for the measurement of interpersonal trust. *Journal of Personality, 35,* 651 – 665.

Rybin, D.N. (2005). *Tsennostno-smyslovaya determinaciya fenomena derealizacii: Dissertaciya na soiskanie uchyonoy stepeni kandidata psikhologicheskih nauk.* [Value and meaning determination of the de-realisation phenomenon]. University of Barnaul

Schlöeder, B. (1993). *Soziale Werte und Werthaltungen* [Social Value and Value Relations]. Opladen: Leske & Budrich.

Schwartz, S.H. (2006). A theory of cultural value orientations: Explication and applications. *Comparative Sociology, 5,* 137 – 182.

Schwartz, S.H. (2007). Value orientations: Measurement, antecedents and consequences across nations. In R. Jowell, C. Roberts, R. Fitzgerald, & G. Eva (Eds.), *Measuring Attitudes Cross-Nationally: Lessons from the European Social Survey* (pp. 161 – 193). London: Sage.

Schwartz, S.H. (2008). *Cultural Value Orientations: Nature and Implications of National Differences.* Moscow: State University Higher School of Economics Press.

Schwartz, S.H., & Bilsky, W. (1987). Toward a psychological structure of human values. *Journal of Personality and Social Psychology, 53,* 550 – 562.

Schwartz, S.H., & Bilsky, W. (1990). Toward a theory of the universal content and structure of values: Extensions and cross-cultural replications. *Journal of Personality and Social Psychology, 58,* 878 – 891.

Sirin, E. (1998). *Dukhovnye nastavleniya* [The spiritual edifications]. Moscow: Sretenskiy monastyr, Novaya kniga, Kovcheg.

Surina, I.A. (1996). *Tsennostnye orientacii kak predmet sociologicheskogo issledovania* [Value orientations as a subject of sociological investigation]. Moscow: IM, Golos.

Surina, I.A. (1999). *Tsennosti. Tsennostnye orientacii, Tsennostnoe prostranstvo: Voprosy teorii i metodologii* [Values. Value orientations. Value space: Issues of theory and methodology]. Moscow: Socium.

Thomas, W., & Znaniecki, F. (1976). *Chlop polski w Europe i Ameryce.* T. 1 [The Polish peasant in Europe and America. Vol. 1]. Warsawa: Lud. Spolds. Wyd.

Vasilyuk, F.E. (1984). *Psikhologiya perezhivaniya* [Psychology of experience]. Moscow: MSU.

Yadov, V.A. (1975). O dispozicionnoy regulyacii social'nogo povedeniya lichnosti [Concerning the dispositional regulation of the social behaviour of a person]. In E.V. Shorokhova (Ed.), *Metodologicheskie problemy social'noy psikhologii* [Methodological problems of social psychology] (pp. 89 – 105). Moscow: Nauka.

Yashin, F.B. (2006). *Struktura i dinamika tsennostnyh orientaciy studentov vuza (na materiale MPGU i MGPU): Dissertaciya na soiskanie uchyonoy stepeni kandidata psikhologicheskih nauk* [The structure and dynamics of value orientations of the higher educational institution students (based upon the research materials of MPSU and MCPU)]. University of Moscow.

Zdravomyslov, A.G., & Yadov, V.A. (1966). Otnoshenie k trudu i tsennostnye orientacii lichnosti [The relationship of work and value orientations of a person]. In *Sociologiya v SSSR. T. 2.* [Sociology in USSR. Vol. 2] (pp. 187 – 207). Moscow: Mysl.

Zhuravleva, N.A. (2006). *Dinamika tsennostnyh orientaciy lichnosti v rossiyskom obshestve* [Dynamics of value orientations of a person in Russian society]. Moscow: IP RAS.