

Dimitry L. SPIVAK, Guylchokhra N. SEYIDOVA

| Comparative Mass Study of Religious Orientations of Present-Day Russian Citizens. Paper 3: Russian Orthodox Christians |

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COMPARATIVE MASS STUDY OF RELIGIOUS ORIENTATIONS OF PRESENT-DAY RUSSIAN CITIZENS. PAPER 3: RUSSIAN ORTHODOX CHRISTIANS

Group of 100 members of Russian Orthodox Christian community in several cities of Daghestan, Russian Federation, both young and aged, male and female, were interviewed by means of three standard questionnaires, two of which were constructed by Russian experts in religious psychology, and the third was a Russian version of the famous Allport-Ross inventory. Religious attitudes and patterns of behavior were studied, as part of mass comparative study of religiosity in the framework of main world religions, conducted by UNESCO Chair on Comparative Studies of Spiritual Traditions, their Specific Cultures and Interreligious Dialogue, under the auspices of International Network of UNITWIN/UNESCO Chairs in Interreligious Dialogue and Intercultural Understanding. Both self-assessment of religiosity, and integral index of extrinsic / intrinsic religiosity, rated quite high, independent of age or sex of respondents. Ratings of these indices reached approximately the same level as accessed by Muslims, both

Sunni and Shiite. As to structural patterns, they were demonstrated to be highly religion-specific. Thus male Christians, regardless of their age, tended to rate on the scale of inner religiosity much lower than female Christians of any age, especially aged women. A similar tendency was detected for index which measured inclination of respondents to turn to religion in order to resolve stressful personal problems. It would be most constructive to include regularities of this kind, having to do with deeply embedded attitudes and stereotypes of Russian Orthodox Christians, into interfaith / intercultural dialogue with them.

Key words: Religious attitudes, religious psychology, comparative studies, Russian Orthodox Christianity, inter-religious dialogue.



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This paper continues publication of basic results of a mass comparative study of religious attitudes and orientations of citizens of contemporary Russian Federation. The study has been conducted by us since 2021, as part of a long-term program of comparative research of present-day world religions, problems and perspectives in interfaith dialogue and rapprochement between their adherents. It forms part of the scientific activities of our 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 works under the auspices of International Network of UNITWIN / UNESCO Chairs in Inter-religious Dialogue and Intercultural Understanding.

Basic patterns of religiosity of Sunni Muslims, and of Shia Muslims were studied at the previous stages of our project. Their results were presented to the scientific audience as publications in peer-reviewed journals, as well as reports at national and international conferences, and were received quite positively. The aim of the present paper is to present basic results concerning religious attitudes and orientations of Russian Orthodox Christians, living in the Republic of Daghestan, which forms integral part of the Russian Federation.

Christianity has been present in Daghestan since times immemorial. Nowadays not less than 90% of population of this republic are Muslims, both Sunni and Shia. About 5% of the total population are Christians, whereof the majority belongs to the Russian Orthodox church. As a result, Christians form definitely a religious minority in Daghestan, although the largest one, mostly concentrated

in cities and towns. In ethnic terms, they are as a rule either Russian or, speaking Russian as the first language¹. Dwellers of the cities of Kizliar, Kaspiisk, and Derbent were interviewed by us in the framework of our research, representing respectively the North of Daghestan, its Centre, and the South.

The group interviewed by us consisted of 25 young men (average age 28,04 years, standard deviation 6,49), 18 young women (26,89 years, standard deviation 6,41), 32 aged men (65,91 years, deviation 6,02), and 25 aged women (average age 67,17 years, standard deviation 5,98). All in all 100 Christians were interviewed by us, following rigorously the same methodology which had been applied by us at the preceding stages of the research. As it was presented in necessary details in our preceding papers², we would not cite it

¹ Khanbabaiev, K.M. (2011). *Dagestan* (Daghestan). In: Kiriill, Patriarch of Moscow and Russia (2011). *Pravoslavnaia entsiklopedia* (Orthodox encyclopedia). Vol. XIII, 615-630 (in Russian). URL: [IAPECTAH \(pravenc.ru\)](http://iapectah.pravenc.ru), accessed: May 16, 2024; Rabadanov, R.M. (2017). *Religioznaiia situatsiia v Respublike Dagestan i perspektivy gosudarstvenno-konfessional'nykh otnoshenii* (Religious situation in the republic of Daghestan and perspectives of relations between state and confessions). *Islamovedeniie*, 8 (1), 45-53 (in Russian). DOI: 10.21779/2077-8155-2017-8-1-45-53; Shikha-liieva, D.S., Murtuzova, Z.M., Remikhanova, R.I. (2024). *Pravoslaniie v Dagestane: religioznost' i kul'tovoiie povedeniie* (Orthodox Christians in Daghestan: religiosity and cult behaviour). *Gumanitarniie, sotsial'no-ekonomicheskie i obshchestvennye nauki*. 1 (January), 57-61 (in Russian). DOI: 10.23672/SAE.2024.61.84.021.

² Spivak, D.L., Seyidova, G.N. (2022). Comparative mass study of religious orientations of present-day Russian citizens. Paper 1: Shiites. *International Journal of Cultural Research*, 3:8, 150-166. DOI: 10.52173/2079-1100-2022-3-150; Spivak, D.L., Seyidova, G.N. (2023). Comparative mass study of religious orientations of present-day Russian citizens. Paper 2: Sunni Muslims // *International Journal of Cultural Research*, 2 (51), p.115-127. DOI: 10.52173/2079-1100_2023_2_115.



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in this one. However we would wish to remind that each respondent was interviewed by us once, in oral or written form. The interviews were conducted under the auspices of the local spiritual authorities. However taking part in an interview was voluntary.

The interview consisted in filling in three verbal questionnaires, all of which belonged to the standard set widely used in the present-day Russian religious psychology. As a result of processing all answers, 17 indices were calculated by us, which produced the formal basis for our conclusions. Regarding basic results obtained by us, we would briefly remind in each case the name and the purport of the given questionnaire or, index.

Formal processing of data obtained as a result of interviewing our 99 respondents, started with a routine check of normality of distribution. As it was demonstrated by application of the Smirnov-Kolmogorov criterion, data acquired by us were distributed normally, which provided formal grounds for application of parametric statistical methods.

The first questionnaire applied by us was constructed by a group of Russian researchers under the guidance of I. Miagkov³. The questionnaire comprised 41 items, concerning various aspects of religious attitudes and behaviour of a respondent. The answers were aggregated to 9 indices, which were processed by means of one-dimensional analysis of variance. Basic results of processing would be presented below.

Index 1 provided assessment of “attitude to one’s religion as a philosophical concept”. Absolute

values of this Index are quite high, ranging from 13,04 to 13,83, depending upon the age and the sex of the corresponding subgroup (the maximal value of this Index is 15). No statistically relevant differences were registered here.

Index 2 measured “attitude to magic”. Absolute values ranged from 10,06 to 10,28 (maximal level: 15). No differences depending upon age or sex were found in this case either.

Index 3 provided assessment of inclination to “seek support and consolation in religion”. Average values of this Index for various age/sex subgroups ranged from 13,64 (for young men) to 14,72 (for aged women), that is, were quite near to maximum (that is, 15, in cases of all our Indices cited here, from 1 to 8). Difference between these two subgroups proved to be statistically relevant at the level of 0,05.

Index 4 (“outer traits of being religious”, like wearing a cross at one’s neck or, having ikons at home). Absolute values ranged from 12,44 to 13,20, which was rather high. No differences between subgroups were detected.

Index 5 (“interest in pseudoscience”, like telepathy). Average value for this Index was 8,30 (standard deviation 3,03), which is rather low, especially compared to above mentioned Indices 1. 3. 4. No statistically relevant differences were registered.

Index 6 (“trust in the Creator, and acknowledgement of existence of a Supreme force which created the world”). Rather high values, ranging from 12,64 to 12,88 for different age/sex subgroups, were registered. The group as whole however proved to be rather monolithic, as no statistically relevant differences between subgroups were found.

Index 7 (“presence of internal demand for religious faith”, questions like “Do you have an

³ 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).



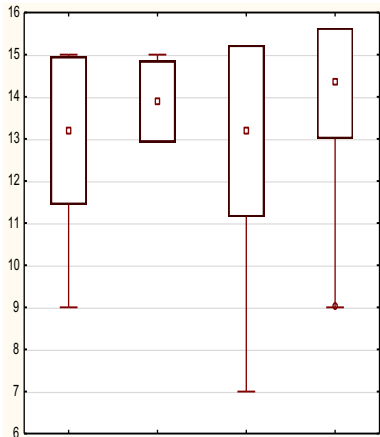
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internal need to attend your church?” or, “Do you think that fasting means something more than just observing a diet?”). Statistically relevant differences were found in this case at the level of 0,05, between young men (value of Index 7: 13.20) and aged women (14.32); and also between aged men (13.19), and aged women (14.32). All of these tendencies may be traced back at Figure 1; details can be traced back by results of aposterior analysis, presented in Table 1.

Figure 1. Internal demand for religious faith by Russian Orthodox Christians



Commentary: horizontal axis – subgroups of respondents (from left to right: young men, young women, aged men, aged women), vertical axis – values of Index 7. Point at the centre of each box-plot - mean value for the corresponding subgroup.

Index 8 (“attitude to religion as to a set of moral norms of behaviour”). Relevant differences were found in the case of this Index, as well, at the level of 0.05. Average value of this Index for the subgroup of young men (10,36) was opposed to those of aged men (11.65), and especially that of aged women (12.08).

Table 1. Multiple comparisons of internal demand for religious faith by Russian Orthodox Christians

Grou Group of p of respond- re- ents (2) spond ents (1)		Differ- ence of mean values (be- tween groups 1 and 2)	Standard error	P val- ue
YM	YW	-0,69	0,51	0,18
	AM	0,01	0,44	0,98
	AW	-1,12*	0,47	0,09
YW	YM	0,68	0,51	0,18
	AM	0,70	0,49	0,15
	AW	-0,43	0,51	0,40
AM	YM	-0,01	0,44	0,98
	YW	-0,70	0,49	0,15
	AW	-1,13*	0,44	0,01
AW	YM	1,12*	0,47	0,02
	YW	0,43	0,51	0,40
	AM	1,13*	0,44	0,01

Commentary: YM – young men, YW – young women, AM – aged men, AW – aged women. Sta- tistically relevant difference ($p \leq 0,05$) is marked by an asterisk (*).



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Index 9 was constructed in a different way. A respondent was asked here to assess his/her religiosity level, by marking a digit, ranging from 1 (the minimal level) to 10 (the maximal one). Young men demonstrated the lowest level here (8,46), aged women, the highest one (9,41); standard deviation was correspondingly 2.06, and 1,39. However no statistically relevant difference between age/sex subgroups was found in the case of Index 9, which testifies to the fact that the group as a whole was quite united in this respect.

Summing up the results of testing the level of religiosity and its basic structure by means of the Miagkov questionnaire, we feel authorized to state that self-assessment of their religiosity seemed to be very high (group average was equal to 8.87 (standard deviation 1.72), compared to maximal 10), being devoid of any statistically relevant sex/age differences. Tracing back characteristic features of their religious profiles, we may state that the faith of our respondents was not alien to certain philosophical connotations (Indices 1, 6). However their interest in magic (Index 2), and especially in pseudoscience (Index 5), proved to be very low. Inclination of demonstrating outer features of religiosity (Index 4), as well as regarding religion as merely “a set of moral norms of behaviour” (Index 8) turned out to be mediocre.

Attitudes measured by Index 7 (“presence of internal demand for religious faith”), and by Index 3 (“seeking support and consolation in religion”), both having to do with internalized aspects of religiosity, turned out to be determinant for all of our respondents. Sex differences were most distinct in both cases. Thus in the former case (Index 7), men, both young and aged, tended to rate on this scale much lower than women, especially the aged ones. Practically the same tendency was registered in the latter case (Index 3): men of any age tended

to rate rather low on this scale, compared to women of any age (although here the difference reached the threshold of statistical relevancy only in the case of comparison ‘young men - aged women’).

The second questionnaire included into our research was constructed by I. Bogdanovskaia⁴. The questionnaire comprised ten items, out of which five could be assessed in a qualitative way; the rest were assessed quantitatively. As a result, only the latter were included into our research at this stage. They formed five indices, numbered from 10 to 14, which would be briefly reviewed below. Thus only part of the original methodology was included into this paper. As a result, these indices served only as supplementary sources of information.

Each of the five indices calculated here, could range from 1, which marked its highest level, to 4, which marked the lowest one. Index 10 (“observance of religious rites”) rated quite high (1,23, standard deviation 0,58). The same tendency was most characteristic for other four indices, as well. Thus Index 11 (“observance of religious festivals”) rated 1,38, Index 12 (“attendance of churches”): 1,33, Index 13 (“reading religious literature”): 1,61, Index 14 (“practicing prayers”): 1,08 (standard deviation was correspondingly 0,75; 0,67; 0,89; 0,39). No age/sex differences were detected, following the standard procedure of one-dimensional analysis of variance, applied in our research.

Summarizing results of the application of the second methodology in our research, we may state that the five features of outer religiosity, registered here, were quite near to their maximal lev-

⁴ 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).



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els, and that this tendency was proper for the group as a whole.

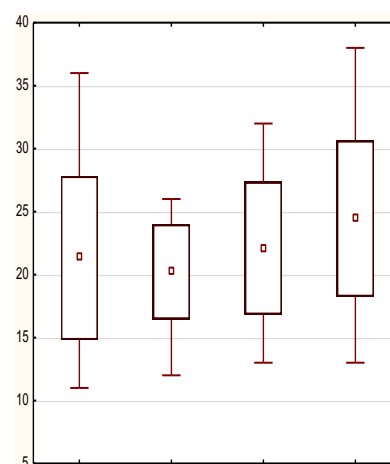
The third methodology applied in our research was in fact a Russian adaptation of the famous Allport-Ross questionnaire, elaborated by a group of Russian experts in this field of research⁵. The questionnaire is widely regarded as a reliable express test, providing a fairly accurate assessment of personal religiosity. Its blank consists of two parts, the former one concentrated upon extrinsic (outer) religiosity, the latter one, upon the intrinsic (inner) religiosity. As a result, two indices are calculated, i.e. Index 15, which assessed the level of the extrinsic religiosity in the case of the group interviewed by us, at 22, 15 (standard deviation: 5, 73); and Index 16 (intrinsic religiosity): 18,78 (deviation 6,39). In both cases, no age/sex differences were found.

Integral index of religiosity, both extrinsic and intrinsic, was calculated as sum of the two aforementioned indices. Thus Index 17 was acquired: 40,93 (standard deviation: 8,88). Acceptable values of Index 17 ranges from 20 to 80. This means that the integral index of religiosity is balanced between the extrinsic religiosity and the intrinsic one in a quite fine way, being somewhat nearer to the latter one. No statistically relevant age or sex differences were detected in the case of Index 17, either.

Shifting the level of statistical relevance from 0,05 to 0,10, statistical difference between young people, both male and female, on the one

hand, and aged people, especially female, can be demonstrated Judging by absolute value, the level of the extrinsic religiosity by young people (21. 32 by young men, 20,22 by young women) is lower than that by aged people (22,09 by aged men, 24,44 by aged women; the corresponding values of standard deviation are 6,51; 3,77; 5,27; 6,20; for details, cf. Figure 2).

Figure 2. Extrinsic religiosity by Russian Orthodox Christians



Commentary: horizontal axis – subgroups 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 box-plot - mean value for the corresponding subgroup.

Accurate characteristics of these links can be traced back by means of one-dimensional analysis of variation (Table 2). This regularity forms part of the traditional pattern of exposing one's religiosity.

⁵ Olport, G., Ross, J. (2005). *Shkala religioznoi orientatsii* (Scale of religious orientation). In: Posokhova, S.T. (2005). *Spravochnik prakticheskogo psikhologa. Psikhodiagnostika*. AST/Sova, 469-476 (in Russian). ISBN 5-17-0311163-X. 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.



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Table 2. Multiple comparisons of extrinsic religiosity by Russian Orthodox Christians

Group of respondents (1)	Group of respondents (2)	Difference of mean values (between groups 1 and 2)	Standard error	P value
YM	YW	1,10	1,74	0,53
	AM	-0,77	1,50	0,61
	AW	-3,12*	1,59	0,05
YW	YM	-1,10	1,74	0,51
	AM	-1,87	1,66	0,26
	AW	-4,22*	1,74	0,02
AM	YM	0,77	1,50	0,61
	YW	1,87	1,66	0,26
	AW	-2,35	1,50	0,12
AW	YM	3,12*	1,59	0,05
	YW	4,22*	1,74	0,02
	AM	2,35	1,502	0,12

Commentary: YM – young men, YW – young women, AM – aged men, AW – aged women. Statistically relevant difference ($p \leq 0,05$) is marked by an asterisk (*).

At the next stage of our research, presence of correlation between different indices, calculated by different methodologies, was tested. The reason for this consisted in the fact that similar processes seemed to be measured by different methodologies. For instance, Index 4 in Miagkov’s inventory as-

sessed the level of ‘outer religiosity’, while Index 15 in Allport-Ross methodology tested the level of the ‘extrinsic religiosity’. In the same way, Index 7 in the former inventory measured ‘inner religiosity’, while Index 16 in the latter methodology assessed the ‘intrinsic religiosity’. In a similar way, Index 9 in Miagkov’s inventory measured ‘general level of religiosity’, while Index 17 provided an assessment of ‘integral religiosity’ by Allport-Ross, etc. Selected results of such calculation, conducted for the three aforementioned indices, for two age/sex subgroups which revealed the sharpest contrast in our preceding research, are presented in Table 3.

Table 3. Linear correlation between indices of religiosity by Russian Orthodox Christians

Age/sex subgroup	Indices	Correlation index
YM	4 / 15	0,19 (0,56)
	7 / 16	-0.43* (0,03)
	9 / 17	0,01 (0,97)
AW	4 / 15	0,33 (0,11)
	7 / 16	-0.37 (0.07)
	9 / 17	-0,40 (0.06)

Commentary: YM – young men, AW – aged women. Indices: numbers of indices which were tested for presence of linear correlation (e.g. x / y – correlation between index x and index y was tested); correlation index – Pearson’s index of correlation, accompanied by assessment of its statistical relevance (in brackets). Statistically relevant difference at the level of $p \leq 0,05$ is marked by an asterisk (*).

As demonstrated by Table 3, no statistically relevant correlation between indices measuring similar processes by Miagkov’s inventory, on the one hand, and the Allport-Ross one, on the other hand, were detected. The same regularity was proper for the rest of the indices, and sex/age



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groups. This means that indices calculated in our research by different methodologies, albeit looking similar, were either related to different aspects of human religiosity or, were aggregated in the course of processing in a different way. As a result, application of a set of inventories in our research was fully justified.

Analysis of extant scientific literature dedicated to psychological attitudes and orientations of present-day Russian Orthodox Christians conducted by us demonstrated that basic results acquired in our research coincide with conclusions of other research teams quite well. This is particularly the case of such indices as self-assessment of religiosity level, frequency of religious practices, links between them and inner religiosity⁶. Direct comparison of indices acquired in this research, and in studies of other research teams, forms task of a separate research, as differences between methodologies have to be first traced back and taken into account.

Three religious communities were interviewed in the course of our research up till now, observing strictly the same methodology. System-

atic comparative analysis of various aspects of their religiosity, revealed by our questionnaires, forms subject of a separate study. However a brief preliminary review of its problems and perspectives is possible already at this stage of research. Indices 9 and 17 could serve as a plausible example. The former index presents self-assessment of one's religiosity in the Miagkov inventory; the latter one provides integral assessment of one's religiosity by Allport-Ross methodology. Absolute values of these indices are quite near, and very high in all cases. Thus Index 9 is 8,87 by Orthodox Christians, 9,39 by Sunni Muslims, 9,61 by Shiite Muslims. Taken into account standard deviation, which is, correspondingly, 1,72; 1,42; 1,09, one feels authorized to state that these assessments practically coincide. A similar tendency is present in the case of Index 17. Its values are 40.93 for Christians, 40,50 for Sunni Muslims, and 40, 67 for Shiites (standard deviation is correspondingly 8,88; 8,74; 5,96). Basic affinity of both integral indices by members of different religious communities can occur due to a number of factors, starting from the construction of questionnaires, and ending with the essential psychological cohesion of the post-Soviet society. Detecting the scope of their influence forms subject of a special research.

This means that working with absolute values of indices would not be quite constructive. We would consequently check whether it would be fruitful to study structural patterns which link different indices. Four indices would be selected for this purpose: Index 4 (outer religiosity), Index 7 (inner religiosity), Index 9 (self-assessment of religiosity level), and Index 17 (integral index of religiosity).

By Christians, Indices 4, 9, 17 don't reveal any age/sex differences. They are present in Index 7: the level of inner religiosity, measured by it, is

⁶ Achinovich, T.I. (2013). *Aktual'nyie problemy issledovaniia religioznosti v sovremennoi otechestvennoi psikhologii* (Actual problems in studies of religiosity in present-day Russian psychology). *Iaroslavskii Pedagogicheskii Vestnik*, II (3), 218-222 (in Russian); Kublitskaiia, E.A., Nazarov, M.M. (2019). *Dinamika religioznosti v sovremennoi Rossii po dannym issledovaniia v stolichnom regione* (Dynamics of religiosity in present-day Russia basing upon studies in metropolitan region). *Vestnik Rossiiskoi Akademii Nauk*, 89 (11), 1120-1127 (in Russian); Klimochkina, A.Ju. (2021). *Religioznaiia praktika pravoslavnykh Khristian kak faktor ekzistentsial'nogo blagopoluchiiia* (Religious practices of Russian Orthodox people as factor of existential well-being). *Psikhologiiia. Zhurnal Vysshei Shkoly Ekonomiki*, 18 (1), 203-210 (in Russian). DOI: 10.17323/1813-8918-2021-1-203-210; Divisenko, K.S., Belov, A.E., Divisenko, O.V. (2021) *Spiritual well-being of Russian Orthodox and Evangelical Christians: denominational features*. *Religions* 12: 392. DOI: 10.3390/rel1206039.



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low by men of any age (13, 20 by young men, 13,19 by aged men standard deviation is 1,76, and 2,04, correspondingly), and quite high by women, especially aged ones (14,32, deviation: 1.31). Difference between them is absolutely statistically relevant. This means that the group as a whole is rather consolidated (judging by Indices 4, 9, 17). As to hidden inner differences, presence of one of them has been demonstrated by Index 7. It consists in the fact that male religiosity is much lower than the female one.

By Sunni Muslims, the pattern is quite different. The level of Index 7 (inner religiosity) is maximal by young people of any sex (13,92 by young men 14,24 by young women), and minimal by older people, especially aged women (13,08, standard deviation: 1,29; 1.85; 1.79, correspondingly). The difference between them is statistically relevant at the level of 0,05. The same pattern concerns Index 9: self-assessment of religiosity is maximal by young people (young men: 10,00, young women: 9,80), and minimal by older people (8,81 by aged women, standard deviation: 0,00; 0,82; 1,76, correspondingly). Indices 4, 17 do not reveal any age/sex differences. As a result, we may state that the community as a whole is consolidated quite tightly. As to less obvious regularities, religiosity of young people is strongly opposed here to religiosity of the aged ones. We have already stated in a number of our earlier publications that presence of two basic styles of religiosity, one of which is traditional, and another is novel, is characteristic for Sunni Muslims in Russia. The regularity which was discussed above, forms another example of this trend.

By Shiite Muslims, we see a pattern which is also highly specific. Level of outer religiosity (Index 4) is minimal by women, both young (12,69) and aged (12.65), and maximal by men,

both young (13,94), and aged (13,88) (standard deviation: 2,02; 1,13; 1,46; 1,51, correspondingly). Differences between these four subgroups are highly statistically relevant. Other indices (7, 9, 17) reveal no age/sex differences. This subgroup is obviously consolidated quite well. As to hidden differences, high level of male outer religiosity, and low level of the female one, are most characteristic for it.

Tracing back features specific features of every denomination studied by us seems to be most interesting and fruitful. However it forms subject of a special paper, which would be dedicated to comparative issues. At this stage of research we only feel authorized to state that structural models based upon our indices seem to differ quite strongly between the three religious communities interviewed by us. Elaboration of such digital models forms a constructive way to continue this research.

Summing up basic results of our research, the following conclusions are to be drawn:

1. General level of religiosity of Russian Orthodox Christians dwelling in the Republic of Daghestan, Russian Federation, measured by both self-assessment of religiosity by the Miagkov inventory, and by integral index of religiosity by the Allport-Kass methodology, proved to be quite high, both for aged people and young ones, both male and female;

2. Indices measuring the level of inner religiosity, as well as one's inclination to turn to religion in order to resolve personal problems, turned out to be linked to age/sex subgroups. Male respondents of any age tended to rate on both scales lower than female respondents, especially aged ones. Both tendencies, being most characteristic for religiosity of our Christian respondents, was demonstrated at high level of statistical relevance;



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3. As shown by preliminary comparative analysis, psychological attitudes of members of different religious communities included into our research (i.e. Russian Orthodox Christians, Sunni Muslims, Shiite Muslims) do not differ much by their absolute value. The main differences tend to exist at the level of structural organization, linking similar indices into different patterns. Scientific study of structural models acquired in this way seems to be most constructive for future comparative research;

4. It would be most constructive to include knowledge on the peculiarities of religious attitudes and behaviors of Russian Orthodox people, acquired by means of structured interviewing and sophisticated data processing, into interfaith / intercultural dialogue, conducted on different levels of state and society.

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| **Сопоставительное массовое обследование религиозных установок современных россиян.**

Статья 3: Русские православные христиане |

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СОПОСТАВИТЕЛЬНОЕ МАССОВОЕ ОБСЛЕДОВАНИЕ РЕЛИГИОЗНЫХ УСТАНОВОК СОВРЕМЕННЫХ РОССИЯН. СТАТЬЯ 3: РУССКИЕ ПРАВОСЛАВНЫЕ ХРИСТИАНЕ

Представлены базовые результаты опроса 101 прихожанина Русской Православной Церкви, проживающих в нескольких городах Республики Дагестан, Российская Федерация. В опросе приняли участие лица как мужского, так и женского пола, как молодые, так и старшего возраста. Применены три стандартных опросника, два из которых были разработаны в рамках российской религиозной психологии, а один представлял собой русскоязычную адаптацию общеизвестного опросника Олпорта-Росса. Работа проведена в рамках массового компаративного исследования религиозных установок носителей основных мировых религий, которое проводится кафедрой ЮНЕСКО по компаративным исследованиям духовных традиций, специфики их культур и межрелигиозного диалога, под эгидой Международной Сети ЮНЕСКО-ЮНИТВИН кафедр по межрелигиозному диалогу и межкультурному взаимопониманию. Выявлено, что как самооценка степени религиозности, так и интегральный индекс экстринзивной / интринзивной религиозности достигают достаточно высокого уровня. По абсолютной величине, этот уровень примерно соот-

ветствует аналогичным показателям, полученных при опросе мусульман, как суннитов, так и шиитов. Что же касается структурных закономерностей организации индексов, то они принципиально разнятся в зависимости от религии. Так, для мужчин-христиан, вне зависимости от их возраста, характерен существенно меньший уровень внутренней религиозности, чем для женщин-христианок любого возраста – в особенности, пожилых. Аналогичная тенденция была обнаружена и по индексу, измерявшему склонность респондентов прибегать к религии для совладания со сложными жизненными ситуациями. Сделан вывод о конструктивности учета закономерностей данного типа, отражающих глубинные установки и стереотипы русских православных христиан, при проведении с ними межрелигиозного / межкультурного диалога.

Ключевые слова: Религиозные установки, религиозная психология, компаративные исследования, русское православное христианство, межрелигиозный диалог.



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