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VALUES OF SURVEYED ADOLESCENTS DURING THE COVID-19 PANDEMIC. ANALYSIS AND REPORT

The aim of this article is to highlight research among young people living in and around Kraków regarding their axiology. The research was analyzed taking into account publicly available COBS representative survey data, as well as research by another author who carried out a similar project in 2016 in Wrocław. Taking into account the nationwide (representative) research regarding axiology in the plague period, this article notes some discrepancies in terms of values, as the respondents value faith the least, they attach increasingly less importance to external appearance as well as money, at the same time they value tolerance, acceptance, love, friendship and only family the most. Thus, one can observe a significant difference in the understanding or determination of life strategies of the younger generation in relation to the general population of Polish women and men, for whom family and faith are of great significance. Knowledge as a value is more highly valued by respondents than family, friends giving way to health. Honesty and freedom were rated the highest. It can be concluded that for the surveyed people affiliate values are important (love, friendship, tolerance, freedom), with a slightly smaller orientation to values building the sense of stability and success in life (money, appearance), and the least orientation to autotelic values, i.e. faith.

Key words: values, axiology, value system, youth.

Introduction. The problem of values is an interesting issue raised by numerous scientific disciplines (sociology, ethics, economics), however it is used in everyday language as well. Considering the transformations in the functioning of a modern man in economic, educational and social areas, it is vital to present the issue of axiology, especially of the generation of young people, during the COVID-19 pandemic. Are they focused on the pursuit of particular individual interests, or do they conservatively recognise values which have so far been most highly valued among Poles, including family, health, love and material goods? Which values are the most significant for the surveyed? The probable answer to such research questions is not straightforward, since nationwide research provides information on the values of Polish society¹ (general research on samples representative of the entire population), nevertheless it does not take into account merely young people. The hypothesis is that a contemporary young person participating in the study focuses his head on realising his own life strategy without explicitly taking into account traditional values and values ascribed to the whole society of mature people. He or she is guided by affiliation values and less by stability values and least by religious values.

Theoretical outline of the problem of values. As mentioned above, the problematic aspects of values are considered from countless scientific perspectives. I share Professor Janusz Mariański's opinion that values ought to be classified as unclear and disputable notions. It is connected with the category of goodness – these are relative and strongly subjective notions and their study is rather a challenge². Detailed sciences such as economy, law or sociology relate values to what is desirable or worthy of desire (values in relative terms, conditioned by personality, culture or society). In sociological terms, values refer to the central and general framing of the goals and guiding lines of an individual's life orientation. They contain a historically changeable character, are

¹ B. Badora, *Wartości w czasach zarazy, Komunikat z badań*, nr 160/2020, CBOS.

² J. Mariański, *Socjologia moralności*, Wydawnictwo KUL. Lublin 2006, s. 333.

susceptible to transformation and modification, as well as depend on the totality of social relations that prevail in a given society and fully reflect it. They are therefore not homogeneous - goodness may be positive for others and for some not, as a result it is not surprising that in practice they are difficult to grasp. They exist autonomously in relation to judgments, materialize in human life except such values as goodness, beauty, truth and justice are independent of man – says Mariański³.

For the purposes of this text, in accordance with definitions presented by Jan Szczepański, I define a value as "any material or ideal object, idea or institution, real or imagined, towards which individuals or collectives assume an attitude of respect, ascribe to it an important role in their lives, and feel compelled to strive to achieve it"⁴. The satisfaction of needs gives the individual a demand for balance as well as inner peace. In some groups the highest demand may be religious objects, while for others it may be political goals, fame, honor, health or prestige. They constitute an important determinant of human behaviour, thus influencing the relations between individuals, as each individual has a specific hierarchy of values valued to a greater or lesser extent. They may be granted or not admitted by an individual however single thing is certain – they are regulators of human aspirations and behaviour, making it possible to assess the behavior of others. They may as well serve as a basis for assessing the usefulness of members of a given group, setting the principles of social hierarchy and determining the rules of social coexistence⁵.

For the purpose of this article, I treat values from the position of an individual, not from the position of values in collective life. Values are closely related to norms and sanctions, since, in order to realise a harmonious order, every society produces common ideas about reality and patterns of behavior, which are expressed in social customs or mores, as well as through permanent guidelines of behavior that would not violate the well-being of others, even its own, called moral norms, which in turn are justified by values⁶ and linked to sanctions. All values "form a system called value networks – a hierarchy of values is then formed"⁷.

Various information concerning the studies. The data used in this article comes from three research studies conducted in 2020 and 2021. The studies were carried out using a web-based CAWI (*Computer-Assisted Web Interviews*) survey⁸. The first survey was carried out in spring (May) 2020 among 820 people under the title "Contemporary ideals". The second study on a group of 607 people was entitled "Preferences of contemporary singles" and was implemented now, i.e. in April 2021, while the third research project entitled "Trust and distrust in the age of pandemics" was implemented among 808 respondents in October 2020. The questions on axiology and social norms in the aforementioned projects were to become variables used for other analyses in this research. It occurred that in the course of analysis and preparation of reports from individual surveys, interesting tendencies regarding the norms and values preferred by the respondents were noticed. It should be noted that the respondents were mainly young people between 18 and 25 years of age, living mainly in the Małopolska region and Kraków itself, where women predominated in terms of gender (table 1). The population participating in the research was similar, the research was carried out with the use of a purposeful sample, therefore it was not randomly selected⁹, consequently the research does not meet the criteria of representativeness¹⁰ and the results will not be generalised to the entire community. Similar assumptions were made in the article on social norms.

³ Tamże, s. 334.

⁴ J. Szczepański, *Elementarne pojęcia socjologii*, Państwowe Wydawnictwo Naukowe, Warszawa 1965, s. 58.

⁵ Tamże, s. 59.

⁶ K. Bolesta-Kukuła, *Socjologia ogólna*, Oficyna Wydawnicza ASPRA-JR, Warszawa 2003, s. 196.

⁷ I. Dudzik, S. Nowak, *Rola wartości w życiu współczesnego człowieka. Na podstawie przeprowadzonych badań własnych*, w: I. Dudzik i in. (red.), *Rola wartości etycznych we współczesnym świecie. Wartości etyczne współczesnego człowieka* (cz. I), Wydawnictwo Państwowej Wyższej Szkoły Techniczno-Ekonomicznej im. ks. Bronisława Markiewicza w Jarosławiu, Jarosław 2017, s. 12.

⁸ D. Mider, *Jak badać opinię publiczną w Internecie? Ewaluacja wybranych technik badawczych*, „Przegląd Socjologiczny”, 1/2013, Vol. 62, s. 2010.

⁹ Ch. Frankfort-Nachmias, D. Nachmias, *Metody badawcze w naukach społecznych*, przeł. E. Hornowska, Wydawnictwo Zysk i S-ka, Poznań 2001, s. 198.

¹⁰ A. Sułek, *Ogród metodologii socjologicznej*, Wydawnictwo Naukowe Scholar, Warszawa 2015, s. 14.

Table 1

Gender of respondents

	Female	Male
"Ideale of contemporary youth"		
Number of respondents (N)	707	113
Percentage of respondents (%)	86,2%	13,8%
"Trust and distrust"		
Number of respondents (N)	527	280
Percentage of respondents (%)	65,3%	34,7%
"Singles"		
Number of respondents (N)	329	271
Percentage of respondents (%)	58,0%	42,0%

Source: Own calculations.

Values based on the analysis of the answers of the respondents participating in the projects. Taking into account sociological concepts, the "value orientation" of the surveyed group was used as particularly important, determining to some extent other values (goals), which is undoubtedly related to a person's view of the world and his/her place in it¹¹. Several concepts of values were taken into account: family, friends, health, money, knowledge, tolerance, acceptance, honesty, appearance, love and faith. Obviously the notions given on purpose in a synthetic way reflect the idea of the coupling of the object with the subject, as to break down difficult in a definition as broad in scope as for example the notion of being, the act and also taking into account the element of feeling and evaluation, which additionally complicates its description¹².

The discussion of the issue of values should begin with the prepared "ranking of values" of the surveyed people. Such a formulation was used on purpose, since taking into consideration the analysis of the nationwide data, where a representative group of Polish women and men were surveyed, some discrepancies in the area of preferred values can be noticed. This may result from several premises, which include, among others, the fact that the research described in this text is not representative, as it was conducted in purposive groups. Secondly, they concern young people aged between 18 and 25, who may have a different system of values, be guided by different points of reference in life, have a different "moral backbone" than the population of Polish women and men. Thirdly, the research concerned residents of Kraków and its vicinity, which is as well significant in terms of axiology. Place of residence or place of origin is able to be a variable in the study (incidentally, the values I am describing here were appropriate variables used in the circumstances of other research, however the data obtained was so interesting that I decided to describe them in separate articles on norms and values).

"Ranking of values" is worth starting with a discussion of the issue of sincerity. It appears (table 2) that this is the most significant issue for the respondents. It is worth concentrating on the data from the three research projects, especially the column (sum of rather yes and definitely yes) to notice that sincerity and freedom are the most valued values by youth participating in the research.

Health is equally highly valued and "valuable" to the respondents. It is not apparent whether this is due to the fact that the surveys were conducted in the era of the COVID-19 pandemic and social isolation, or whether it is for the reason that health is important to respondents (table 3). In all surveys, more than three quarters of the respondents stated that health was definitely important, and more importantly, missing data accounted for a small proportion of the surveys. Thus health in this study is important for the respondents, similarly to the national survey¹³.

¹¹ J. Mariański, *dz. cyt.*, Wydawnictwo KUL. Lublin 2006, s. 338.

¹² S. Kowalczyk, *Filozoficzne koncepcje wartości*, "Collectanea Theologica", 56/1986, s. 38.

¹³ B. Badora, *dz. cyt.*, nr 160/2020, CBOS, s. 2.

Table 2

Honesty and freedom according to respondents

	Sincerity							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	589 (71,6%)	209 (25,4%)	798 (97%)	8 (1%)	7 (0,9%)	6 (0,7%)	3 (0,4%)	822 (100%)
"Trust"	561 (70%)	196 (24,4%)	757 (94,4%)	9 (1,1%)	13 (1,6%)	16 (2%)	7 (0,9%)	802 (100%)
"Singles"	476 (79%)	111 (18,4%)	587 (97,4%)	4 (0,7%)	5 (0,8%)	5 (0,8%)	2 (0,3%)	603 (100%)
	Freedom							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	589 (71,6%)	209 (25,4%)	798 (97%)	8 (1%)	7 (0,9%)	6 (0,7%)	3 (0,4%)	822 (100%)
"Trust"	561 (70%)	196 (24,4%)	757 (94,4%)	9 (1,1%)	13 (1,6%)	16 (2%)	7 (0,9%)	802 (100%)
"Singles"	476 (79%)	111 (18,4%)	587 (97,4%)	4 (0,7%)	5 (0,8%)	5 (0,8%)	2 (0,3%)	603 (100%)

Source: Own calculations.

Table 3

Importance of health among the respondents

	Health							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	632 (76,9%)	160 (19,5%)	792 (96,5%)	5 (0,6%)	16 (1,9%)	7 (0,9%)	2 (0,2%)	822 (100%)
"Trust"	601 (74,9%)	164 (20,5%)	765 (95,4%)	8 (1%)	17 (2,1%)	10 (1,2%)	2 (0,3%)	802 (100%)
"Singles"	467 (77,4%)	112 (18,6%)	579 (96%)	7 (1,2%)	9 (1,5%)	6 (1%)	2 (0,3%)	603 (100%)

Source: Own calculations.

Knowledge as a value was ranked in the fourth place. It is now common to say that in the 21st century, the century of computerisation of life as well as transformation in this area, the area of artificial intelligence as well as replacement of human with machine, knowledge is of great importance for the respondents. The issues of social capital, relational capital are not as important for the respondents as knowledge is (table 4). In a fluid reality, knowledge and time are becoming scarce commodities. The value of education, as Piotr Sztompka says, may result from two circumstances, as on the one hand it is an autotelic satisfaction – knowledge satisfies the impulse of curiosity (a folk saying defines such a person as "curious about the world"), furthermore on the other hand education and knowledge is currently an important instrumental value, as it allows for social advancement - better job, better salary and better standard of living. In modern society, it is an enabler to gain authority (it is not the only and necessary condition), e.g. we can point to the theory of leadership, where expert power is mentioned. Therefore, knowledge may be a criterion in selecting person in charge, currently referred to as social leaders¹⁴. As Mirosław Szymański says: "In the conditions of market economy, tangible educational values acquired by a human being, i.e. e.g. certificates and diplomas, become an important element of his/her mobility and a determinant of chances of success on the labour market. Educational credentials (educational credentials) – as Turner and Collins proved in their work, are currently one of the most important contemporary "letters of credentials". They are

¹⁴ P. Sztompka, *Socjologia. Analiza społeczeństwa*, Wydawnictwo Znak, Kraków 2004, s. 335.

becoming an increasingly important recommendation in job applications, facilitate winning competitions, succeeding in professional competition, which is constantly intensifying with the development of market competition. A "pass" to a superior, desired job is at the same time an opening of the way to the preferred model of life as well as its desired quality. A job which is in line with expectations is necessary for the fulfillment of aspirations and plans, both concerning professional activity and other areas of human activity"¹⁵.

Table 4

Knowledge as a value according to respondents

	Knowledge							Total
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	
"Ideals"	460 (56%)	331 (40,3%)	791 (96,3%)	10 (1,2%)	10 (1,2%)	10 (1,2%)	1 (0,1%)	822 (100%)
"Trust"	449 (56%)	305 (38%)	754 (94%)	7 (0,9%)	24 (3%)	8 (1%)	9 (1,1%)	802 (100%)
"Singles"	334 (55,4%)	242 (40,2%)	576 (95,6%)	11 (1,8%)	8 (1,3%)	6 (1%)	2 (0,3%)	603 (100%)

Source: Own calculations.

The above mentioned issue of social capital as well as friendship relations is another value preferred by respondents. It is noticed that friends as a value are slightly higher in the hierarchy of values of the surveyed, before love and family. Is this due to a change in the implementation of marriage and family life strategies? Or perhaps alternative forms of marital-family life (Casus Friends), where friends are the core of interpersonal relationships (table 5). After that was the family – it is significant that the family is treated as one of the most important values in the national research. In this case it is slightly different – one should remember that the respondents were mainly young people. In terms of family issues, there is a large percentage of respondents for whom it is not important - especially the survey of singles. Afterward, there was acceptance. Obviously, in the scope of the implementation of strategies for satisfying family needs as well as emotional and sexual needs, the issues of friendship, family and acceptance are present due to the connection - feelings. However, it is noteworthy that the (nuclear) family is displaced by friendship relationships, therefore less obliging for formal reasons.

Love as a value has been superseded by acceptance – the respondents who provided answers stated that acceptance is more important to them (table 6). This may result from several reasons. Firstly, love does not always guarantee acceptance, moreover acceptance always guarantees psychological well-being of a person in terms of preferences, worldview, ideology or life strategy. It is worth noting that love today is a "commodity" only by name, as young people are guided in life by their own strategies, pursue their own plan in pursuit of their own needs or preferences, where acceptance becomes significant. Apart from this, love and family relations are not only the bond between two people, however in addition broader family bonds (even in the case of a nuclear family), which as well requires acceptance and tolerance which will be discussed below.

It is interesting that another value for the respondents was tolerance. It is a value highly rated by the respondents which in comparison with acceptance is not surprising at all, although it is surprising that in the research project regarding singles tolerance is not important for a large percentage of the respondents (table 7).

¹⁵ Mirosław J. Szymbański, *Wartości i antywartości – aspekt edukacyjny*, "Ruch Pedagogiczny", 2/2012, s. 24.

Table 5

The importance of friendship, family and acceptance according to the respondents

	Friends							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideale"	526 (64%)	257 (31,2%)	783 (95,2%)	8 (1%)	18 (2,2%)	7 (0,9%)	6 (0,7%)	822 (100%)
"Trust"	488 (60,9%)	264 (32,9%)	752 (93,8%)	5 (0,6%)	26 (3,2%)	14 (1,8%)	5 (0,6%)	802 (100%)
"Singles"	394 (65,3%)	175 (29%)	569 (94,3%)	9 (1,5%)	16 (2,7%)	9 (1,5%)	0	603 (100%)
	Family							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideale"	599 (72,9%)	170 (20,7%)	769 (93,6%)	10 (1,2%)	34 (4,1%)	9 (1,1%)	0	822 (100%)
"Trust"	627 (78,2%)	144 (17,9%)	771 (96,1%)	5 (0,6%)	19 (2,4%)	7 (0,9%)	0	802 (100%)
"Singles"	375 (62,2%)	169 (28%)	544 (90,4%)	20 (3,3%)	27 (4,5%)	11 (1,8%)	1 (0,2%)	603 (100%)
	Acceptance							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	562 (68,3%)	215 (26,2%)	777 (94,5%)	14 (1,7%)	14 (1,7%)	14 (1,7%)	3 (0,4%)	822 (100%)
"Trust"	516 (64,4%)	210 (26,2%)	726 (90,6%)	17 (2,1%)	28 (3,5%)	22 (2,7%)	9 (1,1%)	802 (100%)
"Singles"	411 (68,2%)	148 (24,5%)	559 (92,7%)	10 (1,6%)	12 (2%)	21 (3,5%)	1 (0,2%)	603 (100%)

Source: Own calculations

Table 6

The feeling of love and its meaning according to the respondents

	Love							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideale"	588 (71,5%)	193 (23,5%)	781 (95%)	7 (0,9%)	20 (2,4%)	14 (1,7%)	0	822 (100%)
"Trust"	508 (63,3%)	204 (25,4%)	712 (88,7%)	12 (1,5%)	51 (6,4%)	23 (2,9%)	4 (0,5%)	802 (100%)
"Singles"	399 (66,2%)	158 (26,2%)	557 (92,4%)	13 (2,1%)	25 (4,2%)	6 (1%)	2 (0,3%)	603 (100%)

Source: Own calculations

Table 7

Importance of tolerance for respondents

	Tolerance							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	512 (62,3%)	243 (29,6%)	755 (91,9%)	21 (2,6%)	13 (1,6%)	30 (3,5%)	3 (0,4%)	822 (100%)
"Trust"	463 (57,7%)	229 (28,6%)	692 (87,7%)	32 (4%)	34 (4,2%)	31 (3,9%)	13 (1,6%)	802 (100%)
"Singles"	337 (55,9%)	179 (29,7%)	516 (85,3%)	27 (4,5%)	29 (4,8%)	31 (5,1%)	0	603 (100%)

Source: Own calculations

The issue of money is a sensitive topic in Polish society. It is sometimes described as controversial, embarrassing for some and irrelevant for others. What does money mean to the

respondents? Well, according to the collected research material, money is not a desired value among the respondents. All three research projects show comparable percentages of respondents considering money as an important value (mean 84.5%). The detailed distribution of responses is shown in Table 8. Money is a material good that is one of the factors generating social inequality. It is a desirable value, as it can additionally generate prestige – thus a rare good – "if everyone was famous, no one would be famous"¹⁶.

Table 8

Importance of money among the respondents

	Money							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	217 (26,4%)	491 (59,7%)	708 (86,1%)	34 (4,1%)	61 (7,5%)	19 (2,3%)	0	822 (100%)
"Trust"	233 (29,1%)	419 (52,2%)	652 (82,6%)	37 (4,6%)	69 (8,6%)	31 (3,9%)	13 (1,6%)	802 (100%)
"Singles"	221 (36,6%)	296 (49,1%)	517 (85,7%)	33 (5,5%)	30 (5%)	22 (3,6%)	1 (0,2%)	603 (100%)

Source: Own calculations

Physical appearance as a value according to the three research projects does not occupy top positions – on the contrary, it is in penultimate place. This is interesting, as taking into account the contemporary trends of be fit, slim figure, well-groomed body, figure and healthy lifestyle, the appearance is not that important for the respondents, because taking into account all the research projects, the appearance is important only for 81.7% of the respondents – the sum of the answers definitely yes and rather yes (table 9). Appearance – an ambiguous concept can be implemented for sales and brand image, as well as personal image. It can include aesthetic value, symbolic value, functional value – the impression of quality, ergonomic value – related to the ease of use – product categorisation in addition to also attracting attention¹⁷.

The last value considered is faith. This is the value that received the lowest support in the opinion of respondents answering in the three research projects. Summing up and calculating the average support for this value, it amounts to only 43.5% (the combined response of definitely yes and rather yes) of the percentage of respondents. Less than half of the respondents recognise faith as an important value – it should be noted that in the research, faith was treated as a variable used for analyses, and it was not concretised, as a result the respondents defined faith through the prism of their religion. In the context of nationwide studies, the percentage of people considering faith as an important value in their lives is lower. This may be due to the young age of the respondents, the COVID-19 pandemic, which may have had an impact on people while filling in the questionnaires, and re-evaluation of their view of the world, where more attention was paid to health and interpersonal relations (friendship, family), and not to the connection of a person with the deity they profess. The detailed distribution of answers is presented in Table 10. Within the scope of faith and religion it is worth mentioning the field of symbolic culture, as the world of autotelic values – striving for their realisation is an intrinsic goal, not a path beyond them. In this case, these are symbols generally associated with faith, e.g. a cross in Christian culture, in Polish culture it is the image of Our Lady of Częstochowa, which are treated with respect, while their violation is defined as profanation¹⁸.

¹⁶ P. Sztompka, *Socjologia. Analiza społeczeństwa*, Wydawnictwo Znak, Kraków 2004, s. 334.

¹⁷ H. Lewicka, *Wartość jako kluczowe pojęcie w dziedzinie nauk ekonomicznych*, Społeczeństwo I Ekonomia, Society And Economics, 2(2)/2014, s. 70.

¹⁸ B. Szacka, *Wprowadzenie do socjologii*, Oficyna Naukowa, Warszawa 2008, s. 93.

Table 9

Appearance as a value according to the respondents

	Appearance							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	104 (12,7%)	511 (62,1%)	615 (74,8%)	43 (5,2%)	88 (10,7%)	39 (4,7%)	37 (4,6%)	822 (100%)
"Trust"	495 (61,7%)	250 (31,2%)	745 (92,9%)	5 (0,6%)	18 (2,2%)	27 (3,4%)	7 (0,9%)	802 (100%)
"Singles"	122 (20,2%)	345 (57,2%)	467 (77,4%)	51 (8,5%)	62 (10,3%)	23 (3,8%)	0	603 (100%)

Source: Own calculations

Table 10

Value of faith according to the respondents

	Faith							
	Definitely yes	Rather yes	Total of Yes and Rather yes	Definitely no	Rather no	I have no opinion	No data	Total
"Ideals"	152 (18,5%)	216 (26,3%)	368 (44,8%)	212 (25,8%)	177 (21,5%)	63 (7,7%)	2 (0,2%)	822 (100%)
"Trust"	143 (17,8%)	201 (25,1%)	344 (42,9%)	183 (22,8%)	177 (22,1%)	78 (9,7%)	20 (2,5%)	802 (100%)
"Singles"	114 (18,9%)	144 (23,9%)	258 (42,8%)	143 (23,7%)	135 (22,4%)	67 (11,1%)	0	603 (100%)

Source: Own calculations

Conclusion. According to Szczepański, "behavioral patterns are certain patterns used in specific situations (...) while the value system determines the choice of means of satisfying needs and interests, determines preferences in aspirations"¹⁹. Therefore, "valuing is connected with the impact, the relationship that appears between the thing and the recipient. The needs expressed by human beings and the fulfillment of human expectations in some measure raise a value"²⁰. According to the presented research results of three scientific projects, values as "abstract notions defining what the society considers as good, right and desirable"²¹ in the case of the researched youth from the Kraków region can be defined in several points.

1. The respondents value faith the least.
2. The respondents attach increasingly less importance to external appearance.
3. Money was as well of little importance to the respondents participating in the study, moreover tolerance was more significant to them.
4. Love has given way to acceptance in the respondents' value system, just as family has given way to friends. Thus, one notices a significant difference in the understanding or determination of life strategies of the younger generation in relation to the general population of Polish women and men, for whom family and faith are of great significance.
5. Knowledge as a value is more appreciated by the respondents than family, friends giving way to health.
6. The analysis of the collected research material has revealed that the respondents value freedom and honesty the most. It is noteworthy that there were slight data gaps in the answers given by the respondents. It is worth noting the percentage of respondents for whom these values are not

¹⁹ J. Szczepański, *Elementarne pojęcia socjologii*, Państwowe Wydawnictwo Naukowe, Warszawa 1965, s. 60.

²⁰ L. Drenda, *Teoria wartości, wartość teorii*, "Studia Ekonomiczne. Zeszyty Naukowe Uniwersytetu Ekonomicznego w Katowicach", Nr 259/2016, s. 41.

²¹ N. Goodman, *Wstęp do socjologii*, przeł. J. Polak, J. Ruszkowski, U. Zielińska, Wydawnictwo Zysk i S-ka, Poznań 1997, s.375.

important. Honesty and freedom are interrelated qualities, as they condition a person to implement (authentically) his/her own life strategy.

Below, in Table 11, I have made a comparison of the most important indications according to the respondents storming the survey by comparing them with the research among students of two majors at the University of Wrocław in 2016. Thus, it is worth considering how the system of values has changed with the general social changes (pandemic) over the years by comparing the analyses of the results of my own research with others, what values are most important for people of different ages – it may soon occur that representative research in the group of 18-25 years will be different from the nationwide research carried out in all age groups. I did not employ analyses, statistics or even scales, consequently my research results may be different. In addition, the system of data collection was different as well, nevertheless the conclusions are interesting, which I leave for the reader to elaborate on their own. It can be concluded that for the people surveyed both affiliate values are important (love, friendship, tolerance, freedom), with a slightly lesser orientation to values building the sense of stability and success in life (money, appearance) as well as the least orientation to autotelic values, i.e. faith.

Table 11

**Summary of the most important values according
to the respondents and CBOS nationwide surveys**

Value	Author's research 2020/2021	CBOS 2020 ²²	Research by Jolanta Kędzior 2016 ²³	
			Faculty: Pedagogy	Faculty: Heritage of material culture
Honesty	73,5%	1%	-	-
Freedom	73,5%	3%	24%	30%
Health	76,4%	47%	63%	54%
Knowledge	55,8%	1%	-	-
Friendship	63,4%	45%	42%	54%
Family	71,1%	39%	70%	90%
Acceptance	66,9%	1%	-*	10*
Love	67,0%	2%	66%	10%
Tolerance	58,6%	2%	11%**	-
Money	30,7%	4%	43%	60%
Appearance	31,5%	-	-	-
Faith	18,4%	3%	27%	-

* Social recognition (achieving success through professional, scientific, artistic achievements)

** Equality (equal opportunities for all)

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²² Barbara Badora, *Wartości w czasach zarazy*, Komunikat z badań, nr 160/2020, CBOS, s. 2.

²³ J. Kędzior, *Wartości, którymi kierują się dzisiejsi studenci (na przykładzie Uniwersytetu Wrocławskiego)*, w: J. Kędzior, B. Krawiec, M. Biedroń, A. Mitreńka (red.), *Komunikacja a zmiana społeczna*, Instytut Pedagogiki Uniwersytetu Wrocławskiego, Wrocław 2018, s. 223. ss. 213-230.

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ЦІННОСТІ ПІД ЧАС ПАНДЕМІЇ COVID-19 НА ДУМКУ ПІДЛІТКІВ. АНАЛІЗ І ЗВІТ

Анотація. Мета цієї статті – висвітлити дослідження серед молодих людей, які проживають у Кракові та його околицях, щодо їх аксіології. Дослідження було проаналізовано з урахуванням загальнодоступних репрезентативних даних опитування COBS, а також дослідження іншого автора, який здійснював подібний проект у 2016 році у Вроцлаві. Беручи до уваги загальнонаціональні (репрезентативні) дослідження, що стосуються аксіології в час епідемії, ця стаття відзначає деякі розбіжності з точки зору цінностей, оскільки респонденти найменше цінують віру, вони надають все менше значення зовнішньому вигляду, а також грошам, водночас вони найбільше цінують толерантність, прийняття, любов, дружбу і сім'ю. Таким чином, можна спостерігати значну відмінність у розумінні чи визначенні життєвих стратегій молодого покоління щодо загального населення польських жінок та чоловіків, для яких сім'я та віра мають велике значення. Знання як цінність цінуються респондентами більше, ніж сім'я, друзі, які теж поступаються місцем здоров'ю. Чесність і свобода були оцінені найвищою оцінкою. Можна зробити висновок, що для опитаних людей важливі партнерські цінності (любов, дружба, толерантність, свобода), децю менша орієнтація на цінності, що формують почуття стабільності та успіху в житті (гроші, зовнішність), а найменша орієнтація на автотелічні цінності, тобто віра.

Ключові слова: цінності, аксіологія, система цінностей, молодь.

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