

<https://doi.org/10.16926/eat.2025.14.16>

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Happiness and hope in the consciousness of the young generation – analysis of perception and experience

How to cite [jak cytować]: Bobik, B. (2025). Happiness and hope in the consciousness of the young generation – analysis of perception and experience. *Edukacyjna Analiza Transakcyjna*, 14, 293–307.

Abstract

The article presents the opinions of pedagogy students about hope, symbols of happiness and personal values. It includes a theoretical part that describes the characteristics of the generation of people born after 1995 and outlines the concepts of hope and happiness. The empirical part describes the results of surveys diagnosing the level of basic hope and the symbols and values identified by young people with full and lasting satisfaction with life. The study used the BHI-12 Basic Hope Questionnaire and the Personal Values List.

The results allow us to conclude that the level of basic hope among the respondents remains at a good level. This makes it easier for them to find a way to respond to stress and trauma, shapes the speed and constructiveness of adaptation to a new social environment, and gives a greater chance for the effectiveness of educational and possible therapeutic interactions. Respondents indicate symbols of happiness and create a list of values whose achievement predicts life satisfaction.

Keywords: young generation, hope, happiness, personal values, diagnostic test

Introduction

Hope and the pursuit of happiness have accompanied humanity since the dawn of time, giving rise to numerous theories, concepts, and definitions re-

garding the perception and understanding of these two notions. Hope helps individuals strive to fulfill their aspirations and life plans, which appears to be essential for human existence. A lack of hope can lead to despair and, consequently, to making decisions that may result in irreversible life situations. Hope enables people to endure the most challenging moments and periods of their lives.

Happiness, on the other hand, is defined in two ways: as “a feeling of great satisfaction and joy, as well as the things that cause it” (Doroszewski, 2024) and as “a fortunate coincidence of circumstances, success in various endeavors and life situations” (Ibid.). Happiness is linked to a person's emotional state and life circumstances, leading to the conclusion that “there are as many concepts of happiness as there are people striving for it” (Pepliński, 2011, p. 664).

From antiquity to the present day, the concepts of hope and happiness have been the subject of extensive philosophical inquiry and reflection, with numerous seminars and conferences dedicated to their significance and role in human life. These terms have also become firmly embedded in the language of medicine, psychology, psychotherapy, sociology, pedagogy, and law (de Tchorzewski, 2018, p. 33).

This article examines hope and happiness from the perspective of students in pedagogy and special pedagogy programs. The discussion is divided into the following areas:

- The modern young generation,
- The categories of hope and happiness,
- The foundations of personal research,
- Discussion and conclusions.

The modern young generation

Today's youth—referred to as Generation Z—differ from previous generations in their aspirations, motivational factors, and methods of communication. Scientific literature offers numerous definitions of the concept of a generation. A particularly relevant definition for this study is that of Hartmut GRIESE, that describes a generation as a collective of individuals of similar age, belonging to a specific cultural sphere, and displaying similarities in attitudes, motivations, dispositions, and value systems within a given historical and social context (1996, p. 11). Importantly, simply being born in a particular time period does not automatically make one a representative of that generation. Instead, what matters is that the formative years of personality development are marked by similar social events, transformations, or technological advancements.

The technological and social changes that have occurred in the second and early third decades of the 21st century have led to young people being colloqui-

ally labeled as: Generation M (Multitasking), Generation C (Connected Generation), the Net Generation (constantly connected), or the Snowflake Generation (Anasiewicz, 2023, p. 507). Most of these terms originate not from academia but from popular culture, such as the term “snowflakes,” which was used in a dialogue in David Fincher's film *Fight Club* (Anasiewicz, 2023, p. 508). In popular perception, this generation is characterized by constant smartphone use, immersion in the virtual world, a preference for screen-based entertainment, and difficulties in forming lasting and real-life relationships, including in the workplace (Gajda, 2017, p. 161).

However, recent studies on the situation of young people in Poland challenge these stereotypes (Szafraniec, 2011; Boni, 2021; CBOS, 2021). Research indicates that Generation Z is a values-driven generation, willing to make sacrifices for higher causes, creative, and eager to change the world. It is a shrinking group due to demographic factors. They achieve financial independence later in life but enter the workforce (typically in temporary jobs) earlier. They seek a balance between work and personal life, believing that flexibility enables them to pursue their passions and interests, contributing to their well-being. Young people engage in various activities to help others, which provides them with inner satisfaction and enhances their sense of self-worth and image (Orlik, 2023, p. 73). Generation Z places great importance on mental health and overall well-being. They are aware of the potential negative effects of work-related stress and burnout. Consequently, they prioritize self-care, setting boundaries between work and personal life, and engaging in self-reflection (Majdan, 2022). Environmental issues are also a major concern for Generation Z, as they worry about climate change (Ibid.). Additionally, they are a globally-minded generation, determined not to repeat their parents' mistakes, with ambitious plans and a broad vision for the future.

The dynamic and value-driven nature of this young generation provides an ideal backdrop for discussing fundamental values—hope and happiness.

Hope and happiness in human life

The Category of Hope

Across various fields of study, hope is defined in different ways. Similarly, its significance in human life is perceived ambiguously. Research presents diverse evaluations of this concept, ranging from attributing a salvific meaning to hope—both literally and metaphorically—to considering it as destructive and harmful to individuals (Frąckowiak, 2007).

In human sciences, several approaches to understanding hope can be found. In philosophy, hope was initially regarded as an emotion related to good—an

uncertain good, as it does not yet exist, belongs to the future, but remains achievable. Human actions can facilitate the attainment of this good, though they do not guarantee control over it (Murawska, 2011, p. 55). Psychologists also widely classify hope as an emotion. Czesław Nosal considers it a dominant positive emotion associated with a high subjective probability of certain events occurring. This emotional-intellectual state opens the door to transgressive behaviors (Nosal, 1986, p. 22-23). In other perspectives, hope is linked to attitude. Kazimierz Popielski treats hope as an attitude toward life, expressing a positive orientation toward existence. It directly serves human existence, motivating individuals to act and serving as a means of countering doubt, resignation, withdrawal from life, and passive waiting for favorable circumstances (Popielarski, 1994, p. 102). Similarly, Erich Fromm defines hope as an attitude, although he sees a close connection between hope and emotional experiences. He argues that hope differs from emotional experiences in that it is not directed toward another person. Rather, it is an internal experience, with relationships to others being secondary (Fromm, 2017, p. 29). Psychologists who adhere to the cognitive concept of human nature emphasize the cognitive aspect of hope. They consider it a cognitive structure that includes emotions, affiliative judgments, temporal orientation, motives, and causal factors. While all these elements form a psychological whole, cognition plays the dominant role within it (Kozielecki, 2006, p. 37-38).

To explain the concept of hope, Erik Erikson moves away from the terms “attitude” and “emotion” and introduces the notion of “sense,” which encompasses both superficial and profound matters and is situated within both consciousness and the unconscious (Erikson, 2004, p. 52). According to Erikson’s theory (1997, 2002), hope is embedded in the overall process of identity formation and represents a fundamental belief about two general and interconnected properties of the world:

- The world is orderly and meaningful.
- The world is generally benevolent toward people.

For research purposes, the term *basic hope* was adopted from Erikson, as he defines it as:

- One of the seven fundamental ego strengths (virtues), alongside faith, love, wisdom, justice, moderation, and courage.
- The term *basic* distinguishes this concept from its colloquial meaning, as well as from the commonly used psychological notion of hope as “a feeling that things will turn out well” (Trzebiński, Zięba, 2003, p. 4).

The level of basic hope is an essential personality trait that enables individuals to respond constructively to two types of situations:

- Novelty, where basic hope increases readiness to take on new challenges and build a new order.

- The breakdown of an existing order, where it helps individuals, in the face of irreversible loss, to choose new life alternatives.

Basic hope is a relatively stable personality structure. Its foundations are likely formed during early childhood development, but it can change over the course of a person's life. As a personality competence, it influences behavior in response to important life situations while also evolving in response to events that reshape an individual's perception of the world (Trzebiński, Zięba, 2003, p. 4).

The Category of Happiness

A common saying in everyday life expresses the desire to be "healthy, beautiful, wise, and wealthy," reflecting the popular aspiration for happiness. The sense of happiness is undoubtedly a key component of the quality of life for the younger generation. Quality of life, in turn, is perceived in two ways: as a certain standard of living for individuals and groups, and as personal perceptions and/or feelings regarding one's own condition, living conditions, relationships with others, and various other factors that determine satisfaction or dissatisfaction with life (Suchodolska, 2017, p. 47).

The concept of happiness has a broad semantic field. For example, the Latin *fortuna* means "objectively understood happiness," *beatitudo* refers to "spiritual happiness, the highest good," the Greek *eusto* means "well-being," *euthymia* translates to "good fortune," and *ataraxia* signifies "peace of mind." In German, *Glück* refers to "happiness as a state of mind," while *Glückseligkeit* means "bliss," and *Glücksfall* denotes "a stroke of luck" (Kanasz, 2015, p. 18). These examples illustrate that happiness is intertwined with the ethical and social dimensions of human life, as well as specific attitudes and emotions (Kaczor, 2014, p. 31).

From a philosophical perspective, happiness relates to human existence and is "someone's for someone else, always" (Głombik, 1982, p. 11). It is, therefore, as complex and varied as human nature itself. Władysław Tatarkiewicz presents four interpretations of happiness (2015). The first is the objective or "life-oriented" perspective, which defines happiness as "a favorable arrangement of events, good fortune, and lucky chances." The second is the subjective perspective, representing a psychological dimension, where happiness is "a particularly joyful and profound experience" for an individual, regardless of external factors. The third approach, eudaimonia, equates happiness with access to as many goods as possible, as they are seen as the key determinants of happiness. The fourth approach defines happiness as life satisfaction (Tatarkiewicz, 2015, p. 11-21).

- Tadeusz Czeżowski identifies three approaches to the perception of happiness: optimistic, pessimistic, and contemplative (Czeżowski, 1989, p. 195-197; Torczyńska, 2013, p. 97-100). The optimistic approach assumes that specific goods exist, the pursuit of which brings happiness (*substantive ap-*

proach), or that happiness comes from striving for what is good, guided by a sense of duty (*formalistic approach*).

- The pessimistic approach argues that happiness is unattainable due to the impermanence of worldly goods and the instability of evaluations (*nihilistic approach*). Another variation assumes that the uncertainty of judgments and statements leads to disappointment rather than happiness (*skeptical approach*) (Czeżowski, 1989, p. 195-196).
 - The contemplative approach suggests that while minor goods contribute to a state of happiness, true happiness comes from viewing life holistically and accepting one's fate through reflection, which serves as both the path and the goal of achieving happiness (Ibidem, p. 196).
1. Psychological perspectives on happiness an intriguing psychological concept of happiness was developed by Jerzy Czapiński and Guillem G. Peeters. They called it the Onion Theory of Happiness (Czapiński, Peeters, 1990). According to the authors, happiness has a layered structure. The key condition for maintaining a lasting, positive attitude toward life is the integrity of the deepest layer. This inner layer is believed to be internally, and even genetically, determined. It shapes a person's positive outlook on life. In this model, happiness consists of three layers. The deepest and most stable layer, which is the will to live—relatively unaffected by external events.
 2. The middle layer, representing life satisfaction, which reflects an emotional sense of well-being.
 3. The outermost layer, which is highly sensitive to external conditions, includes partial satisfaction from different aspects of life, such as work, family, leisure, education, living conditions, financial status, country and region of residence, and socio-cultural environment (Czapiński, 1994, p. 25; Czapiński & Panek, 2015, p. 222-225).

Based on this theory, it can be observed that positive experiences and associated memories contribute to an increase in the feeling of happiness and life satisfaction. Thus, in psychology, happiness is closely linked to quality of life and the exploration of both positive and negative sources of life experiences (Suchodolska, 2017, p. 74).

Scientific research on happiness is conducted in three directions, with reference to: behavioral systems, mediating mechanisms and personality traits. First one, behavioral systems, which analyze response patterns aimed at achieving a goal or fulfilling a function, ultimately leading to satisfaction. Second one, mediating mechanisms, referring to internal psychological processes that help individuals fulfill various tasks and functions, thus generating a sense of satisfaction. Third one, personality traits, understood as qualities and skills that are independent of internal psychological functions. These traits can be consciously developed to achieve happiness (Lewis & Havland-Jones, 2005, p. 833). By analyz-

ing the mechanisms behind happiness, researchers can distinguish between the causes and reasons for human happiness.

The List of Personal Values (LWO) developed by Zygfryd Juczyński was used to study the understanding of happiness among students of pedagogy. This tool consists of several dozen socially significant values that form the foundation of human principles and norms of conduct. Personal values are acquired through internalization (Parsons, 1969; Juczyński, 2012, p. 123). Since normative values are linked to attitudes, the study began with the selection of symbols of happiness, which hold a normative character. Individuals adopt specific attitudes toward these symbols and implement them in their lives through behaviors and actions. As young people gradually integrate into the cultural world, they choose specific values, internalize them as their own, refine them, and pass them on (Juczyński, p. 123).

This study aimed to: determine the level of basic hope among students and identify the symbols of happiness and fundamental values chosen by representatives of the young generation.

Methodological assumptions of the study

The study had a diagnostic character and employed the diagnostic survey method along with the questionnaire technique. Two research tools were used: the Basic Hope Inventory (BHI-12), developed by Jerzy Trzebiński and Mariusz Zięba (2003), and the List of Personal Values (LWO), created by Zygfryd Juczyński (2012).

The study was conducted among 74 pedagogy students, specializing in early childhood and preschool education, care and educational pedagogy with pedagogical therapy, and special pedagogy (education and rehabilitation of individuals with intellectual disabilities). The participants were aged 20 to 25 and studied at the Faculty of Social Sciences at the University of Silesia in Katowice. The sample selection was non-random and purposive, including individuals who met the criterion outlined in the research question. Such a selection does not allow for generalizations to the entire population (Rubacha, 2016, p. 124). The aim of the study was to determine the level of basic hope and to explore the significance of hope as a concept in the actions of Generation Z. To achieve this goal, the following research questions were formulated:

- What is the level of basic hope among pedagogy students?
- What role does hope play in the actions of the younger generation, as exemplified by pedagogy students?
- What symbols of happiness do young people choose?
- What significance do participants attribute to different values?

In line with research methodology principles, no research hypotheses were formulated. In diagnostic studies, formulating hypotheses could exert an undesirable influence on the final results (Rubacha, 2016, p. 99).

The study was conducted in groups between May and June 2023. The questionnaires were distributed to participants in paper form.

To verify the empirical data, a triangulation strategy was applied (Urbaniak-Zajac, 2018, p. 121-138). The students' responses were subjected to quantitative and then qualitative analysis. A detailed description of the analyses is provided in the next subsection.

Research Results

Basic Hope Inventory (BHI-12)

The BHI-12 is a self-report tool consisting of 12 statements to which respondents express their agreement or disagreement using a five-point scale, ranging from "strongly disagree" to "strongly agree." Responses are recorded by circling the corresponding numbers (1 to 5).

Three items (1, 4, 7) serve as buffer questions and are not included in the final score calculation. The remaining nine items are scored on a scale from 1 to 5, with reverse scoring applied to items 3, 5, 9, 10, and 12 (i.e., 1=5, 2=4, 4=2, 5=1).

The final score is the sum of the points, representing an overall indicator of basic hope levels. The possible score range for an individual is 9 to 45 points. The results obtained are presented in Tables 1 and 2.

Table 1
Responses Collected Using the Basic Hope Inventory (BHI-12)

No.	Statement / Total Responses	1	2	3	4	5
2.	The world is just, and everyone will eventually get what they deserve.	7	15	25	24	3
3.	There is no such thing as objective good and evil.	1	17	25	26	5
5.	The reality around us is inexplicable and unpredictable.	0	7	8	46	13
6.	The world is fundamentally good, even if we are suffering.	3	16	20	28	7
8.	There will always be people who will help us in difficult times.	0	5	5	44	20
9.	The events that happen to us are random, and we are at the mercy of fate.	5	31	30	8	1
10.	Fate is unfavorable to me.	8	26	32	7	1
11.	The world is fundamentally meaningful, even if we sometimes feel lost.	0	5	13	42	14
12.	"Every cloud has a silver lining" vs. "Things always go from bad to worse."	32	30	10	1	1

Legend: 1 – Strongly Disagree, 2 – Disagree, 3 – Neutral, 4 – Agree, 5 – Strongly Agree

Source: Own research.

The results summarized in Table 1 show an even distribution of responses. Quite a large group of respondents (depending on the question, from 10% to 43%) gave the given statements a middle value (digit 3) – neither I agree nor disagree, which was not taken into account in the overall score. Most students avoided extreme responses: I strongly disagree (number 1) and I strongly agree (number 5). The statements with which more than half of the respondents agreed were: there will always be people who will help us in difficult times, and the world is fundamentally meaningful, even if we sometimes feel lost. More than 25% of students rather agreed that: the world is just, and everyone will eventually get what they deserve, and that the world is fundamentally good, even if we are suffering. 80% of respondents in relation to the statements – every cloud has a silver lining vs. things always go from bad to worse – chose the first of them. About 30% of respondents rather disagreed with the statement: the events that happen to us are random, and we are at the mercy of fate.

The collected answers were converted into points, and the obtained raw score was presented in Table 2.

Table 2
Scores Obtained by Respondents in the BHI

Statement No.	Total Score	Mean Score
2.	148	3,0
3.	130	2,7
5.	119	1,8
6.	182	3,4
8.	286	4,1
9.	166	3,8
10.	159	3,8
11.	326	5,3
12.	283	4,4
Total	1799	32.3

Source: Own research.

When interpreting the results, the following categorization was used: 1 – 4 sten – low results, 5 – 6 sten – average results, 7 – 10 sten – high results (Brzeziński, 2006, pp. 541-542). For the obtained raw score of 32.3, the Polish norms of the BHI-12 questionnaire constitute the 7th standard. Therefore, it can be concluded that students present an average level of basic hope. This may predict that the respondents:

- know quite well how people react to stress and trauma,
- the speed and constructiveness of their adaptation to the new social environment is at an average level,

- their chances for the effectiveness of educational interventions and psychotherapy are good (Trzebiński, Zięba, 2003, p. 22).

Results obtained based on the List of Personal Values (LWO)

The Personal Values List consists of two parts. The first one contains a description of 9 symbols of happiness that express various forms of actualization of human values. The second part presents 10 categories of personal values, including health identified with physical and mental fitness. The aim of the study was to assess the importance assigned to various values, including health. Achieving values that are important to oneself is identified with full, lasting and justified satisfaction with life (Juczyński, 2012, p. 125). The results obtained are summarized in tables 3 and 4.

Table 3
Symbols of Happiness – Distribution of Rankings

Symbols of Happiness	Ranking (number of selections, N=74)						
	5	4	3	2	1	no choice	
Large circle of friends	Σ	7	11	7	3	2	44
	%	9,5	15	9,5	4	3	59
Successful family life	Σ	25	17	5	6	5	16
	%	34	23	6,8	8	6,8	21,4
Doing a favorite job/profession	Σ	6	7	14	15	16	16
	%	8	9,5	19	20,3	21,6	21,6
Success in studies/work	Σ	5	4	5	7	6	47
	%	6,8	5,4	6,8	9,5	8	63,5
Good health	Σ	21	17	10	6	6	14
	%	28,5	23	13,5	8	8	19
Being needed by others	Σ	5	9	13	12	4	31
	%	6,8	12	17,5	16,3	5,4	42
Good material conditions	Σ	3	7	13	10	10	31
	%	4	9,5	17,5	13,5	13,5	42
Life full of adventures and travel	Σ	1	1	7	11	19	35
	%	1,4	1,4	9,5	14,7	26	47
Fame/popularity	Σ	0	0	0	0	0	74
	%	0	0	0	0	0	100%

Legend: 5 – Most important; 4, 3, 2 – Less important; 1 – Least important; Not Selected – No importance given.

Source: Own research.

The results from Table 3 indicate that the most valued symbols of happiness among respondents were:

- Successful family life (34% ranked it as most important, 23% ranked it second).
- Good health (28.5% ranked it as most important, 23% ranked it second).

Other frequently chosen symbols of happiness included: being needed by others, having a large circle of friends, good material conditions a life full of adventures and travel

The least valued symbols were fame and popularity, as none of the respondents selected them as important. Similarly, success in studies or work was ranked low, with 63.5% of respondents not selecting it as a symbol of happiness.

Table 4
Important Life Values – Distribution of Rankings

Values	Ranking (number of selections, N=74)						
		5	4	3	2	1	no choice
Love, friendship	∑	39	20	2	6	7	0
	%	52,5	27	3	8	9,5	0
Good health, physical and mental fitness	∑	18	17	3	9	5	22
	%	24,4	23	4	12	6,8	29,8
Sense of humor, wit	∑	2	8	5	5	5	49
	%	3	10,6	6,8	6,8	6,8	66
Intelligence, sharp mind	∑	3	5	14	10	6	36
	%	4	6,8	19	13,5	8	48,7
Knowledge, wisdom	∑	1	2	13	8	6	44
	%	1,4	3	17,6	11	8	59
Joy, satisfaction	∑	5	8	17	11	8	25
	%	6,8	11	23	15	11	33,2
Courage, determination	∑	2	4	7	5	12	44
	%	3	6	9,5	6,8	16,2	58,5
Kindness, gentleness	∑	2	7	6	10	10	39
	%	3	9,5	8	13,5	13,5	52,5
Good looks, appearance	∑	0	0	1	3	7	63
	%	0	0	1,4	4	9,4	85,2
Wealth, financial success	∑	0	1	1	6	3	63
	%	0	1,4	1,4	8	4	85,2

Legend: 5 – Most important; 4, 3, 2 – Less important; 1 – Least important; Not Selected – No importance given.

Source: Own research.

Based on the results (Table 4), it can be stated that the value most appreciated by all surveyed students was love and friendship (rank 5 – 52.5% and rank 4 – 27% of the results). The second recognized value was good health understood as physical and mental fitness (rank 5 – 24.4% and rank 4 – 23% functional). However, with regard to this value, there was a group of respondents who did not include it in their ranking. – it constitutes 29.8% of the population. Less frequently chosen values were: joy and satisfaction, intelligence and sharpness of mind, kindness and gentleness, knowledge and wisdom. The least valued, but also indicated, were good looks and appearance as well as wealth and financial success (14.8% of choices in the given rank scale).

The obtained results indicate a relationship between the selected symbols of happiness and the resulting list of personal values. The most important symbols of happiness for young people are a successful family life and good health, which are related to values such as love, friendship and good health understood as physical and mental fitness. The list is supplemented by further values: joy and satisfaction, intelligence, kindness, knowledge and wisdom. The surveyed students see life satisfaction in achieving these values.

Conclusion

The findings of this study indicate that despite various social challenges that have affected young people in recent years—challenges so severe that this generation was sometimes referred to as the “lost generation” (especially in the context of education)—they continue to build their future on values, finding hope and symbols of happiness in life. The key conclusions drawn from the research are:

- in the surveyed students the level of basic hope (7 sten) remains at a good level,
- Pedagogy students exhibit a moderate level of basic hope, which aids them in coping with stress and trauma, adapting to new social environments, and enhancing their educational and therapeutic effectiveness.
- Pedagogy students have a positive attitude towards important life situations, which results from their positive belief in their own abilities to achieve set goals and achieve success, a positive self-image, and the ability to act effectively based on the plan they have,
- The most valued symbols of happiness are: a successful family life and good health, slightly less frequently chosen are: being needed by others, a large circle of friends, good financial conditions and a life full of adventures,
- This is a generation whose list of personal values consists of: love and friendship, good health, joy and contentment, intelligence and sharpness of mind, kindness and gentleness, knowledge and wisdom.

The obtained results prove the validity of the assumptions presented in the theoretical part of the article on Generation Z. Thus, they refute the stereotypical perception of Generation Z portrayed in the mass media. They confirm that it is a generation living in a world of values, consciously shaping its personality, with room for hope and the search for happiness within its structure.

Referring to the assumptions of transactional analysis (Berne, 1987), it can be stated that the attitudes exhibited by the surveyed students indicate a dominance of the Adult and Spontaneous Child ego states, which is manifested in a responsible, realistic approach to life, while simultaneously being open to emotions, relationships, and spontaneity. Maintaining a balance between these states fosters the development of hope and a sense of meaning and also allows for the constructive building of interpersonal relationships in future pedagogical work. In this context, it can be considered that Generation Z, despite numerous challenges, enters adulthood with the potential to create “healthy transactions” based on authenticity, mutual respect, and responsibility, which represents an important asset both personally and professionally.

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Szczęście i nadzieja w świadomości młodego pokolenia – analiza percepcji i doświadczeń

Streszczenie

Artykuł prezentuje opinie studentów pedagogiki na temat nadziei, symboli szczęścia i wartości osobistych. Obejmuje część teoretyczną, w której opisano cechy generacji urodzonych po roku 1995 oraz zarysowano pojęcia nadziei i szczęścia. W części empirycznej opisano wyniki badań sondażowych diagnozujących poziom nadziei podstawowej oraz symbole i wartości utożsamiane przez młodych z pełnym i trwałym zadowoleniem z życia. W badaniu posłużono się kwestionariuszem Nadziei Podstawowej BHI-12 oraz Listą Wartości Osobistych.

Wyniki pozwalają stwierdzić, że u badanych poziom nadziei podstawowej utrzymuje się na dobrym poziomie. Ułatwia im to znajdowanie sposobu reagowania na stres i traumę, kształtuje szybkość i konstruktywność adaptacji do nowego środowiska społecznego, daje większe szanse na skuteczność oddziaływań edukacyjnych i ewentualnych terapeutycznych. Badani wskazują symbole szczęścia oraz tworzą listę wartości, których osiągnięcie prognozuje satysfakcję z życia.

Słowa kluczowe: młode pokolenie, nadzieja, szczęście, wartości osobiste, badanie diagnostyczne.