

# ***Religious Self-Identification and Prayer in Ukraine***

## *Analytical Report*

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*May 19 to 31, 2016 Kyiv International Institute of Sociology (KIIS) conducted a Ukraine-wide survey of public opinion. 2014 respondents from 110 cities and villages of all administrative regions participated in face-to-face interviews (except Crimea and occupied parts of Donetsk and Luhansk regions). The stochastic sample is representative for Ukraine's population aged 18 and older, except those territories that are not controlled by Ukraine (the survey was conducted only in those parts of Luhansk and Donetsk Regions which are controlled by Ukraine; the survey did not cover any territory of the Autonomous Republic of Crimea).*

*The statistic sampling error (with probability 0.95 and design-effect 1.5) does not exceed:*

- ❖ *3.3% for indicators close to 50%,*
- ❖ *2.8% for indicators close to 25%,*
- ❖ *2.0% for indicators close to 10%,*
- ❖ *1.4% for indicators close to 5%,*
- ❖ *0.7% for indicators close to 1 or 99%.*

- **80% of respondents say they belong to Christianity; 12% indicate that they do not belong to any religion but are believers<sup>1</sup>. At the same time, 44% prayed at home at least once in the past week (prayed in their own words, by a prayer book or in some other way); 62% did so in the past month.**
- **Women indicated a more recent time of prayer (in their own words, by a prayer book or in some other way) considerably more often than men; elder people did so considerably more often than youth.**
  - ✓ **55% of women and 31% of men indicated that they prayed at home at least once over the past week.**
  - ✓ **The percentage of men who never prayed at home is 2.5 times higher than the respective percentage of women (25% of men and 10% of women).**
  - ✓ **The percentage of respondents of the most senior age who prayed at home at least once over the past week is almost twice higher than the respective percentage of the**

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<sup>1</sup> In Ukrainian and Russian languages, "being a believer" has a religious or spiritual connotation. Please see the *Annex* for exact wordings of questions in Ukrainian and their translation into English.

youngest respondents: 66% of respondents aged 70 and older and 34% of respondents aged 18–29.

- **Sociodemographic characteristics of respondents declaring affiliation with the two largest Ukrainian Churches – the Orthodox Churches of Kyiv and Moscow Patriarchates – were rather similar (there were no statistically significant differences in age or urban-rural distributions; there were some minor differences in levels of education and income as well as preferred language of communication, which were significant with probability 0.95 but not 0.99). Despite differences in macro-regional distribution, national identity and views on international policy, most adherents of both Churches consider themselves “only Ukrainian” (without combining this national identity with Russian or any other) – 90% of those affiliated with the Kyiv Patriarchate Ukrainian Orthodox Church and 76% of those affiliated with the Moscow Patriarchate Ukrainian Orthodox Church.**

### **1. Religious Belonging and Prayer at Home**

While **81%** of respondents indicated that they belong to a particular religion, **80%** of all those surveyed stated that they belong to Christianity. **17%** *do not belong to any religion*; however, **12%** of respondents consider themselves believers without belonging to a particular religion (Table 1).

**Table 1. Belonging to a Religion**

<b>Do you belong to any religion? If yes, to which religion do you belong?</b>	<b>Percent</b>	<b>Number of Respondents</b>
Christianity	<b>79.6</b>	1600
Buddhism	<b>0.6</b>	11
Hinduism	<b>0.0</b>	1
Islam	<b>0.1</b>	3
Other religion	<b>0.6</b>	12
I do not belong to any religion but I am a believer	<b>11.6</b>	234
I do not belong to any religion and I am not a believer	<b>5.6</b>	112
Not sure / Don't know *	<b>1.9</b>	38
<b>Total**</b>	<b>100.0</b>	<b>2010</b>

*\*Here and in other question of this KIIS survey, the answer «Not sure / Don't know» was not offered to respondents among the alternatives to choose from. However, this response was written down by the interviewer whenever a respondent spontaneously answered “hard to say”, don't know”, “can't choose”, “not sure” etc. instead of choosing one of the suggested response alternatives.*

*\*\* Four respondents did not answer the question.*

**44%** indicated that they prayed at home at least once during the past week (*in their own words, by a prayer book or in some other way*). Almost two thirds of respondents did so at least once over the past month – 62%, which is by **19** percent points lower than the percentage of those who declared belonging to a particular religion (Tables 1 and 2).

**11%** of respondents did not pray at home over the past month but did so earlier; **17%** never prayed at home, which is **11** percent points higher than those who indicated “I do not belong to any religion and I am not a believer” (Tables 1 and 2).

*Table 2. Prayer at Home*

Have you prayed (in your own words, by a prayer book, in some other way) AT HOME at least once during...	Percentage	Number of Respondents
The last week	<b>44.2</b>	887
The last month (but not the last week)	<b>18.0</b>	362
The last year (but not the last month)	<b>6.0</b>	120
More than a year ago (but not during the last year)	<b>4.6</b>	92
Never prayed at home	<b>16.7</b>	337
Not sure / Don't know	<b>10.5</b>	211
<b>Total*</b>	<b>100.0</b>	<b>2009</b>

\*Five respondents did not answer the question.

### *Prayer at Home among Women and Men*

*Women* considerably more often than *men* reported praying recently at home: **55%** of women and **31%** of men said they had prayed at home at least once during the last week (in their own words, by a prayer book or in some other way). The percentage of men who *never prayed at home* is 2.5 times higher than a respective percentage of women (**25%** of men and **10%** of women). Men twice more often than women had difficulties remembering when it was the last time they prayed at home: **14%** of men and **7.5%** of women (Table 3).

*Table 3. Prayer at Home among Women and Men*

Have you prayed (in your own words, by a prayer book, in some other way) AT HOME at least once during...	Men, %	Women, %	All respondents
The last week	31.2	54.9	<b>44.2</b>
The last month (but not the last week)	17.0	18.9	<b>18.0</b>
The last year (but not the last month)	7.7	4.6	<b>6.0</b>
More than a year ago (but not during the last year)	5.1	4.2	<b>4.6</b>
Never prayed at home	25.0	10.0	<b>16.7</b>
Not sure / Don't know	14.1	7.5	<b>10.5</b>
<b>Total, percent</b>	<b>100.0<sup>2</sup></b>	<b>100.0</b>	<b>100.0</b>
<i>Total, persons</i>	<i>908</i>	<i>1103</i>	<i>2011</i>

<sup>2</sup> Please note that the tables contain numbers rounded to one decimal place while their sums are calculated using exact (non-rounded) numbers with many decimals. Due to that, here and in some other cases the sum of listed percentages may misleadingly appear different from 100.0. For instance, let us take exact numbers of 2.7 and 4.6. Their sum is 7.3. If we list these numbers without decimals, we have 3 (instead of 2.7), 5 (instead of 4.6) and their sum of 7 (instead of 7.3), not 8, which can create an illusion of a falsely calculated sum while being actually correct.

## *Prayer at Home among Respondents of Different Age Categories*

People of the senior age more often than youth reported a more recent time for the last prayer at home. A percentage of respondents who are most senior by age and who prayed at least once over the past week is almost twice higher than a respective percentage of the youngest survey participants: **66%** of respondents *aged 70 or older* and **34%** of respondents *aged 18 to 29*. However, the gap between these age categories becomes smaller when we look from the perspective of the past month: **76%** of respondents *aged 70 or older* and **54%** *aged 18 to 29* prayed at least once over the past month (Table 4).

**Table 4. Prayer at Home by Age Categories**

Have you prayed (in your own words, by a prayer book, in some other way) AT HOME at least once during...	Age categories, %						All respondents
	18-29	30-39	40-49	50-59	60-69	70 +	
The last week	33.8	37.6	42.2	43.3	51.6	65.7	<b>44.2</b>
The last month (but not the last week)	20.6	18.0	22.3	19.4	14.5	10.5	<b>18.0</b>
The last year (but not the last month)	9.9	5.6	4.2	6.2	6.5	2.2	<b>6.0</b>
More than a year ago (but not during the last year)	3.8	7.5	3.9	4.5	5.2	2.2	<b>4.6</b>
Never prayed at home	18.2	21.2	14.2	18.5	13.7	11.9	<b>16.7</b>
Not sure / Don't know	13.7	9.9	13.3	8.1	8.5	7.6	<b>10.5</b>
<b>Total, percent</b>	100.0	100.0	100.0	100.0	100.0	100.0	<b>100.0</b>
<i>Total, persons*</i>	423	372	332	356	248	277	<i>2008</i>

\*Six respondents did not answer the question.

## 2. Denominational Affiliation and Prayer in Church among Christians

### *Denominational Affiliation among Christians*

Among those who declared belonging to Christianity, **88%** report being Orthodox (**70%** of all survey participants) and **8%** – Greek Catholic (**6.4%** of all survey participants). Only **2.4%** of Christians (**1.9%** of all respondents) indicated not being affiliated with any particular Christian denomination.

**Table 5. Denominational Affiliation**

<b>To which Christian denomination do you belong?</b> <i>(This question was offered only to those survey participants who declared Christianity as their religious affiliation.)</i>	Number of respondents	Percentage of those who consider themselves Christian	Percentage of all survey participants
Orthodox	1405	87.8	69.7
Greek Catholic	129	8.1	6.4
Protestant	7	0.4	0.3
Roman Catholic	11	0.7	0.6
Other Christian Denomination	8	0.5	0.4
I am simply Christian (I do not belong to any particular Christian denomination)	38	2.4	1.9
Not sure / Don't know	2	0.1	0.1
<b>Total, Christians</b>	<b>1600</b>	<b>100.0</b>	<b>79.5</b>
Respondents who were not asked this question	414	–	20.5
<b>Total, all survey participants</b>	<b>2014</b>	–	<b>100.0</b>

## Prayer in Church among Christians

**25%** of those respondents who declared belonging to the Christian faith stated having prayed *in church* at least once during the past week (in their own words, by a prayer book or in some other way). Nearly two thirds of Christians (**62%**) did it at least once over the past month.<sup>3</sup> **23%** of Christians did not pray in church over the past month but did so earlier while **8%** never did (Table 6).

**Table 6. Prayer in Church among Christians**

<b>Have you prayed (in your own words, by a prayer book, in some other way) IN CHURCH at least once during...</b> <i>(This question was offered only to those survey participants who declared Christianity as their religious affiliation.)</i>	Кількість респондентів	Відсоток від тих, хто вважають себе християнами
The last week	394	24.7
The last month (but not the last week)	599	37.5
The last year (but not the last month)	245	15.3
More than a year ago (but not during the last year)	128	8.0
Never prayed in church	121	7.6
Not sure / Don't know	110	6.9
<b>Total*</b>	<b>1597</b>	<b>100.0</b>

\*Three respondents did not answer the question.

<sup>3</sup> For accurate data interpretation, it is important to note that the last month included Easter, which might have generated a somewhat higher result for praying in church than would have been on different survey dates (as was indicated at the beginning of this document, the survey was conducted from May 19 to May 31). This year, Easter was celebrated on March 27 by those believers who are following the Gregorian Calendar and on May 1 by those following the Julian Calendar, i.e. Orthodox and Greek Catholic believers.

### **3. Religious, Denominational and Church Affiliation: Comparing Responses to Different Questions within the Same Survey**

Within this survey, with the interval of 20-30 minutes, the same respondents answered differently worded questions regarding their religious, denomination and church affiliation. Firstly there was one question (religious self-identification in one stage). Later on (after a number of questions on other topics) respondents were asked again about their religious identity. However, the second time it was done in three stages (please see the *Annex* for the exact wording of questions). In the second approach, Orthodox Churches were listed alphabetically while, in the first one, they were listed in the same order as presented in Table 7.

**Table 7. The First Approach:  
Religious Self-Identification in One Stage**

<b>To which denomination/church do you belong?</b> <i>(All respondents were asked this question.)</i>	Persons	%
Ukrainian Orthodox Church (Kyiv Patriarchate)	920	<b>45.7</b>
Ukrainian Orthodox Church (Moscow Patriarchate)	268	<b>13.3</b>
Ukrainian Autocephalous Orthodox Church	16	<b>0.8</b>
Greek Catholic Church	120	<b>5.9</b>
Roman Catholic Church	15	<b>0.7</b>
Protestant Christian Churches	20	<b>1.0</b>
Islam	4	<b>0.2</b>
I am a believer but I do not belong to any denomination	443	<b>22.0</b>
Non-believer, atheist	109	<b>5.4</b>
Other*	26	<b>1.3</b>
Not sure / Don't know	74	<b>3.7</b>
Total	2014	<b>100.0</b>

\*Respondents mentioned the following: Buddhism, heretic, “don’t go”, “personal attitude to religion”, “personal attitude to faith”, “Orthodox without division”, “simply Orthodox”, Reformer, Old Believer, Sabbatarian, Ukrainian Orthodox Church, Pagan.

In the second approach (religious identification in three stages), when the UAOC<sup>4</sup> was listed first among Orthodox Churches, 5.2 times more respondents declared their affiliation with the UAOC than when it was listed third in the general list of religious, denominational and church identities (Table 7, 8 and 9). *The practice of representatives surveys shows that there is a higher probability for the first alternative to be chosen when a respondent is not quite sure which option to choose (for example, this can be seen in electoral surveys).*

Among those who first declared belonging to the UOC KP<sup>5</sup>, **79%** declared the same identity when asked about it again. This indicator constituted **74%** for the UOC MP and **92%** for the UGCC. In

<sup>4</sup> UAOC – Ukrainian Autocephalous Orthodox Church.

<sup>5</sup> UOC KP – Ukrainian Orthodox Church of Kyiv Patriarchate; UOC MP – Ukrainian Orthodox Church of Moscow Patriarchate.

other words, UGCC affiliated respondents had a somewhat higher rate of response stability than those affiliated with the largest Orthodox Churches, although not 100% (Table 8).

In both approaches to asking about church affiliation, the number of respondents who associate themselves with the UOC KP exceeds over three times the number of those who associate themselves with the UOC MP. The ratio remains similar when we select only those respondents who twice declared affiliation with the same Church – consistently with the UOC KP or MP (Table 8).

**Table 8. Comparing Results of Self-Identification in One Stage and Three Stages: Orthodox and Greek-Catholic Churches**

<b>Churches</b> (Alphabetical Order)	First approach (one question, identical to the one asked in 2010)		Second approach (three questions)		The answer is the same both times		Percentage of respondents who declared the same identity both times
	Persons	%	Persons	%	Persons	%	
Ukrainian Autocephalous Orthodox Church <sup>36</sup>	16	0.8	83	4.1	11	0.5	–
Ukrainian Greek Catholic Church	120	5.9	129	6.4	110	5.5	<b>92.0</b>
Ukrainian Orthodox Church (Kyiv Patriarchate)	920	45.7	782	38.8	723	35.9	<b>78.6</b>
Ukrainian Orthodox Church (Moscow Patriarchate)	268	13.3	224	11.1	198	9.8	<b>73.9</b>
...	...	...	....	...	...	...	...
Total	2014	100.0	2014	100.0	2014	100.0	–
Ratio of respondents who declared affiliation with the UOC KP to those who declared affiliation with the UOC MP	3.43		3.49		3.65		–

There is a notable discrepancy between state statistics regarding the Churches of Moscow and Kyiv Patriarchates and survey results on Church affiliation. According to the Ministry of Culture Department for Religions and Nationalities ([Report on the Networks of Churches and Religious Organizations in Ukraine as of January 1, 2016](#)), the number of UOC MP clergy exceeds over three times the number of OUC KP clergy (respectively 10 169 and 3 332 persons), the number of religious communities – over 2.5 times (12 167 and 4 658 respectively).<sup>7</sup> The contrast is probably caused by a pro-Ukrainian orientation of respondents as well as some other factors. One of them

<sup>6</sup> In case of the UAOC, the number of respondents is too small for statistically significant conclusions: out of 16 persons who initially declared belonging to the UAOC 11 declared the same affiliation when asked again, which is arithmetically 69.6%. However, the sampling error for such a small number of respondents is too large for any valid conclusions to be drawn. Therefore, the percentage of those who declared twice affiliation with the UAOC is omitted from the table.

<sup>7</sup> When comparing such data, we should keep in mind that the number of members in a religious community can differ greatly: from several dozens to several thousands (in some cases, even tens of thousands). Hence, having data on the number of religious communities without any specifications of their size, we cannot make any estimation regarding the total number of people affiliated with those communities. The number of religious communities is not necessarily proportional to the number of people affiliated with them.

might be some lack of knowledge regarding the official name of the Ukrainian Orthodox Church of Moscow Patriarchate and language practices in it. Its official name is the “Ukrainian Orthodox Church” (without mentioning its affiliation with the Moscow Patriarchate). Thus, when believers see a sign “Ukrainian Orthodox Church” at a church entrance, not all of them identify it as belonging to the Moscow Patriarchate. At the same time, some people might mistakenly think that churches of the Moscow Patriarchate function in the Russian language only. In reality, the sign “Ukrainian Orthodox Church” is often in Ukrainian and quite a few UOC MP clergy speak Ukrainian with their parishioners. The religious service in the UOC MP is usually conducted in the Church Slavonic language but sometimes also in Ukrainian. Thus, because of language, some respondents might perceive the church they attended as belonging to the Kyiv Patriarchate while it actually might be of the Moscow Patriarchate. At the same, other factors should not be excluded: political influence on filing state statistics as well as the fact that the number of churches considerably depends on available political and financial resources rather than solely on the number of believers.

**Table 9. The Second Approach:  
Responses to the Third Question out of the Three Asked**

*(Self-identification in three stages: firstly religious, secondly denominational among Christians, and thirdly church belonging among the Orthodox)*

<b>Which Orthodox Church do you belong to?</b> <i>(The question was offered only to those who declared Orthodox affiliation.)</i>	Persons	Percentage of all survey participants	Percentage of those who consider themselves Orthodox
Ukrainian Autocephalous Orthodox Church	84	4.2	6.0
Ukrainian Orthodox Church (Kyiv Patriarchate)	782	38.8	56.3
Ukrainian Orthodox Church (Moscow Patriarchate)	223	11.1	16.0
Other Orthodox Church	15	0.7	1.1
I am simply Orthodox (I do not belong to a particular Orthodox Church)	270	13.4	19.4
Not sure / Don't know	17	0.8	1.2
<b>Total*</b>	<b>1389</b>	<b>69.0</b>	<b>100.0</b>

\*Missing answer in 16 questionnaires.

## 4. Church Affiliation: Changes from 2010<sup>8</sup> to 2016

*(To make a valid comparison, the data does not include Crimea, Donetsk and Luhansk Regions)*

As of May 2016, the percentage of population affiliated with the UOC MP is somewhat lower than in June 2010. In case of the UOC KP, it is vice versa, i.e. higher.<sup>9</sup> To compare the rates of affiliation in time, identically worded questions and response alternatives were used (including the identical order of response alternatives).

**Table 10. Changes in Religious Identity:  
Comparing Data of 2010 and 2016**

<b>Do which denomination/church do you belong?</b> <i>(KIIS survey results for June 2010 and May 2016, excluding Crimea, Donetsk and Luhansk administrative regions)</i>	<b>Number of Respondents</b>		<b>Percentage</b>		<b>Percentage Difference</b>
<b>Response alternatives / Survey year</b>	<b>2010</b>	<b>2016</b>	<b>2010</b>	<b>2016</b>	
Ukrainian Orthodox Church (Kyiv Patriarchate)	552	917	34.2	48.7	14.5
Ukrainian Orthodox Church (Moscow Patriarchate)	293	234	18.2	12.4	-5.8
Ukrainian Autocephalous Orthodox Church	38	16	2.4	0.8	-1.5
Greek Catholic Church	148	120	9.1	6.4	-2.8
Roman Catholic Church	8	15	0.5	0.8	0.3
Protestant Christian Churches	13	20	0.8	1.1	0.3
Islam	11	4	0.7	0.2	-0.4
I am a believer but I do not belong to any denomination	385	386	23.8	20.5	-3.3
Non-believer, atheist	111	88	6.9	4.7	-2.2
Other	26	24	1.6	1.3	-0.3
Not sure / Don't know	29	59	1.8	3.1	1.4
<b>Total</b>	<b>1614</b>	<b>1881</b>	<b>100.0</b>	<b>100.0</b>	

<sup>8</sup> 11 to 20 June 2010, Kyiv International Institute of Sociology (KIIS) conducted a Ukraine-wide survey of public opinion. 2028 respondents from all administrative regions of Ukraine (including Kyiv and the Autonomous Republic of Crimea) participated in face-to-face interviews. The sample was stochastic and representative for Ukraine's population aged 18 and older. Statistical sampling error (with probability 0.95 and design-effect 1.5) does not exceed 3.3% for indicators close to 50%, 2.8% for indicators close to 25%, 2.0% for indicators close to 10%, 1.4% for indicators close to 5%, and 0.7% for indicators close to 1 or 99%.

<sup>9</sup> The difference is statistically significant with probability 0.99.

#### 4. Comparing Respondents Affiliated with the Ukrainian Orthodox Churches of Kyiv and Moscow Patriarchates (May 2016)

(To make a valid comparison, the data includes only those respondents who declared belonging to the same Church twice, regardless of the way questions were worded)

##### *Sociodemographic Characteristics*

Sociodemographic characteristics of respondents affiliated with the two largest Churches are rather similar. There are no significant differences between adherents of the UPC KP and the UPC MP by age or rural vs. urban population categories (Tables 11 and 12). However, compared to the UPC KP, the UOC MP has a somewhat larger share of adherents in cities with the population of 100 to 499 thousand<sup>10</sup> (Table 13).

**Table 11. UPC KP and MP<sup>11</sup> Affiliated Respondents: Age Categories**

Age category	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	Percentage	Persons	Percentage	Persons	Percentage
18–29	145	20.1	39	19.7	426	21.1
30–39	133	18.4	31	15.7	372	18.5
40–49	115	15.9	33	16.7	333	16.6
50–59	118	16.3	35	17.7	357	17.7
60–69	95	13.1	27	13.6	249	12.4
70 +	117	16.2	33	16.7	277	13.8
Total	723	100.0	198	100.0	2014	100.0

**Table 12. UPC KP and MP Affiliated Respondents: Rural vs. Urban Population**

Urban and rural population	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	Percentage	Persons	Percentage	Persons	Percentage
Urban	430	59.5	113	57.1	1334	66.2
Rural	293	40.5	85	42.9	680	33.8
Total	723	100	198	100	2014	100.0

**Table 13. UPC KP and MP Affiliated Respondents: Settlement Type and Size**

Settlement type and size	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Village	293	40.5	85	42.9	680	33.8
Urban type village	36	5.0	5	2.5	108	5.4
Small city (less than 20 thousand)	34	4.7	5	2.5	81	4.0

<sup>10</sup> The difference is statistically significant with the probability of 0.99.

<sup>11</sup> UOC KP and MP stands for the Ukrainian Orthodox Churches of Kyiv and Moscow Patriarchates.

Medium-size city (20–49 thousand)	57	7.9	4	2.0	133	6.6
City with the population of 50–9 thousand	9	1.2	0	0.0	44	2.2
→ Large city (100–499 thousand)	153	21.2	66	33.3	511	25.4
Very large city (above 500 thousand)	141	19.5	33	16.7	456	22.6
<b>Total</b>	723	100.0	198	100.0	2014	100.0

Compared to the UOC KP, adherents of the UOC MP declared a somewhat higher level of education and somewhat lower level of income. However, these differences are statistically significant only with probability 0.95 but not with 0.99 (Tables 14 and 15).

**Table 14. UPC KP and MP Affiliated Respondents: Level of Education**

What is your education?	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Primary (less than 7 classes)	12	1.7	5	2.5	32	1.6
Uncompleted secondary (less than 10 classes)	21	2.9	8	4.1	57	2.8
Vocational school after 7–8 classes	29	4.1	2	1.0	54	2.7
Completed secondary, general (10–11 classes)	132	18.4	32	16.2	357	17.9
Vocational school after 10–11 classes	78	10.9	17	8.6	201	10.1
Specialized secondary (technical college etc)	234	32.7	55	27.9	621	31.1
Uncompleted higher (3 years or more)	34	4.7	12	6.1	90	4.5
Completed higher	175	24.4	66	33.5	583	29.2
Not sure / Don't know	1	0.1	0	0.0	1	0.0
Total *	716	100.0	197	100.0	1995	100.0

\*Here and further, if the number of respondents is lower than 723 in the UOC KP category or lower than 198 in the UOC MP category, it means that answers were missing in some questionnaires.

**Table 15. UPC KP and MP Affiliated Respondents: Level of Family Income**

Taking into consideration all incomes and financial gains of all your family members in one month, to which income category does your family belong?	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
No more than 1000 UAH	17	2.4	6	3.0	58	2.9
1001 - 2000 UAH	147	20.3	47	23.7	345	17.1
2001 - 3000 UAH	116	16.0	42	21.2	344	17.1
3001 - 4000 UAH	91	12.6	21	10.6	276	13.7
4001 - 5000 UAH	78	10.8	13	6.6	185	9.2
5001 - 6000 UAH	55	7.6	12	6.1	178	8.8
6001 - 8000 UAH	23	3.2	8	4.0	77	3.8
8001 - 10000 UAH	10	1.4	5	2.5	36	1.8
Over 10000 UAH	7	1.0	0	0.0	22	1.1
Not sure / Don't know	77	10.7	25	12.6	192	9.5
Refusal to answer	102	14.1	19	9.6	301	14.9
Total	723	100.0	198	100.0	2014	100.0

Compared to the UOC KP, adherents of the UOC MP have a stronger presence in the Eastern macroregion; at the same time, adherents of the UCO KP have a somewhat stronger presence in the Southern and Central macroregions than the UOC MP<sup>12</sup> (Tables 16–A and 16–B).

**Table 16–A. UPC KP and MP Affiliated Respondents: Macroregions**  
(Percent base – respondents affiliated with a particular Church)

Macroregions*	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Western	212	29.3	66	33.3	543	27.0
Central	285	39.4	62	31.3	703	34.9
Southern	167	23.1	38	19.2	504	25.0
Eastern	59	8.2	32	16.2	263	13.1
Total	723	100.0	198	100.0	2014	100.0

**Table 16–B. UPC KP and MP Affiliated Respondents: Macroregions**  
(Percent base – adherents of both Churches in a particular macroregion)

Macroregions*	To which Orthodox Church do you belong?				Adherents of both Churches	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Western	212	76.3	66	23.7	278	100.0
Central	285	82.1	62	17.9	347	100.0
Southern	167	81.5	38	18.5	205	100.0
Eastern	59	64.8	32	35.2	91	100.0
Total	723	78.5	198	21.5	921	100.0

\* *Western*: Volyn, Transcarpathia, Ivano-Frankivsk, Lviv, Ternopil, Khmelnytsk, and Chernivtsi administrative regions.

*Central*: Kyiv (city) and Kyiv administrative region, Vinnytsia, Zhytomyr, Kropyvnytskyi (former Kirovohrad), Poltava, Sumy, Cherkasy, and Chernihiv administrative regions.

*Southern*: Dnipro (former Dnipropetrovsk), Zaporizhia, Mykolaiv, Odesa, and Kherson administrative regions.

*Eastern*: Donetsk, Luhansk, and Kharkiv administrative regions.

<sup>12</sup> Statistically significant difference with probability 0.99.

## *Language Preferences, National Identity and Opinions on Ukraine's International Policy*

There were no significant differences in language preferences among respondents affiliated with the UOC KP and MP. UOC MP adherents declared somewhat more often that they would feel more comfortable speaking Russian (Tables 17–A and 17–B; differences are statistically significant with probability 0.95 but not 0.99). Overall, response distributions are rather similar and, if combined into two major categories – preferring the Ukrainian or Russian language, it can be interpreted that, regardless of Church affiliation, the majority of survey participants preferred Ukrainian as their language of communication: **64%** of UOC KP adherents and **59%** of UOC MP adherents (Table 17–B).

**Table 17–A. UPC KP and MP Affiliated Respondents: Language Preferences<sup>13</sup>**

More comfortable speaking Ukrainian or Russian?	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Ukrainian	414	57.3	95	48.0	957	47.5
Russian	227	31.4	79	39.9	805	40.0
The same but speaks Ukrainian more often	44	6.1	16	8.1	130	6.5
Not sure – answers in Ukrainian	5	0.7	5	2.5	27	1.3
The same but speaks Russian more often	32	4.4	2	1.0	82	4.1
Not sure – answers in Russian	1	0.1	1	0.5	12	0.6
Total	723	100.0	198	100.0	2014	100.0

**Table 17–B. UPC KP and MP Affiliated Respondents: Language Preferences**

More comfortable speaking... (responses combined into two categories)	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Ukrainian*	463	64.0	116	58.6	1114	55.3
Russian**	260	36.0	82	41.4	900	44.7
Total	723	100.0	198	100.0	2014	100.0

\* Includes the following responses: “Ukrainian”, “The same but speaks Ukrainian more often”, “Not sure – answers in Ukrainian”.

\*\* Includes the following responses: “Russian”, “The same but speaks Russian more often”, “Not sure – answers in Russian”.

Although most adherents of both the UOC MP and UOC KP declare Ukrainian national identity, UOC MP adherents report it slightly less often (the difference is statistically significant with probability 0.99). However, in both Churches, an overwhelming majority indicated that they

<sup>13</sup> Please see the *Annex* for detailed explanations how respondents were asked about their language preferences.

consider themselves “only Ukrainian”: **90%** adherents of the UOC KP and **76%** of the UOC MP (Table 18).

**Table 18. UPC KP and MP Affiliated Respondents: National Identity**

Please answer another question on your national identity so that we could record it most accurately. This is needed because some people consider themselves having several national identities.	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Only Ukrainian	642	89.7	143	75.7	1668	84.7
Both Ukrainian and Russian but mainly Ukrainian	43	6.0	12	6.3	132	6.7
Equally Ukrainian and Russian	25	3.5	15	7.9	97	4.9
Both Russian and Ukrainian but mainly Russian	2	0.3	10	5.3	35	1.8
Only Russian	2	0.3	9	4.8	32	1.6
Other	2	0.3	0	0.0	5	0.2
Total	716	100.0	189	100.0	1968	100.0

While adherents of both Churches do not support the idea of Ukraine and Russia uniting into one state, there are still significant differences in their preferences regarding Ukraine’s international policy towards Russia. Most UOC KP adherents say that “Ukraine’s relations with Russia should be the same as with the others” (**54%**) while most UOC MP adherents opt for “Ukraine and Russia should be independent but friendly states” (**59%**). The percent difference for “Ukraine and Russia should unite into one state” is statistically significant with probability 0.95 but not 0.99 and only a small fraction of people in both Churches expressed this opinion: **2.2%** of UOC KP adherents and **5.6%** of UOC MP (Table 19).

**Table 19. UPC KP and MP Affiliated Respondents: Preferences regarding the Relations between Ukraine and Russia**

What kind of relations would you like Ukraine to have with Russia?	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Ukraine’s relations with Russia should be the same as with the others	387	53.8	58	29.4	917	46.0
Ukraine and Russia should be independent but friendly states	272	37.8	116	58.9	858	43.0
Ukraine and Russian should unite into one state	16	2.2	11	5.6	62	3.1
Not sure / Don’t know	44	6.1	12	6.1	159	7.9
Total	719	100.0	197	100.0	1996	100.0

Ukraine’s joining the European Union is supported by the majority of UOC KP adherents (**58%**) and by one third of UOC MP adherents (**33%**). About one fifth of respondents affiliated with the UOC MP (**21%**) support Ukraine’s joining the Customs Union: this is three times higher level of support than among UOC KP adherents, among which a respective indicator constituted **7.5%** (Table 20).

**Table 20. UPC KP and MP Affiliated Respondents:  
Preferences regarding Ukraine's International Policy**

In your opinion, which direction of international policy should Ukraine undertake?	To which Orthodox Church do you belong?				All respondents	
	UOC KP		UOC MP			
	Persons	%	Persons	%	Persons	%
Joining the European Union	421	58.2	65	33.0	960	47.7
Joining the Customs Union of Russia, Belarus, Kazakhstan, Kyrgyzstan and Armenia	54	7.5	42	21.3	272	13.5
Joining neither the European Union nor the Customs Union	159	22.0	66	33.5	531	26.4
Not sure / Don't know	89	12.3	24	12.2	250	12.4
<b>Total</b>	723	100.0	197	100.0	2013	100.0

## ANNEX

### Survey Questions

#### *Language Preference*

##### Starting the interview

DEAR INTERVIEWER!

TO FIND OUT WHICH LANGUAGE THE RESPONDENT  
FEELS MORE COMFORTABLE SPEAKING WITH YOU, GREET HIM/HER  
WITHOUT ACCENTUATING EITHER UKRAINIAN OR RUSSIAN LANGUAGE

[Greeting suggested]

IF THE RESPONDENT REPLIES TO YOUR GREETING...

... IN UKRAINIAN, ASK:

**A) [In Ukrainian:] Please let me know whether it is easier for you to speak Ukrainian or [in Russian:] maybe it is easier for you to speak Russian?**

...IN RUSSIAN, ASK:

**A) [In Russian:] Please let me know whether it is easier for you to speak Russian or [in Ukrainian:] maybe it is easier for you to speak Ukrainian?**

Ukrainian .....1 →

RECORD THE RESPONSE AND CONDUCT THE INTERVIEW IN UKRAINAIN

Russian.....2 →

TAKE THE QUESTIONNAIRE IN RUSSIAN, RECORD THE RESPONSE AND CONDUCT THE INTERVIEW IN RUSSIAN

The same, does not matter  
[said in Ukrainian]



The same, does not matter  
[said in Russian]



**B) [in Ukrainian] Which of these two languages do you speak more – Ukrainian or Russian?**

Ukrainian.....3

Not sure, perhaps the same [said in Ukrainian] .....4

Russian.....5

Not sure, perhaps the same [said in Russian].. .....6

**B) [in Russian] Which of these two languages do you speak more – Russian or Ukrainian?**

→ RECORD THE RESPONSE AND CONDUCT THE INTERVIEW IN UKRAINAIN

→ TAKE THE QUESTIONNAIRE IN RUSSIAN, RECORD THE RESPONSE AND CONDUCT THE INTERVIEW IN RUSSIAN

## Початок інтерв'ю

ШАНОВНИЙ ІНТЕРВ'ЮЕРЕ!<sup>14</sup>

ЩОБ З'ЯСУВАТИ, ЯКОЮ МОВОЮ РЕСПОНДЕНТОВІ ЛЕГШЕ З ВАМИ РОЗМОВЛЯТИ,  
ПРИВІТАЙТЕСЯ З НИМ/НЕЮ, НЕ АКЦЕНТУЮЧИ МОВИ ВІТАННЯ.

**Добрий д [е] нь (в [е] ч [і] р)**

ЯКЩО НА ВАШЕ ПРИВІТАННЯ РЕСПОНДЕНТ ВІДПОВІДАЄ...

... УКРАЇНСЬКОЮ, СПИТАЙТЕ:

**Скажіть, будь ласка, Вам легше  
розмовляти українською мовою чи,  
можливо, Вам легше розговаривать на  
русском языке?**

...НА РУССКОМ, СПРОСИТЕ:

**Скажите, пожалуйста, Вам легче  
разговаривать на русском языке,  
или, возможно, Вам легче  
разговляти українською мовою?**

Українською.....1 →

ПОЗНАЧТЕ ВІДПОВІДЬ І ПРОВІДЬТЕ ІНТЕРВ'Ю  
УКРАЇНСЬКОЮ

На русском .....2 →

ВОЗЬМИТЕ РУССКИЙ ОПРОСНИК, ОТМЕТЬТЕ ТАМ  
ПОЛУЧЕННЫЙ ОТВЕТ И ПРОВОДИТЕ ИНТЕРВЬЮ ПО-  
РУССКИ

Однаково, не має значення

Все равно, не имеет значения



**А якою з цих двох мов Ви  
розмовляєте більше - українською  
чи російською?**

Українською ..... 3  
Важко сказати, мабуть, однаково ..... 4

На русском ..... 5  
Трудно сказать, наверное, одинаково 6

**А на каком из этих двух языков Вы  
разговариваете больше — на русском  
или на украинском?**

→ ПОЗНАЧТЕ ОТРИМАНУ ВІДПОВІДЬ І  
ПРОВІДЬТЕ ІНТЕРВ'Ю УКРАЇНСЬКОЮ

→ ВОЗЬМИТЕ ОПРОСНИК НА РУССКОМ  
ЯЗЫКЕ, ОТМЕТЬТЕ ТАМ ПОЛУЧЕННЫЙ  
ОТВЕТ И ПРОВОДИТЕ ИНТЕРВЬЮ ПО-  
РУССКИ

<sup>14</sup> Here and further CAPITAL LETTERS designate those instructions that were not read aloud to respondents and those response alternatives that were not included into the cards which were given to respondents.

## *Religious Identity and Prayer*

**D7. Please tell me which denomination/church you belong to... GIVE CARD D7. ONE ANSWER**

Ukrainian Orthodox Church (Kyiv Patriarchate)	1
Ukrainian Orthodox Church (Moscow Patriarchate)	2
Ukrainian Autocephalous Orthodox Church	3
Greek Catholic Church	4
Roman Catholic Church	5
Protestant Christian Churches	6
Islam	7
Other denomination	8
I am a believer but I do not belong to any denomination	9
Another response (WRITE IT DOWN) _____	10
Non-believer, atheist	11
HARD TO SAY/ DON'T KNOW	12

**D7. Скажіть, до якої конфесії/церкви Ви належите ... ПЕРЕДАЙТЕ КАРТКУ D7. ОДНА ВІДПОВІДЬ**

Українська православна церква (Київський патріархат)	1
Українська православна церква (Московський патріархат)	2
Українська автокефальна православна церква	3
Греко-католицька церква	4
Римо-католицька церква	5
Протестантські християнські церкви	6
Мусульманська	7
Інша конфесія	8
Віруючий, але не належу до жодної конфесії	9
Інша відповідь (ЗАПИШІТЬ) _____	10
Невіруючий, атеїст	11
ВАЖКО СКАЗАТИ/ НЕ ЗНАЮ	12

*Following question D7, respondents answered to a number of questions on other topics. Within some time, they were requested to answer a series of questions on religion, which are presented below.*

## RELIGION

We already asked you about religion. We would like to clarify something and ask some more questions.

**R1. Do you belong to any religion? If yes, please tell me which religion you belong to. GIVE CARD R1. ONE ANSWER**

Christianity	1
Buddhism	2
Hinduism	3
Islam	4
Judaism	5
Other religion	6
I do not belong to any religion but I am believer	7
I do not belong to any religion and I am not a believer	8
HARD TO SAY / DON'T KNOW	9

→ To question R5

**P1. Чи належите Ви до будь-якої релігії? Якщо так, то скажіть, будь ласка, до якої релігії Ви належите? ПЕРЕДАЙТЕ КАРТКУ P1. ОДНА ВІДПОВІДЬ**

Християнство	1
Буддизм	2
Індуїзм	3
Іслам	4
Іудаїзм	5
Інша релігія	6
Не належу до жодної релігії, але є віруючою людиною	7
Не належу до жодної релігії і не є віруючою людиною	8
ВАЖКО СКАЗАТИ / НЕ ЗНАЮ	9

→ До запитання P5

**R2. To which Christian denomination do you belong to? GIVE CARD R2. ONE ANSWER**

Orthodox	1
Greek Catholic	2
Protestant	3
Roman Catholic	4
Other Christian denomination	5
I am simply Christian (I do not belong to a particular Christian denomination)	6
HARD TO SAY / DON'T KNOW	7

→ To question R4

**P2. До якої християнської конфесії Ви належите? ПЕРЕДАЙТЕ КАРТКУ P2. ОДНА ВІДПОВІДЬ**

Православ'я	1
Греко-католицизм	2
Протестантизм	3
Римо-католицизм	4
Інша християнська конфесія	5
Я – просто християнин/християнка (не належу до конкретної християнської конфесії)	6
ВАЖКО СКАЗАТИ / НЕ ЗНАЮ	7

→ До запитання P4

**R3. To which Orthodox Church do you belong? GIVE CARD R3. ONE ANSWER**

Ukrainian Autocephalous Orthodox Church	1
Ukrainian Orthodox Church (Kyiv Patriarchate)	2
Ukrainian Orthodox Church (Moscow Patriarchate)	3
Other Orthodox Church	4
I am simply Orthodox (I do not belong to a particular Orthodox Church)	5
HARD TO SAY / DON'T KNOW	6

**P3. До якої православної церкви Ви належите? ПЕРЕДАЙТЕ КАРТКУ P3. ОДНА ВІДПОВІДЬ**

Українська Автокефальна Православна Церква	1
Українська Православна Церква (Київський Патріархат)	2
Українська Православна Церква (Московський Патріархат)	3
Інша православна церква	4
Я – просто православний/православна (не належу до конкретної православної церкви)	5
ВАЖКО СКАЗАТИ / НЕ ЗНАЮ	6

**R4. Have you prayed** (in your own words, by a prayer book, in some other way) **IN CHURCH at least once during the...** AFTER THE FIRST RESPONSE «YES» DO NOT OFFER TO THE RESPONDENT NEXT OPTIONS. ONE ANSWER

LAST WEEK	1
LAST MONTH	2
LAST YEAR	3
MORE THAN A YEAR AGO	4
NEVER PRAYED IN CHURCH	5
HARD TO SAY / DON'T KNOW	6

**Р4. Чи молилися Ви** (своїми словами, за молитовником, інакше) **У ЦЕРКВІ хоча б один раз упродовж...** ПІСЛЯ ПЕРШОГО «ТАК» НЕ НАЗИВАЙТЕ РЕСПОНДЕНТОВІ НАСТУПНІ ВАРІАНТИ ВІДПОВІДЕЙ. ОДНА ВІДПОВІДЬ

ОСТАННЬОГО ТИЖНЯ	1
ОСТАННЬОГО МІСЯЦЯ	2
ОСТАННЬОГО РОКУ	3
ДАВНІШЕ, НІЖ РІК ТОМУ	4
НІКОЛИ НЕ МОЛИВСЯ /НЕ МОЛИЛАСЯ В ЦЕРКВІ	5
ВАЖКО СКАЗАТИ / НЕ ЗНАЮ	6

**R5. Have you prayed** (in your own words, by a prayer book, in some other way) **AT HOME at least once during the...** AFTER THE FIRST RESPONSE «YES» DO NOT READ OUT NEXT OPTIONS. ONE ANSWER

LAST WEEK	1
LAST MONTH	2
LAST YEAR	3
MORE THAN A YEAR AGO	4
NEVER PRAYED AT HOME	5
HARD TO SAY / DON'T KNOW	6

**Р5. Чи молилися Ви** (своїми словами, за молитовником, інакше) **ВДОМА хоча б один раз упродовж...** ПІСЛЯ ПЕРШОГО «ТАК», НЕ НАЗИВАЙТЕ РЕСПОНДЕНТОВІ НАСТУПНІ ВАРІАНТИ ВІДПОВІДЕЙ. ОДНА ВІДПОВІДЬ

ОСТАННЬОГО ТИЖНЯ	1
ОСТАННЬОГО МІСЯЦЯ	2
ОСТАННЬОГО РОКУ	3
ДАВНІШЕ, НІЖ РІК ТОМУ	4
НІКОЛИ НЕ МОЛИВСЯ /НЕ МОЛИЛАСЯ ВДОМА	5
ВАЖКО СКАЗАТИ / НЕ ЗНАЮ	6