

Social and psychological factors of youth involvement in religious and cult organizations through the Internet

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Abstract—The main goal of religious and cult organizations is to attract new adherents through special psychological and manipulative techniques. Such methods of influence cannot be applied to every person, therefore, there are a number of certain mental and social determinants, through which it becomes possible to involve a new person in a religious organization. Thus, the aim of the study is to assess the determinants of involvement of young people to religious and cult organizations to identify groups of factors and characteristics of relations in the family, social-psychological characteristics of the individual, as well as the impact of the Internet on the involvement of young people in religious organizations. The theoretical analysis revealed the determinants of youth involvement in religious organizations. Factor analysis brought to light 4 groups of factors of youth involvement in religious organizations. The study identified social-psychological differences between young people, involved in religious organizations and those, who are not involved in religious organizations.

Keywords—religious organization, involvement in religious organizations, social-psychological factors, social-psychological characteristics of the individual.

I. INTRODUCTION

The state of modern society in connection with actual social, political and economic problems can be characterized as unstable. As a result of these factors, the basic values of society are changing. Due to technological progress and the extension of the media space, there appear a growing number of not only educational and news resources, but also spiritual, religious ones. New teachings, schools and spiritual practices are being created. It is often very difficult to distinguish between traditional and non-traditional religions, especially for a young person, who does not have sufficient knowledge and the necessary level of religious culture. Adherents of cult

organizations are ready to provide the answers to spiritual and moral questions of young people, who have not formed their personality in the process of education due to instability of society's basic values. These conditions allow leaders and adherents of religious organizations to involve new members in their groups with great success. In this regard, the issue of involvement of young people in religious organizations and cults remains relevant.

Nowadays, there is an increasing number of studies, devoted to the impact of the Internet and social networks on personal and social characteristics of the individual. The category of the Internet addiction is being actively studied. For example, M. Larkin, R.T. Wood, M. D. Griffiths conducted a study, devoted to the addiction, namely the negative effects of addiction, which include: health risks, associated with prolonged or excessive use of certain substances, risks, associated with the danger of these substances, physical risks, associated with gaining access to certain substances, etc. By means of the Internet, people gained a possibility to exchange dangerous substances more easily. [5].

M. Griffiths studied online games addiction. The author describes two cases, in which two tested people play up to 14 hours a day with one of the players is addicted to the game, and the second one is not. Thus, online games addiction should be characterized by the degree to which excessive gaming adversely affects other areas of players' lives rather than the amount of time spent playing. [4]

E.M. Lazhintseva and A.A. Bocharov have studied the deviant behaviour among the teenagers in the Internet. In their study, the authors consider the risks of formation of prerequisites for maladaptation of teenagers to deviant behavior, based on the influence of various Internet

communities, as well as types of deviant behavior demonstrated by teenagers in the Internet [6].

N.A. Golubeva and T.D. Martsinkovskaya considered the features of socialization of teenagers in connection with the increase of Internet communication. The data show, that depending on the age not only information preferences change, but also the degree of confidence in them. The specificity of the media space is determined by the objectives and social context of development, and identity styles and ways of interpreting information are associated with the motivation and specificity of creative activity [2].

G.U. Soldatova and E.I. Rasskazova emphasize the need to analyze the content features of Internet activities. The authors identified the following factors of Internet addiction: the particular features of modern lifestyle, lack of attention from teachers, parents and specialists. Excessive use of Internet resources by a child is accompanied by withdrawal syndrome, loss of control, replacement of reality [13, 14].

Analyzing the strategies of speech behavior of social network members, E.V. Ryygas opens the column - "religious views". By means of this example, the author considers the choice of syntactic and graphic constructions, which cover the religious theme. The typology of the most common models of lexical and graphic representation of attitude to religion is given [11]. I.S. Shapovalova notes, that the flow of the junk information and agitation form a disorienting space, in which all information pathologies and their consequences are presented – from information wars to outright deviations [12].

B.A. Sosnin considers counter-terrorism as a spiritual and moral struggle. Extremist groups often interpret the Scriptures of various religious movements to justify their activities and recruit potential followers. The author also identifies opportunities to prevent new members from joining the terrorist group. The article shows the importance of understanding the spiritual and religious motivation of terrorists, differences of their religious beliefs with canonical dogmas, the need for their use in the organization of counter-terrorism [15, 16].

Discussions about the typology of religious and cult organizations are conducted in foreign and Russian psychology and sociology. At the present moment, there is no consensus among scientists on this issue. V.A. Martinovich notes, that there are about 260 terms in the identification of a religious organization. For example, a sect, a totalitarian sect, a destructive sect, a cult, a reactionary cult, a charismatic cult, etc. The concept of religious organization and cult will be used in this study [7].

O.B. Gribnikova claims, that many religious leaders suffer from a variety of inferiority complexes and oppose themselves to the surrounding world. The childhood of such people was full of solitude and isolation. Such persons, in most cases, wish to get attention, not material values. The possession of power is fraught with the danger of abuse of it, at some point such people will feel that the "volume" of power, that they possess is insufficient [3].

By learning the techniques of attraction and retention of adherents in the sect, V. A. Monastyrski and Z.V. Sadovnikova divided them into three large groups: methods of psychological impact, means of physical impact, means of emotional and psychological impact. The first group of

methods includes indoctrination, cultivation of fear, system of punishment, isolation, distorted interpretation of materials, and involvement of people with mental disabilities in the sect. The second group of methods includes: observance of fasts, night liturgical services, a ban on the use of medical care. The third group includes musical and vocal forming of liturgical services, atmosphere of the preaching houses of sectarians and the nature of holding of the prayer meetings and ceremonies. Let us consider some of them in more detail. Indoctrination - is one of the strong means of influence on the consciousness and psyche of a person, which is characterized as an act of influence on a person by inoculation of various ideas, philosophies, views. The method is used not only at the stage of involvement in the sect, but also to influence the adherents of the organization. The fasts, conducting of night liturgical services disrupt nervous system functions, leading to disorders of neuropsychic activity, which allow reducing the psychological stability of a person. Scientists have also identified the following stages of control over the consciousness of the newly converted: involvement in the sect, the rejection of the past, the separation of the mind and will of a person, massive indoctrination (the inculcation of a new doctrine, a new faith). Involvement in the sect - is a complex process, in the study of which, it is necessary to take into account both social and subjective psychological prerequisites. Anyone who is curious, sociable and responsive, as well as anyone who is not familiar with the technique of manipulating consciousness, is in danger of being involved in sects. In contrast to traditional confessions, to which a person turns himself, the sects themselves find their adherents. Both among religious people and among atheists. Attracting people to the sect is its first task, having solved which, adepts exercise strict control over the newly converted to retain them [10].

A.A. Voat, studying the methods of involvement of the "Aum Shinrikyo" sect, emphasized the following methods: the official Website of the sect, video channel, online broadcast of meetings, banner advertising, spam e-mail or social networks, online seminars and conferences [1].

Involvement in a religious organization often occurs through recruitment within the family, when one family member joins a sect and seeks to bring all its members into the organization. In another situation, the child may be born in a family, that is already involved in a cult or sect. Parents build education, prohibitions, standards of behaviour, depending on the canons of faith. In such circumstances, the teenager grows up in a forced environment. This phenomenon has been studied by various scientists, such as O. I. Mironova, O.B. Polyakova, N.I. Pluzhnikova etc. Forced contact - is a restriction of human freedom, both internal and external. One of the characteristics of the sect - is its isolation, so children from a sectarian family often do not maintain contact with other children. Interpersonal relationships with peers are especially important for young people, so the connection with parents becomes undesirable for them, but at the same time it is realized as a vital necessity, which reveals the nature of forced contact [8, 9].

On the basis of the analysis, it can be said, that the concept of involvement in religious and cult organizations is a quite well-studied category in both foreign and Russian psychology. Currently, modern research in the field of Internet propaganda is being conducted.

II. METHODS

In order to identify the factors of youth involvement in religious and cult organizations at the first stage, a study was conducted to assess the determinants of youth involvement in religious and cult organizations. The tasks of this stage include expert assessment of the determinants of involvement of young people in religious and cult organizations, a factor analysis of the determinants of involvement of young people in religious and cult organizations, identification of factors of involving in religious and cult of youth organizations. Expert opinion was collected through the Internet newsletter "Google forms". It was attended by 50 experts, working in such institutions as: Community centre "Prosvet-info" (Ufa), The Centre for religious studies (Saratov) Information and consultation centre on issues of sectarianism (Kemerovo), Information and consultation centre on issues of totalitarian sects (Stavropol), Issues of sects and the occult centre (Tomsk, Russia), Sakhalin information and consultation centre for religious studies, international scientific journal of the Russian Islamic Institute "the Muslim world" (Kazan), etc. In the course of the study, the author's form "Reasons for involvement in religious and cult organizations" was developed. The methodology consists of 15 statements, implies 6 answers and includes 3 blocks: family, social and psychological features, Internet. The method of factor analysis of varimax rotation with Kaiser normalization was used.

The second stage of the study revealed the particular features of family relations, social-psychological characteristics of the individual and the impact of the Internet on the involvement of young people in religious and cult organizations. On the basis of the results of the first stage of the study, each factor was given a name, and a diagnostic technique was selected for each determinant.

TABLE I. THE RATIO OF THE FACTORS, DETERMINANTS AND METHODS

Factors	Determinants	Methods
Factor 1. Family	Unfavorable climate in the family	Methodology "Psychological climate of the family" V. V. Boyko
	Strained relations with parents	Questionnaire "The Analysis of the family of anxiety" E. Eidemiller, V. Justickis
	A sense of guilt towards the parents	
	Single-parent family	The question "Until the age of 18, I grew up in a traditional family»
Factor 2. Internet	Official Websites and communities in social networks	Author's questionnaire "Involvement in religious organizations through the Internet»
	Online webinars, seminars and conferences, held by religious organizations	
	Free training for skills or personal development	
	The popularization of parapsychology, pseudoscience, the occult through the media	
	The manipulative techniques of advertising	Method "The Degree of your vulnerability towards manipulation" E.A. Tarasova

Factor 3. Psychological features of an individual	Low self-esteem	Questionnaire "Study of General self-esteem" G. N. Kazantseva
	Victimity	Methodology "Propensity to victim behaviour" O. O. Andronnikova
	Low level of critical thinking	Test "Critical thinking" L. Starkey
Factor 4. Social features of an individual	The need to belong to a social group	"Affiliation questionnaire" A. Mehrabian
	Addictive behaviour	Methodology "Test of interpersonal relations" T. Leary

Tasks of the stage: to determine peculiarities of relations in the family of people, involved in religious organizations and those, who are not involved in them, to identify the features of influence of the Internet on those involved in religious organizations and those, who are not involved, to determine the social-psychological characteristics of the personality of people, involved in religious organizations and those, who are not involved, a comparative analysis of the obtained results among the young people, involved in religious organizations and those, who are not involved using the Mann–Whitney U-test.

The study involved 60 people, including: 30 students of the Russian State Social University and 30 participants from closed communities of the social networks "Vkontakte" and "Facebook" such as: "Tantra-Sangha", "Kundalini-Tantra-Yoga", "Sahaja yoga", "The International Society of Krishna Consciousness", "The Teachings of Vissarion", "The Great World White Brotherhood", "Hare Krishna", etc. The following diagnostic methods were used in the study: Methodology "Psychological climate of the family" V. Boyko), the questionnaire "Analysis of family anxiety" (E. G. Eidemiller, V. Justickis), test of "Susceptibility to manipulation" (E. A. Tarasov), the questionnaire "the Study of General self-esteem" (G. N. Kazantsev), the author's questionnaire "Involvement in religious organizations through the Internet", methodology "Propensity to victim behaviour" (O. Andronnikova), the test "Critical thinking" (L. Starkey), the questionnaire "Affiliation" (A. Mehrabian), the method "Test of interpersonal relationships" (T. Leary.) Comparative analysis between involved and not involved tested people was calculated using the Mann–Whitney U-test.

Mathematical and statistical data processing was carried out using the program Statistica Trial 13.3.

III. RESULTS AND DISCUSSION

On the basis of the research idea, the expert evaluation of theoretically identified determinants was carried out at the first stage. According to the results of the questionnaire "Reasons for involvement in religious and cult organizations" we can consider the following determinants, identified by the experts: the need to belong to a social group, low level of critical thinking, popularization of parapsychology, pseudoscience through the media and manipulative techniques of advertising of religious organizations in the Internet. Less important factors according to the experts are victimity, growing up in a single-parent family and a sense of guilt towards the parents.

Using the Kaiser criterion, we calculate the required number of factors for this model.

TABLE II. RESULTS OF KAISER CRITERION METHODOLOGY

Values	Eigenvalue	Total variance	Cumulative eigenvalue	Cumulative variance
1	3.1844	21.229	9.581	63.874
2	6.3967	42.644	6.396	42.6447
3	1.4738	9.825	11.055	3.7001
4	1.1460	7.640	12.201	81.340

Thus, according to the results, presented in table 2, 4 factors must be identified. Attention should be paid to the indicator of "total variance". It shows the explanatory potential of the factor model, containing 4 factors. In this case, it is more than 81%. Based on the Kaiser criterion, factor analysis will be performed for 4 factors.

When calculating the factor analysis, the method of varimax rotation with Kaiser normalization was used. The main results of the factor analysis are presented in table 3, where significant factor loads are highlighted in bold.

TABLE III. THE MATRIX OF FACTOR LOADINGS

Determinants	Factor 1	Factor 2	Factor 3	Factor 4
Unfavorable climate in the family	0.86722	0.06605	0.23154	0.19189
Strained relations with parents	0.82025	0.00858	0.359373	0.18194
Single-parent family	0.54301	0.27357	0.67092	-0.00120
A sense of guilt towards the parents	0.71252	0.09593	0.17601	0.21844
Low self esteem	0.31621	0.132397	0.572427	0.20623
The need to belong to a social group	0.33711	-0.06336	0.28928	0.75339
Tendency for addictive behaviour	0.38368	0.08258	0.28088	0.78323
Aiming at submission	0.07072	0.12004	0.38977	0.75277
Victimty	0.18485	-0.01296	0.74932	0.18064
Low level of critical thinking	0.25086	0.29471	0.82163	0.33193
Official Websites and communities of religious organizations in social networks	-0.04323	0.87393	-0.04189	0.19960
Online webinars, seminars and conferences, held by religious organizations	0.01804	0.86476	0.19669	-0.16903
Free training for skills or personal development, provided by religious organizations	0.13916	0.79438	0.31007	0.06542

The popularization of parapsychology, pseudoscience, the occult through the media	0.37810	0.55007	-0.11540	0.52405
Manipulative techniques of advertising of religious organizations on the Internet	0.00915	0.65546	0.10222	0.00304
Variance	2.85501	3.09311	2.70298	2.39805
The proportion of the variance	0.19033	0.20620	0.18019	0.15987

Thus, factor 1 is determined by the following determinants: "Unfavorable climate in the family, "Tense relations with parents," "Single Parenting", "Sense of guilt towards the parents." Factor 2 is represented by the following determinants: "Official websites and communities of religious organizations in social networks", "Online webinars, seminars and conferences held by religious organizations", "Free trainings on skills or personal development, conducted by religious organizations", "Popularization of parapsychology, pseudoscience, occultism through the media", "Manipulative techniques of advertising of religious organizations on the Internet". This factor is the most informative and explains 20.6% of the total variation. Factor 3 includes the following determinants: "Growing up in a single-parent family", "Low self-esteem", "Victimty", "Low level of critical thinking". Factor 4 is represented by the following determinants: "The need to belong to a social group", "The tendency for addictive behavior", "Aiming submission", "Popularization of parapsychology, pseudoscience, and occultism through the media." This factor is the least informative and explains 20.6% of the total variation.

Identifying the factors of youth involvement in religious and cult organizations at the second stage of the study, the diagnosis of socio-psychological characteristics of young people involved and not involved in religious and cult organizations has been conducted.

In the course of obtaining the data by the method of "Psychological climate of the family" V. V. Boyko, the following results were obtained. Among young people, who are not involved in religious organizations, the largest group has an uncertain psychological climate in the family (73.3%), i.e. there are adverse factors, although generally positive mood prevails. Young people who are members of religious and cult organizations are more represented by persons with unstable psychological climate in the family (46.7%). Groups of tested persons have the same indicators for a stable psychological climate in the family (6.7%).

According to the results of the method "Analysis of family anxiety" E. Eidemiller, V. Justickis, it was revealed, that not involved persons are mainly represented by low indicators on the scales of "Guilt" (86.7%), "Anxiety" (80%), "Tension" (20%). Representatives of religious organizations have low rates on the scales of "Guilt" and "Anxiety" (70%), as well as a predominantly high level on the scale of "Tension" (66.7%). 19 people involved in religious organizations (63.3%) and 17

people not involved in religious organizations (56.7%) were raised in a single-parent family.

According to the results of the author's questionnaire "Involvement in religious organizations through the Internet", the following results were obtained. Most of those involved in religious organizations are members of a religious social group and know the official websites of religious organizations (93.3%). Young people, who are not involved in religious organizations are mostly not members of religious communities in the social networks (86.7%) and know little about the websites of religious organizations (23.3%). Half of young people, involved in religious organizations see religious advertising once a month (50%), which is 2 times more, than young people, who are not involved in religious organizations (20%). Most of the tested persons of the two groups did not specify the advertising that they met on the Internet. Among the indicated advertisements are the following: "Do you want to talk to God?", "Biblical millionaire", "Philosophical foundations of Tantra", "Lectures of Sri Mataji", "Translation of classes on Srimad Bhagavatam from Sri Mayapur Dhama", "Spiritual practice for women", "Webinar Formula of faith".

Among the official websites, young people distinguish <http://slovo.vissarion.ru> and <http://vissarion.name/> (The Church of the Last Testament), <http://iskcon.org> (International Society for Krishna Consciousness), <http://www.prosveta.ru/> (White Brotherhood), <http://www.patriarchia.ru/> (Russian Orthodox Church).

Young people involved in religious organizations are more likely to be invited to religious online webinars and trainings (63.3%) and therefore they are more likely to attend these events (76.7%) compared to young people not involved in religious organizations (23.3% and 6.7%).

Young people involved in religious organizations have low interest in mystical topics (23.3% and 36.7%) as well as young people not involved in religious organizations (6.7% and 23.3%). Religious persons have a higher tendency to listen to astrological forecasts (76.6%) compared to non-religious peers (36.7%). Young people involved in religious are inclined to treat the advertising of religious communities on the Internet good (30%) and satisfactorily (50%). Young people who are not involved in religious organizations treat advertising of religious communities satisfactorily (36.6%) and poorly (36.6%). Religious persons 2 times more often consider religious trainings to be effective (76.7%) compared to non-religious persons (33.3%), while the majority of the subjects of the two groups oppose the advertising of religious communities on the Internet.

In the course of the technique "Propensity to victim behavior" O. Andronnikova the following results were obtained. Non-involved persons show a normal level of all scales except for "Uncritical behavior". The maximum level above the norm has a scale of "Dependent behavior" (26.7%). The maximum level below the norm has a scale of "Aggressive behavior" (26.7%). Involved persons show a normal level of all scales except for "Dependent behavior". The maximum level above the norm is the scale of "Hypersocial behavior" and "Uncritical behavior" (26.7%). Maximum level below the norm has a scale of "Dependent behavior" (50%).

According to the results of the methodology of "Critical thinking" L. Starkey, 22 persons, involved in religious organizations have a high level of critical thinking (73.3%), 26 subjects not involved in religious organizations have a high level of critical thinking (86.7%).

The methodology of "the Questionnaire of affiliation" A. Mehrabian showed, that those, who are not involved in religious organization have the motives of the aspirations of the people and the fear of rejection within the average (43.3% and 63.4%), while persons, involved in religious organizations have a high aspiration to people (43.3 per cent), and the motive of the fear of rejection is within the normal range (43.3 per cent).

According to the results of the methodology "Test of interpersonal relations" T. Leary, were obtained the following results, presented in figures 27 and 2, not involved persons show a high level of "Authoritarian" (43.3%), "Selfish" (36.7%) scales, low level of "Altruistic" (30%) scale. The persons, involved in religious organizations have a high level on the scales of "Aggressive" (43.3%), "Dependent" (43.3%). Low level on the scales of "Friendly" (36.7%), "Selfish" (30%).

According to the results of quantitative analysis, there are statistical differences between the subjects, involved in religious organizations and those, not involved on the scale of "Psychological climate of the family" ($U_{emp}=165.5$). Thus, a young person, who is a member of a religious organization is more likely to be brought up in unfavorable conditions, than a young person who is not involved in a religious organization.

On the scale of "Tension" there is a significant difference between the persons, who are members of religious organizations and non - members of religious organizations ($U_{emp}=289$). Thus, members of religious organizations are more likely to have tense relations with parents and relatives, than peers not involved in religious organizations.

On the "Self-esteem" scale, there are statistical differences between persons, involved in religious organizations and those not involved ($U_{emp}=279.5$). Thus, members of religious organizations tend to have low self-esteem.

On the "Critical thinking" scale, there is a significant difference between persons, who are members of religious organizations and non-members of religious organizations ($U_{emp}=286.5$). Thus, among young people, involved in religious organizations, the level of critical thinking is lower than among peers, not involved in religious organizations. This determinant is also confirmed by the scale "Propensity to uncritical behavior", which also resulted in a significant difference between the two groups ($U_{emp}=283.5$).

On the "Degree of protection against manipulation" scale, there is a statistically significant difference between persons involved in religious organizations and those not involved ($U_{emp}=289.5$). Thus, members of religious organizations have a lower degree of protection from manipulation, than young people who are not involved in religious organizations.

On the scale of "Propensity to addictive and helpless behavior" there is a significant difference between the persons, who are members of religious organizations and non - members of religious organizations ($U_{emp}=289$). Thus, young members of religious organizations tend to addictive

behavior. This determinant is also confirmed by the "Dependence" scale, which also showed a significant difference between the two groups ($U_{emp}=292$).

On the "Social Aspiration" scale, there is a statistically significant difference between subjects involved in religious organizations and those not involved ($U_{emp}=291$). Thus, persons, involved in religious organizations have a more pronounced need to belong to a social group than young people who are not members of religious organizations.

Thus, a young person involved in a religious organization has an unfavorable climate in the family, as well as tense relations with parents. This person is a member of religious communities on the Internet, takes part in online trainings and webinars, satisfactorily relates to the advertising of religious communities on the Internet and shows interest in astrological forecasts. An adherent of a religious organization often has low self-esteem, low level of critical thinking. There is a tendency to uncritical behavior, which is characterized by negligence, imprudence, inability to properly assess life situations, as a result of any personal or situational factors a young person, involved in a religious organization shows a tendency towards addictive behavior, which is characterized by a reluctance to do something himself, without the help of other people. A person tends to have a position of a victim, he/she is timid, modest, highly suggestible and conforming. Seeks to people and is experiencing satisfaction from communication with them and sees one of major meanings life in social relationships.

IV. CONCLUSION

As a result of the study, 4 socio-psychological factors of youth involvement in religious and religious organizations were identified: family, Internet, psychological features of personality and the last factor – social features of personality.

Young people involved in religious or cult organizations have an unstable family climate, manifested in tensions between family members. Family members have a high level of general anxiety. Young people, involved in religious or cult organizations are members of religious Internet communities, attend religious online trainings or webinars, and are comfortable with online advertising. A young person, who is a member of a religious or cult organization often has a low self-esteem and tends to dependent behaviour, and is easily manipulated from the outside. Seeks to be a member of any social group. It is typical for him/her to be imprudent, which is also expressed in a low level of critical thinking.

Young people, who are not involved in religious or religious organizations have an uncertain psychological climate in the family, which indicates rare conflicts with parents, but in general a positive climate prevails in the family. A young person has a harmonious relationship in the family, a low level of family anxiety and does not experience psychological tension when communicating with parents. A person is not interested in religious Internet communities, spiritually oriented online webinars and trainings. Most often he/she does not approve of advertising religious communities on the Internet. Young people, who are not involved in religious or religious organizations have an average level of self-esteem and expressed need to social contacts. Victim indicators of the subjects of this group are normal. A young, person who is not involved in religious or religious

organizations has a high level of critical thinking, which contributes to high protection against manipulation.

Quantitative analysis revealed, that there are significant differences between groups of subjects involved in religious or cult organizations and not involved in religious or cult organizations. Young people involved in religious organizations are more likely to have an unstable family climate and strained relations with their parents than young people not involved in religious organizations. Young people, involved in religious organizations are more likely to have a low level of self-esteem and critical thinking, than young people not involved in religious organizations. Young people, involved in religious organizations differ from young people, who are not involved in religious organizations in the way, that they are more likely to be manipulated, to behave in a dependent manner and to be a member of a social group.

Thus, social-psychological factors of youth involvement in religious and cult organizations and social-psychological characteristics of young people involved and not involved in religious and cult organizations were identified.

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