

## Psychological Features of Beliefs and Convictions in the Structure of the Psychospiritual World of Future Specialists in Social and Humanities Profile

### Психологічні особливості вірувань і переконань у структурі психодуховного світу особистості майбутніх фахівців соціогуманітарного профілю

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#### ABSTRACT

*This article presents the theoretical and empirical study of the psychological features of beliefs and convictions as system-forming components of the psychospiritual world of the personality. The mechanisms of functioning of these phenomena are analyzed within the coordinates of the cyclical-action approach.*

*The aim of the research is the psychological substantiation of the action-based structure of beliefs and convictions as important characteristics of the psychospiritual world of future specialists in socio-humanitarian professions.*

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**Methods of the research.** To address the objectives of the study, both theoretical and empirical methods were employed. Theoretical methods included critical analysis, reflexive generalization, systematization, and structuring. Empirical methods comprised observation, questionnaires, reflexive self-reports, and psychodiagnostic testing. The psychodiagnostic toolkit included the Social Axioms Survey (M. Bond, K. Leung), the Belief in a Just World Scale (K. Dalbert), and the Justice Sensitivity Inventory (M. Schmitt). The methodological foundation of the research is based on the logical-canonical structure of the act proposed by V.A. Romenets and the cyclical-action approach developed by A.V. Furman.

**Research results.** The study empirically demonstrated the presence of a specific age-related dynamic in the formation of students' social beliefs during professional training: from perceiving the world as a dangerous and competitive environment among first-year students to experiencing a sense of safety and the ability to control events among master's students. It was established that future specialists' belief in personal justice significantly exceeds their belief in the general justice of the world, functioning as a powerful adaptive mechanism that maintains trust in others and conserves psychological energy. A differentiated influence of justice sensitivity was also revealed: the dominance of the "victim" position leads to egoistic choices and fear of exploitation, whereas sensitivity from the positions of "witness" and "beneficiary" determines prosocial and altruistic behavior. Within the framework of the training program, the mechanisms of functioning of beliefs and convictions were revealed through the sequential unfolding of the situational, motivational, actional, and post-action components of the act.

**Conclusion.** The value-meaning sphere, beliefs, and convictions form an inseparable psychospiritual triad of the specialist's personality. Within this triad, beliefs ensure emotional and resource stability, whereas convictions act as an effective mechanism for realizing life meanings through a conscious professional act. The application of the cyclical-action approach and targeted psychodevelopmental practices in higher education institutions represents an effective tool for correcting maladaptive attitudes and fostering a mature worldview among future social workers and psychologists.

**Key words:** personality, value-meaning sphere of personality, faith, beliefs, convictions, life-meaning orientations, age-related features of development, professional development of personality, socio-psychological factors.

## Introduction

Modern society is characterized by a significant increase in information flows, the intensity of social change, and the complexity of life situations in which individuals find themselves. Under such conditions, the internal regulators of personality behavior acquire particular importance, among which beliefs and convictions occupy a central place. They function as internal guidelines for human activity, determine one's worldview position, direct behavior, and form the basis of moral choice. In the contemporary conditions of the Russian-Ukrainian war and the high intensity of information flows, faith and convictions become critically important regulators of behavior and specific filters that ensure psychological security and the spiritual integrity of the individual.

At the same time, beliefs and convictions not only influence the processes of cognition and evaluation of social reality but also serve as important mechanisms of behavioral self-regulation. They provide relative stability to an individual's life position, contribute to the formation of a coherent worldview, and determine the nature of human interaction with the social environment. These phenomena are particularly significant for representatives of social professions, whose professional activity involves active interaction with people, responsible decision-making, and orientation toward humanistic values. This problem becomes especially important in the context of the professional training of future specialists in socio-humanitarian profile, for whom a personal ethical and moral framework, a well-formed worldview position, and psychospiritual maturity constitute the main instruments of effective professional activity.

Despite the existence of substantial psychological and philosophical studies concerning the nature of faith, beliefs, and worldview in general, the holistic picture of the functioning of social beliefs and moral convictions as system-forming components within the structure of the psychospiritual world of future specialists in socio-humanitarian professions remains insufficiently explored. Consequently, an objective contradiction arises between the high societal demands placed on the psychospiritual maturity and value orientation of representatives of these professions, on the one hand, and the insufficient study of the psychological regularities, mechanisms,

and action-based nature of the formation of their worldview convictions during professional training in higher education institutions, on the other. Resolving this contradiction requires a comprehensive theoretical and empirical analysis, which determines the relevance and timeliness of the present study.

Beliefs and convictions are important characteristics of the psychospiritual world of the personality. They guide human behavior and actions and, serving as a specific criterion of the presence and depth of spiritual development, act as subjectively significant regulators of individual activity and behavior.

In contemporary psychological science, there has been a growing number of studies devoted to the problems of faith, beliefs, and personal convictions. These phenomena lie within the interdisciplinary field of various sciences. A considerable number of philosophical, sociological, psychological, and theological works have been devoted to them, and various approaches and concepts have been developed that examine the essence and specificity of faith and beliefs from different perspectives. Faith as a phenomenon of subjective reality has been studied by Ukrainian scholars such as M.V. Savchyn (Savchyn, 2014), V.P. Moskalets, I.V. Syniak (Москалець, & Синяк, 2022), Yu.A. Aliksieieva (Алексеева, 2018), O.I. Klymyshyn, M. Korchuk-Kashetska, O. Semak, L. Bohachevska, and O. Maslii (Klymyshyn et al., 2025). The number of publications examining the role of faith in ensuring psychological well-being has also significantly increased (Robinson, 2024; Long, 2026; Ivtzan, Chan, Gardner, & Prashar, 2013; Koenig, King, & Carson, 2012; Nelson, 2026). Many studies are devoted to the socio-psychological aspects of faith and religiosity, the relationship between the psychological and the social in faith, particularly in the scientific works of V.I. Bondar, O.V. Pedchenko, T.S. Yatsenko (Бондар та ін., 2013), C. Lim and R.D. Putnam (Lim, & Putnam, 2010), and M.F. Steger and P. Frazier (Steger, & Frazier, 2005).

The foundation for psychological research is often provided by the works of philosophers and theologians, in which this problem is considered quite broadly; however, such approaches do not always meet the criteria of scientific objectivity (Efremov, 2025). It should be noted that in recent years there has been increasing interaction

between philosophically oriented approaches and the positivist paradigm, which makes it possible to overcome this limitation. For example, analyses of three-wave longitudinal data on the development of faith as a transformation of religious types have been presented (Streib, Chen, Hood, & Ralph, 2023); efforts are being made to develop an integrative theory of religious/spiritual development and positive psychology (Davis, Day, Lindia, & Lemke, 2022); the problems of the cognitive neuroscience of faith are being investigated (Connors, & Halligan, 2022); and the ideological foundations of faith and convictions are analyzed from psychological, cultural, and spiritual perspectives (Naragatti, 2025). Nevertheless, it must be acknowledged that in the psychology of faith the terminological apparatus remains insufficiently unified, existing models are not universal, often contradict one another, and usually address rather narrow aspects of the problem; therefore, their results apply only to local segments of the broader issue.

Another specific feature of these studies concerns the relationship between the terms “beliefs” and “convictions”. Foreign psychologists often do not distinguish between them and use them as a single concept – belief or social belief (Smithies, 2023). At the same time, in the English language the concept of faith is expressed by two different words: “faith” and “belief”. The Canadian scholar W.C. Smith, based on a cultural-historical analysis of these concepts, demonstrates their non-identity: faith refers to the way in which an individual or group responds to transcendent values and forces recognized through forms of cumulative tradition, whereas the term belief, most often translated into Ukrainian as “conviction”, refers to the holding of certain ideas (Smith, 1998). Comparing the concepts of faith and belief, W.C. Smith writes: “Faith is deeper, richer, and more subjective... It is an orientation of the person toward oneself and toward others, toward the universe; a total response, a capacity to live on a higher level than the merely “earthly”; to see, feel, and act in terms of the transcendent dimension” (Smith, 1998: 112).

At the same time, it should be emphasized that the concept belief does not fully correspond in meaning to the concept of conviction as it is used in Ukrainian psychological science. In Ukrainian psychology, convictions are regarded as the highest stage of personality de-

velopment and as a unit of an individual's worldview. Convictions encompass the most general life principles and views that a person consciously and actively affirms. In foreign psychology, however, a conviction is often understood as a particular type of attitude in which an individual expresses agreement or disagreement with a given statement (Skitka et al., 2021).

The analysis of contemporary approaches to the functioning of beliefs and convictions demonstrates that researchers differ not only in their interpretations of the foundations of these phenomena and the mechanisms of their functioning but also in their understanding of conceptual boundaries. A serious problem is the mosaic character of existing studies and their often declarative nature. Therefore, in the present research we employ the action-based approach developed by V.A. Romenets to analyze these phenomena. This approach makes it possible to broaden the scope of understanding and deepen the interpretation of these concepts, providing a methodological foundation that proceeds from ideas about the ultimate meanings of human existence and life purposes, as well as about the individual's role and mission in the world.

**The aim of the article** is the psychological substantiation of the action-based structure of beliefs and convictions as important characteristics of the psychospiritual world of the personality of future specialists in the social and humanities sphere.

**The objectives of the study** are: to analyze beliefs and convictions as system-forming characteristics of the psychospiritual world of the personality; to substantiate the mechanisms of functioning of these phenomena within the coordinates of the cyclical action-based approach through the unfolding of situational, motivational, actional, and post-action components; and to identify the dynamics of the functioning of beliefs and convictions among future specialists in the socio-humanitarian sphere, particularly in determining the level of belief in a just world, the specificity of social beliefs, and their relationship with value orientations and the professional orientation of the personality.

### **Methods of the research**

In order to conduct a systematic analysis of beliefs and convictions as factors that form the fundamental matrix of the psychospiri-

tual world of the personality – upon which its life-meaning orientations are based – the study employed both theoretical and empirical methods. The theoretical methods included critical analysis, reflective generalization, systematization, and structuring. The empirical methods comprised observation, questionnaires, reflective self-reports, and psychodiagnostic techniques.

The research methods were aimed at studying the characteristics of the action-based organization of students' beliefs and convictions as future professionals and were selected taking into account: (a) the correspondence of the methodological capabilities to the aims and objectives of the study; (b) their poly-informativeness; and (c) consideration of the age characteristics of the participants.

The diagnostic complex included the Social Axioms Survey developed by K. Leung and M. Bond, K. Dalbert's Belief in a Just World Scale, and M. Schmitt's Justice Sensitivity Inventory. The methodological foundation of the study is the logical-canonical structure of the act proposed by V.A. Romenets and the cyclical action-based approach of A.V. Furman, in the unity of its four fundamental principles: action orientation, metasystemicity, cyclicity, and synergy.

## **Results and their discussion**

The contemporary stage of development of psychological science is characterized by an increased interest in the deep mechanisms of personality functioning, particularly its psychospiritual dimension. The psychospiritual world of a future specialist in the socio-humanitarian sphere is not merely a background for their life activity but also a primary instrument of professional realization. Beliefs and convictions not only guide human behavior and actions but also, serving as a specific criterion of the presence and depth of spiritual development, act as subjectively significant regulators of individual activity.

In the context of training future psychologists, the consideration of these phenomena requires going beyond a purely cognitive approach. The most heuristic framework for such analysis is the action-based approach proposed by V.A. Romenets. An act is regarded as the logical center of psychological cognition and unfolds through situational, motivational, actional, and post-action components,

within which beliefs and convictions function as key regulators at each stage.

An analysis of scientific literature shows that the problem of faith and convictions is one of the most complex and multidimensional issues in psychological science. It is closely related to the study of the human spiritual world, worldview, moral orientations, and value attitudes. Based on the canonical concept of the structure of the act (Romenets, 2006) and the cyclical action-based approach (Furman, 2016), in analyzing faith as a mental reality of the inner world of a person we identified *sensory-irrational* and *rational-active* components of faith and conducted a component-based analysis of four aspects:

– faith as an internal emotional state of a person, a “state of conviction in something not yet proven” (E. Fromm) – *situational component*;

– faith as an internal attitude of the individual, a personal orientation toward serving the ideals of Truth, Beauty, and Goodness – *motivational component*;

– faith as a mediator between feelings and knowledge, the “assent of the mind” (J. Locke), forming the basis of decisions and actions when reliable knowledge is unavailable – *actional component*;

– faith as an existential openness to the transcendent, a “way of participating in eternity” (K. Jaspers), through which human essence is realized – *post-action component* (see Buherko, & Lukach, 2022).

Ukrainian psychologist V.P. Moskalets notes that faith is “an integrative value-oriented formation of the human psyche; it encompasses all major mental phenomena: cognitive-thinking, imaginative-fantasy, emotional, volitional, and unconscious processes” (Moskalets, 2004 : 146). An analysis of psychological sources on the study of faith indicates that its specific characteristics include the predominance of feelings over rationality, the presence of a subconscious foundation, its relative independence from will, its connection with meaning, emotionality and sensitivity, its activity-volitional character, and the individual’s personal attitude toward faith.

The psychological understanding of this concept is also ambiguous. Faith and beliefs are interpreted as an emotional-value attitude toward something or someone, as a person’s conviction in the possibility of realizing a certain idea or achieving one’s potential, as an

internal personal attitude, and even as a character trait. Faith is also attributed to structural components of consciousness, to the sphere of higher feelings, to emotional relations, attitudes, and orientations. Thus, it appears to “dissolve” in various phenomena, becoming simultaneously everything and nothing, while its psychological essence often escapes the focus of researchers.

In general terms, faith may be defined as a stable psychological attitude characterized by the internal certainty of an individual in the reliability of certain representations about the world, which determines behavioral orientations. In this context, it is important to distinguish between the concepts of *faith*, *beliefs*, and *convictions*. From a psychological perspective, *faith* is a basic worldview orientation that ensures the integrity of a person’s life experience. *Beliefs* can be understood as more specific cognitive-meaning structures reflecting individual or socially conditioned representations of how the world functions. *Convictions*, in turn, are more stable and conscious psychological structures formed on the basis of systematized knowledge, personal experience, and internalized social norms.

Thus, beliefs function as an intermediate link between fundamental worldview faith and rationally grounded convictions. In the process of personal development, they may transform into convictions through mechanisms of cognitive reflection, critical comprehension, and integration into the individual’s value system.

These phenomena acquire special significance in the professional activity of representatives of social professions, since the system of convictions of a specialist directly influences the nature of their interaction with other people, determines their ethical position, and regulates the process of professional decision-making. The value-meaning sphere, as a central formation of personality, determines its orientation, life position, and attitude toward reality. For a specialist in the socio-humanitarian sphere, this sphere is not merely a worldview background but the main instrument of professional activity. It is through the prism of personal meanings and values that a specialist perceives social reality, evaluates it, and decides on strategies of intervention or assistance.

In this context, faith, beliefs, and convictions function as cognitive, emotional, and motivational representations of the value-meaning

ning sphere. They transform abstract life values into concrete guidelines for everyday professional activity and life practice.

Special attention in the empirical study was given to the analysis of social beliefs, which reflect individuals' representations of the regularities of social life, justice, interpersonal interaction, and the role of the individual in society. We used a research program developed by German scholars M. Bond and K. Leung aimed at studying general personal beliefs – the Social Axioms Survey. These authors define social axioms as “generalized beliefs about oneself, the social and physical environment, and the spiritual world, expressed in the form of statements about relationships between real facts or ideas” (Leung, & Bond, 2004).

After administering this method among students of the Psychology and Social Work programs at the West Ukrainian National University, the following results were obtained (Table 1).

*Table 1*  
**Peculiarities of the Expression of Social Beliefs among Students of the “Psychology” and “Social Work” Programs According to the M. Bond and K. Leung “Social Axioms” Method**

Method Parameters	Average Values of the Indicators in Different Student Year Groups			Median Values
	1st year	3rd year	5th year	
Social Cynicism	43.1	44.8	43.4	44
Belief in the Complexity of the World	23.1	21.2	23.2	20
Reward for Application (Principle of Balance)	39.1	42.3	45.9	36
Religiosity	26.8	27.1	28.2	24
Fate Control	24.1	24.2	23.8	24

Analysis of the obtained results showed that for most social beliefs (convictions) the students demonstrated indicators that differ from the median values of the corresponding scales. In other words, they are more inclined to believe that the social world is safe, based not on competition but on cooperation among people, and fair toward them. They also tend to consider themselves good people, believe in

luck, assume that efforts should be rewarded, and view the world as complex but still partially controllable.

As for two scales of the Social Axioms test – Social Cynicism and Fate Control – their indicators correspond to the median values. It should be noted that the loss or deformation of beliefs (in particular, an increase in social cynicism) may lead an individual to an existential vacuum and reduce indicators of life-meaning orientations. The analysis shows that students with a high level of Social Cynicism are convinced that they are surrounded by hostile individuals and institutions. Such a cognitive filter blocks the future specialist's ability to find constructive meaning in helping others.

The study also revealed the presence of age-related differences: students of different academic years differ in the degree of expression of most social beliefs. In particular, first-year students are more inclined to believe that the surrounding world is dangerous and competitive. Master's students, on the contrary, tend to perceive it as safer and based more on cooperation than on competition. Senior students demonstrate a stronger belief in the just structure of the world and its benevolence toward them. In addition, they possess a more positive self-image, are more confident in their ability to control events, believe more strongly in luck, and are generally more satisfied with their lives.

A special position is occupied by third-year students, who demonstrate less positive social beliefs across almost all parameters compared with both junior and senior students. Therefore, an experimental group was formed from among the third-year students, with whom special sessions have been conducted twice a week for two months. These sessions consisted of four blocks, the specific characteristics and analysis of which are presented below.

Faith as a psychospiritual phenomenon is an integrative, value-oriented formation of the human psyche. In professions belonging to the “human–human” system, which involve deep engagement in social processes, rational knowledge alone is often insufficient. In such contexts, beliefs come to the forefront—representations about objects and phenomena that individuals accept without reservation, without questioning their truthfulness. Beliefs (for example, belief in a just world or social axioms about reward for effort) satisfy the

basic human need for meaningfulness of existence. They form a kind of cognitive filter that protects the specialist's psyche from emotional burnout, enabling them to perceive higher meaning even in difficult social circumstances.

At the same time, faith functions as an existential openness, a way of participating in eternity and the transcendent. This allows a specialist to rely on deep meanings and ensures a high level of resilience and capacity for recovery when external circumstances appear unfavorable.

To clarify the obtained data, we additionally examined students' attitudes toward and understanding of the concept of justice, as well as their justice sensitivity and belief in a just world.

The concept of Belief in a Just World (BJW) was introduced by the psychologist Melvin Lerner as a general worldview attitude (often described as an error or illusion), according to which people are convinced that the world is organized in an orderly and fair manner and functions as a place where everyone ultimately receives what they deserve—both rewards and punishments (Lerner, 1998).

This belief is based on the human need to understand why some people are prosperous while others are unhappy. It often manifests itself when individuals encounter the suffering of an innocent person but have no possibility to stop or compensate for it. In such situations, people may begin to convince themselves and others that the victim somehow deserves their suffering.

The professional development of a future specialist and the formation of their worldview position begin during the stage of primary professionalization, in the process of studying at higher education institutions. In order to identify those characteristics of the value-motivational sphere of students' personalities that are determined by their beliefs and convictions, we conducted a diagnosis of Belief in a Just World using the corresponding method developed by K. Dalbert among first-, third-, and fifth-year students majoring in Psychology and Social Work (see Fig. 1).

It is interesting to note that the overall indicators of personal belief in a just world among students across all academic years were significantly higher than the indicators of general belief in a just world. This is a positive finding, especially considering that Personal

BJW is more closely associated with psychological adaptability than General BJW. Moreover, compared to General BJW, Personal BJW is linked to less pronounced depressive experiences and higher life satisfaction; it correlates negatively with neuroticism and positively with greater emotional stability, extraversion, and openness.



**Fig. 1.** Comparative analysis of general and personal belief in a just world indicators among future psychologists and social workers using C. Dalbert's "Belief in a Just World" scale

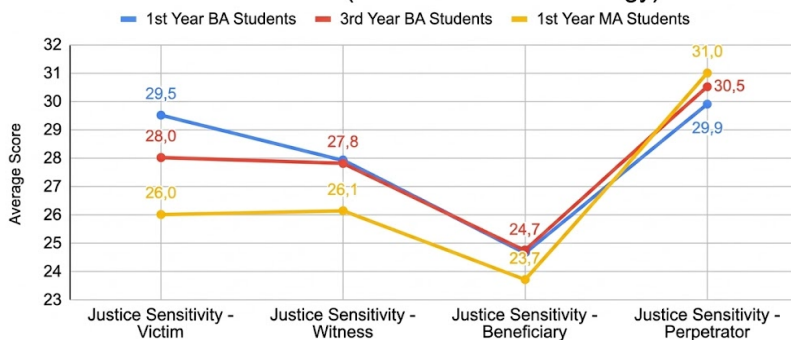
The specific features of the age-related dynamics of the aforementioned indicators were also clearly evident, demonstrating their increase from the first to the fifth year of study. An analysis of scientific literature indicates that BJW fulfills at least three adaptive functions: 1) it signifies the subject's commitment to acting justly; 2) it provides the individual with the confidence that others will treat them fairly; and 3) it establishes conceptual frameworks enabling a person to meaningfully interpret life events. Thus, BJW, like many other worldview stereotypes, conserves human psychological energy and maintains trust in the world and in others.

To clarify and identify the psychological patterns of the aforementioned phenomenon, future psychologists and social workers were asked to complete M. Schmitt's "Justice Sensitivity Inventory"

(originally described in 2005 and revised in 2010). The questionnaire contains 40 items and four scales, with ten items for each perspective (victim, witness, beneficiary, perpetrator) of an unjust situation. Notably, statements with the same numbers share practically identical wording, differing only in the specifics of the given perspective (Schmitt et al., 2010).

Justice Sensitivity (JS) comprises four components: a) the frequency of experienced injustice; b) the intensity of emotional reactions to injustice; c) the persistence of thoughts regarding the unjust event; and d) the motivation to restore justice. The results obtained from the assessments are presented in Fig. 2.

Average Justice Sensitivity Indicators Among Students of Different Academic Years (M. Schmitt's Methodology)



**Fig. 2.** Values of Justice Sensitivity (JS) indicators among students of different academic years according to M. Schmitt's "Justice Sensitivity" inventory.

*Note:* JS victim – justice sensitivity from the victim's perspective;  
JS witness – justice sensitivity from the witness's perspective;  
JS benef. – justice sensitivity from the beneficiary's perspective;  
JS perpetr. – justice sensitivity from the perpetrator's perspective.

The results of the assessments demonstrated that the indicators of the four scales positively correlate with each other. Specifically, common to both the perpetrator and beneficiary perspectives are the fact of gaining an advantage from the committed injustice, feelings

of guilt, the desire to punish oneself, and the urge to compensate the victim for the outcome of the unjust event. The witness perspective is characterized by only two experiences shared with the perpetrator and beneficiary: the desire to punish the one who benefited and to compensate the victim for their losses. At the same time, it is noted that the psychological functions of the different types of JS vary: while JS-victim fulfills the task of defending justice in the individual's own interests, JS-perpetrator, JS-beneficiary, and JS-witness possess a prosocial orientation, affirming genuine justice and protecting the violated rights of others.

The developed value-meaning sphere, supported by deep moral convictions, directly dictates the nature of a specialist's social activity. In the socio-humanitarian domain, this unity of faith, meanings, and convictions finds its embodiment in concrete forms of action-based activity.

Based on the cyclical-action structure of the research design and following the indicated logic of the unfolding of the studied phenomena of personality beliefs and convictions, we planned correctional training sessions. At the first (*situational*) stage of work in the experimental group, sessions were conducted aimed at the cognitive analysis of situations that students tend to perceive as unjust. During this process, five characteristics of such situations were identified: 1) the violation of a specific person's rights; 2) this violation was committed by other individuals or groups; 3) there was an opportunity to act differently; 4) the act or, conversely, the lack of necessary action was intentional; and 5) the person who acted unjustly faced no retribution. Simultaneously, an analysis of the training group participants' own cognitive schemas was conducted.

*The motivational block of the sessions* was characterized by the group participants' selection of various strategies and techniques (rational, irrational, and defensive) used when confronting evident injustice. *Rational techniques* included the strategy of injustice prevention, implemented through activities aimed at averting potential injustice, and the strategy of restoring already lost justice, manifested in providing assistance to victims. *Irrational strategies* are characterized by a refusal to acknowledge the injustice of the world. These include the denial of injustice, which involves physical and

psychological avoidance of situations that threaten one's belief in justice, as well as three ways of interpreting injustice: 1) a plausible explanation of the cause of the injustice (condemning the victim's behavior); 2) linking the observed injustice to the victim's character (minimizing the virtues of the victim's character or exaggerating the virtues of the perpetrator's character); 3) explaining a higher meaning behind the injustice that occurred.

At the *action stage* of the correctional training sessions, the participants worked on studying and analyzing their own beliefs using the social axioms methodology. *Social axioms* are the most general beliefs about oneself, other people, the social environment, and the physical or spiritual world, which are central to the individual's system of convictions. Their role is to ensure the survival and activity of the personality in the physical and social world. The analysis of the role-playing exercises showed that the measurements of justice sensitivity are differently related to egoistic or prosocial attitudes and behavior, clearly manifesting themselves in situations of social significance. During the sessions, the assumption was confirmed that justice sensitivity directly and indirectly influences actual social behavior and allows for the prediction of a person's reaction in situations involving social injustice.

The primary activity during *the post-action stage of the sessions* was the reflective analysis and self-analysis of the obtained results. It was determined that the beliefs and convictions of the personality form a distinct cognitive filter for evaluating unfolding events. Whereas beliefs often possess an emotional and sensory character, convictions are the result of the internalization and deep cognitive processing of values. From the perspective of the action-based approach, convictions serve as the internal agency that translates a value into the practical realm – into a social or professional act. They perform three primary functions: motivating – prompting proactive action, overcoming inertia, and assuming responsibility; regulatory – ensuring supra-situational orientation, which allows the specialist to act ethically and consistently regardless of external pressure or changing circumstances; and meaning-affirming – by defending their convictions through real actions (the ethics of responsibility), individuals affirm their own life meanings.

Thus, the research results have demonstrated that the value-meaning sphere, beliefs, and convictions form an inseparable psychospiritual triad. Values determine the content and direction, beliefs provide energetic and emotional stability, and convictions serve as the mechanism for realizing these meanings through a concrete professional act. For a future specialist in the socio-humanitarian field, the harmonious development of this triad guarantees not only effective assistance to others but also their own continuous personal and professional growth.

### **Conclusions**

Beliefs and convictions play an important role in the value-meaning sphere of the personality, as they form the fundamental matrix of the psychospiritual world of the future specialist, upon which their life-meaning orientations are based. Beliefs provide the energetic and emotional resource for the meaningfulness of life, whereas rational convictions form the vector of purposefulness and responsibility for one's own professional self-realization.

The presence of age-related dynamics in the formation of social beliefs has been empirically proven: from perceiving the world as a competitive and dangerous environment in the first year of study to the prevalence of a sense of safety and cooperation among master's students. It was also established that belief in personal justice significantly exceeds belief in the general justice of the world, acting as a powerful adaptive resource of the personality.

A differentiated influence of justice sensitivity on behavioral attitudes was revealed: the witness and beneficiary perspectives possess a prosocial content and stimulate altruistic behavior, whereas the dominance of the victim perspective often correlates with the fear of exploitation. In general, beliefs and convictions form a distinct cognitive filter for evaluating life and professional events.

Prospects for future research are seen in conducting longitudinal measurements of the dynamics of belief transformation during the stage of graduates' transition to independent professional activity, as well as in the development and testing of psychodevelopmental training programs for the correction of maladaptive attitudes (in particular, social cynicism).

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**Бугерко Ярослава. Психологічні особливості вірувань і переконань у структурі психодуховного світу особистості майбутніх фахівців соціогуманітарного профілю.**

У статті здійснено теоретико-емпіричне дослідження психологічних особливостей функціонування вірувань та переконань як системоутворювальних компонентів психодуховного світу особистості, розкрито механізми функціонування даних феноменів у координатах циклічно-вчинкового підходу.

**Мета дослідження:** психологічне обґрунтування вчинкової структури вірувань і переконань як важливих характеристик психодуховного світу особистості майбутніх фахівців соціогуманітарного профілю.

**Методи дослідження.** Для розв'язання поставлених завдань застосовано теоретичні (критичний аналіз, рефлексивне узагальнення, систематизація та структурування) та емпіричні методи (спостереження, анкетування, рефлексивні самозвіти, психодіагностичне тестування). До психодіагностичного комплексу увійшли: методика «Соціальні аксіоми» (М. Бонд, К. Леунг), опитувальник для вимірювання віри в справедливий світ (К. Далберт) та опитувальник «Чутливість до справедливості» (М. Шмітт). Методологічним підґрунтям дослідження є логіко-канонічна структура вчинку В.А. Роменця та циклічно-вчинковий підхід А.В. Фурмана.

**Результати дослідження.** Емпірично доведено наявність специфічної вікової динаміки у формуванні соціальних вірувань студентів під час фахової підготовки: від сприйняття світу як небезпечного та конкурентного середовища у першокурсників до відчуття безпеки та здатності контролювати події у магістрантів. Встановлено, що віра майбутніх фахівців в особистісну справедливість значно перевищує їхню віру в загальну справедливість світу, що функціонує як потужний адаптивний механізм, який підтримує довіру до людей та економить психічну енергію. Виявлено диференційований вплив чутливості до справедливості: домінування позиції «жертви» зумовлює егоїстичні вибори та страх експлуатації, тоді як чутливість із позицій «свідка» і «бенефіціара» детермінує просоціальну та альтруїстичну поведінку. У межах тренінгової програми розкрито механізми функціонування вірувань і переконань через послідовне розгортання ситуативного, мотиваційного, дійового та післядійового компонентів вчинку.

**Висновки.** Ціннісно-смилова сфера, вірування та переконання утворюють нерозривну психодуховну тріаду особистості фахівця, де вірування забезпечують емоційно-ресурсну стійкість, а переконання виступають дієвим механізмом реалізації життєвих смислів через усвідомлений професійний вчинок. Використання циклічно-вчинкового підходу та цілеспрямованих психорозвивальних практик у закладах вищої освіти є ефективним інструментом корекції неадаптивних установок і формування зрілої світоглядної позиції майбутніх соціальних працівників і психологів.

**Ключові слова:** особистість, ціннісно-смилова сфера особистості, віра, вірування, переконання, сенсожиттєві орієнтації, вікові особливості розвитку, професійне становлення особистості, соціально-психологічні чинники.

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