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RELATIONS BETWEEN WORK AND LIFE AS A WAY TO THE SUSTAINABLE DEVELOPMENT

Abstract: The paper deals with the issue of work-life relations, especially with the balance between the two areas of human activity. The balance is one of the factors which ensure achieving high quality of life. The reflections presented in the paper concern non-stop society which may generate dangers both to human existence and the biosphere itself. The work-life balance has been proved to be a priority in achieving the goals of the European strategy for economic and employment growth. The growth requires special attention and taking complex actions which will build appropriate relations between the two areas of human life.

Keywords: Quality of life, quality of work, work-life balance, non-stop society.

*Through work human beings do not only
reshape nature adjusting it to their needs but they also
realize themselves as people and
the more so become human beings*

John Paul II

1. Introduction

The problems dedicated to the doctrine of sustainable development¹ which assumes aspiring to high quality of life facilitated by civilization is of an interdisciplinary character. The following paper has been prepared from the perspective of one of the pedagogic disciplines – pedagogy of work – for which work is one of the most fundamental human activities and a universal value which is a source of other values that are important to an individual, society and economy. The aim of the paper is to show that the work-life relation is one of the factors enabling people to reach high quality of life. To do so the paper includes theoretical reflections and empirical research. The quality, in turn, is the main postulate of the sustainable development conception.

¹ *Report of the World Commission on Environment and Development: Our Common Future*, the so-called Brundtland Report, 1987.

2. Quality of life as the primary aim of the sustainable development

The idea of positive and harmonic human development goes back to the ancient times. It can be found in philosophical, religious, social and political doctrines which searched the optimal way of human development on the Earth. In the contemporary epoch the idea is still of interest, both scientific and non-scientific, as it is strictly connected with the global civilization development which determines the image of human beings and societies in the new millennium [Bukowski 2009, pp. 24–27].

Presently the idea is fully reflected in the conception of *sustainable development*. The conception has its roots in the philosophy of eco-development generated in the 70s of the 20th century in the so-called Stockholm Declaration [United Nations Environment Programme 1972]. It was understood as such a desired economic development which does not violate the environment of human life in a substantial and irreversible way, does not lead to the degradation of the biosphere and does not interfere with the laws of nature, economy and culture. However, the conception of sustainable development is of a wider problematic range than the idea of eco-development as it treats the question of economic, social and cultural progress and the issue of the environment protection as an interdependent and requisite whole [Tyburski (Ed.) 2011, p. 8 ff.]. The conception is based on the assumption that “human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature” [United Nations 1992].

It is not necessary to present the idea of the sustainable development and all its rules which function in the international law as it has already been done in numerous publications and during many conferences and meetings dedicated to the subject. However, it seems important to emphasize that in the Strategy of the Sustainable development for Poland up to the year 2025 the development is defined as an ethical way of life that gives a choice of the forms of consumption and production. Moreover, the strategy states that it is not a fixed or a measurable goal; it is not a border that has to be reached because it is a process that may take years (or even centuries) or generations [Ministerstwo Środowiska 1999]. It is also worth emphasizing that the concept has not tens, but hundreds of definitions, which, however, does not mean that these lack repetitive or fixed elements. For the needs of the paper it is important to treat the analysed question in the aspect of “a specific socio-economic development which is characterized by certain features which include fulfilling human needs by taking environmental conditions into account” [Bukowski 2009, p. 29]. It also has to be assumed that “a stable improvement in the quality of life of contemporary and future generations is the essence of the sustainable development and it can be reached by shaping appropriate proportions between the three sorts of capital: economic, human and environmental” [Piontek (Ed.) 2001, p. 19].

An increase in the well-being of individuals and societies and harmonic relationships between people and the nature are the primary goals of the conception. Therefore the goals are definitely anthropocentric. To generalize it can be assumed that the discussed idea comprises fulfilment of basic human needs indispensable for his or her appropriate physical and psychic development or simply the need to achieve balanced quality of life [Bukowski 2009, p. 30].

Both the term “quality of life” and sustainable development are not homogeneous categories. The subject should be discussed both in the descriptive aspect (descriptive-explanatory aspect) and comparative-prescriptive one (evaluative aspect). There is no need to go into detailed terminological considerations. It is sufficient to say that in a subjective way quality of life means a life that is happy, valuable and satisfactory for an individual, life that is mainly based on psychological criteria which are connected to an emotional attitude to the reality. In the sense of an objective, statistical evaluation of life quality what is taken into account is the level of fulfilment of the fundamental life needs that are of individual character. One must pay attention to the liminal value of their fulfilment and to the environment in which they are fulfilled by individuals. The liminal value defines the minimal and maximal fulfilment of particular needs. In this sense the term is often identified with standard of living or quality of life both of which express the level of realization of needs, desires and life pleasures with the use of material goods and services. Therefore it seems unjustified to isolate material quality of life from psychic, social or spiritual ones especially because material quality usually leads to the feelings of satisfaction and joy [Leźnicki 2011].

In the most general grasp of the issue one can refer to the authors of the national report “Social Diagnosis 2011” which distinguishes eight dimensions of quality of life based on both subjective and objective indicators. These include 1) social capital, 2) psychic well-being, 3) physical well-being, 4) social well-being, 5) civilization level, 6) material well-being, 7) stress and 8) pathologies [Czapiński, Panek (Eds.) 2011]. For a comparison one can mention other parameters which were used in the international ranking “Quality of Life Index” conducted in 2011 in 191 countries. The parameters included material situation, health, political stability and security, family life, community life, climate, geography, security of employment or political freedom. As far as the realization of the parameters is concerned, Poland came 70th in the ranking [*International Living's...*].

At this point it is worth emphasizing that since ancient times the concept “quality of life” has been mainly connected with a state of inner balance that is experienced by an individual (Hippocrates), *eudajmonion* as a guaranty of the quality (Aristotle) or virtue (Socrates). Eastern philosophers also appreciated the significance of inner balance or spiritual relationship with the world, which they treated as the highest stage of self-development of an individual in which the quality of life was realized. Life was treated as inseparable from the perfection of the infinite universe [Leźnicki 2011, p. 197 ff.]. In a metaphysical (philosophical) sense “quality” is one of the

features distinguished by Aristotle, beside: quantity, relation, place, time, action, experiencing, owning and structure. It is a feature of substance perfecting it in the form aspect, visible in a certain matter ascribing to a deliberate action of the whole being [Podsiad 2000, p. 432]. Harmony is necessary to achieve the quality of life. Harmony means a certain fixed arrangement, a union [Podsiad 2000, p. 332], an order, an appropriate proportion and a symmetry of elements belonging to a whole [Bańko (Ed.) 2005, p. 217]. Another factor that helps achieve the quality of life is the already mentioned “balance”, that is any state in which the action of any opposing forces is equalized [Reber, Reber 2005, p. 673], including “spiritual balance” identified with inner peace [Bańko 2005, p. 698], felicity and being satisfied with one’s existence.

Subjective satisfaction with particular aspects of life is one of the indicators of the quality and individual lifestyle that was accepted by the authors of the mentioned report “Social Diagnosis.” The comparison of the indicators of satisfaction with specific aspects of life in the years 2009–2011 and 2007–2011 in panel samples shows that in the longer four-year span Poles were mostly satisfied with safety in the place of their living, their education and the way they spent their free time. They were least satisfied with their marriages, sexual life, relationships with friends, acquaintances or family; in general with most social aspects of life. These are very upsetting findings especially if we analyse the two dominating life orientations of the Poles: eudaemonists and hedonists. Eudaimonists constitute 38.5% of the Polish society which is a far greater number than that of the latter group. They do not derive happiness from positive emotional experiences but from achieving things that are worth making effort despite suffering or disappointments. Hedonists contribute 25.3% to the society. They, on the other hand, maximize pleasures and the only thing that matters to them is whether they are satisfied with their lives and whether their lives bring more joy than pain. They accept the balance of pleasures and distress [Czapiński, Panek (Eds.) 2011, pp. 164 ff., 171] as the measure of good life.

Table 1 presents some chosen data from the report concerning satisfaction with particular aspects of life is presented in the figure below.

Identifying quality of life with satisfaction with particular spheres of human activity and keeping a mutual balance between them is a starting point of the considerations in question. In this paper balanced work-life relations are perceived as one of crucial factors necessary to achieve high quality of life. According to the literature on the subject and numerous empiric research a lack of balance between the two spheres causes negative consequences not only for professionally active people and their families but also for whole societies and economies. Moreover, there is a close connection between the quality of work of an individual in an organization and the quality of his or her life after work. Therefore during a meeting that took place in 2001 in Brussels representatives of the countries of the European Union stated that it is the *work-life balance* that is one of the basic measurements of the *quality of work* (the so called WLB – Work-Life Balance) [Borkowska 2004]. In

2007 the European Commission announced that the balance and its influence on the demographic revival in the EU countries was an important factor that facilitated reconciling professional life with the family one [Komisja Europejska 2007].

Table 1. Average rate of satisfaction² with particular aspects of life among people over 18

Satisfaction with:	1991	2000	2005	2007	2009	2011
Marriage	2.13	2.11	2.08	2.07	2.03	2.02
Relationships in the family	2.11	2.25	2.17	2.16	2.16	2.16
Relationships with friends and acquaintances	2.48	2.61	2.49	2.47	2.43	2.43
Safety in the place of living	b.d.	3.48	2.98	2.73	2.69	2.56
Sexual life	2.50	2.83	2.78	2.79	2.69	2.70
Work	3.04	3.06	2.95	2.79	2.77	2.76
Way of spending free time	3.20	3.30	3.03	2.95	2.88	2.79
Own Education	3.14	3.35	3.20	3.01	2.98	2.92
Available goods and services	3.28	3.22	3.00	2.85	2.84	b.d.
Achievements	3.29	3.31	3.15	3.01	2.95	2.90

Based on a scale where 1 means “very satisfied”, 6 – “very unsatisfied”; b.d. means lack of data.

Source: [Czapiński, Panek (eds.) 2011].

Generally speaking, balance (5) takes place when work does not interfere with life after work and the other way round so when life after work does not interfere with professional duties. At an individual level it means an ability to join professional life with other spheres of human existence – home, family, health, social activity or interests. Similarly to the terms “sustainable development” and “quality of life” the term “work-life balance” is a multidimensional category where time, quality of work and quality of life are of key significance. Identifying relation between the two spheres only with proportional division of time that is spent on them is not right and it might overlook negative results of violating the balance that are caused by other factors such as: (1) quality of work – its character, security, the feeling of self-development, stress, organization and work environment, human relationships at all levels, etc., (2) intensity of work and an excess of duties an individual has to perform that may lead to stress, committing mistakes or having to do the duties at home; (3) becoming career-oriented especially in the case of young and well-educated people who postpone getting married and starting a family; such people are particularly prone to becoming workaholics; (4) one must also take into account not only time

² The type of measures used to rate the level of life satisfaction (psychical welfare) depends on the model of quality of life, generally – hedonism or eudaimonia. In the hedonistic model, accepted in the *Diagnosis*, two basic aspects of psychical welfare were distinguished: emotional and cognitive. In the cited research the emotional aspect was not taken into consideration. The cognitive aspect of the psychical welfare was measured by two scales: the evaluation of the whole life and the evaluation of the past year; satisfaction from two chosen aspects of life (partial satisfaction) was also considered.

spent at work and after work but the sum of time at work, time spent getting to and from work and time spent on house chores as opposed to leisure time [Borkowska 2011, pp. 18–20].

Reconciling duties connected with particular human activities is considered a predictor of general well-being especially in the contemporary epoch with its difficulties at the labour market where getting and keeping a job takes a lot of time and effort. A lack of balance between professional and family lives may cause stress and constant nervous tension which decrease subjective quality of life. The results of the research conducted so far confirm the negative influence of work imbalance on the quality of life when professional stress and problems are taken home and interfere with private life. Positive mutual balanced relations, on the other hand, decrease the tension caused by the effort made to reconcile professional duties with the non-professional ones and in consequence neutralize the negative effects. One can therefore conclude that the ability to reconcile the two kinds of duties may result in greater satisfaction with life and an increase in the quality of life [Europejska Fundacja... 2010, p. 6]. There are two similarly important factors apart from the reconciliation of professional life with the non-professional one. Having a job is one of them. It is considered the best protection against social exclusion and poverty. In this respect the reconciliation of work with family life must be also discussed in the context of the policy of active inclusion. The aspect was emphasized in the Union report of 2008 that concerned social integration and security. The report also stated that the policy of uniting the two spheres facilitated sex equality – another priority defined in the Union pact on sex equality in 2006. Therefore the Work-Life Balance issue³ is considered to be very helpful in achieving the goals of the European strategy concerning economic and employment growth, strategy defined in appropriate documents of the European Commission [Europejska Fundacja... 2010, p. 6].

Coming back to the quality of life question, of which the work-life balance is a significant element, one must emphasize the fact that the category can be a criterion and can have integrative functions in the conception of the sustainable development. Non-relativized values deposit is the main factor in shaping the conception and the values are subjected to human dignity. What is also important is the fact that both contemporary and future generations should benefit from the steady improvement in the quality of life. The deposit of values includes sub-parts which are of crucial importance in shaping appropriately defined development. The parts include ones that concern transcendental human relationships, ones that influence human biological, psychic and spiritual integration, parts which are a consequence of the

³ The issue of work and family life reconciliation was included in the Lisbon strategy from 2000. A renewed version of the strategy called Common Activity on Economic and Employment Growth – A New Beginning of the Lisbon Strategy – stated that women have a great potential to contribute to the employment growth. Moreover in March 2005 the European Council recognized the possible influence of work-life reconciliation on a greater participation in the labour market. The UE has also certain regulations concerning the policy of employment.

natural law and concern the right to live in suitable conditions, to be free and safe, to have a family and a job, to get educated, the right to have possessions, to rest, to suffer and die in a natural way. Other parts concern moral norms which enable making decisions and acting according to moral rules. There are also ones that have to do with material culture and all economic values which are an effect of human work and mind [Piontek, Piontek 2005, p. 74 ff.].

Axiological issue is an indispensable part of the sustainable development conception because it is our value system that creates a sort of a guideline for our thinking and doing to the most elementary, valuable and significant things. Therefore the issue is one of important philosophical bases of the conception [Tyburski (Ed.) 2011, p. 19]. The axiology of the human (social) sustainable development is mainly described by values which facilitate human self-development, make him or her choose “being” rather than “having”, limit or eliminate the constantly growing consumption of material goods and create conditions which shape the “to be more” model of living in the spiritual aspect [Hull 2011, p. 77 ff.].

The “being even more” model of living is an alternative to the currently functioning model of unrestricted consumption in which human beings violate the harmony between two important spheres of their lives: professional and non-professional. Therefore the question of sustainable development should not be analysed in economic categories exclusively or identified with the economic growth only. Making the quality of life the primary goal of social and economic development is therefore one of its starting points in the individual dimension.

Referring to the considerations presented in the first part of the paper it seems important to emphasize that sustainable development means a necessity to keep balance not only within the natural or technical environment, but also within the human psychical sphere [Kozłowski 2005, p. 49]. On the one hand favourable course of the sustainable development conditions and guarantees the quality of life not only for individuals but for societies and economies as well. On the other hand, however, only a favourable high quality of life of an individual [Leźnicki 2011, p. 224] is a way to reach the sustainable development. This claim is the source of the author’s further reflections.

3. The work-life balance in the aspect of the non-stop society development

The basic problem of the sustainable development conception, according to its definition, is balancing [Bańko (Ed.) 2005, p. 698], in other words equalization, compensation of direct and indirect relationships which occur between the environment and economy, the environment and society or the economy and society. Shaping their inner relationships which do not mutually violate their essential elements is also an important aspect [Poskrobko 2005, p. 33 ff.].

Referring to one of the piers of the sustainable development – social development – one can claim that consumption has become one of the dominating forces that govern contemporary societies. The increase in consumption is possible due to constantly modernized process of goods production and creating new services. Therefore balancing the area and its inter and inner systems seems to be extremely difficult to control. In the last century the number of goods produced within one hour increased 12 times. In the last 35 years most capitalist countries increased their production three times and the production took significantly shorter time [Wołośńiej 2006, p. 153]. Since 1990 world industrial production has increased five times. Meanwhile the consumption of energy has risen three times. What also needs to be emphasized is the fact that industrial countries with their one-fourth of the world's population possess more than 80% of the world's wealth and at the same time are responsible for three-fourths of the global environmental threats [Kośmicki 2005, p. 41].

Intensive and rapid changes that take place in the process of production generate far-reaching transformations especially visible in the sphere of work which becomes more and more dispersed both in time and in space.

Contemporary societies are identified with new, more flexible and decentralized forms of work organization which free employees from a fixed place of performing their professional duties. At the same time work hours regulated by law no longer control the employment field [Doktorowicz 2005, pp. 111–118]. Dependence between the working time, free time and efficiency, payments and the standard of consumption has become more and more clearly outlined. The dependence is influenced by the character of human needs and the social models of life the people prefer. Transformations that accompany the professional sphere more and more frequently interfere with duties in the private sphere and cause the already mentioned lack of balance between the two areas of human activity. Moreover, they force people to choose between material and immaterial aspirations [Czajka 1979, pp. 10–12]. It is worth paying attention to is the fact that on the one hand free time, as it is deficient, has become an autotelic value, on the other hand, however, it seems to be one of the objective needs and a measure of lifestyles of societies, especially western ones [Bombol, Dąbrowska 2003].

The problems with keeping the work-life balance started at the turn of the 80s and 90s of the 20th century. They are mainly connected with the ongoing processes of globalization, development of information and communication technology, demographic changes, increase in services and weakening the role of collective work relations because of their growing individualization. The factors which influence the imbalance are directly identified with the quality of human resources management in workplaces and any abnormalities in this respect [Borkowska 2004, p. 56]. Overwork is an example of the abnormalities. It is a problem in many companies since employers very often identify it with efficiency. From the employees' point of view overwork means expending their own time and energy. Finding a compromise between the two perspectives is a challenge of fundamental significance in keeping

the inner balance because to achieve greater efficiency companies push people beyond their limits of endurance. Current transformations in the professional sphere cause overwork in three ways: work is more intensive, more time consuming and more complex. More and more frequently the excess of professional duties becomes a source of physical, psychic, emotional and creative exhaustion and undermines human effectiveness, health and good frame of mind [Maslach, Leiter 2011, pp. 60, 63]. At this point it is important to mention E. Fromm's words that although human beings are the masters of the nature, they are helpless in their private and social lives. They feel lost and disoriented, they work too much and they are aware of the futility of their actions. Although human beings have conquered the nature, built factories and created their own world, it is the world that has become the master of people who feel helpless facing it [Fromm 2000, pp. 12–14].

In the light of the above reflection one can form a thesis that human life is gradually becoming subjected to the laws of effective use of time and fastening the ongoing economic phenomena which are referred to as macdonaldization. Moreover, the speed of work is strictly connected to the time-money relation. The “always and everywhere” rule is becoming the base of the expansion of modern companies and the marketing strategies they adopt. The division of time into earning and spending seems to be the current ideal of a society. This way people create and become to a larger and larger extent a part of the so called *non-stop society* which aim is to make the activities in all spheres of life faster ignoring various factors which are present at all levels: economic, social and environmental. The tendency for the formation of a non-stop society development is connected with technological innovations which are based on short-time maximization of profits in the form of money. This kind of society ignores the rhythm of nature and time conditions in the process of economy globalization and its drift towards competitiveness. Therefore it becomes a serious danger to further human existence and the biosphere itself. From the ecological point of view human beings are fundamentally dependent on the nature. People live according to time rhythms which are set by internal and external nature (for instance the daily or annual rhythms). The rhythms are connected to the time patterns of all living creatures who have to obey them if they want to live or stay alive. Therefore it seems that the only way for societies to endure and keep the balance is synchronization with the natural rhythms. Human beings should define the speed of their lives according to the bases created by evolution. The rhythms of the nature, societies and individuals must be the foundation of behaviour. This requires slowing down and rearranging the basis of human activities [Kośmicki 2005, pp. 40–49].

The progressing tendency to shape a non-stop society is reflected in the results of the research on the “European Quality of Living Standards (EQLS)”⁴. The findings indicate that:

⁴ For the first time it was conducted by the Eurofound in 2003. The second research was conducted in 2007 in 31 countries. The following aspects were analysed: living conditions, social exclusion, psychical well-being, family life and work, subjective frame of mind and the quality of society and public services.

- more than 1/4 of employees in the European Union claims to spend too much time at work (27%); 28% think that they spend too little time with their families;
- approximately 50% of the employees report acting under time pressure both in the workplace and at home because of the excess of professional and family duties;
- 10% of the employees report that the amount of time spent at work interferes with their family duties at least several times a week; 19% experience similar problems at least several times a month;
- approximately 22% of employees report that at least several times a week they are too tired after work to perform some absolutely necessary house chores; 26% experience the same problem at least several times a month;
- a great number of the surveyed employees think they have too little time to socialize (36%) or dedicate to their hobbies or interest (51%);
- only 1/4 of the researched employees claim that they are able to keep the balance between time spent at work and time dedicated to family life and social obligations, every fifth employee reports a time conflict between the two spheres of activity;
- men and women who have succeeded in reaching a positive balance between professional and private lives are in nearly 60.0% more satisfied with their lives than those who claim that work interferes with the time they can dedicate to family and social contacts [Europejska Fundacja... 2010, pp. 45–51].

One also needs to observe that there are considerable differences among the member countries. The differences concern causes of the imbalance. For instance in Scandinavian countries, similarly to Benelux countries and France, the failure in reaching a positive relation between professional and non-professional lives is caused by the lack of time. In Central and Eastern Europe the balance is negatively influenced by tiredness resulting from bad working conditions and long working hours. It seems that it is easier to keep balanced proportions between work and life in the German-speaking and Anglo-Saxon countries, which is proved by a lower percentage of pairs in which both people work and the percentage of single mothers since time deficiency increases with the number of children. Therefore it is understandable that parents of little children have less time [Europejska Fundacja... 2010, p. 56].

From the presented research data one can conclude that the analysed imbalance is an important factor which conditions being satisfied with life. What is more (1) work overload resulting from performing professional and family duties decreases the level of satisfaction, (2) dissatisfaction connected with amount of time for non-professional life is stronger than the dissatisfaction referring to the time that has to be dedicated to work, (3) the main problem in this respect is the fact that professional life disturbs private life to a greater extent than private life interferes with the professional one [Europejska Fundacja... 2010, pp. 73–75].

In the light of the results of the European research one can definitely observe that adapting non-professional life, including the family one, to the economic requirements of a non-stop society happens at the expense of the disturbed relations between professional and private spheres. Individuals lose control over their own time because they are subjected to social and economic requirements and conditions. The character and identity of the next generation are also extremely endangered since the family life is affected by the imperatives of a non-stop society, imperatives which are based on short-time and maximal flexibility and what is more they are reflected in the process of socializing [Kośmicki 2005, p. 43].

To conclude one can claim that appropriate proportions or the symmetry in relations between work and life are an important and integral part of the sustainable development idea. The European Union's policy drifts towards reconciling work with family life. It gradually changes its range moving from an equal treatment of men and women at work towards an increase in employment stimulating economic growth, ways of achieving a better work-life balance and recently towards means of increasing birth rate. The policy has changed especially since the last decade. Nowadays it takes into account the fact that the balance between professional and non-professional lives, an increase in the birth rate and the division of work into paid and unpaid are similarly important spheres of interest. According to the European Commission "a policy which ensures reconciling professional life with the private one is a key remedial measure indispensable in the light of long-term economic and demographic challenges. Therefore it should be developed in order to stimulate growth" [Europejska Fundacja... 2010, p. 1].

In Poland the *Work-Life Balance* issue does not have a character of a complex program which could be carried out on the individual (an employee), organization or society levels, it is however a part of the *Corporate Social Responsibility* (CSR) concept. According to its basic rules companies voluntarily take into account social matters, environment protection and relations between various groups of stakeholders including their own employees [*Spółeczna odpowiedzialność...* 2007]. Therefore a document called *A Prospect of Sustainable Development for the Polish Business 2050* is of a great significance. It results from the dialogue and cooperation of PricewaterhouseCoopers, the Ministry of Economy and the Forum of Responsible Business. The document distinguishes six basic areas which require changes necessary for our country to carry out its ambitious developmental goals. These are: social capital, human capital, infrastructure, natural resources, energy, and the quality of institutions. The issue of work-life balance is a part of the first and second areas [*Wizja zrównoważonego...* 2012].

4. Conclusion

Taking action to reach a balance between the two most important areas of human life described in the paper is an alternative for a non-stop society. At the same time it positively influences the level of satisfaction with life both in the objective and subjective aspects. The action seems necessary since it is easy to predict that lack of balance between work and life is likely to deepen therefore preventing achievement of full quality of life involving individual feeling of happiness and as E. Fromm writes, “happiness neither happens by chance nor is a gift from gods. Happiness is something each of us has to work on.”

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RELACJE PRACA–ŻYCIE POZAZAWODOWE DROGĄ DO ZRÓWNOWAŻONEGO ROZWOJU

Streszczenie: W opracowaniu podjęto problematykę relacji praca–życie pozazawodowe, a szczególnie równowagi między tymi dwoma obszarami aktywności człowieka, jako jednego z czynników osiągania wysokiej jakości życia. Zaprezentowane rozważania zostały osadzone w perspektywie tworzącego się społeczeństwa non-stop, które stanowi zagrożenie dla istnienia człowieka, a także samej biosfery. Równowaga pomiędzy pracą a życiem pozazawodowym została wskazana jako ważny priorytet w osiąganiu celów europejskiej strategii na rzecz wzrostu gospodarczego i zatrudnienia, priorytet, który wymaga szczególowej uwagi

oraz podejmowania kompleksowych działań w celu wspierania prawidłowych relacji między tymi dwoma obszarami życia człowieka.

Słowa kluczowe: jakość życia, jakość pracy, równowaga praca–życie pozazawodowe, społeczeństwo non-stop.