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Views of Warsaw students on LGBT+ Conclusions from the study

ABSTRACT: The main research problem posed by the authors of the study is contained in question: 'What views do Warsaw students have on LGBT+ over time? Manifestations of intolerance towards this social category at the end of the second decade of the 21st century age in Poland'. Detailed research problems were contained in the questions about the knowledge of students about LGBT+ and the attitude of the respondents to this social category concerning the different aspects of social life. The main research hypothesis assumed that the surveyed students had a positive attitude to LGBT+, but their knowledge of it leaves much to be desired. The survey method was used to implement the above research assumptions diagnostic and survey technique. Survey questionnaires contains 22 substantive questions and the same number of identification questions, characterizing the studied students.

KEYWORDS: pedagogy, social pedagogy, philosophy, sociology, groups, minorities, sexual orientation, acceptance, exclusion.

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The study was conducted in early 2020, just before the outbreak the COVID-19 pandemic in Poland. It was of a pilot nature. Delay related to the preparation of the report was due to communication difficulties and diseases of the members of the research team. The survey was conducted among students of Warsaw universities, both private and public. 248 university students took part in it from various fields of study. The research sample was not representative. The study was undertaken during increased attacks on non-heteronormative persons in Poland. The essential of this the premise was the desire to know the views of the future Polish intelligentsia in the face of growing manifestations of intolerance towards LGBT+ people in the country. The subject of the study were the views of Warsaw students, both who live in Warsaw, as well as those who study there. The authors of this pilot study set the following goals: – preliminary assessment of the correctness of the obtained results, – checking the usefulness of the previously prepared survey questionnaire (see Attachment). The main research problem posed by the authors of the study is contained in question: ‘What views do Warsaw students have on LGBT+ over time? Manifestations of intolerance towards this social category at the end of the second decade of the 21st century age in Poland’. Detailed research problems were contained in the questions about the knowledge of students about LGBT+ and the attitude of the respondents to this social category concerning the different aspects of social life. The main research hypothesis assumed that the surveyed students had a positive attitude to LGBT+, but their knowledge of it leaves much to be desired. The survey method was used to implement the above research assumptions diagnostic and survey technique. Survey questionnaires contains 22 substantive questions and the same number of identification questions, characterizing the studied students.

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The surveyed students constituted a very diverse group. Its characteristics covered 22 features (socio-demographic and socio-professional). Despite its unrepresentativeness, they quite accurately characterize the studied group of Warsaw students (studying in Warsaw or living and studying in it). The socio-demographic characteristics of the surveyed students include: gender, age, marital status, country and place of origin, its size, time of residence in Warsaw or the Warsaw agglomeration, place of residence during studies, religion, degree of religious activity, political sympathies and orientation sexual. The majority of the surveyed students were women (60.9%). A different sex than the female 1 person (0.4% of respondents) declared. The majority

of the surveyed students were older students. Students aged 25 years and more accounted for 51.0%. The youngest students (under 20) accounted for 6.8% of the respondents. The remaining group (aged 20–24) accounted for 38%. 65.3% of the students were unmarried, compared to 31.0% of married women. Most of the surveyed students were Poles (88.7%). Ukrainians and Russians together constituted only 2.0% of the respondents. Most of the students lived in cities (60.5%), compared to 31.0% of rural youth. 31.9% of students lived in large cities (over 500 thousand inhabitants), 29.4% lived in small cities (up to 20 thousand inhabitants), and in medium-sized cities (20–100 thousand inhabitants) – 15.3%, while in large cities (100–500 thousand) – 8.8%. A significant feature of the surveyed students was the time of their residence and study in Warsaw or the Warsaw agglomeration. 35.9% of the surveyed students have lived in Warsaw since birth, 21.0% more than 5 years, 20.2% from one to three years, 6.9% less than a year. We can say that over 1/3 of the surveyed students are native Warsaw residents, over 1/5 are migrants who settled in the capital before starting their studies, and over a quarter of the respondents are students who came to Warsaw to study. 54.0% of the surveyed students lived in Warsaw during their studies, 21.8% in the vicinity of Warsaw (in Warsaw agglomeration). Together they accounted for over of the respondents (75.8%). Interesting information were the students' answers about their religion or belief. Christians (76.9%) dominated (over $\frac{3}{4}$ of respondents), among whom Catholics (69.3%) dominated. Atheists constituted 12.9% of the respondents, and agnostics 5.6%. The religious activity of the surveyed students was low. Only 14.5% of students were religious and systematically practicing, and there were slightly less non-believers and non-practitioners (13.7%). Others rarely practiced or not practiced (65.0%). As many as 57.3% of the surveyed students did not like any political orientation or showed indifference to politics. Left-wing, right-wing, centrist or other political views in 34.2% of respondents were sentenced. In this study, sexual orientation was a very important feature of the studied students. Heterosexuality was declared by 84.7% of the respondents, homosexuality was 4.4%, and a different answer was given by 3.2% of the surveyed students. The following were distinguished among the socio-professional characteristics of the surveyed students: field, degree, mode and year of study, use of scholarships (scientific and social), monthly family income, parents and guardians bringing up students and their education, or life satisfaction. The examined students studied in various fields of study, which belonged to the main fields of science. Most students studied social sciences (49.2%) and humanities (19.8%). 20.6% of students studied in the field of applied sciences (medical, engineering and technical). Most of

the students studied at undergraduate (77.4%) and graduate (17.5%) studies. Only 17.7% of the respondents studied in full-time studies, while 81.9% in part-time studies. Most of the students studied during the first year of studies (72.2%). Most of the surveyed students did not receive an academic (87.5%) and social (86.3%) scholarship. The income of the surveyed students in the majority (52.8%) was below the national average (between PLN 2.5 thousand and PLN 5.0 thousand per person in a family). 20.2% had incomes higher than PLN 5,000. PLN per person in the family, and 19.8% less than 2.5 thousand per person. The surveyed students were mostly brought up by both parents (73.0%), but only by their mother – 17.7%, and by other persons – 2.8%. Most of the parents of the surveyed students had secondary education (mothers 51.2%, fathers 50.4%). 43.3% of parents and guardians had higher education. Satisfaction with life was declared by 83.5% of the surveyed students. It should be assumed that the main source influencing this state was the possibility of studying, in particular studying in Warsaw.

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Currently – after the political transformation – new components of the social structure have crystallized, including, for example, the environment of LGBT+ people, which, contrary to some opinions, exists in real and not only ideological terms. More importantly, it is very diverse in different aspects, be it social or cultural. Hence the need for research, both for LGBT+ people and the rest of society. This study is an example of this approach. The dominant source of information about LGBT+ among the surveyed students was primarily various mass media: the Internet (71.4% of responses), television (63.3% of responses), the press (25.8% of responses) and radio (23.8% of responses) and only in much lower percentages of the community: family, school and university. This raises the rhetorical question of whether it is appropriate or beneficial to educate and learn about such a socially important and important issue for the social and cultural situation in Poland as LGBT+ with regard to “soft”, i.e. media sources of information, and not, for example, from proven academic knowledge? The problem is that many of these sources are often uncertain, information and knowledge unproven and burdened with ideological or religious rhetoric and ideologically oriented interpretation. Knowledge about them is very important in the study of LGBT+ people. In the present study, only two answers in the proposed set of opinions were basically correct, namely: they are people with one of the existing sexual orientations (43.5% of responses) and people who contribute a lot to contemporary culture (24.2% of responses). However, the dominant and surprisingly large percentage of

the surveyed students opted for xenophobic and stereotypical opinions, such as: these are people who form same-sex relationships (as much as 60.9% of responses). This indicates that the opinion of these 60.9% of the respondents is their traditional and conservative knowledge, but a wrong knowledge in this regard. Among the obtained answers, the overall surprise is the low percentage of students who have correct knowledge when asked what the LGBT+ abbreviation means, as many as 30.6% of students answered that they did not know what it meant. Nevertheless, the above observation does not give grounds for ignoring a large percentage of correct answers. And so, more than half of the respondents correctly answered the first three letters of the abbreviation: 54.0% of the respondents indicated that “L” are lesbians, 53.2% indicated that “G” is gays, 51.0% indicated that “B” are bisexuals, but only 31% indicated the abbreviation “T” (transsexuals). The “+” sign (other sexual orientations) was correctly indicated by only 7.7% of the surveyed students. Only 31.5% of respondents see LGBT+ as normal people and 19.8% as open and tolerant people. This gives a total of only 51.3% of positive assessments of people from the LGBT+ community. This “positivity” of assessments concerns the awareness and views of only slightly more than half of the surveyed students. This may mean that the socialization of the rest of the studied academic community was based on traditional, conservative and religious values.

This is indicated by data such as the fact that for 9.3% of the surveyed students people from the LGBT+ environment are people with gender aberration, for 4.8% they are sick, and for 4.8% it is the so-called rainbow plague. So, almost every fifth surveyed student (18.9% of responses) has a distorted view of the image of LGBT+. If this percentage of indications is supplemented by the opinions of the rest of the respondents (unspecified, incorrect or lack of views), the scale of young Poles’ confusion in this matter is surprisingly large. The responses to the question whether the respondent agrees with different opinions about LGBT+ correspond in the level of ratings with the structure of negative opinions in other cross-sections of ratings about LGBT+. It turns out that there is a total of 72.0% of positive opinions to the above question (this is the sum of the following answers: these are people I do not care about (25.4% of responses), are people like me (24.6% indications), these are the people I try to understand (21.0% of responses) and people I like (1.0% of responses). The associations of the respondents about LGBT+ behaviors, assessed on a five-point scale, showed their great diversity and inconsistency in assessments. It seems that the typical, common social opinions clearly revealed themselves in these assessments to a large extent. For example, what draws attention is the mass conviction of the surveyed students about

the homosexuality of LGBT+ people. Such behavior was indicated by as many as 72.1% of respondents (this is the sum of the answers – definitely yes and rather yes). However, there is a high percentage of positive associations with LGBT+ behaviors, including: in the assessment of different behavior (51.6% indications), self-care (56.9% indications), creative activity (46.4% indications), or specific style of dress (52.2% of responses). This inconsistency in assessing various LGBT+ behaviors is particularly visible in the assessment of a number of other, negative LGBT+ behaviors, proposed in the answers to the question, which the respondents probably have never experienced personally in their lives, e.g. pedophilic behavior – 7.2%, pathological behavior – 6, 6%, or HIV – 11.2%. These stereotypical and xenophobic assessments of the LGBT+ community (in a relatively small percentage) are probably not the result of education, but rather associations brought from their living environments. As many as 73.8% of the surveyed students postulated that Polish society should treat people from this milieu as every human being, and also with approval – 2.4% of responses. In total, this is a postulate of as many as 76.2% of the respondents. This shows a great deal of faith and clear expectations towards society in this regard. However, it is interesting that the postulates to treat them as sick (5.2% of responses) and that they should be condemned (3.6% of responses) were provided by relatively few respondents (only 8.8% in total). This is a category of respondents whose views clearly correspond to the views and opinions of extremely conservative and ecclesiastical circles. The surveyed students found it difficult to unequivocally define their attitude towards their colleagues towards LGBT+. This is indicated by the result of the responses that this ratio is indifferent (36.7% of responses), but also that it is difficult for them to say what it really is (18.1% of responses). There are as many as 54.8% of such respondents. Such a result indicates a certain probability that the respondents had a poor understanding of the attitudes towards LGBT+ in their environment. Acceptance of the organized Parades and Equality Marches shows a great understanding of LGBT+ issues. They consist of accepting the statement that they are a protest against their discrimination (52.4% of responses), but also that they are a factor in creating identity and community (30.2% of responses), or that they educate the society (20.6% of responses). For some respondents, the Parade and the Equality Marches are only conflicts of society (33.1% of responses), promotion of homosexuality (17.3% of responses), and even a threat to the family as a social institution (12.5% of responses). Despite the political and ideological campaigns in the government's public media and LGBT+ communicators, but also in religious publications, almost half of the surveyed students (44.8% of responses) were clearly against

the creation of “LGBT-free zones”. The results also show that a large proportion of the surveyed students (21.0% of responses) showed a neutral attitude to the creation of such zones, which can be carefully interpreted as their negative attitude to the creation of these zones. It can therefore be concluded that in total as many as 65.8% of the surveyed students do not support these zones, and only 11.3% of the surveyed students support these zones. 26.6% of the surveyed students, when asked what they think the term “LGBT ideology” means, answered: first, that they are not interested in this issue. In addition, 19.4% of respondents said that they knew nothing about it. In total, this gives as much as 46.0% of the respondents. Secondly, they pointed out that this term was coined by right-wing circles for the purposes of political struggle (24.6% of responses), it was a term coined by left-wing circles (7.3% of responses), it was a term created by religious circles (13.3% of responses).

Additionally 22.6% of the respondents directly believe that there is no such ideology. In total, it means for 67.8% of the surveyed students that this term was artificially created for the purposes of political struggle, and that, in fact, there is no such ideology. Thirdly, 10.9% of the surveyed students believe that the LGBT ideology is a term that realistically corresponds to facts related to social reality. As can be seen, the most orthodox position on this issue is represented by a relatively small percentage of the surveyed students. 51.7% of the surveyed students accept partnerships. Moreover, for 23.4% of respondents they are indifferent to this social problem, and 3.2% of respondents have no opinion on this matter. Thus, as many as 78.3% of the surveyed students, directly or indirectly, accept this new social custom. As many as 53.7% of the surveyed students support the legal regulation of civil unions. In addition, 13.7% of the surveyed students are neutral in this respect, because they have no opinion on this subject. Thus, it seems that a total of about 2/3 of the surveyed students accept the social expectations of the legal regulation of this new family model. As many as 65.3% of the surveyed students have a positive attitude towards the model of gay marriage. If we confront this result with the answers regarding support for civil unions (78.3%), then the scale of this acceptance at the level of 2/3 of the surveyed population is a testimony to the progressive process of liberal thinking in this matter by the surveyed students. However, 30.2% of the respondents did not accept this type of marriage. 50.0% of the surveyed students supported the possibility of concluding homosexual marriages. These are those students who accept or opt for the legal solution contained in the question, but in such a way that the statutory regulation is beneficial for LGBT+. If we add to this result 16.5% of those confused respondents who indicated the answer difficult to

say, this gives a total of 66.5% of respondents who support such a solution in this matter. If we compare this percentage of 66.5% with the result of 65.3% of the answer to the question, which concerned accepting only homosexual marriages, we will get basically the same result. Among the respondents, the dominant option indicates a far-reaching reluctance to adopt children by homosexual persons. It turns out that the opinions of the surveyed students on this subject are clearly polarized. As many as 53.3% of the respondents indicated that they were against such adoption of children. On the other hand, only 28.2% of respondents were in favor of adopting children by homosexuals. As many as 72.0% of the surveyed students accepted the thesis that LGBT+ people can participate in religious life. The scale of this belief is evidenced by the fact that only 14.5% of respondents refused LGBT+ the right to participate in religious life, of which only 5.6% indicated the answer 'Definitely no'. The high percentage of 72% of students who accepted such a solution proves that in this respect they showed their own common-sense belief, not burdened with traditional thinking and conservatism. 64.9% of respondents have no doubts that LGBT+ people are good citizens of the country. Only a trace percentage of the respondents (6.4% of responses) refused them patriotism, of which only 2.8% definitely say that they are not good citizens of the country. However, the scale of the students surveyed hesitating on this issue is wondering. As many as 23.8% of the surveyed students indicated the answer, it is difficult to say whether LGBT+ citizens are good citizens. As many as 71.8% of the surveyed students know someone from the LGBT+ community. As you can see, for the surveyed LGBT+ students, they are not anonymous. The questionnaire did not directly ask about the level of this knowledge. The term I know does not define the degree of this knowledge, it is limited only to a generally defined knowledge of the type: I only know that someone is LGBT+. The results of the survey indicate that as many as 72.3% of the respondents answered that they accept LGBT+ people whom they know, only 9.7% of the respondents did not express this acceptance, including that definitely not only 3.2%. In fact, it means almost universal acceptance of people from this milieu by young Poles. Such an attitude of the respondents may be a good omen for social relations in this regard in the near future. It seems that the young generation has become accustomed to LGBT+ issues, that they understand their problems, and that they accept biological or cultural LGBT+ differences. The survey results show the surveyed students as a relatively diverse environment. For example, to various questions in the questionnaire, the responses of around a third of respondents were characterized by a relatively consistent syndrome of conservative attitudes towards specific LGBT+ issues. However,

the dominant percentage of the surveyed students is characterized by a rather liberal social attitude. Their answers to questions of a general nature, such as whether LGBT+ are good citizens, are marked by a great deal of understanding of this environment. In many cases the scale of the answers was surprising, it is difficult to say what indicated confusion the studied community and the lack of knowledge about important problems of the LGBT + community.

The results of the pilot study were based on overall responses and not on responses from inter-question correlation. This, of course, significantly impairs the possibilities of interpretation. This means that the presented study does not provide information in the correlation system, including the richness of information obtained on LGBT+. We know what the respondents think about individual issues, but we do not know which categories of respondents think one way or another. It is obvious that the information obtained from correlation analyzes will significantly expand the knowledge on individual LGBT+ issues. Correlation results with variables concerning e.g. the political attitude of the respondents, the scale of their religiosity, environmental origin or sexual orientation may turn out to be particularly important. This study and the results obtained are based on a population of answers from 248 surveyed students. As it was said in the introduction, the surveyed students did not constitute a representative student community. However, their opinions reflect, to put it only very conventionally, the views of a typical student community in Poland. The value of these results, however, is that they represent one of the few studies on LGBT+ to date. Certainly, they can be treated as a pilot for a wider study of this environment. It should be emphasized, however, that the results contained in this study cannot constitute the basis for their extrapolation to the wider community of students in Poland. The main research hypothesis has been confirmed. Most of the surveyed students have a positive view of LGBT+. Unfortunately, their knowledge of this environment is unsatisfactory. The analysis of this study showed the usefulness of the questionnaire prepared for this purpose, which is attached to the presented study (both in Polish and in English). This is fully confirmed by the results of the study.

QUESTIONNAIRE

Student youth attitudes towards LGBT+ (Attachment)

Dear Students!

We would like to ask you to complete this questionnaire. It will be used to examine your views concerning LGBT+. The role of this social category and its perception in society, as well as its conditions are currently important aspects of our social life.

The questionnaire is anonymous. Thank you for participating in this study.

Research team

1. How (from what source) did you learn about LGBT+?

(you can select multiple answers)

1. during secondary education
2. from Academic lectures
3. from the Internet
4. from television
5. from the radio
6. from the press
7. from friends
8. from cousins and guardians
9. from the neighborhood
10. from my religious community
11. from other sources (describe them)
12. I am not familiar with the term

2. What do you know about LGBT+? (you can select multiple answers)

1. they introduce significant value to our modern culture
2. they represent one of the existing sexual orientations
3. they have numerous sexual partners
4. they form homosexual relationships
5. they are homosexuals
6. other answer (specify)

3. What does the abbreviation LGBT+ mean, according to you?

1. L stands for

2. G stands for
3. B stands for
4. T stands for
5. + stands for
6. I don't know

4. What do you think about LGBT+? (select one answer)

1. they are normal people
2. they are open and tolerant
3. they are suffering from gender dysphoria
4. they are sick
5. they are "rainbow plague"
6. I have a different opinion (specify)

5. Are you convinced that LGBT+ are: (mark one "x" in each row)

	Opinions concerning LGBT+	Definitely yes	Rather yes	Rather no	Definitely no	Difficult to say
1	they are normal people					
2	they are open and tolerant					
3	they are suffering from gender dysphoria					
4	they are sick					
5	they are "rainbow plague"					
6	I have a different opinion (specify).....					

6. Which of the following statements do you agree with? LGBT+ are: (select one answer):

1. people just like me
2. people I try to understand
3. people I like
4. people I am indifferent towards
5. people I do not accept
6. people I am negative towards
7. I have a different attitude towards them (specify).....

7. What social behavior do you associate LGBT+ with? (mark one “x” in each row)

No.	Associations of respondents with LGBT+ behavior	Definitely yes	Rather yes	Rather no	Definitely no	Difficult to say
1	difference in behavior (general)					
2	self-care					
3	artistic creativity					
4	queerfashion					
5	provocative behavior					
6	sexual promiscuity					
7	pathological behavior					
8	homosexuality					
9	pedophilic behavior					
10	HIV					
11	something else: (specify).....					

8. How do you think society should address LGBT+? (select one answer)

1. with approval
2. like everybody else
3. like people in need of help
4. like social outcasts
5. like sick people
6. they should be condemned
7. they should be addressed differently (specify)

9. How do you assess the attitude of student youth (your colleagues) towards LGBT+? It is:(select one answer)

1. definitely positive
2. rather positive
3. indifferent
4. rather negative
5. definitely negative
6. it is difficult to say

10. What do you think about the LGBT+ Parade and Equality Marches? (you can select multiple answers)

1. they educate society
2. they are a factor in creating identity and community
3. they are a protest against their discrimination
4. they create conflict within society
5. they are a manifestation of various sexual activities

6. they are promoting homosexuality
 7. they threaten the family as a social institution
 8. I have a different opinion (specify)
- 11. Do you think that the creation of “LGBT-free zones” by local authorities is** (select one answer):
1. rightful, I support it
 2. I am indifferent towards it
 3. wrong, I object to it
 4. I do not have an opinion on this subject
- 12. What do you think the term “LGBT ideology” means?** (you can select multiple answers)
1. I think that there is no such ideology
 2. it's a term made up by right-wingers for political reasons
 3. it's a term created by religious communities
 4. it's a term created by left-wingers
 5. it's a factual term related to societal reality
 6. I am not interested in this issue
 7. I don't know
- 13. Do you accept same-sex civil partnerships?** (select one answer)
1. definitely yes
 2. rather yes
 3. I am indifferent towards them
 4. rather no
 5. definitely no
 6. I do not have an opinion on this subject
- 14. Do you think such relationships should be legally regulated?** (select one answer)
1. definitely yes
 2. rather yes
 3. rather no
 4. definitely no
 5. I do not have an opinion on this subject
- 15. Do you accept same-sex marriages?** (select one answer)
1. definitely yes

2. rather yes
3. rather no
4. definitely no
5. I do not have an opinion on this subject

16. In your opinion, should the possibility of same-sex marriages be regulated by law in favor of LGBT+? (select one answer)

1. definitely yes
2. rather yes
3. I am indifferent towards it
4. rather no
5. definitely no
6. it is difficult to say

17. Are you in favor of adopting children by homosexuals? (select one answer)

1. definitely yes
2. rather yes
3. I am indifferent towards it
4. rather no
5. definitely no
6. it is difficult to say

18. Do you think that LGBT+ people can make good parents? (select one answer)

1. definitely yes
2. rather yes
3. rather no
4. definitely no
6. it is difficult to say

19. Do you think that LGBT+ can participate in religious life? (select one answer)

1. definitely yes
2. rather yes
3. rather no
4. definitely no
5. I have a different opinion (specify)

- 20. Do you think that LGBT+ people are good citizens?** (select one answer)
1. definitely yes
 2. rather yes
 3. rather no
 4. definitely no
 6. it is difficult to say
- 21. Do you know anybody from LGBT+ community?** (select one answer)
1. yes, one person
 2. yes, several people
 3. no, I don't
- 22. If you do know such people, do you accept them?** (select one answer)
1. definitely yes
 2. rather yes
 3. rather no
 4. definitely no

Your data

(Please supply information about yourself by writing "x" in the appropriate place)

- 23. What is your gender?**
1. female
 2. male
 3. other answer (specify)
- 24. What is your age?** (in years)
1. 18 and younger
 2. 19
 3. 20
 4. 21
 5. 22
 6. 23
 7. 24
 8. 25 and older
- 25. What is your marital status?**
1. single
 2. married

26. Which area/field of study does your course of study belong to?

1. humanities
2. social sciences
3. sciences and natural sciences
4. engineering and technical sciences
5. medical and health sciences
6. agricultural sciences
7. theological sciences

27. What is your degree of study (current)?

1. Bachelor studies
2. Master's studies
3. uniform Master's studies
4. PhD

28. What is your study schedule?

1. full-time programme
2. part-time programme

29. What year of study are you currently at?

1. I
2. II
3. III
4. IV
5. V
6. VI

30. What is your country of origin?.....

31. What is your place of origin?

1. city
2. village

32. How many inhabitants does your place of origin have?

1. up to 20 thousand
2. between 20 and 100 thousand
3. between 100 and 300 thousand
4. between 300 and 500 thousand
5. above 5000 thousand
6. does not apply

33. Where are you staying during your studies?

1. in Warsaw
2. outskirts of Warsaw (Warsaw metropolitan area)
3. place of origin
4. other place (specify)

34. How long have you been living in Warsaw or Warsaw metropolitan area?

1. less than a year
2. between one and two years
3. between three and four years
4. between three and five years
5. more than five years
6. since I was born
7. I don't live in Warsaw or Warsaw metropolitan area

35. Are you receiving scholarship?

1. yes
2. no

36. Are you receiving grants?

1. yes
2. no

37. What is the approximate monthly income of your family (or yours if you are living alone)? (select one answer)

1. lower than PLN 2500 per person
2. between PLN 2500 and 5000 per person
3. more than PLN 5000 per person

38. I was raised by:

1. both parents
2. only by my mother
3. only by my father
4. other family members
5. guardians or carers
6. same-sex guardians or parents

39. What is (was) the education of your parent(s) or guardian(s)?
(insert an "x" for each parent or guardian bringing you up)

No.	Education of your parents or guardians	Mother	Father	Guardian (female)	Guardian (male)
1	higher				
2	secondary				
3	primary				
4	other (specify)				

40. Are you satisfied with life?

1. definitely yes
2. rather yes
3. rather no
4. definitely no
6. it is difficult to say

41. What is your religion? (select religion and/or denomination)

1. Christianity
 - a. Catholicism
 - b. Orthodoxy
 - c. Protestantism
2. Judaism
3. Buddhism
4. Hinduism
5. Islam
6. other (specify).....
7. I am an agnostic
8. I am an atheist

42. How would you describe the degree of your religious activity?

1. I am a believer and a regular practitioner
2. I am a believer and an irregular practitioner
3. I am a believer, non-practitioner
4. I am not a believer, but a sporadic practitioner
5. I am not a believer and I do not practice

43. What are your political affiliations?

1. left-wing
2. centre
3. right wing

- 4. other (specify)
- 5. I do not favor any political wing
- 6. I am indifferent towards politics

44. What is your sexual orientation?

- 1. I am heterosexual
- 2. I am homosexual
- 3. other (specify)*

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