

*The Role of Instrumental Values
in Shaping Religious Experience
in the Life of Polish Youth
With Various Types of Hope*

ABSTRACT

The article shows preferred instrumental values, the level of hope, and types of hope, as well as the relationship between instrumental values and religious experience in the life of Polish youth with different types of hope. The research was conducted among the University Ignatianum youth students in Kraków, Poland. The age of the participants ranged between 19 and 23 years. Three tools instrument were applied: the Rokeach Value Survey (RVS), the Hope Scale (HS) by Snyder, and the Intensity of Religious Experience Scale (IRES) by Głaz. Young people from 18 instrumental values, valued most the following values: helpful (moral value), capable, and self-controlled (competence values). Moreover, young people reveal different types of hope. They exhibit an average level of agency and a high level of pathways, a high level of experience of God's presence, and an average level of experience of God's absence. There is a statistically significant link between some instrumental values and the religious experience of God's presence and God's absence in the life of young people with different types of hope.

KEYWORDS: *instrumental values; religious experience; hope; Polish young people*

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INTRODUCTION

Youth is a period in people's life when they are no longer children, but not adult yet. Youth is associated with reflection on oneself, making decisions, and making choices (Lerner et al., 2009; Shek et al., 2019). In the life of a young person, awareness of their own activity, and social orientation increases, and new expectations and plans for the future appear (Nurmi, 1991; Shek et al., 2020). The development of young people in this period is directed towards autonomy in thinking, independence from the authority of people or social groups, as well as emotional independence (Kohlberg, 1976). Young people exhibit a creative approach to problems, they undertake responsible tasks (Erikson, 1968; Ciocanel et al., 2017). The speed of psychological changes and social changes which young people experience is the reason why sometimes young people feel lost, it is often accompanied by a developmental crisis, fear, and uncertainty ahead of the future (Cieciuch, 2013). In addition, among young people, there is a greater interest in the experiential element of religiosity than in the institutional one (Bridges, 2002; Hardy, 2019; Mariański, 2021). Therefore, I decided to show the relationship between instrumental values, which play an important regulatory role in individual and social life, and hope, which refers to something successful, good, and religious experience in the life of studying youth.

Values

One of the important factors regulating human life in the personal and social dimension are values (Popielski, 2008). Inglehart (2000) understands values as standards of behavior, as desirable measures and goals, and Homplewicz (1996) believes that value is everything that presents itself as valuable. Based on literature, analysis, and interviews, Rokeach (1973) developed the concept of values. Rokeach (1969) considers a value to be a type of belief

that is centrally located within one's total belief system, about how one ought or ought not to behave. Rokeach distinguished two kinds of values: instrumental and terminal. Terminal values can be found in personal and social character, and they define the end state of human desires and aspirations (such as personal freedom, salvation). Terminal values refer to desirable end-states of existence. Instrumental values are in moral character and denote competency; they are seen as desirable modes of conduct (e.g. being helpful or self-controlled). The terminal values denote aims that people set, whereas the instrumental values are modes of conduct thanks to which those aims can be achieved. Particular values exist within an orderly system, hence the human ability to point to values that are higher or lower in people's hierarchy of values. Schwartz (1992) referring to the theory of values, proposed by Rokeach (1973), presented his own understanding of values and defined them as a cognitive representation (conviction) of motivational, worthy desire, above-the-situation goal. In his theory, Schwartz (2006) took into account the structure of values. He distinguishes two aspects of values: the cognitive feature – values are presented in terms of cognitive representations, concepts, and beliefs; and the motivational feature – the motivation underlying values causes some values to be opposed to each other, and others to be similar to each other, and still others to be different from each other. Values can be defined as the primary goals that organize human action. Schwartz (2006) distinguishes two overarching dimensions within the postulated types of values: self-enhancement vs. self-transcendence and conservation vs. openness to change. Self-enhancement includes such types of values as hedonism, achievement and power, and self-transcendence: benevolence and universalism. Conservation is based on the values of tradition, conformity, security, and openness to change on the values of self-direction and stimulation (Schwartz & Lifschitz, 2005).

Many scholars have shown a positive function of value, pointing to their relationship with religiosity (Silberman, 2005; Roccas, 2005), with the individual's intelligence (Czerniawska, 1995), with relatively permanent personality traits (Furnham, 1984; Rim, 1984; Bilsky & Schwartz, 1994), with the attitude of the youth (Prince, 1987), with motivation and moral assessments (Wilson, 1983). In addition, the relationship between values and choice was studied (Feather et al., 1995), and the relationship of values with empathy and guilt (Czerniawska, 2002), aggression (Czerniawska, 2000), well-being (Haslam et al., 2009), sensitivity of conscience (Głaz, 2013), also the relationship between values and styles of coping with stress (Krok, 2015).

Research carried out among youth in recent years proves (Czerwińska-Jasiewicz, 2005) that young people value the ultimate values such as the protection of life for the family, freedom, wisdom. They tend to value the world of beauty and social recognition the least. On the other hand, as far as the instrumental values are concerned, young people attach the greatest importance to the willingness to love responsibly, and are not much concerned with obedience and ability. In addition to that, Kleszcz (2011) finds that young people attach the least importance to obedience. As regards the ultimate values, family safety and mature love enjoy a high status, and the lowest importance is attributed to social recognition and salvation. 18-year-olds value religious values less than 15-year-olds, as do 22-year-olds in comparison with 18-year-olds (Cieciuch, 2006). Also, students with a high level of empathy prefer wisdom and pleasure among terminal values. Similarly, students with low empathy value pleasure and freedom the most (Głaz, 2015). Seminar students of philosophy pointed to four qualities of personal character (inner harmony, wisdom, salvation, and freedom), and students of physics chose two values of personal character (pleasure and wisdom) and two values of social character (world peace and family security) (Głaz, 2016).

Hope

In psychological literature, there are many commonly accepted definitions of hope. Many researchers believe it is a theoretical psychological construct that can be empirically verified. Therefore, appropriate tools for studying this dimension of human life have been developed (Staats, 1989; Snyder et al., 1991). For Zavalloni (1991), hope refers to something that will happen in the future. In turn, Olbrycht (2000) believes that hope is a feature of disposition, combined with optimism. According to Kozielski (2006), hope is a multidimensional cognitive structure, the central component of which is the belief that in the future one will receive the intended good. On the other hand, according to Erikson (1968), hope is a basic virtue and is a relatively permanent structure of the human personality. This theory is based on the conviction of the individual that the world is orderly and meaningful and that it is generally favorable to people. Staats (1989) demonstrated that hope is a multidimensional construct consisting of affective and cognitive components. Based on her belief that hope refers to future events that are desirable, have a positive effect and some cognitively perceived probability of occurrence, she a research instrument to measure both the affective and cognitive components of hope. Moreover, according to Snyder (2002) hope has a motivational and cognitive character, it is a dynamic and simultaneously multidimensional thought process. It is reasonable to look into the future and intelligent use of the resources of human experience. The process includes (a) a goal – it is goal-directed; (b) power, which is the energy of the mind and the agency of thoughts; (c) pathway thinking – the chosen strategy, the ability to plan, and the way of overcoming difficulties in reaching the goal. All these three components are needed for the proper development and functioning of hope. The process of hope is accompanied by the stability that keeps the individual on the path to the chosen

goal and flexibility that favors self-regulation in the pursuit of the goal (Snyder, 1994).

Rutjens and other researchers (2009) investigated the association of hope with the fear of death. Shorey (2003) and Chang (2013), along with other researchers, have shown that hope has consistently correlated with a variety of measures of well-being and correlated negatively with a variety of measures of distress, and lowered incidence of depressive symptoms. Thompson (2005) found a significant positive correlation between hope and dispositional forgiveness in their study on the development of a dispositional forgiveness measure. In addition, hope has had a positive correlation with optimism (Ai et al., 2004). Other research on the construct has turned to consider the association between hope and adult attachment (Shorey et al., 2003) and hope and religiosity, including prayer (Ai et al., 2004; Aghababaei et al., 2016). Shorey (2003) and his co-workers proved that the employed structural equation modeling to examine the relationship between parenting, adult attachment, hope, and mental health is useful (King et al., 2020). Ai (2004) and colleagues showed that prayer was positively correlated with the hope agency subscale, but had no significant relationship with the paths of the hope subscale. Ciarrocchi and Heaven (2012) conducted a longitudinal study among a group of adolescents in which they found that a causal relationship exists between trait hope and religious values, which suggests that religion might play an important role in promoting hope among adolescents.

Religious experience

The understanding of religious experience and its structure is manifold, so researchers have developed many definitions of this phenomenon. On the basis of developed definitions of religious experience, they developed appropriate research tools. This applies to Christian and non-Christian religions (Głaz, 2011). Some researchers emphasize the cognitive element more in them, others emphasize the emotional or behavioral element (Hood et al., 2009; Głaz, 2011).

Several research tools have been developed to measure religious experience, showing its positive role in human life. These instruments were based on a review of scientific literature, both from a psychological and theological perspective. For example, Underwood and Teresi (2002) constructed a tool for measuring ordinary and everyday spiritual experiences – the Daily Spiritual Experiences Scale. Hall and Edwards (2002) developed a multi-dimensional tool to assess the level of religious maturity of the individual – the Spiritual Assessment Inventory. The author of the article, referring to Christian religious experience, which involves the personal experience of God's presence and the temporary experience of God's absence (Rahner, 1984), developed scales for measuring religious experience – the Intensity of Religious Experience Scale (Głaz, 2011, 2021).

James (1968) understands religious experience as a direct and intuitive feeling of the presence of a divine being or being by means other than the usual process of perception or reasoning. Otto (1968) suggests that religious experience is the communion of a person with the *sacrum*, with some superhuman causative force that evokes a feeling of fear and fascination. According to Buber (1958), a person cannot hear you, but she still feels overwhelmed by a higher power: she responds by creating and acting. In Scheler's opinion (1966), religious experience refers to religious values and is therefore axiological. It is a direct approach to religious

values that can only be attributed to the Absolute. This is done through religious acts that are transcendent. According to Allport (1972), there is a religious feeling in humans that directs them to the Absolute. Mature religious feeling controls drives and motives and subordinates them to a higher purpose, the Absolute.

According to Freud (1961), religious experience as well as human religiosity, are an illusion and even an illusion. The religious experience he mentions is rooted in the psychological life of the individual between "I" and "id". Some researchers believe that religious experience can be induced by psychedelic agents (Hood et al., 2009), and for some of them this kind of experience is something positive. People are accompanied by a sense of oneness with the cosmos, kindness towards others, and a feeling of exultation (Smith, 1964). According to other researchers, this type of experience can lead to permanent, unwanted changes in human personality, and even indirectly to death (Grof, 1985). Research conducted by Smith (1964) shows that experiments induced by psychedelic agents are not as deep and meaningful as those caused by Transcendence.

Scientists have also pointed out the many advantages of religious experience in human life. It gives a sense of certainty and courage that gives personal resilience and endurance in the face of uncertainty, danger, and suffering (Płużek, 1994). Religious experience has a positive effect on the health and mental well-being of the individual (Pargament, 1997; Krok, 2015). People who had religious experiences are characterized by great openness and easy penetration of the unconscious (Oman & Thoresen, 2005). In religious experience, the individual reaches the deepest layer of the self (Maslow, 1970), feeling more integrated, unified, and effectively organized. Rogers (1961) says that when she works better and is creative, she can transcend herself, time, and space.

The more an individual becomes himself or herself in a religious experience, the more opportunities they have to confront the world around them, go beyond and modify themselves. Scientists

show that religious experience also has therapeutic effects. People who have experienced them show the ease of changing their views about themselves, their own lives, the world, and other people. It releases more creative power, expression, and spontaneity in man (Krause & Ellison, 2003; Płużek, 1994). Religious people feel grateful to God, other people, and nature. This is expressed in prayer, adoration, thanksgiving, sacrifice, love for others, and even commitments to others (Maslow, 1970).

THE PROBLEM OF THE CURRENT STUDY

As mentioned, in recent years scientists have shown the relationship of values with hope, religious experience, and their function in human life. The results of these tests are not homogeneous, being conditioned by many factors. However, there is a lack of this type of research involving young people entering adulthood. During adolescence, young people look for standards of behavior and appropriate values that foster a specific goal. Research shows that young people tend to differ in the hierarchy of values rather than their collection. Most young people hold dear similar values, although they distribute preferences differently (Popielski, 2008; Cieciuch, 2013). Deviation from moral values creates a sense of guilt, while failure to realize competence values creates shame and anxiety (Mariański, 1995; Ciocanel et al., 2017), and their implementation promotes psychological comfort, allows one to preserve self-esteem, and serves to create one's own identity (Erikson, 1968). Values direct youth's action towards a goal and foster this goal. A goal attracts young people and motivates them to act (Eichas et al. 2010; Kleszcz, 2011). The goal is also connected with hope (Mo et al., 2023). Hope is the feeling that events in the future will end successfully and that the desired goal will be achieved (Zavalloni, 1991; Snyder, 2002).

The process of growing up and forming the identity of contemporary youth in Poland differs considerably from that in the previous generation. It is to a large extent a consequence of, among others, demographic, economic, and social changes that have taken place in recent years. Today's youth is more left to themselves than the youth of the previous generation, at the same time knowing their capabilities and abilities, having a sense of responsibility and independence, and more often taking the right profile of study in order to acquire a specific profession, despite some developmental and social difficulties than young people from before 20 years ago. She also hopes that the intended goal will be achieved. This goal is to complete the studies undertaken (Bednarczyk-Smolińska, 1983; Ciecuch, 2013; Mariański, 2021).

Based on the literature dealing with the relationship between values, hope, and religious experience, it was possible to construct a model that will be empirically verified. Some scholars like Erikson (1968), Kozielecki (2006), Snyder (1994) believe that hope is a kind of virtue. It is associated with religious hope (Zavalloni, 1991). The Christian religion, on the other hand, suggests that being responsible for oneself and for others, and realizing values and own talents is the foundation of a dignified and better life. Research by Ciarrocchi and Heaven (2012) showed that religion plays an instrumental role in promoting hope among young people. Religious youth cope more with difficulties, have better academic achievements, and see their future more positively than non-religious youth (Schmid et al., 2011; Kwiatek, 2012; Huuskes et al., 2016). It is postulated that young people who grew up in a Catholic family have a high level of hope measured by the Hope Scale (HS) by Snyder Snyder and colleagues (Snyder et al., 1991). They also have a high level of religious experience: the presence of God and the absence of God measured by the Intensity of Religious Experience Scale (IRES) by Głaz (2021). It is suggested that – of the 18 instrumental values indicated by the Rokeach Values Survey (RVR) (Rokeach, 1973) – young people tend to

appreciate instrumental values such as: capability – professionalism and effectiveness, imagination – boldness and creativity; values focused on morality; values focused on competence – reliability. Kleszcz's research (2011) shows that these values are useful in acquiring knowledge, competences and professional skills, being necessary for the achievement of their own needs and life goals. It is expected that students, according to Koziński's (2006) theory, display different types of hope. The most cherished values have a stronger relationship with religious experience in the lives of young people with mature hope than young people with immature hope, playing a significant regulatory and motivational function in achieving the goal – in this case, graduation. The goal, in this case, graduating and achieving higher education, is easier to achieve if the goal is accompanied by mature hope (Koziński, 2006; Satici et al., 2016). It was therefore decided to show the relationship between instrumental values, which play an important role in individual and social life, and types of hope, which refers to something successful, good, and religious experience like God's presence and God's absence in the life of studying youth, who were born in Poland and grew up in a Christian family, and who are practitioners and believers.

The research hypotheses will be formulated on the basis of the presented problem.

H1. Youth have a high level of hope, agency and pathway, and religious experience of God's presence and God's absence.

H2. Youth hold dear such instrumental values as capability, imagination (competence values), and responsibility (moral value).

H3. Youth exhibit different types of hope.

H4. The instrumental values appreciated by youth the most have a stronger connection with the experience of the presence and absence of God in a group of young people with mature hope than those with immature hope.

METHOD

Participants

In order to address the research problem, I decided to conduct my research among young people who study at Jesuit University Ignatianum in Kraków, Poland. The research group consisted of 276 young people. Finally, 269 questionnaires were qualified for further analysis. Seven questionnaires were excluded due to large amounts of missing data, leaving in the sample 62.3% females and 37.7% males. All students were born in Poland and grew up in Christian families. They declared themselves to be believers and practitioners, aged from 19 to 23 years ($M = 20.16$, $SD = 0.991$), and graduation hope was as follows: 59% of the young people declared that they were sure to graduate, and 41% of them said they were not sure they would graduate but they certainly hoped so.

Measures

The Rokeach Value Survey (RVS) was used to determine value preferences. The scale contains eighteen final values and eighteen instrumental values (Rokeach, 1969, 1973). In this research only instrumental values that define the most general ways of the individual's behavior and its predisposition to action were taken into account. The RVS suggests that they be ordered from the most important to the least important for human life. These are: moral values – (1. broadmindedness, 2. forgiveness, 3. helpfulness, 4. honesty, 5. love, 6. cheerfulness, 7. obedience, 8. politeness, 9. responsibility and competence; values focused on competence – 10. ambition, 11. capability, 12. cleanliness, 13. courage, 14. imagination, 15. independence, 16. intellect, 17. logic, 18. self-control. Rokeach estimated the permanence of each value (test reliability) by the test-retest method with coefficients ranging from .51 to .88. The scale was adapted in Polish by Brzozowski (1986). The rank correlation coefficient between the Polish and American versions of the RVS is .88.

The Hope Scale (HS) by Snyder (1991) was used to measure hope as a positive motivational state that is based on an interactively derived sense of successful agency (goal-directed energy) (NA), and pathways (planning to meet goals) (NB). The scale contains 12 items. Four items measure hope agency, which pertains to an individual's sense of successful determination in striving towards valued goals (e.g. "I've been pretty successful in life"). The remaining 4 items measure the construct of pathway hope, which relates to a person's cognitive appraisal of her capacity to generate the means necessary for surmounting obstacles and reaching important goals (e.g. "Even when others get discouraged, I know I can find a way to solve the problem"). Four items are fillers. The scale was adapted for Polish conditions by Kwiatek (2012). The reliability of the scale has been assessed, and Cronbach's alpha coefficient ranges from .76 to .89. Participants respond to each item using a 4-point scale ranging from 4 = *definitely yes* to 1 = *definitely not*.

The Intensity of Religious Experience Scale (IRES) by Głaz (2021) was used to measure the intensity of religious experience: God's presence and God's absence. The scale comprises 18 statements referring to the Christian religion. The subjective scores were expressed on a 7-point Likert-type scale, from 7 = *definitely yes* to 1 = *definitely not*. The scale has two subscales. The first one measures the intensity of the experience of God's presence (GP). Cronbach's alpha coefficient of internal consistency is .93. The second subscale describes the intensity of the experience of God's absence (GA). Cronbach's alpha coefficient of internal consistency is also high and is .86. Criterion validity and correlation coefficients (Spearman's r) of religiosity dimensions range from .23 to .74.

The descriptive statistics (mean values and standard deviations) of the results were calculated. The variables (instrumental values) were expressed in terms of rank, thus a non-parametric test was used. In order to determine the strength of the relationship

and its character between the variables taken in this study, multiple regression analysis was applied. Cluster Analysis was used to group people with different types of hope.

Analysis and results

This part of the article presents the results of research obtained with such tools as the Hope Scale (HS), the Intensity of Religious Experience Scale (IRES), and the Rokeach Value Survey (RVS). In addition, the relationship between instrumental values and religious experience in particular types of hope will be shown.

Descriptive statistics

Mean values, and standard deviation for variables obtained in the Hope Scale (HS), and the Intensity of Religious Experience Scale (IRES), as well as the three most valued instrumental values by the young person, are presented in Table 1.

Table 1. Mean value and standard deviation for components of Hope (Agency, NA, and Pathways, NB), Religious Experience (God’s Presence, GP, and God’s Absence, GA), and the three most valued instrumental values.

Variables	<i>M</i>	<i>SD</i>	Tree most respected instrumental values
NA	2.9	0.555	
NB	3.2	0.259	Helpfulness (m)
GP	5.0	0.951	Capability (c)
GA	3.9	1.011	Self-control (c)

Note. m = moral value, c = competence value.

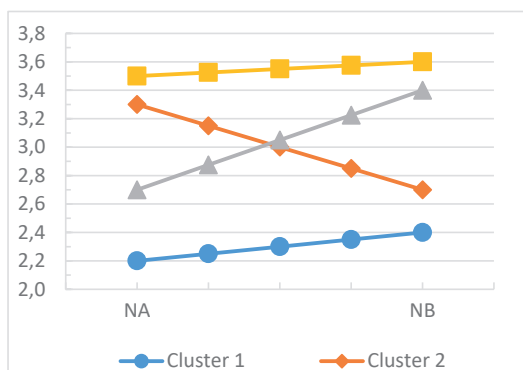
The result obtained on the Hope Scale (HS) (Table 1) shows that young students exhibit an average level of agency ($M = 2.9$, $SD = 0.555$) and a high level of pathways ($M = 3.2$, $SD = 0.259$), but the results obtained on the Intensity of Religious Experience Scale (IRES) shows that young students have a high level of experience of God's presence ($M = 5.0$, $SD = 0.951$) and an average level of experience of God's absence ($M = 3.9$, $SD = 1.01$). However, the results obtained with the Rokeach Value Survey (RVS) concerning instrumental values show that young people (of the 18 instrumental values) appreciated highly the following values 1. helpfulness (moral value), 2. capability (competence value), 3. self-control (competence value).

Types of hope

The obtained results on the Hope Scale (HS) were subjected to cluster analysis, using the K-Means method. In this way, four homogeneous groups of different participant numbers were created. Differences between clusters in specific factors were determined using the Shapiro–Wilk test ($F = 216$, $df = 6$, $p < .0001$). In the first cluster, there were 48 young people (Figure 1), who obtained a low score on both factors agency ($M = 2.2$, $SD = 0.334$) and pathways ($M = 2.4$, $SD = 0.318$). This youth show a lack of strength and energy of the mind, as well as the lack of proper strategy in pursuing the goal. They can be called youth with the type of passive hope. The second cluster included 103 participants. They were youth who achieved a high degree of agency ($M = 3.3$, $SD = 0.256$) and scored averagely on pathways ($M = 2.7$, $SD = 0.271$). They indicated the strength and energy needed to achieve the goal but at the same time lacked a proper strategy to reach the intended goal. They can be called youth with a type of shiftless hope. In the third cluster, 112 respondents were found: young people who obtained an average score on agency ($M = 2.7$, $SD = 0.286$) and high on pathways ($M = 3.4$, $SD = 0.247$). This youth manifests a lack of

energy of mind and strength in pursuit of the goal, but at the same time has an accurate strategy to reach the chosen goal. They can be called youth with a careful type of hope. In the fourth (last) cluster there were 102 individuals who achieved a high score for both agency ($M = 3.5$, $SD = 0.293$) and pathways ($M = 3.6$, $SD = 0.323$). Youth in Poland have the strength and energy of the mind, as well as an appropriate strategy for reaching goals. They can be called youth with the type of active hope.

Figure 1. A graphical distribution of results for types of hope: Agency (NA) and Pathways (NB).



Relationship between instrumental values and religious experience in various types of hope

Then, within each cluster, a multiple regression analysis was performed to show which instrumental values have a statistically significant relationship with the two components of religious experience, the presence of God and the absence of God in groups of young people with different types of hope, and to what extent the instrumental values explain the variability of religious experience. The results of multiple regression analyses are presented in Table 2.

Table 2. Independent variables relating to instrumental values explaining the variance of God's presence (GP) and God's absence (GA) in youth groups of different types of hope.

Youth with an active type of hope				
Regression summary for dependent variable: God's presence (GP)				
$R = .48, R^2 = .25, F = 4.62, p = .008$				
Variables	b	β	t	p
Intercept	5.38	–	5.22	< .0001
Love (m)	.33	.04	2.19	.032
Helpfulness (m, v)	.30	.08	2.93	.004
Capability (c, v)	.28	.12	2.49	.014
Forgiveness (m)	.19	.10	1.97	.049
Regression summary for dependent variable: God's absence (GA)				
$R = .41, R^2 = .17, F = 3.21, p = .032$				
Intercept	3.21	–	2.01	.002
Honesty (m)	.25	.10	2.53	.013
Independence (c)	.19	.12	2.04	.046
Youth with a careful type of hope				
Regression summary for dependent variable: God's presence (GP)				
$R = .42, R^2 = .20, F = 2.71, p = .041$				
Variables	b	β	t	p
Intercept	5.86	–	2.58	.011
Obedience (m)	.21	.09	2.58	.012
Self-control (c, v)	.18	.11	2.39	.020
Responsibility (m)	.19	.08	2.72	.009
Regression summary for dependent variable: God's absence (GA)				
$R = .37; R^2 = .13; F = 2.62, p = .048$				
Intercept	2.57	–	2.19	.002
Honesty (m)	.12	.09	2.55	.013
Cheerfulness (m)	.15	.10	2.02	.043

Youth with a type of shiftless hope

Regression summary for dependent variable: God's presence (GP)

$R = .39$, $R^2 = .15$, $F = 3.22$, $p = .031$

Variables	<i>b</i>	β	<i>t</i>	<i>p</i>
Intercept	5.67	–	4.34	< .001
Honesty (m)	.21	.09	3.14	.002
Ambition (c)	.23	.11	2.49	.014

Regression summary for dependent variable: God's absence (GA)

$R = .37$, $R^2 = .16$, $F = 4.18$, $p = .0017$

Intercept	2.98	–	2.48	.014
Responsibility (m)	.21	.09	3.19	.002

Youth with a passive type of hope

Regression summary for dependent variable: God's presence (GP)

$R = .31$, $R^2 = .12$, $F = 2.98$, $p = .003$

Variable	<i>b</i>	β	<i>t</i>	<i>p</i>
Intercept	1.21	–	2.78	.006
Intellect (c)	–.19	–.09	–2.13	.038

Note: m = moral value, c = competence value, v = one of the three most valued instrumental values.

The instrumental values of being loving, helpful, forgiving (moral values), and capable (competence value) have a significant and positive relationship with the experience of God's presence in the group of people with an active type of hope (Table 2). They explain 25% of the variance. However, honesty (moral value) and independence (competence value) have a significant and positive relationship with the experience God's absence in the group of people with an active type of hope. They explain 17% of the variance of this experience.

The instrumental values – obedience, responsibility (moral values), and self-control (competence value) – have a significant and positive relationship with the experience of God's presence in the group of people with a careful type of hope and explain

20% of the variance. On the other hand, two instrumental values of honesty and cheerfulness (moral values) have a significant and positive relationship with the experience God's absence in the group of people with a careful type of hope and explain 13% of the variance.

The instrumental values, that is, honesty (moral value) and ambition (competence value), have a significant and positive relationship with the experience of God's presence in the group of people with a type of shiftless hope. They explain 15% of the variance. However, only responsibility (moral value) has a significant and positive relationship with the experience of God's absence in the group of people with a type of shiftless hope. It explains 16% of the variance of this experience.

Only the instrumental value of intellect (competence value) has a significant and negative relationship with the experience of God's presence in the group of people with a passive type of hope, and explains 12% of the variance.

DISCUSSION AND CONCLUSION

The objective of this research was to study the relationship between the instrumental values that define the most general ways of human behavior, people's propensity for action, hope, which is a positive motivational state that is based on an interactively derived sense of successful (a) agency as goal-directed energy and (b) pathways as planning to meet goals, and with religious experience God's presence and God's absence in the life in the youth people, who were born in Poland and declared to be believers and practitioners and grew up in a Christian family.

The first hypothesis, which suggests that young people have a high level of hope and religious experience of God's presence and God's absence, has been confirmed only partially. The result obtained in the Hope Scale shows that young people exhibit an

average level of agency and a high level of pathways, but the results gained in the Intensity of Religious Experience Scale (IRES) show that students have a high level of experience of God's presence and an average level of experience of God's absence. This suggests that young people are more capable of creating innovative plans to achieve goals than the resources needed. It was expected, as suggested by some researchers (Głaz, 2011; Kwiatek, 2012), that youth brought up in a Christian family, who declared themselves to be believers and practitioners, would manifest more mental capacity. Moreover, young people manifest a more valuable experience of God's presence in their lives than the experience of his absence. This means that young people are more concerned about trusting God, being close to him, being open to the needs of others, and seeing their lives as meaningful and valuable, rather than seeing God as the one who triggers creative anxiety in them. They are also concerned about knowing themselves better and gaining more knowledge about others.

The second hypothesis which suggests, according to Popielski (2008) and Głaz (2016), that young people should appreciate such instrumental values as (a) capability, which concerns efficiency and professionalism, (b) imagination, which concerns the creation of ideas (values focused on competence), (c) responsibility, which includes reliability and independence (value focused on morality), has been confirmed also partially. From among 18 instrumental values, the young participants indicated that the most valuable are the following: (a) helpfulness, which means acting for the benefit of others (moral value), (b) capability, which includes professionalism and effectiveness of action, (c) self-control, which is self-restraint and internal discipline (competence values). Only one instrumental value – capability – which concerns professionalism and efficiency, indicated as one of the most valuable traits, was one of the three values by the hypothesis.

The third hypothesis, which assumes, according to Kozielski's (2006) theory, that young people reveal different types of hope,

was fully confirmed. Youth manifest four different types of hope. The hopeless hope type is characterized by the strength of mind needed to achieve a goal, while lacking an appropriate strategy to reach that goal. The passive hope type exhibits weak strength and weak energy of mind and a lack of a meaningful strategy in reaching the goal. Active hope type exhibits high strength and high mental capacity, and a reasonable strategy for reaching the chosen goal. The cautious hope type exhibits poor mental capacity and poor strength in pursuit of the goal.

Several conclusions emerge from our analysis of types of hope. First, young people attending college have a diverse structure of hope, different beliefs and expectations, different strengths and motivations to act. Second, there is a convergence between their declaration they are hoping to graduate and putting them in homogeneous groups. When young people were asked about graduation, some of them declared that they hoped to graduate, the rest they were not sure. Putting young people in homogeneous groups confirmed their declarations. The cluster analysis procedure confirmed, as proposed by Koziol (2006), that there is a group of youth characterized by a dynamic, creative, and mature type of hope. It is accompanied by high motivation and psychic capacity, as well as a sensible strategy in pursuing the desired goal. There is also a group of young people who have incomplete, immature hope. These young people are not fully convinced that they will succeed. They lack either motivation, life energy or proper strategy in pursuit of the chosen goal.

Hypothesis four, which suggests that the indicated instrumental values such as capability and resourcefulness (competence values) and responsibility (moral value), as most valued by young people, have a significant relationship with the religious experience of God's presence and God's absence in groups of young people with different types of hope, was partially confirmed. Capability as one of instrumental values indicated by the hypothesis is the predictor of God's presence in the group of people with an

active type of hope on the regression model. The instrumental value – responsibility – has a significant relationship with God's presence in the group of youth with a cautious type of hope. This value also is significantly linked with God's presence in the group of young people with the carefree hope type. Moreover, according to Koziński's (2006) theory, the strongest relationship between instrumental values and the experience of the presence and absence of God is recorded in the group of persons with the active type of hope.

The above analysis indicates that instrumental values of a moral nature, that is, concerning individual and social norms of behavior, are more strongly connected with the elements of hope agency and pathways, and the religious experience of God's presence and God's absence in youth than values of a competence nature, i.e. concerning the fulfillment of specific tasks. The present study confirms the results of previous research, for example, by Ai and co-workers (2004) and Popielski (2008). This suggests that instrumental values of a moral nature are closer to Christian religiosity and play more important roles in the life of young people than instrumental competence-based values.

Given the results, we can suggest that a large group of young people believe that the world is orderly and friendly. As a result of the interaction of instrumental values with hope and religious experience, a cognitive representation of the world is formed, in which it is generally stable in its rules and therefore cognitively controllable, and at the same time favorable and helpful to young people. In this way, a coherent vision of the world is formed, which engenders in them various beliefs and expectations.

The concept of hope proposed by Snyder (2002) with its individual and social dimensions has a developmental character, it applies not only to earlier stages of an individual's development, as Erikson (1968) believed, but also to later stages, as the current study showed. The results can be a useful indicator for the process of internal and professional development of young

people, as well as for the educational process. It can be assumed, as the present analysis of the results supposes, that people with a high level of hope will be inclined to judge the world positively, perceive themselves kindly, make courageous decisions, cope with difficulties, and achieve more ambitious goals, which will enable them to build an effective society that provides them with individual and social benefits.

The current study confirms that values along with their cognitive, emotional, and behavioral components (Czerniawska, 2002; Popielski, 2008), which refer to something valuable and propose a certain lifestyle, play an important role in human life. Knowing the value system of young people, it is easier to show them the right path towards self-fulfillment and self-education (Chalas & Winiarczyk, 2018). The transmission of values in the process of upbringing should be based on the principle of choice rather than compulsion, especially during adolescence when a young person is accompanied by increasing problems related to the development of psychological and spiritual life (Cieciuch, 2006). It seems that introducing a young person to the world of values should be seen as a priority educational activity both for the educator, teacher, and the school or university.

Kwiatek (2012) rightly notes that Snyder's theory of hope is strictly psychological, so it is difficult to expect to take into account an even wider view, even if connected with the experience of religious faith. In this context, however, the question will arise of hope that transcends the ways of individual action and thinking and is not built solely on wisdom or strength of mind, but rather involves religious faith. It seems that this account of hope may be an invitation to further explore the relationship between so-called hope as understood by pure psychology and hope through the eyes of a believer, which transcends his or her strength and abilities.

This analysis of the issue undertaken, which makes some contributions to science, also has some limitations. Only one

instrument was used to investigate instrumental values, religious experience, and hope. The young people participating in the study were recruited from one city, one university, and they are members of the Catholic Church. Despite the limitations described, the results of the study have several important implications, as noted earlier.

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