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**PSYCHOLOGICAL PREDICTORS OF THE FORMATION OF
CHRISTIAN MORALITY IN STUDENTS: RESULTS OF EMPIRICAL
RESEARCH**

**ПСИХОЛОГІЧНІ ПРЕДИКТОРИ СТАНОВЛЕННЯ
ХРИСТИЯНСЬКОЇ МОРАЛЬНОСТІ СТУДЕНТСЬКОЇ МОЛОДІ:
РЕЗУЛЬТАТИ ЕМПІРИЧНОГО ДОСЛІДЖЕННЯ**

***Annotation. Introduction.** The formation of Christian morality of student youth is an important direction of modern psychological research, as it covers the process of forming spiritual and moral values, moral beliefs, personal responsibility and an internal system of behavior regulation. During the period of study at a higher educational institution, there is an active formation of worldview guidelines, a rethinking of moral norms and the formation of a system of values that determine the further personal and professional development of a young person. The relevance of the study is due to the insufficient development of a comprehensive psychological*



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approach to the study of Christian morality as a holistic phenomenon. Most modern research focuses on its individual components - religiosity, moral thinking, empathy or value orientations, while the problem of integrating these components into a single psychological system remains insufficiently studied.

Purpose: *to empirically investigate the psychological features of the formation of Christian morality of student youth and identify the system of the main psychological determinants of this process, in particular religious identity, personality traits, value orientations, moral thinking, reflexivity and empathy.*

Materials and methods. *To achieve the set goal, a complex of general scientific and special methods of psychological research was used: logical and theoretical generalization, analysis, synthesis, comparison, systematization and generalization of scientific approaches to the problem of moral development of the individual. The empirical study was implemented using a complex of psychodiagnostic methods: the author's methodology "Level of Formation of Christian Morality", the scale of centrality of religiosity (K. Huber), the method of "Determining Questions Test" (DIT-2) (J. Rest), the Schwartz Values Questionnaire (S. Schwartz), the "Big Five" Inventory (BFI), the diagnostic method of reflexivity by A. V. Karpov and the index of interpersonal reactivity (M. Davis). For statistical data processing, descriptive statistics, correlation analysis, Student's t-test, variance, factor and regression analyses were used.*

Results. *The study showed that the Christian morality of students is characterized mainly by an average level of formation. The most developed component was the cognitive component, while the behavioral and reflective components have a lower level of expression, which indicates the presence of a gap between knowledge of moral norms and their practical implementation. It was found that religious identity, moral thinking, reflexivity, empathy, value orientations and personal characteristics are important psychological factors in the formation of Christian morality. The study*



showed that students of humanitarian specialties are characterized by higher indicators of morality, religious identity, empathy and reflexivity compared to students of technical profiles. The structure of values of student youth is dominated by benevolence, universalism and responsibility, and among personal traits - benevolence, conscientiousness and openness to experience.

Prospects. *The results obtained can be used to develop psychological programs for the spiritual and moral development of student youth, improve the system of psychological and pedagogical support of the educational process and create conditions for the development of reflexivity, moral consciousness and the spiritual and value sphere of the personality.*

Keywords: *Christian morality, student youth, religious identity, moral thinking, empathy, reflexivity, value orientations, personal traits..*

Анотація. Вступ. *Становлення християнської моральності студентської молоді є важливим напрямом сучасних психологічних досліджень, оскільки охоплює процес формування духовно-моральних цінностей, моральних переконань, особистісної відповідальності та внутрішньої системи регуляції поведінки. У період навчання у закладі вищої освіти відбувається активне формування світоглядних орієнтирів, переосмислення моральних норм і становлення системи цінностей, що визначають подальший особистісний і професійний розвиток молоді людини. Актуальність дослідження зумовлена недостатньою розробленістю комплексного психологічного підходу до вивчення християнської моральності як цілісного феномену. Більшість сучасних досліджень зосереджуються на окремих її компонентах — релігійності, моральному мисленні, емпатії або ціннісних орієнтаціях, тоді як проблема інтеграції цих складових у єдину психологічну систему залишається недостатньо вивченою.*



Мета: емпірично дослідити психологічні особливості становлення християнської моральності студентської молоді та виявити систему основних психологічних детермінант цього процесу, зокрема релігійну ідентичність, особистісні риси, ціннісні орієнтації, моральне мислення, рефлексивність та емпатію.

Матеріали і методи. Для досягнення поставленої мети використано комплекс загальнонаукових і спеціальних методів психологічного дослідження: логічне й теоретичне узагальнення, аналіз, синтез, порівняння, систематизацію та узагальнення наукових підходів до проблеми морального розвитку особистості. Емпіричне дослідження реалізовано із застосуванням комплексу психодіагностичних методик: авторської методики «Рівень сформованості християнської моральності», шкали Centrality of Religiosity Scale (С. Huber), методики Defining Issues Test (DIT-2) (J. Rest), Schwartz Value Survey (S. Schwartz), Big Five Inventory (BFI), методики діагностики рефлексивності А. В. Карпова та Interpersonal Reactivity Index (M. Davis). Для статистичної обробки даних застосовано методи описової статистики, кореляційний аналіз, *t*-критерій Стьюдента, дисперсійний, факторний та регресійний аналіз.

Результати. У результаті дослідження встановлено, що християнська моральність студентської молоді характеризується переважно середнім рівнем сформованості. Найбільш розвиненим компонентом виявився когнітивний, тоді як поведінковий і рефлексивний компоненти мають нижчий рівень вираженості, що свідчить про наявність розриву між знанням моральних норм і їх практичною реалізацією. Встановлено, що релігійна ідентичність, моральне мислення, рефлексивність, емпатія, ціннісні орієнтації та особистісні характеристики виступають важливими психологічними чинниками становлення християнської моральності. Дослідження показало, що студенти гуманітарних спеціальностей характеризуються вищими показниками



моральності, релігійної ідентичності, емпатії та рефлексивності порівняно зі студентами технічного профілю. У структурі цінностей студентської молоді домінують доброзичливість, універсалізм та відповідальність, а серед особистісних рис — доброзичливість, сумлінність і відкритість досвіду.

***Перспективи.** Отримані результати можуть бути використані для розроблення психологічних програм духовно-морального розвитку студентської молоді, удосконалення системи психолого-педагогічного супроводу освітнього процесу та створення умов для розвитку рефлексивності, моральної свідомості й духовно-ціннісної сфери особистості.*

***Ключові слова:** християнська моральність, студентська молодь, релігійна ідентичність, моральне мислення, емпатія, рефлексивність, ціннісні орієнтації, особистісні риси.*

Problem statement. The formation of Christian morality of student youth is a complex and multi-level process that encompasses the interaction of cognitive, value-motivational, emotional and behavioral components of the personality. During the period of study at a higher education institution, there is an intensive formation of worldview orientations, a rethinking of moral norms and values, as well as the formation of an internal system of moral regulation of behavior. That is why student age is a critically important stage for the development of the spiritual and moral sphere of the personality.

At the same time, in modern psychological science, there is fragmentation in the study of the phenomenon of Christian morality. Existing approaches mainly focus on its individual aspects - religiosity, moral thinking, value orientations or empathy, which does not allow considering this phenomenon as a holistic psychological system. In addition, the issues of the relationship between religious identity, personality traits, level of reflexivity and moral beliefs of student youth remain insufficiently developed.



The problem of the gap between declared moral beliefs and real behavioral manifestations, which is often observed in the youth environment, requires special attention. This highlights the need for empirical study not only of the level of formation of Christian morality, but also of psychological factors that determine its development or inhibit it.

Analysis of recent studies and publications. Modern scientific research considers the morality and spiritual development of student youth as complex multidimensional phenomena that integrate value orientations, moral thinking, religiosity and personal characteristics. The classical works of L. Kohlberg and J. Rest substantiate the stage-by-stage nature of moral development and the role of the post-conventional level as an indicator of autonomous moral choice and internally accepted ethical principles [1; 2].

Within the value approach, the theory of basic values by S. Schwartz is of great importance, which explains the structure of motivational orientations of the individual and emphasizes the role of benevolence, universalism, and responsibility in the formation of prosocial behavior [3]. Studies show that these values are most closely related to the moral maturity of students.

A separate direction is the study of religiosity and spirituality of the individual. In the model of the centrality of religiosity by C. Huber, it is proven that the level of integration of religious beliefs into the structure of the personality affects the moral attitudes and behavioral strategies of the individual [4]. Empirical work also confirms the connection between religiosity, empathy and altruistic behavior [5].

In modern psychology, considerable attention is paid to the role of empathy, reflexivity and personality traits (the Big Five model) in the formation of moral behavior. In particular, benevolence, conscientiousness and openness to experience are considered important predictors of moral consciousness and prosocial behavior of students.



Analysis of scientific sources indicates the presence of a significant amount of research on individual aspects of the moral, value and religious development of student youth. At the same time, the problem of integrating these components into a holistic psychological model of the formation of Christian morality remains insufficiently studied.

The aim of the article is to empirically study the psychological features of the formation of Christian morality among student youth and to identify the system of its main determinants, in particular religious identity, personality traits, value orientations, level of reflexivity, empathy and moral thinking.

Within the framework of achieving the set goal, it is planned to determine the levels of formation of Christian morality among students of various specialties, analyze the structural components of this phenomenon and establish relationships between its components and psychological characteristics of the personality.

Materials and methods. To achieve the set goal of the study, a complex of general scientific and special methods of psychological research was used. To determine the essence of the phenomenon of Christian morality of student youth, methods of theoretical analysis and generalization of scientific literature were applied, systematization of scientific approaches to the study of moral development, religious identity, value orientations and personal factors of the spiritual and moral formation of the individual was applied. To clarify the conceptual and categorical apparatus of the study and build a theoretical model of Christian morality, methods of analysis, synthesis, comparison, generalization and systematization were used.

The empirical study was implemented using psychodiagnostic methods: the author's methodology "Level of Formation of Christian Morality", the scale of centrality of religiosity (K. Huber), the method of the defining questions test (DIT-2) (J. Rest), the Schwartz assessment questionnaire (S. Schwartz), the Big Five Inventory (BFI) personality questionnaire, the diagnostic methodology of reflexivity by A. V.



Karpov and the index of interpersonal reactivity (M. Davis) for assessing empathic abilities.

To process the results, mathematical statistical methods were used: descriptive statistics, correlation analysis (Pearson's coefficient), Student's t-test, analysis of variance (ANOVA), factor and regression analysis, as well as structural modeling methods to determine the relationships between psychological predictors of Christian morality.

The information basis of the study is the works of domestic and foreign scientists in the field of psychology of morality, spirituality, religiosity, personal development and psychology of student age, materials of scientific conferences, modern psychological concepts of moral development of the personality, as well as the results of our own empirical research on student youth.

The purpose of the article is to empirically study the psychological features of the formation of Christian morality of student youth and identify the system of its main determinants, in particular religious identity, personal traits, value orientations, level of reflexivity, empathy and moral thinking.

Presentation of the main material. Empirical research into the psychological features of the formation of Christian morality among student youth was aimed at identifying the level of its formation, as well as establishing a system of psychological factors that determine this process during the period of professional and personal formation.

The empirical research was conducted during 2025–2026 on the basis of higher education institutions. Students of various specialties (psychology, pedagogy, law, technical specialties) participated in the study, which made it possible to take into account the influence of professional orientation on the formation of the moral and value sphere of the personality.



The study sample consisted of 186 students aged 17 to 23 years ($M = 20$), among whom 55% were women and 45% were men. By place of residence, 46% of respondents are urban residents, 54% are rural. Taking into account the specifics of the research topic, the confessional affiliation of the participants was also taken into account: 42% attributed themselves to the Orthodox tradition, 47% to the Greek Catholic tradition, 11% to other confessions or did not identify their religious affiliation.

During the research, we had to face a number of problems. One of the main difficulties of the study is the selection of psychodiagnostic tools. This is due to the fact that Christian morality is a complex multi-component formation that encompasses values, moral beliefs, spiritual attitudes, behavioral manifestations and religious experience of the individual.

The difficulty in choosing methods lies primarily in the lack of universal psychodiagnostic tools that would comprehensively study Christian morality. Most of the existing methods are aimed either at studying the general moral sphere of the individual, or at determining the level of religiosity, spirituality or value orientations, which does not allow us to fully cover all aspects of the phenomenon under study.

Another problem is the need to combine different methods for a comprehensive analysis of the phenomenon under study. The use of only one psychodiagnostic tool can lead to fragmented results, so there is a need to combine questionnaires, tests, self-assessment methods and projective methods. This, in turn, complicates the research procedure and further interpretation of the data obtained.

A separate problem is the influence of socially desirable answers. Questions of morality, spirituality and religious beliefs often encourage respondents to demonstrate “correct” or socially approved answers, which can reduce the objectivity of the research results.



In addition, the difficulty lies in measuring the internal spiritual and moral experiences of the individual, which do not always have an external behavioral manifestation and may be insufficiently realized by the respondents themselves. This limits the possibilities of using exclusively standardized test methods and necessitates the use of qualitative research methods.

That is why, in order to ensure a comprehensive study of the phenomenon under study, a system of complementary psychodiagnostic methods was used, allowing to cover the cognitive, value-motivational, emotional and behavioral components of Christian morality.

To measure the level of formation of Christian morality, the author's methodology "Level of Formation of Christian Morality" was developed. The methodology contains 30 statements combined into four content scales: religious-value orientation, empathic-moral sensitivity, moral self-regulation and reflective-semantic comprehension.

The first scale is aimed at determining the level of awareness and acceptance of Christian values and religious beliefs as regulators of individual behavior. The second scale allows you to assess the level of empathy, moral responsibility and sensitivity to the experiences of other people. The third scale reflects the individual's ability to moral self-regulation, adherence to moral principles and control of one's own behavior. The fourth scale is aimed at identifying the level of reflexivity, comprehension of life values and moral self-knowledge.

The responses were assessed using a five-point Likert scale, where higher indicators indicate a higher level of formation of Christian morality and its psychological factors. The overall indicator was determined by calculating the average value for all scales of the methodology.

The methodology was developed on the basis of modern psychological concepts of moral development, the value-semantic sphere of the individual, religiosity,



empathy and spiritual formation of the individual. The theoretical basis of the methodology was the provisions of the theory of moral development by Lawrence Kohlberg, the model of moral functioning by James Rest, the theory of basic values by Shalom Schwartz, as well as research on the spiritual development of the personality, presented in the works of Ivan Bekh, Serhiy Maksymenko, Myroslav Savchyn and other scientists.

In order to verify the psychometric characteristics of the methodology, its testing was carried out on a sample of student youth. The reliability of the toolkit was determined using the Cronbach's internal consistency coefficient, which indicated a sufficient level of reliability and internal consistency of the scales. The validity of the methodology was confirmed by the correspondence of the content of the statements to the theoretical model of the study and an expert assessment of the content of the scales.

To study religious identity, the Centrality of Religiosity Scale (C. Huber) was used. The methodology is based on the concept of the centrality of religiosity, according to which religion can occupy a different place in the internal structure of the personality - from peripheral to dominant. The scale allows you to assess the level of integration of religious beliefs into the respondent's daily life and to identify the extent to which religiosity acts as a regulator of moral behavior and life decisions.

In order to study the level of moral thinking, the Defining Issues Test (DIT-2) (J. Rest) method was used. The method is aimed at studying the characteristics of a person's moral judgments and allows determining the level of development of moral thinking according to different stages of moral development, in particular the post-conventional level of morality.

Students' value orientations were studied using the Schwartz Value Survey (S. Schwartz). This technique is aimed at studying the structure of basic values of a person and allows us to determine their hierarchy, significance and influence on human behavior.



The personal traits of the respondents were assessed using the Big Five Inventory (BFI) questionnaire, which includes five basic personality factors: extraversion, agreeableness, conscientiousness, neuroticism and openness to experience.

The level of reflexivity was determined using the reflexivity diagnostic method (A. V. Karpov), which allows us to assess the individual's ability to introspect and be aware of their own actions and experiences.

To assess empathic abilities, the Interpersonal Reactivity Index (M. Davis) was used, which allows us to determine the cognitive and emotional components of empathy.

The data obtained were processed using mathematical statistics methods, in particular descriptive statistics, correlation analysis (Pearson's coefficient), Student's t-test, analysis of variance (ANOVA), factor and regression analysis. To build a structural-functional model of the determinants of the formation of Christian morality, path modeling methods were used.

The study was conducted in compliance with the ethical principles of psychological science: the participation of respondents was voluntary, the anonymity and confidentiality of the data obtained were ensured, all participants were informed about the purpose of the study.

In order to determine the levels of formation of Christian morality among students, an analysis of the results obtained from the author's questionnaire "Level of Formation of Christian Morality" was carried out, which allowed assessing the cognitive, value-motivational, behavioral and reflective components of the phenomenon under study.

Based on the generalization of the obtained scores, three levels of formation of Christian morality were distinguished: high, medium and low. The distribution of respondents by levels is presented in Fig. 1.



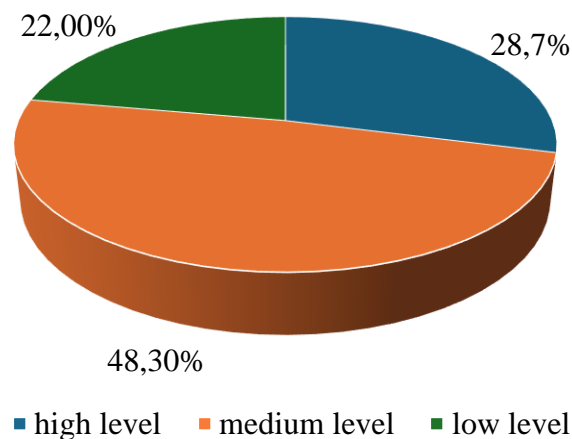


Fig. 1. Distribution of students by levels of formation of Christian morality

*Source: built by the author

The results obtained show that the vast majority of students demonstrate an average level of formation of Christian morality (49.3%), which is characterized by a situational orientation to moral norms, partial acceptance of Christian values, and insufficient stability of moral beliefs in difficult life situations.

A high level (28.7%) is inherent in students who are characterized by a deep awareness of moral principles, internal acceptance of Christian values, the ability to moral self-reflection, and consistent implementation of moral norms in behavior.

A low level (22.0%) is manifested in fragmentary knowledge of moral norms, the dominance of external motivation of behavior, and insufficient formation of the reflective component.

Further analysis was aimed at identifying the features of the formation of individual components of Christian morality (Table 1).

Table 1

Average values of components of Christian morality

Component	Average value (M)	Standard deviation (SD)
Cognitive	3,82	0,64
Value-motivational	3,65	0,71



Behavioral	3,41	0,68
Reflexive	3,27	0,73

*Source: built by the author

Analysis of the data obtained showed that the highest indicators are observed in the cognitive component ($M = 3.82$), which indicates a sufficient level of awareness of students about the basic Christian moral norms and principles.

At the same time, lower values were recorded in the behavioral ($M = 3.41$) and reflective ($M = 3.27$) components, which indicates a certain gap between knowledge of moral norms and their practical implementation in everyday life, as well as an insufficient level of awareness of one's own moral position.

Of particular interest was the analysis of differences in the level of formation of Christian morality depending on the specialty of students (Table 2).

Table 2.

Average values of the level of Christian morality by specialties

Specialty	M	SD
Psychology	3,78	0,62
Pedagogy	3,71	0,66
Law	3,49	0,69
Technical specialties	3,32	0,72

*Source: built by the author

The results of the analysis of variance (ANOVA) showed the presence of statistically significant differences between the groups.

In particular, students of psychological and pedagogical specialties demonstrate a higher level of formation of Christian morality compared to students of technical specialties. This can be explained by the greater orientation of humanitarian specialties to the development of personal reflection, empathy and the value-semantic sphere.

Additionally, the influence of denominational affiliation on the level of Christian morality was analyzed. It was found that students who identify themselves as religious have higher indicators for all components of morality ($p \leq 0.01$), which confirms the significance of religious identity as one of the key factors of moral development.



Thus, the results of the study indicate that the Christian morality of student youth has a predominantly average level of formation, is characterized by relative disharmony between the cognitive and behavioral components and depends on the educational environment and the religious identity of the individual.

In order to identify the features of the religious identity of student youth, an analysis of the results obtained using the Centrality of Religiosity Scale (C. Huber) method was conducted, which allowed assessing the level of centrality of religion in the structure of the respondents' personality. The method made it possible to determine the degree of integration of religious beliefs into the system of life values, everyday behavior and moral self-determination of students.

Based on the generalization of the obtained indicators, three levels of religious identity formation were identified: high, medium and low. The distribution of respondents by levels is presented in Fig. 2.

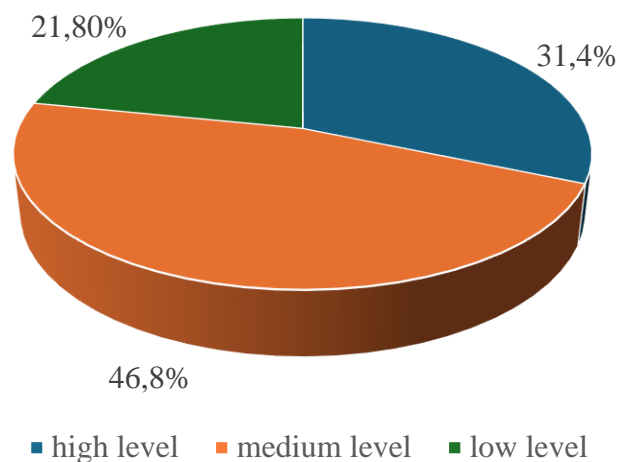


Fig. 2. Distribution of students by levels of religious identity

*Source: built by the author

The results obtained showed that the majority of students are characterized by an average level of religious identity (46.8%). For such respondents, religion occupies an important, but not dominant place in the structure of the personality. They recognize



the significance of spiritual and moral values, but religious beliefs do not always act as a stable regulator of behavior and decision-making.

A high level of religious identity was found in 31.4% of students. This group is characterized by a deep internal acceptance of religious values, systematic participation in religious practices, a pronounced interest in spiritual life and the perception of religion as an important factor in moral self-development.

A low level of religious identity was recorded in 21.8% of respondents. Such students are characterized by episodic interest in religion, weak involvement in religious practices, and insufficient integration of religious beliefs into the system of personal values.

Further analysis was aimed at studying the expressiveness of individual components of religious identity (Table 3).

Table 3

Average values of religious identity components

Component	Average value (M)	Standard deviation (SD)
Intellectual interest in religion	3,76	0,69
Religious beliefs	3,88	0,63
Religious experience	3,41	0,74
Private religious practice	3,29	0,78
Public religious practice	3,12	0,81

*Source: built by the author

Analysis of the results shows that the highest indicators are observed on the scale of religious beliefs ($M = 3.88$), which indicates a sufficiently high level of acceptance of basic religious ideas and spiritual and moral values by students.

At the same time, lower values were recorded for indicators of public religious practice ($M = 3.12$) and private religious practice ($M = 3.29$), which may indicate a



tendency towards individualization of religiosity and a decrease in the regularity of young people's participation in traditional forms of religious life.

Special attention was paid to the analysis of differences in the level of religious identity depending on the specialty of students (Table 4).

Table 4

Average values of religious identity by specialties

Specialty	M	SD
Psychology	3,81	0,64
Pedagogy	3,74	0,67
Law	3,46	0,71
Technical specialties	3,25	0,76

*Source: built by the author

The results of the analysis showed that higher rates of religious identity are observed in students of humanitarian specialties, in particular psychology and pedagogy. This may be due to greater attention to spiritual and moral aspects of personal development, problems of self-knowledge, interpersonal interaction and reflection in the process of professional training.

In contrast, students of technical specialties demonstrated lower rates for most components of religious identity, which may indicate a less pronounced orientation to the spiritual and religious sphere in the structure of personal values.

Thus, the results of the study allow us to assert that the religious identity of student youth is characterized mainly by an average level of formation. The most pronounced components are religious beliefs and intellectual interest in religion, while practical forms of religiosity were less formed. The data obtained also indicate the influence of the educational environment and professional orientation of students on the features of the development of religious identity.

In order to determine the characteristics of moral thinking of students, an analysis of the results obtained using the Defining Issues Test (DIT-2) (J. Rest) method



was conducted, which allowed assessing the level of development of moral judgments and the characteristics of the respondents' moral choices in situations of moral dilemmas.

Based on the generalization of the results obtained, three levels of development of moral thinking were identified: high, medium and low. The distribution of students by levels is presented in Fig. 3.

A high level of moral thinking was found in 26.5% of students. Respondents in this group demonstrate the formation of a post-conventional level of morality, the ability to independently analyze situations ethically, an orientation to humanistic values, justice, responsibility and internal moral convictions. They are characterized by conscious moral decision-making regardless of external control or social approval.

An average level of moral thinking was found in 51.2%. Such students are characterized by an orientation to both social norms and rules and to individual internally accepted moral principles. Their moral judgments are situational in nature and largely depend on specific life circumstances.

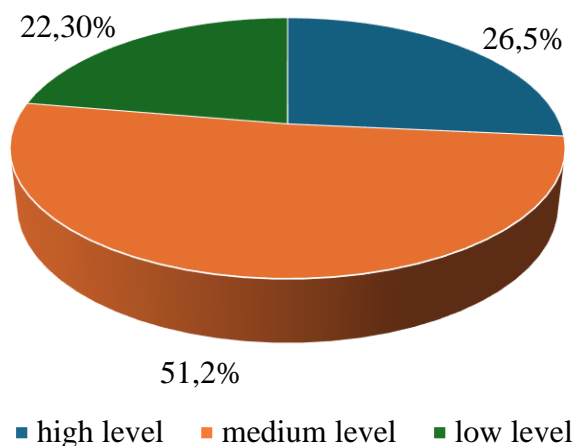


Fig. 3. Distribution of students by levels of moral thinking

*Source: built by the author



A low level of moral thinking was recorded in 22.3% of respondents. Such students are mainly oriented to external requirements, authorities and the desire to avoid condemnation or punishment. Their moral judgments are characterized by insufficient autonomy and a low level of moral reflection.

Further analysis was aimed at studying the features of individual indicators of moral thinking (Table 5).

Table 5

Mean values of indicators of moral thinking

Indicator	Mean (M)	Standard deviation (SD)
Orientation to social norms	3,91	0,66
Conventional level of morality	3,74	0,69
Post-conventional level of morality	3,28	0,72
Moral reflection	3,36	0,70

*Source: built by the author

The analysis of the results showed that the highest indicators are observed on the scale of orientation to social norms ($M = 3.91$), which indicates a significant role of social expectations and normative requirements in the process of moral choice of student youth.

At the same time, lower values were found on the indicator of the post-conventional level of morality ($M = 3.28$), which may indicate insufficient formation of autonomous moral thinking and internal moral position in some respondents. This indicates that students' moral decisions are often based more on external social norms than on personally perceived ethical principles.

Of particular interest was the analysis of the characteristics of moral thinking depending on the students' specialty (Table 6).

Table 6

Average values of the level of moral thinking by specialties

Specialty	M	SD
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Psychology	3,83	0,61
Pedagogy	3,76	0,65
Law	3,58	0,68
Technical specialties	3,34	0,73

*Source: built by the author

The results obtained indicate that students of humanitarian specialties demonstrate a higher level of moral thinking compared to students of technical specialties. In particular, students of psychology and pedagogy demonstrate a more pronounced ability for moral reflection, ethical analysis of situations and orientation to humanistic values.

In contrast, students of technical specialties have a greater orientation to external normative requirements and a less pronounced level of autonomous moral thinking. This may be due to the peculiarities of professional training, within which less attention is paid to the development of the value-semantic and moral-reflective spheres of the personality.

Thus, the results of the study allow us to assert that the moral thinking of student youth is characterized mainly by an average level of development. In most respondents, the orientation to social norms and conventional moral attitudes dominates, while the post-conventional level of morality and autonomous moral thinking are not sufficiently formed. The obtained data indicate the importance of creating conditions for the development of moral reflection, responsible moral choice and an internally conscious system of spiritual and moral values in the student environment.

In order to study the features of the value orientations of student youth, an analysis of the results obtained using the Schwartz Value Survey (S. Schwartz) method was conducted, which allowed determining the hierarchy of basic values of the individual and the features of its moral and value orientation.

Based on the generalization of the results, it was established that the structure of the value orientations of student youth is dominated by humanistic and interpersonal



values associated with benevolence, support of other people, responsibility and the desire for harmonious relationships. The distribution of the leading values of students is presented in Table 7.

The results obtained showed that the values of benevolence ($M = 4.18$), universalism ($M = 4.05$) and responsibility ($M = 3.97$) are the most significant for students. This indicates a sufficiently pronounced orientation of young people towards humanistic principles, interpersonal support, tolerance and respect for other people.

At the same time, slightly lower indicators were found on the scales of traditions ($M = 3.42$) and conformity ($M = 3.36$), which may indicate a tendency towards a decrease in the significance of traditional social norms and the desire of young students for greater autonomy in forming their own system of values.

Table 7

Average values of value orientations of young students

Value Standard	Mean (M)	Deviation (SD)
Benevolence	4,18	0,58
Universalism	4,05	0,61
Responsibility	3,97	0,64
Spirituality	3,74	0,70
Tradition	3,42	0,73
Conformity	3,36	0,68
Achievement	3,81	0,66
Independence	3,94	0,63

*Source: built by the author

The analysis of the results showed that, along with prosocial values, an important place in the structure of the students' personality is occupied by the values of independence ($M = 3.94$) and achievement ($M = 3.81$), which reflects the desire of young people for personal development, self-realization and professional success.

At the same time, the values of spirituality and traditions have a moderate level of expression, which may indicate the heterogeneity of the spiritual and moral



orientations of student youth and the varying degree of significance of religious and traditional moral norms in the structure of personal values.

Of particular interest was the analysis of differences in value orientations depending on the specialty of students (Table 8).

Table 8

Features of value orientations of students of different specialties

Specialty	Prosocial Values (M)	Individualistic Values (M)
Psychology	4,16	3,71
Pedagogy	4,11	3,65
Law	3,88	3,82
Technical specialties	3,64	3,94

*Source: built by the author

The results obtained indicate that students of humanitarian specialties are more oriented towards prosocial and humanistic values, in particular benevolence, support of other people, tolerance and responsibility.

In contrast, students of technical specialties have a greater expression of individualistic values related to independence, personal achievements and the desire for independence. This may be due to the specifics of professional training and the dominance of rational-pragmatic orientation in the learning process.

Thus, the results of the study indicate that humanistic and prosocial values dominate the structure of value orientations of student youth, but along with them, values of personal development and self-realization occupy an important place. The obtained data indicate a combination of orientations in modern youth both towards interpersonal support and moral principles, and towards individual life goals and autonomy. This confirms the complex and multidimensional nature of the value-meaning sphere of student youth in the conditions of modern society.

In order to study the characteristics of the personality traits of young students, an analysis of the results obtained from the Big Five Inventory (BFI) questionnaire was



conducted, which allowed assessing the expression of five basic personality factors: extraversion, agreeableness, conscientiousness, neuroticism and openness to experience.

The analysis of the results showed that in the structure of the personality traits of young students, agreeableness and openness to experience are the most pronounced, which indicates the orientation of respondents to interpersonal interaction, empathy, tolerance and readiness for personal development. The distribution of average values for each scale of the personality traits methodology is presented in Table. 9.

Table 9

Average values of personality traits of young students

Personality	Trait Mean (M)	Standard Deviation (SD)
Extraversion	3,68	0,65
Agreement	4,12	0,57
Conscientiousness	3,94	0,61
Neuroticism	3,21	0,73
Openness to experience	4,05	0,59

*Source: built by the author

The results obtained indicate that the highest indicators are observed on the scales of benevolence ($M = 4.12$) and openness to experience ($M = 4.05$). This may indicate a sufficiently high level of empathy, tolerance, willingness to cooperate and students' desire for self-knowledge and personal development.

A high level of conscientiousness ($M = 3.94$) indicates the formation of responsibility, organization and the ability to self-control, which are important prerequisites for moral behavior and compliance with social and moral norms.

Moderate indicators of extraversion ($M = 3.68$) characterize student youth as sufficiently sociable and oriented towards social interaction, but with the preservation of individual characteristics of emotional response and social activity.



The lowest indicators were recorded on the scale of neuroticism ($M = 3.21$), which may indicate a relatively satisfactory level of emotional stability of the majority of respondents. At the same time, some students are prone to anxiety, emotional tension and instability in situations of psychological stress.

Of particular interest was the analysis of personality traits depending on the students' specialty (Table 10).

Table 10

Features of personality traits of students of different specialties

Specialty	Benevolence (M)	Conscientiousness (M)	Openness to experience (M)
Psychology	4,24	4,02	4,18
Pedagogy	4,19	3,98	4,11
Law	3,88	3,91	3,74
Technical specialties	3,71	3,76	3,62

*Source: built by the author

The results of the study indicate that students of humanitarian specialties are characterized by higher indicators of benevolence and openness to experience compared to students of technical specialties. This may be due to the specifics of professional training, which involves the active development of communication skills, empathy, reflexivity and orientation to interpersonal interaction.

Students of technical specialties demonstrated slightly lower indicators on the scales of benevolence and openness to experience, but retained a sufficient level of conscientiousness and responsibility, which indicates an orientation to discipline, organization and achievement of set goals.

Thus, the results of the study allow us to assert that the structure of personal traits of student youth is characterized by the predominance of benevolence, openness to experience and conscientiousness. The data obtained indicate the presence of favorable psychological prerequisites for the formation of moral behavior, the development of empathy, responsibility and spiritual and moral guidelines in student life. At the same



time, the differences found between students of different specialties confirm the significance of the educational environment in the development of the personal and value-moral sphere of youth.

In order to study the features of the reflexivity of student youth, an analysis of the results obtained using the reflexivity diagnostic method (A. V. Karpov) was conducted, which allowed assessing the level of respondents' ability to introspect, realize their own experiences, moral self-control, and comprehend personal experience.

Based on the generalization of the results obtained, three levels of reflexivity formation were identified: high, medium, and low. The distribution of students by levels is presented in Fig. 4.

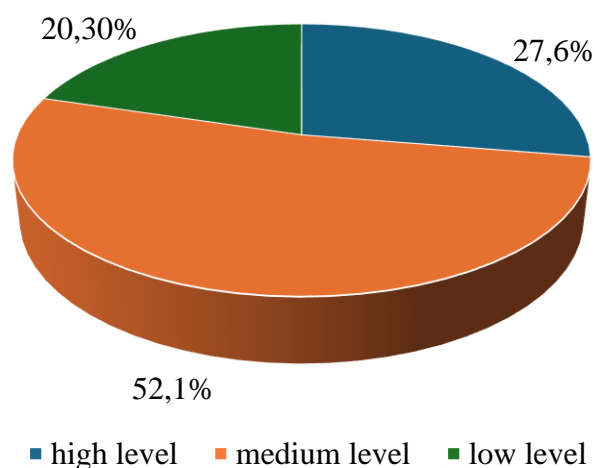


Fig. 4. Distribution of students by levels of reflexivity

*Source: built by the author

The results obtained show that the majority of students are characterized by an average level of reflexivity (52.1%). Such respondents are characterized by the ability to partially realize their own actions and experiences, analyze life situations and evaluate the consequences of their own behavior, however, reflexive processes are predominantly situational in nature.



A high level of reflexivity was found in 27.6% of students. Such respondents demonstrate the ability to deep introspection, conscious understanding of the moral aspects of their own behavior, a tendency to self-knowledge and internal moral self-regulation. They are characterized by the desire for personal improvement and a responsible attitude to their own actions.

A low level of reflexivity was recorded in 20.3% of students. This group is characterized by insufficient ability for introspection, difficulties in realizing their own emotional states and motives for behavior, as well as a less pronounced tendency to moral self-control.

Further analysis was directed at the study of individual components of reflexivity (Table 11).

Table 11

Mean values of the components of reflexivity

Reflectivity	Component Mean (M)	Standard Deviation (SD)
Retrospective reflection	3,84	0,66
Current reflection	3,57	0,69
Prospective reflection	3,71	0,64
General level of reflexivity	3,64	0,61

*Source: built by the author

Analysis of the results showed that the highest indicators are observed on the scale of retrospective reflection ($M = 3.84$), which indicates a sufficient tendency of students to comprehend their own past experience and analyze previously committed actions.

Slightly lower values were found on the scale of current reflection ($M = 3.57$), which may indicate insufficient formation of skills for awareness of one's own actions and experiences directly in the process of activity and interpersonal interaction.



Indicators of prospective reflection ($M = 3.71$) indicate that most students have the ability to plan future behavior, predict the consequences of their own decisions, and focus on personal and moral values in the process of life self-determination.

Of particular interest was the analysis of the level of reflexivity depending on the students' specialty (Table 12).

Table 12

Features of reflexivity of students of different specialties

Specialty	Overall level of reflexivity (M)	SD
Psychology	3,92	0,58
Pedagogy	3,81	0,61
Law	3,49	0,67
Technical specialties	3,28	0,71

*Source: built by the author

The results obtained indicate that students of psychological and pedagogical specialties demonstrate a higher level of reflexivity compared to students of technical specialties. This may be due to the focus of humanitarian education on the development of self-knowledge, emotional competence, moral self-awareness and interpersonal interaction skills.

In contrast, students of technical specialties are characterized by a lower level of reflexivity, which may indicate the predominance of a rational-pragmatic orientation and less attention to the internal analysis of experiences and moral aspects of behavior.

Thus, the results of the study allow us to assert that the reflexivity of student youth is characterized mainly by an average level of development. The most developed is the ability to comprehend past experience, while current reflection was less pronounced. The data obtained indicate the importance of developing reflective skills as one of the key psychological factors in the formation of moral consciousness, responsible behavior and spiritual and moral self-determination of the individual in student age.



In order to study the features of the empathic abilities of young students, an analysis of the results obtained using the Interpersonal Reactivity Index (IRI) (M. Davis) method was conducted, which allows assessing the cognitive and emotional components of empathy, as well as the features of interpersonal response in the process of social interaction.

The method includes the following main components of empathy: decentration (the ability to understand the position of another person), empathic concern (the tendency to empathize and support others), personal distress (emotional tension in response to the experiences of other people) and fantasy (the tendency to emotionally identify with the characters of works of art and imaginary situations). A comprehensive assessment of these indicators allows us to obtain a holistic picture of the level of formation of the empathic sphere of young students.

Based on the generalization of the results, three levels of development of empathic abilities were identified: high, medium and low. The distribution of respondents by levels is presented in Fig. 5.

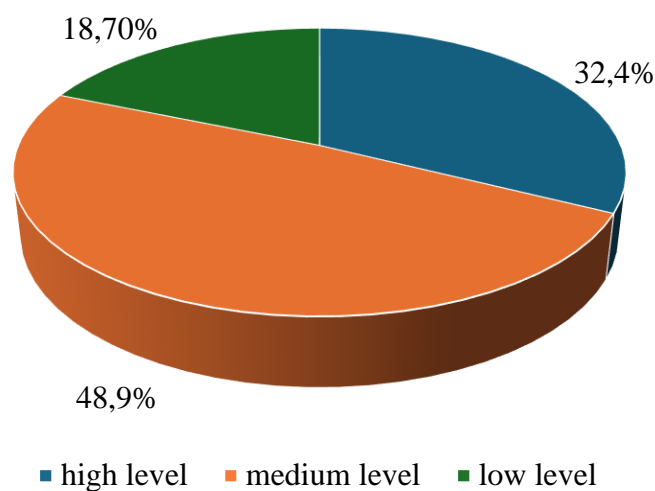


Fig. 5. Distribution of students by levels of empathic abilities

*Source: built by the author



A high level of empathic abilities was found in 32.4% of students. Such respondents demonstrate a pronounced ability to empathize, emotional support, understand the experiences of other people and a humanistic orientation of interpersonal interaction.

An average level of empathic abilities was found in 48.9%. Such respondents are characterized by the ability to understand the emotional states of other people, however, empathic reactions can be situational in nature and depend on the characteristics of a specific interpersonal situation.

A low level of empathy was recorded in 18.7% of respondents. This group is characterized by difficulties in understanding the emotional states of other people, insufficient emotional sensitivity and a less pronounced tendency to empathize and support.

Further analysis was aimed at studying individual components of empathy (Table 13).

Table 13

Average values of empathy components

Empathy	Component Mean (M)	Standard Deviation (SD)
Decentering	3,79	0,63
Empathic Care	4,11	0,57
Personal Distress	3,18	0,72
Fantasy	3,64	0,68

*Source: built by the author

Analysis of the results showed that the highest indicators are observed on the scale of empathic concern (M = 4.11), which indicates a sufficiently high level of



emotional sensitivity, readiness to support other people and orientation of students towards humanistic values.

High indicators of decentration ($M = 3.79$) indicate the ability of most respondents to understand the position of another person and take into account their emotional state in the process of interpersonal interaction.

In contrast, lower values were recorded on the scale of personal distress ($M = 3.18$), which may indicate a relatively sufficient level of emotional self-regulation and the ability of students to maintain emotional stability in situations of experiencing other people's difficulties.

Of particular interest was the analysis of empathic abilities depending on the specialty of students (Table 14).

Table 14

Features of empathic abilities of students of different specialties

Specialty	Empathic Care (M)	Decentration (M)
Psychology	4,28	3,96
Pedagogy	4,19	3,88
Law	3,81	3,57
Technical specialties	3,54	3,36

*Source: built by the author

The results obtained indicate that students of humanitarian specialties are characterized by a higher level of empathic abilities compared to students of technical specialties. In particular, students of psychology and pedagogy demonstrate a higher ability to empathize, understand the emotional state of other people and provide emotional support.

In contrast, students of technical specialties are characterized by lower indicators of empathic care and decentration, which may be associated with a lower orientation of professional training to the development of emotional competence and interpersonal interaction.



Thus, the results of the study allow us to assert that the empathic abilities of young students are characterized mainly by an average level of development, with empathic care being the most developed component. The data obtained indicate the important role of empathy in the structure of the moral and value sphere of the personality and its significance for the development of humanistic and spiritual and moral orientations in student life.

Conclusions. The conducted empirical research allowed for a comprehensive analysis of the psychological features of the formation of Christian morality of student youth and to identify a system of main factors influencing this process.

It was established that the Christian morality of students is characterized mainly by an average level of formation, which indicates the presence of basic moral ideas and partial acceptance of Christian values, but insufficient stability of their practical implementation in behavior. The cognitive component is the most developed, while the behavioral and reflective components require further development.

It was found that the religious identity of student youth is mainly of an average level, with the internal acceptance of religious beliefs dominating with a relatively lower degree of practical religious activity. This indicates a tendency towards the individualization of religiosity and the weakening of traditional forms of religious practice.

The analysis of moral thinking showed the predominance of an average level of its formation with a predominance of orientation towards social norms. At the same time, the post-conventional level of morality turned out to be insufficiently developed, which indicates the limited formation of an autonomous moral position in a significant part of students.

The study of the value sphere showed the predominance of humanistic and prosocial values, in particular, benevolence, universalism and responsibility. At the



same time, the values of tradition and conformity are less pronounced, which reflects the modern trends in the individualization of value orientations of young people.

The structure of students' personal traits is dominated by benevolence, openness to experience and conscientiousness, which creates favorable psychological prerequisites for the formation of moral behavior and spiritual development. The level of empathy and reflexivity is generally average, with empathic care and retrospective reflection being the most developed.

Significant differences between students of different specialties have been established: students of the humanitarian profile demonstrate higher indicators of Christian morality, religious identity, empathy and reflexivity compared to students of technical specialties.

The results obtained confirm the multifactorial nature of the formation of Christian morality, which is determined by the interaction of religious identity, personal traits, value orientations, moral thinking, reflexivity and empathy.

The study demonstrated the need for a holistic approach to the formation of the moral and spiritual sphere of student youth, which involves the development of not only knowledge about moral norms, but also internal motivation, reflexivity and the ability to moral behavior in real life situations.

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