

**THE PROBLEM OF DIFFERENTIATION OF GROUPS OF  
RELIGIOUS PERSONALITIES IN RUSSIA: THE  
EXPERIENCE OF PSYCHOLOGICAL RESEARCH**

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**Abstract:** *The purpose of the study was to distinguish groups of believers according to the type of religiosity. This investigation is based on the personal approach and focuses on the problem of differentiation of groups of religious personalities who are young. Psychodiagnostic research was carried out only in the classrooms designated of the educational institutions. Based on the analysis of western literature, the differences between the types of religiosity of young believers ("quasi-religious," "moderately religious," "truly religious") were determined. Procedure of hierarchical cluster analysis allowed indicating empirical referents of the concept "type of religiosity". The differences between the groups were empirically confirmed, using the method of psychodiagnostic.*

**Keywords:** religiosity, psychodiagnostic, groups of believers, youth psychology, faith.

The purpose of the study was to distinguish groups of believers according to the type of religiosity. The triad “science – religion – society” forms the special problem of public life in modern Russia. The relationship between science, religion and society during the last century either was not properly discussed, or was considered one-sidedly. The ideological bias did not give researchers the opportunity to find and publish the data which have the objective and impartial character. Today, by the words of L.S. Vygotsky, the “social situation of development” of science is radically different. The meaning of religion as a socio-cultural institution is discussed in terms of scientific knowledge.

At the same time, the modern researcher deals with the paradox of the discrepancy between the culturological and individual psychological aspects of the phenomenon of faith and religious personality. On the one hand, it is obvious that religion as a socio-cultural institution executes the function of helping religious personalities in life and overcoming difficult life situations, obstacles, resisting stress, humility, etc. On the other hand, there is the atheist’s opinion that religion demotivates the person, reducing the level of his personal and social activity. In our previous researches we

considered the problem of coping behavior of Orthodox believer.<sup>1</sup> This investigation is based on the personological approach<sup>2</sup> and focuses on the problem of differentiation of groups of religious personalities who are young. This problem is especially significant for young people who have the religious outlook in life, have different values, but also embody them in activities, communication, way of life. The hypothesis of our investigation: general group of believers is heterogeneous. Three groups qualitatively different by level of religiosity: quasi-religious, moderately religious, and truly religious can be revealed.

Prove of this hypothesis includes the development of methodology of determination of groups of believers. We used the special procedure to prove this hypothesis. Procedure of hierarchical cluster analysis allows us to indicate empirical referents of the concept “type of religiosity”. This concept gets its empirical definition on the basis of the procedure of hierarchical cluster analysis of data obtained by methods of Yu.V. Shcherbatykh and D.O. Smirnov.

### **Theoretical background**

W. Gray identifies four types of religious personality, which differs by the form of the protective mechanism.

1. Aesthetic type. In the structure of the personality there is the combination of a thirst for overcoming the opposite aspects of existence and the special sensitivity to these contradictions.

2. The ethical (chaste) type is characterized by the awareness of the Creator's help in maintaining the balance between the animal and the human beginning; the sense of His power.

3. Submissive type. With the repression of internal conflicts, rejection of own will dominates.

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<sup>1</sup> O. Pavenkov, I. Shmelev, M. Rubtcova, “Coping behavior of orthodox religious students in Russia”, in *Journal for the Study of Religions and Ideologies*, 2016, no. 15, pp. 205-224.

<sup>2</sup> V.A. Petrovsky, *Psychology of non-adaptive activity*, Gorbunok, Moscow, 1992; V.A. Petrovsky, *Personality: The phenomenon of subjectness*, RGPU press, Rostov-on-Don, 1993; Cf. Teofil Tia, Ovidiu Feldiorean, ‘Educational Counseling and Religious-Pastoral Psychotherapy Imprisons Structural Benchmarks of Recovery Approach and Intervention “, in *Astra Salvensis*, VII (2019), no. 14, p. 15; V.A. Petrovsky, *Personality: The phenomenon of subjectness*, RGPU press, Rostov-on-Don, 1993.

4. The brother-loving type. Representatives of this type most successfully perform sublimation in the form of identification with other spiritual ways of humanity.<sup>3</sup>

Based on the review of western literature we can distinguish the following criteria used as the basis for classifying types of believers: proprium, personal dispositions and the religious context of prejudice<sup>4</sup>; the social role of religious beliefs<sup>5</sup>; beliefs, attitudes and structure of values<sup>6</sup>; type of religious thinking<sup>7</sup>; value of social attitudes; authoritarian and humanistic types of religions<sup>8</sup>; mental age and the development of mental abilities<sup>9</sup>; the level of formation of certain motives for satisfying the needs and the need of cognition<sup>10</sup>; stages of faith<sup>11</sup>. In domestic science the discussion of the problem of classifying believers for a long time was conducted primarily in the sociological aspect. It is explained by the fact that during the Soviet period, religiosity was not welcomed, and believers were condemned and even persecuted. As the consequence the works of Soviet scholars of religious studies are distinguished by the lack of reinforcement of general theoretical provisions on this issue by empirical studies.<sup>12</sup>

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<sup>3</sup> I.M. Shmelev, "The concept of "religious personality" and the classification of types of believers in foreign and domestic psychology", in *Sociosphere*, 2012, no. 21, p. 49-56.

<sup>4</sup> G. Allport, "The Religious Context of Prejudice", in *Journal for the Scientific Study of Religion*, 1966, no. 5, p. 454-455.

<sup>5</sup> D. Batson, L. Ventis, *The Religious Experience. A Social-psychological Perspective*. Oxford University Press, New York, 1982.

<sup>6</sup> M. Rokeach, *The Nature of Human Values*, The Free Press, New York, 1973.

<sup>7</sup> B. Spilka, R. Hood, B. Hunsberger, R. Gorsuch, *The psychology of religion: An empirical approach*. Guilford, New York, 2003, Cf.

Olga Chiş, Claudia Grec „Effective Ways Of Preventing Bullying,” in *Astra Salvensis*, VII (2019), no. 14, p. 42.

<sup>8</sup> Erich Fromm, *Psychoanalysis and religion*. Yale University Press, New Haven, 1950.

<sup>9</sup> R. Goldman, *Religious thinking from childhood to adolescence*, Routledge and Kegan Paul, London, 1964; R. Goldman, *Readiness for religion: A basis for developmental religious education*, The Seabury Press, New York, 1965.

<sup>10</sup> D. Elkind, *The child's reality: three developmental themes*, Lawrence Erlbaum, Hillsdale, New Jersey, 1978; D. Elkind, "The child's conception of his religious identity", in *Lumen Vitae*, 1964, no. 19, p. 635-646.

Adriana Denisa Manea, „Educational Values within the Scope of the Technological Revolution,” in *Astra Salvensis*, VII (2019), no. 14, p. 33.

<sup>11</sup> J.W. Fowler, *Stages of Faith: The psychology of human development and the quest to meaning*, Harper & Row, San Francisco, 1981.

<sup>12</sup> D. Elkind, "The child's conception of his religious identity", in *Lumen Vitae*, 1964, no. 19, p. 635-646.

Sociologists in their works most often use the typology of worldview groups of people, based on their perception of religion and atheism. For example, in N.A. Melnikova singled out six types of personality: deeply believers (religiosity finds realization in behavior); believers (faith is present, but weakly expressed in behavior); people who swing (such people have fluctuations between faith and disbelief, elements of religious behavior are noted); people who are indifferent to religion (lack of faith with the absence of pronounced atheistic beliefs, religious behavior is practically not fixed); passive atheists (individuals are characterized by unconscious atheistic beliefs, lack of religious behavior, but atheistic manifestations are poorly realized in behavior); active atheists (deep atheistic beliefs realized in behavior).<sup>13</sup>

The author also proposes classification of the types of personality of religious people: the mystic (a person who wants to escape from the influence of the surrounding world); the prophet (a person who has an intense but irregular religious experience); clergyman (acts as the intermediary between the Absolute and man); a reformer (an individual aimed at transforming one or another religious tradition); monk (the member of a religious society, who has the traditionally religious way of life, retiring from society); a monk-hermit (the man who seeks purification of the soul by means of solitude in some deserted and uninhabited place); the saint (a person who embodies the notion of perfect behavior from the point of view of a religious society); the theologian (a man who sets \*the task of putting together the set of beliefs characteristic of a particular religion into a conceptual form); the founder of religion (the figure who by his scale far exceeds other types and whose religious experience is so unique that it forms the basis of the new faith). D.M. Ugrynovych published the study in which, taking as his basis the ideas of K.G. Jung about two types of personality (introverted and extroverted), offered his typology of religious people.<sup>14</sup> Representatives of the first type (mystic-contemplator) use the faith as a mean of escape from reality in the world of fantasies and illusions. This category includes mystics, religious contemplatives, monks, representatives of religious asceticism.

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<sup>13</sup> N.A. Melnikova, *Social Psychology*, Eksmo, Moscow, 2005.

Ioan Popa-Bota, „Church, Family and School - Factors of Religious Education,” in *Astra Salvensis*, VII (2019), no. 14, p. 203.

<sup>14</sup> D.M. Ugrynovich, “About the criteria of religiosity and their application in the process of sociological research”, in *Bulletin of Moscow State University*. Philosophy series, 1967, no. 4, p. 55-67; D.M. Ugrynovich, *The Psychology of Religion*, Politizdat, Moscow, 1986.

The second type of personality (social activist) includes people who have made religion the peculiar way of self-affirmation, the means for personal growth and realizing their potential in the system of religious relations. Social activists are preachers, leaders of religious communities, hierarchies, etc. Often the representatives of this type has external religiosity and it becomes the means of achievement of prosperity, career prospects, power and the reinforcement of social authority. However, D.M. Ugrinovich notes that both the mystic and the contemplator are rarely found in the “pure form”. The most often the mixed type is formed. In the works of E.V. Protasova's the basis for the classification of religious people are the social orientation and the conditions for the formation of religiosity. As the result of survey conducted in 1974-1975 two categories of subjects were identified on the basis of positive or negative social perception. Representatives of the first type have active participation in public work, the presence of non-believing friends, tolerance to people, who don't follow religious canons, the belief that a person's life is determined by himself, and faith in God cannot become the main means of overcoming immoral social phenomena. People with negative social perceptions are characterized by the refusal to participate in public work, the absence of non-believing friends and the conviction that the destiny of man is completely subordinated to God and only faith can become an effective way to overcome immoral phenomena in society.

Based on the second criterion (the conditions of the formation of religiosity), two types of religious personality were also found by scholars:

– Religious from childhood personalities (religion for such people is something familiar and well-established, they understand the content and social function of religious faith, and a lot of people do not differ by strong faith in the truth of religious dogmas);

– Religious personalities who have come to religion through “conversion” (people who have grown up in the non-religious environment who came to religion in adolescence or adulthood.) As a rule, the cause of the conversion was the life crisis and the search for a way out from it, representatives of this type are often lonely people, with problems in personal life or in marriage).

I.N. Yablokov in the monograph “Methodological problems of the sociology of religion”<sup>15</sup> proposed an approach of the investigation of

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<sup>15</sup> I.N. Yablokov, *Methodological problems of the sociology of religion*, Moscow State University Publisher, Moscow, 1972. Cf. Mihaela Luminita Sandu, Gheorghe Nadoleanu, „Life Styles in the Ethnic Conjugal and Family System,” in *Astra Salvensis*, VII (2019), no. 14, p. 247.

believers. As the basis, the level, content of religious consciousness and type of religious behavior were determined. I.N. Yablokov distinguished four types of religious people: 1. Believers, for whom the religious life orientation becomes the main. They do not just believe in God, but they are also convinced of the truth of other essential dogmas, which significantly affect the moral consciousness of these people. Representatives of this type actively participate in the life of a religious group, regularly take part in religious activities. They are directed on the spreading of their religious believes.

2. Believers, for whom the religious orientation is important, but it is not determinative. Saving faith in God, these people are not convinced in the truth of some other dogmas. Their moral consciousness is under the influence of religion only in the certain extent. Representatives of this type do not take the active position in the religious community, actively do not take part in the mission activity, religious actions in their behavior play a secondary role.

3. Believers whose the religious orientation has subordinate nature. They save the basics of faith in God, however they lost other essential elements of religious faith. The moral consciousness of representatives of this type is not the object of the influence of religion. They take part in religious activities and propagate religious views on the irregular basis.

4. People who swift between faith and unbelief. They are characterized by uncertainty about the existence of God and the truth of the religious dogmas of church. Representatives of this type do not participate in religious activities, they do not have strong ties with the religious group and do not participate in the outreach of religious views. The social activities of such people are not motivated by religious stimulus.<sup>16</sup>

It is important to note that religiosity “does not lead to the increase in subjective well-being, as many authors believed. Only inner and deeply integrated spiritual motivation leads to the improvement of psychological well-being”<sup>17</sup>. B. S. Bratus is one of the few Russian psychologists who study in detail the psychology of religion. B.S. Bratus' argued: “Christian psychology is the experience of the fundamentally top of domestic

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<sup>16</sup> I.M. Shmelev, “The concept of "religious personality" and the classification of types of believers in foreign and domestic psychology”, in *Sociosphere*, 2012, no. 21, p. 49-56.

<sup>17</sup> M. Yasin, “ Psychological studies of religious motivation”, in *State, religion, church in Russia and abroad*, 2016, vol. 4, no. 34, p. 64.

psychology”<sup>18</sup>. He became one of the founders of Russian Christian psychological thought. S. A. Belorusov, F. E. Vasilyuk<sup>19</sup>, Yu. M. Zenko<sup>20</sup> etc. Also were the followers of this direction of psychology<sup>21</sup>, in their studies they concentrated more on the integration of Christian psychology into the body of scientific thought. Created by foreign and domestic authors classifications of groups of religious personalities were summarized by us in the table (Table 1) (Shmelev, 2012).

**Table 1.** Classifications of groups of religious personalities

Classification's criteria	Classification	Authors
direction of the person's life	External and internal goals in relation to religion	G. Allport
the social role of religious beliefs	“External type”, “internal type”, “orientation of search.”	D. Batson and L.Ventiks
definition of the cognitive structure	The closed and open type	M. Rokich
type of religious thinking	Consensual religiosity; obliged, devoted religiosity.	R. Alain and B. Spilka
focus on the task or on myself	I-religiosity (on the task); E-religiosity (on oneself).	R. Koh
valuable social attitudes	Ethical and regenerated Christians.	R. Palutz
degree of expression of the desire to satisfy the need for self-improvement	Authoritarian and humanistic types.	E. Fromm
Depending on the prevalence of one or another protective mechanism	Aesthetic; ethical; submissively surrendering; brother-lovable.	V. Gray
Depending on the development of the mental age and mental abilities	5-7 years – the absence of interest in religion; the average child age - religious ideas get physical and materialistic expression; late child and pre-adolescent age - realistic theology; 13 years - the ability to understand the religious language.	R. Goldman (1964, 1965)

<sup>18</sup> B. S. Bratus, “Notes on the external opponent circle of Christian psychology”, in *Moscow Psychotherapeutic Journal*, 2007, no. 3, pp. 54-65.

<sup>19</sup> F.E. Vasilyuk, “From psychological practice to psychological theory”, in *Moscow psychotherapeutic journal*, 1992, no. 1, pp. 15-32; F.E. Vasilyuk, *Experience and prayer (experience in general psychological research)*, Moscow, Smysl, 2005.

<sup>20</sup> Yu. M. Zenko, *Psychology of Religion*, Rech, St. Petersburg, 2009.

<sup>21</sup> S. A. Belorusov, “Psychopathological system of personality disorders and the teachings of the "passions" in the ascetic Orthodox tradition”, in *Counseling Psychology and Psychotherapy*, 2009, no. 3, p. 154-195.

Depending on the level of the formation of certain motives of satisfaction of needs and the need for cognition.	Stage 1 (age: 5-7 years) - the concept of religious identity is undifferentiated. Stage 2 (age: 7-9 years) - the creation of religious identity. Stage 3 (age: 10-12 years) – search of manifestations of religious identity.	D. Elkind (1964, 1978)
Attitude to religion and atheism	Deep believers; believers; fluctuating; indifferent to religion people; passive atheists; active atheists.	O.N. Melnikova
The level of introversion – extroversion of personality	Mystic-contemplator and social activist	D.M. Ugrynovich
Depending on the social orientation and conditions of the formation of religiosity	personality with a positive and negative religious perceptions. Religious since childhood and “converted.”	E.V. Protasova
The nature and place of religious orientation in the system of value orientations, the level, content of religious consciousness in combination with the type of religious behavior.	1. Believers whose defining life orientation is religious. 2. Believers whose religious orientation is important, but not determinative. 3. Believers whose religious orientation is subordinate. 4. People who swing between faith and disbelief.	I.N. Yablokov

We can note that these approaches for classification are not mutually exclusive, but complementary to each other.

### Materials and methods

The present investigation represents the result of formation of three group Orthodox believers who are students in Moscow universities. Psychodiagnostic research was carried out only in the classrooms designated of the educational institutions. Participants to study were 284 Orthodox young people (age 20-32 years):

- students of the Orthodox St. Tikhon state university, majoring in theology, missionary, history, pedagogic, church music, arts for church, social sciences, additional education (195 people – 63 man and 132 women);
- students of the Russian Orthodox Institute of St. John the Evangelist from the departments of: philosophy, theology, history-philology, economics and law (89 people – 21 boy and 68 girls).



The differences between the types of religiosity of young believers (“quasi-religious,” “moderately religious,” “truly religious”), based on the analysis of western literature, need the empirical confirmation.

“Test for determination the structure of individual religiosity”<sup>22</sup> includes the following scales:

- 1) relation to religion as a philosophical concept;
- 2) relation to magic;
- 3) search in religion support and consolation;
- 4) the presence of external signs of religiosity;
- 5) interest in “pseudoscience”;
- 6) the tendency of faith in the Creator and recognition of the existence of the higher power which creates world;
- 7) religious self-awareness;
- 8) attitude to religion as the model of moral norms of behavior.

For each of the method scales, the maximum score can be 10 and the minimum score is 0. Low scores on these scales range from 0 to 3, medium scores range from 4 to 7, and high scores range from 8 to 10.

“Methods of investigation of religious activity” (MIRA).<sup>23</sup> In this method the following scales are distinguished:

- 1) asthenic emotional experiences (AEE) (reduce activity, human energy, inhibit vital functions);
- 2) Stenic emotional experiences (SEE) (increase activity, energy and excitement, activate vital activity, recovery, vivacity);
- 3) pre-religious experiences (PRE);
- 4) religious experiences (RE);
- 5) internal-external religious motivation (IERM);
- 6) religious-natural-science thinking (RNT);
- 7) religious actions (RA).

The summing indicator “integral religious activity” (IRA) is developed by D.O. Smirnov. Scales of the Yu.V. Shcherbatykh’s test and MIRA have a different range of possible values. The difference of units of measurement for cluster analysis signifies different weight of variables. The greater this difference between units, the greater the contribution of some variables to the final version of clustering. In our case, there aren’t a priori reasons of giving different weight values to different scales. So before the cluster analysis all data were translated into z-values. The

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<sup>22</sup> I. F. Myagkov, Yu. V. Shcherbatykh, M. S. Kravtsova, “Psychological analysis of the level of individual religiosity”, in *Questions of Psychology*, 1996, no. 17, pp. 119–122.

<sup>23</sup> D. O. Smirnov, *Religious activity in the structure of an integral religion*, Perm university press, Perm, 2001.

method of full connection was used as the method of unification, which takes into account the contribution of each case in determination the distance between groups.

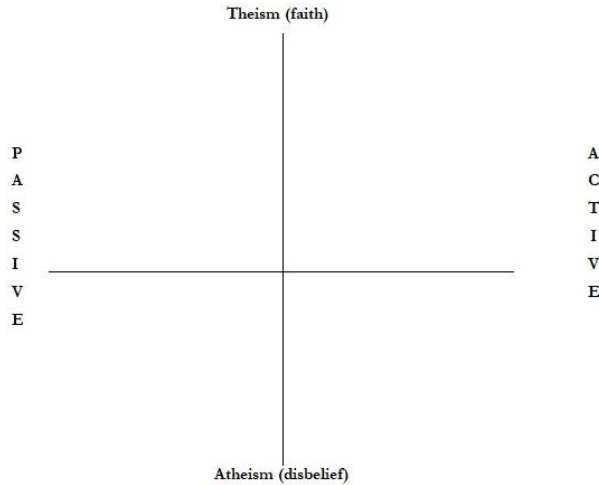
## **Results and discussion**

### ***Typology of religious personalities***

According to the results of the analysis, it can be argued that there are the following factors of determination of the type of religious personality.

1. Attitudes to religion and atheism.
2. The level of development of religious thinking, determined on the basis of analysis: the degree of religious faith (religious dogmas that religious personalities recognize as true); the level of religious awareness (the awareness of the basic principles of religion and the level of understanding is assessed); the religious experience of personality (the way of cognitions of God and self-knowledge).
3. Religious motivation of social activity.
4. The influence of religion on human activities in various social fields, on the lifestyle of the personality.
5. Presence of religious goals, which forms the orientation of the personality, social tasks of personality.
6. Religious experience.
7. The influence of personal characteristics of the person on the perception of religious ideas (commonly used protective mechanisms, conformism, rigidity of thinking, etc.)

**Figure 1.** Types of religious personality



The analysis allows us to offer the typology of people's involvement in faith and its realization in activity, which allows to create the typology of religious personalities (see Figure 1). Two axes of coordinates are selected: vertical and horizontal: behavior is on horizontal axe (active – passive); faith is on the vertical axe (theism – atheism).

In culture the variety of combinations of the representation of the poles “theism-unbelief”, “activity-passivity” is fixed. As an illustration, let’s consider the characters of F.M. Dostoevsky's “The Brothers Karamazov”. Elder Zosima, Alyosha Karamazov are examples of deep faith and active religiosity. Pavel Smerdyakov is the case of passive religious faith. Ivan Karamazov, with all his ambiguity and hesitation, is actively atheistic (godless). Fyodor Pavlovich Karamazov is passively atheistic (“free-thinking”, voluptuousness). The characters of “The Brothers Karamazov” are very well illustrate types of religiosity (Table 2).

**Table 2.** Types of religious personalities

Dmitry Karamazov, Pavel Smerdyakov is the believer, a passive religious. Pavel Smerdyakov acts as a holy fool, his religion doesn't have the active nature.	Starets Zosima, Alyosha Karamazov are active religious characters of the F.M. Dostoevsky's novel. This is the example of violent faith and active religious position.
Fedor Pavlovich Karamazov is a passive atheist. He is characterized by “freethinking” and voluptuousness. His way of life is the example of indifferent attitude to religion.	Ivan Karamazov is an active atheist. This character is ambiguous in matters of faith.

The main concepts of our model are theism (faith), atheism (unbelief), activity, passivity. It is necessary to consider these elements in more detail. These parameters characterize the different degree of involvement in various practices, which form the system of externally observed acts of religious behavior. The degree of participation in the life of the Church is the object of evaluation. During measurement of this component, the emphasis can be placed not on the frequency of religious practice but on the understanding of the meaning of the ritual or sacrament in which believer participates.

Indicators of the religious activity of believers are the amount of time for visiting Church; the amount of time spending for reading religious literature; the amount of time for prayer; participation in religious festivals; the presence of objects of worship at home; the amount of money (as the percentage of income), which is sacrificed to Church, poor and disabled etc.

This person can be religiously passive. He save, however, theism (faith in God). Faith in God may not be defined by any religious system and have the diffuse nature. The passive religiosity is characterized by the phrases: "I have God in my soul", "I believe in higher powers, but not in religion" etc. This type of religiosity can be called diffuse, or quasi-religiosity. "Quasi"- emphasizes only the resemblance with the certain aspects of religiosity.

Several types of religious personalities can be obtained depending on the severity of the various components and indicators of religiosity (theism), religious activity or passivity. In our research we focuses on the representatives of theistic orientation (believers in God). We distinguish three groups of believers:

1. Quasi-religious personalities are characterized by faith and religious passivity. This concept was developed in the works of the German theologian P. Tillich. According to his understanding "quasi" is the indicator of deliberate similarity based on elements identical with religiosity.<sup>24</sup> This type of religious personalities is characterized by the manifestation of nominal or external type of religiosity. They do not participate in the rites, sacraments of Church and religious practices, including holding fasts and regular prayers. It is important to emphasize that they identifies own self with the Orthodox faith. At the same time they can be involved in parapsychology and various non-traditional practices. This group is characterized by the contradictoriness of the value world, which may indicate the predominance of fragmentary-eclectic

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<sup>24</sup> P. Tillich, *Theology of Culture*, Oxford University Press, Oxford, 1959.

attitude to religion. We deals with the unformed or diffuse system of religious ideas. Such subjects can combine passion with mystical practices, yoga, meditation, prayer, esotericism, pseudoscientific knowledge etc. They are characterized by the undifferentiated manifestation of religiosity.

2. Moderately religious personalities are characterized by faith and low level of religious activity. This group is characterized by the conscious acceptance of religious values, faith in God. Here there is the attempt to prove own religiosity by non-religious means, for example, science, art, aesthetics, etc. For representatives of this group the important component is the rational component of religion. They are focused on the finding balance between “frantic” faith and common sense. This is pragmatic religiosity.

3. Truly religious, or religiously-centered personalities are characterized by the high level of faith and low level of religious activity. Identifying this type, we based on the E. Hoffer's work “True believer”, in which he says that such person “has enough bravery to begin upon the unknown and the impossible deals”, because “the doctrine gives him full confidence in the future”<sup>25</sup>.

This group is characterized by the greatest degree of acceptance of religious values and the choice of the way of behavior based on prescribed principles and postulates of faith.

### **Comparative analysis of the identified groups**

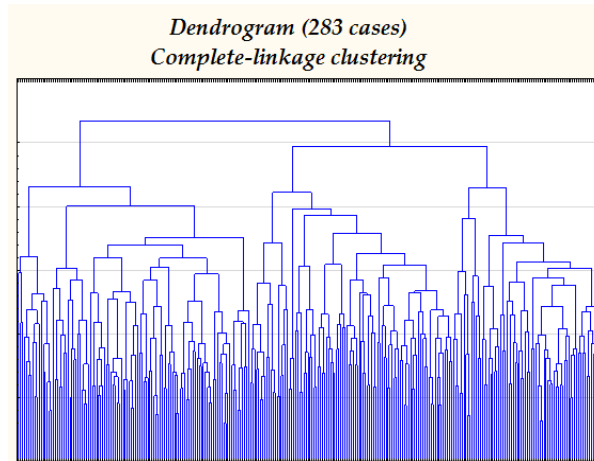
1) In the process of cluster analysis, the dendrogram of the hierarchical clusterization of all participants was obtained on the basis of standardized results of the implementation of the techniques Yu.V. Shcherbatykh and D.O. Smirnov.

Hierarchical clusterization (see figure 2) of all participants made possible to distinguish three clusters of participants (the first cluster included 102 participants, the second cluster included 104 participants and the third cluster included 77 participants).

**Figure 2.** The dendrogram of hierarchical clustering (283 cases)

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<sup>25</sup> Eric Hoffer, *The True Believer: Thoughts on the Nature of Mass Movements*. Harper Perennial Modern Classics, New York, 2002.



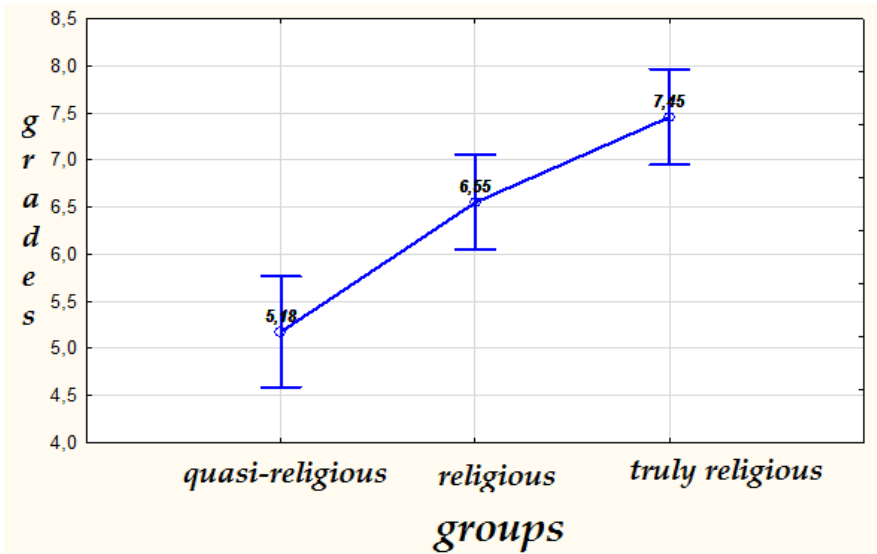
2) The meaningful comparison of these groups across all scales of the methods used was carried out using the single-factor ANOVA test. Pairwise group comparison with the detection of statistically significant differences was performed using Tukey range test.

Some illustrations of the graphical representation of the results of the comparison are given below. We will consider the data on the scale "Search in religion of support and consolation" between the groups:

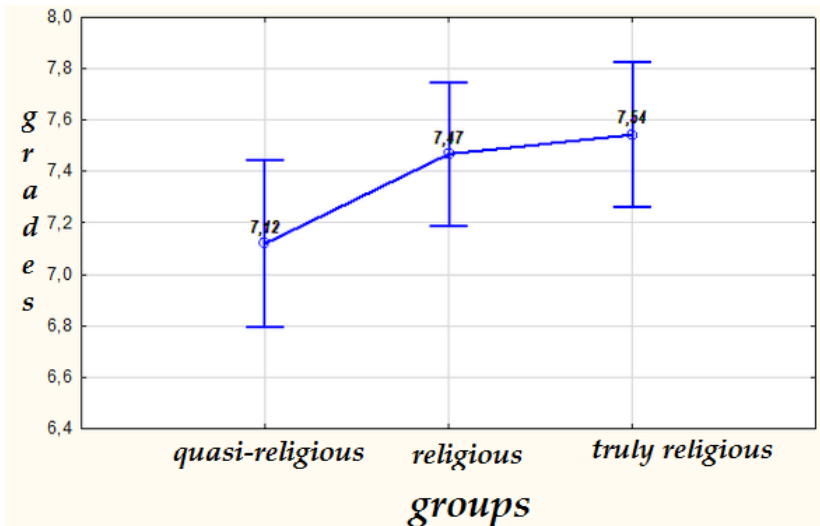
In this case we see that the average values on the scale "search of support and consolation in religion" are most expressed in the third group. Third group significantly exceed the average values both in the second group ("moderately religious",  $p = 0.042$ ) and in the first group ("quasi-religious",  $p < 0.001$ ). In the second group ("religious") these values are significantly higher than in the first group ("quasi-religious",  $p = 0.002$ ).

Comparison the average values on the scale "The Trend of Faith in the Creator and the recognition of the existence of supreme power created the world" according to Yu.V. Shchebatykh's technique is presented on the Figures 3, 4.

**Figure 3.** Search support and consolation in religion



**Figure 4.** The Trend of Faith in the Creator and the recognition of the existence of supreme power created the world



According to the obtained data this disposition approximately equally identifies representatives of the three groups ( $p > 0.3$ ).

We will present the complete comparative analysis of the three identified groups of religious people according to the level of significance and focus on the differences between them (Shchebatykh's and Smirnov's techniques) (Table 3).

**Table 3.** Comparative analysis of three religious groups of people

"Test for determination the structure of individual religiosity" by Y. Shcherbatykh (scales 1 - 8) and "Methods of investigation of religious activity" by D.O. Smirnov	Comparable clusters (groups 1,2,3)	p-level (according to Tukey's range test)
1. Relation to religion as a philosophical concept	1 < 2	0.003
	1 < 3	< 0.001
	2 ≈ 3	0.277
2. Attitude to magic	1 > 2	0.039
	1 > 3	< 0.001
	2 ≈ 3	0.072
3. Search of support and consolation in religion	1 < 2	0.002
	1 < 3	< 0.001
	2 < 3	0.042
4. Presence of external signs of religiosity	1 < 2	< 0.001
	1 < 3	< 0.001
	2 < 3	< 0.001
5. Interest in "pseudoscience"	1 ≈ 2	0.969
	1 > 3	0.004
	2 > 3	0.001
6. The Trend of Faith in the Creator and the recognition of the existence of supreme power created the world.	1 ≈ 2	0.358
	1 ≈ 3	0.222
	2 ≈ 3	0.944
7. Religious self-consciousness	1 ≈ 2	0.629
	1 ≈ 3	0.063
	2 ≈ 3	0.312
8. Attitude to religion as a model of morality	1 < 2	< 0.001
	1 < 3	< 0.001
	2 ≈ 3	0.493
9. Scale of asthenic experiences	1 < 2	< 0.001
	1 < 3	< 0.001
	2 ≈ 3	0.383
10. The scale of sthenic experiences	1 < 2	0.001



	1 < 3	< 0.001
	2 < 3	< 0.001
11. Pre-religious experience scale	1 ≈ 2	0.312
	1 ≈ 3	0.914
	2 ≈ 3	0.112
12. Scale of religious experiences	1 < 2	< 0.001
	1 < 3	< 0.001
	2 < 3	0.016
13. The scale of internal-external religious motivation	1 < 2	< 0.001
	1 < 3	< 0.001
	2 ≈ 3	0.928
14. Scale of religious-natural-science thinking	1 ≈ 2	0.058
	1 < 3	< 0.001
	2 < 3	0.008
15. Scale of Religious Action	1 ≈ 2	0.924
	1 ≈ 3	0.099
	2 < 3	0.023
16. Integrative indicator of religious activity	1 < 2	0.042
	1 < 3	< 0.001
	2 < 3	0.001

We will characterize the qualitative uniqueness of each of three groups of believers. For the first group of believers the following manifestations of dispositions are BELOW in comparison with all groups:

- Search for support and comfort in religion.
- The presence of external signs of religiosity.
- Stenic experiences.
- Religious experiences.
- Integral religious activity.

The following manifestations of dispositions are ABOVE in comparison with all groups:

- Attitude to magic.
- Interest in pseudoscience.

The comparison of groups allows us to call representatives of first group as quasi-religious believers, because they combine elements of religiosity which do not have the holistic character.

For the second group of believers the following manifestations of dispositions are BELOW in comparison with third group and ABOVE in comparison with the first group:

- The presence of external signs of religiosity.
- Stenic experiences.
- Religious experiences.
- Integral religious activity.
- Search of support and comfort in religion.

The comparison of groups allows us to call the representatives of the second group as moderately religious believers.

For the third group of believers the following manifestations of dispositions are ABOVE in comparison with other groups:

- Search of support and comfort in religion.
- The presence of external signs of religiosity.
- Stenic experiences.
- Religious experiences.
- Scale of religious-natural-science thinking.
- Integral religious activity.

Interest in “pseudoscience” is BELOW in comparison with all other groups.

The comparison of groups allows us to call representatives of third group as truly religious believers. Dispositions which approximately equally expressed in all three groups are the following:

- Pre-religious experiences.
- Religious self-consciousness.
- The Trend of Faith in the Creator and the recognition of the existence of supreme power created the world.

Approximately equal expression of these dispositions among the representatives of the three selected groups allows us to recognize them as believers, although the types of religiousness differ from each other. It proves the fact that creation of sample was made properly. We investigate precisely the believers but not the group of people who simply want to participate in investigation.

In this investigation we did not analyze the intersections between groups for some disposition. So it will be the goal of our further detailed research of relationships between groups of believers in Russia.

Thus, the first cluster corresponds to the group “quasi-religious” – 36.04% (102 people). The second cluster corresponds to the group “moderately religious” – 36.75% (104 people). The third cluster corresponds to the group “truly religious” – 27.21% (77 people).

The basis for the naming of groups is the prevalence of indicators of religiosity for the total number of indicators according to all methods used in cluster analysis. In particular, "quasi-religious believers" as the name of the representatives of the first group corresponds to the terms used by two authors who made the significant contribution to the philosophy of religion: the American philosopher, the author of the monograph "True believer: Thoughts of the nature of mass movements" E. Hoffer<sup>26</sup> and the German existentialist philosopher, influential theologian of XX century P. Tillich. He is the author of the book "The Dynamics of Faith," in which the concept of "quasi-religion" was used.<sup>27</sup>

We can made the following conclusions:

1. The dendrogram of hierarchical clustering allows revealing three distinguishable groups of believers. Each group can be considered from the point of view of the presence of certain religious dispositions and indicators. We distinguished three groups of believers: quasi-religious, moderately religious and truly religious.

2. These groups to be revealed because of dispositions which show peculiarities of religiosity of their members. Other dispositions which characterize the representatives of all groups allow to confirm the presence of religiosity in all participants of investigation.

Thus, hypothesis of our investigation is fully proved.

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<sup>26</sup> E. Hoffer, *The True Believer: Thoughts on the Nature of Mass Movements*. Harper Perennial Modern Classics, New York, 2002.

<sup>27</sup> P. Tillich, *The Dynamics of Faith*, Harper & Row, New York, 1958.