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| Comparative Mass Study of Religious Orientations of Present-Day Russian Citizens.

Paper 4: Judaists |

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COMPARATIVE MASS STUDY OF RELIGIOUS ORIENTATIONS OF PRESENT-DAY RUSSIAN CITIZENS. PAPER 4: JUDAISTS

Group of 101 adherents of Judaism, men and women of different age, mostly dwelling in Daghestan, were interviewed by means of three standard questionnaires, two of which were constructed by Russian psychologists of religion, and one was a Russian version of the famous American Allport-Ross inventory of extrinsic / extrinsic religiosity. The study was implemented as part of a larger project of systematic research of problems and prospects of world religions in present-day world, conducted in the course of the latest decade 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. As a result of the research, high level of religiosity of Judaists was demonstrated, as well as its essentially harmonious structure. As shown by detailed analysis of religious attitudes of different age / sex groups, existence of di-

vide between young men and aged men formed the main peculiarity of attitudes of this ethnoreligious group: young men tended to be much less enthusiastic about practicing personal prayer, reading sacred books, performing religious rites, and paying regular visits to synagogue, than the aged ones. The latter were also much more intrinsically oriented than the young ones, and less susceptible to present-day non-traditional spirituality (women, both young and aged, tended to occupy intermediate positions between religiosity of these polar groups). These regularities seem to be quite constructive for the purposes of upgrading interreligious dialogue in the framework of both state cultural policies, and UNESCO strategy.

Keywords: religious attitudes, religious psychology, Judaism, age / sex differences, mass studies, interreligious dialogue, UNESCO strategy.



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| **Comparative Mass Study of Religious Orientations of Present-Day Russian Citizens.****Paper 4: Judaists |****Introduction**

This paper continues publication of basic results of a mass survey of religious attitudes of citizens of the present-day Russia. The survey has been implemented since 2021, as 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 the International Network of UNITWIN / UNESCO Chairs in Inter-religious Dialogue and Intercultural Understanding.

Republic of Daghestan, which forms an integral part of the Russian Federation, has served as the focal point of our study. It is a mountainous region lying between the slopes of the Caucasian ridge and the Caspian sea, which is inhabited by people who speak not less than a couple of dozens of languages and belong to several world religions. As a result, interfaith dialogue, as well as the intercultural one, is high on the agenda of both local society and regional authorities. Strategies of conducting these types of dialogue, as well as concepts summarizing their peculiarities, which have been elaborated in the framework of UNESCO, seem to be most actual and constructive for being upgraded and promoted.

Our survey was initially conducted as series of standardized interviews, of about a hundred local Sunni Muslims, which form the majority of the population of the contemporary Daghestan. Following strictly the same pattern, Shiite Muslims were next studied, as well as adherents of the Russian Orthodox church (i.e. Christians), about a hundred persons in each case. Basic results acquired as a result of conducting these parts of our survey, were presented by us to the international scientific audience in the form of both reports and

papers, and were most positively welcomed by it¹. The next stage of our survey consisted in studying religious attitudes of dwellers of Daghestan who practice Judaism. Presentation of basic results of this study forms the objective of this paper.

Mountain Jews

The population, representatives of which were interviewed by us, consisted of Mountain Jews. This is an ethnoreligious group, living since times immemorial in the North and the North-East of the Caucasian mountains. Daghestan, especially the city of Derbent, has always been regarded as the focal point of this people. Hence our decision to concentrate on the population of Derbent was absolutely reasonable. A small number of Mountain Jews, linked to Derbent by family and societal ties, now dwelling in the nearby cities of Makhachkala, Piatigorsk, and Volgograd, were also included into our study.

History of the Jewish people in the Northern Caucasian region is long and partly unclear. As stated by historians specializing in this topic, Jewish people came to these places since the 6th century A.D., in a number of waves of migration, mostly from the South, i.e. from the Persian side². As a

¹ 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(48), 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; Spivak, D.L., Seyidova, G.N. (2024). *Comparative mass study of religious orientations of present-day Russian citizens. Paper 3: Russian Orthodox Christians*. International Journal of Cultural Research, 1(54), 128–140. DOI: 10.52173/2079-1100-2024-1-128.

² *Istoriia i kul'tura gorskikh evreev* (History and culture of Mountain Jews) (2018). Ed. Nazarova, E.M., Semenov I.G. Vsemirnyi Kongress Gorskikh Evreev. ISBN: 978-7164-0767-1 (in Russian).



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result, vernacular tongue of the Mountain Jews, called Juhuri, forms an integral part of the Iranian language group (or, speaking in strictly linguistic terms, is a 'Jewish version of the Western Iranian Tati language')³.

The number of Mountain Jews dwelling in Daghestan is currently assessed at the level of approximately 2,000 people. More Mountain Jews live currently in the nearby North Caucasian 'Zone of Mineralnye Vody', comprising the cities of Piatigorsk, Essentuki, Mineralnye Vody; and in the neighboring Republic of Azerbaijan (ranging there, by various sources, from 10,000 to 20,000 persons). Assessments of total number of Mountain Jews in the world range from 60,000 to 150,000 people⁴.

Mountain Jews practice Sephardic version of Orthodox Judaism. Religion tends to play an important role in their lives. As shown by specialists in social psychology, religion holds the first place in the set of key factors of their ethnic integration, and the second place in the set of key factors of their ethnic differentiation (giving way in the latter case only to national tongue)⁵.

³ Chlenov, M.A. (2000). *Mezhdru Stsilloi deiudaizatsii i Kharibdoi sionizma: gorskie evrei v XX veke* (Between Scylla of dejudaisation and Charybdis of Zionism: Mountain Jews in the 20th century). *Diaspory: Nezavisimyi nauchnyi zhurnal*. 3, p.176 (in Russian).

⁴ Tishkov, V.A., Kisriev, E.F. (2007). *Mnozhestvennyie identichnosti: mezhdru teorii i politikoi (primer Dagestana)* (Multiple identities: between theory and politics (example of Daghestan). 5, 109-111 (in Russian); cf. Semenov, I.G. (2003). *Gorskie evrei Kavkaza: nekotoryie aspekty etnicheskoi identifikatsii* (Mountain Jews of Caucasus: some aspects of ethnic identification). *Tsentr'al'naia Aziia i Kavkaz: Zhurnal sotsial'no-politicheskikh issledovaniy*. 3, 191-200 (in Russian); *Vsemirnyi kongress gorskikh evreev: Gorskie evrei* (World Congress of Mountain Jews: Mountain Jews). URL: [Горские евреи — Всемирный Конгресс Горских Евреев](#) (accessed 15.07.2025).

⁵ Ratanova, T.A., Shogenov, A.A. (2001). *Psikhologicheskoe osobennosti etnicheskogo samosoznaniia gorskikh evreev i*

Kele-Numaz Synagogue forms the focal point of religious life of Mountain Jews in Daghestan⁶. This is why our data, acquired primarily by means of interviewing members of the religious congregation of Kele-Numaz, were particularly reliable.

Methods

The group studied by us comprised 101 practitioners of Judaism currently dwelling in the Republic of Daghestan. 26 persons of them were young males, 24 young females, 25 were aged males, and 26 were aged female persons. Average age of the aforementioned respondents was correspondingly 22,85 years (level of standard deviation: 5,64); 27,63 (5,85); 66,24 (9.11); and 64,69 (6,98). Participation of all of these respondents was voluntary. However all of them knew that it was conducted under the auspices of their spiritual leaders, and often were encouraged by them to do so,

Each respondent was interviewed once, in oral or, most often, in written form. All interviews were conducted in Russian, which was, most often, the first language of our respondents or, less frequently, the second one. Each interview consisted in filling in three standard questionnaires, two of which were elaborated in the framework of Russian religious psychology⁷. The third one was a Russian

osetin (na materiale diaspor Kabardino-Balkarii (Psychological peculiarities of ethnic self-identification of Mountain Jews and Ossetins (at the example of diasporas in Kabardino-Balkaria). *Psikhologicheskii zhurnal*, 22 (3), p.47 (in Russian).

⁶ *Sinagoga Kele-Numaz: Tsentr religioznoi zhizni evreev Derbenta* (Kele-Numaz Synagogue: Center of religious life of Jewish people in Derbent). URL: [Синагога Келе-Нумаз. Дербент](#) (accessed 15.07.2025).

⁷ Miagkov, I.F., Shcherbatykh, Iu.V., Kravtsova, M.S. (1996). *Psikhologicheskii analiz urovnia individualnoi religioznosti* (Psychological analysis of individual religiosity level).



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version of the famous American Allport-Ross inventory, which is most popular in present-day studies of religious orientations⁸. The Russian version was most rigorously adapted by experts in psychological testing working in this country. Detailed description of these three questionnaires was already presented by us earlier (see our papers cited in reference 1). This would allow us to only briefly remind of their peculiarities in the text of this paper. As a result of the application of the three questionnaires cited above, 17 indices were acquired, which were later processed by application of standard statistical methods (i.e. Statistica 10 program).

At the initial stage of analysis, Kolmogorov-Smirnov criterion was applied to make sure whether the data were distributed normally or not. As the distribution proved to be normal, parametric statistical methods were applied for further processing. One-dimensional analysis of variance was chosen to serve as the basic tool to conduct it.

Results

A questionnaire constructed by a team of Russian researchers under the guidance of I. Miagkov was the first one to be applied in our survey. The questionnaire, comprising 41 item, was entitled 'Psychological analysis of individual religiosity level', as its main objective consisted in getting

exact assessment of the nine facets of the latter, encoded as Indices 1 to 9.

Index 1, providing assessment of the respondent's religion as 'a philosophical concept', proved to be rather high by its absolute value, i.e. ranging from 11,36 to 11,58 by its absolute mean value for different age / sex groups (for all Indices from 1 to 8, the minimal level was 0, the maximal one was 15). No statistically relevant difference between the four age / sex groups studied by us was detected (the level of statistical relevance applied for all Indices in the present paper was 0,05).

Index 2 provided an assessment of the respondent's 'attitude to magic'. Judging by absolute values, interest in phenomena of this kind was quite low by all of our respondents. In fact, Index 2 varied from 7,84 by aged men to 10.35 by young men (level of standard deviation was correspondingly equal to 2.29, and to 2,06), which meant that young men felt more positive to magic, than aged men. The difference between these two age / sex groups was absolutely statistically relevant.

Index 3 measured the psychological inclination of a respondent 'to seek support and consolation in [his / her] religion'. Its absolute values ranged from 11,78 by aged men to 12.54 by young men. No specific difference between age / sex groups was found in this case.

Index 4 provided an assessment of one's will to demonstrate his / her adherence to Judaism in the course of everyday contacts with other people (not necessarily being Judaists). Absolute mean values of the Index ranged from 10.23 by aged women to 11,08 by young men. No relevant difference between different age / sex groups was detected.

Index 5 provided a measurement of one's attitude towards 'pseudoscience', e.g. remote ('telepathic') contact. Mean absolute of this Index

Psikhologicheskii Zhurnal, 1996, 17:6, 120–122 (in Russian); 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: 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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tended to be quite low, i.e. 8,73 for the group as a whole (standard deviation level: 1.98). Maximal values were proper for young people (young men: 9.19, young women: 9.21), minimal ones – for aged men (8,04) (standard deviation was correspondingly 1,90; 1,64; 2,42). Difference between young men and aged men proved to be statistically relevant, the same was true for young women and aged people. As a result, another case of age / sex difference was detected.

Index 6 ('trust in the Creator, and acknowledgement of existence of a Supreme force which created the world') ranged from 11,20 by aged men to 12.31 by young men, which was rather high. This difference was absolutely statistically relevant. As a result, a third case of age / sex peculiarities was found (for details cf. Figure 1).

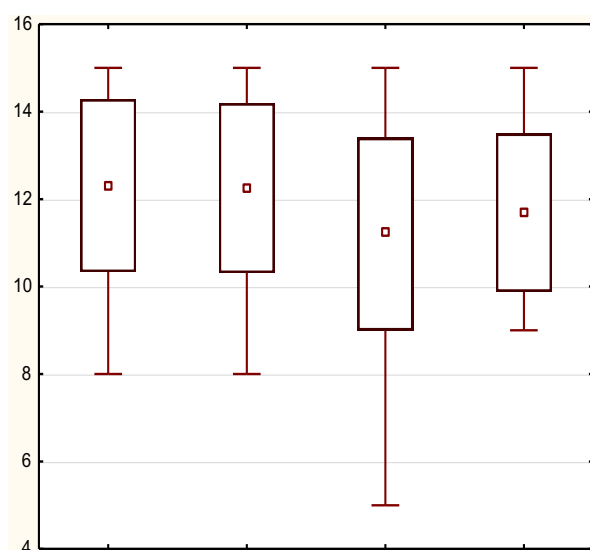


Figure 1. Trust in the Creator by Judaists in Daghestan

Commentary: horizontal axis: groups of respondents (from left to right: young men, young women, aged men, aged women). Vertical axis: values of Index 6. Point at the centre of each boxplot: mean value for the corresponding subgroup.

Index 7 was applied to assess such religious attitude as 'internal demand for religious faith'. This definition comprised such items as 'Do you feel inner need to visit a temple or place of religious meetings?' Its mean value varied from 11,42 for young men to 12.00 for young women. No statistically relevant difference between age / sex groups was found in this case.

Index 8 measured 'attitude to [the respondent's] religion as to a set of moral norms of behaviour'. Mean values of Index 8 ranged between the minimal level of 9.54 for young women, and the maximal one by 10,73 by young men. No difference between different groups was found here.

Index 9 provided self-assessment of one's level of religiosity: 1 was defined as the minimal level, 10 as the maximal one. Mean values of the Index ranged from 7,21 by young men to 8,33 by young women (standard deviation levels were 2,17 and 1,89, correspondingly). No statistically relevant difference between different age / sex groups was registered in this case.

The second questionnaire applied in our research was constructed by I. Bogdanovskaia. The questionnaire comprised 10 items, only a half out of which number were measured in a quantitative way. These five Indices were included into our survey, numbered from 10 to 14. Information provided by them served as supplementary in our analysis, as the questionnaire as a whole was not included into it. Value of each one of the aforementioned Indices ranged from 1 to 4, which marked, correspondingly, the maximal and the minimal level (which meant that they were inverted).

Index 10 provided assessment of frequency of observing religious rites by the respondent. It was maximal for aged men (1,40), and minimal for young men (1,81) (standard deviation was correspondingly 0,58, and 0,85). The difference between



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these two groups was statistically relevant, which meant that young men tended to practice religious rites much less frequently than the aged ones. Women, both young and old, held an intermediate position between them.

Index 11: frequency of observing religious feasts. Absolute mean value for the group as a whole was equal to 1,74 (standard deviation: 0,83), which meant that the frequency was in fact rather high. No age / sex differences were detected.

Index 12 (frequency of visiting synagogue) proved to be rather high by aged men (1,44), and much lower by younger people, both male (2,12) and female (2,25) (corresponding levels standard deviation were 0,71; 0,95, and 0,74). Difference between aged men and young men proved to be statistically relevant. The same was true for aged men compared to young women.

Index 13 (frequency of reading sacred books) was quite high for aged people (1,92), especially compared to young men (2,46), and young women (2,58) (standard deviation: 1,00; 0,95; 0,83). Difference between aged people, and young people of any sex was absolutely statistically relevant.

Index 14 was dedicated to frequency of praying. A definite difference was found here between young men and the rest of the group. It consisted in the fact that, judging by self-assessment, the former tended to pray much less frequently than the latter. Values of Index 14 ranged from 2,00 for young men to 1,42 for young women, 1,52 for aged men, and 1.65 for aged women (standard deviation: 0.94; 0.65; 0,92; 0.80, correspondingly).

The third questionnaire applied in our research was initially constructed by the American psychologists G. Allport and J. Ross. It comprised 20 questions, each of which could be answered in one of four different ways. Basing on data obtained

in this way, three basic indices of religious attitudes were calculated. A standard Russian version of this inventory was applied in our research.

Index 15 presented an assessment of the level of extrinsic (outward) religiosity of our respondents. The Index ranged from 11 to 44, which meant that the majority of our respondents ranged quite low on the scale of extrinsic orientations, as they belonged to the lower part of the corresponding span (Table 1). The only difference which was statistically relevant existed between young men and young women. As shown by Table 1, the former ones tended to be much more extrinsically oriented than the latter.

Age / sex group	Mean value	Standard deviation	Number of persons
Young men	26,89	4,65	26
Young women	23,79	5,08	24
Aged men	24,24	6,32	25
Aged women	25,69	4,76	26
Whole group	25,19	5,30	101

Table 1. Level of extrinsic religiosity of Judaists in Daghestan

Index 16 was applied to provide an assessment of intrinsic (inward) religiosity of the respondents. The Index ranged from 8 to 32, and it was inverted, which meant that the lower was its value, the higher was the intrinsic attitude of the respondent. As shown by absolute mean values, practically all of our age / sex groups belonged to the central part of the range, which meant that none of them was extremely inwardly oriented (Table 2). As proven by multiple comparisons, the only difference between age / sex groups which was statistically relevant, existed between young women and



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Age / sex group	Mean value	Standard deviation	Number of persons
Young men	21,92	4,37	26
Young women	23,00	4,76	24
Aged men	19,68	6,64	25
Aged women	21,69	4,05	26
Whole group	21,56	5,11	101

Table 2. Level of intrinsic religiosity of Judaists in Daghestan

aged men: the former ones tended to be much less inwardly oriented than the latter.

Index 17 provided an integral assessment of the level of extrinsic / intrinsic religiosity of our respondents. Values of the Index ranged from 20 to 80. Basing upon data obtained in our research we may state that both aspects of religiosity were balanced quite well by the majority of our respondents. As shown by Table 3, the corresponding mean values for all age / sex groups belonged to the central part of the corresponding range (Table 3, for illustration, see Figure 2).

Age / sex group	Mean value	Standard deviation	Number of persons
Young men	48,81	6,60	26
Young women	46,79	6,04	24
Aged men	43,92	6,62	25
Aged women	47,39	5,35	26
Whole group	46,75	6,34	101

Table 3. Integral index of extrinsic / intrinsic religiosity of Judaists in Daghestan

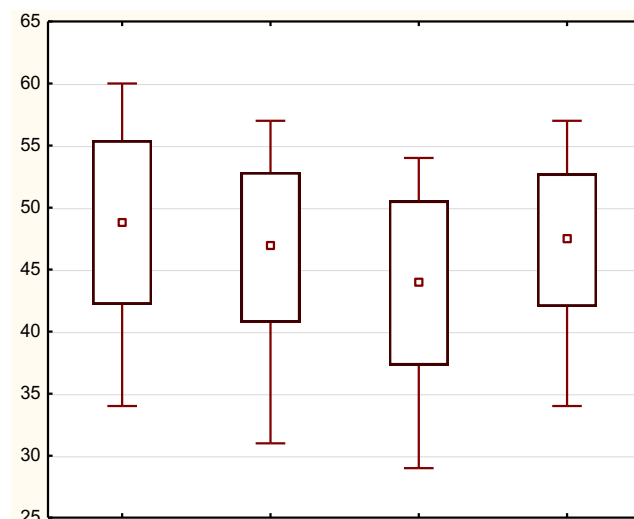


Figure 2. Mean levels of integral (extrinsic / intrinsic) religiosity of Judaists in Daghestan

Commentary: horizontal axis: groups of respondents (from left to right: young men, young women, aged men, aged women). Vertical axis: values of Index 6. Point at the centre of each boxplot: mean value for the corresponding subgroup.

As shown by aposterior analysis, difference between young men and aged men tended to be statistically relevant. The former ones were much more extrinsically oriented than the latter ones. The same was true when aged women were compared to aged men (for details cf. Table 4).



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Group of respondents (1)	Group of respondents (2)	Difference of mean values (between groups 1 and 2)	Standard error	p-value
YM	YW	2,02	1,75	0,25
	AM	4,89	1,73	0,01*
	AW	1,42	1,71	0,41
YW	YM	-2,02	1,75	0,25
	AM	2,87	1,76	0,11
	AW	0,59	1,75	0,74
AM	YM	-4,89	1,73	0,01*
	YW	-2,87	1,76	0,11
	AW	-3,47	1,73	0,05*
AW	YM	-1,42	1,71	0,41
	YW	0,59	1,75	0,74
	AM	3,47	1,73	0,05*

Table 4. Multiple comparisons of mean integral index of extrinsic / intrinsic religiosity of Judaists in Daghestan

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 (*).



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Discussion

Regarding results of the application of the first questionnaire, elaborated by I. Miagkov and his team, we have to primarily state that traces of age / sex differences were in fact quite few. They were present in the case of three indices, two of which had very low values. They were: Index 2 (interest in magic), Index 5 (interest in pseudo-sciences), and Index 6 (creationism). The integral level of Index 2 would have been extremely low, if not for the input of young men, which was especially demonstrative, compared to the level of aged men. Index 5 belonged to absolutely the same pattern. This meant that young people, especially males, were much more susceptible to the non-traditional / New Age spirituality than the older ones.

The level of Index 6 was quite low, too (11,86), which might seem somewhat surprising, as our respondents were adherents of a classical creationist religion. The corresponding value of Index 6 for Sunni Muslims interviewed by us was 13,83; 13,53 for Shiite Muslims, and 12,79 for Russian Orthodox Christians, dwelling in Derbent and its environs. However taking into account the corresponding values of standard deviation (2,01 for Judaists; 1,76 for Sunni Muslims; 1,31 for Shiite Muslims, and 1,73 for Christians) we have to state that all of them practically coincided. This conclusion corroborated our earlier observation that basic religious attitudes of the adherents of all four religions observed by us practically coincided, most possibly due to the existence of substrate of Soviet and post-Soviet spirituality, which was common to all of them.

In other six cases (Indices 1, 3, 4, 7, 8, 9), values of indices did not depend on the age / sex factor in a statistically reliable way. As a result we

feel authorized to conclude that the group as a whole was spiritually consolidated quite well. Values of all of the six indices were rather high, as they belonged to the upper part of the corresponding ranges. These mean values corresponded quite well to the similar assessments acquired for other ethnoreligious groups. Index 9 ('self-assessment of one's level of religiosity') by Judaists (7,74) looked somewhat lower than values acquired for other religions (Sunni: 9,39; Shiite: 9,61; Christian: 8,89). However taking into account the values of standard deviation (correspondingly, 2,22; 1,41; 1,09; 1,72), we may regard this difference as either revealing a rather feeble trend or, negligible.

The second questionnaire applied by us was constructed by I. Bogdanovskaia. All of the five indices comprised by it (Indices 10 to 14) testified to rather moderate degree of involvement of our respondents into the traditional practices prescribed by their religion. In the majority of cases (four indices out of five), this moderate level was attained thanks to young people, especially male, who were rather reluctant to: practice personal prayer (Index 14), read sacred books (Index 13), perform religious rites (Index 10), and pay regular visits to synagogue (Index 12). In all of these cases, their ratings were opposed to those of aged people, especially male, who were willing and able to follow traditional patterns of religious life.

The third questionnaire included into our research was the famous Allport-Ross inventory, often applied in studies of religious psychology. Judging by the level of integral mean Index 17, extrinsic and intrinsic components of religiosity of our respondents tended to be balanced quite well. Compared to other ethnoreligious groups, the value of this index (46,75) was shifted considerably towards the extrinsic edge of the scale (its value was 40,50 by Sunni Muslims; 40,67 by Shiite ones, and



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40,93 by Orthodox Christians). However taking into account the range of standard deviation (correspondingly, 6,34; 8,74; 5,96; 8,88), we feel authorized to perceive this assessment as either a trace of a rather feeble trend or, to regard it as negligible. Formal elaboration of cross-religious correlations of this kind forms subject of a special paper.

Age / sex difference seems to affect the level of Index 17 quite strongly. As shown by our data, young men tended to be much more extrinsically oriented than aged men. Women of any age tended to occupy an intermediate position between these two opposing groups.

Our results of this kind were corroborated by data of a study of some religious attitudes of Mountain Jews, conducted independently by a team of social psychologists from Daghestan. Starting their inquiry, they supposed that men would reveal lower level of religiosity than women. Having processed their data, the researchers came to conclusion that the opposite was in fact true: men turned out to be more religious. Continuing their research, they decided to measure how strongly religious beliefs influenced everyday life of their respondents. The main conclusion was that influence of this kind tended to be much higher by young people (aged 20 to 30 years), than by the aged ones (aged 60 years and more)⁹.

Returning to our analysis, linear correlation between all 17 indices by all four age / sex groups was calculated. Cases of statistically reliable correlation between the nine indices (from Index 1 to Index 9), comprised by the Miagkov inventory, were quite few. Table 5 presents a typical example of this regularity. As shown by data from Table 5 (line 2), Index 7 ('internal demand for religious faith') revealed practically no correlation with other eight indices comprised by the Miagkov inventory, although in some cases it would have been quite plausible. For instance, judging by face value, Index 3 ('intention to seek support and consolation in one's religion') measured an attitude which was quite similar to that assessed by Index 7.

Correlation between indices which belonged to different inventories also tended to be poor. Cases like strong correlation between Index 7 ('internal demand for religious faith') and Index 17 (integral index of extrinsic / intrinsic religiosity) or, between Index 11 ('frequency of observing religious feasts') and Index 17 were not frequent at all (for exact values see Table 5, line 4). As a result we feel authorized to state that the two main inventories applied by us (namely the Allport-Ross inventory, and the Miagkov one), tended to measure dimensions of religiosity which were either related by links which were not linear / simple or, which were independent from each other.

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⁹ Shakhbanova, M.M., Lysenko, Iu.M. (2019). *Religiozniy faktor v zhiznennykh ustanovkakh gorskikh evreev* (Religious factor in life attitudes of Mountain Jews). Gosudarstvennoe i munitsipal'noe upravlenie. Uchenye zapiski, 4, p.257. DOI: 10.22394/2079-1690-2019-1-4-255-261 (in Russian).



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In- dex / In- dex	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
7	0,48	0,1 7	0,2 3	0,5 1	- 0,0 4	0,3 8	1	0,4 0	0,2 1	- 0,3 6	-0,46	- 0,1 7	- 0,4 2	- 0,3 8	-0,39	-0,50	- 0,61 *
P7	0,01	0,4 2	0,2 6	0,0 1	0,8 5	0,0 6		0,0 5	0,3 4	0,0 7	0,02	0,4 0	0,0 3	0,0 6	0,05	0,01	0,00
17	- 0,56 *	- 0,0 6	- 0,2 8	- 0,3 9	0,2 5	0,2 7	- 0,61 *	- 0,1 5	- 0,1 8	0,0 5	0,57 *	0,3 0	0,4 3	0,2 9	0,75* *	0,71 *	1
P17	0,00	0,7 7	0,2 0	0,0 5	0,2 3	0,1 8	0,00	0,4 7	0,4 2	0,8 1	0,00	0,1 3	0,0 3	0,1 5	0,00	0,00	

Table 5. Linear correlation between various indices of religious attitudes by young male Judaists

Commentary: line 1 – all indices applied in our research, from Index 1 to Index 17; line 2 – Pearson's correlation coefficient of Index 7 with all indices (from Index 1 to Index 17) by young male Judaists; line 3 (P7) – two-sided p-value for Index 7; line 4 - Pearson's correlation coefficient of Index 17 with all indices (from Index 1 to Index 17) by young male Judaists; line 5 (P17) – two-sided p-value for Index 17. Pearson's correlation coefficient values higher than 0,55 are marked by an asterisk *.

Conclusions

1. Basing on the results of a mass study of religious attitudes of 101 Judaists dwelling in the Republic of Dagestan, which forms part of the Russian Federation, we feel authorized to state that all of them demonstrated a rather high level of religiosity, regardless of age or sex. Mean absolute values of 17 indices calculated by us were quite similar and, in some cases, coinciding with corresponding indices demonstrated by members of other ethnoreligious communities observed by us, following strictly the same patterns of interviewing and data processing (i.e. Sunni Muslims, Shiite Muslims, and Russian Orthodox Christians). This

similarity testifies to the existence of a rather high level of inner spiritual consolidation of the Daghestani society, which may be due both to the religious policies of present-day state authorities, and to the remnants of Soviet and early post-Soviet spirituality;

2. The major age / sex difference detected by us divided young people, especially male, and aged persons, especially male, too. Judging by the Miagkov questionnaire, young men tended to be much more affected by non-traditional / New Age spirituality, than the aged ones, which was especially demonstrative taking into account their relation to magic, to pseudo-science, and to the doctrine of creation;

3. Young males tended to be much less active in following traditional patterns of religious life than the aged ones. Judging by the Bogdanovskaia questionnaire, they felt less enthusiastic about practicing personal prayer, reading sacred books, performing religious rites, and paying regular visits to synagogue;

4. Extrinsic religious attitudes of our respondents as a whole seemed to be balanced quite well with their intrinsic attitudes. As a result, religiosity of our Judaist respondents can be re-



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garded as being definitely harmonious. Judging by the famous Allport-Ross scale, some age / sex differences are present here, as well: aged men tend to be generally much more intrinsically oriented than young men (women of any age occupy here an intermediate position);

5. Inner tensions, proper for the religious community of Judaists in Daghestan, seem to be concentrated around the main divide, opposing young men and the aged ones. This trend seems to be religion-specific: for instance, the main divide in the group of Orthodox Christians, demonstrated by us earlier, concerned opposition of women of any age, and men, also of any age. Systematic cross-religious study of structural patterns of this kind forms subject of special research.

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| Сопоставительное массовое исследование религиозных установок современных россиян.

Статья 4: иудаисты |

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СОПОСТАВИТЕЛЬНОЕ МАССОВОЕ ИССЛЕДОВАНИЕ РЕЛИГИОЗНЫХ УСТАНОВОК СОВРЕМЕННЫХ РОССИЯН. СТАТЬЯ 4: ИУДАИСТЫ

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Группа из 101 иудаиста, мужчин и женщин разного возраста, в основном проживающих в Дагестане, была опрошена при помощи трех стандартных опросников, два из которых были разработаны российскими религиозными психологами, а третий представлял собой русскую версию известного американского опросника экстринзивной / интринзивной религиозности Олпорта-Росса. Исследование было выполнено в рамках более крупного проекта, направленного на систематическое изучение проблем и перспектив мировых религий в современном мире, который проводится в течение последнего десятилетия Кафедрой ЮНЕСКО по компаративным исследованиям духовных традиций, специфики их культур и межрелигиозного диалога, под эгидой Международной Сети Кафедр ЮНЕСКО-ЮНИТВИН по межрелигиозному диалогу и межкультурному взаимопониманию. В результате исследования было установлено, что уровень религиозности иудаистов является высоким, а сама она

обладает достаточно гармоничной структурой. По данным изучения разных половозрастных групп дагестанских иудаистов, было установлено, что основную особенность данного этнорелигиозного сообщества составляет наличие существенных различий между религиозностью молодых и старых мужчин: первые были значительно менее активны, чем вторые, по части личных молитв, чтения сакральной литературы, следования религиозным ритуалам и посещения синагоги. Пожилые мужчины были также существенно более интринзивно-ориентированы, чем молодые мужчины, и значительно меньше подвержены влиянию современной нетрадиционной духовности (женщины, как молодые, так и старшего возраста, занимали обычно промежуточное положение между указанными двумя группами мужчин). Учет выявленных таким образом закономерностей может способствовать оптимизации государственной культурной политики, а также стратегии ЮНЕСКО.



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Ключевые слова: религиозные установки, религиозная психология, иудаизм, половозрастные

различия, массовые обследования, межрелигиозный диалог, стратегия ЮНЕСКО.

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