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## From religious fanatic to maturity in faith: cross-confessional tolerance as a way to understand emotional components of others

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### Abstract

Despite the differences in variables of religious faith between Christians and Muslims, similarity relating emotional competence traits was found. The structure of model of Faith is the same for both confessions. The similarity is getting closer as soon as the Faith becomes more mature. Empathy is observed in 1st and 3rd level of faith for Christians and 3rd level of Muslims. Self-discipline as a value is observed on 2nd of Christians and 2nd and 3rd level of Muslims. Cheerfulness shows itself for both Christians and Muslims mature in faith.

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*Keywords:* Religious faith; religious values; religious attitudes; levels of faith; emotional competence

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### 1. Introduction

Peculiarities of Kazakhstani religion are as follows: Kazakhstan is a cross-confessional country, more than 3500 religion organizations for more than 40 traditional and less known confessions have been registered in Kazakhstan in 2015 (<https://strategy2050.kz>) The biggest among them are Muslim and Russian Orthodox confessions. Religiosity of modern society has social-psychological roots. The appeal to God under the circumstances of rigorous social changes gives opportunity for any individual to protect his/her personal identity and to cope with the uncertainty of the future. As a part of national identity, both religion and rites are perceived as a part of cultural heritage.

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Theoretically this research is based on the system approach of Ganzen (Ganzen, 1984; Kim, 2003) and the works by Ganzen (1984), Lomov (1984), Beit-Hallahmi and Argyle (1997), Petrovski and Yaroshevski (1998). The theoretical concepts of the identity of a believer, religious consciousness, value attitudes are developed in the soviet Psychology by Ugrinovich (1986) and Nosovich (1970), but original empirical studies were provided by Wulf et al. (1984), Hutsebaut (1996, 1997), Argyle (2002), and Spilka et al. (2012). The general aim of the present research was to examine values and emotional competencies on different psychological levels of religious faith among Christians and Muslims. We examined the following three specific issues. Firstly, we hypothesized that levels of religious faith structure are psychologically equal for Christians and Muslims. Based on the system approach (Ganzen, 1984), a model of religious faith comprising four basic components has been elaborated (Khon and Kim, 2015). Secondly, we predicted no direct influence between the level of faith, “spiritual age”, and IQ level. Evidence for this hypothesis among Kazakhstani believers is still lacking. Thirdly, we expect that the picture of values on different levels of religious faith can overlap with some important emotional intelligence competences.

## 2. Data and analysis

### 2.1. Method

A mixed method was implemented (Akhmetova, Kim, and Harnisch, 2014). Quantitative data were obtained by:

- the ‘Level of Faith Diagnostic Questionnaire’. Closed questions scaled from 1 (completely disagree) to 4 (completely agree) were used (Spiritual age, An Essay ‘Pray’, the Bible and Koran interpretation of the chosen texts, ‘Moral Dilemmas’ modified for the purpose of our research);
- scale B from the Cattell ‘The Sixteen Personality Factor Questionnaire (16PF)’ along with general data collection;
- understanding of terminal values as preferable modes of behavior and emotional intelligence competencies was measured by the Rokeach Value Survey according to Colby (1987) and Johnston (1995). Participants were asked to put each value in a priority order. Instruction: ‘#1 matters most, #18 matters least – for how each value matters to you: how much of a “guiding principle” is each value in your life? Don’t worry about how you believe you should prioritize the list, or how others might prioritize it for themselves, or how they might prioritize it for you. Prioritize the lists according to the way things are for you’.

Two-way between-subjects MANOVA tests were used to examine the level of faith and peculiarities of values.

### 2.2. Participants and procedure

A total of 260 believers participated in the study. Participants included 130 Muslims (Sunnites) and 130 Christians (Orthodox and Protestant). The age of the participants was between 17 and 27 years old; 40% were 21 years or younger, 36% were between 21 and 25 years old, 14% had an age between 25 and 27 years old. All participants were students or graduated specialists of the university.

Table 1. Spiritual age, Scale B and Level of Faith.

		Christian	Muslim
Level 1	B	1,000	1,000
	Spiritual Age	,092	-,144
Level 2	B	1,000	1,000
	Spiritual Age	,257	,533**
Level 3	B	1,000	1,000
	Spiritual Age	,060	,000

\*\*p .01

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