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FEATURES OF THE RELATIONSHIP OF RELIGIOUS IDENTITY AND VALUE ORIENTATIONS OF MODERN KAZAKHSTAN STUDENTS (USING THE EXAMPLE OF AL-FARABI KAZAKH NATIONAL UNIVERSITY)

The relevance of this article is determined by the increased scale of psychological and psychosocial problems determined by the increase in interethnic and interfaith tension, as well as the strengthening of the processes of religious identification and its influence on value orientations, which led to transformations in the moral sphere.

In this regard, the purpose of the article was to study the peculiarities of the relationship between religious identity and value orientations of modern Kazakh students (using the example of students of al-Farabi Kazakh National University). To achieve this goal, methodological tools were used, including the questionnaire "Components of Religious Identity", "Value Questionnaire (PVQ-R2)" and "Methodology for the Study of Values". Verification of the research results showed that the religious identity of students belonging to the most widespread denominations in Kazakhstan – Islam and Orthodox Christianity – has much in common and at the same time is determined by differences. For Muslim students, the social aspects of religious identity are most relevant. The religious identity of students professing Christianity is more individual and less ethno-confessional in orientation. The general trend that unites both religious groups is the presence of a religious identity aimed at protecting against anxiety and worry (through the relationship of its external components with corresponding value orientations). The article is of practical importance for further research and monitoring of the processes of religious identification and its connection with the value orientations of young people emerging in a multicultural and multi-confessional state.

Key words: religious identity, value orientations, relationship, student youth, Muslims, Christians, etc.

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Қазіргі қазақстандық студенттердің діни сәйкестілігі мен құндылық бағдарларының өзара қатынасының ерекшеліктері (Әл-Фараби атындағы ҚазҰУ мысалында)

Бұл мақаланың өзектілігі этносаралық және конфессияаралық шиеленістердің күшеюімен айқындалатын психологиялық және психоәлеуметтік проблемалардың ауқымының ұлғаюымен анықталады, сондай-ақ діни сәйкестендіру процестерінің күшеюі және оның адамгершілік сферадағы өзгерістерге әкелген құндылық бағдарларына әсері.

Осыған орай, мақаланың мақсаты қазіргі қазақ студенттерінің (әл-Фараби атындағы ҚазҰУ студенттерінің мысалында) діни сәйкестілік пен құндылық бағдарларының өзара байланысының ерекшеліктерін зерттеу болды. Осы мақсатқа жету үшін «Діни сәйкестіліктің құрамдас бөліктері», «Құндылықтар сауалнамасы (PVQ-R2)» және «Құндылықтарды зерттеу әдістемесі» сияқты әдістемелік құралдар пайдаланылды. Зерттеу нәтижелерін тексеру Қазақстандағы ең кең тараған конфессиялар – ислам мен православиелік христиандыққа жататын студенттердің діни болмысының ортақтығы көп екенін және сонымен бірге айырмашылықтары да бар екенін көрсетті. Мұсылман студенттері үшін діни сәйкестіліктің әлеуметтік аспектілері ең өзекті болып

табылады. Христиан дінін ұстанатын студенттердің діни болмысы индивидуалды және бағдары бойынша этноконфессиялық емес. Екі діни топты біріктіретін жалпы тенденция – мазасыздану мен алаңдаушылықтан (оның сыртқы құрамдастарының сәйкес құндылық бағдарларымен байланысы арқылы) қорғануға бағытталған діни бірегейліктің болуы. Мақала діни сәйкестендіру процестерін және оның көпмәдениетті және көпконфессиялы мемлекетте қалыптасып келе жатқан жастардың құндылық бағдарларымен байланысын одан әрі зерттеу және мониторингілеу үшін практикалық маңызды болып табылады.

Түйін сөздер: діни сәйкестік, құндылық бағдарлары, өзара қатынас, студент жастар, мұсылмандар, христиандар және т.б.

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Особенности взаимосвязи религиозной идентичности и ценностных ориентаций современных казахстанских студентов (на примере КазНУ им. аль-Фараби)

Актуальность данной статьи определяется возросшим масштабом психологических и психосоциальных проблем, детерминированных возрастанием межэтнической и межконфессиональной напряженности, а также усилением процессов религиозной идентификации и ее влиянием на ценностные ориентации, приведших к трансформациям в нравственной сфере.

В связи с этим целью статьи стало изучение особенностей взаимосвязи религиозной идентичности и ценностных ориентаций современных казахстанских студентов (на примере студентов КазНУ им. аль-Фараби). Для реализации данной цели был использован методический инструментарий, включающий, опросник «Компоненты религиозной идентичности», «Ценностный опросник (PVQ-R2)» и «Методику изучения ценностей». Верификация результатов исследования показала, что религиозная идентичность студентов, принадлежащих к наиболее распространённым в Казахстане конфессиям –мусульманству и православному христианству имеет много общего и в тоже время определяется различиями. Для студентов-мусульман наиболее актуальны социальные аспекты религиозной идентичности. Религиозная идентичность студентов, исповедующих христианство, отличается более индивидуальной и менее этноконфессиональной направленностью. Общей тенденцией, объединяющей обе конфессиональные группы, является наличие направленности религиозной идентичности на защиту от тревоги и беспокойства (через взаимосвязь ее внешних компонентов с соответствующими ценностными ориентациями). Статья имеет практическое значение для дальнейшего исследования и мониторинга процессов религиозной идентификации и ее связи с ценностными ориентациями молодежи, формирующейся в условиях мультикультурного и мультиконфессионального государства.

Ключевые слова: религиозная идентичность, ценностные ориентации, взаимосвязь, студенческая молодежь, мусульмане, христиане и др.

Introduction

Despite the intensification of globalizing processes accompanied by the development of individualistic values and devaluation of basic ones, today we witness a paradoxical strengthening of universal human values, primarily associated with the rise of spirituality in general and religious values in particular. In our view, this paradox is primarily caused by the events unfolding in the world today – the coronavirus pandemic, military actions initiated by Russia, various natural disasters leading to changes in social interaction and moral sphere.

This not only leads to the relevance of studying values and value orientations but also to a paradigm shift in their research. The study of the relationship between religious identity and value orientations among youth gains particular significance in today's context.

The relevance of researching this relationship is determined, above all, by the unprecedented development of religious consciousness and self-awareness among Kazakhstan youth, leading to heightened issues of religious identification, religious feelings and emotions regulating religious behavior, moral values, coupled with insufficient research in this area.

The purpose of the research: to examine the peculiarities of the relationship between religious identity and value orientations among contemporary Kazakhstan students.

As a result, **main task** is identified – to study the key trends determining the relationship between religious identity and value orientations using the example of students at al-Farabi Kazakh National University.

The object of the research: students studying at al-Farabi Kazakh National University.

The subject of the research: features of the relationship between religious identity and value orientations among student youth belonging to different confessional groups (in our study – Muslims and orthodox Christians).

In formulating the general hypothesis, we assumed that there is a relationship between religious identity and value orientations among Kazakhstan students, despite confessional differences.

Empirical basis of the study: al-Farabi Kazakh National University.

The study involved 131 students (1-4 courses) from the Faculty of Philosophy and Political Science (FPPS).

Research methods and techniques

In conducting applied research, a methodological toolkit was utilized, primarily featuring the questionnaire «Components of Religious Identity», this questionnaire represents an adapted version of D. Van Camp's survey, which identified four components within the structure of religious identity: spiritual identity (Individual Faith Identity), identity within the religious group (Religious Group Identity), personal benefits of belonging to a religious community (Personal Benefits of Religion), and social benefits of belonging to a religious community (Social Benefits of Religion).

The Russian version of this methodology comprises 32 questions, evaluated on a Likert scale ranging from 1 (completely agree) to 5 (completely disagree), which verified the reliability of the scales.

Based on our cultural specifics, some names of religious identity components were replaced for better understanding: «Spiritual Identity» (Cronbach's α for Muslim α = 67; for Christian α = 80); «Identity by Faith,» corresponding to the «Religious Group Identity» scale (Cronbach's α for Muslim α = 70; for Christian α = 70); «Religion as Means of Individual Positive Changes,» corresponding to the «Personal Benefits of Religion» scale (Cronbach's α for Muslim sample = 65; for Christian α = 93); «Religion as Means of Social Interaction,» corresponding to the «Social Benefits of Religion» scale (Cronbach's α for Muslim α = .78, for Christian α = .90).

To study personal value orientations, the «Portrait Values Questionnaire (PVQ-R2),» developed by Professor Schwartz S. (in adaptation by N.M. Lebedeva) and the methodology for studying values, «Individual Reflection of Cultural Values» proposed by G. Hofstede were employed.

The questionnaire comprises 57 statements, with responses evaluated on a 6-point scale. As a result of the survey, 19 scales of value orientations were identified:
- Autonomy – Thoughts (α = .63);
- Autonomy – Actions (α = .72);
- Stimulation (α = .48);

- Hedonism (α = .62);
- Achievement (α = .61);
- Power – Dominance (α = .76);
- Power – Resources (α = .80);
- Reputation (α = .69);
- Security – Personal (α = .65);
- Security – Public (α = .75);
- Tradition (α = .65);
- Conformism – Rules (α =.72);
- Conformism – Interpersonal (α = .71);
- Modesty (α = .55);
- Universalism – Caring for others (α = .69);
- Universalism – Caring for nature (α = .73);
- Universalism – Tolerance (α = .51);
- Benevolence – Caring (α =.74);
- Benevolence – Sense of duty (α =.76).

The questionnaire «Individual Reflection of Cultural Values», created by Hofstede G., consists of 15 statements evaluated on a Likert scale from 1 (completely agree) to 5 (completely disagree). Thus, four scales of values were identified:

1. «Masculinity» scale, indicating the significance of gender differentiation in emotional roles. It consists of the following statements: «Parents in the family should have different roles: mother should pay attention to emotions, father to facts»; «It is important to be 'exceptional' and belong to the upper elite»; «The decision about the number of children in the family should be made by the father». Cronbach's α coefficient for this scale = 65.

2. «Collectivism» scale, reflecting the significance of a high degree of integration into social groups, includes the following statements: «Peace in the family should be more important than individual interests»; «Children should show respect to parents and elders»; «In any conflict, it is necessary to maintain good relationships»; «For adults, family interests should be more important than their own». Cronbach's α coefficient for this scale = .53.

3. «Power Distance» scale, including the following statements: «It is important to honestly express what you like and dislike»; «Teachers should organize dialogues and discussions», defines the significance of membership in society. Cronbach's α coefficient for this scale = .47.

4. «Uncertainty Avoidance» scale, indicating features of perception (calm/anxious) of situations related to uncertainty and instability, includes the following statements: «School needs formalities and traditions, as it is simpler and calmer»; «Student should not publicly object to the teacher and criticize him»; «In conflict situations, it is necessary to maintain good relationships». Cronbach's α coefficient for this scale = .46.

To measure and assess levels of religiosity, M. Efremova's scale «Adherence to Religious Practices» was used, comprising seven questions that allow determining own level of religiosity, formal aspects of religious life and attitude toward religion (Cronbach's α coefficient for the scale α = 0.90):

- self-subjective definition of religiosity level: «How would you rate your level of religiosity?» options include «Convinced atheist», etc.;

- formal aspects of religious life: «Do you attend mosque, church?» «Do you read the Quran, the Gospel?», «Do you observe fasts?», etc.;

- «Scale of Positivity of Religious Identity» is measured using the question: «What feeling is associated with your religion?», etc.

In the next stage of our research, we examined the interconnections between different orientations according to Sh. Schwartz and G. Hofstede

Results and Discussion

Verification of the research results allowed obtaining a large number of correlational relationships between components of religious identity and value orientations, suggesting the existence of multicollinearity, complicating the identification and interpretation of the real degree of significance of these relationships.

Based on this, a regression analysis was conducted, where the independent variables were the value orientations with statistically significant correlation levels. In the final regression models, only those values were highlighted, the coefficient of influence of which (values) showed a level of significance in the detected relationship not lower than 0.05 ($p \leq 0.05$).

Thus, significant correlational relationships were identified between four components of religious identity among students belonging to the Muslim faith and value orientations according to Sh. Schwartz and G. Hofstede as presented in Table 1:

Table 1 – Correlations between components of religious identity and scales of values according to Sh. Schwartz and G. Hofstede

Value orientations according to Sh. Schwartz and G. Hofstede	Components of religious identity			
	Religion as means of individual positive changes	Religion as means of social Interaction	Identity by faith	Spiritual identity
Power – resources		.323**		
Power – dominance		.298**		
Tradition	.305**		.244**	
Conformism – rules	.213**		.251**	
Conformism – interpersonal	.185**		.246**	
Universalism – caring for nature			.192**	
Universalism – caring for others	.184**			
Universalism – tolerance	.188**		.212**	
Masculinity		.317**	.330**	
collectivism	.194**	.160*	.302**	
Uncertainty avoidance			.246**	
Power – resources				
Power – dominance				

* p ≤0.05; ** p ≤0.01

If we examine correlational relationships at the significance level of p ≤ 0.01 for the «Identity by Faith» component, we observe that they are found with Schwartz's S. values such as «Tradition», «Conformism – Rules» and «Conformism – Interpersonal». Values highlighted by G. Hofstede, namely «Masculinity», «Collectivism» and «Uncertainty Avoidance» demonstrate a relationship at the significance level of p ≤ 0.01 with this component. At the significance level of p ≤ 0.05, there is a correlation between the «Identity by Faith» component and values according to Sh. Schwartz such as «Universalism – Caring for Nature» and «Universalism – Tolerance».

The parameter «Religion as Means of Individual Positive Changes» among students adhering to the Muslim faith is correlated at the significance level of p ≤ 0.01 only with the value «Tradition» according to Sh. Schwartz.

«Collectivism» according to G. Hofstede is associated with many aspects determining group membership. «Religion as Means of Positive Changes» shows a correlation with S. Schwartz's values such as «Conformism – Rules», «Conformism – Interpersonal», «Universalism – Caring for Others», «Universalism – Tolerance» at the significance level of p ≤ 0.05.

Research results also revealed existing correlations at the significance level of p ≤ 0.01 for the component «Religion as Means of Social Interaction» of religious identity among Muslim students and value orientations such as «Power – Resources», «Power – Dominance» (according to Sh. Schwartz), and «Masculinity» (according to G. Hofstede). The correlation of this parameter at the significance level of p ≤ 0.05 is present only with the value «Collectivism» according to G. Hofstede.

As we can see, no significant correlations were found between values according to Sh. Schwartz, G. Hofstede and component «Spiritual Identity» among Muslim students.

Therefore, the majority of correlational relationships were identified between values and the following components of religious identity – such as «Identity by Faith» and «Religion as Means of Individual Positive Changes». Significant correlations were highlighted in values such as «Tradition», «Power – Resources», «Power – Dominance», «Masculinity», «Collectivism» and «Uncertainty Avoidance».

Tables 2 and 3 present the results obtained through regression analysis reflecting the relationship between values according to Sh. Schwartz and G. Hofstede and components of religious identity among Muslim students.

Table 2 – Relationship between values according to Sh. Schwartz and components of religious identity among Muslim students (regression analysis)

Independent variables – values according to Schwartz S.	Dependent variables – components of religious identity			
	Religion as means of individual positive changes	Religion as means of social interaction	Identity by faith	Spiritual identity
Power – resources		.32***		
Universalism – caring for others			-.27**	
Tradition	.31***		.45***	
R	.31	.32	.35	
R2	.09	.11	.13	
Adj.R²	.09	.10	.12	
F	11,73***	12,38***	13,46***	

* p ≤0.05; ** p ≤0.01; *** p ≤0.001

Table 3 – Relationship between values according to G. Hofstede and components of religious identity among Muslim students (regression analysis)

Independent variables – values according to Hofstede G.	Dependent variables – components of religious identity			
	Religion as means of individual positive changes	Religion as means of social interaction	Identity by faith	Spiritual identity
Traditions		.38***	.27***	
Collectivism			.26***	

R		.38	.42	
R2		.10	.17	
Adj. R^2		.10	.17	
F		20,21***	20,23***	

* p ≤0.05; ** p ≤0.01; *** p ≤0.001

As the results of the conducted regression analysis have shown, greater significance is attributed to the regression models describing the relationship between values and the component «Identity by Faith» (explaining 12% of the variance in Sh. Schwartz's model and 17% in G. Hofstede's model).

Among the students who practice Islam, correlations were also identified between «Identity by Faith» and values such as «Tradition» (β = .45, p ≤ 0.001) and «Universalism – Caring for Others» (β = -.27, p ≤ 0.01).

As the study revealed, the value of «Tradition» enhances the significance of belonging to Islam, while the pursuit of equality for all people («Universalism – Caring for Others») diminishes it.

Additionally, among Muslim students, a correlation was found between the component «Religious Group Identity» and the value of «Collectivism» (β = .26, p ≤ 0.001), allowing us to conclude that the value of high integration into social groups logically determines the importance of a sense of belonging to the Muslim community.

As for the «Religious Group Identity» component among Muslim students, it is associated with the value of «Masculinity» (β = .27, p ≤ 0.001), indicating that despite the importance of gender differentiation, the significance of belonging to Islam is strengthened.

Among Muslim students, the component «Religion as a Means of Social Interaction» is associated with the values of «Power – Resources» (according to S. Schwartz) (β = .32, p ≤ 0.001) and «Masculinity» (β = .38, p ≤ 0.001).

Therefore, the orientation towards power through control over material and social resources («Power – Resources») and the significance of gender differentiation in emotional roles, particularly in the realm of personal achievements («Masculinity»), contribute to the increased role of religion as a means of achieving social goals.

Expression of the third component of religious identity in Muslim students – «Religion as a means of positive changes» – increases when the value of «Tradition» is actualized. Therefore, the significance of religion as a means of ensuring internal comfort is elevated when there is a focus on preserving values and beliefs.

Regarding the component «Spiritual Identity», the study showed that Muslim students did not exhibit significant correlations with values.

When studying the components of religious identity among students adhering to the Christian faith, significant correlations were identified with the value orientations according to Sh. Schwartz and G. Hofstede at significance levels of p ≤ 0.05 and p ≤ 0.01, as presented in Table 4.

Table 4 – Correlations of religious identity components and value scales according to Schwartz and Hofstede

Value orientations according to Sh. Schwartz and G. Hofstede	Components of religious identity			
	Religion as a means of individual positive changes	Religion as a mode of social interaction	Identity by religion	Spiritual identity
Autonomy – Thoughts	-.216*			.227*
Autonomy – Actions				.232*
Achievement	.288**			.285**
Reputation				.229*
Security – Personal	.210*			.206*
Safety – Public	.446**			.341**
Tradition	.495**	.228*	-.220*	.361**
Conformism – Rules	.389**	.313**		.332**

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Conformism – Interpersonal	.330**	.278**		
Modesty	.312**			.294**
Universalism - Caring for nature	.241*			.337**
Universalism - Caring for others	.249*			.299**
Universalism - Tolerance	.368**	.212*		.309**
Benevolence – Caring	.340**			.317**
Benevolence – Sense of duty	.363**			.369**
Masculinity	.183*	.263**		
Collectivism	.176*			
Power distance			-.194*	

* p ≤0.05; ** p ≤0.01

Correlations of the component «Religion as a way of positive» at the significance level of p ≤ 0.01 were identified with such values as «Achievement», «Safety – Public», «Tradition», «Conformism – Rules», «Conformism – Interpersonal», «Modesty», «Universalism – Tolerance», «Benevolence – Care», «Benevolence – Sense of Duty» according to Sh. Schwartz. No correlation of the component «Religion as a way of individual positive changes» was revealed with values according to G. Hofstede at the significance level of p ≤ 0.01.

The study has shown that at the significance level of p ≤ 0.05 the component of religious identity «Religion as a way of individual positive change» is interrelated with the values «Self – Thought» (negatively), «Safety – Personal», «Universalism – Caring for Nature», «Universalism – Caring for Others» according to Sh. Schwartz and the values «Masculinity» and «Collectivism» according to G. Hofstede.

The component of religious identity «Spiritual identity» shows the presence of many interrelationships among Christian students in contrast to students who adhere to Islam. In particular, this parameter is associated at the significance level of p ≤ 0.01 with such values according to Sh. Schwartz as «Achievement», «Safety – Public», «Tradition», «Conformism – Rules», «Modesty», «Universalism – Caring for Nature», «Universalism – Caring for Others», «Universalism – Tolerance», «Benevolence – Caring», «Benevolence – Sense of Duty».

«Spiritual Identity» is correlated with the values of «Autonomy – Thoughts», «Autonomy – Ac-tions», «Reputation» and «Security – Public» at the significance level of p ≤ 0.05.

«Religion as a way of social interaction» shows three correlations at the significance level p ≤ 0.01 with value orientations – «Conformism – Rules», « Conformism – Interpersonal» (according to Sh. Schwartz) and «Masculinity» (G. Hoftstede). At the significance level of p ≤ 0.05 the parameter «Religion as a way of social interaction» is related to the values «Tradition», «Universalism – Tolerance» (Sh. Schwartz) and does not reveal interrelations with the values according to G. Hofstede.

«Identity by religion» in students who adhere to Orthodox Christianity is correlated negatively and at the significance level of p ≤ 0.05. with two value orientations «Tradition» (according to Sh. Schwartz) and «Power Dominance» (according to G. Hofstede).

Thus, the greatest number of correlations were found between the values and components of religious identity «Spiritual Identity» and «Religion as a way of individual positive change». The value that is related to all parameters of religious identity was the value «Tradition» (maintaining and preserving cultural, family or religious traditions), which generally confirms the existing traditionality in modern Orthodoxy.

The results obtained by regression analysis proving the relationship between values according to Schwartz and Hofstede and the components of religious identity among students who identify themselves as Orthodox and Muslim students are presented in Tables 5 and 6.

Table 5 – Relationship between values according to Sh. Schwartz and components of religious identity among Orthodox Christian students (regression analysis)

Independent variables – values according to Schwartz	Dependent variables – components of religious identity			
	Religion as a means of individual positive change	Religion as a mode of social interaction	Identity by religion	Spiritual identity
Power – Thoughts	-.31***			
Security – Public	.27**			
Tradition	.50***			-.22*
Conformism – Rules		.31**		
Benevolence – Sense of duty			.37***	
R	.60	.31	.37	.22
R2	.36	.10	.14	.05
Adj. R2	.34	.09	.13	.04
F	21,88***	9,55**	14,17***	4,57*

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

Table 6 – Relationship and components of religious identity among Muslim students (regression analysis) G. Hofstede

Independent **variables – values (G. Hofstede)**	Dependent variables – components of religious identity			
	Religion as a means of individual positive change	Religion as a mode of social interaction	Identity by religion	Spiritual identity
Masculinity		.26**		
Power distance				.19*
R		.26		.19
R2		.07		.04
Adj. R²		.06		.03
F		9,88**		5,37*

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

According to the data of regression analysis, the regression describing the conjugation of values (Sh. Schwartz) and such component of religious identity as «Religion as a way of individual positive changes» has the greatest significance (the volume of explained variance is 34%).

Despite the fact that this component has the third highest level of significance in the structure of religious identity, the results of regression analysis show that the expression of «Religion as a way of individual positive way change promotes the values of «Tradition» ($\beta = 0.50$, $p \leq 0.001$) and «Security – Public» ($\beta = .27$, $p \leq 0.01$), but leads to a decrease in the value of «Self – Thought» ($\beta = -.31$, $p \leq 0.01$).

Consequently, in students who preach Orthodox Christianity, the component of religious identity associated with positive personal development, paired with such values as «Tradition» and «Security – Public», which are neighbours on the circular continuum made by Sh. Schwartz and united by a common focus on avoiding change («Autonomy – Thought») reduces the importance of religion as a means of personal self-regulation.

The next component of religious identity among Orthodox students «Religion as a way of social interaction» is associated with the value «Conformity – Rule» ($\beta = .31$, $p \leq 0.01$), i.e. the value of compliance with rules, laws, formal obligations promotes the importance of religion as a way of obtaining social benefits and building a communicative environment.

The study also showed that the component «Religion as a way of social interaction» was related to the value «Masculinity» ($\beta = .26$, $p \leq 0.01$), indicating a trend in which the significance of emotional role differentiation between gender groups increases the level of significance of religion as a way to fulfil the need for friendship and social connections («Religion as a way of social interaction»).

The expression of the religious identity component «Identity by Faith» in Orthodox students was significantly lower than in Muslim students participating in collective prayer practices, which generally led to a lower value of «Tradition» ($\beta = -.22$, p ≤ 0.05).

Such component of «Identity by Religion» is positively correlated with the value of «Power Distance» ($\beta = .19$ p ≤ 0.05).

Consequently, the importance of belonging to Christianity («Identity by Religion») among Orthodox students increases when the importance of the level of inequality in society increases («Power Distance») and the importance of maintaining traditional beliefs and values decreases («Tradition»).

As for the last component of Orthodox students' religious identity, «Spiritual Identity», it is related to the developmental value «Expressed desire to be a reliable and trustworthy member of the group», which contributes to strengthening the prioritisation of personal relationships and commitments to God.

Conclusion

Verification of the research results showed that the religious identity of Kazakhstani students, as exemplified by students studying at al-Farabi KazNU, is defined by three components that turned out to be universal regardless of confessional affiliation.

One of the important components defining the structure of religious identity – «Spiritual Identity» is a reflection of students' personal relationship with God, with the Higher Powers. The next component, «Religious Identity», includes questions that determine the subjective feeling of interrelationship with one's confessional group and the sense of significance of membership in it. The third component – «Religion as a way of social interaction» is an indicator of the importance for students to visit such places as mosque, church, where they could satisfy their needs in social interaction. The study has shown that the significance of these components of religious identity among students is different depending on their confessional affiliation.

For Muslim students, «Religion as a way of individual positive change», «Spiritual identity» and «Identity as a way of social interaction» proved to be the most important.

As for the students who adhere to Orthodox Christianity, the most significant for them was «Identity by religion, less significant was «Spiritual identity». Also significant was «Religion as a way

of individual positive changes» and the least significant was «Religion as a way of social interaction».

It should be noted that in students who profess Islam, as well as in Christian students, the interrelation of the component «Religion as a way of social interaction» and those values that are aimed at protecting oneself from threats and anxiety was revealed.

However, in Christian students the interrelated values are «Tradition» (the value of maintaining and preserving cultural, family or religious traditions) and «Conformity – Rules» (the value of compliance with rules, laws and formal obligations), belonging to the block of values «Preservation», aimed at avoiding changes, self-restraint.

In Muslim students, the component «Religion as a way of social interaction» is associated with the value «Power – Resources» (the orientation towards the possession of power through control over material and social resources), which is part of the block of value «Self-assertion», expressing the orientation towards the satisfaction of one's own interests.

Consequently, we can conclude that the religious identity of students – representatives of both religions is determined by those values that are aimed at protecting themselves from threats and anxiety.

Thus, in Muslim students «Identity by religion» is highlighted to a lesser extent, in the case when the value «Universalism – Caring for others» (equality, justice, protection of people) is actualised for them. This value is included in the block «Self-determination», which is aimed at overcoming personal interests for the benefit of others.

Christian students are characterised by the interrelation of values united by the orientation to self-development. At the same time, the significance of the value of «Autonomy – Thought» (free development of their own ideas and abilities) leads to a decrease in the expression of the component «Religion as a way of individual positive changes», and the value of «Benevolence – Sense of Duty» (the desire to be a reliable and trustworthy member of the group) increases the expression of the component «Spiritual Identity».

The study also showed that Muslim students are much more likely than Christian students to participate in collective prayer practices. They have a higher expression of the value «Collectivism» (the importance of group belonging), which a priori leads to increased expression of the component «Religious Identity». As for the students professing Christianity, they do not show this relationship.

The interdependence of the value «Masculinity» (orientation to a clear gender differentiation of emotional roles) and different components of religious identity was revealed in all the groups studied. Thus, the correlation with the component «Religion as a way of social interaction» was highlighted. Moreover, in Muslim students, a correlation between the value «Masculinity» and the component «Religious Identity» was highlighted.

Consequently, the religious identity of students of both confessional groups has much in common and at the same time is defined by differences. The common tendency uniting the students of the considered confessional groups is the presence of religious identity orientation to protection from anxiety and worry (through the interrelation of its external components with the corresponding value orientations). At the same time, the religious identity of Christian students is determined by a more individual and less ethno-confessional orientation, moreover, their participation in their ethno-confessional group is less associated with their membership in their ethnic community.

Thus, verification of all the results of the conducted research allowed us to conclude that the relationship between religious identity and value orientations of modern Kazakh students (on the example of students studying at KazNU al-Farabi) is a complex socio-psychological process, determined by external conditions (historical, cultural, confessional conditions, the level of religiosity of society, as well as the influence of socio-cultural environment), but at the same time – by individual-psychological peculiarities The study of the peculiarities of this relationship and its monitoring is one of the topical directions in the socio-psychological study of modern Kazakhstani youth.

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Статья на английском: Features of the relationship of religious identity and value orientations of modern Kazakhstan students (using the example of al-Farabi Kazakh National University)

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