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COPING BEHAVIOUR AND DIFFICULT LIFE SITUATIONS OF UNIVERSITY STUDENTS IN RUSSIA

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Abstract. *This article presents an investigation of coping behaviour with regard to difficult life situations among Orthodox students in Russia. It analyses the results of an exploration of the influence of religiosity on different coping strategies. The sample investigated includes Orthodox students from two universities in the Russian Federation. In the study, we used the questionnaire "Me and my attitude towards religion", Heim's technique for revealing individual coping strategies, Smirnov's psychometric technique encompassed in the "Questionnaire of religious activity", and Shcherbatykh's "Test for revealing the level of individual religiosity". The study suggests that different coping strategies can be applied in difficult life situations.*

Sociopsychological analysis in the study showed that there is a relationship between the level of religious belief and strategies used to overcome difficult life situations. The presence of a positive connection between protective and capturing behaviour showed that highly religious people are characterised by active non-adaptability. Such people overcome difficult situations with energy and activity, combined with an expression of humility in the face of the situation.

Keywords: *Coping behaviour, coping strategies, difficult life situation, religiosity.*

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1. Introduction

The study of methods for overcoming difficult life situations by personality led to the emergence of a new direction for research in psychology: the study of coping and coping behaviour, an actively developing area of international science. A cognitive theory of coping was developed by Lazarus and Folkman[1] in their study of stress mechanisms. Representatives of a psychoanalytical approach, in particular Vaillant[2], Kroeber[3] and Haan[4] developed the concept of ego-oriented coping. With regard to modern Western psychology, scientists such as Zamble, Porporino[5], Litman[6], Reddy[7] and Seiffge-Krenke[8] have investigated coping behaviour in different situations. Coping is considered a sufficiently stable mechanism for personal development, as an influence on the human response on a stressor.

Theorists of Western psychology have developed new approaches to the study of certain aspects of coping. These approaches include:

1. The concept of the conformity of cognitive evaluation and the situation (Bostrom[9], Conway and Terry[10], etc.);
2. The model of "goals and coping with stress" (Folkman[11], Stein, Parkes[12], and others);
3. The model of the dual coping process (Stroebe, Schut[13], etc.);
4. The model of advanced, future-oriented coping (Aspinwall, Greenglass, Knoll, Schwarzer, Taylor, etc.);
5. The model of post-traumatic growth (Tedeschi and Calhoun[14], Brewin, Joseph[15], et al.)

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1 Lazarus, R. S., Folkman, S. Stress, Appraisal, and Coping. N. Y., 1984.

2 Vaillant, G. E. Adaptation to Life [Text] / G. E. Vaillant. - Boston: Little, Brown. - 1977

3 Kroeber, T. C. The coping functions of the ego mechanisms [Text] / T. C. Kroeber // The study of lives. - N. Y., 1963. - P. 178-198.

4 Haan, N. Coping and defense mechanisms related to personality inventories [Text] / N. Haan // Journal of Consulting Psychology, 1965. - №. 29.

5 Zamble, E., Porporino, F. Coping, Behavior, and Adaptation in Prison Inmates. - New York: Springer Science & Business Media, 2013.

6 Litman, G. Alcoholism survival: The prevention of relapse // William R. Miller, Nick Heather, ed. Treating Addictive Behaviors: Processes of Change. - New York: Springer Science & Business Media, 2013.

7 Reddy, C. J. Stress, Coping Behavior and Social Support in Adolescent Boys and Girls, Saarbrücken, 2012.

8 Seiffge-Krenke, I. Stress, Coping, and Relationships in Adolescence, New York, 2013.

9 Bostrom, N. A history of transhumanist thought. Faculty of Philosophy, Oxford University, 2005.

10 Conway, V. J. Appraised controllability as a moderator of the effectiveness of different coping strategies: A test of the goodness of fit hypothesis / V. J. Conway, D. J. Terry //Austral. J. Psychol. - 1992. - Vol. 44. №. 1. - P. 1-7.

11 Folkman, S. An analysis of coping in a middle-aged community sample / S. Folkman, R. S. Lazarus // Journal of Health and Social Behavior. - 1980. - Vol. 21. - P. 219-239.

12 Parkes, K. R. Locus of control, cognitive appraisal, and coping in stressful situations / K. R. Parkes // J. Pers. and Soc. Psychol. - 1984. - Vol. 46. - P. 655-668.

13 Stroebe, M., Schut, H., Boerner, K. Continuing bonds in adaptation to bereavement: Toward theoretical integration. Clinical Psychology Review, 30, 259-268, 2010.

14 Tedeschi, R. G., Calhoun, L. Posttraumatic growth: A new perspective on psychotraumatology, Psychiatric Times. April. XXI (4). 2004.

15 Brewin, C. R. A dual representation theory of posttraumatic stress disorder / C. R. Brewin, T. Dalgleish, S. Joseph // Psychological Review. - 1996. - Vol. 103. - №. 4. -P. 670-686.

Most Western research focuses on the cognitive and emotional aspects of coping, and conscious or unconscious responses in such situations. However, investigations that cover these areas do not give enough attention to personal volitional efforts to cope with difficult life situations.

Russian psychological studies have looked at coping in the context of analysing mental changes in people engaged in activities connected to a high level of risk and tension (V. A. Bodrov[16], B. D. Pokrovsky[17], V. A. Ababkov and M. Perre[18], N. E. Vodopyanova and E. Starchenkova[19], I. Dzhidaryan and E. Antonova[20], L. Dikaya and A. Makhnach[21], L. Kobylyanskaya[22], A. Libina and A. Libin[23], K. Muzdybaev[24], L. Antsyferova[25], E. Sergienko[26], N. Rusina[27], A. Arysheva[28], E. Belinskaya[29], N. Belorukova[30], M. Biletskaya[31],

16 Bodrov, V. A. Psikhologicheskiy stress: razvitiye ucheniya i sovremennoye sostoyaniye problemy [Tekst] / V.A. Bodrov. - M: Izd-vo IP RAN, 1995.

17 Petrovsky, V. A. Lichnost': fenomen sub"yektnosti / V. A. Petrovsky. - Rostov-na-Donu. 1993.

18 Ababkov, V. A., Perre, M. Adaptatsiya k stressu. Osnovy teorii, diagnostiki terapii. SPb: Rech', 2004

19 Vodopyanova, N. E. Strategii i modeli preodolevayushchego povedeniya. – SPb: Rech', 2005.

20 Dzhidaryan, I. A., Antonova, E. V. Problema obshchey udovletvorennosti zhizn'yu: teoreticheskoye i empiricheskoye issledovaniye. M: Izd-vo IP RAN, 1995. - S. 76-94.

21 Dikaya, L. G., Makhnach, A. V. Otnosheniye cheloveka k neblagopriyatnym zhiznennym sobytiyam i faktory yego formirovaniya. Psikhologicheskiy zhurnal. 1996. - T. 17. - №. 3. - S. 137-148.

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23 Libina, A., Libin, A. Stili reagirovaniya na stress: psikhologicheskaya zashchita ili sovladaniye so slozhnymi obstoyatel'stvami? Stil' cheloveka: psikhologicheskiy analiz. - M: Smysl, 1998. s. 190-204.

24 Muzdybayev, K. Strategiya sovladaniya s zhiznennymi trudnostyami [Tekst] / K. Muzdybayev // Zhurnal sotsiologii i sotsial'noy antropologii. - 1998. - T. 1. - Vyp. 2. - S. 3-14.

25 Antsyferova, L. I. Psikhologicheskoye soderzhaniye fenomena «sub"yekt» i granitsy sub"yektno-deyatel'nostnogo podkhoda [Tekst] / L. I. Antsyferova // Problema sub"yekta v psikhologicheskoy nauke. - M: Akademicheskiy proyekt, 2000. S. 29–30.

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29 Belinskaya, E. P., Tikhomandritskaya, O. A. Sotsial'naya psikhologiya lichnosti: ucheb. posobiye dlya vuzov. – M: Aspekt Press, 2001; Belinskaya, T. V. Psikhologicheskiye sostavlyayushchiye razvitiya tsennostnogo otnosheniya k zdorov'yu u studentov pedagogicheskogo vuza [Tekst]: dissertatsiya ... kandidata psikhologicheskikh nauk: 19.00.07. - Kaluga, 2005. - 174 s.

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31 Biletskaya, M. P. Sovladayushcheye povedeniye i kliniko-psikhologicheskiye kharakteristiki chlenov semey i detey s diskineziyey zhelchevyvodyashchikh putey (v svyazi s zadachami semeynoy psikhoterapii): dissertatsiya ... kandidata meditsinskikh nauk : 19.00.04, Sankt-Peterburg, 2006.

M. Golubeva[32]). Studies by Kitaev-Smyk[33] and Nemchin[34] are devoted to examining stressful situations and techniques for coping with stress in extreme conditions in life. The phenomenon of adaptation for coping was investigated in the work of Nalchadzhyan[35]. Vasilyuk[36] has considered the subject of coping in the context of one's personal attitude to an internally and externally complex world and a person's actions within it.

2. Methodology

We suggest that the most forms of self-control in difficult or stressful life situations include three types of behaviour:

1. Protective behaviour. This exists at an unconscious, involuntary level of self-regulation;
2. Coping behavior. This exists at a conscious and voluntary level of self-regulation
3. Capturing behaviour. This type of behavior requires a volitional effort to «overcome oneself». Capturing behaviour exists at a superconscious level of self-regulation that requires more effort from a person[37].

Protective behaviour occurs at an unconscious level, whereas coping behaviour is at a conscious level, and capturing behaviour a superconscious one. The idea is that a person can become perfect and complete by leading their life through capturing behaviour. This type of behaviour is closely connected to religious faith, and is based on the spiritual and moral possibilities of one's personality.

Within the framework of the three-level model of self-regulation (protection, coping and capturing), it is necessary to determine the highest form of coping. We consider capturing behaviour to be the highest form, incorporating the following features:

1. The ability and willingness of a person to control themself develops in the case of such behaviour;
2. Religious faith can act as a method for self-capturing;
3. The person plays an active role in resolving difficult life situations.

A human who has chosen their coping behaviour is characterised by autonomy and the ability to cope with life's challenges. Capturing behavior is determined by values and meanings, spiritual and moral attitudes, and intellectual, creative, psycho-emotional and spiritual resources. This type of behaviour generates more possibilities and resources than others.

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32 Golubeva, M. S. Sovladayushcheye povedeniye roditeley, vospityvayushchikh detey s tyazhelymi sensornymi narusheniyami [Tekst]: dis. ... kand. psikhol. nauk: 19.00.13. Kostroma, 2006.

33 Kitaev-Smyk, L. A. Stress i psikhologicheskaya ekologiya // Priroda. - 1989. - №. 7.

34 Nemchin, T. A. Sostoyaniya nervno-psikhicheskogo napryazheniya: monografiya. - Leningradskiy universitet, 1983.

35 Nalchadzhyan, A. A. Psikhologicheskaya adaptatsiya: mekhanizmy i strategii. M: Eksmo, 2010.

36 Vasilyuk, F. E. Tipologiya perezhivaniya razlichnykh kriticheskikh situatsiy // Psikhol. zhurnal. - 1995. - T. 16. - №. 5. - S. 35-48.

37 Shmelev, I. M. Emotsional'nyy «flatter» i ovladevayushcheye povedeniye: «mezhprostranstvennyy» perekhod. Mir psikhologii, 2015. - T.12. - №. 2.

The personological approach of Petrovsky[38] forms the basis of this study, because it makes it possible to delve deeper into the essence of coping. A detailed study of this approach is therefore needed. According to Petrovsky, his concept of "suprasituational" activities can contribute in the study of coping mechanisms. Someone who lives according to this principle is "acting in the direction of implementation of the original relationship of activity outside the goal of this relationship and, ultimately, is transfiguring them". Thus, from Petrovsky's perspective, the original relationship that has put someone above the border of the situational need for action, encourages the person to do something. This is a moment of progressive movement in life. Petrovsky defines personal activity as the energy placed above the border of a situational need. This need is therefore compulsory and requires adapting. Suprasituational acts are self-significant, meaning they are acts for the sake of acting.

Human reactions to situations include two basic actions:

1. An avoidance reaction, which is itself revealed in three ways:
   - An innate protective reaction, which is a response to a certain stimulus and represents the body's autonomic protective reaction;
   - Individually acquired reactions. These reactions are geared towards avoiding danger, and occur as a result of previously experienced traumatic situations;
   - A value-mediated response, which is based on value systems resulting from the life experience of humankind.
2. A reaction associated with movement towards danger, which also expresses itself in three ways:
   - An innate reaction arising from the "irrational" desire of people to find danger. "Faced with a potentially threatening object, a person sets their compatibility with the object that represents the absence of a real threat for them... In this case, we have a special way to symbolically overcome the danger in order to obtain a desirable result through liberation from the experience of threat39." This effect is considered by the author to be associated with the liquidation of emotional stress, something that appears similar to the effect of catharsis. At the same time, the action undertaken by a person can lead to a negative outcome for them and contribute towards frustration;
   - A reaction associated with a "thirst for risk". This is connected with the experience of feelings of danger;
   - A value-mediated desire for risk associated with risk-related values of the person.

38 Petrovsky, V. A. Chelovek nad situatsiyey. Moskva, 2010; Petrovsky, V. A. Lichnost' v psikhologii: paradigma sub"yektnosti. – Moskva: Nauka, 1997; Petrovsky, V. A. Logika «YA»: personologicheskaya perspektiva: monografiya. – Moskva, 2009; Petrovsky, V. A. «Psikhologiya» v universume zhizni NIU VSHE. Vstupitel'noye slovo glavnogo redaktora. Psikhologiya. Zhurnal Vysshey shkoly ekonomiki. - 2011. - №. 3. - S. 3-8; Petrovsky, V. A. Sem' prostranstv sushchestvovaniya lichnosti: formal'nyye modeli sostoyatel'nosti. Mir psikhologii. – 2008. – №. 1. – P. 25-43; Petrovsky, V. A., Starovoytenko, Y. B. Nauka lichnosti: chetyre proyekta obshchey personologii. Psikhologiya. Zhurnal Vysshey shkoly ekonomiki. - 2012. - №. 1. - P. 21 – 39.

39 Petrovsky, V. A. Lichnost' v psikhologii: paradigma sub"yektnosti. Moskva, 1997, p. 56.

The main signs of suprasituationality are the following:

1. A suprasituational goal is a purpose that is not directly determined by the requirements of a situation, but is needed to meet the initial objectives.
2. Suprasituational motivation, which is placed above the needs and motivations of behaviour.
3. A suprasituational image is the original image of a situation. The outgoing from the activities of the original requirements is the source of the activity. These requirements are over-needed and are beyond the scope of the situation.

The structure of suprasituational acts involves two components:

1. Transsituationality. This term describes a situation that goes beyond the requirements of the person at the outset of activities. Transsituationality is targeted, motivational, estimated and operational.
2. Contrasituationality (active non-adaptability). According to Petrovsky, the suprasituational idea emerged as an alternative to the idea of the adaptability of psychics and the behaviour of a subject. The author offers a criterion for the identification of active non-adaptivity, namely the correlation between the result of activity and the goals of someone's personality. A feature of adaptability is therefore an agreement between goals and results, whereas non-adaptability involves a contradiction between the results of an activity and previously established goals.
3. The procedure for this study

On the basis of a personological approach, this study is an investigation of coping behaviour in difficult life situations among Orthodox students in Russia.

The sample involved 284 young Orthodox people aged between 20 and 32. We also examined a group of non-religious students to identify their level of formation of coping strategies. They were students at the Federal State and the Autonomous Institution Higher School of Economics (HSE) in the psychology faculty (52 people).

The sample was built on the principles of a simple quota method, using the following criteria:

- Level of education;
- Sex;
- Age;
- Religious identity (Orthodox).

According to the characteristics of the structure of a sample from the general population, this sample was representative.

Socio-psychodiagnostic research was carried out only in designated classrooms at two institutions of higher education:

- The Orthodox St. Tikhon state university (195 people: 63 men and 132 women);
- Russian Orthodox Institute of St. John the Evangelist (89 people: 21 boys and 68 girls). Admission to these universities is possible only for Orthodox believers. We provided detailed answers to any questions from those who participated in our investigation.

All respondents filled in forms with individual responses to the Problems-sy-test questionnaires that we used. Each respondent was given a detailed explanation of the instructions for each diagnostic instrument.

Empirical research concerned the impact of various characteristics and structures of religious identity on three types of coping behaviour.

Conducting this research included the creation of a study programme (see Table 1). This included the plan for empirical research, diagnostic techniques and sample characteristics. The use of each technique was justified by the study objectives.

Table 1. Investigation methods

Stage of study	Task	Number of groups/ people	Method	Techniques
1.	Formation of groups according to their level of religious belief	2/284	Comparative analysis	The technique „Me and my attitude towards religion" of Sokolovskaya, I. E.[1]
2	Definition of the structure of religiosity	2/284	Comparative analysis	1. The psychometric techniques „Questionnaire of religious activity" by Smirnov, D.[2], and "Test for revealing the level of individual religiosity" by Shcherbatykh, Yu. V.[3]
Result: revealing the presence of a interconnection between level of religiosity and types of coping behavior.				
3.	Analysis of correlation between the level of religious belief and the type of coping behaviour	2/284	Correlation investigation	1. Technique for revealing individual coping strategies of Heim, E.[4]
4.	Revealing the level for coping strategies	54	Comparative research	1. Technique for revealing individual coping strategies of Heim, E.[5]
Results of verification of the reliability of techniques.				
5.	Verification of the reliability of all techniques	284		The "Cronbach's alpha" coefficient of reliability

1 Sokolovskaya, I.E. Sotsial'naya psikhologiya religioznoy identichnosti sovremennoy rossiyskoy molodozhi. Dissertatsiya na soiskaniye uchenoy stepeni doktora psikhologicheskikh nauk. MGPPU. Moskva. 2015. S. 312-315.

2 Smirnov, D. O. Opisaniye protsedury standartizatsii psikhometricheskoy metodiki – «Oprosnik religioznoy aktivnosti» // Paskhi. Nauchnyy psikhologicheskiy zhurnal. Yekaterinburg, 1999. №. 1-2. S. 159-172

3 Myagkov, I. F., Shcherbatykh, Yu. V., Kravtsova, M. S. Psikhologicheskiy analiz urovnya individual'noy religioznosti // Psikhol. zhurn. 1996. T. 17, №. 6, P. 119-122.

4 Heim, E. Coping and psychosocial adaptation. Journal of Mental Health Counseling, 10, 1988, 136-144.

5 Ibid.

On the basis of the use of Sokolovskaya's questionnaire, our sample was divided into three experimental groups with different levels of religious belief:

Group 1 - highly religious: 65-90 points (34.5% of the sample);

Group 2 – religious: 40-65 points (36.97% of the sample);

Group 3 – low-level religious: 15-40 points (23.24% of the sample).

A total of 15 people were not included in any group because they had scores of below 15 points.

We used Pearson's rank correlation coefficient to analyse the features of connections between indicators. The advantage of this coefficient is that for the verification of simple hypotheses and the use of asymptotically optimal grouping, Pearson's coefficient is more powerful than the non-parametric coefficient.

Results

For the group of "highly religious people", the results of the correlation analysis can be presented alongside the types of strategy and coping behaviour according to Heim as follows (Figure 1).

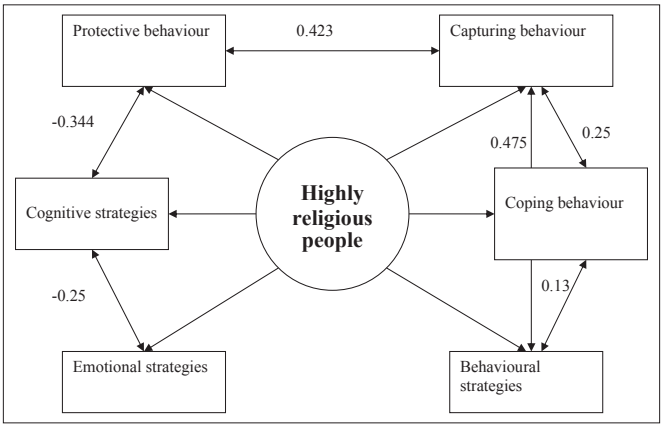


Figure 1. Results of the correlation analysis for selected variables among "highly religious people" (according to Heim's techniques)

The indicators for these highly religious people enable us to talk about the positive relationship between protective and capturing types of behaviour ($r = 0.423$; $p = 0.01$). The correlation between protective and coping behaviour is also significant, but less strong ($r = 0.25$; $p = 0.01$). Religious people who choose coping behaviour thus actively use a wide variety of behavioural strategies in different situations, from primitive forms of adaptation to the highest forms of spiritual re-evaluation of significance and implications of such situations. In this way, highly religious people combine seemingly incongruous protective and capturing methods for resolving conflicts in life ("passive" and "active"). It is possible that this contradictory system of behaviour is caused by specific aspects of the inner world that combine "humility" and "spiritual pride". The higher the protective

type of reaction ("passivity-humility"), the lower the level of expression of the cognitive strategies of capturing behaviour (r = -0.344; p = 0.01), such as self-control and making sense. In other words, as well as superseding the distress signals from their consciousness, the students investigated do not use the reaction from their cognitive resources needed for the evaluation and re-evaluation of one's attitude towards a situation.

The results therefore indicate the presence in the inner worlds of highly religious people of a combination of protective and capturing types of behaviour, which is a characteristic of active non-adaptability. A detailed analysis of such non-adaptability has been provided by Petrovsky, who highlights several areas of this as a self-positing of the personality:

1) The absence of predetermination of the results of future experience: the denial of external congruity (peace of mind, pleasure, benefits) of future actions.
2) The possibility of meeting a new target (new motives, goals, objectives). Highly religious people seek to achieve religious goals, namely the salvation of souls.
3) The embodiment of this possibility in activities: the realisation of potential in action corresponds to will.
4) Reflection (evaluation, understanding the consequences of one's actions from the perspective of their relevance to the activity, communication, self-awareness). Highly religious people constantly reflect on their behavior from the point of view of spiritual values contained in Orthodoxy. The high level of religious identity (r = 0.49; p = 0.01) is evidence of this.

Externally active non-adaptability is expressed in the form of protective behavior (r = 0.423; p = 0.01). One feature of non-adaptability is the overcoming of internal and external limitations through religious personality for the achievement of desired results. There is no guarantee of achieving one's goal, and this fact in itself can be attractive.

The use of cognitive strategies like self-control and making sense in difficult situations helps to reduce the use of emotional protective forms such as emotional suppression, self-blame and aggression (r = -0.251; p = 0.01).

Let's consider the results of the analysis of the "religious people" test group (Figure 2).

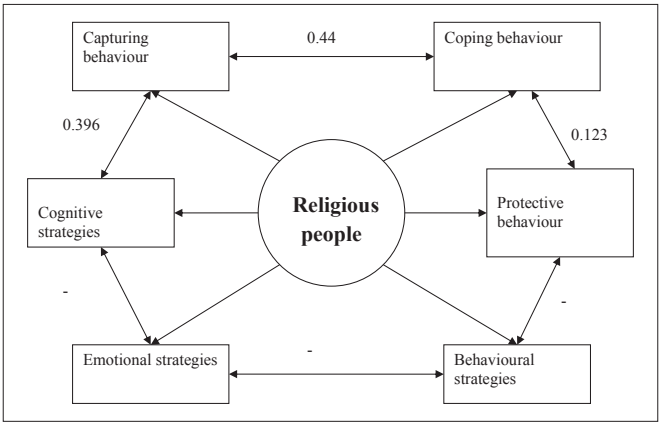


Figure 2. Results of the correlation analysis for selected variables among "religious people" (according to Heim's techniques)

The results presented in Figure 2 show that coping and capturing behaviours are positively correlated (r = 0.44; p = 0.01). Both coping and capturing reactions are expressed in the behaviour of religious people who encounter difficult life situations. The higher level of expression of these two coping strategies, the lower the level of use of protective forms such as active avoidance, compensation and retreat (r = -0.326; p = 0.01).

The existence of a positive relationship between indicators of capturing behaviour and cognitive coping strategies (r = 0.396; p = 0.01) indicates that capturing behaviour among religious students is expressed in cognitive reactions.

It is necessary to consider the correlation results for the low-level religious group (Figure 3).

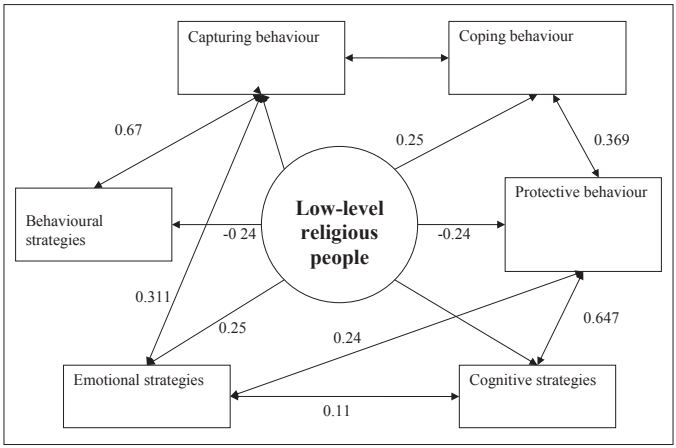


Figure 3. Results of the correlation analysis for selected variables among "low-level religious people" (according to Heim's techniques)

According to the results, there is a positive relationship between indicators of protective and coping behaviour (r = 0.37; p = 0.01): the more pronounced the expression of protective mechanisms, the higher the level of expression of coping behaviour.

It is important to note that low-level religious people demonstrate the protective type of behaviour expressed in cognitive strategies, particularly with regard to dissimilation and relativity (r = 0.647; p = 0.05), and in emotional strategies, particularly with regard to the release and suppression of emotions, self-blame and aggression (r = 0.24; p = 0.01).

The use of protective mechanisms among low-level religious people reduces the ability in difficult situations to apply behavioural strategies such as constructive cooperation, distraction and altruism (r = - 0.24; p = 0.01).

Meanwhile, coping behaviour is expressed in the use of emotional coping reactions such as passive cooperation (r = 0.255; p = 0.01).

Capturing behaviour is expressed in the emotional reactions of passive cooperation (r = 0.31; p = 0.01), and behavioural coping of constructivity and cooperation (r = 0.67; p = 0.05).

A comparison of these results with those of highly religious people shows that there are observed similarities in the quality of communication between capturing behaviour and behavioural coping. The expression of the protective type of behaviour is accompanied by a reduction in self-control and making sense, in contrast with the behaviour of low-level religious people, which is expressed in dissimilation, relativity and confusion.

Conclusion

The sociopsychological analysis in Coping Behaviour and Difficult Life Situations of University Students in Russia showed that there is a relationship between the level of religious belief and strategies used to overcome difficult life situations. The presence of a positive connection between protective and capturing behaviour showed that highly religious people are characterised by active non-adaptability. Such people overcome difficult situations with energy and activity, combined with an expression of humility in the face of the situation.

The personality of highly religious people is characterised by a high level of development of religious identity (according to results of Shcherbatykh's "test for revealing the level of individual religiosity") and their attitude towards religion as a pattern of moral norms for behaviour ($r = 0.461$; $p = 0.01$). External indicators of religiosity are combined with the expression of internal religious motivation ($r = 0.423$; $p = 0.01$). This group of students is characterised by the highest form of coping: when someone has the ability and will for self-control, religious faith can act as a form of self-capturing behaviour, and the personality can play an active role in helping overcome difficult situations. The high value of "capturing behaviour" in the inner world of a highly religious person is determined by variables such as "self-control" (0.81), "cognitive coping strategies" (0.78) and "acceptance of responsibility" (0.78). The personality of the highly religious group of people is characterised by a high level of altruism. People in this group tend to selflessly give help to others, which may indicate the presence of altruistic love within them.

Like highly religious people, religious students solve problems through positive re-evaluation and view this as a factor in their personal development. They can be supported by priests and members of the Orthodox community, and overcome difficult situations in life by communicating with other people, according to the principle of mutual aid and support. This result is confirmed by the significant indicator "behavioural coping strategies" (0.54) and "search for social support" (0.81). The coping strategy is dominated in this case.

Without deep religious feelings, low-level religious students tend to rely on their own qualities and abilities to find solutions to life's challenges. The data demonstrate the positive relationship between indicators of protective and coping behaviour ($r = 0.37$; $p = 0.01$). The higher expression of protective mechanisms, and the higher level of expression of coping behaviour. The negative correlation observed between low-level religious people and altruism ($r = -0.22$; $p = 0.01$) leads to the conclusion that the lower the level of religiosity, the lower the expression of altruism.

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RUSIJOS UNIVERSITETŲ STUDENTŲ GYVENIMO SĄLYGŲ SUDĖTINGUMAS IR STUDENTŲ IŠGYVENAMOSIOS ELGSENOS TIPAI

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Santrauka. *Šis straipsnis aptaria su sunkumais gyvenimo situacijose susidūrusių rusų stačiatikių studentų išgyvenamosios elgsenos tyrimą. Straipsnyje analizuojama religingumo įtaka naudojant įvairias išgyvenamosios elgsenos strategijas. Tiriamoji imtis – dviejų Rusijos Federacijos universitetų studentai. Tyrimui buvo taikomas klausimynas «Aš ir mano požiūris į religiją», individualias išgyvenamąsias strategijas bandėme išanalizuoti pasitelkiant Heim, E. metodiką; D.Smirnovo psichometrinių tyrimų gaires įtrauktas į religinės veiklos klausimyną, ir Shcherbatykh J.V. testą nustatantį individualaus religingumo lygį. Tyrimas atskleidžia, kad sunkiose gyvenimo situacijose gali būti taikomos įvairios išgyvenimo strategijos. Socialinė-psichologinė išgyvenamosios elgsenos ir sunkios rusų universiteto studentų padėties analizė parodė, jog tarp studentų religingumo lygmens ir išgyvenamųjų strategijų tipų egzistuoja ryšys. Pozityvus ryšis tarp savisaugos ir slopinančio elgesio rodo, kad giliai religingi asmenys pasižymi aktyviu neprisitaikimu. Ši asmenų grupė įveikia sunkias gyvenimo situacijas energingai ir veikliai, kartu demonstruodami susitaikymą kritinės situacijos akivaizdoje.*

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