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| Comparative Mass Study of Religious Orientations of Present-Day Russian Citizens. Paper 1: Shiites |**Dimitry L. SPIVAK**

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**COMPARATIVE MASS STUDY OF RELIGIOUS ORIENTATIONS
OF PRESENT-DAY RUSSIAN CITIZENS. PAPER 1: SHIITES***

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Basic results of empirical study of religious orientations of Shiite Muslims, which forms part of a larger comparative mass survey of religious orientations of present-day citizens of the Russian Federation (Suni and Shiite Muslims, Russian Orthodox Christians, and Judaists), are presented. 111 respondents, male and female, both aged and young, Shiite Muslims, dwellers of the city of Derbent, Daghestan Republic, Russian Federation, were interviewed with the help of three standard questionnaires, two of which were elaborated by local researchers, and one was a Russian version of the famous Allport-Ross intrinsic/extrinsic religiosity inventory. As a result of the data analysis, rather high level of general religiosity, proper for the whole of the group, regardless of age or sex, was demonstrated. Men, both aged and young, tended to demonstrate higher levels of extrinsic religiosity than women as a whole. The corresponding index was maximal in the case of aged men, although

young men also rated quite high. This result was corroborated by an independent measurement of outer religiosity, which turned out to be much higher by men of any age, than by women of any age. Women tended to demonstrate higher level of intrinsic religiosity, than men. The corresponding index reached its maximal level by young women, although aged women also rated rather high. Levels of both intrinsic correlation and the extrinsic one, were linked by strong reverse correlation by women of any age, which made their religiosity especially consistent. Men of any age seemed to follow the same tendency, although much less consistently, in terms of statistic relevance. Thus our earlier conclusions were corroborated, consisting in the thesis that young people, tended to form a new locus of Shiite religiosity, in addition to the older one, proper for aged people. Speaking in general terms, a set of peculiarities proper for Shiite Muslims of different age or sex, was detected, which



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might be quite useful for the sake of planning structured interfaith / intercultural dialogue with their religious community.

This paper starts publication of a mass survey of comparative religious orientations of Muslims (both Suni and Shiite), Russian Orthodox people, and Judaists. The survey was conducted in 2021 by us, as part of a long-term research program of UNESCO Chair on Comparative Studies of Spiritual Traditions, their Specific Cultures and Interreligious Dialogue, which functions at the basis of D.S. Likhachev Russian Institute of Cultural and Natural Heritage, and belongs to UNESCO UNITWIN Network for Inter-Religious Dialogue and Intercultural Understanding. People interviewed by us were normal city dwellers of Northern Caucasus, mostly living in the city of Derbent, situated in the South of the Republic of Daghestan, Russian Federation.

The survey directly continued an earlier research of ours, which was dedicated to psychological and religious attitudes of Russian Muslims, both Suni and Shiite. Two basic results of this study, conducted for a number of years, from 2014 till 2019, in the same region, namely, in South Russia and Northern Caucasus, seem to us being particularly constructive¹. The first one consisted in

¹ Afanasenko, I.V., Spivak, D.L. (2015). Religioznopsikhologicheskie ustanovki molodezhi: gendernyj aspekt (na primere musul'man) (Religious psychological attitudes of young people: gender aspect (at the example of Muslims). *Psikhotekhniki i izmenennyye sostoiania soznania*. Russkaia Khristianskaia Gumanitarnaia Akademiia, 244–2534 (in Russian); Spivak, D., Seidova, G., Venkova, A. (2019). Psychological peculiarities of Shiite Muslims in Russia: basic

Key words: Religious orientations, psychology of religion, Shiite Muslims, intrinsic religiosity, extrinsic religiosity.

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the fact that general psychological state of our respondents, measured by a number of parameters, from the level of neuroticization to the level of activation of basic defense mechanisms, turned out to be quite normal, independent of sex, age or, religious affiliation of our respondents. This meant that we were having to do with population united by basic psychological affinity, which formed a solid basis for a comparative or, cross-religion research. The second basic result consisted in the fact that intrinsic spirituality, measured by a special express methodology, elaborated by J. Kass and his team², tended to differ considerably, depending primarily upon sex and age of our respondents. This led us to an assumption that including the measurement of other characteristics of religiosity, starting with its extrinsic level, could be quite constructive. As a result, the plan of a mass cross-religion research, the initial part of which is presented in the present paper, was outlined and implemented by us.

Religious attitudes of Shiite Muslims form the subject matter of this paper³. A group of 111

trends. *International Journal of Cultural Research*, 3, 203–219. DOI: 10.24411/2079-1100-2019-00044.

² Kass, J.D., Friedman, R., Lesserman, J., Zuttermeister, P., Benson, H. (1991). Health outcomes and a new index of spiritual experiences. *Journal for the Scientific Study of Religion*, 30:2, 203–211. DOI: 10.2307/1387214.

³ For general introduction into the Shiite doctrine see: Momen, M. (1985) *An introduction to Shi'i Islam: The history and doctrines of twelver Shi'ism*. Yale University Press; for basic aspects of its present-day dissemination and worldview



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respondents, dwellers of the city of Derbent, members of the congregation of Juma Mosque, which has for centuries served as a focal point of religious life of the local Shiite community, were interviewed by us, once each one. All interviews took place at the premises of the mosque, by agreement and under general supervision of its leaders – Head of its Council Mr. Seid-Yahya Seidov, and the Akhund Mr. Seid-Khashim Mirteibov. All in all, 31 young men were interviewed, aged average 28,03 years; 29 young females (26,00), 25 aged men (62,08), and 26 aged women (61,31 years old); standard deviation was respectedly 5,52, 6,76, 4,82, and 4,19 years. This meant that age/sex differences related to peculiarities of the religious attitudes have been focal for this study⁴.

The interview consisted in filling in a questionnaire in Russian, as all of our respondents were either native speakers of this language or, fluent

speakers of it, as their second language, as it is usual in the cities of Northern Caucasus, where Russian is used as a lingua franca. The text of the interview consisted of three questionnaires, all of which belonged to the set of standard methodologies, applied in the realm of religious psychology, which were included into the official Compendium of Psychodiagnostic Methodologies of Russia and the USSR (version of 2017)⁵. The first questionnaire, entitled ‘Structure of Individual Religiosity’, consisted of 40 items⁶. According to the methodology, recommended by the authors, the 40 answers were processed to acquire 9 indices, measuring the respondent’s attitude to:

- index 1 – his/her religion as a philosophical concept;
- index 2 – magic;
- index 3 – religion as a source of support and/or consolation;
- index 4 – outer aspects of religion;

cf.: *The world’s Muslims: Unity and diversity* (2012). Pew Research Center; *The world’s Muslims: Religion, politics and society* (2013). Pew Research Center; for information on Shiites in Russia see: Sal’nikov, A.V. (2021). Istoricheskaiia transformatsiia shiitskoi obshchiny na territorii sovremennoi Rossii (Historical transformation of Shiite community at the territory of present-day Russia). *Molodoi Uchenyi*, 41 (383), 284–288 (in Russian).

⁴ Both topics have been widely regarded in scientific literature. For introduction into the topic of aging and religion see: *The age gap in religion around the world* (2018). Pew Research Center; Kimble, M., McFadden, S., Ellor, J., Seeber, J. (eds.). (1995). *Aging spirituality and religion: A handbook*. Fortress Press; Levin, J. (Ed.). (1994). *Religion in aging and health: Theoretical foundations and methodological frontiers* / Sage Publication; Paloutzian, R., Park. C. (Eds.). (2005). *Handbook of the psychology of religion and spirituality* The Guilford Press (especially cf. Part II ‘Religion through the Developmental Lens’, p.123–198). For gender/sex issues, cf. *The gender gap in religion around the world* (2016). Pew Research Center; Miller, A., Stark, R. (2002). Gender and religiousness: Can socialization explanations be saved? *The American Journal of Sociology*, 107:6, 1399–1423. DOI: 10.1086/342557; Francis, L., Wilcox, C. (1996). Religion and gender orientation. *Personality and Individual Differences*, 20:1, 119–121.

⁵ *Spisok metodik, voshedshikh v compendium psikhodiagnosticheskikh metodik Rossii I SSSR (List of methodologies, included into Compendium of Psychodiagnostic Methodologies of Russia and the USSR)* (2017) // URL: [Список методик, вошедших в Компендиум психодиагностических методик России и СССР - 10 Апреля 2017 \(ht-lab.ru\)](http://lab.ru), retrieved June 15, 2022 (in Russian). For general context, cf. Krasnikov, A.N. (2007). *Metodologicheskie problem religiovedeniia (Methodological problems in religion studies)*. Akademicheskii Proekt (in Russian); Achinovich, T.I. (2013). Aktualnyie problemy issledovaniia religioznosti v sovremennoi otechestvennoi psikhologii (Actual problems in studies of religiosity in present-day Russian psychology). *Yaroslavskii Pedagogicheskii Vestnik*, II:3, 218–222 (in Russian); Medvedeva, E.N. (2014). Problema metodologii issledovaniia v otechestvennoi psikhologii religii (Problems of research methodology in Russian psychology of religion) // *Izvestiia Saratovskogo Universiteta. Seriia filosofii, psikhologii, pedagogika*, 14:4, 78–83 (in Russian).

⁶ Miagkov, I.F., Shcherbatykh, Yu.V., Kravtsova, M.S. (1996). Psikhologicheskii analiz urovnia individualnoi religioznosti (Psychological analysis of individual religiosity level). *Psikhologicheskii Zhurnal*, 1996, 17:6, 120–122 (in Russian).



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- index 5 – pseudoscience;
- index 6 – the notion of Creator of the world;
- index 7 – inner aspects of religion;
- index 8 – the understanding of religion as a set of moral standards;
- and also index 9, as a personal assessment of one's religiosity level.

The second questionnaire, applied by us, was entitled 'Questionnaire of Religious Orientations', and consisted of 10 items⁷. The questionnaire was applied in our research as an additional source of information, so only 5 indices were chosen by us out of its integral text (namely, items from 4 to 8), in order to measure personal assessment of our respondents of their activity in:

- index 10 – observing religious rites;
- index 11 – observing religious feasts;
- index 12 – visiting religious temples;
- index 13 – reading sacred books;
- index 14 – practicing prayers.

The third questionnaire was in fact a Russian version of the famous questionnaire elaborated by G. Allport and J. Ross, in order to measure the main facets of personal religiosity⁸. The text of the questionnaire consisted of 20 items. Following the instruction of its authors, answers of each respondent were processed in order to assess the levels of:

⁷ Bogdanovskaia, I.M. (2015). *Anketa religioznykh orientatsii* (Questionnaire of religious orientations). In: Chumakova, D.N. (2015). *Psikhologiya religioznosti lichnosti (Psychology of personal religiosity)*. Kurganskii Gosudarstvennyi Universitet, 79–81 (in Russian).

⁸ Olport, G., Ross, J. (2005). *Shkala religioznoi orientatsii* (Scale of religious orientation). In: *Manual of practical psychologist. Psychodiagnostics*. AST, 469–476 (in Russian); Allport, G.W., Ross, J.M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5:4, 432–443. DOI:10.1037/H0021212.

- index 15 – extrinsic religiosity;
- index 16 – intrinsic religiosity;
- index 17 – integral religiosity (e.g. both the extrinsic and the intrinsic one).

Processing the data started with checking whether their distribution was normal. As proven by application of the Kolmogorov-Smirnov criterion, distribution of the majority of our indices was normal. As a result, one-dimensional analysis of variance was selected as the main tool of our data processing. Basic results of the processing are presented below.

Index 1: judging by mean absolute values, all four groups of Shiites interviewed by us, revealed fairly strong inclination to regard their religion as a philosophical concept. According to the construction of the corresponding questionnaire, values of Index 1 could theoretically range from 5 till 15. Values of Index 1 for various age/sex groups in our case ranged from 13,97 to 14,44, which meant that for all groups they belong to the upper quartile of the range. Possibly due to this fact, no statistically relevant differences between either age groups or, sex ones – or, finally, their combination, were found.

To comment briefly, items included by the authors of the questionnaire into Index 1, contained questions like: 'Do you agree with the opinion that religiosity is a primordial feature of humans?' or, 'Do you agree that religion has rather benefited humans than harmed them?'

Index 2: no statistically relevant differences were found. As to the absolute values, they ranged from 10,10 to 12,00, which meant that all of them belonged to the second quartile from top, and due to this fact were rather high.



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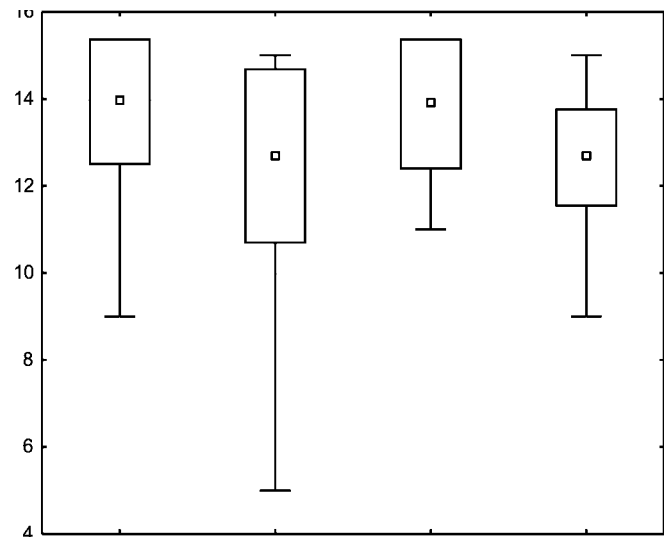
Index 3: no statistically relevant differences. Judging by mean absolute values, all of which belonged to the top quartile, practically all of our respondents felt more than positive about regarding their religion as a source of support and/or consolation.

Index 4: statistically relevant difference between various age/sex groups was found ($p \leq 0,05$). Judging by mean absolute levels, belonging to the top quartile of the corresponding range, practically all of our respondents revealed a quite high level of outer (visible) features of their religion. To cite a couple of items of questionnaire, the questions concerned the following preferences: 'Do you wear at your body a symbol of your religion?' or, 'Do you have at home a sacred symbol of your religion at an honorary place?'

To cite more details, men both young (average value of Index 4: 13,94) and aged (13,88) tended to reveal top rates by Index 4. As to women, both young (12,69) and aged (12,65), they tended to lag behind (see Fig.1). As we have mentioned above, the corresponding difference was statistically relevant. This result corresponds in a very demonstrative way to a regularity, revealed above, as a result of analysis of Index 4.

Index 5: no statistically relevant difference. Mean absolute values of this index for all our groups belonged to the second quartile from bottom (ranging from 7,79 to 8,71), which meant that pseudoscience was not important for the respondents. Phenomena like telepathy or, astrology were included into this item.

Figure 1. Features of outer religiosity by Shiite Muslims.



Commentary: horizontal axis – groups of respondents (from left to right: young men, young women, aged men, aged women). Vertical axis – values of Index 4. Point at the centre of each boxplot - mean value for the corresponding group.

Index 6: no difference was detected. Mean absolute values belonged to the top quartile for all groups. This item included questions like 'Do you believe that the universe could not have arisen by itself; it seems possible that it was created by someone?' or, 'Looking at the beauty and harmony of the world, do you suppose that there might be the Creator beyond?'

As demonstrated by aposterior analysis, statistically relevant differences in outer features of religiosity exist between men of any age and women of any age, but neither between young and aged men, nor between young and aged women (Table 1).



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Table 1. Multiple comparisons of levels of outer religiosity by Shiite Muslims.

Group of respondents (1)	Group of respondents (2)	Difference of mean values (between groups 1 and 2)	Standard error	p-value
	YW	1,2458*	,40626	,003
YM	AM	,0555	,42272	,896
	AW	1,2816*	,41819	,003
	YM	-1,2458*	,40626	,003
YW	AM	-1,1903*	,42917	,007
	AW	,0358	,42472	,933
	YM	-,0555	,42272	,896
AM	YW	1,1903*	,42917	,007
	AW	1,2262*	,44049	,006
	YM	-1,2816*	,41819	,003
AW	YW	-,0358	,42472	,933
	AM	-1,2262*	,44049	,006

Commentary: YM – young men, YW – young women, AM – aged men, AW – aged women. Statistically relevant difference ($p \leq 0,10$) is marked by an asterisk (*).

Index 7: no statistically relevant difference was found. Mean absolute values for all groups belonged to the top quartile, ranging from 13,76 to 14,31. This meant that all groups of our respondents revealed very high level of inner religiosity.

Index 8: no difference. Mean absolute values belonged to the top quartile in this case, as

well, ranging from 12,73 to 13,72. This meant that the majority of our respondents firmly believed in the moral potential of religion. Examples of questions of this part of the questionnaire: ‘Do you believe that only introducing religion into the school curriculum would make children moral and obedient?’, ‘Can an atheist be a moral person?’.

Index 9: no statistically relevant difference was found. Mean absolute values were quite near to maximum, ranging from 9,46 to 9,83. This



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meant that practically all of our respondents assessed the level of their religiosity as very high.

The following five indices, extracted from a questionnaire elaborated by I. Bogdanovskaia,

were used in our research as supplementary. Practically all of them (with a possible exception of Index 14) had to do with extrinsic aspects of religiosity.

Table 2. Multiple comparisons of frequency of attending mosque by Shiite Muslims.

Group of respondents (1)	Group of respondents (2)	Difference of mean values (between groups 1 and 2)	Standard error	p-value
	YW	-,2959*	,16920	,083
YM	AM	,1303	,17605	,461
	AW	,0211	,17417	,904
	YM	,2959*	,16920	,083
YW	AM	,4262*	,17874	,019
	AW	,3170*	,17689	,076
	YM	-,1303	,17605	,461
AM	YW	-,4262**	,17874	,019
	AW	-,1092	,18345	,553
	YM	-,0211	,17417	,904
AW	YW	-,3170*	,17689	,076
	AM	,1092	,18345	,553

Commentary: YM – young men, YW – young women, AM – aged men, AW – aged women. Statistically relevant difference ($p \leq 0,10$) is marked by an asterisk (*).

Index 10: no substantial difference. Mean absolute values for all groups of respondents, ranging from 1,12 to 1,35, belonged to the upper part of the interval. This meant that the majority of our respondents observed rituals of their religion quite diligently.



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Index 11: no difference. Mean absolute values ranged from 1,19 to 1,52, i.e. belonged to the upper part of the interval. This meant that our respondents observed religious feasts quite seriously.

Index 12: statistically relevant difference between groups of our respondents was found in this case ($p \leq 0,10$). Mean absolute values for three groups of our respondents (i.e. young men, aged men, and aged women) were very high, ranging from 1,16 to 1,29. As to young women, absolute value of Index 12 was 1,59 for them. This meant that all of our respondents were frequent visitors of mosques. However, young women tended to lag behind quite substantially. This supposition of ours was corroborated by aposterior analysis, As shown by its results, the main difference existed between young women, who tended to visit the mosque less, and all the other age/sex groups, who did it somewhat oftener.

Index 13: no statistically relevant difference was registered, Mean absolute values were quite high (ranging from 1,50 to 1,83), which meant that all of our respondents tended to read sacred books quite often.

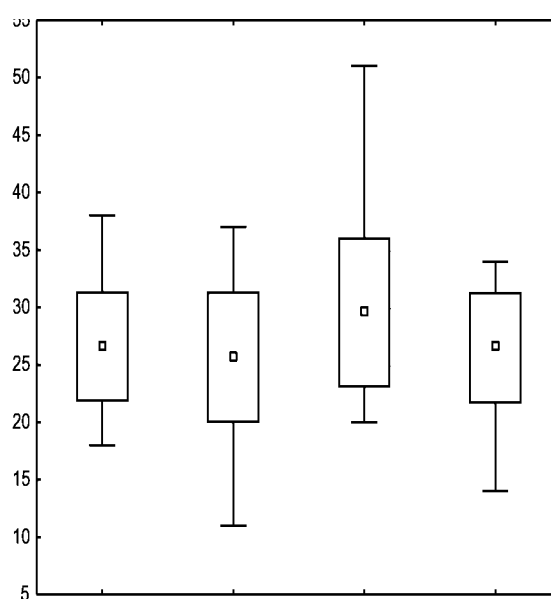
Index 14: no difference. Mean absolute values of this index ranged from 1,00 to 1,21, which meant that our respondents prayed rather often.

The third test applied in our research was in fact a Russian version of the famous questionnaire, initially designed by G. Allport and J. Ross, in order to measure personal religious orientations.

Index 15: differences between age/sex groups proved to be statistically relevant at a fairly acceptable level ($p \leq 0,10$). Regarding mean absolute values, one had to state that the maximal level of extrinsic religiosity, measured by this index (namely, 29,56), was proper for aged men. Next

came young men (26,61) and aged women (26,46). Young women revealed the lowest level of extrinsic religiosity (25,63) (see Fig.2). Taking into account that values of Index 15 could vary in the interval between 11 and 44, we felt authorized to state that values of this index for all our four age/sex groups revealed intermediate level of extrinsic religiosity.

Figure 2. Levels of extrinsic religiosity of Shiite Muslims.



Commentary: horizontal axis – groups of respondents (from left to right: young men, young women, aged men, aged women). Vertical axis – values of Index 15. Point at the centre of each boxplot – mean value for the corresponding group.

Aposterior analysis of Index 15 demonstrated that all differences which were statistically demonstrable at the level of not less than 0,10, divided aged men from the other three age/sex groups (for details, see Table 3). This meant that the maximal level of extrinsic religiosity, being proper for aged men, presented the main statistical peculiarity of this set of age/sex groups. The group

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which was nearest to aged men by this index, was on general suppositions, but young men. not aged women, as one might suppose basing up-

Table 3. Multiple comparisons of level of extrinsic religiosity by Shiite Muslims.

Group of respondents (1)	Group of respondents (2)	Difference of mean values (between groups 1 and 2)	Standard error	p-value
	YW	,9577	1,42303	,502
YM	AM	-2,9471*	1,48068	,049
	AW	,1514	1,46483	,918
	YM	-,9577	1,42303	,502
YW	AM	-3,9048*	1,50330	,011
	AW	-,8064	1,48769	,589
	YM	2,9471*	1,48068	,049
AM	YW	3,9048*	1,50330	,011
	AW	3,0985*	1,54293	,047
	YM	-,1514	1,46483	,918
AW	YW	,8064	1,48769	,589
	AM	-3,0985*	1,54293	,047

Commentary: YM – young men, YW – young women, AM – aged men, AW – aged women. Statistically relevant difference ($p \leq 0,10$) is marked by an asterisk (*).

Index 16: statistically relevant difference between various age/sex groups was detected at an acceptable level ($p \leq 0,10$). Judging by mean absolute levels, aged men revealed the minimal level of intrinsic religiosity (11,68). Next came aged women (13,65), and young men (13,48). Young women demonstrated the highest level of intrinsic religiosity (namely, 15,62; for details see Fig.3).

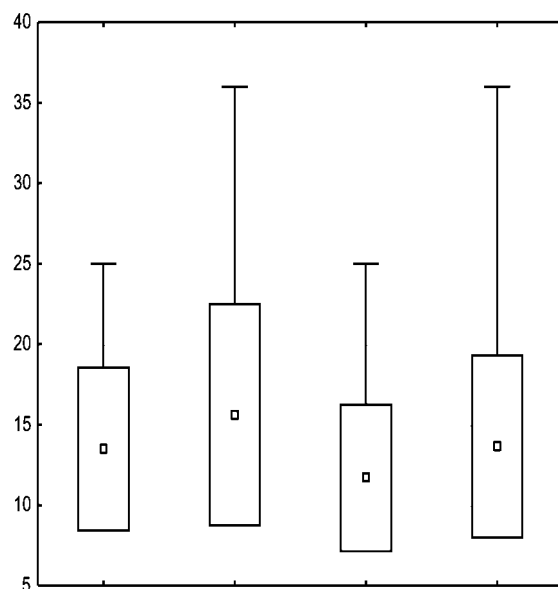


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Figure 3. Levels of intrinsic religiosity of Shiite Muslims.



Commentary: horizontal axis – groups of respondents (from left to right: young men, young women, aged men, aged women). Vertical axis – values of Index 16. Point at the centre of each boxplot – mean value for the corresponding group.

Having applied aposterior analysis, one may state that the only difference which is statistically relevant, exists between the intrinsic religiosity of aged men, and that of young women (Table 4). As to the other two groups (namely, young men, and aged women), both occupy a position which should be defined as intermediate between these two poles, and cannot be divided from them in a statistically correct way. This means that intrinsic religiosity of both young men, and aged women is moderate by absolute value (taking into account the fact that possible values of this index ranged from 9 to 36), and intermediate in statistical terms.

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Table 4. Multiple comparisons of levels of intrinsic religiosity by Shiite Muslims.

Group of respondents (1)	Group of respondents (2)	Difference of mean values (between groups 1 and 2)	Standard error	p-value
	YW	-2,1368	1,47286	,150
YM	AM	1,8039	1,53253	,242
	AW	-,1700	1,51613	,911
	YM	2,1368	1,47286	,150
YW	AM	3,9407*	1,55594	,013
	AW	1,9668	1,53979	,204
AM	YM	-1,8039	1,53253	,242



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	YW	-3,9407*	1,55594	,013
	AW	-1,9738	1,59696	,219
	YM	,1700	1,51613	,911
AW	YW	-1,9668	1,53979	,204
	AM	1,9738	1,59696	,219

Commentary: YM – young men, YW – young women, AM – aged men, AW – aged women. Statistically relevant difference ($p \leq 0,10$) is marked by an asterisk (*).

Index 17: no statistically relevant difference between different age/sex groups was detected. Judging by absolute values, all of them belonged to a rather narrow interval between 40,10 (young men), and 41,28 (young women). Following the instruction of the authors of the questionnaire, we feel authorized to define general religiosity of our respondents, measured by Index 17, as rather high by absolute numbers, and intermediate between consistent intrinsic religiosity, and the extrinsic one.

At the next stage of analysis, inner links between indices, which tended to vary in a statistically relevant way between different age/sex groups, was conducted. Pearson's correlation coefficient was applied for this purpose, which is basically the ratio between the covariation of a couple of variables, and the multiplication of their standard deviations. Two pairs of variables were analyzed at this stage of data analysis:

- Index 4 and Index 15, representing respectively outer religiosity, and the extrinsic one. No statistically relevant correlation was found for any of the

four age/sex groups of Shiites, interviewed by us. This meant that outer religiosity, measured by the Shcherbatsky questionnaire, and the extrinsic one, measured by Allport-Ross test, formed two dimensions of the religious attitudes, which were mutually independent;

- Index 15 and Index 16, representing respectively extrinsic religiosity, and the intrinsic one. Two tendencies were detected in this case. The first one concerned women, both young and aged. Pearson's correlation coefficient was fairly high for both groups: -0,59 for young women, and -0,67 for aged ones (standard error in both cases was lower than 0,01). This meant that the lower was the extrinsic religiosity of women of any age, the higher was their intrinsic religiosity, and vice versa. The second tendency was typical for men, both old and young. The level of correlation was too low for both to be taken into account (namely, -0,23 for young men, and -0,22 for the aged ones). However the correlation tended to be negative, as shown by the sign, which was the case of the women, as well. This meant that a general tendency towards negative



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correlation between the intrinsic religiosity and the extrinsic one, however weak, was typical for men of both ages. One might suppose that replacing linear correlation, which formed the essence of the Pearson's methodology, by the non-linear one, would demonstrate presence of strong correlation in the case of the male group, as well.

Fitting results of the present research into the general framework of studies of Shiite religious psychology, conducted by us earlier, we note that the group of young women kept demonstrating characteristics which were somewhat unexpected. Thus their level of spirituality, measured by the famous Kass inventory in the course of our previous studies, conducted at the same congregation of the Djuma Mosque, which has been central for the religious life of Shiite Muslims of the Northern Caucasus for the latest 1,300 years, proved to be the lowest, compared to that of young men, as well as of aged men and women⁹. At the same time, level of intrinsic religiosity, registered in the present research, proved to be maximal for the group of young women, compared to the same three groups of the Shiite congregation (see Fig.3 and Table 4 above).

Being quite unexpected, these data can't be regarded as contradictory. The first one of the cited results was acquired by means of an express methodology, consisting of seven items, which is related to the paradigm introduced into the studies of spir-

ituality, initiated by G. Allport, in an indirect way. As to the present research, it was based upon application of the basic Allport-Ross scale, which consisted of 9 items (for the measurement of the intrinsic religiosity). One should also take into account that the level of inner spirituality, implied by the former test, does not coincide with the level of intrinsic religiosity, measured by the latter one.

Another circumstance which should be taken into account, consists in the fact that the level of social conformity of answers of Shiite women, both young and aged, was too high to regard their answers as absolutely trustworthy¹⁰. Having cited this conclusion of ours, acquired in the course of our earlier studies, we wish to emphasize that the corresponding index was calculated as part of a larger inventory, elaborated in the framework of the scientific school of professor L. Vasserman¹¹. Its application was, strictly speaking, limited by measuring only the level of neuroticization, which meant that its results were not necessarily subject to simple extrapolation to the results of testing our respondents by other inventories (no blocks aimed at detecting the level of sincerity of the respondents were included into their texts). Thus having marked certain inconsistency, demonstrated by young Shiite women in the course of their being tested by different inventories, we leave its in-depth exploration of this interesting phenomenon for later research.

⁹ Spivak, D., Seidova, G., Venkova, A. (2019). Psychological peculiarities of Shiite Muslims in Russia: basic trends. *International Journal of Cultural Research*, 3, 216. DOI: 10.24411/2079-1100-2019-00044; cf. Kass, J.D., Friedman, R., Lesserman, J., Zuttermeister, P., Benson, H. (1991). Health outcomes and a new index of spiritual experiences. *Journal for the Scientific Study of Religion*, 30:2, 203–211. DOI: 10.2307/1387214.

¹⁰ Spivak, D., Seidova, G., Venkova, A. (2019). Psychological peculiarities of Shiite Muslims in Russia: basic trends. *International Journal of Cultural Research*, 3, 213. DOI: 10.24411/2079-1100-2019-00044.

¹¹ Iovlev, B.V., Karpova, E.B., Vuks, A.Ya. (1999). *Shkala dlia psikhologicheskoi ekspress-dagnostiki urovnia nevrotizatsii (UN) (Scale for psychological express diagnostics of neuroticization level (NL))*. Psikhonevrologicheskii Institut im. V.M. Bekhtereva. (in Russian).



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Summing up basic results of the first part of comparative mass research of the religiosity of present-day citizens of the Russian Federation, centered upon Shiite Muslims, we feel authorized to draw the following main conclusions:

- general level of religiosity, demonstrated by practically all of our respondents, independent of their sex or age, turned out to be rather high. Results of the present survey corroborated our earlier supposition that young people, especially male ones, tended to form a new locus of Shiite religiosity, in addition to the older one, proper for aged people;
- men tended to demonstrate higher levels of the extrinsic religiosity than women. The corresponding index was maximal in the case of aged men, although young men also rated quite high. This result was corroborated by an independent measurement of outer religiosity, which was much higher by men of any age, than by women of any age;
- women tended to demonstrate higher level of intrinsic religiosity, than men. The corresponding index reached its maximal level by young women, although aged women also rated rather high. As to the minimal level of the intrinsic religiosity, it was proper for aged men;
- levels of the both intrinsic correlation and the extrinsic one were linked by strong reverse correlation by women of any age, which made their religiosity especially consistent. Men of any age seemed to follow the same tendency, although much less consistently, in terms of statistic relevance;

- peculiarities of the religious orientations, related to the age/sex factor, might be quite useful for the sake of planning structured interfaith / intercultural dialogue with them. Technologies and procedures of such planning form subject matter of a special paper.

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| Сопоставительное массовое обследование религиозных ориентаций современных россиян. Статья 1: Шииты |

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СОПОСТАВИТЕЛЬНОЕ МАССОВОЕ ОБСЛЕДОВАНИЕ РЕЛИГИОЗНЫХ ОРИЕНТАЦИЙ СОВРЕМЕННЫХ РОССИЯН. СТАТЬЯ 1: ШИИТЫ *

В статье представлены основные результаты изучения религиозных ориентаций мусульман-шиитов, составляющего первый этап массового сопоставительного обследования религиозных ориентаций современных россиян (мусульман-суннитов и шиитов, православных христиан и иудаистов). На данном этапе, было опрошено 111 респондентов-шиитов как женского, так и мужского пола, как молодых, так и пожилых, жителей г. Дербент в Республике Дагестан. Опрос велся при помощи трех стандартных опросников, направленных на выявление религиозно-психологических установок, два из которых были составлены российскими специалистами, а третий представлял собой русскую адаптацию известного опросника интринзивной/экстринзивной религиозности Олпорта-Росса. По результатам статистического анализа данных, было выявлено наличие достаточно высокого уровня общей религиозности у всех респондентов, вне зависимости от пола и возраста. Мужчинам был

присущ значительно более высокий уровень экстринзивной религиозности, чем женщинам, вне зависимости от возраста. Наиболее высокого уровня соответствующий индекс достигал у пожилых мужчин, хотя и у молодых мужчин он был довольно высоким. Этот результат хорошо согласовался с результатами независимого измерения внешней религиозности, уровень которой был гораздо выше у мужчин, чем у женщин, вне зависимости от возраста. В свою очередь, у женщин был выявлен более высокий уровень интринзивной религиозности. Наиболее высокого уровня она достигала у молодых женщин, хотя и у пожилых женщин ее уровень был довольно высок. Уровни интринзивной и экстринзивной религиозности у женщин были связаны сильной обратной связью, что говорило о последовательном характере упорядочения соответствующих установок. Тенденция сходного направления была присуща и мужчинам, однако не достигала у них порога статистической значимости. Таким обра-



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зом, нашел подтверждение наш более ранний вывод, состоявший в формировании у шиитов, наряду с более традиционным типом религиозности, присущим пожилым людям, ее нового типа, характерного для молодых людей. Представляется весьма целесообразным и конструктивным принимать во внимание выявленные таким образом особенности религиозно-психологических установок российских шиитов при проведении с ними структурированного межрелигиозного/межкультурного диалога.

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Ключевые слова: Религиозные ориентации, религиозная психология, мусульмане-шииты, интринзивная религиозность, экстринзивная религиозность.

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