
EDUCATIONAL AND PROFESSIONAL MOTIVATION OF STUDENTS WITH VARIOUS RELIGIOUS ORIENTATIONS

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Abstract

The professional sphere is one of the factors of the identity crisis. It becomes the main indicator of the success of a university graduate when applying for a job after graduation. The purpose of our study is dictated by the social request of the importance of studying educational and professional motivation in students with different religious orientations. Religious consciousness is flexible and open, quickly lends itself to influence to instill certain ideological principles. It would be helpful to understand, which of the attitudes or value orientations form the professional motivation of students. In connection with the foregoing, studying the characteristics of educational and professional motivation among university students is an urgent problem, since its development allows a deeper understanding of the processes of adaptation of students to educational activities in the context of their religious affiliation to increase both educational motivation and optimization of the process of choosing life values. The study population consisted of the students of the Russian State Social University. In the study, the authors used a series of psychodiagnostic techniques for identifying the educational and professional motivation, a customized questionnaire for identifying religious identity, and a personality questionnaire for the purpose in life orientations. Data processing was carried out using percentage analysis and the Student t-test (SPSS, v. 21). The authors of the article have come to the conclusion that religious students have higher 'professional motivation' motives, which indicates an increase in adaptive ability to achieve goals. It is shown that differences in the purpose-in-life orientations of religious and non-religious students have deep foundations. In the process of the formation of religious identity, the hierarchy of personal values becomes orderly, justified, gives confidence to the personality and reduces existential anxiety. For religious students, the importance of social ties is higher, which provides psychological support in difficult situations and helps to establish healthy habits due to the mechanisms of healthy conformism. The obtained data can be used to increase the educational motivation of students in the process of obtaining higher education.

Keywords: consciousness, faith, religious, students, motivation

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1. Introduction

A serious circumstance, often provoking an identity crisis in professional activity today, is an ever-increasing amount of information that a professional must process and master to maintain their competence at the proper level. The dynamics of the constant growth of the knowledge necessary for this purpose, as well as the feeling of inability to keep up with them, put the individual in a state of stress and lead to a loss of self-confidence as a professional. In turn, stress can trigger depressive mechanisms of consciousness, such as loss of interest in work and apathetic attitude to development and, in general, to getting any kind of positive results from one's professional activity, including disappointment in it. Summarizing the above, we would like to cite the opinion of E. Erickson, who proposed the most successful characterization of the destabilization of the professional sphere of the individual. He wrote that "confusion of identity is usually accompanied by an acute violation of skill, or appears to be the inability to concentrate on the required or proposed occupation, or in self-destructive absorption by some one-sided activity" [1].

According to most researchers, religious faith is a very strong motivator, prompting a person to a variety of types and forms of activity. Thus, it can be assumed that the crisis of students' identity may affect their educational and professional motivation and professional activities in the future.

Educational and professional motivation can be described as a certain type of motivation for the studying individual to acquire knowledge and skills that become the foundation of professional training and, at the same time, form the personality of a professional and an expert [2].

Each type of activity requires from the individual the presence of certain qualities, which to a large extent determines the value of the individual in society ('a capable researcher', 'a dexterous locksmith', etc.) [3]. However, the problem of studying the value-based and motivational sphere of a young person's personality in modern Russian socio-economic conditions is of particular relevance due to its direct connection with the behaviour of a young person and its manifestation in life [4, 5].

On the contrary, *the lack of control over educational and professional motivation or its low level* will inevitably lead to social losses due to lower quality of professionals graduating from educational institutions [6, 7], the destruction of personality by the future and working professionals [8, 9], violations of educational and professional relations [10], negative changes in activity, personality, and profession [11], negative psychological, physical and physiological symptoms [12, 13], as well as a decrease in professional training and labour productivity [14].

This topic set the direction for an empirical study based on the following hypothesis. We consider *educational and professional motivation* as an internal imperative of young people studying in special educational institutions, aimed at acquiring knowledge and professional skills by them and forming, among other things, personal psychological traits and spiritual components of consciousness.

By identifying these features and components and their role in the study process, we will be able to determine the methods of psychological correction to improve the training of future professionals. Students with different religious backgrounds have different educational and professional motivation. The professional motivation of religious students is at a high level compared to the non-religious or nominally religious types of personality, as they have moral values and healthy conformism.

These problems and the hypothesis, in turn, determined the goals set for our study:

1. To conduct an empirical study of the educational and professional motivation of students *with different religious orientations*,
2. To analyse the results of the diagnosis *of educational and professional motivation and the purpose in life (PIL) orientations of students of different religious orientations*.

2. Methods

The 2019 study involved 718 students of the Russian State Social University in various areas of training (psychological, pedagogical, theological, historical, physical education, social work, law, economics, management, medical) aged 19 to 23. The application of the random distribution method made it possible to compose three groups: 200 religious students (RS), 200 nominally religious students (NomRS), 200 non-religious students (NotRS). The gender distribution was comparable across all groups.

Diagnostics of religious identity - the 'My attitude to religion' (MATR) questionnaire consisted of 16 questions (by I.E. Sokolovskaya); the goal was to find out students' attitude to religion, the place of religion in life, their ideas about faith, belonging to a particular faith, religious observance, needs, and goals. The ideas about how people were realized through faith, the feelings that guided a believer, and the benefits that believers had, were revealed. The questionnaire was accompanied by a conversation with the respondent, observation of him. Here, the respondent's attitude to the religion and the degree of his religiosity were clarified. During the conversation particular attention was paid to the motives of visiting the temple, as well as to the goals of familiarizing with the religion, the presence of special states of consciousness in connection with the religious experiences, the frequency of appeal to sacred texts, and prayers. The answer to each question was scored. Possible scores ranged from 0 to 90 [15].

The list of methods for identifying the features of educational motivation included:

- 1) Diagnostics of the educational motivation of students (DEMS) by A.A. Rean and V.A. Yakunin, modified by N.T. Badmaeva; the goal is to identify the features of educational motivation of students (communicative motives (CM), avoidance motives (AM), prestige motives (PreM), professional motives (ProM), motives of creative self-regulation (MCSR), educational and cognitive

- motives (ECM), social motives (SM)) [16], the modification of the interpretation of the results was created by O.B. Polyakova [17];
- 2) The study of the motives of educational activities of students (SMEAS) by A.A. Rean and V.A. Yakunin; the goal is to study the motives of students' educational activities (such as to become a highly qualified professional (BHQP), get a diploma (GD), successfully continue their studies in subsequent courses (SCS), study successfully, pass exams with 'good' and 'excellent' grades (SS), constantly receive a scholarship (CRS), to acquire deep and solid knowledge (ADSK), to be constantly ready for classes (BCRNC), not to miss studying subjects of the study cycle (NMSS), not to lag behind fellow students (NLBFS), to ensure the success of future professional activities (ESFPA) to fulfil the teacher's requirements (FTR), to achieve the respect of teachers (ART), to be an example for fellow students (BEFS), to obtain the approval of parents and others (AAPO), to avoid condemnation and punishment for poor study (ACP), to achieve intellectual satisfaction (AIS)) [A.A. Rean and V.A. Yakunin, *Izuchenie motivov uchebnoi deyatelnosti studentov (Studying the motives of students' learning activities)*, <http://www.gurustestov.ru/test/15/>; 18].
 - 3) Students' motivation for studies (SMS) by S.A. Pakulina and S.M. Ketko; the goal is to distinguish three groups of external (EM) and internal (IM) motives in study motivation (SM) doctrines: admission to a university (UAM), real-life motives for learning (RLML), professional motives (PM) [19]; the modification of the interpretation of the results was created by O.B. Polyakova [17];
 - 4) The structure of motivation (SM) by O.P. Eliseev; the goal is to identify the features of the structure of motivation (cognitive motive (CM), adversarial motive (AM), motive for achieving success (MAS), internal motive (IM), motive for value of results (MVR), motive for difficulty of tasks (MDT), achievement motivation (AchM), motive of initiation (MIni), motive of self-assessment of volitional effort (MSAVE), motive of self-mobilization (MSM), motive of self-assessment of self-esteem (MSASE), motive of self-assessment of personal potential (MSEPP), motive of personal reflection on work (MPRW), motive of positive personal expectation (MPPE), motivation of attitude (MA)) [20]; the modification of the interpretation of the results was created by O.B. Polyakova [17].

The block of methods for identifying the features of the professional motivation of students in different areas of training included:

- 1) Identification of motives for choosing a profession (IMCP) by A.F. Krugovykh; the goal is to determine the dominant motives for choosing a profession (motives for the prestige of the profession (MPP), material well-being (MWB), the desire for creative work (DCW)) [A.F. Krugovykh, *Vyyavlenie motivov vybora professii (Identification of motives for choosing a profession)*, <https://www.infouroki.net/test-anketa-po-vyyavleniyu-vybora-professii-v-9-h--5773.html>]; the modification of the interpretation of the results was created by O.B. Polyakova [17];

- 2) The study of the motivational profile of the person (SMPP) by S. Richie and P. Martin; the goal is to study the motivational profile of the person (reward (Re), working conditions (WC), work structuring (WS), social contacts (SC), relationships (Rel), recognition (R), achievements (Ach), power and influence (P&I), diversity (D), creativity (C), self-improvement (SI), interesting work (IW)) [S. Richie and P. Martin, *Izuchenie motivatsionnogo profilya lichnosti (The study of the motivational profile of personality)*, <http://hr-portal.ru/tool/metodika-izuchenie-motivacionnogo-profilya-lichnosti-sh-richi-i-p-martin>]; the modification of the interpretation of the results was created by O.B. Polyakova [17];
- 3) Motives of professional activity (MPA) by G.S. Nikiforov, M.A. Dmitrieva, and V.M. Snetkov; the goal is to study the motives of professional activity (the motives of work itself (MWI), the motives of the social significance of labour (MSSL), the motives of self-affirmation in labour (MSAL), the motives of professional skill (MPS)) [21, 22]; the modification of the interpretation of the results was created by O.B. Polyakova [17];
- 4) Questionnaire to determine the sources of motivation (QDSM) by J. Barbuto and R. Scholl; the goal is to determine the sources of motivation (internal processes (IP), instrumental motivation (InstM), external I-concept (EIC), internal I-concept (IIC), internalization of the goal (IG)) [J. Barbuto and R. Scholl, *Oprosnik dlya opredeleniya istochnikov motivatsii (Questionnaire to identify sources of motivation)*, <http://hr-portal.ru/tool/oproshnik-dlya-opredeleniya-istochnikov-motivatsii>]; the modification of the interpretation of the results was created by O.B. Polyakova [17];
- 5) Questionnaire to identify interest in the profession taking into account the purpose of work (QIIP) by E.A. Klimov; the goal is to identify interest in the profession, taking into account the purpose of labor (gnostic (G), transformative (T), exploratory (E)) [21, 23]; the modification of the interpretation of the results was created by O.B. Polyakova [17].

Diagnosis of the PIL orientations - the 'PIL orientations' questionnaire by D. Crumbo and L. Makholik (the PIL Test); the adapted version was created by D.A. Leontiev; the goals are: to identify the features of the PIL orientations; evaluate the PIL 'source' that can be found by a person either in the future (goals), present (process), or past (result), or in all three components of life: goals (G), process (P), result (R), I-locus of control (I-LoC), life-locus of control (L-LoC), total (Σ PIL)) [24; *Smyslozhiznennyye orientatsii (Purpose in life orientations)*, http://rasstanovki-rostov.ru/?page_id=610]. The author of the modification of the interpretation of the results is O.B. Polyakova [17]: I-LoC levels: low (4-8), below average (9-13), medium (14-18), above average (19-23), high (24-28), R levels: low (5-10), below average (11-16), average (17-23), above average (24-29), high (30-35), G, P, L-LoC levels: low (6-12), below average (13-20), medium (21-27), above average (28-35), high (36-42), Σ PIL levels: low (27-58), below average (59-91), medium (92-123), above average (124-156), high (157-189).

Table 1. Results of diagnostics of educational and professional motivation.

Abbreviations of diagnostics and components		Educational motivation						Abbreviations of diagnostics and components		Professional motivation						
		RS		NomRS		NotRS				RS		NomRS		NotRS		
		G St	L	G St	L	G St	L			G St	L	G St	L	G St	L	
DE MS	CM	15.7	HTA	15.4	HTA	15.5	HTA	IMCP	MPP	5.0	HTA	4.7	HTA	5.1	HTA	
	MInI	14.0	A	13.8	A	14.1	A		MWB	5.9	HTA	5.4	HTA	5.8	HTA	
	PreM	14.2	A	13.9	A	14.0	A		DCR	6.1	HTA	6.1	HTA	6.1	HTA	
	CM	22.3	HTA	22.1	HTA	22.0	HTA		Σ	17.0	HTA	16.2	HTA	17.0	HTA	
	MCSR	8.3	HTA	8.3	HTA	8.4	HTA		Re	6.4	A	7.3	HTA	7.0	HTA	
	ECM	28.5	HTA	28.4	HTA	28.5	HTA		WC	5.9	A	6.2	A	6.0	A	
	SM	23.2	H	22.8	H	23.0	H		WS	6.9	HTA	6.9	HTA	7.1	HTA	
	Σ	126.2	HTA	124.7	HTA	125.5	HTA		SC	8.3	HTA	7.8	HTA	8.0	HTA	
SME AS	BHQP	5.8	HTA	6.0	HTA	6.1	HTA	SMPP	Rel	7.9	HTA	7.4	HTA	8.0	HTA	
	GD	6.2	HTA	5.8	HTA	6.0	HTA		P	6.4	A	6.7	HTA	6.6	HTA	
	SCS	5.0	HTA	4.8	HTA	4.8	HTA		Ach	7.1	HTA	7.0	HTA	7.3	HTA	
	SS	5.1	HTA	4.9	HTA	5.2	HTA		P&I	6.3	A	6.4	A	6.9	HTA	
	CRS	5.9	HTA	6.0	HTA	5.9	HTA		P	7.0	HTA	6.8	HTA	7.1	HTA	
	ADSK	5.3	HTA	5.1	HTA	5.1	HTA		C	6.8	HTA	6.6	HTA	6.9	HTA	
	BCRNC	4.6	HTA	4.4	A	4.8	HTA		SI	8.3	HTA	8.2	HTA	8.4	HTA	
	NMSS	5.4	HTA	5.5	HTA	5.7	HTA		IW	7.3	HTA	7.1	HTA	7.4	HTA	
	NLBSF	4.7	HTA	4.7	HTA	4.9	HTA		Σ	84.6	HTA	84.4	HTA	86.7	HTA	
	ESFPA	5.9	HTA	5.6	HTA	5.8	HTA		MPA	MWI	20.9	A	20.6	A	21.0	A
	FTR	4.8	HTA	4.7	HTA	4.7	HTA			MSSL	23.2	HTA	22.9	HTA	23.5	HTA
	ART	4.4	A	4.1	A	4.6	HTA			MSAL	21.4	A	21.3	A	21.7	HTA
	BEFS	4.6	HTA	4.3	A	4.5	HTA			MPS	20.9	A	20.7	A	21.0	A
	OAPO	4.5	HTA	4.0	A	4.4	A		QDSM	IP	4.1	HTA	3.8	HTA	4.3	HTA
	ACP	3.8	A	3.6	A	4.2	A			InstM	3.4	A	3.2	A	3.4	A
	AIS	5.3	HTA	4.9	HTA	5.2	HTA			EIC	2.8	A	3.1	A	2.9	A
Σ	81.3	HTA	73.8	HTA	81.9	HTA	IIC	3.9		HTA	3.7	HTA	4.1	HTA		
SMS	UAM IM	14.4	A	13.9	A	14.7	A	QIIP	IG	3.5	HTA	3.5	HTA	3.7	HTA	
	RLML IM	16.0	HTA	15.7	HTA	15.9	HTA		AMVΣ	3.5	HTA	3.5	HTA	3.7	HTA	
	CM IM	15.6	HTA	15.2	A	15.9	HTA		G	3.9	LTA	3.9	LTA	4.1	LTA	
	Σ IM	46.0	HTA	44.8	A	46.5	HTA	P	8.3	HTA	8.1	HTA	8.4	HTA		
	UAM EM	15.0	A	14.8	A	15.3	A	E	2.8	LTA	3	LTA	2.5	LTA		
	RLML EM	18.9	A	18.7	A	19.4	A	Abbreviations of diagnostics and components	PIL orientations							
	CM EM	22.1	HTA	21.6	HTA	22.0	HTA		RS		NomRS		NotRS			
	Σ EM	56.0	A	55.1	A	56.7	A		G St	L	G St	L	G St	L		
Σ SM	102.0	A	99.9	A	103.2	A	SM	PIL	G	28.0	HTA	27.4	A	28.1	HTA	
CM	4.0	HTA	3.8	HTA	4.1	HTA			P	22.4	A	21.9	A	22.3	A	
SM	4.1	HTA	4.0	HTA	4.1	HTA			P	17.0	A	16.9	A	17.5	A	
MAS	4.3	HTA	4.0	HTA	4.4	HTA			I-LoC	19.2	HTA	18.9	HTA	19.4	HTA	
IM	4.0	HTA	4.0	HTA	4.3	HTA			L-LoC	26.3	A	25.8	A	26.1	A	
MVR	3.8	HTA	3.9	HTA	4.0	HTA			ΣPIL	112.9	A	110.9	A	113.4	A	
MDT	3.4	A	3.6	HTA	3.7	HTA		Note: grade (G), level (L), low level (low), lower than average level (LTA), average level (A), higher than average level (HTA), high level (H), arithmetic mean value (AMV).								
AchM	4.1	HTA	3.8	HTA	4.1	HTA										
MInI	4.4	HTA	4.2	HTA	4.5	H										
MSAVE	4.4	HTA	4.4	HTA	4.4	HTA										
MSM	4.7	H	4.5	H	4.8	H										
MSAPP	4.8	H	4.4	HTA	4.6	H										
MPRW	4.5	H	4.6	H	4.5	H										
MPPE	4.3	HTA	4.0	HTA	4.5	H										
MA	4.6	H	4.4	HTA	4.5	H										

3. Results and discussion

54% of the respondents recognized themselves as religious students; only 46% of the subjects called themselves non-religious while half of them admitted that they attended a church (or a different place of worship) several times a year. Among religious students, 52% were Christians, 15% were Buddhists, 24% professed Islam, and 9% followed Judaism. The traditions of ritualism were maintained and performed by not all religious students, but only about 40%, which is more likely due to the upbringing and lack of understanding of centuries of experience after the destruction of religious values in the Soviet period.

The study of educational and professional motivation revealed that the dominance of the desire to avoid failure was inherent in 20% of religious, the same number of non-religious, and 60% of nominally religious. The dominance of the desire for success was found in 20% of religious, 45% of non-religious, and 35% of nominally religious. 45% of religious, 35% of non-religious, and 20% of nominally religious students experienced the desire to gain the approval of parents and others. The obtained results indicate the differentiation of students of various religious orientations according to the strategies of educational and professional motivation: nominally religious students mainly focus on avoiding negative life situations, non-religious students focus on actively achieving their goals, and religious students use both strategies equally. Thus, in general, the most motivated to obtain professional knowledge are non-religious students, followed by religious students; the motivation for professional success is less typical for nominally religious students.

Diagnostic results of educational and professional motivation and PIL orientations of students of different religious orientations indicated the presence of differences in motives and orientations (Table 1).

Interpretation of the results indicates the followings:

- 1) to be constantly ready for classes and be an example for fellow students; intrinsic motivation with the dominance of intrinsically individual and professional motives; personal and professional goals while satisfying broad cognitive motives (above the average level for religious and non-religious students and the average level for nominally religious students);
- 2) power and influence; internal socially significant motives; building respect for teachers; motives of self-development (personal motives of studying) and self-affirmation in work (higher than average for non-religious students and the average for religious and nominally religious students);
- 3) intrinsic motivation, determined by the motives of initiation, positive personal expectation, knowledge, and obtaining full and deep educational and professional knowledge (high level for non-religious students and higher than the average level for religious and nominally religious students);
- 4) a set of motives for the complexity of tasks, reward, and recognition (above the average level for nominally religious and non-religious students and the average level for religious students);

- 5) receiving the approval of parents and others (above the average level for religious students and the average level for nominally religious and non-religious students);
- 6) the motivation for acquiring knowledge, self-assessment of personal potential, building interpersonal relationships, and obtaining a diploma of higher education (high level for religious and non-religious students and higher than average for nominally religious students).

When comparing the values of religious and non-religious young people, a certain difference was revealed. The main values of religious students are love (53%), health (47%), family (44%), respect for others (42.3%) and wealth (22.8%). When asked the question: ‘What are the most important values for you?’, non-religious students answered: justice (55.4% of students), friendship (46.3%), interesting work (45.6%), love and family (42.5%), material well-being (33%).

That is, the values of non-religious students are primarily associated with harmonious communication between people (near and far circle). For religious students, they represent the personal component. The most distinguished representations of religious students and non-religious students regard the ‘process’ and ‘result’ of their existence; the ‘process’ was more important for religious students and the ‘result’ was more important for non-religious ones while the L-LoC and the I-LoC did not show significant differences.

To conduct a comparative analysis of educational and professional motivation and PIL orientation and to identify the significance of differences in students with different religious orientations, we used the Student *t*-test. We carried out a pairwise comparison of religious and non-religious, religious and nominally religious, as well as non-religious and nominally religious students. The results of the study are given in Table 2.

Table 2. Comparative analysis of educational and professional motivation for students with various religious orientations.

Parameters	Religious/non-religious		Religious/nominally religious		Non-religious/nominally religious	
	t-test	P	t-test	P	t-test	P
Educational and cognitive motive	-0.85	0.40	0.28	0.78	1.13	0.26
Professional motive	-4.95	0.00	-2.20	0.03	3.30	0.00
Motivation to become a highly qualified professional	0.28	0.78	0.72	0.47	0.62	0.51
Avoid condemnation and punishment for poor studies	-1.13	0.26	-1.16	0.25	1.11	0.27
Motive of material well-being	-0.96	0.34	0.17	0.87	1.17	0.25
Motive for receiving the approval of parents and others	-1.23	0.22	-0.60	0.55	0.60	0.55

When comparing religious and non-religious students, it was revealed that the differences to the greatest extent concern the parameter of 'professional motivation' ($t = -4.95$). Non-religious students are more focused on the strategy of striving for success, while religious students equally experience the desire for success and the desire to avoid condemnation and punishment for poor study. It was also revealed that the trends of differences can be spotted according to the parameters 'Motive to receive the approval of parents and others' ($t = -1.23$), 'Avoid condemnation and punishment for poor study' ($t = -1.13$), 'Motive of material well-being' ($t = -0.96$), and the 'Educational and cognitive motive' ($t = -0.85$). This can be interpreted as follows: in general, non-religious students are somewhat more confident in their merits; they value and respect themselves as a person, but are less likely to critically analyse their actions and may be influenced by the moment.

A comparison of religious and nominally religious students also revealed that the most significant differences were observed in the 'professional motivation' parameter ($t = -2.20$). While nominally religious students are oriented primarily toward avoiding condemnation and punishment for poor study, religious students equally have the desire to avoid condemnation and punishment for poor study, the desire to gain the approval of parents and others, and the desire to become a highly qualified professional.

The values of all other parameters indicate that no significant differences between religious and nominally religious were found. It can be assumed that the features of their value orientations are largely determined not by religiosity, but by individual-personality qualities.

The comparative analysis of non-religious and nominally religious respondents showed that the most significant differences are related to the following three parameters: 'professional motivation' ($t = 3.30$), 'material well-being' ($t = 1.17$), and 'educational and cognitive motive'. In the first parameter, non-religious and nominally religious students are characterized by opposite attitudes: the former are oriented primarily toward success while the latter are oriented toward avoiding failure. The values of the second parameter are a visual representation of this situation: while the majority of non-religious students are characterized by a moderately high level of motivation for success, the majority of nominally religious students are characterized by an average level. Difference trends were identified in terms of the parameters 'motive to become a highly qualified professional' ($t = 0.62$) and 'motive to receive the approval of parents and others' ($t = 0.60$). This indicates that for non-religious students, personal achievements and the implementation of their plans are more important.

4. Conclusions

Thus, the obtained results confirmed the hypothesis of the study and made it possible to conclude that university students with different religious orientations differ in educational, cognitive, and professional motives, as well as the motive to

become a highly qualified professional, while in the PIL orientations, there are more similarities, identified just a few trends of differences.

In conclusion, we note that the analysis performed indicates that differences between religious, non-religious, and nominally religious students are observed in the field of educational, cognitive, and professional motives. At the same time, the values of the parameters of PIL orientations differ in terms of their qualitative analysis but do not have significant reliable differences in the level of their manifestation. Religious faith increases the level of professional motivation. The quality of religious students was determined by the increased importance of social contacts. Normal, stable social relations provide reliable support in difficult life situations, which contributes to the efficiency of the professional training process and also has a positive impact on the formation of a worthy member of society.

The importance of a positive assessment of the environment, which their self-esteem depends on, for a religious student, speaks of a certain optimizing influence of the religious component in the formation of a young professional and their socio-psychological adaptation.

Religion serves as a psychological mechanism for optimizing relations with representatives of social and professional groups. It is this motive that is the basis of constructive socio-psychological adaptation of students after completing university studies.

The obtained results allow us to develop curricula aimed at increasing the educational and professional motivation of students in the study process by taking into account the peculiarities of their motivation and some specifics of life orientations.

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