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## RELIGIOUSNESS: COMPONENTS, TYPES AND COPING STRATEGIES

*The paper characterizes the structure and the types of religiousness. The concept of religiousness and religiosity are distinguished. The structure of religiousness is considered as a combination of such components as individual religiousness, paranormal belief, spiritual intelligence, beliefs and behaviors in coping. The adaptation of Assessment of Beliefs and Behaviors in Coping and its validity and reliability have been checked. The components of religiousness have been studied, namely: cognitive component of religiousness, conative component of religiousness, paranormal belief, religious self-awareness, emotional component of religiousness, behavioral component of religiousness. The types of religiousness (average religiousness, high religiousness, emotional religiousness, behavioral religiousness) were obtained. It is defined that the type of religiousness conditions the religious copings.*

**Keywords:** *religiousness, religious coping, paranormal belief, spiritual intelligence, beliefs and behaviors in coping, the structure and types of religiousness.*

### Introduction

The religiousness may be considered as the interaction of the three components – affective (religious feelings), cognitive (religious beliefs and representations) and behavioral (religious acts, moral behavior) [2]. Religiosity suggests a theological and social structure that may or may not serve as a vehicle for the exploration of “the way in which people understand their lives in view of their ultimate meaning and value” [7, p.1604].

Psychology of religion distinguishes religiosity and religiousness. Religiosity is the degree to which a person accepts/practices a particular religious belief or the strength of an individual’s religious faith. Religiousness is the quality of being religious or accepting and practicing religious beliefs [6].

The one of the most important components of religiousness is religious coping, which is the use of cognitive or behavioral techniques in times of stress that arise from one’s religious or spiritual beliefs [11]. Religion has been found to serve many different functions in coping, e.g. reduction of anxiety, finding of meaning [9], and personal growth [10]. Religion as a coping has plenty of functions such as “structure”, which refers to various aspects of organized religion that create a structured environment for its followers, e.g. rules, rituals, etc., “sense of community”, which addresses the social support network offered by many organized religions, “moral code”, which refers to the set of rules associated with a religion that are meant to guide person’s actions, “acceptance”, which speaks to the sense of belonging and acceptance offered by a personal relationship with a higher power etc. [6].

The **aim** of the article is to research the structure and types of religiousness, which includes individual components of religiousness, paranormal belief, spiritual intelligence, beliefs and behaviors in coping. The **tasks** of the study are as follows:

1) standardization of the questionnaire of religious copings for the evaluation of religious beliefs and behavior in coping with stress;

2) determining of typological profiles of religiousness;

3) determining the influence of types of religiousness on the choice of religious copings.

### Research Methods

The following techniques were used in the study:

1. *The Psychological Analysis of the Level of Individual Religiousness Technique* (by I. F. Miahkov, Y. V. Shcherbatykh, M. S. Kravtsova) [4]. The questionnaire consists of 40 questions on 8 scales: 1) gnoseological roots of religiousness and tendency to idealistic philosophy (PHI); 2) attitude of the probationer to magic (MAG); 3) tendency of the personality to seek support and consolation in religion (SUP); 4) external signs of religiousness (EXT); 5) interest in so-called “pseudoscience” - mysterious and enigmatic phenomena, in the perception of which belief plays a much greater role than knowledge (BEL); 6) the tendency to believe in the Creator and admit the existence of the supreme power that created the universe (CRE); 7) the presence of religious consciousness, that is, the internal need in religious belief (INT); 8) the ratio of the subject to religion as a model of moral norms of behavior (MOR).

2. *Paranormal Belief Scale* (by J. Tobacyk, in adaptation of D.S. Grigoriev) determines the degree of inclination to irrational thinking and a pseudoscientific explanation of being. The method is presented by 26 statements that make up seven scales: 1) traditional religious faith; 2) belief in psi-ability; 3) belief in witchcraft; 4) prejudice; 5) belief in spiritualism; 6) belief in extraordinary life forms; 7) belief in prophecies [1].

3. *The spiritual intelligence questionnaire* (by K. I. Fomenko, O. Yu. Holovina) [3, 5]. The question-

naire contains 21 items and is represented by 3 scales: 1) the transcendent component of the spiritual intelligence as the ability for self-transcendence, that is, the possibility of expansion of consciousness, achieving its higher states, the ability for intuition as an opportunity to go beyond the rational understanding of life experience, the ability for self-control, allowing to feel the integrity of being; 2) the existential component of the spiritual intelligence as the ability to accept the challenges of life, to solve the problems of existential reality, the ability to search for life's meanings, which are provided by such cognitive properties as objectivity and impartiality of thinking, insight and foresight; 3) the moral component of spiritual intelligence represents the ability for moral self-control and the respectable behavior based on reconsideration of moral values of good and mercy.

4. *Assessment of Beliefs and Behaviors in Coping* (original adaptation). According to different scientific views to religion as a means to overcome stress and to psychological functions of religion (offering a sense of community, providing a worldview that makes sense of life, allowing for a personal relationship with a higher power, providing overall structure in everyday life) we have chosen from few research methods such as “Religious Coping Activities Scale” (by K.I. Pargament, H.G.Koenig, L. Perez) [8], “Religious Problem Solving Scales: Short Form Inventory” [8], “Assessment of Beliefs and Behaviors in Coping” [6] the last one, translated it in Ukrainian and adapted.

In accordance with the first task of the study, standardization of the questionnaire of religious copings was carried out. The psychometric sample included 465 people, among whom 239 subjects refer themselves to atheists and agnostics, 126 to Orthodox, 20 to Catholics, 55 to Muslims, and 25 to representatives of other confessions.

*Reliability of the questionnaire.* The first step in processing the raw data received was to check the internal consistency of the questionnaire. The Cronbach's alpha statistics were calculated for a scale that includes all 20 points. The value of the Cronbach's alpha for a scale of 20 items was 0.930, which is below the acceptable level of 0.7.

*Constructive validity of the questionnaire.* We use factor analysis to detect the internal structure of the questionnaire. As a result of exploitative factor analysis (with angular rotation) we found six factors that did not correlate with each other (0.007-0.016).

*Factor 1* (18.10% of dispersion) created by the points: 4, 12, 15, 11 (presented in descending order of factor load). The content of the items that formed this factor (for example, item 12 “Religious and spiritual practices can help me cope with stress by offering me unconditional acceptance of myself through relationship with the higher power”) indicates that it can be designated as a factor of religion as a source of personal relationship with the higher power.

*Factor 2* (15.34% of dispersion) includes items 19, 9, 10, 16 (also presented in descending order of factor

load). The psychological content of the points that formed this factor (the most significant item is 19 with the highest load (0.813) “Religious and spiritual practices can help me cope with stress by giving life a sense of meaning” is that it reflects the *religion as a source of worldview that makes sense of life*.

*Factor 3* (10.71% of dispersion) is represented by the following items: 17, 18, 20. The psychological content of the statements that formed this factor (the most significant item is 17 with the highest load (0.739) “Religious and spiritual practices can help me cope with stress by offering a sense of control in life” is that it reflects *religion as a source of a sense of control in life*.

*Factor 4* (10.13% of dispersion) combined the following items: 8, 5, 6, 7 (also listed in descending order of factor load). The psychological content of the points that formed this factor (indicative is the item 8 with the highest load (0.671), “Religious and spiritual practices can help me cope with stress by providing a religious community to belong to”, is that it reflects *religion as a source of a sense of community*.

*Factor 5* (9.93% of dispersion) combined the following items: 3, 2, 1 (also listed in descending order of factor load). The psychological content of the points that formed this factor (indicative is the 3rd item with the highest load (0.571), “Religious and spiritual practices can help me cope with stress by providing a daily routine”, is that it reflects *religion as a source of a sense of structure*.

*Factor 6* (7.73% of dispersion) combined the following items: 13, 14 (also listed in descending order of factor load). Indicative is the 13th item with the highest load (0.526), “Religious and spiritual practices can help me cope with stress providing comfort through a relationship with a higher power”, is that it reflects *religion as a source of a sense of comfort*.

Thus, the final version of the questionnaire “Assessment of Beliefs and Behaviors in Coping” is represented by scales – 1) religion as a source of personal relationship with a higher power (4 items), 2) religion as a source of worldview that makes sense of life (4 items), 3) religion as a source of a sense of control in life (3 items), 4) religion as a source of a sense of community (4 items), 5) religion as a source of a sense of community (3 items), 6) religion as a source of a sense of comfort (2 items). The adapted technique meets the modern requirements for psychometric substantiation of personal questionnaires.

*Test-retest reliability of the questionnaire.* Repeated testing of the same sample (185 people) was conducted in three weeks. The correlation between the results of the first and second tests was at the level of  $r=0.713$ , which indicates a sufficiently high test-retest reliability of the questionnaire.

*Normative scale.* In table 1 the descriptive statistics of “Assessment of Beliefs and Behaviors in Coping” are given. Dividing into three intervals the marginal values of the norm for the indicators of the 1st, 2nd and 4th scales are 8-12 points, the marginal values for the 3rd and 5th scales are 5-7 points, for the 6th scale are 3-6 points.

Table 1.

*Descriptive statistics of “Assessment of Beliefs and Behaviors in Coping”*

Indicators	Mean	Min	Max	Std.dev
Religion as a source of a sense of structure	10.31	4.00	16.00	4.32
Religion as a source of a sense of community	11.33	4.00	16.00	4.25
Religion as a source of a sense of comfort	6.91	3.00	9.00	4.20
Religion as a source of worldview that makes sense of life	8.82	4.00	16.00	3.89
Religion as a source of a sense of control in life	7.27	3.00	9.00	2.10
Religion as a source of personal relationship with a higher power	5.25	2.00	8.00	1.06

Convergent and discriminant validity of “Assessment of Beliefs and Behaviors in Coping” was checked out by identifying the correlation between the indicators of religious coping and the indicators of the religiousness (convergent validity), and indicators of Brief RCOPE (discriminant validity).

In accordance with the next task of the study, the components of the person’s religiousness were determined through factor analysis. The sample included 185 people (112 women and 73 men). The average age of participants was  $34.53 \pm 11.32$  years.

#### Research results and their discussion

As a result of factorial structure of religiousness research we have defined six factors (table 2). The first factor (22% of the dispersion) contains all the components of spiritual intelligence and almost all indicators of religious coping, in particular: the indicators of existential component of spiritual intelligence (0.902), moral component of spiritual intelligence (0.885), religion as a source of a sense of control in life (0.827), religion as a source of worldview that makes sense of life (0.822), interest in pseudoscience (0.711), transcendent component of spiritual intelligence (0.672), religion as a source of personal relationship with a higher power (0.500), belief in psy-ability (0.486), religion as a source of a sense of structure (0.473), religion as a source of a sense of community (0.421). Since the factor contains indicators reflecting the system of religious beliefs, cognitions and spiritual intelligence, it was called the “Cognitive component of religiousness”.

The second factor is the “Conative component of religiousness” (18% of the dispersion) contains the majority of religious copings: religion as a source of a sense of comfort (0.836), attitude to magic (0.796), religion as a source of a sense of community (0.756), superstitions (0.748), transcendent component of spiritual intelligence (0.510), belief in higher power (0.507), religion as support

and consolation (0.497). The factor reveals the system of human relations to the issue of religion, spirituality, reflects religious behavioral patterns.

The third factor, “Paranormal belief” (15% of the dispersion), contains almost all indicators of belief in paranormal phenomena: belief in extraordinary life forms (0.874), belief in witchcraft (0.834), belief in prophecies (0.772), belief in spiritism (0.730), belief in psy-ability (0.581), traditional religious belief (0.529). The factor reveals the need for a person’s mystical experience.

The fourth factor (11% of the dispersion) contains indicators of religious self-awareness (0.821), belief in higher power (0.675), external signs of religiousness (0.674), traditional religious belief (0.651). The factor was called “Religious self-awareness”, because it reflects traditional religious awareness, beliefs and behavior.

The fifth factor (9% of the dispersion) contains indicators of inclination to idealistic philosophy (-0.854), religion as a source of a sense of structure (0.781) and religion as support and consolation (0.581), religion as a source of a sense of comfort (0.421). The factor was called “Emotional component of religiousness”. The factor reveals religiosity as a means of achieving emotional comfort of the individual.

The sixth factor (6% of the dispersion) contains religion as a moral model (0.841), superstitions (-0.469), external signs of religiousness (0.423). The factor was called “Behavioral component of religiousness”. The factor reveals the key role of religiousness in human behavior in accordance with the norms of morality, the performance of religious rites, rituals, prayers and other forms of religious behavior.

The next task of our research was a typological analysis of religiousness, for which we used cluster analysis using the k-means method, the results of which are presented in fig.1 and also in our previous research [2].

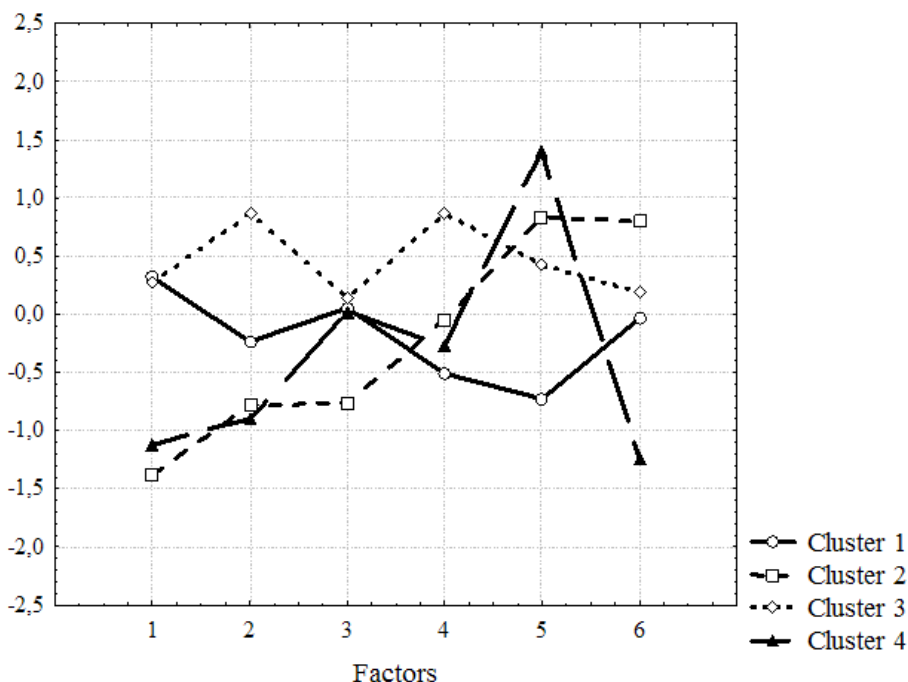


Fig.1 Average Values of Indicators of the Factor Loadings of Religiosity on Clusters

Cluster 1 – moderate indicators for all factors of religiosity – “The average level of religiosity”. Cluster 2 – low indicators for the first three factors, for the 4th factor, the average indicators and high indicators for 5 and 6 factors – “Behavioral type of religiosity”. Cluster 3 – high indicators of 2 and 4 factors with medium-high indicators for other factors – “High level of

religiosity”. Cluster 4 – high indicators of the emotional component of religiosity “Emotional type of religiosity”.

In the context of the last task of this research, differences in the levels of religious coping maturity are found in persons with different types of religiosity (Table 2).

Table 2.

**Indicators of Religious Coping in Subjects with Different Types of Religiosity**

Indicators	Clusters				H
	1	2	3	4	
Religion as a source of a sense of structure	8.16±1.14	6.33±1.99	5.98±1.46	4.43±2.02	81.64***
Religion as a source of a sense of community	7.40±2.12	9.92±4.85	13.54±2.88	5.81±2.93	76.07***
Religion as a source of a sense of comfort	8.10±1.99	10.04±4.52	14.00±2.28	5.62±1.93	98.11***
Religion as a source of worldview that makes sense of life	13.14±1.81	12.63±2.34	12.98±1.06	11.65±2.71	14.61*
Religion as a source of a sense of control in life	6.11±1.45	6.04±2.03	6.93±0.96	5.38±2.06	19.21**
Religion as a source of personal relationship with a higher power	10.27±2.07	12.08±3.31	14.07±2.50	9.00±2.92	60.68***

\*\*\* - p<0.0001, \*\* p<0.001, \* - p<0.01

Religion as a coping strategy in solving everyday problems is represented among subjects with the average level of religiosity, who consider faith as a way of solving current life problems, are not involved in religious ritual, are not inclined to seek the meaning of their lives in religion.

Religion as a source of a sense of community, as a source of personal relationship with a higher power and as a source of a sense of comfort is peculiar to persons with the high level of religiosity. Thus, the high indicators

of cognitive, emotional, behavioral characteristics of religiosity, as well as the developed religious self-awareness inherent in this type of religiosity, suggest a more intensive use of religion and faith as a means of establishing new communication links, receiving support from other members of the religious community, and communicating with God.

Religion as a source of worldview that makes sense of life and as a source of a sense of control in life is less inherent in the type of “Emotional type of religiosity”.

The person, who has an inclination to idealistic philosophy, considers religion as a source of various copings, excluding copings through the searching the sense of life.

### Conclusions

1. Thus, the study of the structure of religiousness was carried out taking into account such indicators as individual religiosity (beliefs, attitudes, behavior and needs in the sphere of faith and religion), paranormal belief, spiritual intelligence, beliefs and behavior in religious coping. To assess religious coping, the “Assessment of Beliefs and Behavior in Coping” was adapted, its validity and reliability are shown.

2. As a result of factor analysis, the psychological components of religiousness are defined, namely: 1) “The cognitive component of religiousness” (which includes mostly indicators of spiritual intelligence); 2) “Conative component of religiousness” (which contains the majority of religious beliefs); 3) “Faith in the Paranormal”; 4) “Religious self-awareness” (as a belief in higher powers, manifestation of external signs of religiousness and tradi-

tional religious beliefs); 5) “The emotional component of religiousness” (which includes a propensity for idealistic philosophy, views religion as a source of comfort); “Behavioral component of religiousness” (which contains religion as a moral pattern, a propensity for superstition, external signs of religiousness).

3. The types of religiousness (average level of religiousness, high level of religiousness, emotional type of religiousness, behavioral type of religiousness) have been obtained. A high level of religiousness provides for a more intensive and frequent use of religion as coping, i.e. use of faith as a means of establishing new communication links to solve problems, gaining support from other members of the religious community, communicating with God as a means of overcoming stress.

The main direction of further research is the definition of typological features of religiousness at different stages of ontogeny in representatives of different confessions.

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### РЕЛІГІЙНІСТЬ: КОМПОНЕНТИ, ТИПИ ТА КОПІНГ-СТРАТЕГІЇ

У статті охарактеризовано структуру і види релігійності, а також подано результати адаптації діагностичного опитувальника для оцінки вірувань і поведінки в релігійному копінгі. Метою статті було визначення структури і типів релігійності з урахуванням показників індивідуальної релігійності, віри в паранормальні явища, духовного інтелекту, релігійних копінгів. Структура релігійності розглядається як поєднання таких компонентів, як індивідуальна релігійність, віра в паранормальні явища, духовний інтелект, вірування і поведінка в копінгі. Показана адаптація оцінки вірувань і поведінки в копінгі, доведена її валідність і надійність. За результатами факторного аналізу були розкриті когнітивна, конативна, емоційна і поведінкова складові релігійності особистості. За результатами кластерного аналізу були отримані типи індивідуальної релігійності («Помірна релігійність», «Висока релігійність», «Емоційна релігійність» і «Поведінкова релігійність»). Визначено, що високий рівень релігійності передбачає більш інтенсивне і часте використання релігії як копінга, тобто використання віри як засобу встановлення нових комунікативних зв'язків для вирішення проблем, отримання підтримки від інших членів релігійної громади, спілкування з Богом як засобу подолання стресу. Основним напрямком подальших досліджень є визначення типологічних особливостей релігійності на різних етапах онтогенезу у представників різних конфесій.

**Ключові слова:** релігійність, релігійний копінг, віра в паранормальні явища, духовний інтелект, вірування, структура і типи релігійності.

*Sumbitted on September, 11, 2017*

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