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Religious values in the value orientations system of students on the example of the Tyumen region

Abstract: Having established students' life values, the role of religion in its structure, it is possible to predict the future development of society. The purpose of this study is to analyse the religious value orientations influence on student society and to determine the influence nature of religious orientations in the system of value orientations on the daily behaviour of students. This study is based on the research of students' religious orientations in the Tyumen region conducted in 2021. The study was conducted in the context of a basic long-term research of the student's value priorities in the Tyumen region. The methodological basis of the research is the key provisions of social philosophy, sociology and psychology of religion, sociology of personality, sociology of youth and social psychology. Based on the results of an empirical study, the authors characterised the religiosity of the modern youth and determined the impact nature of religious orientations on everyday behaviour. The practical significance of the study is that the empirical data obtained can be used by civil society to prevent the spread of radical religious ideas among students, to involve the data in the activities of organisations dealing with extremism. The results obtained in the course of the study allow developing interaction projects between universities, student associations, and religious associations in the implementation of numerous state youth policy areas, which sets the "possible impact" boundaries of religious associations on cooperation with students.

Keywords: *Beliefs, Axiology, Social psychology, Morality, Youth policy*

INTRODUCTION

At present, only a minority of students express their devotion to any of the religions, despite the fact that they were baptised or otherwise involved in certain faith and have been related to it since birth. For the most part, this view of religion among young people is due to the state policy of an era that has already passed. The USSR, until a certain time, propagandised atheism and persecuted all religious manifestations. At present, religious freedom has been rehabilitated, but the principle of a secular state, not united by any ties with the ruling churches, is enshrined at the legislative level. Religious leaders are constantly attempting to convey the importance of enhanced spiritual quests for personal development to the population, although without implementation. Meanwhile, young people's attitude to religion among their peers is often quite negative. Many students, not wanting to be outsiders, remain neutral in this matter, or even look for other areas for faith, which are considered more prestigious in the environment.

The lack of students' education in the matter of religion, their erroneous orientation leads to an unfortunate result – young people go to sects that fully demonstrate their destructive impact on immature individuals. It is urgent to learn how to deal with this issue and solve it. Nevertheless, there is also an extensive layer of the student society with a positive attitude to traditional religions – they regularly visit churches, mosques, shrines. The person's need to believe is often realised in the presence of a huge number of youth subcultures, such as punks, hippies, emos, goths, and others. Students, as a rule, are not stable in their preferences, and their choice is often unconscious and based on spontaneous impulses. The students' attitude to religion has a great polarity. However, regardless of how diverse the people's views and opinions are, there are universal existence laws that have been strengthened in constitutional documents, etiquette, and behaviour morality. If the rules of life were unnecessary and meaningless, humanity would not have managed to survive and live safely to this day (Jong, 2021). Religion is a phenomenon inherent only in human society, it is one of the components of the spiritual

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world. Religiosity is a characteristic of an individual or a group of people (the religiosity of society). The very concept of "religion" can acquire various vastness – from an extremely close "dogmatics plus cult practice" to the identity of the entire spiritual sphere of society. The students' peculiarity from the point of view of the analysed issue is that they have developed or are at the final stage of developing a cultural and political worldview. The issues of religion, faith, and atheism are in contradiction. On the one hand, there is a need to comprehend the religious sphere, but there is also a need to explore the further perspective of this phenomenon, which can be traced based on the current state of students. After all, it becomes evident that the political, cultural, moral, and religious future of Russia depends on the beliefs and actions of modern students (Aarmstrong, 2019; Aarø, 2020).

For the Russian modern society, religion has always been a decisive factor in historical events, and to this day, it remains an extremely important sphere of the life of a Russian person. The modern generation, having undergone considerable transformations due to the ongoing historical events in Russia, has significantly changed its interests and views over the past decades. The transformations provided also affected the religious views of Russians. In recent years, there have been increasingly more sociological studies devoted to religious values in modern society. Frequently, scientists address the religious views of the younger generation. The level of religiosity and attitude to religion is recognised as an integral part of the individual's socio-cultural self-identification, one of the forms of social adaptation, and the development of moral and ideological guidelines. Having established what is important and relevant for students today, their life values, the role of religion in the structure of values, it is possible to predict the future development of society. Modern Russian society is at a complex and dual stage of development. There is a transformation of not only the political, administrative, and economic structure, but also the spiritual foundations of the environment. The transformation of the younger generation's value consciousness is especially unacceptable since various crises affect the social well-being of students – implementation, socialisation, trust in socio-political institutions. The essential basis for religion sociology is religiosity, which is established as a social quality of a person and a group, and found in the totality of their religious properties. The structure of religiosity includes intellectual, emotional, and activities. In accordance with the presence and intensity of religious signs, as well as with the position in the system of individual's life orientations, the following typological series can be built (Saroglou & Craninx, 2021):

1. People with a dominant religious orientation strongly believe in the main theses of the creed, realise themselves as members of a certain religious community. They systematically commit acts of cult influence, the main argument of which is religious. Religious people play an active role in a religious group, spread religious beliefs. Religious consciousness significantly affects the motivation of social activity.

2. Religious people with a subordinate religious orientation believe only in the most basic theses of the creed and recognise themselves as members of a certain religious community. Religious actions are done irregularly, the religious motive for participating in them is not prominent. These people do not play an initiative role in a religious group, do not take an active part in spreading religious views.
3. People with a fickle religious orientation cannot commit to either faith or irreligion, doubtful about the most significant theses of the creed. They may belong to any religious group. Selectively perform religious acts, or participate in the most significant religious holidays and rituals, most often under the influence of non-religious motives. They do not have stable ties with a religious group, they do not spread religious views. Religious incentives, as a rule, do not affect the motivation of social activity.
4. People who are indifferent do not show any orientation in religion and faith, do not believe in the provisions of the religious teaching, do not consider themselves as a part of a religious community. Religious rites are not performed, although some acts for non-religious reasons are not excluded. They are indifferent, but tolerant of religion and religiosity. Social activity is stimulated without religious motives.
5. Atheists do not believe in the theses of creeds, do not have religious faith, and do not commit religious and non-cult actions of religious people. These people have meaningful atheistic views and motives, acquire a certain amount of atheistic knowledge. Atheistic arguments are taken into account when choosing the type of social activity (Rahman et al., 2021).

Notably, "the religiosity of modern Russia is formless and chaotic" according to the famous sociologist of religion S. Vorontsov (Vorontsov, 2021, p. 32-33). One of the grounds for this thesis is that in Russia several generations had almost nothing to do with religious organisations and were least familiar with any creeds. Religious life was suppressed by the church fence. Only the spiritual sphere of society is arranged according to the law and the individuals, the members of society determine its content. The content of this sphere is culture, religion, theoretical science, spiritual and moral socialisation of the younger generation, the information life of society to some extent. Thus, it is known that the issues of religiosity are quite well covered in sociology and cultural studies. However, much less attention is paid to the attitude of students to religion. This study covers the religiosity of modern students in the Tyumen region.

MATERIALS AND METHODS

The methodological basis for the study of religious values in the system of students' modern value orientations is the scientific work of researchers and psychologists W. Rowatt and R. Al-Kire (2020), J. Jong (2021), A. Jayne, J. Koch and D. Federici (2021), C. Scheitle, B. Kowalski, E. Hudnall and E. Dabbs (2021), B. Dube (2020), D. Jones, P. Dulbecco and S. Cunial (2021),

S. Vorontsov (2021) et al. on religious value orientations. Based on the analysis of scientific and methodological sources of information, the study describes the key concepts related to the research subject. The list of analysed concepts includes "religion", "value orientations", "religious values", the study identifies the essence and specific features of the mentioned concepts. The purpose of this study is to analyse the religious value orientations influence on student society and to determine the influence nature of religious orientations in the system of value orientations on the daily behaviour of students. To effectively study the management in the tourism business, the following research methods were identified:

- theoretical methods of information collection (analysis of scientific and psychological-pedagogical material on the subject of the study);
- empirical methods of data collection (diagnostic, modelling, study of internal charters of enterprises; study of documentation);
- methods of data processing and interpretation (quantitative and qualitative analysis of the results obtained).

The first phase of the study included the literature analysis on the research subject (analysis of scientific, psychological, sociological, methodological, and educational literature): definition of the object, purpose, subject; statement of tasks and methods of research; analysis, generalisation, selection of the material on students' value orientations in a pedagogical university. The authors gathered relevant material on the "Religious values in the system of students' modern value orientations", identified the possibility of solving the research issues, reasoned the relevance and purpose of the study, outlined the prospect of further study of religious values among students. At the second stage of the study, the authors examined religious value orientations among modern students in the Tyumen region (when organising an experimental study in accordance with the purpose and objectives of the research, 500 subjects, university students of Tyumen 2021, were included in the number of respondents). This research made it possible to examine individual aspects of the studied subject, to make a number of scientific abstractions. At the third stage, the authors performed a comparative analysis of studies related to religious value orientations among students in the Tyumen region. The paper includes the analysed empirical study results of the specific features of the students' religiosity in Tyumen, conducted by the author in 2021. The paper considered the level and degree of students' religiosity and demonstrates their significant discrepancy. The authors clarified and concluded the theoretical provisions of this study. The results of the conducted research were processed, theoretically generalised and systematised, the study materials were unified. The validity and evidence of the research results on the religious values among students are provided by the methodological and theoretical rationality of the initial positions; the integrity of general scientific and specific research methods, adequate relevance and purpose, tasks and logic of the research; the combination of quantitative and qualitative analysis.

RESULTS AND DISCUSSION

Religion in the system of students' value orientations

When studying the issues of religion, it is necessary to comprehend the specific features of its philosophical analysis, which are recognised from the approaches of specific religious disciplines. One of the most difficult questions of religion is to establish the essence of religion and its role among other forms of a person's spiritual orientation in the world. To begin with, it is necessary to analyse the similarities and differences between faith and science, faith and culture, religion and morality. There is a judgment about the impracticability of such a universal definition of religion, which would cover the entire variety of specific forms and types of religious faiths. For example, the "cognitive-evaluative" approach to religion, which considers its main feature to be faith that is not subject to expedient analysis and verification, is obstructed in distinguishing personal religious beliefs from similar ideological phenomena. The scientific works of Z. Ab Rahman and A.Y. Mohd Noor (2021), A. Jayne, J. Koch and D. Federici (2021), B. Dube (2020), V. Saroglou and M. Craninx (2021) include the issues of religion and religious values. The studies of P. van Cappellen, M. Edwards and B. Fredrickson (2021) and J. Aaron Simmons (2020) are devoted to the theoretical foundations of the individual's value orientations development.

One of the main subjects studied in modern science is the system of human value orientations. The conditions of reviewing the established human orientations more accurately determine the development and activities of modern man. Since it is precisely the value orientations that determine the significant components of human development structure, they are social from the point of view of historical conditionality and personal in relation to the experience of a particular subject. The value orientations can be noticed in all spheres of human life, where they fact as behaviour regulators. The development of personal value orientations is a complex and multifaceted process. At all times, humanity has sought to discover the meaning of life, to find a solution to the issues of the personality essence. Therefore, judgments about the value of one's own life and the self-development of the individual have become one of the most vulnerable aspects of human existence. It is inherent in people to perceive themselves as an integral person only in connection with the whole world, in the unity of themselves and the whole society. A similar perception is developed throughout human life, and social institutions are obliged to support people along this path.

In the educational system, the development of moral values, as the core of the individual, is the main issue. The development of a suitable emotional background will be an important factor in creating moral values. The orienting and aspiring role in a people's life is realised with the main function of value, the "axis of consciousness", the regulation of their behaviour at all times (Streib, 2021, p. 141). Thus, the system of value orientations is included in the structure of the personality because it, as an

important component of its structure, is able to generalise all the life experience accumulated in the process of individual personality development. The system manifests itself as an axis of consciousness, around which all human thoughts and feelings revolve when solving almost all urgent problems and issues. Value orientations are a system of value preferences that express a person's subjective attitude to objective living conditions. With the help of value orientations, the actions of a person are determined, which are manifested in practical behaviour. The system of value orientations consists of three components (Rahman et al., 2021):

1. The cognitive component, with the help of which the social experience of a person is generalised, scientific knowledge is realised and contributes to the development of a value attitude.
2. The emotional component that determines the individual meaning of a person's relationship to life values.
3. The behavioural component, which is a consequence of the interaction of the first two components. The comprehension of reality and its value experience by the subject develops his willingness to follow a deliberate plan.

Thus, value orientations will result in spiritual and external interaction during the development of a person as an individual. Value orientations will represent the impartial world in the consciousness of a particular individual. Value orientations express universal beliefs, based on which human behaviour is established in all possible life circumstances. Value orientations (Aalders, 2018): become the basis that determines the quality of a person's life; establish the essence of the personality; become the basis of the human worldview and its motivation; initiate the relations to the surrounding world, events, conditions, people, oneself.

Moral, cognitive, aesthetic, religious ideas, perceptions and knowledge become the basis of spiritual values. Spiritual values include everything with the help of which people can realise themselves as a creative and moral person (books, music, museums). In addition, social values include ideas about interesting work, social justice, professional success, and a rational state structure. Thus, having analysed the above general characteristics of the individual's value orientations and having established their place in the individuality development, the authors indicate that value orientations are important elements of the individual's internal structure. Value orientations are consolidated with the acquisition of an individual's life experience, the accumulation of spiritual experiences, and the improvement of the ability to distinguish between positive and negative for a given person. The established individual value orientations base a certain axis of consciousness, which ensures the stability of the individual. It combines the established type of behaviour with the type of activity, which is expressed in personal needs and interests. An important factor that regulates and determines a person's value orientations is motivation. Consequently, ideological and moral views, absolute and unchangeable attachments, positions of

behaviour will be an essential consequence of the development of an individual's value orientations.

Many researchers combine the phenomenon of religion with an unusual configuration of human experience, which is equal for all religions – faith in the holy. According to almost all sociologists, religion performs essential functions in social life. For particular individuals, according to B. Dube (Dube, 2020, p. 46-47), religion becomes an instrument for solving the "final" issues of existence, acts as a "refusal to give up before death". Religious existence encompasses a person's faith that evil, pain, destruction, collapse, injustice, and disenfranchisement are attributed not to accidental, but to the fundamental circumstances of life, and that there are still forces and actions that allow a person to cope with evil in all its guises. Religion acts as a strong means of social unification and cohesion of the environment in modern society since common faiths attach great importance to their activities. In social terms, religion is realised as a special social institution – the church; at the initial stages – simply as an association of religious people, later – as a structure uniting persons initiated into the sacred mysteries and acting as special intermediaries between the object of faith and society.

The religious ideal is considered to be holiness. Holiness is the presence of the spiritual in society, which is the deed of earthly life: it is achieved and manifested in actions. Holiness is a reflection of the divine in man. However, the deity can be reflected and expressed in anything (Sedikides & Gebauer, 2021). The expression of the supernatural in the natural is called sacred. Social relations and connections, natural objects, landscapes, works of art can be sacred. Objectively personified religious values are called shrines. The object is not a shrine in itself, but only because of its involvement in the supernatural, it serves as a carrier of supernatural power. The objects of worship also have a religious value, since they are also related to the supernatural. The values of a religious person also have their own characteristic features. The religious person's way of life and methods of self-affirmation are established by the ideals, prescriptions, and norms of the religion that this person professes. Religious attitudes are expressed in the commandments – imperative or desirable opinions from the figure of the deity. The commandments are predetermined by religious regulators of social relationships and guidelines for the spiritual self-improvement of a person. As a result, faith itself is a religious value: both as a positive mental state and as the starting point of a believing life, communion with God, acquiring the absolute value of the divine state (Streib, 2021).

Each particular religion has its own specific features in the system of value orientations. National religions postulate the idea of involving their people in the spiritual sphere with a special approach. Among the national religions of the modern world, the most famous are Hinduism, Jainism, Sikhism among the people of India, Confucianism and Taoism among the Chinese, Shinto in Japan, Judaism among the Jews. The value systems of the

world religions: Christianity, Buddhism, and Islam have a special meaning since they represent the most significant stage in the religious consciousness development. It is characterised by the fact that some religions acquire a supranational scale, revealing to representatives of various people, various cultures and languages. Co-religionists are indivisible, there is "neither a Greek nor a Jew". The latter religions have proclaimed the equal rights of all people, regardless of national and racial affiliation, language, location, social and financial status (Poruthiyil, 2020; Rowatt & Al-Kire, 2020).

Research of modern students' religious value orientations in the Tyumen region

The study attempts to analyse the students' views on religion in Tyumen universities. Based on the results of the empirical material, it was supposed to identify a number of relevant issues, such as "What do you think about the main religions and what was the basis of this point of view?", "To what extent do students observe religious norms?", "Which religions dominate in the modern student's mind?" In February 2021, a survey was conducted among university students in the Tyumen region. The purpose of the study was to detect religious values in the system of value orientations of Tyumen students. The object of the study was students of three universities in Tyumen: Tyumen State University (TSU) (200 people, which is 40% of the total number of respondents); Tyumen Industrial University (TIU) (200 – 40%); State Agrarian University of the Northern Trans-Urals (GAUSZ) (100-20%). The subject of the study was the students' assessment of various religious affiliation, religious values. The research tool was a questionnaire for individual completing, which contained 10 questions. The questionnaire was completed by students during an individual survey. The total number of respondents was 500 people. The selection by gender included 300 females (60%) and 200 males (40%). By age: 153 people (30.6%) under the age of 18, 347 people (69.4%) 18 and older. By nationality: 387 Russians (77.4%), 74 Tatars (14.8%), 30 Ukrainians (6%), 9 Kazakhs (1.8%).

The first question in the questionnaire, which allowed the authors to assess religious beliefs "as a phenomenon existing in society", provided the appropriate results. More than half of the respondents (52.6%) answered "positively", which allows stating the prevailing affirmative perception of religion by students. Indifference and vagueness of views are also observed as a popular answer, as 32.1% of students answered "indifferently" and 11.3% could not give a definite answer. Only a small part of the students expressed a negative attitude (4%), which made it possible to declare the marginality of this view. In order to establish the meaning of faith for the survey participants, the following question was asked: "What is faith for you?". According to the density of the mention, the answers to this question are arranged in the following sequence. The most common response was the perception of faith as a "fragment of world cultural history" and "national traditions of ancestors" (30.7% and 31.8%). This allowed

the authors to state that the overwhelming majority of students consider religion to be part of the cultural and historical heritage.

Up to 27.3% of respondents define faith as "Individual deliverance, approach to the saint" and the need to "adhere to the ethical and moral standards", which is more common for religious-minded students who believe in God. The perception of faith as an "invention for controlling the mass mind" is inherent for 10.2% of respondents, indicating a sceptical perception of religion that is common for young people. Students of Tyumen universities were asked to establish a personal view of certain religious movements, teachings in the categories "positive", "negative" or "indifferent". Positive ratings were placed in the following order: Orthodoxy – 77.1%; Buddhism – 32.5%; Islam – 43.2%; Catholicism – 41.3%; Judaism – 19.7%; Protestantism – 16.9%; atheism – 16.4%; Satanism – 2%; Jehovah's Witnesses – 1.3%; religious extremism – 0.9%; sectarianism – 0.1%. The negative assessment was given in the opposite direction, with some significant differences: sectarianism – 74.3%; Satanism – 69.8%; Jehovah's Witnesses – 63.3%; religious extremism – 48.3 %; atheism – 25.4%; Islam – 21.9%; Judaism – 10.2%; Protestantism – 8.2%; Buddhism – 7.8%; Catholicism – 5.9%; Orthodoxy – 1.5%. The rating "indifferent" was distributed as follows: Judaism – 58.4%; Protestantism – 49%; Catholicism – 48.2%; Islam – 42.5%; Buddhism – 39.9%; atheism – 38.4%; Jehovah's Witnesses – 28.4%; religious extremism – 24.1%; sectarianism – 13.6%; Satanism – 12.9%; Orthodoxy – 10.7%.

The analysis of these data gives very interesting results. Orthodoxy is a traditional religion for Russia, totally supported by the student community, which is associated with an inseparable part of the culture of this country. The perception of religious movements as part of the past cultural and historical tradition and their public assessment in the present has become a determining factor in the respondents' positions. The significant assessment of Buddhism by the respondents, which did not play an important role in the history of Russia, is of interest. The survey of students reveals their very poor knowledge in this religious field, as well as a small number of followers of this religious movement. The positive assessment of Buddhism is caused by widely publicised beliefs of peacefulness and extensive interest in exotic culture. Islam is positively evaluated by almost half of the students, which has exceeded the number of its adherents. This fact is explained by the perception of Islam as a traditional religion for Russia. Notably, the proportion of students who rated Islam negatively is quite high. In the list, it follows the religions that lag behind in terms of positive perception. This can be explained by the presence of religious extremism and violence, which awakens the invariable association "Islam means terrorism" in many people's minds in the country under consideration.

The branches of Orthodoxy – Catholicism and Protestantism – evoke positive emotions among the survey participants. Judaism is perceived quite indifferently. This

indicates that the “Jewish question” is irrelevant for students and that students do not support anti-Semitism – a phenomenon observed in certain periods of Russian history. Irreligion is negatively assessed by a quarter of students. One-fifth of the respondents supported it, which to a predetermined extent allows declaring students' rejection of anti-religious theories, its elimination as a result of “religious reconstruction”. In general, atheistic beliefs cannot be called defeated, due to a significant part of the students who adhere to this point of view. An unambiguously negative view is present in the assessment of an antisocial religious trend that promotes evil and violence – Satanism. A negative assessment prevails and there are difficulties in qualifying Satanism at the lowest level. Along with this, several students supported this phenomenon.

The next question covers a well-known phenomenon in Tyumen – the activity of the association “Jehovah's Witnesses”. Many residents of the region were proposed by representatives of this association to attend a meeting to study the holy precepts. Basically, it is the persistent propaganda, and not the details of this religion, that generate a rude rejection on the part of the survey participants. Sectarianism earned the most negative assessment of the survey participants. The vast majority of students have never faced the activities of these sectarian associations, and they cannot provide any real examples that are mentioned in the media. As a result, it is only necessary to assert that the term “sectarianism” carries an undoubted evaluative load. It is impossible to recognise it as neutral and meeting scientific open-mindedness. The survey provided only proves this thesis.

The next question about religious self-knowledge was: “Are you a religious person?” Based on the results of the survey, the following answers were received: “yes” – 27%, “rather yes” – 38%, “rather no” – 19%, “no” – 12% and “I find it difficult” – 4%. The results of the survey demonstrated that the majority consider themselves religious people (65%), (31%) of students report a lack of faith in any of the religions. Nevertheless, the “relatively religious” type dominates, those people ambiguously answer the question about faith and take the least part in religious life. To understand what is the object of faith among students, they were asked the following: “Choose what do you believe in from the list” The questionnaire suggested several possible answers, which were arranged according to popularity in the resulting sequence. The most popular answer was “supernatural forces and phenomena that cannot be rationally explained” 54.7%. The second most important answer was “faith in the existence of a spiritual standard” – 39.9%. 43.4% of respondents reported “faith in the existence of God and Satan”. 37.1% believe in “Jesus Christ as the Son of God”. This is a small amount, considering that this faith is the main teaching of Orthodoxy. The following answers were very popular for all categories of respondents: “the existence of fate” – 32.3%, “objects that bring good luck” – 31.2%, “the afterlife” – 19.8%, “transmigration of souls” – 13.7%.

The following answers were received to the question of what attitude students have to religious norms and values. Positive perception and an aspiration to live in accordance with religious instructions are inherent for 34%. 57.4% stated that they were indifferent to religious norms. The fact that religion is harmful to society was indicated by 6% of students. 2.6% of respondents found it difficult to answer this question. The answers to the question about the students' implementation of religious norms (commandments, traditions, holy books) in everyday life were similar. 25% reported that “they are trying, as far as possible, to compare personal actions with the norms that faith imposes”. In the conditioned mood, 28.7% agree to focus on the fulfilment of the norms of their religion. 25.7% of respondents believe that “in the modern conditions, faith cannot have a decisive meaning in the people's life”. 4.3% of respondents said that “they are fundamental antagonists of religion and the implementation of its guidelines”. Notably, in Orthodoxy, there is a requirement for a Sunday visit to the church, weekly fasting, following four long-term fasts, daily prayer, an immutable visit of all important religious holidays, and systematic communion. It is desirable to regularly read the holy scriptures, and profess your religion in front of the surrounding people. Similar regulations are also present in other faiths (Aaron Simmons, 2020).

In regards to the question about the systematic nature of religious actions, the following information was received, indicated in the table (Table 1). It follows from the results of the table that religious rites are performed much less often than each of the faiths requires from its supporters. Therewith, there is no fundamental renunciation of following religious norms. On the contrary, almost half of the respondents express their support for systematic adherence to such norms. Nevertheless, reality demonstrates that the desire is not implemented. Perhaps a significant part of the students has a very fragmentary and indistinct idea of religious norms and requirements. To clarify the young people's knowledge in the field of religion, the question “What information related to your religion do you have?” was asked. The question was mainly aimed at respondents who declared their religious affiliation. 43% of students said they were familiar with celebrations and rituals, 36% said they knew the history of the establishment and development of their faith, and less than a quarter of the respondents – 21% has an idea of the main ideas and can express them. These data allow the authors of this study to report the existence of an interest in religion, but at an extremely weak level.

“Are modern youth ready to expand their knowledge about religion and faith?” The survey demonstrates rather a negative answer to this question. Most of the students (31.7%) said that they have sufficient information about religion. A slightly smaller number of respondents (27.3%) answered that they are not interested in religion, and accordingly, religious knowledge is not in demand by them. Students who reported their desire to expand their religious knowledge indicated the following methods: studying the holy precepts (31.4%), meeting with faith

Table 1. The systematic nature of religious acts committed by the survey participants (%)

	Several times a month	Several times a year	A couple of times	Never
Church visit	6.1	29.7	35.1	29.1
Fast	3.2	5.7	18.2	72.9
Prayer	19.9	11.2	23.2	45.7
Reading of sacred texts	6.1	11.2	28.9	53.8
Participation in rituals, traditions	6.8	32.1	31.3	29.8

representatives (16%), conversations with church representatives (11.7%), additional comprehension of religious knowledge in higher education (9%), introduction as a mandatory discipline in higher education institutions (5.1%), training in specialised educational institutions (2%). Based on the results of this survey, is advisable for the administration of Tyumen universities to replenish libraries with religious literature. This would meet the needs of almost a third of the student audience.

“Do religious views influence the assessment of other people by a modern student?” A significant part of the students (71.4%) answered that it does not matter for them what faith other people profess, whether they are religious people or atheists, followers of traditional or non-traditional religion. This demonstrates a high level of tolerance. The other people's religious beliefs are important to (9%) of respondents. (19.6%) found it difficult to answer the question. The respondents allowed establishing the religiosity of the family. The question “Are you from a religious family?” received the following answers: “yes” – 18.2%, “rather yes” – 35.8%, “rather no” – 24.3%, “no” – 13.7%, and 8% found it difficult to answer. Therefore, students can be divided into two significant groups – “from a religious family” (54%) and “from a non-religious family” (38%). A more detailed analysis of this issue clearly presented that the family is the main factor in the development of views on faith (Saroglou & Craninx, 2021).

This idea was confirmed by a special question about the factors that influenced the students' view of faith. The answer “family” is in the first place (71.3%), the study of specialised literature presents more than twice less impact (33.2%), and the mass media have three times less impact (22.6%). According to students, friends (8%), communication with religious people (7.1%), and an educational institution (4%) have even less influence. A separate religious tradition is the rite of baptism. The students were asked the following question: “Have you been joined to a religious society with baptism? If so, at what age?”. As a rule, the students were baptised in infancy up to 7 years (82.6%); in the ages from 7 to 14 years (9%). The number of those who were baptised at a conscious age is insignificant and amounts to 1%. The religious choice of the students is quite clearly established. 360 people (72%) declared their belonging to Christianity, 26 (5.2%) to Islam, 4 (0.8%) to Protestantism. 80 students (16%) do not belong to any religion and 30 (6%) could not give an

answer. The identification of oneself as a representative of Orthodoxy prevails. The role of other faiths is extremely insignificant, so the influence of Christianity on society cannot be equal with them. The number of those who consider themselves to be Orthodox is higher than the number of the representatives of other religions. This demonstrates the perception of the traditional religion for Russia as a father's faith, which may not be connected with one's own experience of God.

The conducted study made it possible to obtain answers to a number of significant religious questions. The authors can consider the positive perception of faith by students, yet the religious affiliation is notably not meaningful, accordingly, there is a small involvement in customs and traditions. An indisputable phenomenon is the low church attendance, the lack of participation in church activities, yet this general trend for Russian society is associated with the lack of any systematic religious education in the Soviet era. The sequence of phenomena that were common in the old days of Russian society (discrimination, lack of faith) is becoming obsolete. Religious tolerance increases in the student's assessment of others. About 75% of the surveyed students define themselves as religious. A few percent fewer respondents identify as Christians. These contradictory results indicate the students' perception of faith as cultural and historical customs that permeate their environment.

When analysing the value orientations of modern students, the authors took into account stability and impermanence. An artificial change of the social model, when the creation of value orientations comes from the outside, leads to a mismatch of social and personal transformations. For example, universal value orientations for the younger generation are only probable values, characterised as relatively abstract ideas. Ultimately, traditional value orientations are values that have been assimilated by the generation of parents. The children's value rejection, arbitrarily or involuntarily, means a criticism, the censure from their parents regarding children's mindset and way of life. This may be due to two levels of children's attitude to parental values. On a personal level, particular parents influence their own children. At the generational level, the younger generation, one way or another, falls under the influence of the values of the older generation. However, the elimination of value orientations inherent in the young consciousness frees them more and

more from the stereotypes of the older generation and develops new orientations in their consciousness (Sedikides & Gebauer, 2021).

CONCLUSIONS

The article examines the attitude of atheists, religious, non-religious students to the faith. The attitude of modern students to religion and the peculiarities of their behaviour are predetermined by their religious affiliation: the most pronounced faith is Islam, the least pronounced is Christianity. The religiosity systematisation of Orthodox students is developed based on the level of their religiosity. The study notes the vagueness of the students' religious consciousness, especially Orthodox ones. The study demonstrates the mechanism of students joining the faith, which includes representatives of different generations. The authors studied the opinions of students about the essence and functions of religion, the church and its representatives. The specific features of students' standards and attitudes, as well as their judgments about morality, depending on religious affiliation, are demonstrated in the study.

The authors use the results of a survey conducted among Tyumen students of various specialties. The authors described the general characteristics of religiosity and the specific features of the value orientations of students with different religious views. The study identifies three groups: Orthodox, non-religious, and atheists. Orthodox Christians are distinguished by high purposefulness and traditional views about the family. Atheists are characterised by equalising views about the family, the lowest prevalence of superstitions. Non-religious people are more likely to strive for self-development; their value orientations are characterised by kinship with religious students. The beliefs of religious students are contradictory, blurred, include few ecclesiastical people who adhere to rituals. The results of the study indicate that there is a connection between religious beliefs and the value orientations of university students. The materials of the article can be used by civil society to prevent the spread of radical religious ideas among students, to involve the data in the activities of organisations dealing with extremism.

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