

# REASONS AFFECTING ON HOPE FOR THE FUTURE AMONG THE YOUNG INDIVIDUALS OF DISTRICT 20 OF TEHRAN

## RAZÕES QUE AFETAM A ESPERANÇA SOBRE O FUTURO ENTRE OS JOVENS INDIVÍDUOS DO DISTRITO 20 DE TEHRAN

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**Resumo:** Esta pesquisa visa considerar as razões que afetam a esperança sobre o futuro entre os jovens indivíduos do distrito 20 de Teerã

**Método:** Nesta pesquisa, um questionário e método de levantamento foram aplicados para a coleta de dados. A sociedade estatística consistia em jovens de 18 a 30 anos de idade (distrito 20 de Teerã) selecionados por método de agrupamento (método de cluster).

**Descobertas:** As descobertas da pesquisa indicaram que as variantes independentes: aceitação, situação sócio-econômica e status religioso estavam em uma relação direta e significativa com a esperança sobre o futuro e as variantes: sentimento de privação e o consumo de mídia apresentaram uma relação inversa e significativa com a esperança sobre o futuro. Nesta pesquisa, a aceitação ( $r = 0,476$ ) e as situações econômico-sociais ( $r = 0,372$ ) apresentaram uma relação mais forte e mais fraca com a esperança sobre o futuro; respectivamente.

**Resultados:** Os resultados indicaram que quando os jovens sentem que eles foram mais aceitos na sociedade, eles estarão mais esperançosos para o futuro.

**Palavras-chave:** Esperança para o futuro. Privação. Os jovens indivíduos de Teerã. Distrito 20 de Teerã.

**Abstract:** This research aims to consider the reasons affecting on hope for the future among the young individuals of district 20 of Tehran.

**Method:** In this research, questionnaire and surveying method were applied to collect data. The statistical society consisted of all 18-30 year-old young individuals (district 20 of Tehran) who were selected via clustered method.

**Findings:** The research findings indicated that independent variants included acceptance, economic-social situation and religious status were in a direct and significant relation with hope for the future and variants included privation feeling and media consumption were in an reverse and significant relation with hope for the future. In this research, acceptance ( $r=0.476$ ) and economical-social situations ( $r=0.372$ ) were in the strongest and weakest relation with hope for the future; respectively.

**Results:** The results indicated that as the young individuals feel more that they're accepted in the society, they will be more hopeful for the future.

**Keywords:** hope for the future, privation, the young individuals of Tehran, district 20 of Tehran

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## Introduction

Hopefulness, a complex topic, was considered in a scientific framework in the late 1960. When health psychology was discussed, hope was considered in a new course of theorization. Psychotherapists and health experts studied hope in several decades. Hope as a key has formed the base of successful psychotherapy (Frank, 1968) (Franklin, 1984 quoted by Safari and Tavafi, 1397:117). Hope has been considered in social sciences since 2-3 last decades. Hopefulness and hopelessness have been considered by socialists, psychologists and political scholars in the latest decade. Sociologists consider the general results, psychologists consider individual results and political scholars study political results. Hope is considered of inclining to positive expectations in other words hope refers to positive evaluation of what is inclined by a person to be happened (Questanzoo and Shaw, 1985:170).

Hopefulness and optimism to the future are among joy and activeness signs in a society and measures for a society to be improved. Hope for the future refers to a clear view to life. In other words, as the people of a society be more hopeful, they make the society more improved (Farokhnejad, Muhammaian and Haghghatian, 1397:2-3).

Hopeful individuals have failure experiences but they adopt different beliefs. As a result of experiencing difficulties, hopeful individuals believe that they are able to be adopted with difficulties (Irving, Synder and Crowson, 1998). Hope and more suitability are in a relation with life included congenially collation methods, more positive and reflexive thoughts and more evaluations from stressful events. Therefore, hope is able to facilitate changing and improve physical and psychical health. Psychologists have accepted that hope is able to affect physical health. Hopeless people are angry, weak in solving the problems, disable to defeat problems, not interest and attention in anything and have low self-confidence (Ala`edini, Kajbaf and Molavi, 1387). In contrast, hopelessness refers to lack hope and wish. In Islam, hopelessness has been criticized and in the Holy Quran the mislead have no hope "Nobody is hopeless of his creator`s blessing and mercy but the mislead". Hopelessness leads to catastrophic individual and social results, retards (improvement) in society, annihilates human health. Generally most of the human`s behaviours is inclined to the future although men think about their past, his action comes true in the future. Approach to the future and having hope is in a close relation with joyfulness and trying (Hezar Jaribi and Safari Shali, 1389). A young person having no clear and positive imagination toward his future won`t possess enough youthfulness to achieve a better future. Considering hopeful and hopeless people`s deed in the society indicates that people especially hopeful ones should be considered.

Furthermore; the lack of hopelessness is considered as an index of stagnancy, disillusionment and inactivity in a society. Such a society will lose a motivation to move on and raucousness will be developed. Also, hope for the future is an important index of psychical health in this group of the society. Hopeful and positive approach to the future makes the young individuals active and diligent, whereas negative and hopeless approaches toward the future by the young individuals make them indifferent, discouraged and motiveless to try and results in disturbing the psychical health and some psychical and social problems (Safari and Tavafi, 1397:119).

Several studies included Ahankoob Nejad (1388) and Safari and Tavafi`s one (1397) indicated that the young individuals studied in the research suffer from some economic, social and even political problems and probably they are affected by these problems in a negative way and so result in hopelessness.

Therefore; by considering the important role of hopefulness played in young individuals` life, the present research aims to consider how much young individuals of the district 20 of Tehran (Shahr-e-Rey) are hopeful in personal and social aspects and what factors make them hopeless?

## The research purposes:

### Main purpose:

- To determine hopefulness among young individuals (of district 20 of Tehran) and factors affecting on

### Major purpose:

- To identify the effect of family`s religious status on hopefulness in the young individuals`

future of district 20 of Tehran

- To identify the effect of privation feeling on hopefulness in the young individuals` future of district 20 of Tehran
- To identify the effect of acceptance feeling on hopefulness in the young individuals` future of district 20 of Tehran
- To identify the effect of media consumption on hopefulness in the young individuals` future of district 20 of Tehran
- To identify the relation between young individuals` social and economic situation in district 20 of Tehran and hope for the future

## **Theoretical consideration**

Hopefulness is considered as a necessary factor in all life aspects. Some scholars believe that hopefulness is equivalent to self-confidence. To possess each one, the other one should be. To define hopefulness it is believed that a person can use all his creative powers to improve his life. To accomplish this, trust is created from behaviour and not from wishing or thinking about something. Hopefulness is a mental part and trust is the behavioural part and at the beginning it should be accepted that nothing is inevitable. Not considering any situation, hopeful thinking can be adopted to help a person to choose trustful behaviours (Dain, 1991- Nikfetrat, 1388).

### **1-cognitive aspect:**

It`s a process in which a person makes his wishes, perception, imagination, learning and judgment true. It consists of a process such as the definition of hopefulness, hopefulness`s being true, to distinguish factors improving hopefulness from obstacles and mental illustration. In this phase, the person considers sources and privations and his ability. If he finds out that there isn`t enough power, he changes hopefulness or selects a new subject (Sundin et al. 1989,:26 quoted by Kar, 1385).

### **2- Emotional aspect:**

It refers to the person`s feelings and emotions and includes the attraction of a good result, feeling the importance of hopefulness, trust or lack of confidence. This aspect makes effect on all processes of hope and includes different emotions from sadness to peace (Dofault, 1985:26).

### **3- Behavioural aspect:**

This aspect consists of deeds and behaviours that a person adopted to achieve hopefulness. Hopefulness can result in increasing energy to accomplish psychological, psychical or cultural deeds (Sundin et al. 1989:26).

### **4- Proportional aspect:**

This aspect indicates to dependence and relation with others and consists of social interaction, contact encountering, safety and relation with beings (creatures), individuals and God (Dufault, 1985:26).

### **5- Time aspect:**

It considers past, present and future experiences. Although hopefulness is inclined to the future, past and present make effect on hopefulness. Sometimes hopefulness considers special time or no special time, some hopes are short and some of them can be longer (Dufault, 1985:27).

### **6- Background aspect:**

Background aspect relating to the person`s life situation makes effect on hopefulness. Some situations result in hopefulness and some lead to hopelessness (Sundin et al. 1989:27).

Rik Snaider introduces hopefulness as a factor with two components concluding:

- The ability to design pathways toward desirable purposes despite of all obstacles
- Motivation agents to be applied in these pathways

In this view, hopefulness is effective and necessary when the purpose has got importance and it is possible to achieve purposes and can defeat obstacles. So when a person has got confidence to achieve purpose, there is no need to hopefulness as there is no obstacle or probability has turned to certainty to him, then the person is considered as a hopeless person (Kar, Alan, 1385:18). It is obvious that certainty and probability factors make hopefulness to play an effective and non-effective role or a person believes in certainty or probability is considered as a hopeless or hopeful one.

Snaider theory on experience in a special situation has stated that if a purpose is valuable, purposeful and hopeful behaviour will be determined by these following factors:

1. The value of purposes
2. Viewpoints on pathways toward purpose and expectations among their effectiveness to achieve purpose
3. Thoughts and personal sources and how much a person plays an effective role to pass the pathways (Kar, 1385: 182).

The Snaider group believes that hope is growing in infancy, childhood, and youth. As skills are improved in each phase, the individual becomes able to show each components of hope. For example in the end of first year of life, pointing skill makes it possible for a child to show his purposes and this is the beginning to come closer to first two components and in the second year he learns to do purposeful activities to follow pathways lead to achieving the purpose. Therefore; facing with obstacles and considering other ways and accomplishing them result in forming hope (Nadi and Snaider, 1390).

From years 3 to 6, a child is able to have more growth in designing the hope pathways by learning language skills and intuitive thinking and power to predict routine affairs. In youth, he is able to plan complicated affairs to achieve valuable purposes through learning skill and logical thinking and he takes measures in a social texture by considering wishes by other individuals included parents, teachers, colleagues, etc (Kar, 1385:184-186).

## Esteem value

Esteem value is among factors related to hopefulness. This theory considers data as important as awards. According to this theory, both above components are considered based on esteem values and esteem grading more than be considered by economical consumption. Burger et al. indicate that individuals develop form concepts via connecting between economic characteristics and net income by object purposes. They reason that individuals expect there should be a harmony between coordination and accordance can be observed between the characteristics of an individual's esteem values and reward received. According to the esteem values, an individual is inclined to have a suitable situation in the society, work place and family based on his education, troubles, facilities, etc. If an individual achieves such a situation, he would be happy in life and more hopeful to the future. When he does not achieve such a situation, he is unhappy and hopeless (Hezar Jaribi and Safari Shali, 1383).

**Social alienation theory:** Another theory which can be considered is social alienation theory. It can turn to hopelessness among the individuals of a society. Social alienation theory is considered as to make discontent and adversity clear implicitly. In other words, it refers to an individual's alienation from major aspects and his being social and refers to discontent in an implicit way. Merton believes that all three aspects of alienation composed of in powerlessness, raucousness and social seclusion can be appeared in an individual together or separately (Hezar Jaribi, Safari Shali, 1388).

**Social-economic situation:** Despite of different names such as class situation or social esteem applied to name it, this situation is a most important and a more applied independent variants in analysing individuals' behaviours, beliefs and situations in social hierarchy. The social situation determines:

1. The individual or group's position in a social system via corresponding expectation of

deeds from other people in different positions in an united framework.

2. The individual or group's position by considering esteem in a social system, in some cases the rights of responsibilities and power in a framework of that system reforms such as superior situation, lower situations are considered.
3. Looking for superior situations by considering dignity in a social system (Sarokhani, 1371)

Kaplan and Makenzey (1994) make an appoint that mutual indexes of social and economic situations consist some components such as vocation, income and education (Ziba Kalam, Asbaghi and Ashrafie, 1389).

Sociologists have found out that all aspects of an individual's life included intelligence, educational success, family, nutritional criteria, political beliefs, diseases a person suffering from and even the human's habits in sexual relationships are in a relation with an individual's situation.

Chelbie is among scholars who knows that situation is equivalent to social rating and believes that an individual's social position is affected by his material investment (access to material investment), organizational investment (access to organizational investment), rank (access to social investment) and cultural investment (access to insight sources) (Chalbie, 1385: 207).

Some scholars believe that becoming a member of a social-economic base decides on two important factors i.e. life chance and life style. Life style refers to the way of thinking about the social life included a general orientation to basic human subjects, purposes, values, social organization and the way to state them. In Max Veber's view, inexpensive life style is not related to material sources, but related to implicit meanings, the form and way of stating them. Life chances includes all facilities and commitments existed in an individual's life cycle and includes the possibility of living in early years of life, the chance of educating in elementary grades, to make high school education finish, entering to university and living to old age (Hitler, 1969:249 quoted by Javaheri, 1386).

**Religious status:** The researchers have indicated that religious beliefs can play an effective role on avoiding and decreasing psychical disorders and related problems such as suicide, drug addiction, depression, anxiety, etc. Religion as a mediator makes an effect on mental process and the evaluation on routine activities. Therefore; many negative, positive and significant events are evaluated and the person achieves to a positive feeling. Lack of believing in noble religious beliefs directs the person toward inner and psychical conflicts, vacuum, indirection and hopelessness before privations, difficulties and mental pressures (Zohor and Tavakoli, 1381). Some scholars state that religion supports people to understand life events especially disturbed ones, and make them satisfied with spirit. The results of several researches in different parts of the world present religion as a supporting power to decrease psychical pressures, inclination to corruption and to increase life satisfaction (Zohor and Tavakoli, 1385).

### Proportional privation

Proportional privation refers to the understanding the difference between individuals' worthy expectations and worthy abilities. It may be made based on an individual's present situation with his past, abstract desires or criteria designed by an antecedent leader or a group (ideology), and referring to the group. So proportional privation can be in three different kinds:

1. Descending privation in which individuals' expectations are stable while their abilities descend continuously.
2. Privation resulted from ambition, i.e. while individuals have stable abilities but expectations are increased.
3. Ascending privation in which expectations and abilities are growing then abilities stop while expectations are increasing.

As a result of difference between expectations and abilities, there is more non-satisfaction (Sam Daliri, 1382).

Proportional privation theory was put up by Tedraburt Gar for the first time. In his view (1967) proportional privation is what researchers perceive from the difference between individuals' worthy expectations and abilities. Therefore; it is determined based on the difference between

expectations and abilities. Here, worthy expectations should be considered as a series of life conditions and what individuals deserve themselves to have. Worthy abilities are conditions and goods which people believe that they are able to achieve via cumulative tools (Navah and Taghavi Nasab, 1386).

Gur's theory is a psychological and individualistic one, as proportional privation is in individual's minds and it can be different from an external view. Also, this theory believes that "people can feel they are in privation according to their expectations but at the same time another person observing them can see them not as a needed person. So individuals who are seen as persons in an absolute poverty do not consider it unfair or inevitable (Sam Daliri, 1382). We human beings have got many desires but to establish life we have to neglect many parts of life. Privation from wishes is naturally to human beings but those privations are not explained in the same way. Reasons and factors make us to neglect inner thirst are in great differences.

Some needs and wishes are inaccessible ones. Both our abilities and facilities are limited and sometimes life conditions make it impossible to achieve what we deserve. So we have to neglect some needs as we are not able to satisfy. It is not easy to come up with these limitations. Naturally, we human beings have been programmed to modify wishes according to abilities and limitations to feel a proportional satisfaction from life quality.

Finally, the research hypotheses are concluded according to the theoretical literature of the research:

1. There is a significant relation between religious status and hope for the future among the individuals of district 20 of Tehran
2. There is a significant relation between privation feeling and hope for the future among the individuals of district 20 of Tehran
3. There is a significant relation between acceptance feeling and hope for the future among the individuals of district 20 of Tehran
4. There is a significant relation between media consumption and hope for the future among the individuals of district 20 of Tehran
5. There is a significant relation between social and economic situation and hope for the future among the individuals of district 20 of Tehran

### **Methodology:**

In this research, the surveying method was applied. The statistical society consisted of all the 18-30 year old individuals of district 20 of Tehran (Shahr-e-Rey). The sample was determined based on Cochran formula to be 384 individuals. The sampling method included two phases. In the first phase, multi-phased clustered sampling was used as the statistical society was in a great extent (all parts of district 20 of Tehran) and as it was tried to keep all transportation expenses cheap concluded significant numbers of research expenses, this method was applied. Regions and blocks were selected via clustered method sampling. The sample unites were selected randomly. In the second phase, simple random sampling was applied to make access to blocks easy by individuals.

### **Reliability and validity of research:**

Cronbakh alpha coefficient test and questionnaire from factor analysis tests i.e. factor analysis were used to consider reliability and validity of research; respectively. The results (in separated forms for all groups) have been presented in the table. Also, it should be noted that formal validity (esteem) was exploited from professors' opinions and comments to collect and modify items.

**Table 1.**The results of reliability and validity

variants			
	mass	KMO	$\alpha$ -coefficient
privation	12	0.73	0.74

religious status	7	0.72	0.80
esteem value (acceptance feeling)	13	0.74	0.81
media consumption	6	0.75	0.79
alienation	5	0.72	0.82
hope for the future	10	0.78	0.79

As it is presented in the above table (no.1), KMO and  $\alpha$ -coefficients are in suitable for all indices.

**Research findings:**

- Hypothesis 1: There is a significant relation between religious status and hope for the future among the young individuals` of district 20 of Tehran.

The simple linear regression was used to consider the relation between religious status and hope for the future among the young individuals` of district 20 of Tehran.

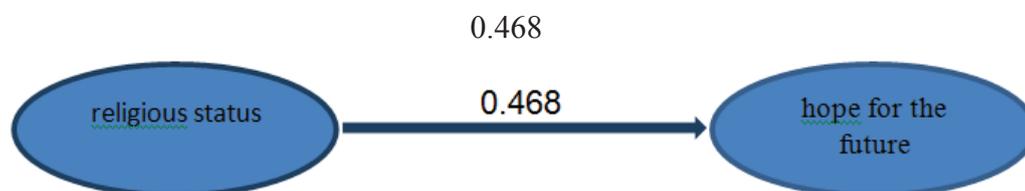
**Table 2.**The determiners of regression analysis of the relation between religious status and hope for the future

statistical variance regression model	correlation coefficient	assigned variance (Rsquare)	adjusted variance	F	significance
1	0.468	0.219	0.216	73.114	0.001

The above table of regression coefficient presents the relation between religious status and hope for the future among the young individuals` of district 20 of Tehran. The correlation coefficient between these variants is 0.468. Via considering the assigned coefficient ( $R_2=0.219$ ) it can be stated that around 22% of changes in hope for the future can be assigned by the young individuals` religious status.

**Table 3.**The regression coefficient of the relation between religious status and hope for the future

statistical index model	regression coefficient	standard error	standard $\beta$	t	significance
constant number	46.384	2.737	-	16.948	0.001
religious status	2.870	0.336	0.468	8.551	0.001



**Diagram 1.**The regression effect on the relation between religious status and hope for the future

The above regression findings indicate that there is a significant relation between religious status and hope for the future among the young individuals` of district 20 of Tehran. Also, by considering the standard regressive coefficient it can be stated that as one unit changes in a young individual`s situation, 0.468 changes will be happened in their hope for the future (This hypothesis was confirmed by indicating to the significant relation between religious status and hope for the future among the young individuals` of district 20 of Tehran).

- Hypothesis 2: There is a significant relation between privation feeling and hope for the future among the young individuals` of district 20 of Tehran.

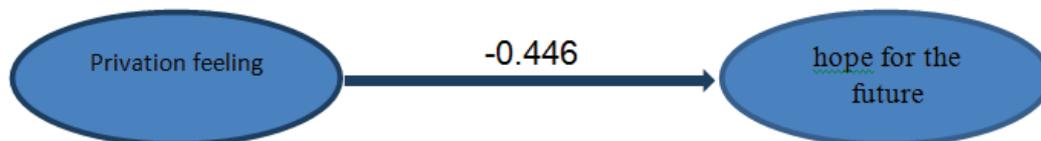
**Table 4.** The regression analysis determiners between privation feeling and hope for the future

statistical variance regression model	correlation coefficient	assigned variance (Rsquare)	adjusted variance	F	significance
1	0.446	0.199	0.196	64.725	0.001

The above table of regression coefficient presents the relation between privation feeling and hope for the future among the young individuals` of district 20 of Tehran. The correlation coefficient between these variants has been reported to be 0.446. Via considering the assigned coefficient ( $R_2=0.199$ ) it can be stated that around 20% of changes in hope for the future can be assigned by the young individuals` privation feeling status.

**Table 5.**The regressive coefficient of the relation between privation feeling and hope for the future

statistical index model	regression coefficient	standard error	standard $\beta$	t	significance
constant number	47.522	2.763	-	17.200	0.001
privation feeling	-2.431	0.302	-0.446	-8.045	0.001



**Diagram 2.**The regression effect on the relation between privation feeling and hope for the future

The above regression findings indicate that there is a significant relation between privation feeling and hope for the future among the young individuals` of district 20 of Tehran. Also, by considering the standard regressive coefficient it can be stated that as one unit changes in a young individual`s situation, 0.446 changes will be happened in their hope for the future (This hypothesis was confirmed by indicating to the reverse relation between privation feeling and hope for the future among the young individuals` of district 20 of Tehran).

- Hypothesis 3: There is a significant relation between acceptance feeling and hope for the future among the young individuals` of district 20 of Tehran.

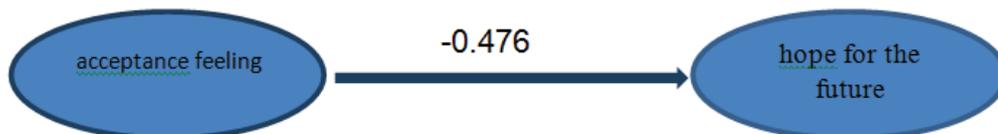
**Table 6.**The determiners of regression analysis of the relation between acceptance feeling and hope for the future

statistical variance regression model	correlation coefficient	assigned variance (Rsquare)	adjusted variance	F	significance
1	0.476	0.226	0.223	76.293	0.001

The above table of regression coefficient presents the relation between acceptance feeling and hope for the future among the young individuals` of district 20 of Tehran. The correlation coefficient between these variants has been reported to be 0.476. Via considering the assigned coefficient ( $R_2=0.226$ ) it can be stated that around 22% of changes in hope for the future can be assigned by the young individuals` acceptance feeling status.

**Table 7.**The regressive coefficient of the relation between acceptance feeling and hope for the future

statistical index model	regression coefficient	standard error	standard $\beta$	t	significance
constant number	46.384	2.737	-	16.948	0.001
Acceptance feeling	2.831	0.324	0.476	8.735	0.001



**Diagram 3.**The regression effect on the relation between acceptance feeling and hope for the future

The above regression findings indicate that there is a significant relation between acceptance feeling and hope for the future among the young individuals` of district 20 of Tehran. Also, by considering the standard regressive coefficient it can be stated that as one unit changes in a young individual`s situation, 0.476 changes will be happened in their hope for the future (This hypothesis was confirmed by indicating to the direct relation between acceptance feeling and hope for the future among the young individuals` of district 20 of Tehran).

- Hypothesis 4: There is a significant relation between media consumption and hope for the future among the young individuals` of district 20 of Tehran.

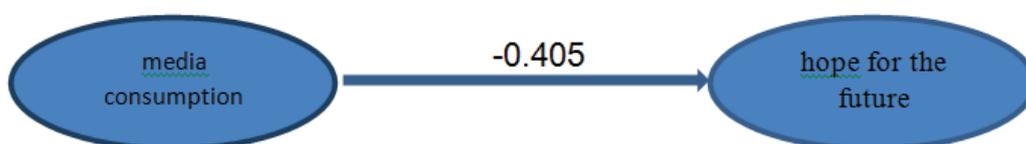
**Table 8.**The determiners of regression analysis of the relation between media consumption and hope for the future

statistical variance regression model	correlation coefficient	assigned variance (Rsquare)	adjusted variance	F	significance
1	0.405	0.164	0.161	51.281	0.001

The above table of regression coefficient presents the relation between media consumption and hope for the future among the young individuals` of district 20 of Tehran. The correlation coefficient between these variants has been reported to be 0.405. Via considering the assigned coefficient ( $R_2=0.164$ ) it can be stated that around 16% of changes in hope for the future can be assigned by the young individuals` media consumption.

**Table 9.**The regressive coefficient of the relation between media consumption and hope for the future

statistical index model	regression coefficient	standard error	standard $\beta$	t	significance
constant number	47.994	3.021	-	15.885	0.001
Acceptance feeling	-2.569	0.359	0.405	-7.161	0.001



**Diagram 4.**The regression effect on the relation between media consumption and hope for the future

The above regression findings indicate that there is a significant relation between media consumption and hope for the future among the young individuals` of district 20 of Tehran. Also, by considering the standard regressive coefficient it can be stated that as one unit changes in a young individual`s situation, 0.405 changes will be happened in their hope for the future (This hypothesis was confirmed by indicating to the inverse relation between media consumption and hope for the future among the young individuals` of district 20 of Tehran).

- Hypothesis 5: There is a significant relation between social-economic situation and hope for the future among the young individuals` of district 20 of Tehran.

**Table 10.**The regression analysis determiners between social-economic situation and hope for the future

statistical variance regression model	correlation coefficient	assigned variance (Rsquare)	adjusted variance	F	significance
1	0.372	0.138	0.135	41.935	0.001

The above table of regression coefficient presents the relation between social-economic situation and hope for the future among the young individuals` of district 20 of Tehran. The correlation coefficient between these variants has been reported to be 0.372. Via considering the assigned coefficient ( $R_2=0.138$ ) it can be stated that around 14% of changes in hope for the future can be assigned by the young individuals` social-economic situation.

**Table 11.**The regressive coefficient of the relation between social-economic situation and hope for the future

statistical index model	regression coefficient	standard error	standard $\beta$	t	significance
constant number	45.900	3.627	-	12.680	0.001
social-economic situation	2.200	0.340	0.372	6.476	0.001



**Diagram 5.**The regression effect on the relation between social-economic situation and hope for the future

The above table of regression coefficient presents the relation between social-economic situation and hope for the future among the young individuals` of district 20 of Tehran. The correlation coefficient between these variants has been reported to be 0.372 (This hypothesis was confirmed via the direct relation between social-economic situation and hope for the future).

**Conclusion:**

The results and finding of the research indicated that there is a significant relation between variants included acceptance feeling, economic-social situation and religious status and hope for the future in the young individuals of district 20 of Tehran. As the young individuals be more accepted in the society, they have more hope for the future. On the other hand, the research suggests that as the young individuals` social situation ascends, they get more hopeful for the future. According to what was presented in the research as the definition of social situation, it refers to getting achieved to different quotes from power, possession and social powers. He can use these chances to meet material and spiritual needs, so he will be more hopeful for the future.

Abdollahi (1389) in a research accomplished by him “The sociable determination of hope for the future” concludes that there is a positive relation between religion, social-economic situation with hope for the future.

Also, it was found out that there is a positive and direct relation between religious beliefs and hope for the future. Religion as an important source of peace and wellbeing provides a hope and control feeling for individuals to confront adverse realities of material life whether economic, social, physical or psychical. This research suggested that as an individual be more hopeful, he has more hope for the future. It has been indicated to the positive and direct relation between religious status and hope for the future in numerous domestic and international studies included Sir Golzaee, Behdani and Ghorbani (1380), Ghobari Benab. (1380), Hadianfard (1384), Khodapanahi and Khanin Zade Yazdi (1379), Sir Golzaee, Behdani and Rabani (1380), Shahni Yeilagh et al. (1383), Wehra and Ahmed (1993), Bahrami Mashouf (1373), and international studies such as Alordou (1995), Aklin (1983), Brown and Moogur (1983), Alison (1991), Mitoon (1989) and Alordou (1995).

King et al. (2006) reported in a study that hope for the future, spirituality in life and spiritual attitude in life make people more purposeful and satisfied. Therefore; such individuals understand an inner pleasure, believe in God and achieve peace through believing in God. Not only hopeful individuals are in peace but transfer this peace to other people and try to have improvement in a severe way.

Also, it was found out that privation feeling is in a reverse and significant relation with hope for the future. When an individual considers a concept or meaning for a situation and is not able to achieve that, he feels deprived. The results indicated that such a privation feeling makes the young individuals more hopeless.

It was discovered in the research that there is a reverse relation between media consumption and hope for the future. Media consumption refers to that how much a respondent person uses media in the considered time.

As a young individual uses media more, he has less hope for the future.

Another significant results presented in this research was that acceptance feeling ( $r=0.476$ ) and social-economic situations ( $r=0.372$ ) were in the strongest and weakest relation with hope for the future; respectively. It should be noted that social acceptance refers to value, esteem and rank that is attributed to a person by his family and society and make a great effect on his future. As a person feels to be more accepted, has got something to be proud of and he does more tasks correctly, be a useful person to his family and society he has more hope for the future.

Applied suggestions of research:

Among significant findings of the research, it is indicated that there is a positive relation between religious beliefs with hope for the future. It is suggested that family consider this important matter and make their children familiar with Islamic and Quran concepts from early years.

Although there is more positive relation between hope for the future and economic-social situation, the relation between hope for the future and social acceptance is the strongest one.

This matter indicates that structures such as family and school play an important role in socializing children and youths, they should know them as valuable, effective and useful individuals.

By ascending privation in the young individuals, it is possible to provide conditions to increase hope for the future. Connecting media are among effective factors to decrease proportional privation. These media can make young individuals to feel deprived by advertising the consuming culture. Parents can decrease proportional privation through controlling and providing a favourable consumption from media

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