

Social Justice Based on Religious Forms of Prosociality in Russia

Pavel A. Kislyakov¹, Elena A. Shmeleva^{2,3}, Sergey E. Sergeev¹ and Sergey B. Kulikov^{4,*}

¹*Department of Labor Psychology and Special Psychology, Russian State Social University, 129226 Moscow, Wilhelm Peak str., 4, Russia*

²*Department of Theory and Methodology of Physical Culture, Russian State Social University, 129226 Moscow, Wilhelm Peak str., 4, Russia*

³*Ivanovo State University, 155908 Shuya, Ivanovo Region, Cooperativnaya St., 24, Russia*

⁴*Director of Science and Education Center for Humanities, Tomsk State Pedagogical University, 634061 Tomsk, Kievskaya St., 60, Russia*

Abstract: This article shows the social and psychological aspects of the prosociality in Russia which help to see the ways to social justice forming. In Russia, under the influence of Christianity forms an approach to prosocial behavior as a mandatory element of public life. *Objective* of study is an identification of the peculiarities of prosocial manifestation in Russian people with different levels of religiosity in modern social and cultural conditions. This study is conducted on the base of the complex of *methods*, namely, The Scale of Altruism (SRA); Social Norms of Prosocial Behavior (SNPB); Index of Core Spiritual Experiences (INSPIRIT); Religious Orientation Scale (RSO). The *sample* consists of 221 people living in various Russian cities (38% of men, 62% of women) aged 20 to 66 years (M-39.8). As a *result*, the collected data and their evaluation and discussion help to support the idea that spirituality and citizenship have a regulatory influence on the prosocial motives of mercy, tolerance, and altruism.

Keywords: Prosocial behavior, social justice, religiosity, spirituality, tolerance, altruism.

INTRODUCTION

Modern society and its scientific, cultural and technological potential face many challenges that show an asymmetrical impact on the social environment. As *Global Risks Report* (2019) reveals, the increasing polarization of society due to the inability to reach agreement on key issues within countries. This polarization presupposes the divergent religious views and their impact concerning social justice forming. Society difficulties minimize the role of the spiritual regulators in social behavior. It leads to the growth of social anxiety. A lowering of moral standards and the unsatisfied demand for social justice, as well as lack of public service patterns and high moral standards, provide a decrease in level of social health in society. Full realization of the personality takes place with the social version of service and its participation in the evolution of culture. The continuing devastation of the spiritual world inevitably leads to the neuroticization of society, and to the collapse of mental disorders, suicides, immorality, drug addiction, as well as to the crisis of social institutions of the family, education, religion and culture (Nazmutdinov 2003). The threat of mass spread of anti-social behavior as a new standard of social demonstration makes it possible to turn

to the prosocial behavior as common topic of social psychology and sociology.

The objective of this study corresponds with identifying the features of the manifestation of prosociality in Russia with different levels of religion in modern social and cultural conditions. The study discloses the ways to optimization of social life with prerequisites to the different kinds of informal justice. Informal justice, which is based on prosocial behavior of citizens, provides the prophylactics of crimes without excluding the crimes in gender, race or religious spheres.

BRIEF REVIEW OF RESEARCH LITERATURE

The studies in the field of relations between religion, prosociality and behavior included two main direction as follows:

- the spiritual grounds of prosocial behavior
- the forms of prosocial behavior in Russia

As for spiritual grounds of prosocial behavior, the concept of prosocial behavior semantically associated with the concept of over-regulatory behavior for differentiation of positive or negative deviations from the norm and go beyond it. This kind of over-normative behavior was not associated with the norm for evaluation of the average of conformist behavior as the antipode to antisocial behavior. The highest manifestation of excessive behavior represented as an

Address correspondence to this author at the Director of Science and Education Center for Humanities, Tomsk State Pedagogical University, 634061 Tomsk, Kievskaya St., 60, Russia; Tel: +7(3822)311456; Fax: +7(3822)311464; E-mail: kulikov.sergh@gmail.com

activity with social benefits for society, including cause of mercy, tolerance, and volunteering. Logunova (2015) showed the basic theories of prosocial behavior which was coincided with main methodological approaches as follows:

- the strict natural determinism of the selfish motives of the prosocial behavior associated with instincts, above all with the instinct of self-preservation
- the concept of altruistic motivation and its combinations both the rational reasons for subordination to systems of established moral and ethical norms as well as the individual causes of compassionate feelings

Gutting (1999) revealed the compromises of manifest in the various combinations of selfishness and altruism whose proponents stand on the positions of moderate liberalism recognized the need for moral education. However, it was preferred to rely on the free rational choice of the moral choice of each individual, believing that altruism and selfishness could be subjects of free choice of man.

Dickerson (2012) mentioned the prosocial behaviors based on the norms of reciprocity, which was an obligation to respond with good for good. In this regard, people felt guilty without reciprocating, and, in turn, it led to the expression of dissatisfaction when they were not reciprocated.

Tarasova (2013) showed the emotional basis of prosocial behavior and the empathy as its ground. In conjunction with a certain ethical, spiritual, and moral basis, people formed the active prosocial behavior or so-called 'sympathetic distress'. According to the prosocial model, the main motivator of behavior was a set of values based on the ontological foundation. Historically, religion was a form of institutional expression of altruistic ethics in all its diversity of doctrinal and confessional differences. Ethical ideals of religion were nothing but normative regulators of individual and social behavior. In this regard, society chose the ideals of virtue and the active implementation of which educates the moral person. Unlike public morality and law, this way presupposed the natural laws, and therefore did not require revisions. For this reason, the chosen ideals had the highest ontological authority. Religious ethics included the shortcomings of 'altruistic selfishness' and motivated a person to follow higher axiological aims.

In research literature, the analysis of development and practices of prosocial behavior, and the evaluation of voluntary service to the needy helped to find a significant support in Christianity for the accounted processes. Logunova (2015) showed the ways to develop the claim 'love your neighbor as yourself' in Canonic Gospel. These ways led to acting the mentioned claim as an undeniable prosocial regulator of behavior. Christianity highlighted personal virtues such as humility, patience, condemnation of sin, one of which was pride, or selfishness. It allowed seeing the basis of Christian morality in the depth of prosocial mentality. At the same time, religious morality was not only the one of socially approved forms of social ethics but also a condition for ontological liberation, and connection of people. Despite the semantic borderline of concepts, it was important to distinguish between morality generalized in public morality and prosocial as two different ethical methodologies. Evgrashkina and Polyakova (2014) revealed the prosocial view of moral personality, and reverse logic of self-serving motives could not disprove it, because socially approved acts of this kind of prosocial personality could be deeply immoral.

According to Sperber (1996) and Malevich (2016), the authors of this article developed the key idea about religion as a sustainable behavioral mechanism for solving long-term tasks. For instance, these tasks coincided with optimization of communication between individuals and groups via collective rituals or so-called cost signals. It promoted group cohesion, and as a consequence, moral prosocial altruistic behavior of the personality in the field of society. The results of the study of prosocial behavior constituted a range of related scientific hypotheses, mainly considering the functional role of religion, and primarily religious behavior in the context of the adaptation capabilities of social groups.

The findings complemented the cultural and evolutionary approach to religious prosocial in which religious practices developed to the high levels of collaboration within social groups (McKay, Herold, & Whitehouse, 2013). This interpretation of religion helped to demonstrate prosocial behavior in the depth of partnership with moral orientations. Oviedo (2016) showed the cases of relevant studies which helped to draw the line between religious variables and the development of cooperative relationships, and sometimes a causal relationship between religion and cooperation.

The forms of prosocial behavior in Russia was shown in Unrau (2010). After Hobbes, Unrau (2010) mentioned the State Governance as the main external factor of human behavior. The Governance was the force for the transformation of a selfishness into altruism. The mechanisms of prosocial existence worked and served the processes of consolidation of society, entrenching its conservative foundations in its ethical optimum and contributing to the adaptation of each individual person. In Russia, this position helped to see the forming a new strategy for the development of society. This strategy presupposed a support on conservative basis and the careful and positive attitudes towards the values of people and their cultural traditions, including the traditions of the Russian Orthodox Church. The components of this ideology were as follows:

- the revival of traditional and the emergence of new 'double' Orthodox-secular or Church-State holidays, and the incorporation in school curriculum of the course 'Foundations of religious cultures and secular ethics'
- the restoration of old temples and the active construction of new ones
- the claims of traditions and ideals of justice, solidarity and co-working as the base of new Russian conservatism
- the conciliarity or cathedral organization as the main Russian idea. Orthodox Christianity as 'Russian-wide cathedral' strengthened the sense of national and social unity in the Russian people who were opposed hostility and discord

As a result, the main features of new Russian conservatism focused on Orthodox Christianity which was not only the religion of the majority of the Russian people. It was the way to represent the religious and moral basis of nation building in Russia.

Sociological data used as the argument with respect to the mentioned-above position. According to the Public Opinion Foundation, in modern Russia about 65% of the population considered themselves as Orthodox. Only 12% of them visited the church once a month and more often, took communion regularly, and prayed in church, while 33% of respondents visited the church less often than once a month, knew church prayers, and took communion no more than once a few months.

Zimin (2013) showed the perceptions of Christianity in the mentality of Russian people. Christianity formed by the thousand years an approach to prosocial behavior as an obligatory element of social life. This kind of behavior included the care of the near people as a norm both at the level of the State and at the level of the private life, regardless of social status as follows:

- the peasants took care of orphaned neighborhood children
- the capitalists built the schools and hospitals by their own expense
- the professors in universities sponsored talented students

The erosion of the religious foundations of society during the Soviet period clearly adversely affected the level of perception of prosocial actions. Nowadays the demonstration of religious beliefs was the common feature of Russian people. In Russia, many people, however, declared themselves Christians, but they never discovered the Bible in their lives. It could explain the fact that many citizens often perceived any prosocial action as inadequate action to the detriment of personal interests (Zimin 2013).

In research literature, the authors showed the behavior of believers who performed actions for the benefit of neighbor, and who were able to sacrifice and help for everyone. These mental attitudes presupposed the understanding the needs of Earth life as a preparation for eternal life. The mentioned people did not perform only the necessary attributes of religious such as visiting the temple, reading prayers, etc. Their behavior lacked the desire for a positive assessment of actions as follows:

- the living according to moral rules which were not more beneficial to people themselves, but according to the laws of God in which people deeply believed, and which sometimes contradicted to ordinary logic to avoid sacrifices
- in general, the dominance of so-called Divine Commandments and God's grace

Rogach and Frolova (2019), and Kislyakov *et al.* (2019) showed a type of a conscious need for spiritual behavior. This need characterized the prosocial nature of each religious person. It was important to emphasize the necessity effective application of resources and positive energy of people and the coordination of their

activities in the field of desirability of prosocial attitudes in society, organizational and managerial structures. For this purpose, the various denominational charitable foundations and volunteer organizations formed as follows:

- the Russian Orthodox Church was rapidly developing both the types of various diaconic practices of volunteering and their mass popularization
- the Synodic Department for Church Charity and Social Service of the Moscow Patriarchate coordinated and assisted in the work of church social endeavors in all dioceses, developed and introduces effective methods of assistance to the needy, organized the exchange of experience and training of church social workers

As a result, the Russian Orthodox Church coordinated the work of more than five hundred mercy groups and more than two hundred volunteer unions of different profiles. These groups worked in orphanages, elementary schools and hospitals; they assisted families with many children, as well as single elderly people, disabled people and HIV-infected people. In this process of transformation of the social and communicative culture of Orthodox Christianity, it was possible to find the principles for the further development of Orthodox laity-parish ethics. Its mainstream development trends demonstrated, inter alia, that conservative-protective behavioral patterns of Eastern European Orthodoxy characterized by their ethical emphasis on humility obedience and civic passivity, were gradually giving way to priorities of individual autonomy. There was meaningful the values of free choice and individual directions of religious and social self-realization which was likely to become a fruitful platform for the development of patterns of general citizen behavior and the popularization of ideals of prosocial behavior in various social spheres of society. Russia signed the Concept for the Development of Volunteerism (Volunteering) in the Russian Federation until 2025. The concept brought together a variety of volunteer initiatives, including corporate volunteering, *pro bono* volunteering, and religious volunteering.

Whether religion was related to prosocial behavior was now widely debated in social psychology. At the same time, there were two opposite views in research literature. On the other hand, some authors point to the direct dependence of prosocial behavior on religion,

and, on the other hand, there was a position to the absence of such dependence.

METHODS

Participants

The sample was 221 people living in various Russian cities (38% men, 62% women) between the ages of 20 and 66 ($M = 39.8$). Data collect via the Internet and the *Google Forms* service.

Measures

The study was conducted by standardized methods as follows.

1. Scale of Altruism (SRA) (Rushton, Chrisjohn, & Fekken 1981) determined the frequency of the manifestation of altruistic behavior in various life situations (donations, assistance to a colleague, assistance to a stranger, donation, etc.).
2. Social Norms of Prosocial Behavior (SNPB) (Furmanov (1998); Kukhtova (2011)).

The methodology included four scales assessing the dominance of the norms of prosocial behavior as follows:

- the norm of responsibility prescribed the necessity of aiding those who needed it and depended on the potential subject of assistance (true altruism)
 - the norm of equity pointed to the need for an honest and equitable allocation of resources
 - the norm of reciprocity was to expect that helping others would increase the likelihood of a response in the future
 - the cost-reward standard was that aid delivery would be more likely if the benefit of aid exceeded its costs (tangible and intangible)
3. Index of Core Spiritual Experiences (INSPIRIT) (Kass, Zuttermeister, & Benson 1991). The technique aimed to study 'basic spiritual experiences' that reflect the system of religious and psychological personality settings. Among the studied characteristics were subjective intensity of spiritual (religious) experiences, regularity of religious (spiritual) practice, attitude of the respondent to basic religious concepts, significance of spiritual experiences for man.

4. The Religious Orientation Scale (RSO) (Allport & Ross 1967) allowed determining the types of religious orientation of the individual as follows:
 - internal religious orientation (religion was of independent and finite value; people had greater feelings of tolerance, mercy, empathy)
 - external religiousness (the religion served as means of achievement of other, more significant values for the person: confidence and consolation, social contacts, status and so forth)
 - unsustainable (inconsistent) religious people (equally external and internal religious)
 - non-religious people

RESULTS

The results of the diagnosis of religious and prosocial status were shown in Table 1.

The more points a respondent scored on a particular scale of the norm of prosocial behavior, the more often he was guided by it in ordinary life. Figure 1 showed the percentage of respondents by dominant norms of prosocial behavior.

Using the Religious Orientation Scale (ROS) method, the types of religious orientation of respondents were defined as follows:

Analysis of percentage sours - the method of the conjugation table - showed that respondents with different types of religiosity in different ratios are dominated by norms of prosocial behavior (χ^2 Pearson = 17,1, $p = 0,047$) (Table 2).

Support on the methodology Index of Core Spiritual Experiences (INSPIRIT) helped to define both the general index of the severity of spiritual (religious) experiences, and the level of religiosity (paragraph of the 1 questionnaire) and the regularity of religious

Table 1: Descriptive Statistics of Religiosity and Prosociality

Scale	Minimum	Maximum	Average	Standard deviation
The scale of altruism (SRA)	24	59	43.89	6.944
Social responsibility (SNPB)	39	83	65.12	6.514
The norm of reciprocity (SNPB)	23	56	39.69	6.061
The norm of justice (SNPB)	47	73	58.44	4.865
Cost-reward rate (SNPB)	26	51	39.7	4.666
External religiosity (ROS)	11	33	23.46	4.477
Internal religiousness (ROS)	9	35	21.22	6.024
Expression of spiritual (religious) experience (INSPIRIT)	20	58	36.59	9.108
The level of religiosity (INSPIRIT)	1	4	2.28	0.74
Frequency of religious (spiritual) practices (INSPIRIT)	1	4	2.05	0.96

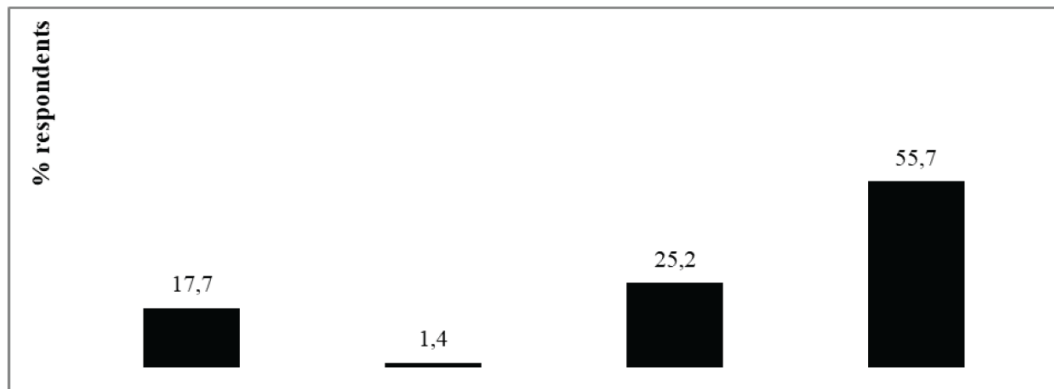


Figure 1: Distribution of respondents by the dominant norm of prosocial behavior (columns from left to right: Social Responsibility Rule (SNPB); Reciprocity (SNPB); The Rule of Justice (SNPB); cost-reward rate (SNPB)), %.

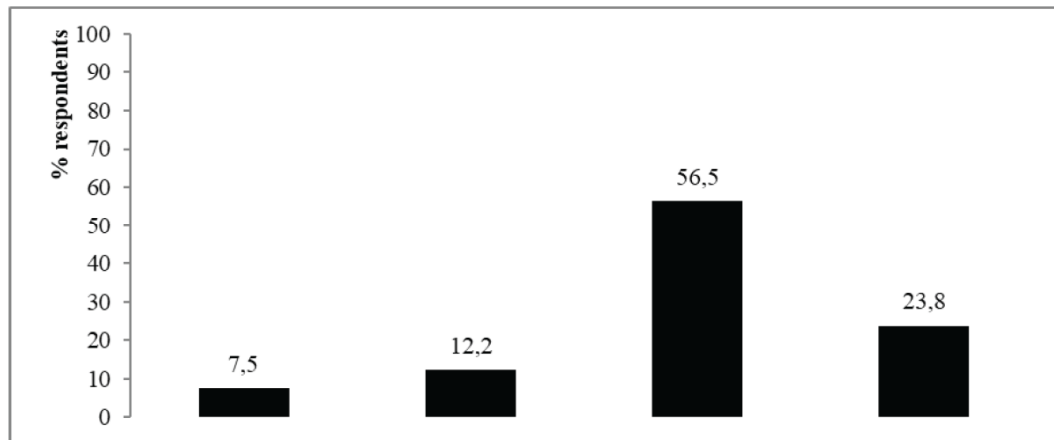


Figure 2: Distribution of respondents by type of religious orientation of respondents (columns from left to right: internal religiosity; external religiosity; unstable religiosity; non-religious), %.

Table 2: Conjugation ‘Type of Religiosity and Dominant Norms of Prosocial Behavior’

Type of religiosity (ROS)	Dominant norms of prosocial behavior (SNPB)			
	The norm of social responsibility (SNPB)	The norm of reciprocity (SNPB)	The norm of justice (SNPB)	Cost-reward rate (SNPB)
Internal religiosity	9.1%	0%	9.1%	81.8%
External religiosity	5.6%	5.6%	38.9%	50%
Unsustainable religiosity	20.5%	1.2%	31.3%	47%
Non-religious people	20%	0%	8.6%	71.4%

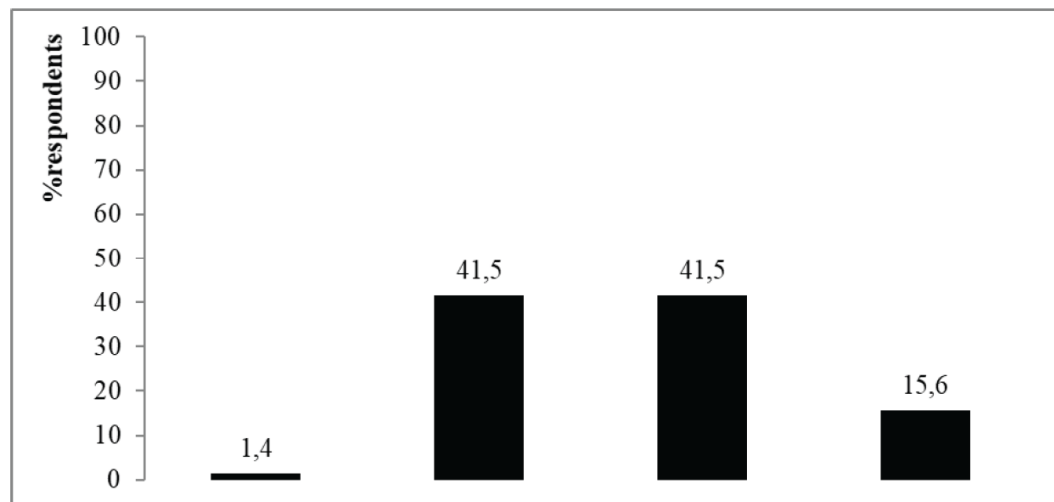


Figure 3: Distribution of respondents by the level of religiosity (columns from left to right: very religious, memorized religious, not very religious, not at all religious), %.

practice (prayer, attendance (paragraph 2 of the questionnaire) (Figure 3, 4).

Comparison of average scores of altruism and norms of prosocial behavior in respondents with different levels of religiosity (INSPIRIT), frequency of religious (spiritual) practices (INSPIRIT) using dispersion analysis did not reveal statistically significant

differences. Comparison of average scores of altruism and norms of prosocial behavior in respondents with different types of religiosity showed that respondents with an external type of religiosity had higher social norms of reciprocity and justice than respondents which demonstrated the other types of religiosity (Table 3).

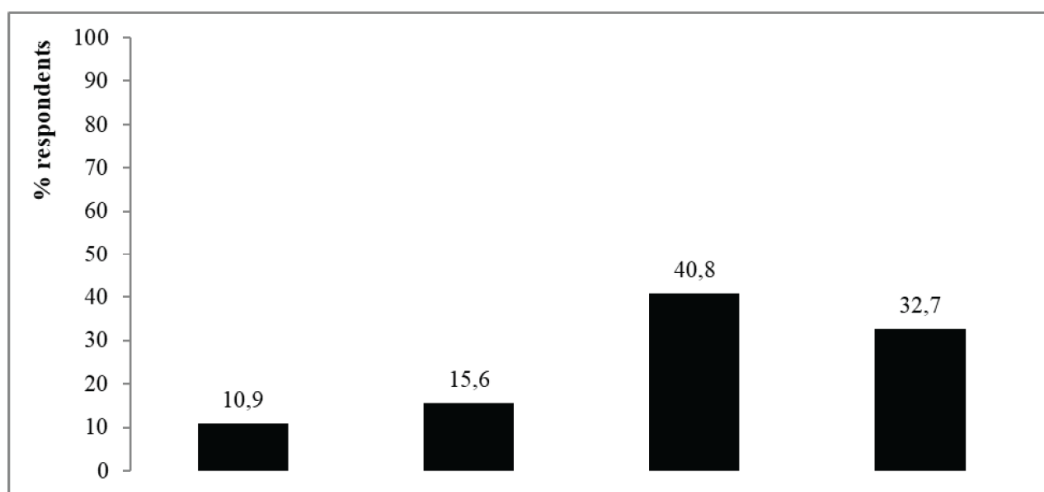


Figure 4: Distribution of respondents by frequency of religious (spiritual) practices (columns from left to right: from several times a day to several times a week; from once a week to once a month; from once a month to once a year; once a year or less), %.

Table 3: Dispersion Analysis of Altruism and Norms of Prosocial Behavior in Respondents with Different Types of Religiosity

Prosociality, average score	Type of religious orientation (ROS)				F (ANOVA)	p
	Internal religiosity (n=17)	External religiosity (n=27)	Unsustainable religiosity (n=124)	Non-religious (n=53)		
The scale of altruism (SRA)	45.18	42.39	44.55	42.71	0.995	0.397
The norm of social responsibility (SNPB)	65.73	64.5	65.99	63.2	1.611	0.19
The norm of reciprocity (SNPB)	36.18	42.5	40.13	38.31	3.430	0.019*
The norm of justice (SNPB)	57.18	60.44	58.89	56.74	3.044	0.031*
Cost-reward rate (SNPB)	42.45	38.67	39.18	40.6	2.417	0.069

To determine the relationship between the characteristics of religiosity and prosociality, a correlation was carried out using Pearson’s correlation (Table 6), as well as the series of regression analyses (see Tables 4, 5, 6, 7).

DISCUSSION

General Results of Research

The study showed that in modern social and cultural environment Russians were primarily willing to provide assistance based on the social norm of ‘cost-reward’, i.e. to assess what the losses would be and what would be in the second and third place as the norm of fairness and social responsibility. At the same time, the

norm of social responsibility (true altruism) was more shared by people with unstable religiosity. The fact that religiosity and non-religiousness almost equally predict the likelihood of prosocial human behavior in everyday life was confirmed by numerous studies (Saleam & Moustafa, 2016). For instance, the European Social Survey 2016 (ESS8) found the following results: for 76.5% of Russians, the value of ‘helping others, taking care of their well-being’ was important for 80.9% to ‘appreciate traditions, try to follow religious and family customs.’ At the same time, only 60.5% of respondents simultaneously shared the value of prosocialism and traditionalism. It was noteworthy that the vast majority (82%) of the people with inner (true) religiosity shared the ‘cost-reward’ norm. This fact confirmed that one of the reductions of religious prosociality was aimed

Table 4: Results of Correlational Analysis of Religiosity and Prosociality

Scale	1	2	3	4	5	6	7	8	9
1. The scale of altruism (SRA)	-								
2. The norm of social responsibility (SNPB)	0.395**	-							
3. The norm of reciprocity (SNPB)	-0.362**	-0.229**	-						
4. The norm of justice (SNPB)	0.085	0.261**	-0.008	-					
5. Cost-reward rate (SNPB)	0.368**	0.365**	-0.655**	0.143	-				
6. External religiosity (ROS)	0.034	0.192 ⁺	0.294**	0.301**	-0.198 ⁺	-			
7. Internal religiosity (ROS)	0.159	0.252**	0.016	0.079	0.025	0.186 ⁺	-		
8. Expression of spiritual (religious) experiences (INSPIRIT)	-0.004	0.171 ⁺	0.101	0.065	-0.059	0.146	0.694**	-	
9. Frequency of religious (spiritual) practices	0.150	0.195 ⁺	0.104	-0.024	-0.078	-0.117	0.506**	0.442**	-

Note: ⁺correlation was significant at the level $p \leq 0.05$, ** correlation was significant at the level $p \leq 0.01$.

Table 5: Regression Analysis Results: Dependent Variable "External Religiosity (ROS)"; Independent Scale of Altruism (SRA) and Standards of Prosocial Behavior (SNPB)

Predictors	β	p	R^2	F
The norm of justice (SNPB)	0,251	0,001	0,216	13.094 $p < 0,001$
The norm of reciprocity (SNPB)	0,343	<0,001		
The norm of social responsibility (SNPB)	0,205	0,019		

Table 6: Regression Analysis Results: Dependent Variable "Inner Religiosity (ROS)"; Independent Scale of Altruism (SRA) and Standards of Prosocial Behavior (SNPB)

Predictors	β	p	R^2	F
Social Responsibility Rate of Behavior (SNPB)	0,252	0,002	0,163	9.806 $p = 0,002$

Table 7: Regression Analysis Results: Dependent Variable 'Expression of Spiritual (Religious) Experiences' (INSPIRIT); Independent Scale of Altruism (SRA) and Standards of Prosocial Behavior (SNPB)

Predictors	β	p	R^2	F
Social responsibility (SNPB)	0,171	0,038	0,129	4.375 $p = 0,038$

almost exclusively at the members of the group, i.e. the co-believers. In the United States, for instance, religious communities lasted on average much longer

than secular communities in the 19th century, due in part to the pro-social behavior of parishioners (loyalty to the community, willingness to sacrifice personal

interests for the sake of society). Experiments conducted by sociologists at the University of California, Berkeley, found that the less religious a person was, the more his/her generosity and selfless actions towards others were dictated by a sense of compassion. Conversely, the more devout he/she was, the less empathy dictated the mentioned-above actions. People that were more religious based their generosity less on emotions, and more on factors such as religious doctrine, identification of themselves as a member of the church community and reputational considerations (Saslow, *et al.*, 2013).

THE LIMITATIONS OF RESEARCH

The mentioned-above data helped to see limitations of the conducted research. In modern Russia, the society was oriented towards the formation of a prosocial personality aware of the importance of solving problems of social efficiency. There was, however, a dangerous to go astray, as Sobolev (2013) after Schweitzer (1973) showed the way to the formation of a legal, conventional but not moral consciousness. Only the combination of efforts of State Governance, political parties, and religious organization or other social group with the potential of coercion could be the factors to give rise to norms of prosocial behavior.

The Perspectives of Research

The perspectives of research were disclosed concerning two main directions as follows:

- the connections between religious forms of prosociality and development of family as a social institute
- the receptions of the religious forms of behavior in the ways to the formation of social justice and social responsibility

With regard the connections between religious forms of prosociality and development of family, the authors of this article joined to the claims that religious upbringing in the families were caused by the active interactions with the church. As Langen (2012: 137) showed, people who did not attend church donated 1.1% of their income to charity. While church attendees, on average, donated 2.5 times more for the same purpose. Another study showed that 37% of those who visited temples once a year or less often thought about their 'social duty to the poor' and 76% of those who visited it weekly (Ilyin 2013). People

contributed to the formation of prosocial behavior in children and adolescents towards family, friends and strangers (Crosby, Smith (2015); Barry, Prenoveau, & Morgan (2018)). As McKay, Herold, & Whitehouse (2013) showed, the more Catholics families believed in the Divine Judgment and the more they engaged in religious activities such as Bible reading or prayer, the more they donated to charity. Greenway (2018) revealed the link between intercessor prayer and prosocial behavior.

As for the receptions of the religious forms of behavior in the ways to the formation of social justice and social responsibility, the authors of this research revealed the greatest values of the norms of reciprocity and justice in people with an external type of religiosity, which confirmed the fact that adherence to religious customs and norms of prosocial behavior. It could be conditioned by the mechanism of conformism and convention rules to demonstrate socially desirable behavior (Kislyakov, Shmeleva, & Govin 2019). The researchers, who based on the results of the study of the characteristics of religiously colored behavioral acts, concluded that religious behavior makes a significant contribution to the prosociality, the mechanism of which was a group identification (Norenzayan & Shariff 2008). The degree of religiosity at the same time positively correlated with how much a person cared about his/her own reputation in the eyes of others. This fact called into question the validity of the results based on the self-assessment of the respondents. Experimental studies conducted by behavioral psychologists showed a significant discrepancy between self-assessment and laboratory studies regarding the prosociality of religious people. However, the authors of this article revealed that religious people behaved more prosocial than non-believers did only if someone observed their behavior. In economic games, believers behaved more prosocial if they were introduced to the text before the game, which mentioned something divine, reminding the person that God was watching his/her actions. In anonymous experiments, the level of altruism did not depend on religiosity (Norenzayan & Shariff 2008). Some authors even had to suggest that this was due to moral hypocrisy on the part of religious people (Saroglou, Pichon, Trompette, Verschueren, & Dernelle 2005).

The series of regression analyses showed that the predictor of true religiosity (the inner type of religiosity and spiritual experiences) was the norm of social responsibility (true altruism). As Hardy and Carlo

(2005) showed, the religiosity was an important positive predictor of kindness, as well as accommodating, anonymous and altruistic prosocial behavior, but not public and emotional prosocial behavior. Bonner with the co-authors revealed a positive link between 'subjective spirituality' or internally involved in faith, and prosocial behavior.

A number of studies on prosocial behavior among believers approved the significant impact of church affiliation on prosocial behavior (Cappellen, Saroglou, & Toth-Gauthier 2016). The authors of this research showed that the frequency of religious practices directly correlated with the norm of social responsibility. In the Christian cultural environment, there was a winged phrase of Bishop Cyprian of Carthage (3rd century): 'To whom the Church was not a mother, that God was not the Father', indicating the inalienability of Faith in God from the church: weekly temple visit, communion, reading church prayers, etc.

CONCLUSION

The traditions and ideals of justice, solidarity and cooperation are at the heart of the ideology of modern Russian conservatism. Prosocial behavior of the individual is a special institutional resource for consolidating the Russians and ensuring their social security. The authors of this article reveal the normative regulation of the behavior of the person and society. From this position, the ethical ideals of religion, which set the ideals of virtue and morality, extracting the basis of Christian morality, that is, a prosocial mentality, play an important role. Although religiosity and non-religiousness equally predict the likelihood of prosocial human behavior in everyday life, the findings pre-support the idea that spirituality and citizenship have a positive effect regulating influence on prosocial motives of mercy, tolerance, altruism.

The authors of this article disclose the need for spiritual behavior which characterizes the prosociality of a religious person. Caring for one's neighbor acts as a norm both at the state level and at the level of the individual, regardless of his social status. At the same time, the norms of social responsibility, correlated with the frequency of religious practices, act as a predictor of the internal type of religiosity and spiritual experiences, and the norms of reciprocity and justice, which are based on the mechanism of conformism and conventions, predict the external type of religiosity, demonstration of socially desirable behavior.

As a result, social and psychological analysis of religious aspects confirms the influence of religion on moral prosocial altruistic behavior of the person in society and denotes further directions of study of the prosocial subjectivity of the person.

ACKNOWLEDGEMENTS

The study is supported by Russian Foundation for Basic Research (RFBR), Grant No. 18-313-20001.

COMPLIANCE WITH ETHICAL STANDARDS

1. Disclosure of Potential Conflicts of Interests

Funding

The study is supported by Russian Foundation for Basic Research (RFBR), Grant No. 18-313-20001

Conflict of Interest

The authors declare that they have no conflict of interest

2. Research Involving Human Participants and/ or Animals

- a) Statement of human rights

Ethical Approval

All procedures performed in studies involving human participants are in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

- b) Statement on the welfare of animals

Ethical Approval

This article does not contain any studies with animals performed by any of the authors.

3. Informed Consent

Informed Consent

Informed consent is obtained from all individual participants included in the study.

REFERENCES

- Allport, G. W., & Ross, M. J. 1967. Personal Religious Orientation and Prejudice. *Journal of Personality and Social Psychology* 5(4): 432-433.
<https://doi.org/10.1037/h0021212>
- Barry, C. M., Prenoveau, J. M., & Morgan, C. H. 2018. "Do Emerging Adults Learn What They Live? The Frequency and Importance of Childhood Family Faith Activities on Emerging Adults' Prosocial Behavior Toward Family, Friends, and Strangers." *Emerging Adulthood* 6(6): 411-421.
<https://doi.org/10.1177/2167696817746038>

- Cappellen, V. P., Saroglou, V., & Toth-Gauthier, M. 2016. "Religiosity and Prosocial Behavior Among Churchgoers: Exploring Underlying Mechanisms." *International Journal for the Psychology of Religion* 26(1): 19-30.
<https://doi.org/10.1080/10508619.2014.958004>
- Crosby, R. G., & Smith, E. I. 2015. "Church Support as a Predictor of Children's Spirituality and Prosocial Behavior." *Journal of Psychology and Theology* 43(4): 243-254.
<https://doi.org/10.1177/009164711504300402>
- Dickerson, P. 2012. *Social Psychology: Traditional and Critical Perspectives*. New York: Pearson.
- Evgrashkina, Y. N., & Polyakova, O. 2014. Prosocial Behavior of Students with Different Levels of Empathy. Retrieved February 12, 2020, from Ogarev-online (<http://journal.mrsu.ru/arts/osobennosti-prosocialnogo-povedeniya-studentov-s-razlichnym-urovнем-razvitiya-ehmpatii>)
- Furmanov, I. A., & Pergamenchik, L. A. 1998. *Psychodiagnosis and Personality Psychocorrection: Educational and Methodical Manual*. Minsk: Narodnaya Asveta Publ.
- Greenway, T. S. 2018. "A Review of Theories Accounting for the Relationship Between Intercessory Prayer and Prosocial Behavior: Current Research and Future Directions." *Psychology of Religion and Spirituality*. Retrieved July 1, 2019 (<https://psycnet.apa.org/doiLanding?doi=10.1037%2Frel0000209>)
- Gutting, G. 1999. *Pragmatic Liberalism and the Critique of Modernity*. Cambridge, U.K. ; New York : Cambridge University Press.
<https://doi.org/10.1017/CBO9781139173247>
- Hardy, S., & Carlo, G. 2005. "Religiosity and Prosocial Behaviours in Adolescence: the Mediating Role of Prosocial Values." *Journal of Moral Education* 34(2): 231-249.
<https://doi.org/10.1080/03057240500127210>
- Ilyin, E. P. 2013. *Psychology of Aid. Altruism, Selfishness, Empathy*. Saint Petersburg: Piter.
- Kass, J. D., Zuttermeister, P. C., & Benson, H. 1991. "Health Outcomes and a New Index of Spiritual Experience." *Journal for the Scientific Study of Religion* 30(2): 203-211.
<https://doi.org/10.2307/1387214>
- Kislyakov, P., Shmeleva, E., & Govin, O. 2019. "Modern Volunteering in the Education of Prosocial Personality Behavior." *Education and Science* 21(6): 122-146.
<https://doi.org/10.17853/1994-5639-2019-6-122-145>
- Kislyakov, P., Shmeleva, E., Silaeva, O., Belyakova, N., & Savchenko, D. 2019. "Research on prosocial behavior of Russian youth: statement of the problem in the context of security of the individual and society." Pp. 519-523 in O. D. Shipunova (Ed.), *Advances in Social Science, Education and Humanities Research, Proceedings of the International Conference Communicative Strategies of Information Society*. Saint Petersburg: Atlantis Press.
<https://doi.org/10.2991/asis-18.2019.105>
- Kukhtova, N. V. 2011. *Phenomenon of Prosocial Behaviour in Contemporary Psychology*. Saarbrücken: LAP Lambert.
- Langen, N. 2012. *Ethics and Consumers Choice: An Empirical Analysis Based on Example of Coffee*. Wiesbaden: Springer Gabler.
https://doi.org/10.1007/978-3-658-00759-1_4
- Loginova, E. 2015. "Prosocial Behavior: Philosophical Approach." *Contentus* 8(37): 71-75.
- Malevich, T. 2016. "Evolutionary Meaning of Religion: Between Adaptation and Byproduct." *St. Tikhon's University Review. Series 1: Theology. Philosophy* 66(4): 84-104.
<https://doi.org/10.15382/stur1201666.84-104>
- McKay, R., Herold, J., & Whitehouse, H. 2013. "Catholic Guilt? Recall of Confession Promotes Prosocial Behavior." *Religion, Brain and Behavior* 3(3): 201-209.
<https://doi.org/10.1080/2153599X.2012.739410>
- Nazmutdinov, R. A. 2003. *Influence of the Value-consuming Sphere of Personality on her Complicated Forms of Behavior*. PhD Thesis. Novosibirsk.
- Norenzayan, A., & Shariff, A. 2008. "The Origin and Evolution of Religious Prosociality." *Science* 322 (58): 58-62.
<https://doi.org/10.1126/science.1158757>
- Oviedo, L. 2016. "Religious Attitudes and Prosocial Behavior: A Systematic Review of Published Research." *Religion, Brain and Behavior* 6(2): 169-184.
<https://doi.org/10.1080/2153599X.2014.992803>
- Rogach, O. V., & Frolova, E. V. 2019. Cultural Volunteering in Russia as a Social Resource for Tourism Development." *Social Policy and Sociology* 130(1): 140-146.
<https://doi.org/10.17922/2071-3665-2019-18-1-140-146>
- Rushton, J. P., Chrisjohn, R. D., & Fekken, G. C. 1981. "The Altruistic Personality and the Self-report Altruism Scale." *Personality and Individual Differences* 2(3): 292-302.
[https://doi.org/10.1016/0191-8869\(81\)90084-2](https://doi.org/10.1016/0191-8869(81)90084-2)
- Saleam, J., & Moustafa, A. A. 2016. "The Influence of Divine Rewards and Punishments on Religious Prosociality." *Frontier in Psychologies* 7: 1149.
<https://doi.org/10.3389/fpsyg.2016.01149>
- Saroglou, V., Pichon, I., Trompette, L., Verschuere, M., & Dernelle, R. 2005. "Prosocial Behavior and Religion: New Evidence based on Projective Measures and Peer Ratings." *Journal for the Scientific Study of Religion* 44(3): 323-348.
<https://doi.org/10.1111/j.1468-5906.2005.00289.x>
- Saslow, L. R., Willer, R., Feinberg, M., Piff, P. K., Clark, K., Keltner, D., & Saturn, S. R. 2013. "My Brother's Keeper?: Compassion Predicts Generosity More Among Less Religious Individuals." *Social Psychological and Personality Science* 4(1): 31-38.
<https://doi.org/10.1177/1948550612444137>
- Schweitzer, A. 1973. *Culture and Ethics*. Moscow: Progress.
- Sobolev, S. I. 2013. "To the Problem of Prosocial Behavior in Western Philosophical Thought." *SWORLD* 2013(3): 38-41.
- Sperber, D. 1996. *Explaining Culture: A Naturalistic Approach*. Oxford: Blackwell Publishers.
- Tarasova, L. N. 2013. "Role of Empathy in the Motivation of Prosocial Behavior." Pp. in pp. 85-88 *Personality, Family and Society: Issues of Pedagogy and Psychology*. Novosibirsk.
- The Global Risks Report 2019. 2019. Retrieved 02 13, 2020, from World Economic Forum (<https://www.weforum.org/events/world-economic-forum-fannual-meeting-2019>)
- Unrau, V. A. 2010. *Not a Gospel*. Lipetsk: Orius.
- Zimin, A. V. 2013. In *Nomine Domini. Perception of Prosocial Behavior in Russia: Historical Analysis*. Psychology, sociology and pedagogy(4). Retrieved February 12, 2020 (<http://psychology.snauka.ru/en/2013/04/2097>)

Received on 04-03-2020

Accepted on 20-03-2020

Published on 26-03-2020

DOI: <https://doi.org/10.6000/1929-4409.2020.09.07>© 2020 Kislyakov *et al.*; Licensee Lifescience Global.This is an open access article licensed under the terms of the Creative Commons Attribution Non-Commercial License (<http://creativecommons.org/licenses/by-nc/3.0/>) which permits unrestricted, non-commercial use, distribution and reproduction in any medium, provided the work is properly cited.