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Education and counselling towards hope in the Anthropocene era

Edukacja i poradnictwo ku nadziei w erze antropocenu

Abstract

Aim. The aim of this article is to analyse the category of hope as absent from contemporary pedagogical discourse, yet crucial and relevant in the contemporary world. Particularly in the context of the Anthropocene, the era in which human activity has a dominant impact on the environment, climate, and other Earth systems. Global climate change, increasing social inequalities, global turbulence, and the unpredictability of the future have a direct impact on people's mental and emotional health, contributing to their need for support from counsellors, therapists, and educators. The important role of helping professionals is increasingly not only to solve potential problems, but also to build environmental and social awareness by cultivating hope, which remains a driving force for individuals and communities, supporting them in coping with difficulties and restoring their capacity to act.

Methods and materials. The article has the character of a meta-analysis as it is a re-

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view of selected theoretical approaches based on Polish and international literature.

Results and conclusion. Hope in counselling and education can play a key role both in the support process and in the dynamics of the relationship between counsellor and help-seeker, educator and learner, child and parent. It is one of the most important resources for getting through difficult moments, seeing new possibilities, and motivating oneself to make positive changes in one's life. Hope is therefore not just an abstract idea, but a practical tool to build constructive goals and strategies by motivating action, creating a sense of purpose, broadening the perspective of change, and building resilience.

Keywords: hope, education, counselling, anthropocene, turbulent times.

Abstrakt

Cel. Celem artykułu jest analiza kategorii nadziei, nieobecnej we współczesnym dyskursie pedagogicznym, a kluczowej i istotnej we współczesnym świecie, szczególnie jeśli weźmie się pod uwagę kontekst antropocenu – epoki, w której działalność człowieka wywiera dominujący wpływ na środowisko, klimat i inne systemy ziemi. Globalna katastrofa klimatyczna, wzrost nierówności społecznych, turbulencje świata i nieprzewidywalność przyszłości mają bezpośredni wpływ na zdrowie psychiczne i emocjonalne ludzi, co przyczynia się do poszukiwania przez nich wsparcia u doradców, terapeutów i edukatorów. Ważnym zadaniem specjalistów od pomagania staje się coraz częściej nie tylko rozwiązywanie potencjalnych problemów, lecz także budowanie świadomości ekologicznej i społecznej poprzez kultywowanie nadziei, która jest motorem napędowym jednostek i społeczności, ponieważ wspiera radzenie sobie z trudnościami i odbudowywanie sił do działania.

Metody i materiały. Artykuł ma charakter metaanalizy i jest przeglądem wybranych podejść teoretycznych na podstawie literatury polskiej i światowej.

Wyniki i wnioski. Nadzieja w poradnictwie i edukacji może odgrywać kluczową rolę zarówno w procesie wsparcia, jak i w samej dynamice relacji między doradcą a osobą szukającą pomocy, pomiędzy edukatorem a uczącym się, między dzieckiem a rodzicem, między wychowawcą a wychowankiem. Jest to jeden z najważniejszych zasobów, który pomaga przejść przez trudne momenty, dostrzec nowe możliwości i zmotywować się do pozytywnych zmian w życiu. Nadzieja nie jest zatem tylko abstrakcyjną ideą, ale praktycznym narzędziem, które pozwala na budowanie konstruktywnych celów i strategii poprzez motywowanie do działania, budowanie poczucia sensu, rozszerzanie perspektywy zmiany i wzmacnianie rezyliencji.

Słowa kluczowe: nadzieja, edukacja, poradnictwo, antropocen, era turbulencji.

*Człowiek jest matrycą i sekretną sprężyną w marszu w stronę przyszłości:
jego istotą jest dążenie do przyszłości, dążenie ożywiane i podtrzymywane przez nadzieję,
która jest silniejsza niż jakikolwiek inny przejaw życia w istocie ludzkiej
i jest zawsze aktualna, jako podtrzymujący wszystko spłot,
we wszystkim, co robimy i czym się zajmujemy
(Zavalloni, 1999, p. 12)*

[Man is the matrix and the secret spring in the march towards the future:
its essence is the aspiration towards the future, an aspiration animated and sustained by hope,
which is stronger than any other manifestation of life in a human being
and is always relevant, as the weave that sustains everything,
in everything we do and everything we are involved in]
(Zavalloni, 1999, p. 12)

Hope as a meaningful category

Hope does not come up very often in reflections on educational or counselling processes. It seems to be a category that escapes attempts at strict definition and is ambiguous. At the same time, hope is present in the experience of all people and seems to be a natural state of existence. Jozef Koziński (2006) wrote that hope is an inalienable element of human life: “[...] a man who is open to the future, who formulates distant and momentous goals, who seeks ways leading to the desired outcome and who is able – albeit with errors to perform actions – is often *homo esperans* – a man of hope” (p. 31). Andrew de Tchorzewski (2018) in turn wrote:

[...] hope cannot be grasped or imagined as a real object. It lies beyond the limits of human empirical cognition but belongs to the structure of human personality. Hope accompanies every human being from birth to death, permeates human consciousness, and accompanies the daily experiences of man (p. 36).

The phrase “to hope” in everyday language is often understood as believing in something (“to hope,” “a spark of hope”), encouragement (“to have high hopes”), trust in someone/something (“to have hope in someone/something,” “to bind one’s hopes to someone/something”), it can also mean to live a life of illusions (“to live a life of hope”) (there is also the term “with hope” meaning pregnant/expecting a child). According to dictionary definitions, hope means the expectation of the fulfilment of something desired and the trust that it will come true or materialise, but also the possibility of the fulfilment of something. Barbara Skarga (2007) believes that “[...] to hope means

to expect something, something we want, something we desire, something we are not indifferent to, but we are not sure if this something will happen, it can only happen” (p. 177). In this sense, the elements of hope are expectation, desire, valuing, uncertainty and probability.

Stanisław Chrobak (2009) compiles the most common ways of understanding hope and points out that it is described as an innate personality trait, a disposition, combined with optimism and treated as a permanent positive inclination or as a kind of higher feeling that can be learned, expressed in an attitude and belief that everything will work out. It can also be understood as an attitude of trust towards the world and an affirmation of life linked to a sense of meaning, and as a theological virtue.

Hope is, of course, a topic that philosophers have addressed many times throughout history. It has been seen as an emotion, a state of mind or virtue that motivates a person to act in the face of uncertainty or adversity. Saint Augustine, who referred to the Epistles of Saint Paul, presented it as one of the three theological virtues, alongside faith and love. In this context, hope was directed towards the future, involving confidence in eternal life and ultimate union with God (Augustine of Hippo, 2002; Tischner, 1992). Immanuel Kant (1957) was interested in hope in the context of ethics and the meaning of life. In his *Critique of Pure Reason* he posed the questions: What can I expect? What can I hope for? For him, hope was linked to the belief in a higher moral order, justice, the possibility of the highest good and fulfilment after death.

Hope also became key to the whole philosophy of Ernst Bloch, who saw it as a driving force for development and social change (Czajka, 1991). He emphasised that it is an active attitude towards the future, making it possible to create better living conditions. Although it is rather utopian in nature, it provides the energy that pushes humanity to realise visions of a better world. S. Chrobak (2009) wrote about the philosophy of E. Bloch who emphasised that “[...] the phenomenon of man – unique in the whole of being – consists precisely in the fact that he can dream, i.e. lean into the future” (p. 40). This future becomes accessible through hope, which makes it possible to transcend, i.e., to transcend the narrow framework of the present, it opens up to new possibilities, potentially already present in this present in embryo, but still in need of actualisation. It is not, therefore, a future that would be a mere repetition of what has already been, but a total newness, just emerging (Bloch, 1990).

Gabriel Marcel (1984), on the other hand, placed hope in opposition to despair and emphasised that hope does not so much consist in the expectation of a positive outcome, but rather is an inner act of trust towards human relationships and life as such, it is the response of being to the test that life brings. Hope is always linked to relationality and community and transcendence.

Hanna Arendt (2020) linked hope to the idea of action. In a world of unpredictable events, human actions are always filled with the hope of change and that they will bring

about a good outcome. According to her, hope is not a simple expectation, a passive emotion, but an active engagement with the world.

Friedrich Nietzsche (2019) naturally referred to hope with a great deal of scepticism. He regarded it as the greatest evil that prolongs human suffering. In *Thus spoke Zarathustra*, he pointed out that hope can be a form of delusion that prevents man from fully accepting the tragic nature of existence. Instead of hope, he proposed an affirmation of life in its full, often painful dimension.

The field of psychology has also addressed the issue of hope. Psychologists often analyse it in the context of motivation, psychological well-being and coping mechanisms. The category of *basic hope* created by Erik Erikson should be mentioned. This is a term referring to the most fundamental conviction about the orderliness, meaningfulness and favourability of the world, which is formed in the child's interactions with close people. In his theory of psychosocial development, E. Erikson (1997, 2002) assumed that this development takes place through the positive working through of successive crises, which are turning points in the lives of individuals. At the core of all developmental stages is the crisis of trust – distrust, falling during the first year of life. The mother's care for the child, her presence and positive emotions give the child a sense that the world is good, safe, and trustworthy. The opposite leads to fear and uncertainty in the face of a world that seems filled with dangers. Distrust naturally leads to vigilance, and motivates the search for new ways of coping, but it is hope that plays a more important role in the perception of oneself and the world – it is an expectation of order, of favour from the world, and it strengthens the competences needed to take the trouble to fight, to face the challenges of improving the world. Working through the crisis strengthens the individual to face the difficulties that may arise along life's path. The strength of basic hope influences how a person will respond to emerging challenges, problems, and difficulties, and "[...] promotes constructive coping with situations of threat or breakdown of the cognitive and emotional order developed by the individual and his/her partners in dealing with the environment" (Trzebiński, Zięba, 2003, p. 5). This conviction is

[...] the basis for interpreting what is happening in the world, especially future events, when an individual tries to predict the course of events, evaluate it and estimate his or her chances in it. Hope is not purely cognitive, as it manifests itself not only in the way of interpreting and predicting the development of events, but also in the accompanying feelings towards these facts (Trzebiński, Zięba, 2003, p. 6).

The founder of logotherapy and logotherapy, Viktor Frankl (1978), who formulated the laws of dimensional anthropology and presented a multidimensional picture of the human being, defines the human being as an entity in search of meaning. Hope

is its constitutive element and is based on the belief in the unconditional meaning of what is yet to come.

An in-depth study of hope was undertaken by Charles Richard Snyder (2000). In contrast to E. Erikson, he points out that the development of hope can also take place in later stages of life, not only in childhood. This means that the environment of adolescence does not determine the development of hope. Even if it is hostile or traumatic (with a low “hope capital”), this does not preclude the individual from building hope in the process of self-development. This author considers hope to be “[...] a type of goal-directed thinking in which the hopeful perceive themselves as capable of achieving the desired goal by working out ways to get there, together with the motivation to initiate and sustain the utility of the strategies chosen” (Snyder, 2000, pp. 25–26). Important elements of hope so conceived are solution-oriented and task-oriented thinking. Most importantly, it should be positive thinking in each case.

Similar to C. R. Snyder’s approach to hope is Roberto Zavalloni (1999), who writes: “To hope is to strive towards a better future in which the suffering and enslavement of the present do not exist, to believe that it is possible to look forward to such a future and to create it through action” (p. 10). However, he believes that hope is a process and a process of liberation from what constrains human beings today. It is based on events that have not yet come to an end, and at the same time refers to something in the future that is about to be realised. “The acceleration of events to come thus influences the current course of events: it becomes the cause of human action” (Zavalloni, 1999, p. 17). Also according to J. Koziielecki (2006), hope is “[...] the belief that a person in the future will achieve a desired goal with a certain degree of probability” (p. 42).

Terms related to hope also appear in publications on positive psychology. These include, for example, life optimism (Seligman, 2002), confidence, and self-efficacy (Bandura, 1997). Developing this theme would require a separate paper.

In order to define what hope is, the definitions presented above can be revisited. Based on these, it should be said that it is hoped that gives the strength to transcend oneself and overcome fear. As Beata Hiszpańska (2009) writes:

[...] the phenomenon of hope in the life of a person corresponds to the transcendent dimension of his existence. And one could even say that it is hope that defines human life as personal. The ability to transcend the “here and now,” to transcend one’s mental and physical limitations in demanding situations (transcendence) is inseparable from hope, from the expectation of something better than the present gives, more satisfying, the thought of which brings solace, joy and becomes a fore-taste of happiness (p. 5).

Hope is a causal force that dynamises and optimises man's sense of being – it sustains and strengthens man's persistence in the realisation of the set goal, enhances self-confidence, builds optimism, helps in discovering the meaning of life, planning a satisfying future, protects against despair and lack of confidence. On the one hand, "[...] it shapes man's existential vision, filled with his confidence, faith in a better, favourable fate, and on the other hand, it affects his sense of transcendence, which is permeated by encouragement" (de Tchorzewski, 2018, p. 39).

The opposites of hope are hopelessness, sadness, pessimism, disappointment, discouragement, bitterness or catastrophism. In today's turbulent world, however, these opposites seem to dominate, hence the great need to evoke hope.

The Anthropocene, or "the end of the world in five twelve" – the need for hope in a world full of threats

I took inspiration for the title of this subsection from the collective work edited by Kasia Jasikowska* and Michał Palasz (2022). The climate-ecological crisis is discussed in its pages by representatives of many sciences and shows the glories and shadows (mainly the latter, of course) of the Anthropocene. The name is used to describe a new geological epoch in which human activity has had a significant impact on the earth's climate, ecosystems and processes. The term Anthropocene was introduced to science by chemist and Nobel Prize winner Paul Crutzen in 2000 but was invented by biologist Eugene F. Stoermer. He used it in the 1980s to designate an epoch that began as early as the 18th century and is the result of human activity that is continually transforming the earth to such an extent that the composition of the earth's atmosphere, ocean and soil has already (Zalasiewicz, Crutzen, & Steffen, 2012). Ewa Bińczyk (2018), on the other hand, believes that the first person to use the terms *anthropocene* and *anthropogen* was much earlier, the Russian geologist Alexei P. Pavlov (1854–1929), who considered that the new era began 160,000 years ago. Alongside the name *Anthropocene*, other terms for the new epoch appear. Timothy J. LeCain (2015) proposes the term *thanatocene* (Gr. *Thanatos* – death, pestilence) (p. 23), Jean-Baptiste Fressoz (2015) believes that the proper name should be *Anglo-Cennese*, as he sees a strong British accent in the fossil fuel burning economy. Magdalena Zamorska (2018), on the other hand, prefers the term *thelocene* (Gr. *telos* – goal, end, fulfilment). According to her, "[...] such a name for an epoch would fit into the already existing model, created by geologists, of naming successive epochs on the timeline, while at the same time indicating the possibility

* Original spelling – the author signs her name this way.

of the final exhaustion of the current geological period – the Cenozoic, or time of life” (Zamorska, 2018, p. 115).

Officially in the geological community, the term *Anthropocene* as a name for an epoch has not gained acceptance. The main controversies are the definition of a date that would be the boundary between epochs and the transfer of equal responsibility for environmental degradation to all humans. In reality, the greatest impact on the earth has been the industrial and consumption activities of only a select few and some global economies. This is pointed out by Nathanael Wallenhorst (2023), who in his book *The Anthropocene without Secrets* poses the question of what is a significant factor in geological change – the whole of humanity or just a fraction of it

From 1850 to 2000, the so-called “rich North” countries were home to 18.8% of the world’s population. They were responsible for 72.7% of CO² emissions. Around 2000, the poorest (45% of the world’s people) were responsible for 7% of CO² emissions; at the same time, the richest (7% of the world’s people) emitted 50% of CO². Depending on where you live, people’s responsibility for greenhouse gas emissions varies from 1 to 1,000. For example, the per capita emission rate in tonnes of carbon is: in Qatar 10.94; in the United States 4.71; in France 1.57; in Chad and Mali 0.01 (p. 92).

However, the lack of acceptance among geologists has not prevented the term *Anthropocene* from spreading across the humanities and social sciences, and it is beginning to take on a life of its own in popular culture and the media (Binczyk, 2018). “Human epoch” is increasingly becoming a significant and very fashionable cultural, political and ethical category (Zylinska, 2014), explaining processes in the world (Wallenhorst, 2023). Furthermore, E. Bińczyk (2018) notes that an undoubted advantage of this situation is that the discussion of the Anthropocene has triggered a dialogue between researchers who have never communicated with each other. The author highlighted the need for a profound transformation of the economic model and taking responsibility for the world in order to limit further degradation of the planet and take care of future generations.

The problems that have come to light in recent years are, of course, not only climate change, environmental change, loss of biodiversity or the development of technology, the consequences of which are as yet difficult to predict, but also those that affect the psychological sphere of groups and individuals. Lucyna Kopciwicz (2021) draws attention to phenomena such as climate anxiety and climate despair. Anxiety includes the following emotional reactions:

sadness, lowered mood, despondency, and a sense of helplessness in the face of progressive change. Despair, on the other hand, involves marasmus and a sense of mean-

inglessness in life, triggered by the prospect of the end of humans and life on earth. Related to this is another phenomenon, called *solastalgia* by Glenn Albrecht (Albrecht et al., 2007). It signifies a longing for “settling in,” for one’s place on earth linked to the natural environment. The sense of uprooting experienced by people, sometimes resulting from natural catastrophes (e.g. the recent September floods in Poland, the flash floods in Spain, the September fires in Portugal in 2024) or from armed conflicts, wars, displacement and migration (e.g. Ukraine’s war with Russia, Palestine’s war with Israel), causes stress and suffering. The experience of trauma results first of all, of course, from the loss of loved ones (parents, children, friends), but also material losses (lost home, possessions, land, landscape), and “[...] the perceived destruction of a place is associated with a sense of “losing ground” and the states that accompany this feeling –powerlessness, lack of control, disorientation, uncertainty, a sense of loss and something essential being taken away” (Kopciewicz, 2021, p. 32). All these phenomena cause people to seek hope, which becomes a scarce commodity because it is a survival mechanism.

Education and counselling towards hope – challenges and tasks

The phenomena outlined earlier become a challenge for professionals involved in professional help, support and education. In pedagogy, however, there are not many studies on hope. Apart from the works of S. Chrobak (2009), Tadeusz Frąckowiak (2007) and Bogusław Śliwerski (2017), the theme of hope appears rather sporadically. For example, B. Śliwerski writes about the pedagogy of hope, signals the need to develop it and recognises it as a science of upbringing whose thought looks forward. In the work of Rafał Włodarczyk (2021), hope appears when considering utopia in education, in reference to the work of the previously cited E. Bloch. He writes that utopia is a way of “[...] a thoughtful attitude towards the future” (Włodarczyk, 2021, p. 33).

A specific psychopedagogy of hope is proposed by R. Zavalloni (1999). He argues that within this psychopedagogy there should be a certain balance: “[...] the optimism of the will should counterbalance the pessimism of reason” (p. 163). In his practical guidelines for educators, he emphasises the need for optimistic actions, by which he means developing and accompanying pupils in the realisation of their abilities. A particular task would be to help develop what is known as cautious optimism, i.e. an optimism that serves to find one’s place in the world, to strive to be more, that “[...] would help to give confidence to the weak and intimidate the complacent” (Zavalloni, 1999, p. 164).

In the context of the Anthropocene, where unpredictability and uncertainty are a daily reality, children and young people in particular are at risk. It is therefore necessary to try to develop strategies to cope with the vision of a world without a future. Growing

up in such a context “[...] involves questioning development, disbelief in the sense of aspirations and aspirations, the conviction that life in such a world has no value” (Kopciewicz, 2021, p. 33). Adults, unfortunately, are also unable to contain their growing existential anxiety, and thus cannot build positive emotional capital in their families. A sense of lack of faith in the sense of action taken, pessimism, and passivity prevails, which obviously shapes the climate in which children grow up.

Education in an Anthropocene world should teach how to face unexpected events, including those of a global nature. Hope, which is an adaptive and motivational mechanism, helps individuals to cope with difficulties and uncertainty, to adapt better to critical life situations. It can lead to feeling more joy in life, support the building of more satisfying social relationships, maintain positive thinking even in the face of adversity, and ultimately ensure mental health. Hope can be associated with optimism. Although it implies a general expectation of positive change in the future, hopefulness, which provides the belief that one can influence one’s future, enhances one’s sense of agency and control over one’s destiny (Peterson, Seligman, 2004). Also, counsellors and therapists can certainly use this knowledge in their work with clients.

One element of education and counselling activities should be the formation of responsibility for and towards the world. This should be accompanied precisely by the hope that there is a real chance that the world will continue to be a hospitable place for future generations. Hope can become the cure for a widespread crisis and the basis for building positive emotional capital and thus the will to save and change the world.

Life design counselling, or life construction counselling, can play an important role in building hope. The idea behind the concept’s founders was that life (and career) decision-making must begin to take into account the possible environmental consequences of these decisions. Jean Guichard (2016) is convinced that *life-design* counselling interventions can contribute to global, humane, just and sustainable development. In my view, such counselling can become precisely the counselling of hope.

Current programmes that prepare young people to enter the adult world, including the labour market, focus on analysing interests, abilities, values, competencies and how they fit into the existing order and what the economy expects. New education should reinforce a willingness to take pro-social and pro-environmental action, as well as focus on teaching them to think hopefully about the world yet to come, which young people have the potential to create, and help them to engage in forms of working life that minimise their contribution to the ecological footprint and ensure the continuity of authentically human life on earth (Guichard, 2018; Cohen-Scali et al., 2018).

A similar conception of counselling is proposed by Norman E. Amundson (2017) (*Hope Centered Career Model*), who links hope to active engagement. In other words, it is activity-oriented hope. At its core is the belief in the importance and meaning

of the chosen goal and the belief that positive outcomes will occur with the undertaking of specific activities. The aforementioned author assumes that a high level of hope fosters an appreciation of multiple possibilities, the initiation of actions and overcoming adversity, promotes proactivity, and helps to pursue goals. Thus, he treats hope as a factor for the development of an individual's potential in both personal, educational and professional contexts. Furthermore, N. Amundson has developed a method of proceeding and even suggested next steps that could lead to constructing one's future based on hope. According to him, one should start with self-insight enabling one to analyse one's own beliefs, thoughts, possibilities and dilemmas and build a clear self-image. Next, the author suggests creating a vision, i.e. designing different possibilities and perspectives for the future, then setting goals and planning the next steps and practical paths for their realisation, and finally implementing and adapting the chosen solution, taking into account possible alternatives and being ready to react flexibly to potential changes.

Hope can become a force for change. Counselling work is based on fostering a sense of empowerment in clients, thereby building their inner strength to move through change and adapt to new situations. In the Anthropocene era, counsellors are tasked with making clients realise that they have a real impact on the world around them, both locally and globally. The hope that individuals can contribute to systemic change is at the heart of the motivation to take action, thus allowing them to believe that every step – no matter how small – is important. Such counselling is fortological (Latin *fortis* – strength), as it is meant to strengthen the inner strengths of individuals.

Belief in one's ability to succeed fosters a positive attitude towards oneself and the world and enables one to take action and achieve goals more effectively. The individual is convinced of his or her own self-efficacy, the ability to initiate the pursuit of a goal along a chosen path and to persevere despite the obstacles encountered. The conviction that one has the competence to succeed, one's own resourcefulness, and the ability to generate solutions – stimulates action, and contributes to the creative and effective realisation of plans. Hope makes it possible to break the vicious circle of impotence, passivity and apathy (Amundson, 2017)

Anthropocene, by generating new emotional and psychological burdens (*eco-anxiety*) as a consequence of being aware of the crisis, can lead to apathy or feelings of meaninglessness. Counsellors and educators can play an important role in learning to tolerate fears and insecurities and foster confidence in the possibility of positive change. Hope then acts as a protective shield against feelings of helplessness and demotivation, and allows mental and emotional balance to be restored.

Yet another consequence of living in the Anthropocene era can be a sense of loneliness in the difficulties experienced. Counselling work therefore also requires a com-

munity approach to build hope as a collective experience. Through workshop work, support groups and other forms of meetings, counsellors can inspire collective action and remind people that strength lies in unity. Working together can help individuals feel part of a larger whole, which can strengthen their confidence in their ability to cope with their assigned tasks and create hope for the future.

Hope can also play a key role in the very dynamics of the relationship between teacher and student, educator and educated, counsellor and help-seeker, parent and child. Relationships built on trust and hope are one of the most important resources to help the client get through difficult moments, see new possibilities lying in the future and motivate themselves to make positive changes in their lives.

Summary

Hope in education and counselling is not just an abstract idea, but a practical tool to build constructive goals and strategies. It seems that the most important tasks for education and counselling activities are the following:

- reinforcing self-esteem and positive beliefs – the subjective assessment of one's abilities and capabilities builds the attitude to achieve the next steps on the way to the goal. "Hope for success, understood in this way, constitutes a kind of interpretive system of the individual-environment relationship, fulfilling an important role in the counselee's adaptation to the environment" (Gorka, 2018, p. 16);
- helping to set realistic goals – by using the small steps method, large, general and distant goals can be transformed into smaller and achievable goals;
- helping to build strategies for action – designing the future by drawing out a range of alternative scenarios and perspectives for change enabling, if only mentally and imaginatively, the taming of the as yet unknown;
- building a sense of self-efficacy – celebrating, celebrating and enjoying even small successes;
- strengthening motivation to act – building strength, energy and determination, enabling individual, subjective commitment to the intention undertaken;
- creating spaces of acceptance and understanding – fostering a sense that both the problems experienced as a result of living in the Anthropocene era and the possibilities for overcoming them can be a collective experience;
- building a sense of meaning – reading and making meaning of crises, challenges and other significant biographical events;
- strengthening resilience – hope is the basis for mental resilience, perseverance and the ability to adapt to changing circumstances.

It must therefore be said that in the Anthropocene era, hope becomes an indispensable part of educational and counselling work. It helps individuals not only to survive the psychological burdens of the climate crisis but also to actively participate in changes that can mitigate the effects of human activity on earth. Educators and counsellors can help develop hope in alumni, students, mentees and clients, enabling them to find the strength to take action and adapt to new realities. Hope in education and counselling, by combining a sense of agency, the power of community and the belief that the future is worth fighting for, sets in motion a dynamic two-way process of building a dialogical relationship in which it becomes possible to see that even in the most difficult moments there is room for improvement and that difficulties can be the beginning of a positive transformation.

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