

ПСИХОЛОГІЯ ПРАЦІ І ПРОФЕСІЙНОЇ ДІЯЛЬНОСТІ

DOI 10.26565/2225-7756-2025-79-16

УДК: 159.923+316.6

I. KRYAZH (Iryna Kryazh)

*Doctor of Psychological Sciences, Professor,**Department of Applied Psychology,**V.N. Karazhin Kharkiv National University**maydan Svobody 4, Kharkiv, Ukraine*<https://orcid.org/0000-0002-9616-5891>

V. KHOLMANOVA (Viktoriya Kholmanova)

*PhD Student,**Department of Applied Psychology,**V.N. Karazhin Kharkiv National University**maydan Svobody 4, Kharkiv, Ukraine*<https://orcid.org/0000-0002-8124-8854>**DO DIFFERENT PEOPLE BELIEVE IN A JUST WORLD DIFFERENTLY? STUDY OF IT SPECIALISTS IN THE CONTEXT OF THE RUSSIAN INVASION OF UKRAINE**

The current study utilized cluster analysis to investigate the different configurations of Personal Belief in a Just World (PBJW) and General Belief in a Just World (GBJW) among Ukrainian IT-specialists and explored how these distinct justice belief profiles relate to Subjective Well-being (SWB), encompassing life satisfaction (SWL) and emotional well-being (SSWB) and Existential Fulfillment (EF) in the dramatically shifted context from peacetime (2021) to wartime (2022). This approach provided insight into the functioning of this established psychological resource under conditions of extreme uncertainty and military aggression. **Sample:** 177 IT-specialists (86 men, 71 women): 80 during 2021 peacetime, 77 in 2022, after Russia's invasion. **Methods:** Belief in a Just World scale (Dalbert, 1999), Test of Fundamental Motivation (Eckhardt, 2001), Satisfaction With Life Scale (Diener et al., 1985), Scale of Subjective Well-being (Perrudet-Badoux et al., 1988). **Findings:** The study identified five distinct profiles of personal and general justice beliefs, showing that these components do not always coincide. The findings confirmed the adaptive role of PBJW for well-being and highlighted a compensatory function of GBJW under wartime conditions. By examining BJW profiles across peaceful and wartime periods, the study expands existing evidence by demonstrating both the stability of these profiles and their sensitivity to major societal disruptions.

Keywords: *belief in a Just World, subjective well-being, personal resources, existential fulfillment, cluster analysis, wartime impact*

Armed conflict disrupts the social continuity of peaceful life and calls into question the fundamental assumptions about the world. Such events may elicit psychological distress (Priebe et al., 2013), but they may also stimulate processes that help individuals adapt and integrate traumatic experience (Bonanno, 2004; Kashdan & Kane, 2011). When external stability is lost and access to familiar social and material resources is reduced, internal psychological resources become particularly significant for maintaining well-being.

One of these resources is the belief in a just world (BJW), which helps individuals maintain a sense of order, predictability, and controllability of life (Furnham, 2003; Dalbert & Donat, 2015). However, military events often contradict notions of justice. Military aggression confronts individuals with situations that directly violate personal and general expectations of justice, putting their beliefs about the justice of the world to the test. The integration of these experiences into a coherent worldview is a necessary condition for resilience and for maintaining or restoring subjective well-being (Janoff-Bulman, 1992; Frankl, 1959; Ostafin et al., 2023).

It should be noted that BJW is not a homogeneous construct. The distinction between personal BJW (PBJW)

and general BJW (GBJW) is of particular importance (Lipkus, Dalbert, & Siegler, 1996; Dalbert, 1999). PBJW is closely related to psychosocial adaptation, positive self-perception, and effective stress coping (Dzuka & Dalbert, 2002, 2007; Fatima & Suhail, 2010), whereas GBJW refers more to generalized beliefs about society and may respond differently to negative or threatening events. BJW can buffer negative experiences, but its protective function is not unlimited; repeated or severe negative events may undermine it (You & Ju, 2020), and it has been shown that war weakens beliefs in a just world at both the personal and societal levels (Fasel & Spini, 2014).

A second important intrapsychic resource is existential fulfillment (EF), which reflects the extent to which an individual experiences meaning, purpose, and coherence in life (Längle, 2003a, 2003b, 2003c). Traumatic events may initially disrupt existential stability; however, deeper processing and reappraisal of the experience can strengthen meaningfulness and support psychological integration. EF has been shown to contribute to emotional well-being, life satisfaction, and healthy functioning (Shumskiy, 2017; Mausch & Rys, 2020). Since meaning-making processes play

Як цитувати: Кряж І.В., Холманова В.М. (2025). Do different people believe in a just world differently? study of it specialists in the context of the Russian invasion of Ukraine. *Вісник Харківського національного університету імені В.Н. Каразіна. Серія «Психологія»*, 79, 133-140. <https://doi.org/10.26565/2225-7756-2025-79-16>

In cites: Kryazh, I., Kholmanova, V. (2025). Do different people believe in a just world differently? study of it specialists in the context of the Russian invasion of Ukraine. *Visnyk of V.N. Karazhin Kharkiv National University. Series Psychology*, 79, 133-140. <https://doi.org/10.26565/2225-7756-2025-79-16>

© Kryazh, I., Kholmanova, V. (2025), CC BY 4.0 license

a central role in adapting to traumatic and unjust events (Wenzel, Schindler, & Reinhard, 2017; Park et al., 2008; Park, 2010), examining EF alongside BJW provides insight into how, under conditions of war, individuals reconstruct both their beliefs about justice and their existential structures.

The decrease in SWB in response to Russia's invasion of Ukraine was described in studies not only among Ukrainian citizens (Kryazh & Kholmanova, 2024) but even among citizens of other countries (Pypenko et al., 2023; Seleznova et al., 2023). The negative consequences of war have manifested in SWB (emotional and cognitive components), reflected in reduced SWL (Tamilina, 2024) and increased signs of emotional discomfort (EmDisc) (Pypenko et al., 2023). Moreover, war-related events may undermine BJW (Fasel & Spini, 2014) and decrease EF (Länge, 2003b).

Kryazh and Kholmanova (2024) found that the negative impact of war on SWB, as well as the positive contribution of GBJW to SWB, is mediated by EF and PBJW. A recent study by Hadarics and Kende (2023), based on representative data from 29 countries, shows that BJW may provide a powerful defense of a positive attitude toward a dysfunctional social system (political, economic, ideological, etc.), despite its negative impact on citizens' lives. Moreover, the stronger the negative effects of the system, the stronger the palliative effect of BJW.

Thus, BJW serves as a buffer against the negative impact of adverse external circumstances on subjective well-being. During the COVID-19 pandemic, BJW also performed a buffering function with respect to feelings of hopelessness (Kiral Ucar et al., 2022). However, the buffering capacity of BJW has its limits, and repeated negative events are not always compensated by its influence. Consequently, BJW itself may be undermined by the pressure of negative events (You & Ju, 2020). Essentially, BJW is not a stable resource: it may be weakened by personal life circumstances, such as illness (Park et al., 2008), or by events of national scale—war, political and economic crises (Fasel & Spini, 2014). Wenzel, Schindler, and Reinhard (2017) emphasize the importance of meaning-making processes in response to unjust events for the adaptive function of BJW, highlighting the positive role of cognitive reappraisal of unjust situations. Reappraisal of traumatic experience that enables the restoration of personal BJW contributes to subjective well-being (SWB) and adaptation. While researchers predominantly examine the influence of BJW on SWB, it is also important to consider the reverse process, in which SWB supports BJW (Dzuka & Dalbert, 2007).

A number of studies confirm that the relationship between SWB and BJW is bidirectional: a higher level of life satisfaction may strengthen beliefs in a justly ordered world, and the activation of cognitions related to BJW, in turn, may lead to an increase in self-reported life satisfaction (Correia et al., 2009). More recent longitudinal data further reinforce this reciprocal influence, demonstrating that changes in BJW and SWB mutually affect each other over time (Schmitt et al., 2023).

The present study aims to analyze differences in beliefs about a just world for oneself and for others among Ukrainian IT specialists based on data collected during a peaceful period (2021) and under conditions of wartime (2022). By identifying distinct profiles of personal and general BJW and comparing their distribution across the two

temporal samples, the study examines how specific configurations of justice-related beliefs correspond to existential fulfillment and subjective well-being under conditions of military threat. Given that Personal BJW and General BJW, despite their interrelation, represent different aspects of justice perception and may manifest differently across individuals, particular attention is paid to typical combinations of these dispositions that may form stable profiles of justice beliefs. This analytical approach makes it possible to determine which BJW patterns demonstrate the greatest resilience under extreme circumstances, as well as to identify how resources related to the domains of justice and existential orientation jointly contribute to maintaining individuals' subjective well-being during an armed conflict.

Research questions:

1. What qualitatively distinct profiles of personal and general belief in a just world can be identified among Ukrainian IT specialists?
2. Does the distribution of these justice-belief profiles differ between the peaceful period (2021) and the wartime period (2022)?
3. Do individuals with different justice-belief profiles differ in their levels of existential fulfillment and subjective well-being?

Research background. When this study was initially designed, attention was focused on the organizational structure of IT companies as a potential contextual factor, as well as on psychological variables such as individualism–collectivism and attitudes toward money, considered as predictors of employees' subjective well-being (Kryazh & Kholmanova, 2021). However, Russia's invasion of Ukraine radically transformed the research context and brought to the forefront the macrosituational contrast between peaceful times and wartime as a key factor. This shift turned the study into a natural experiment testing the resilience of employees' justice beliefs and their existential–personal resources under conditions of military aggression.

Method

Participants. The study involved 157 respondents (54% men) working in the IT industry. The research was conducted in two stages: in September 2021, during a peaceful period, and in November 2022, eight months after Russia's invasion of Ukraine. At the first stage, 80 employees of IT companies were surveyed (57.5% men), with 51.3% of participants younger than 35 years. At the second stage, 77 employees of IT companies were surveyed (52% men), among whom 52% were younger than 35 years.

Instruments

1. *Belief in a Just World Scale* (Dalbert, 1999) includes 13 items. The Ukrainian adaptation was developed by Kryazh and Kholmanova (in publication process). The instrument includes two subscales: Personal Belief in a Just World (PBJW) with 7 items (McDonald's $\omega = 0.92$) and General Belief in a Just World (GBJW) with 6 items (McDonald's $\omega = 0.84$).

2. *Fundamental Motivations Test* (Eckhardt, 2001) consists of 30 items. In the present study, the general indicator of existential fulfillment (EF) was used (McDonald's $\omega = 0.88$).

3. *Satisfaction with Life Scale* (SWL) (Diener et al., 1985) consists of 5 items and was used to assess the cognitive component of subjective well-being (SWB) (McDonald's $\omega = 0.82$).

4. *Subjective Well-Being Scale (SSWB)* (Perrudet-Badoux et al., 1988) contains 17 items and was used to assess the emotional component of subjective well-being (SWB) (McDonald's $\omega = 0.94$). High scores on this scale indicate pronounced emotional discomfort, whereas low scores reflect a high level of emotional well-being.

Procedure. The study was conducted online using Google Forms. Invitations to participate were posted in professional communities of IT companies located in Ukraine, on Facebook, LinkedIn, and Telegram. All responses were collected anonymously, and participants provided consent for the use of their data in the study. In 2022, after the onset of the full-scale invasion, some IT specialists relocated to other countries in search of safety; however, despite their physical absence from Ukraine, they continued to work in Ukrainian IT companies and maintained a close connection to the country.

Data analysis. Comparison of BJW scale responses obtained in 2021 and 2022 was conducted using the Mann–

Whitney test. Ward's method and the k-means method were used for clustering the sample. To compare two dependent variables within each cluster, the Wilcoxon test was applied. Data processing was performed using the Statistica 7 software package.

Results. To identify typical combinations of GBJW and PBJW, cluster analysis was conducted using standardized scores of these two variables. After a preliminary hierarchical cluster analysis and determination of the possible number of clusters, the k-means method was applied. The best ratio of F-criterion indicators was obtained when the sample was divided into 5 clusters (Figure 1, Table 1). All five clusters differ significantly at a high level of statistical significance in terms of GBJW; at the same time, no pronounced differences were observed between Clusters 1 and 2, as well as between Clusters 3 and 5, in PBJW. The test for dependent samples (T-test for Dependent Samples) showed that PBJW scores were significantly higher in all clusters.

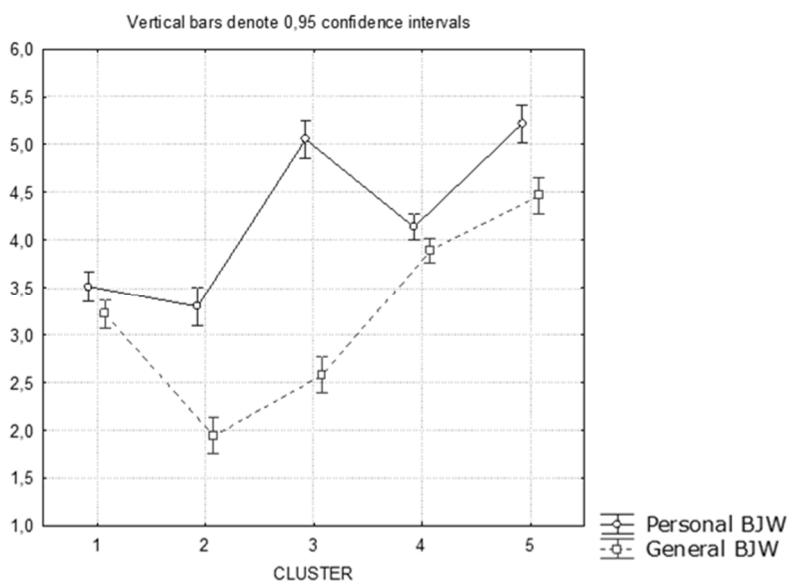


Figure 1. Graph of average values of Personal BJW and General BJW for five clusters, with different profiles of beliefs about justice.

Let us consider the clusters in more detail. **Cluster 5** is characterized by high, and the highest in the entire sample, values of both PBJW and GBJW (Table 1). Representatives of this cluster are convinced that the world is just both toward all people and toward them personally; therefore, we propose to designate this cluster as *“Optimistic / The world is just to me and others.”*

In **Cluster 3**, the world is perceived as just toward oneself but not toward other people, which allows this cluster to be characterized as *“Egocentric / The world is just to me, but not to others.”*

Cluster 4 may appear similar to the cluster 1 in terms of the ratio between PBJW and GBJW; however, in Cluster 4, which is the most numerous, the values of both variables are higher than in Cluster 1. Respondents in Cluster 4, who have a weak belief in the justice of the world toward themselves and an even weaker belief in the justice of the world to others, are designated as *“Conservative / The world is not just to me or to others.”*

In **Cluster 1**, respondents' beliefs in the justice of the world toward both themselves and others fall into an

indeterminate range (between “rather believe” and “rather do not believe”). This contrasts with Cluster 4, whose members exhibit a weak but still present belief in the world's justice. Accordingly, Cluster 1 may be labeled *“Distrustful / Not sure that the world is just to me or to others.”*

With regard to **Cluster 2**, which shows the lowest mean values on both variables, this cluster can be described in terms of skepticism: respondents are not confident in the justice of the world toward themselves and deny the general justice of the world (GBJW = 1.94 on a six-point scale). Accordingly, this cluster is designated as *“Skeptical / The world is unjust to me and to others.”*

To determine whether significant differences exist in the frequency of occurrence of specific personal “justice profiles” depending on the situation in the country, a cross-tabulation analysis was conducted for two nominal scales: “Cluster” and “Study stage.” Pearson's χ^2 test revealed significant differences in the distribution of clusters in 2021 and 2022 ($p < 0.001$). The “Distrustful” Cluster 1 is predominantly observed during the wartime period of 2022 (77%); the “Egocentric” Cluster 3 occurs more frequently in

the peaceful period of 2021 (87%); and the “Optimistic” Cluster 5 is likewise more characteristic of the peaceful

period - 63%. Clusters 2 (Skeptical) and 4 (Conservative) occur with equal frequency in both 2021 and 2022.

Table 1. Mean and standard deviations for five clusters

Cluster #	N (2021/2022)	Personal BJW		General BJW		More common in:
		Mean	Std.Dev.	Mean	Std.Dev.	
1 “Distrustful”	36 (9/27)	3,51	0,48	3,22	0,41	2022 (wartime)
2 “Skeptical”	23 (11/12)	3,30	0,79	1,94	0,42	equally
3 “Egocentric”	23 (20/3)	5,06	0,47	2,58	0,62	2021 (peacetime)
4 “Conservative”	51 (25/26)	4,14	0,28	3,89	0,36	equally
5 “Optimistic”	24 (15/9)	5,22	0,47	4,47	0,55	≈2021 (peacetime)

To compare subjective well-being and existential fulfillment across the five clusters, an ANOVA was conducted (standardized indicators are presented in Figure 2).

The most psychologically well-functioning individuals are those belonging to the clusters typical of the peaceful period: the Optimistic Cluster 5, with the highest PBJW and GBJW values, and the Egocentric Cluster 3, with high PBJW and low GBJW values. No significant differences were found between these two clusters, indicating that a low level of GBJW did not affect subjective well-being or existential fulfillment.

The “Conservative” Cluster 4 is considerably less psychologically well-off, exhibiting high GBJW values but lower PBJW values compared to Clusters 3 (Egocentric) and 5 (Optimistic). The “Distrustful” Cluster 1, which is more typical of the wartime period, is characterized by lower emotional discomfort compared with Cluster 2 (Skeptical), despite similar PBJW levels. It may be assumed that it is specifically the GBJW indicator that “operates” under wartime conditions, reducing the emotional discomfort of individuals in Cluster 1.

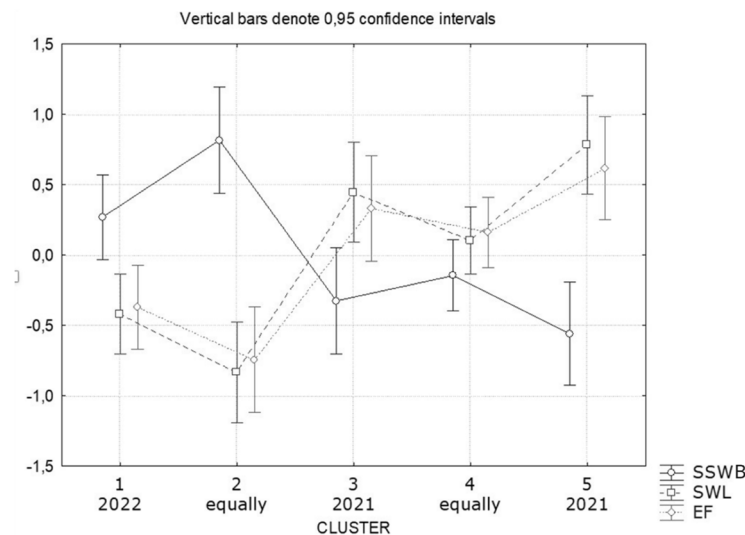


Figure 2. Graph of average values of SWL, SSW, EF (constructed from standardized data) across the five clusters. Clusters names: 1) Mistrustful, 2) Skeptical, 3) Egocentric, 4) Conservative, 5) Optimistic.

A comparative analysis of life satisfaction (SWL), subjective well-being (SWB), and existential fulfillment (EF), conducted separately for each cluster using the Mann-Whitney test, did not reveal differences in these indicators between 2021 and 2022.

Discussion. The Optimistic Cluster (Cluster 5), characterized by the highest PBJW values and the highest GBJW values, and the Egocentric Cluster (Cluster 3), characterized by high PBJW and low GBJW values, represented the most psychologically well groups. These two clusters did not demonstrate significant differences in subjective well-being (SWL, SSWB) or existential fulfillment (EF). The data indicate that high PBJW scores are the strongest predictor of psychological well-being, regardless of whether an individual simultaneously believes that the world as a whole is just for others (GBJW). This is consistent with findings from studies emphasizing PBJW as a key internal resource associated with psychosocial adaptation, positive

self-perception, effective stress coping, and higher well-being.

A comparison of the frequency distribution of the profiles between the peaceful and wartime periods showed that the most well-off profiles (Optimistic and Egocentric) were predominantly observed during the peaceful period (2021). In contrast, the Distrustful Cluster (Cluster 1), characterized by moderate PBJW and GBJW values, was predominantly represented during the wartime period of 2022 (77% of its members). This shift provides indirect support for the idea that serious external threats may undermine justice-related beliefs, forcing individuals to retreat from strong assertions about the justice of the world.

Data indicate a specific compensatory function of GBJW under conditions of military aggression. The Distrustful Cluster (Cluster 1) demonstrated lower emotional discomfort (that is, higher scores on the emotional

component of SSWB) compared with the Skeptical Cluster (Cluster 2), which had the lowest GBJW values. Since PBJW values in these two clusters were similar, it is assumed that the higher GBJW values in the Distrustful Cluster served as an important psychological resource during the war. This is consistent with the notion that the significance of belief in general justice, particularly the idea that justice will be preserved and restored in the future (Kryazh & Kholmanova, 2024), may become more evident when belief in personal justice weakens, providing a sense of order and control even when one's own world is under threat.

The key result of the study is the pronounced stability of SWB, SSWB, and EF levels within each cluster when comparing the data from 2021 (peaceful period) and 2022 (wartime period). This indicates that an individual's BJJW profile, representing their interpretation of justice, functions as a dispositional psychological structure that mitigates the negative impact of extreme situational changes, such as war, on well-being. This is consistent with the findings of Donat and Wolgast (2025), who identified strong positive associations between the second-order latent factors of BJJW and SWB.

Although the identified profiles are considered by authors as relatively stable individual configurations of just-world beliefs, methodological studies indicate a more complex relationship: longitudinal research using cross-lagged panel designs demonstrates that the association between BJJW and SWB is bidirectional (Bartholomaeus, et al., 2023; Correia et al., 2009; Igou et al., 2021; Otto et al., 2009; Schmitt et al., 2023). Diary studies by Lutz et al. show that BJJW fluctuates in everyday life and that these fluctuations are positively associated with well-being (Lutz et al., 2024).

Thus, the present findings suggest a protective role of justice-related cognitions under war-related stress, yet the causal relationship is likely reciprocal. High well-being in the Optimistic and Egocentric profiles may also reinforce PBJW, strengthening the belief that the world treats them justly.

Recent studies show that a significant positive association has been identified between current well-being and next-day GBJW (Lutz et al., 2024). This raises the classic "chicken-and-egg" question: what comes first - the individual's conviction that the world is just, which in turn supports higher well-being, or elevated daily well-being, which leads the person to conclude that the world is not so unjust after all?

Our results provide indirect support for the idea that, during wartime, people face ongoing challenges that undermine their well-being. In contrast, during peaceful times they are generally more optimistic and/or egocentric in terms of PBJW, which corresponds to higher levels of subjective well-being.

At the same time, the relative shares of Skeptics and Conservatives remain stable across both periods. Conservatives, characterized by high PBJW and GBJW values, demonstrate higher subjective well-being than Skeptics, whose substantially lower GBJW may account for this difference. These findings suggest a potential role of GBJW in sustaining subjective well-being.

Conclusions

The study identified five qualitatively distinct profiles of justice beliefs, demonstrating that PBJW and GBJW do not necessarily align and may form unique configurations within individuals. These profiles remained stable across

peaceful and wartime periods, indicating that BJJW functions as a dispositional cognitive structure rather than a transient state.

Across profiles, PBJW consistently emerged as the strongest predictor of subjective well-being and existential fulfillment, while GBJW showed a compensatory role under conditions of external threat. The predominance of Optimistic and Egocentric profiles in peaceful periods, and the increased representation of the Distrustful profile during wartime, highlight the sensitivity of justice-related beliefs to macrosituational conditions.

Overall, the findings reinforce the well-established adaptive function of belief in a just world - particularly its personal component, while also emphasizing the distinct and context-dependent contributions of personal and general justice beliefs to well-being.

Limitations and Future Research

Several limitations should be noted. The sample consisted solely of Ukrainian IT specialists, which may constrain the generalizability of the findings. In addition, the two cross-sectional measurements taken eight months after the invasion do not capture the acute phase or long-term dynamics. Future studies should use longitudinal and mixed-method designs to trace how different groups revise their justice beliefs over time.

References

- Bartholomaeus, J., & Strelan, P. (2019). The adaptive, approach-oriented correlates of belief in a just world for the self: A review of the research. *Personality and Individual Differences*, *151*, 109548. <https://doi.org/10.1016/j.paid.2019.06.028>
- Bonanno, G. A. (2004). Have we underestimated the human capacity to thrive after extremely aversive events? *American Psychologist*, *59*(1), 20–28. <https://doi.org/10.1037/0003-066X.59.1.20>
- Correia, I., Batista, M. T., & Lima, M. L. (2009). Does the belief in a just world bring happiness? Causal relationships among belief in a just world, life satisfaction and mood. *Australian Journal of Psychology*, *61*(4), 220–227. <https://doi.org/10.1080/00049530802579515>
- Correia, I., Carvalho, H., Otto, K., & Nudelman, G. (2023). Justice perceptions and well-being: Belief in a just world is a personal resource and a coping resource. *British Journal of Psychology*. Advance online publication. <https://doi.org/10.1111/bjop.12689>
- Dalbert, C. (1999). The world is more just for me than generally: About the personal belief in a just world scale's validity. *Social Justice Research*, *12*(2), 79–98. <https://doi.org/10.1023/A:1022091609047>
- Dalbert, C. (2001). *The justice motive as a personal resource: Dealing with challenges and critical life events*. Kluwer Academic/Plenum Publishers.
- Dalbert, C., & Donat, M. (2015). Belief in a just world. In *International Encyclopedia of the Social & Behavioral Sciences* (2nd ed., Vol. 2). Elsevier.
- Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction with Life Scale. *Journal of Personality Assessment*, *49*(1), 71–75. https://doi.org/10.1207/s15327752jpa4901_13
- Donat, M., & Wolgast, A. (2025). Further evidence for the latent structure and relationship between belief in a just world and subjective well-being: A commentary on the latent factor approach by Hafer et al. *Social Justice Research*, *38*, 14–26. <https://doi.org/10.1007/s11211-025-00449-1>
- Dzuka, J., & Dalbert, C. (2002). Mental health and personality of Slovak unemployed adolescents: The impact of belief in a

- just world. *Journal of Applied Social Psychology*, 32, 732–757. <https://doi.org/10.1111/j.1559-1816.2002.tb00240.x>
- Dzuka, J., & Dalbert, C. (2007). Aggression at school: Belief in a personal just world and well-being of victims and aggressors. *Studia Psychologica*, 49, 313–320.
- Eckhardt, P. (2001). Skalen zur Erfassung existentieller Motivation, Selbstwert und Sinnerleben. *Existenzanalyse*, 18(1), 35–39.
- Fasel, R., & Spini, D. (2014). Shattered beliefs: How to cope when the world is not a just place? In D. Spini, G. Elchereth, & D. Corkalo Biruski (Eds.), *War, community, and social change: Collective experiences in the former Yugoslavia* (pp. 183–198). Springer. https://doi.org/10.1007/978-1-4614-7491-3_12
- Fatima, I., & Suhail, K. (2010). Belief in a just world and subjective well-being: Mothers of normal and Down syndrome children. *International Journal of Psychology*, 45(6), 461–468. <https://doi.org/10.1080/00207591003774519>
- Frankl, V. E. (1959). The spiritual dimension in existential analysis and logotherapy. *Journal of Individual Psychology*, 15, 157–165.
- Furnham, A. (2003). Belief in a just world: Research progress over the past decade. *Personality and Individual Differences*, 34(5), 795–817. [https://doi.org/10.1016/S0191-8869\(02\)00072-7](https://doi.org/10.1016/S0191-8869(02)00072-7)
- Guo, Y., Chen, X., Ma, J., Li, Y., & Hommey, C. (2022). How belief in a just world leads to prosocial behaviours: The role of communal orientation. *Personality and Individual Differences*, 195, 111642. <https://doi.org/10.1016/j.paid.2022.111642>
- Hadarics, M., & Kende, A. (2023). Belief in a just world as a basis for biased system attitudes and their palliative effect: The context matters. *Social Psychological and Personality Science*. <https://doi.org/10.1177/19485506231204463>
- Janoff-Bulman, R. (1992). *Shattered assumptions: Towards a new psychology of trauma*. Free Press.
- Kashdan, T. B., & Kane, J. Q. (2011). Post-traumatic distress and the presence of post-traumatic growth and meaning in life: Experiential avoidance as a moderator. *Personality and Individual Differences*, 50(1), 84–89. <https://doi.org/10.1016/j.paid.2010.08.028>
- Kiral Ucar, G., Donat, M., Bartholomaeus, J., Thomas, K., & Nartova-Bochaver, S. (2022). Belief in a just world, perceived control, perceived risk, and hopelessness during the COVID-19 pandemic: Findings from a globally diverse sample. *Current Psychology*, 41(12), 8400–8409. <https://doi.org/10.1007/s12144-022-03172-1>
- Kryazh, I. V., & Kholmanova, V. V. (2021). Social attitudes as predictors of subjective well-being of IT company employees. *Scientific Perspectives*, 12(18), 393–405.
- Kryazh, I., & Kholmanova, V. (2024). Wartime and Ukrainian information technology specialists' wellbeing: Exploring the role of internal resilience resources. *Psychology, Society & Education*, 16(3), 41–52. <https://doi.org/10.21071/pse.v16i3.17081>
- Längle, A. (2003a). Burnout – Existential meaning and possibilities of prevention. *European Psychotherapy*, 4, 107–121.
- Längle, A. (2003b). The search for meaning in life and the fundamental existential motivations. *Psychotherapy in Australia*, 10(1), 14–19.
- Längle, A. (2003c). The method of “Personal Existential Analysis.” *European Psychotherapy*, 4(1), 59–75.
- Lerner, M. J. (1977). The justice motive: Some hypotheses as to its origins and forms. *Journal of Personality*, 45(1), 1–52. <https://doi.org/10.1111/j.1467-6494.1977.tb00591.x>
- Lerner, M. J. (1998). The two forms of belief in a just world. In L. Montada & M. J. Lerner (Eds.), *Responses to victimizations and belief in a just world* (pp. 247–269). Springer. https://doi.org/10.1007/978-1-4757-6418-5_13
- Lipkus, I. M., Dalbert, C., & Siegler, I. C. (1996). The importance of distinguishing the belief in a just world for self versus for others. *Personality and Social Psychology Bulletin*, 22(7), 666–677. <https://doi.org/10.1177/0146167296227002>
- Lutz, P. K., Newman, D. B., & Zelenski, J. M. (2024). Belief in a just world and well-being: A daily diary perspective. *Personality and Individual Differences*, 233, 112886. <https://doi.org/10.1016/j.paid.2024.112886>
- Mausch, K., & Rys, E. (2020). Existential fulfilment, religiousness, values and state of mental health. *Existential Analysis*, 31(1), 142–160.
- Ostafin, B. D., & Proulx, T. (2020). Meaning in life and resilience to stressors. *Anxiety, Stress & Coping*, 33(6), 603–622. <https://doi.org/10.1080/10615806.2020.1800655>
- Otto, K., et al. (2009). [Full reference if needed — missing in original]
- Park, C. L. (2010). Making sense of the meaning literature: An integrative review. *Psychological Bulletin*, 136, 257–301. <https://doi.org/10.1037/a0018301>
- Park, C. L., Edmondson, D., Fenster, J. R., & Blank, T. O. (2008). Meaning making and psychological adjustment following cancer. *Journal of Consulting and Clinical Psychology*, 76, 863–875. <https://doi.org/10.1037/a0013348>
- Perrudet-Badoux, A., Mendelsohn, G., & Chiche, J. (1988). Développement et validation d'une échelle pour l'évaluation subjective du bien-être. *Cahiers d'Anthropologie et Biométrie Humaine*, 6(3–4), 121–134.
- Pypenko, I. S., Stadnik, A. V., Melnyk, Yu. B., & Mykhaylyshyn, U. B. (2023). The impact of the war in Ukraine on the psychological well-being of students. *International Journal of Science Annals*, 6(2), 20–31. <https://doi.org/10.26697/ijsa.2023.2.2>
- Priebe, S., Jankovic Gavriloic, J., Bremner, S., et al. (2013). Psychological symptoms as long-term consequences of war experiences. *Psychopathology*, 46(1), 45–54. <https://doi.org/10.1159/000338640>
- Schmitt, M., Heck, L., & Maes, J. (2023). Experimental and longitudinal investigations of the causal relationship between belief in a just world and subjective well-being. *Social Justice Research*, 36, 432–455. <https://doi.org/10.1007/s11211-023-00427-5>
- Seleznova, V., Pinchuk, I., Feldman, I., Virchenko, V., Wang, B., & Skokauskas, N. (2023). The battle for mental well-being in Ukraine. *International Journal of Mental Health Systems*, 17, 28. <https://doi.org/10.1186/s13033-023-00598-3>
- Tamilina, L. (2024). The analysis of life satisfaction predictors among Ukrainian students during times of conflict. *MPRA Paper*, 119915. <https://mpra.ub.uni-muenchen.de/119915/>
- Wenzel, K., Schindler, S., & Reinhard, M.-A. (2017). General belief in a just world is positively associated with dishonest behavior. *Frontiers in Psychology*, 8, 1770. <https://doi.org/10.3389/fpsyg.2017.01770>

I.V. КРЯЖ (Грина Володимирівна Кряж)
 доктор психологічних наук, доцент,
 професор ЗВО кафедри прикладної психології,
 Харківський національний університет імені В.Н. Каразіна
 майдан Свободи 4, Харків, Україна
 E-mail: ikryazh@karazin.ua
<https://orcid.org/0000-0002-9616-5891>

В. ХОЛМАНОВА (Вікторія Холманова)
 аспірантка кафедри прикладної психології,
 Харківський національний університет імені В. Н. Каразіна,
 майдан Свободи 4, Харків, Україна
<https://orcid.org/0000-0002-8124-8854>

ЧИ ПО-РІЗНОМУ РІЗНІ ЛЮДИ ВІРЯТЬ У СПРАВЕДЛИВИЙ СВІТ? ДОСЛІДЖЕННЯ ІТ-СПЕЦІАЛІСТІВ У КОНТЕКСТІ РОСІЙСЬКОГО ВТОРГНЕННЯ В УКРАЇНУ

У даному дослідженні було застосовано кластерний аналіз для вивчення різних конфігурацій особистої віри у справедливий світ (ВСМ особиста) та загальної віри у справедливий світ (ВСМ загальна) серед українських ІТ-спеціалістів, а також для з'ясування того, як ці відмінні профілі переконань щодо справедливості пов'язані із суб'єктивним благополуччям (СБ), що включає задоволеність життям (ЗЖ) та емоційне благополуччя (ЕБ) і екзистенційною сповненістю (ЕС) у контексті різкої зміни умов - від мирного періоду (2021) до періоду війни (2022). Такий підхід дав змогу отримати уявлення про особливості функціонування цього усталеного психологічного ресурсу в умовах крайньої невизначеності та воєнної агресії. **Вибірка:** 177 ІТ-спеціалістів (86 чоловіків, 71 жінка): 80 - у мирний період 2021 року, 77 - у 2022 році після вторгнення Росії. **Методи:** Шкала віри у справедливий світ (Dalbert, 1999), Тест фундаментальних мотивацій (Eckhardt, 2001), Шкала задоволеності життям (Diener et al., 1985), Шкала суб'єктивного благополуччя (Perrudet-Badoux et al., 1988). **Результати:** Дослідження виявило п'ять виразно відмінних профілів особистої та загальної віри у справедливий світ, що засвідчує їхню неповну узгодженість. Отримані дані підтвердили адаптивну роль особистої ВСМ для благополуччя та підсвітили компенсаторну функцію загальної ВСМ в умовах воєнного часу. Аналіз профілів ВСМ у мирний і воєнний періоди розширює наявну емпіричну базу, демонструючи як стабільність цих профілів, так і їхню чутливість до масштабних суспільних потрясінь.

Ключові слова: віра у справедливий світ, суб'єктивне благополуччя, особистісні ресурси, екзистенційна сповненість, кластерний аналіз, вплив війни.

Список використаних джерел

- Bartholomaeus, J., & Strelan, P. (2019). The adaptive, approach-oriented correlates of belief in a just world for the self: A review of the research. *Personality and Individual Differences, 151*, 109548. <https://doi.org/10.1016/j.paid.2019.06.028>
- Bonanno, G. A. (2004). Have we underestimated the human capacity to thrive after extremely aversive events? *American Psychologist, 59*(1), 20–28. <https://doi.org/10.1037/0003-066X.59.1.20>
- Correia, I., Batista, M. T., & Lima, M. L. (2009). Does the belief in a just world bring happiness? Causal relationships among belief in a just world, life satisfaction and mood. *Australian Journal of Psychology, 61*(4), 220–227. <https://doi.org/10.1080/00049530802579515>
- Correia, I., Carvalho, H., Otto, K., & Nudelman, G. (2023). Justice perceptions and well-being: Belief in a just world is a personal resource and a coping resource. *British Journal of Psychology*. Advance online publication. <https://doi.org/10.1111/bjop.12689>
- Dalbert, C. (1999). The world is more just for me than generally: About the personal belief in a just world scale's validity. *Social Justice Research, 12*(2), 79–98. <https://doi.org/10.1023/A:1022091609047>
- Dalbert, C. (2001). *The justice motive as a personal resource: Dealing with challenges and critical life events*. Kluwer Academic/Plenum Publishers.
- Dalbert, C., & Donat, M. (2015). Belief in a just world. In *International Encyclopedia of the Social & Behavioral Sciences* (2nd ed., Vol. 2). Elsevier.
- Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction With Life Scale. *Journal of Personality Assessment, 49*(1), 71–75. https://doi.org/10.1207/s15327752jpa4901_13
- Donat, M., & Wolgast, A. (2025). Further evidence for the latent structure and relationship between belief in a just world and subjective well-being: A commentary on the latent factor approach by Hafer et al. *Social Justice Research, 38*, 14–26. <https://doi.org/10.1007/s11211-025-00449-1>
- Dzuka, J., & Dalbert, C. (2002). Mental health and personality of Slovak unemployed adolescents: The impact of belief in a just world. *Journal of Applied Social Psychology, 32*, 732–757. <https://doi.org/10.1111/j.1559-1816.2002.tb00240.x>
- Dzuka, J., & Dalbert, C. (2007). Aggression at school: Belief in a personal just world and well-being of victims and aggressors. *Studia Psychologica, 49*, 313–320.
- Eckhardt, P. (2001). Skalen zur Erfassung existentieller Motivation, Selbstwert und Sinnerleben. *Existenzanalyse, 18*(1), 35–39.
- Fasel, R., & Spini, D. (2014). Shattered beliefs: How to cope when the world is not a just place? In D. Spini, G. Elcheroth, & D. Corkalo Biruski (Eds.), *War, community, and social change: Collective experiences in the former Yugoslavia* (pp. 183–198). Springer. https://doi.org/10.1007/978-1-4614-7491-3_12
- Fatima, I., & Suhail, K. (2010). Belief in a just world and subjective well-being: Mothers of normal and Down syndrome children. *International Journal of Psychology, 45*(6), 461–468. <https://doi.org/10.1080/00207591003774519>
- Frankl, V. E. (1959). The spiritual dimension in existential analysis and logotherapy. *Journal of Individual Psychology, 15*, 157–165.
- Furnham, A. (2003). Belief in a just world: Research progress over the past decade. *Personality and Individual Differences, 34*(5), 795–817. [https://doi.org/10.1016/S0191-8869\(02\)00072-7](https://doi.org/10.1016/S0191-8869(02)00072-7)
- Guo, Y., Chen, X., Ma, J., Li, Y., & Hommey, C. (2022). How belief in a just world leads to prosocial behaviours: The role of communal orientation. *Personality and Individual Differences, 195*, 111642. <https://doi.org/10.1016/j.paid.2022.111642>
- Hadarics, M., & Kende, A. (2023). Belief in a just world as a basis for biased system attitudes and their palliative effect: The context matters. *Social Psychological and Personality Science*. <https://doi.org/10.1177/19485506231204463>
- Janoff-Bulman, R. (1992). *Shattered assumptions: Towards a new psychology of trauma*. Free Press.
- Kashdan, T. B., & Kane, J. Q. (2011). Post-traumatic distress and the presence of post-traumatic growth and meaning in life: Experiential avoidance as a moderator. *Personality and Individual Differences, 50*(1), 84–89. <https://doi.org/10.1016/j.paid.2010.08.028>
- Kıral Ucar, G., Donat, M., Bartholomaeus, J., Thomas, K., & Nartova-Bochaver, S. (2022). Belief in a just world, perceived control, perceived risk, and hopelessness during the COVID-19 pandemic: Findings from a globally diverse sample. *Current Psychology, 41*(12), 8400–8409. <https://doi.org/10.1007/s12144-022-03172-1>
- Kryazh, I. V., & Kholmanova, V. V. (2021). Social attitudes as predictors of subjective well-being of IT company employees. *Scientific Perspectives, 12*(18), 393–405.
- Kryazh, I., & Kholmanova, V. (2024). Wartime and Ukrainian information technology specialists' wellbeing: Exploring the role of internal resilience resources. *Psychology, Society & Education, 16*(3), 41–52. <https://doi.org/10.21071/pse.v16i3.17081>
- Längle, A. (2003a). Burnout – Existential meaning and possibilities of prevention. *European Psychotherapy, 4*, 107–121.
- Längle, A. (2003b). The search for meaning in life and the fundamental existential motivations. *Psychotherapy in Australia, 10*(1), 14–19.

- Längle, A. (2003c). The method of "Personal Existential Analysis." *European Psychotherapy*, 4(1), 59–75.
- Lerner, M. J. (1977). The justice motive: Some hypotheses as to its origins and forms. *Journal of Personality*, 45(1), 1–52. <https://doi.org/10.1111/j.1467-6494.1977.tb00591.x>
- Lerner, M. J. (1998). The two forms of belief in a just world. In L. Montada & M. J. Lerner (Eds.), *Responses to victimizations and belief in a just world* (pp. 247–269). Springer. https://doi.org/10.1007/978-1-4757-6418-5_13
- Lipkus, I. M., Dalbert, C., & Siegler, I. C. (1996). The importance of distinguishing the belief in a just world for self versus for others. *Personality and Social Psychology Bulletin*, 22(7), 666–677. <https://doi.org/10.1177/0146167296227002>
- Lutz, P. K., Newman, D. B., & Zelenski, J. M. (2024). Belief in a just world and well-being: A daily diary perspective. *Personality and Individual Differences*, 233, 112886. <https://doi.org/10.1016/j.paid.2024.112886>
- Mausch, K., & Rys, E. (2020). Existential fulfilment, religiousness, values and state of mental health. *Existential Analysis*, 31(1), 142–160.
- Ostafin, B. D., & Proulx, T. (2020). Meaning in life and resilience to stressors. *Anxiety, Stress & Coping*, 33(6), 603–622. <https://doi.org/10.1080/10615806.2020.1800655>
- Otto, K., et al. (2009). [Full reference if needed — missing in original]
- Park, C. L. (2010). Making sense of the meaning literature: An integrative review. *Psychological Bulletin*, 136, 257–301. <https://doi.org/10.1037/a0018301>
- Park, C. L., Edmondson, D., Fenster, J. R., & Blank, T. O. (2008). Meaning making and psychological adjustment following cancer. *Journal of Consulting and Clinical Psychology*, 76, 863–875. <https://doi.org/10.1037/a0013348>
- Perrudet-Badoux, A., Mendelsohn, G., & Chiche, J. (1988). Développement et validation d'une échelle pour l'évaluation subjective du bien-être. *Cahiers d'Anthropologie et Biométrie Humaine*, 6(3–4), 121–134.
- Pypenko, I. S., Stadnik, A. V., Melnyk, Yu. B., & Mykhaylyshyn, U. B. (2023). The impact of the war in Ukraine on the psychological well-being of students. *International Journal of Science Annals*, 6(2), 20–31. <https://doi.org/10.26697/ijsa.2023.2.2>
- Priebe, S., Jankovic Gavriloic, J., Bremner, S., et al. (2013). Psychological symptoms as long-term consequences of war experiences. *Psychopathology*, 46(1), 45–54. <https://doi.org/10.1159/000338640>
- Schmitt, M., Heck, L., & Maes, J. (2023). Experimental and longitudinal investigations of the causal relationship between belief in a just world and subjective well-being. *Social Justice Research*, 36, 432–455. <https://doi.org/10.1007/s11211-023-00427-5>
- Seleznova, V., Pinchuk, I., Feldman, I., Virchenko, V., Wang, B., & Skokauskas, N. (2023). The battle for mental well-being in Ukraine. *International Journal of Mental Health Systems*, 17, 28. <https://doi.org/10.1186/s13033-023-00598-3>
- Tamilina, L. (2024). The analysis of life satisfaction predictors among Ukrainian students during times of conflict. *MPrA Paper*, 119915. <https://mpra.ub.uni-muenchen.de/119915/>
- Wenzel, K., Schindler, S., & Reinhard, M.-A. (2017). General belief in a just world is positively associated with dishonest behavior. *Frontiers in Psychology*, 8, 1770. <https://doi.org/10.3389/fpsyg.2017.01770>

Конфлікт інтересів: автор засвідчує, що, незважаючи на те, що один із авторів статті є членом редакційної колегії цього журналу, процес рецензування, прийняття рішення щодо публікації та редагування проводилися незалежно, без його участі чи впливу. Будь-які потенційні конфлікти інтересів були повністю усунені шляхом зовнішнього контролю процесу.

Conflict of Interest: The author certifies that, although one of the authors of the article is a member of the editorial board of this journal, the peer review, publication decision, and editorial processes were conducted independently, without their participation or influence. Any potential conflicts of interest were fully mitigated through external oversight of the process

Стаття надійшла до редакції 20.10.2025 (The article was received by the editors 20.10.2025)

Стаття рекомендована до друку 19.12.2025 (The article is recommended for printing 19.12.2025)

Опублікована 30.12.2025 (Published 30.12.2025)