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Existential attitudes of academic youth in a post-pandemic digital society

Abstract

The aim of this article was to determine the existential attitude of academic youth. The research was undertaken to determine the direction of this attitude and to what extent it depends on their sense of satisfaction with life, selected demographic and Internet use variables. The theoretical foundation of the research was based on the assumptions of existential psychology and philosophy. Tools such as Grulkowski's To Be and Have Attitude Scale (SPBiM), Diener's Satisfaction with Life Scale (SWLS) developed by Juczyński and a personal data questionnaire were used. The research group consisted of a total of 198 students. The results of the research showed that academic youth in general are characterised by an average degree of existential attitude ("to be" and "to have" at the same time). Statistical analyses made it possible to identify its main correlates and determinants. The higher the age of the respondents, the education of the father and the better the relationship with him, as well as the greater number of friends they had and the more religious they were, the stronger the attitude "to be" was. On the other hand, a negative correlation occurred in relation to time spent online; the greater the number of hours spent online, the more the students were characterised by "to have" attitude. The results indicate that the variables of age, religiosity, father figure and interpersonal relationships are important in shaping the attitude "to be", while excessive digital activity favours the attitude "to have".

Keywords: existential attitudes, life satisfaction, students, the Internet.

Introduction

The subject matter of the nature of human existence is the focus of interest of many fields of science, constituting an ambiguous category that several de-

scription models and research have been used for. Initially, psychology concentrated on individual aspects of human functioning, these were humanistic and existential concepts of the 60s and 70s of the 20th century that undertook the subject matter of the very human existence itself. An individual's self-realisation and motives for their development were placed in the centre of Maslow's humanistic theory (1990). On the other hand, the representatives of existential psychology, among all, Binswanger, Boss, Ellenberger, Minkowski, May and Tillich emphasised the importance of human freedom and responsibility, their "being-in-the-world" (in-der-Welt-Sein), where they have to refer to the world of nature (Umwelt), other people (Mitwelt), own experiences (Eigenwelt), spatial perspective and temporary nature of their own existence (Grulkowski, 1996, p. 5).

The subject matter of the nature of existence also found its reflection in E. Berne's concept of transactional analysis. The founder of TA tries to grasp human destiny by analysing a human life plan, realised according to a scenario developed in early childhood (Berne, 1998). The four main life positions emerging at that time, i.e. I'm OK – You're OK, I'm OK – You're not OK, I'm not OK – You're OK, and I'm not OK – You're not-OK serve to realise this scenario and to play certain games in relations with other people. One of important consequences of a given game, apart from psychological and social benefits, are existential benefits that let people strengthen their own beliefs confirming their adopted life position (Berne, 1987, pp. 52–53). Talking about the relation between TA and moral values and religious experience in human life, Harris (1987, pp. 241–274) emphasizes the importance of the position I'm OK – You're OK ("I AM IMPORTANT – YOU ARE IMPORTANT"), pointing to the fact that only the ADULT ego state can decide to adopt it. As far as Polish research is concerned, Jagieła (2021) studied in detail the relations between TA and existential therapy. The author, among all, refers to Berne's claim that existential optimism occurs when an individual is consciously able to get rid of their scenario and played games and meets a person similar to them. The individual freed from their scenario can look at the world from a different perspective and experience a genuine relationship with that person who is similar to them. It allows for experiencing the highest form of a relationship. Existentialists call it a meeting. A meeting on the basis of TA is a preparation for closeness and intimacy (Berne, 1966, p. 310, citing: Jagieła, 2021, p. 142).

Humanistic, existential and TA concepts shed light on the importance of such categories like value, quality, well-being, satisfaction or sense of life. In the 90s of the 20th century, the so-called positive psychology referring to the idea of Aristotle's eudaimonia, i.e. the idea of good life and human strengths, was the continuation of these thoughts (Cieślińska, 2013; Fredrickson, 2001; 2004; Seligman, Csikszentmihalyi, 2000).

The attempt to conceptualise the matter of human existence resulted in establishing a certain attitude one can adopt towards their own life. The first attempts to describe it were developed on the basis of existential philosophy. Marcel (1986) pointed to the fact that an individual can choose one of two attitudes towards the world: "to be" described as participation, engagement, being with, being called and invited, or "to have", i.e. egocentric, concerning the existence of things. Thus, "to be" and "to have" constitute two different approaches to life and are linked with a different hierarchy of values. The first one is based on the truth, justice, love, hope and mercy and exceeding oneself, whereas the other one refers to self-absorption, material values and an ownership zone dominated by "a violent desire to own the world, not leaving anything beyond one's reach" (Marcel, 1986, p. 201).

In psychology, on the other hand, Fromm (1999) was the first one who tried to describe the approaches of "to be" and "to have", similarly to Marcel, pointing to the fact that they are two basic, different forms of life orientation, where the dominance of one imposes a certain way of thinking, feelings and behaviours. The life approach of "to be" is characterized by being geared towards unity with the world and creative realization of one's talents in it, whereas the life approach of "to have" is driven by the desire to own and make the world one's property.

Marcel's and Fromm's theories constituted the basis for the operationalisation of existential attitudes within the framework of Polish psychology; they were presented and researched by Grulkowski (1996; 2007) in the 90s of the 20th century. In the view of the aforesaid author, the attitudes of "to be" and "to have" are "two qualitatively opposite approaches to reality as a whole" (Grulkowski, 1996, p. 12). The attitude of "to be" is multidimensional and characterized by engagement towards the world and the sense of unity with it, admiration for it, the feeling of trust and safety. The person presenting that attitude approaches the world creatively, seeks the truth about it and believes in the sense, importance and uniqueness of their own existence. It is the growth attitude. On the other hand, the attitude "to have" is characterised by a utilitarian approach towards the world in its various aspects, egocentrism and possessiveness, which are linked with the feeling of anxiety, threat, jealousy, inhibition, uncertainty of one's own value and seeking sense in material reality as well as fear of death (Grulkowski, 1996, pp. 12–13).

The subject of existential attitudes in psychology is therefore not concretum, the factor of external reality, but life – unique individual existence. These attitudes express a specific, individual way of experiencing, understanding the world and one's own place in it, one's belief in the value of one's own life, purpose of one's actions and responsibility for one's existence – often equated with experiencing sense of life and life satisfaction. As far as the so-called sense of

life is concerned, Reker (1992, after: Klamut, 2010, pp. 38–39) described six basic existential attitudes:

1. Goal (Purpose) – concerns what is most important in an individual's life, their goal in life,
2. Inner coherence (Coherence) – concerns comprehensive understanding of one's existence, a clear sense of identity and awareness of one's place in the world,
3. Death acceptance – concerns understanding of death perspective, distance and lack of fear of death,
4. Existential void – constitutes the indicator of frustrated "sense's will", i.e. lack of any sense, goals and direction in life,
5. Life control – an extent to which an individual perceives the possibility managing one's life freely but responsibly,
6. Goal seeking – concerns one's desire to introduce change in one's life, undertaking challenges in it and seeking new and diverse experiences.

The more positive and intense these attitudes are (except for existential void), the more sense of life one feels and the more generally satisfied they are with it. Therefore, the terms: existential attitude, sense of life and satisfaction with life can be treated as equal and co-occurring constructs linked with each other.

Another category that touches upon the description of an attitude towards one's existence is well-being or life satisfaction referring to experiencing and / or assessing, evaluating one's life, generally or in its particular aspects. Initially, well-being concerned general life satisfaction, i.e. its emotional aspect encompassing the evaluation of pleasure in affective experiences, and later on its cognitive aspect was emphasized too, i.e. the level of satisfaction of one's aspirations (Borys, 2001; Derbis, 2000). The contemporary term of well-being is described from two perspectives: hedonistic and eudaimonic (Chen, Zeng, 2021; Disabato et al., 2016). The hedonistic attitude, represented among all by Diener (1984; 2000; 2017;2018) regards satisfaction one feels, i.e. subjectively experienced happiness and life satisfaction encompassing both states of pleasure and dissatisfaction, positive or negative aspects of life. On the other hand, the eudaimonic attitude is honest, concerns positive psychological functioning of a given person, their satisfaction with interpersonal relations, feeling of sense and high level of self-realisation (Ryan, Deci, 2001, p. 144). Thus, well-being can be both of an affective and cognitive nature, is characterized by subjectivity and relative stability of evaluating one's life in dimensions regarding a high level of positive feelings (passion), a low level of negative feelings concerning one's life and life satisfaction regarding the cognitive evaluation of life conditions in various aspects (Diener, 1984).

In the 21st century, the question of one's existential condition, their well-being and sense of life satisfaction takes on a special meaning. Changes concern-

ing the industrialization, urbanization, economization, and recently – digitaliza-
tion of society, present an individual with a difficult task – how "to be" in the
reality dominated by "to have" and "the civilization of consumption', "in the
world where the dominating feature of existence is the modus of possession and
the main motto is "I am what I have"? (Fromm, 1999). Orzyłkowska (2015) pays
attention to the fact that Polish society joined the Western-European culture of
consumption after its political transformation taking place at the end of the 20th
century. As a result, a new model of human personality started to emerge, the
model aiming at material values that had been discredited so far and whose pos-
session became to define one's status and social position. *Homo consumens* de-
scribed by Fromm dominated the purpose of individuals' actions in Polish society.
Appropriating, possessing, purchasing and constant consumption of everything
shaped the existence that was superficial, impersonal and passive. An individual
entangled in this way of existence becomes empty, alienated and lonely.

A challenge that all the individuals faced was the development of digitaliza-
tion and modern technologies creating the cyber world which "has no borders,
no end, is a space without place, where various spheres and spaces overlap, per-
meate and cross each other" (Marcinkowski, 2011, pp. 52–53). This world opens
multiple possibilities, unknown to people so far, carrying many opportunities
and challenges as well as threats and ethical dilemmas. The borders between
the real and the virtual world get blurred more and more often. Former *Homo
consumens* evolves into *Homo computerus* that should be able to navigate the
cyberspace as being absorbed by it results in becoming "no life", having no more
links to ordinary, real life (Marcinkowski, 2019).

The impact of new technologies is particularly strong in case of young peo-
ple, entering the adult world. The generations born and living in the world un-
dergoing the processes of digitalization perceive the reality surrounding them in
a completely new way. For young people being online all the time is not just an
emblem of their generation's identity (Majchrzyk, Terelak, 2011, p. 20), it is also
the condition of their existence. Antczak (2014) notices that the Internet allows
them – though virtually – to realise their need to be in a peer group, thus bring-
ing important social benefits. However, effective functioning in these two
worlds requires, among all, the ability to adapt to a rapidly-changing reality (Sar-
zała, 2010, p. 220). The changes in question concern behavioural patterns as
well as forming one's own identity. Social values have changed drastically, the
quantity and quality of social and family relations have decreased. It results in
the crisis of beliefs and knowledge about what is really important, what one
should pursue. As Krajewska (2015) notices, nowadays, the youth lives in the
world of uncertain values that are characterised by pluralism, relativity and in-
stability, and consumption is attributed the status of quasi religion. The out-
break of the COVID-19 pandemic in 2019 enlarged the scope of problems expe-

rienced by young people entering adulthood. On the one hand, the presence of modern technologies and the Internet made it possible to continue their education and stay in contact with others, and on the other hand, threats concerning their functioning in the cyberspace multiplied. The phenomenon of growing addiction to the Internet among students was noticed (Anderson et al., 2017; Bhandari et al. 2017; Christakis et al. 2011; Fatehi et al., 2016; Younes et al., 2016; Zhang et al., 2018), followed by phonoholism (Majchrzyk-Mikuła, Matusiak, 2015), being a victim in the virtual space (while shopping online, being trapped into a credit or a loan) (Michalski, Gądek-Hawlena, 2022), the crisis of close relationships (Elphinston and Noller, 2011; Mojaz, Paydar, Ebrahimi, 2015), and growing mental issues (Huang et al., 2023; Hossin, 2022; Li et al. 2015; Mohammed et al., 2019). It was a real challenge to answer the question how to live not only in a non-digital but also virtual reality with the erosion of universal values and with simultaneous promotion of hedonist and temporary values. One can discern lack of an individual's trust in society and lack of society's trust in an individual, moral atrophy, moral, legal and religious relativism, far-reaching permissiveness. There is a dominating cult of individualism, where the contemporary man's own ego aiming at undefined happiness, self-realisation and personal success becomes the only point of reference and evaluation (Krajewska, 2015, p. 118). Therefore, there was an attempt to conduct research aiming to define which existential attitude characterises contemporary young people entering adulthood in such difficult circumstances where caring about "to be" should constitute the foundation of valuable life even more.

Research methodology

The research was conducted in the group of over 200 students of a public university (Casimir Pulaski Radom University) and a private establishment (Higher School of Commerce) in Radom. The respondents were people in early and middle adulthood, that is special developmental periods linked with the developing hierarchy of values, sense and purpose of one's life and attitudes towards it. In total, the complete data of 198 students was obtained.

The research sample included 165 women and 33 men, aged 19–49 (M = 27.9; SD = 10.8). Most of them lived in a city (68%), and was studying as part-time students (70%) of first degree studies (B.A.) (53%) in a private establishment (83%). All the charges studied in the area of humanities and social sciences, mainly psychology (62%) and pedagogy (14%). The research was conducted online, and the average research time was 20 minutes. The respondents were given a set of questionnaires to fill in, including the sheet with personal data and two scales. The questionnaire of personal data regarded several socio-

demographic variables such as sex, age, studied subject, parents' education, family status, family financial situation, type of parents' education, relationship status, being religious, etc., as well as the way in which one used the Internet (among all, the number of hours, type of activity, type of portals). Moreover, the research used the following research tools:

1. Grulkowski's To Be and Have Attitude Scale (SPBiM) (2007) consisting of 25 statements, 12 of which directly show the attitude "to be" and the same number of them point to the attitude "to have", whereas one statement is a buffer claim. On the basis of the theoretical scale, the author refers to the concepts by Marcel, Fromm, Stachelin and John Paul II. The attitude "to be" is characterized by a dynamic feeling of unity with everything that exists, and open, multidimensional and trusting attitude to the world and its aspects (other people, nature, time, space, and one's own person). On the other hand, the attitude "to have" is characterized by egocentrism, the feeling of difference and alienation of oneself and the rest of the world, as well as passivity, anxiety and utilitarian attitude towards various aspects of the world. The score on the scale points to one's attitude as scoring the maximum number of points (168) shows the maximum intensity of the attitude "to be", while scoring the minimum number of points (24) shows the maximum intensity of the attitude "to have". Between these values, there is a continuum of attitudes of different "to be" or "to have" intensity. The relevance of the scale was assessed by competent judges as high, similarly to the reliability index (Cronbach's alpha equating .83 in the first test and .85 in the second test).

2. The Satisfaction with Life Scale (SWLS) developed by Diener, Lemmons, Larson and Griffin, in the Polish adaptation by Juczyński (2001) to measure mental well-being. The tool consists of five statements where, with the help of the seven-point scale, the respondent evaluates to which extent a given statement refers to their life so far. The scale renders a general result, which constitutes a global indicator of happiness/ satisfaction with one's own life. The range of the results is between 5 to 35 points, the higher the score, the stronger the feeling of satisfaction. The scale's constancy indicator was established with the "test-retest" method and it equals .86, whereas Cronbach's alpha coefficient is satisfactory and equals 0.81.

The aim of the research was to determine the direction of existential attitudes of academic youth and to study its relation to life satisfaction and selected socio-demographic variables, as well as to single out the main determinants of existential attitudes.

The following research questions were posed:

1. What is the existential attitude of academic youth and is there any relation between its direction and the sense of life satisfaction, selected socio-demographic variables and Internet use?

2. What are the main determinants of the existential attitude of academic youth?

The results that let the author verify the aforesaid research questions are presented below.

Results of own research

Existential attitude and life satisfaction

The general result obtained in the SPBiM scale in the whole group shows average strengthening of the students' existential attitude (M = 101.14, SD = 6.62), i.e. the charges' inclination towards both the attitude "to have" and "to be".

Further on, the correlation of the general SPBiM result and the global result of the Satisfaction with Life Scale (SWLS) equaling M = 19.15 (SD = 6.06) was analysed. The Pearson correlation coefficient (PCC) at the level of r = .471 at p <.000 showed a strong and statistically valid correlation between the studied variables. The bigger inclination towards the attitude "to be" is, the bigger satisfaction with life is, whereas an inclination towards the attitude "to have" is accompanied by decreasing life satisfaction.

In the next phase of analysing the results obtained in the SPBiM scale, with the help of 0.5 standard deviation, it was possible to determine three groups of students characterized by the attitude to have (PM Group, M = 94.5, SD = 3.31), an average attitude with the tendency for to have and to be (PM-B Group, M = 101.14, SD = 6.62) and the attitude to be (PB Group, M = 107, SD = 9.93). These groups obtained the following results in the Satisfaction with Life Scale (SWLS) respectively: low (M = 16.05), average (M = 18.80), and high (M = 22.66). The differences between all the groups are statistically relevant, which is shown in Table 1.

Table 1
The analysis of ANOVA variants and Tukey's multiple comparison test for the variable of life satisfaction (*SWLS*) *in the three determined groups of respondents: PM Group* (*attitude to have*)*, PM-B Group* (*attitude to have-to be*)*, PB Group* (*attitude to be*)

	PM Group (N = 59)		PM-B Group (N = 79)		PB Group (N = 62)		Anova	
SWLS scale	M	SD	M	SD	M	SD	F	P
	16.05	6.69	18.80	5.37	22.65	4.29	20.847	**0.000**
Tukey's test								
SWLS scale	PM Group		PM-B Group		PB Group			
PM Group			**0.013**		**0.000**			
PM-B Group	**0.013**				**0.001**			
PB Group	**0.000**		**0.001**					

Source: own study on the basis of conducted research.

The data included in Table 1 confirms that people of an opposite direction of their existential attitude differ in their life satisfaction. The students with the attitude to have (PM Group) obtained the lowest level of life satisfaction (M = 16.05), whereas the respondents with the attitude to be (PB Group) are characterized by a high level of life satisfaction. Tukey's multiple comparison test for the satisfaction variable showed statistically relevant differences (p<.05) among all the determined groups of students.

Existential attitude, socio-demographic variables and Internet use

The next analysis regarded the attempt to determine demographic variables differentiating the respondents' existential attitude. Among the nominal variables such as sex, place of residence, family structure, being in a relationship and being a religious person, only the last one differentiated the research results at a statistically relevant level. Persons declaring religious beliefs are characterized by a statistically relevant (p <.003) inclination towards the attitude to be, contrary to non-believers whose life orientation is more of a to have type. The detailed data concerning that aspect is presented in Table 2.

Table 2
T-Student test for nominal demographic variables

Variable		SPBiM Scale		T-Student	
		M	SD	t	p<
Sex	Woman	101.63	13.23	1.188	n.i.
	Man	98.50	13.42		
Place of residence	City	105.07	12.89	0.832	n.i.
	Country	104.48	14.63		
Family	Two-parent	100.96	13.34	−0.271	n.i.
	One-parent	101.48	13.39		
Being in a relationship	Yes	101.1	12.67	0.815	n.i.
	No	99.37	15.24		
Being a religious person	Yes	106.09	13.23	2.721	.003
	No	99.01	12.97		

Source: own study on the basis of conducted research.

The analysis of the T-Student test for other demographic nominal variables concerning one's health (occurrence of health issues), regular intake of psychoactive substances (alkohol, cigarettes, etc.) and keeping fit regularly did not show any statistically relevant differences in the attitude "to be" and "to have" among the surveyed students.

The further part of the research focused on verifying whether and what type of relation there is between the result in the SPBiM scale and socio-demographic variables of an ordinal and sectional character (Table 3). The Pearson correlation coefficient for particular variables showed that there is a moderate and statistically relevant relation between such variables as one's age ($p < .000$), father's education ($p < .003$) and relations with him ($p < .02$) as well as the number of one's friends ($p < .000$). It shows that the inclination towards the attitude "to be" is linked with older respondents whose father has higher education and who have good relations with him as well as a bigger number of friends. It is inetresting that the variables like one's material status and mother's education and relations with her were statistically irrelevant, showing a very weak correlation.

Table 3
Pearson correlation for socio-demogaphic variables

Variable	SPBiM Scale	
	Pearson correlation	p<
Age	.391	**.000**
Financial status	.121	n.i.
Father's education	.312	**.003**
Mother's education	.096	n.i.
Number of siblings	.061	n.i.
Number of friends	.368	**.000**
Relationship with one's father	.263	**.02**
Relationship with one's mother	0.23	n.i.

Source: own study on the basis of conducted research.

Similarly, the correlation between the general result in the SPBiM scale and the variables concerning Internet use was analysed (Table 4).

Table 4 shows a moderate and statistically relevant relation of one's existential attitude with such variables as the number of hours spent on the Internet ($p < .000$), film watching ($p < .01$), using social media portals ($p < .02$) and erotic ones ($p < .000$), playing multi-player games ($p < .001$) and answering mails ($p < .03$). It is worth noticing that the nature of the correlation, except for the last variable, is negative. It means that the stronger inclination certain persons have towards the attitude to have, the more time they devote to the Internet and the more time they devote to film watching, using social portals, especially erotic ones, and playing team games. It is intersting that the activity linked with e-mail comunication correlates positively with the attitude "to be".

Table 4
Pearson correlation for variables regarding Internet use

Variable	SPBiM scale	
	Pearson correlation	p<
Number of hours spent on the Internet	- .328	**.000**
Seeking information	.042	n.i.
Listening to music	- .037	n.i.
Watching films	- .383	**.01**
Shopping	- .082	n.i.
Having conversations	- .269	n.i.
Using social media portals	- .301	**.02**
Using dating portals	- .054	n.i.
Using erotic portals	- .355	**.000**
E-mail activity	.250	**.03**
Playing multi-player games	- .332	**.001**
Playing one-player games	- .076	n.i.
Playing gambling and betting games	- .051	n.i.

Source: own study on the basis of conducted research.

Determinants of the existential attitude

The last analysis regarded an attempt to determine which variables explain to the largest extent the general result in the SPBiM Scale. The procedure of stepwise multiple regression let the auhtor determine a few such variables and demonstrate their relation with the direction of the surveyed students' existential attitude. Table 5 shows the data regarding this analysis.

The equation of regression shown above demonstrates that the variables such as the general feeling of life satisfaction, one's age, father's education, the number of hours spent on the Internet, being a religious person and the number of close friends are statistically significantly linked with the direction of one's existential attitude, while this relation is moderate (R = .478) and explains over 30% of variability in this case, which shows the need to look for other variables determining the direction of the students' existential attitudes. It is worth emphasising that the equation parameters show that the attitude to be is positively correlated with the respondents' age, their father's education, number of friends and the extent to which they are a religious person. On the other hand, the more hours are spent on the Internet, the bigger inclination there is towards the existential attitude to have among the surveyed students.

Table 5

Stepwise multiple regression for the general result in the To Be and Have Attitude Scale in relation to the general feeling of life satisfaction and socio-demographic data, the result for the whole re-search sample

WO SPBiM			
Variable	Beta	T	P
WO_SWLS	.894	6.17	**.000**
Age	.238	2.72	**.001**
Father's education	2.02	2.63	**.001**
Number of hours spent on the Internet	−1.15	−2.69	**.001**
Being a religious person	5.05	2.41	**.02**
Number of close friends	.779	2.08	**.03**

Multiple correlation coefficient: R = .478
Multiple determination coefficient: R^2 = .328
Relevance of the equation: F(5.184) = 10.922
p < .000

Source: own study on the basis of conducted research.

Conclusions and discussion

The aim of the conducted research was to determine the existential attitude of academic youth and what its main correlates and determinants are.
The data obtained in the research show that:
— there is no one well-defined direction of the respondents' existential atti-tudes, the general result obtained by them shows that they adopt both the attitude "to be" and "to have",
— the correlation of one's existential attitude with their life satisfaction grew for the respondents characterised with the attitude to be, and decreased for those with the attitude to have,
— the attitude to be characterised the persons declaring to be religious, being in a positive relation with their father and having good relations with friends,
— the attitude to have significantly correlated with the variables concerning Internet use, especially when it came to the number of hours spent on the Internet, using erotic portals and playing multi-player games,
— the variables determining the respondents' existential attitude turned out to be: their life satisfaction and age, their father's figure – his education and mutual relations, as well as contact with friends and being a religious person.
The conducted analyses showing that the respondents are generally charac-terized by a moderate existential attitude, i.e. the one oriented both towards to

be and to have, are to some extent optimistic. Łażewska (2015) states that nowadays the axiological disorientation discourages young people from thinking about stable values and makes them look for easier ways to make their dreams come true. The results of the research show that the surveyed students generally do not manifest a well-pronounced axiological crisis, directing them unambiguously towards a hedonistic and materialistic attitude. Thus, what turned out to be important for the respondents' attitude? Taking into account certain variables made it possible to determine that such an attitude inclination is linked with life satisfaction, relation with one's father and friends, and being a religious person. In that way, the observations of other researchers (Argyle, Hills, 2000; Daulay et al., 2022; Fisher, 2010; Sillick, Cathcart, 2014) concerning the importance of religiousness for the feeling of life sense and satisfaction were confirmed. On the other hand, Krajewska (2018) notices that at the time of society of uncertain values, the fundamental role of the parents is to emphasise the religious-ideological and spiritual aspects in their upbringing, to show a clear hierarchy of values and to agree how to realise these goals. The research shows that one's father figure might play a significant role in this aspect. Thus, the relation with another person and the presence of spiritual development are key aspects of being in the world. The variable of sex did not differentiate the students' existential attitudes, however, it should be stressed that a significantly bigger number of women than men took part in the research. While studying life attitudes, sense of life and developing the hierarchy of values in the group of Polish and Italian students, Kozera--Mikuła (2014) proved that both women and men from Poland similarly, with high intensity felt the sense of life, supporting existential values at the same time. Hence lack of differentiation concerning the respondents' sex in this research.

On the other hand, the attitude "to have" was clearly linked with activity in the virtual world and activity connected with using, among all, erotic portals and playing multi-player games. Several studies conducted so far show that problematic use of social media by students can be an important predicator of their low satisfaction with relationships, emotional separation from the loved one (Elphinston and Noller, 2011; Mojaz, Paydar, Ebrahimi, 2015) and even an increased risk of betrayal (Abbasi, 2019). This type of behaviour might have serious implications for the students' interpersonal relations, contributing to objectifying the role of another person, treating them like a possession or in a utilitarian way, i.e. from the perspective of the attitude to have.

The attitude "to have" also significantly correlated with the number of hours spent on the Internet. Michalski and Gądek-Hawlena (2022) point to the fact that the students' increased online activity is on the one hand linked with their participation in online education during the lockdown period accompanying the COVID-19 pandemic, as well as with the growth of online shopping, exposing them to cyber threats linked with cheating on Internet auctions and telecom-

munication scam. This research points to one possible cause of more time spent online and the students' consumerism that favours the attitude "to have". It is worth noticing that the correlates of the attitude "to be" did not include online activity, except for sending e-mails, which refers to interpersonal and social activity, directed towards more real contact with another person.

The results of the conducted research allow for forming a conclusion and guidelines. The analysis of professional literature showed that the life attitude inclined towards "to have" carries many threats and negatively impacts integral development of a human being. Its current growth is linked with an excess of possibilities created by the Internet and making use of them inappropriately. The development of the attitude "to be" based on immaterial values, responsibility and skillful use of freedom should define the direction of the students' activity in the contemporary, digital, post-modern reality. First experiences of adult life confront young adults with a question about the possibility of realizing their own goals and values, the question of their sense of life and staying autonomous (Gurba, 2005). Łażewska (2015) points to the importance of encouraging young people to make effort while working on their development and to define ambitious goals, knowing how to give up apparent benefits. Melosik (2013, p. 456) stresses how important it is for the young generation to develop competencies of critical and reflexive analysis of reality and to keep a distance from cheap entertainment. Thus, one should discuss with academic youth the significance of the attitude "to be" and values that shape it, both in the non-digital and digital reality which is becoming more and more often an important area of their functioning. It is worth showing young people constantly that conscious choice and decision making linked with the attitude "to be" shapes a real, mature, free and valuable PERSON.

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Postawy egzystencjalne młodzieży akademickiej w postpandemicznym społeczeństwie cyfrowym

Streszczenie

Celem artykułu było określenie postawy egzystencjalnej młodzieży akademickiej. Podjęto badania mające ustalić, jaki jest kierunek tej postawy oraz w jakim stopniu zależy on od poczucia satysfakcji z życia, wybranych zmiennych demograficznych i dotyczących korzystania z Internetu. Podstawę teoretyczną badań oparto na założeniach psychologii i filozofii egzystencjalnej. Zastosowano narzędzia takie jak Skala Postaw Być i Mieć (SPBiM) Grulkowskiego, Skalę Satysfakcji z Życia (SWLS) Dienera w oprac. Juczyńskiego i kwestionariusz danych osobowych. Grupę badawczą stanowiło łącznie 198 studentów. Wyniki badań wykazały, iż młodzież akademicką ogółem cechuje przeciętny stopień postawy egzystencjalnej (zarazem być i mieć). Przeprowadzone analizy statystyczne pozwoliły na wyłonienie jej głównych korelatów i uwarunkowań. Kierunek postawy być był tym silniejszy, im wyższy był wiek badanych, wykształcenie ojca i lepsza relacja z nim, a także większa liczba posiadanych przyjaciół i bycie osobą wierzącą. Z kolei negatywna korelacja wystąpiła w związku z czasem spędzanym w sieci – im większa była liczba godzin spędzonych w Internecie, tym bardziej studentów cechowała postawa mieć. Uzyskane wyniki wskazują, iż zmienne dotyczące wieku, religijności, postaci ojca i relacji interpersonalnych mają znaczenie dla kształtowania postawy być, natomiast nadmierna aktywność w środowisku cyfrowym sprzyja postawie mieć.

Słowa kluczowe: postawy egzystencjalne, satysfakcja z życia, studenci, Internet.