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Media use as a predictor of young adult religiosity in the context of their identity styles and parental religiosity

Korzystanie z mediów jako predyktor religijności młodych dorosłych w kontekście ich stylów tożsamości oraz religijności rodziców[1]

Abstract: This article analyses the relationship of press and Internet use by young adults or, according to Arnett's approach, those entering adulthood, with their level of religiosity. The context for the correlation studied was the identity styles of the subjects and the religiosity of their parents, or rather the subjects' perceived level of this religiosity expressed as a score on the Huber C-15 Scale. Religiosity can be characterized as a multidimensional structure that includes five representative, common, and relatively autonomous dimensions: experiential, ritualistic, ideological, intellectual, and consequential of religiosity. Young adults often represent a synthetic-conventional faith, which is strongly associated with authority figures and community. At this stage, religiosity is not yet fully internalized, so it fluctuates easily. The greatest influence on the level of religiosity seems to be the parents' religiosity. At the same time, people representing the discussed age group are among the most engaged users of new media, which may also impinge on their faith. Polish studies proved that containing criticism of the Church and exposing its flaws may have a negative impact on the religiosity of the recipients. The study was conducted using a questionnaire prepared by Kutt using tools that have been established in research practice (Berzonky's Identity Styles Questionnaire and the C-15 Huber Scale). Level of religiosity of the subjects correlated with specific identity styles, perceived religiosity of parents, frequency of media use, interest in specific topics and the level of religiosity of the subjects.. Some of the formulated hypotheses were not confirmed. Conclusions: The most important variables explaining the level of religiosity among young adults was found to be the mother's religiosity and normative style (positive correlation), as well as diffusion-union style (negative correlation). The negative correlation between the level of religiosity and interest in current affairs in the press and Internet use was interesting.
Keywords: media, religiosity, parental religiosity, identity styles, emerging adulthood

Abstrakt: W artykule poddano analizie związki użytkowania prasy i Internetu przez młodych dorosłych lub, zgodnie z podejściem Arnetta, wchodzących w dorosłość, z ich poziomem religijności. Kontekst dla badanej korelacji stanowiły style tożsamości osób badanych oraz religijność ich rodziców, a właściwie postrzegany przez osoby badane poziom tej religijności wyrażony jako wynik w Skali C-15 Hubera. Religijność można scharakteryzować jako wielowymiarową strukturę obejmującą pięć reprezentatywnych, powszechnych i stosunkowo autonomicznych wymiarów: przekonania religijne, praktyki religijne, doświadczenie religijne, wiedza religijna i konsekwencje religijności. Młodzi dorośli często reprezentują wiarę syntetyczno-konwencjonalną, która jest silnie

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[1] Artykuł w języku polskim dostępny jest na stronie:
https://www.stowarzyszeniefidesetratio.pl/Presentations0/2021-4Kutt2.pdf

związana z autorytetami i społecznością. Na tym etapie religijność nie jest jeszcze w pełni zinternalizowana, więc łatwo ulega wahaniom. Największy wpływ na poziom religijności zdaje się mieć religijność rodziców. Równocześnie młodzi dorośli należą do najbardziej zaangażowanych użytkowników nowych mediów, które również mogą rzutować na życie religijne. Wyniki polskich badań wskazują na negatywny wpływ treści zawierających krytykę Kościoła oraz eksponujących jego wady na religijność odbiorców. W celu lepszego zrozumienia wiary osób wchodzących w dorosłość przeprowadzono badanie z użyciem kwestionariusza autorstwa M. Kutt oraz narzędzi posiadających ugruntowaną pozycję w praktyce badawczej (Kwestionariusz Stylów Tożsamości Berzonky'ego i Skala C-15 Hubera). Istnieje korelacja pomiędzy konkretnymi stylami tożsamości, postrzeganą religijnością rodziców, częstotliwością korzystania z mediów i zainteresowaniem określoną tematyką a poziomem religijności osób badanych. Nie wszystkie sformułowane hipotezy zostały zweryfikowane pozytywnie. Najważniejszymi zmiennymi wyjaśniającymi poziom religijności młodych dorosłych okazała się religijność matki oraz styl normatywny (korelacja dodatnia), a także styl dyfuzyjno-unikowy (korelacja ujemna). Interesująca wydaje się ujemna korelacja pomiędzy poziomem religijności a zainteresowaniem aktualnymi informacjami z prasy oraz Internetu.
Słowa kluczowe: media, religijność, religijność rodziców, style tożsamości, wyłaniająca się dorosłość

1. Introduction

Nowadays, the faith of younger generations of Poles develops under unique socio-cultural circumstances. The pressures from Church institutions as well as the influence of the secularisation and laicisation of society shape religiosity as a phenomenon which cannot be described in terms of a homogeneous social fact. More and more young people question the faith as such as well as the institutional dimension of the Church. Traditional religiosity is losing its importance in favour of religious indifference and the search for an individualistic way to satisfy spiritual needs. At the same time, the religiosity of strong believers intensifies further (Mariański, 2010). Spiritual life is shaped by a variety of factors, such as parental religiosity (Podczasik, 2014), identity style (Czyżowska, Mikołajewska, 2014; Gurba, Czyżowska, Białek, 2015) and media use (Grosfeld, Madinier, Sakalli, Zhuravskaya, 2021).

1.1. Religiosity of young adults

An element of the human psychological structure that changes particularly strongly in youth is the attitude towards religion (Desmond, Morgan, & Kikuchi, 2010; Lamb, Stawski, & Dermody, 2021). Although the development of religiosity varies strongly among individuals, those entering adulthood (Arnett, 2018) are characterised by a synthetic-conventional faith strongly associated with the presence of authority figures and their community. At this stage, religiosity is not yet fully internalised, so it seems easy to undermine it. However, changes in understanding the foundations of faith that bring about the next stage in its development, namely individualistic-reflective faith, may be expected (Gurba et al., 2015). It may appear around 18 years of age, often later – from mid-20s to 35-45 years of age, but many do not reach this stage at all. The source of norms, beliefs and values

is still the environment, but each person consciously decides which of them he or she accepts and rejects (the so-called 'courage of rejection'). The structure of the self typical for the discussed age bracket is institutional as the young people become responsible for themselves and their actions. They synthesise their roles, become critical, authentic and uncompromising, which is of great importance for their further religious life (Królikowska, 2008).

The study adopted Huber's (2003) Extended Model of Religiosity, which attempts to combine the approaches of Allport (Allport and Ross, 1967) and Glock and Stark (1965). The synthesis developed by Huber is based on a concept of religiosity derived from psychology and defined as a system of personal religious constructs (Huber, 2003). The scope of religious practices was divided into worship and prayer. When it comes to the aspects of knowledge which were difficult to be defined, they were modified and developed as interest in religious issues. As a result, the structure of religiosity was obtained and measured with the Centrality of Religiosity Scale, which consists of the following elements: interest in religious issues, religious beliefs, prayer, worship and religious experience (Zarzycka, 2007). The first of these elements should be understood as "cognitive, intellectual confrontations with religious content" (Zarzycka, 2007, p.140). It may infer the search for information related to religion and an intellectual approach to that news. Another dimension, i.e., religious beliefs, is focused on the subjective assessment of the possible existence of the transcendent and expresses the degree of certainty of the research subject on the feasibility of religious content. However, the frequency and importance of personal contact with the transcendent is determined by the scale of prayer. The aspect which Huber calls religious experience touches upon issues related to the presence of transcendent in a person's experience, i.e., the sense of God's presence or action in their lives. The last dimension, worship, encompasses the frequency and validity of participation in religious practices. Thus, it reflects the social embedding of a person's religiosity, which is referred to as Kirchlichkeit (Huber, 2003).

1.2. Religiosity and identity

By conditioning the view on the transcendent, moral beliefs and behavioural norms, religion is involved in shaping identity formation, which was pointed out by Erikson (1968). Similarly, the way of forming the self related to adolescence and the transition into adulthood is significant in many aspects of a young person's life. Berzonsky (1992) draws attention to the differences in undertaking tasks that lead to identity formation, maintenance and modification. He distinguishes three styles: informational, normative and diffuse-avoidant. The first is characterised by self-reflection and exploration of the environment while searching for information on the self. Such individuals are critical towards beliefs concerning the self and the world and tend to revise, verify and modify specific aspects of

identity. This results in a theory of the self consisting of properly separated and integrated beliefs and constructs. The state of affairs is different for the normative style. For those that represent it, the expectations, values and provisions expressed by important people are of key importance. Their life approach built on such a basis has to be shielded from information different to the core beliefs and values, which results in a rigidly formed theory of self that is immune to modification. The last style, diffuse-avoidant, is characterised by postponing decision-making and procrastination, the reluctance to confront and handle personal problems or identity conflicts. Short-term acts are preferred, entailing conformist behaviour and verbal submissiveness and servility. Thus, the desired long-term transformations in identity structures cannot occur, which leads to the theory of the self being an empty one. It needs to be constantly replenished by means of pleasant experiences, consumption, social approval, and the like (Berzonsky, 1992).

Research based on the identity styles distinguished by Berzonsky shows that the dominant style determines the way of processing religious content, followed by the manner in which religion and religious life are approached. Those in late adolescence with a predominantly informational style are prone to interpreting religious content in a personal and symbolic way. Furthermore, they critically analyse religious information, evaluate it and verify whether it coincides with their definition of the self. When it comes to the diffuse-avoidant style, it implies a literal interpretation of religious content by the research subjects. It is possible that such a behaviour is a way of avoiding inquiries related to this type of knowledge and involvement in shaping one's attitude towards such information. It was also proved that the highest level of religiosity (defined as the level of attachment to religious tradition) was typical of adolescents with a normative style, willing to rely on the rules and standards of their environment. To conclude: a higher level of religiosity was related to higher identity engagement as well as informational and normative styles (Czyżowska, Mikołajewska, 2014).

1.3.   Religiosity and family

The relationship between its members, the atmosphere within the family, the attitude towards the world and people, the system of values, respecting each other – it is all related to a person's attitude towards religious principles and values. The greatest influence on an individual's religiosity is exerted by the religiosity of their parents. By demonstrating certain attitudes during the rituals, parents guide their children. They affect their offspring by conveying religious information and presenting behavioural patterns that are subject to modelling. The relationship with parents, parental attitudes, the way in which family members behave towards each other and the perception of parents as authority figures are also important (Podczasik, 2014). Children with a positive father image also had a positive

approach to God. The structure of the family is also important. Attending religious ceremonies and emphasising the importance of religion was less formative for young people raised by a single parent, cohabiting couples or foster families if compared to families where the marriage of parents was the core (Petts, 2015). The level of religious socialisation was also positively correlated to the level of marital happiness of the parents of the young respondents (Ellison, Walker, Norval, Marquardt, 2011). What is equally important is the liberated subjective religious activity of the child, catecheses and contact with believers during childhood (Stepulak, 2010). However, it ought to be noted that the multiplicity of alternatives (including denominational and ideological options) surrounding young adults may lead them away from the original religion of their family in favour of one that is more in line with their preferred beliefs and ideas. Moreover, let us highlight that even if the transition to adulthood is accompanied by a good relationship with parents, this relationship is not necessarily accompanied by convergence of views.

1.4. The use of new media by young adults

According to media reports and survey results, those between 18 and 30 years of age mainly look for knowledge about the world on the Internet (especially social media) and, in second place, on television. Furthermore, the results of surveys conducted by CBOS indicate the unquestionable popularity of the Internet among young adults (Table 1). When analysing this data, it has to be remembered that the cyberspace now encompasses digital versions of media which until recently functioned outside of the virtual world, e.g., digital editions of magazines.

Table 1. Internet use depending on age

Age	Internet users (%)				
	2016	2017	2018	2019	2020
18-24	100	100	100	100	98
25-34	94	96	96	99	95

Source: CBOS, 2016; CBOS 2017; CBOS 2018; CBOS 2019; CBOS 2020.

In the context of the research discussed in this article, young people are understood as those born between 1982 and 1999. They may be referred to as generation Y (born 1980-1990) and Z (born after 1990). Online activity for them is one of the basic aspects of daily functioning. Generation Y uses the Internet to establish and maintain interpersonal relations, seek knowledge, entertainment, relaxation and inspiration. At the same time, the younger half of generation Y is characterised by behaviours similar to those of generation Z. These persons frequently use social networks and their contact with peers is more often mediated

by the Internet rather than established directly. Generation Z is also known as Generation C (connected or change). Their almost constant online presence is typical (Waśko, 2016). In attempting to determine the features of media activity of young people, Nowak-Teter (2018) points out: "the intensity and randomness of media use (...), constant media connection, (...); awareness of the great (untapped) opportunities offered by the media and awareness of the need to fight being addicted to them" (p. 526).

Research also indicates a relationship between exploring religious issues online and offline (Campbell, 2016). People active online when it comes to religious matters behave similarly in real life among family and friends (Gökce, Sjö, 2020). Young Poles, in comparison to other nationalities, still seem to be intensely involved in religious practices. Although most of them perceive themselves as less religious than members of the families in which they grew up, approx. 29% of respondents admit that they participate in religious practices at least once a week (the average result in international studies reached 16%) (Sztajer, Sjö, 2020). Moreover, the Catholics as the dominant religious group in Poland (CBOS, 2017) actively use traditional media and social media (Sztajer, Sjö, 2020). Similarly, the Catholic Church in Poland is very active when it comes to the contemporary manner of media use (Smolucha, 2013).

2.   Research

2.1.   Research objective

The conducted study was to determine the relationship between the level of religiosity and the frequency and type of media use. It is expected that those with high levels of centrality of religiosity are more active in acquiring knowledge on faith-related topics. A similar correlation is expected to take place among respondents with a high score on the subscale of interest in religious issues. In contrast, a negative relation should occur for topics related to sex. Media use should also be tied with each person's dominant identity style. The informational style may be expected to correlate positively with frequency of media use and reasons for it. It also seems reasonable to expect ties between identity styles and scores on the scales of the Huber questionnaire. The results of other studies suggest a positive correlation of normative and informational styles with the centrality of religion.

Finally, the following research hypotheses have been formulated: H1: The level of religiosity is positively correlated with the level of interest in religious press and websites; H2: The level of religiosity is negatively correlated with the level of interest in erotic press and websites; H3: The reasons for media use are related to the identity style of the subject; H4: Involvement is positively correlated with the level of religiosity; H5: The score on the Interest in religious issues scale is positively correlated with the informational style; H6: The score on the Worship scale is positively correlated with the normative style; H7: The score on

the Worship scale in males is correlated with the father's score, and the score in females is correlated with the mother's score; H8: The religiosity of those favouring the normative.

2.2. Research subjects

There were 79 participants with a mean age of 20.78 (SD=3.21) . The research sample consisted of secondary school and university students.

Participants were persons of age who agreed to participate in the project. They were informed that participation is anonymous and the aim is to increase knowledge of how young adults use media. The survey was conducted during classes/lessons.

2.3. Research tools

The study used a set of 5 tools, where 2 of which are the author's original design.

1. The questionnaire Thematic Resources of the Internet and Press by Marzena Kutt is comprised of 2 main parts: Internet and press. Each part consisted of 8 subject areas identifiable in the media: current news; politics; fashion and beauty; religion; erotica; entertainment; sports; healthy lifestyle. Within each area, it was essential to: (1) determine whether it is of interest to the respondent in a medial context (press or Internet use); (2) list the type of media (websites or magazines) in a specific subject area the person reads/visits; and (3) indicate on a 5-point scale how often it happens.

2. Stefan Huber's C-15 scale was developed to measure the centrality of religiosity based on Allport's approach (1961; Allport, Ross, 1967) and its five dimensions described by Glock and Stark (1965): interest in religious issues; religious beliefs; prayer; worship; religious experience. The scale is designed to measure the religiosity of adult Christians. The reliability and accuracy of the Polish adaptation are satisfactory (Zarzycka, 2007). The correlations between centrality as measured by the C-15 scale, the Resilient Religious Attitude Centrality Scale and Hutsebaut's Relations to God Scale are high, which Zarzycka (2007) considers to be an important argument proving the accuracy of this method.

3. The Identity Style questionnaire (ISI-5 Revised Identity Style Inventory) was developed by Berzonsky, Soenens, Smits, Luyckx and Goossens. The Polish adaptation was prepared by Senejko and Łoś (2015). The tool includes 48 statements that make up three scales: informational style, normative style, diffuse-avoidant style as well as a engagement scale. The answers are to be provided via a five-point scale, ranging from 'definitely applies to me' to 'does not apply to me at all.' The accuracy and reliability of the ISI-5 questionnaire scales have been confirmed (Senejko, Łoś, 2015).

4. Stefan Huber's C-15 scale relating to the research subject's parents meant that each question had to be answered twice, separately for each parent. In the case of single parenting, the questions concerning the other parent were to be skipped. The psychometric features of the Polish adaptation of the tool have already been discussed earlier.

3. Results

The results were analysed using in the IBM SPSS Statistics environment, version 24.0.0. Unless stated otherwise, the data shown are the statistical results from correlation analyses between the measured values. As the variables were measured by means of an ordinal scale, Spearman's rho coefficient was applied. Values where $p \leq 0.05$ were considered significant.

The results of analysing the associations of religiosity with the level of interest in religious and erotic sources (H1 and H2) as indicated by the frequency of use and the number of sources mentioned are presented in Table 2. It is possible to notice average positive correlations of religiosity levels with religious sources. There is also a weak negative correlation with the frequency of using erotic Internet sources.

Table 2. Results of analysing associations between religiosity and the frequency of using religious and erotic sources as well as with the number of sources mentioned in the group of N = 79 respondents

		Number of sources	Frequency of use
Religiosity	Internet	$r_s(79) = .369, p < .01$	$r_s(79) = .454, p < .001$
	Press	$r_s(79) = .472, p < .001$	$r_s(79) = .449, p < .001$
Erotica	Internet	$r_s(79) = -.158, p = .17$	$r_s(79) = -.328, p < .01$
	Press	$r_s(79) = -.162, p = .15$	$r_s(79) = -.210, p = .06$

The indicated correlations were also analysed from the viewpoint of the identity style of each research subject (H8). The obtained results (Table 3) indicate that even after removing the identity style from the model, the correlation with parental religiosity is still significant. Consequently, the impact of the identity style on this relationship is small.

Table 3. Results of analysing partial correlations between the associations of one's religiosity with mother's religiosity and father's religiosity with identity styles as a control variable in a group of N = 79 research subjects

	Mother's religiosity	Father's religiosity
Informational style	$r_s(76) = .576, p < .001$	$r_s(76) = .488, p < .001$
Normative style	$r_s(76) = .457, p < .001$	$r_s(76) = .326, p < .01$

Diffuse-avoidant style	$r_s(76) = .597, p < .001$	$r_s(76) = .517, p < .001$

Further analyses made it possible to observe positive correlations of the score on the religious interest scale with the informational style rs(79) = .334, p < .01 (H5), the score on the worship scale with the normative style rs(79) = .561, p < .001 (H6), and engagement with religiosity rs(79) = .243, p = .03 (H4). Positive correlations also occurred in scores on the worship scale of the research subjects and their parents (H7; see Table 4). The differences between the correlations with the mother's score and the father's score were compared using Fisher z-transformation. These were not statistically insignificant.

Table 4. Results of analysing the association between the score on the worship scale of each research subject and the scores on the mother's and father's worship scales, taking into account the gender of the research subject

	Mother's worship score	Father's worship score
Entire group ($N = 79$)	$r_s(79) = .487, p < .001$	$r_s(79) = .435, p < .001$
Females ($N = 45$)	$r_s(45) = .469, p < .01$	$r_s(45) = .352, p = .02$
Males ($N = 34$)	$r_s(34) = .364, p = .03$	$r_s(34) = .466, p < .01$

A positive correlation between religiosity and informational style $r_s = .328$, $p < 0.01$ as well as normative style $r_s = .590$, $p < 0.001$ could be observed. The correlation of religiosity and the diffuse-avoidant style turned out to be statistically insignificant $rs = .213$, $p = 0.06$.

Analysing reasons for media use was commenced by counting the W_p coefficient for each of them according to the formula developed for the needs of this study:

$$W_p = \frac{\sum_{i=1}^{n} o_i[p]}{n - \sum_{i=1}^{n}(o_i = 0)}$$

where: n is the number of areas o (e.g., "fashion," "entertainment") in which a given reason p occurred; $o_i[p]$ indicates whether a given reason p was selected by the respondent for the area o; $o_i = 0$ is the area that was not indicated by the respondent as a manner of media use and therefore the respondent did not mark reasons related to it. Concluding: the counter indicates how many times a given reason was selected by the respondent, and the denominator indicates the number of questions in which the respondent selected those reasons. Thus, the W_p coefficient indicates the frequency of choosing a particular reason. With the frequencies of choosing each of the nine reasons calculated in this manner,

a correlation analysis involving the three identity styles was performed (H3). No statistically significant correlations were obtained.

The last analysis regarded the construction of a linear regression model for the dependent variable of the level of religiosity and the independent variables: mother's and father's levels of religiosity, frequency of using particular media (2 types of media x 8 areas), identity styles (3) and involvement. All 22 independent variables were recorded within the model. Thus, the variables with the lowest partial correlation with the dependent variable were removed from the equation using the backward elimination method. Only the variables with coefficients of specified significance of $p > .10$ in the regression model were removed. The procedure was terminated when no more variables met the condition of elimination. The final model consisting of 8 independent variables is presented in Table 5.

Table 5. Summary of the regression model for the dependent variable of religiosity in N = 79 subjects

Variable	B	SE(B)	β	t	P
(Constant)	15.482	6.318		2.450	.02
Mother's religiosity	.419	.082	.396	5.086	< .001
Normative style	1.370	.248	.636	5.512	< .001
Diffuse-avoidant style	-.904	.200	-.477	-4.528	< .001
Fr: Internet / Current news	-1.738	1.025	-.114	-1.696	.09
Fr: Internet / Religion	3.247	1.201	.192	2.704	< .01
Fr: Press / Current news	-3.110	1.116	-.198	-2.786	< .01
Fr: Press / Religion	3.577	1.675	.153	2.135	.04
Fr: Press/Other	-2.981	1.263	-.158	-2.360	.02

$R^2 = .714$

Fr: - frequency of use, *B* - regression coefficient, *SE(B)* - standard error of *B*, *β* - standardised regression coefficient, *t* - value of statistical significance test, *R²*- percentage of variance explained by the model

4. Discussion

As expected, average positive correlations could be observed between the level of religiosity and interest in religious press and websites. Exploring the environment for content related to the centre of one's personality seems to be a natural behavioural tendency since such news are interesting and worth delving into due to their prominent role in the person's life. In the case of erotic content, a weak negative correlation between the frequency of using erotic media with the religiousness of the respondents was noticed. Such correlations were expected in the view of various religions including sex in the category of offences against the rules of the faith. Hence the thesis that a highly religious person will have little or no interest in erotic materials. When it comes to those with lower results, increased interest in such issues might be expected. It should be noted that only a small number of respondents declared an interest in erotic content, regardless of their level of religiosity. Undoubtedly, the fact that the research was group-based and took place among people who knew each other and sat in close proximity to one another is significant in this context.

The predictors of media use were also examined for their correlation with identity styles. The informational style was expected to correlate with higher levels of media use aiming at knowledge acquisition (responses: 'orientation in the modern world,' 'broadening horizons,' 'seeking information') than the other styles. This identity style is characterised by active exploration of the environment to obtain information related to the self. The results obtained did not confirm the existence of a correlation between individual identity styles and any of the proposed reasons for media use.

Engagement as conceptualised by Berzonsky is linked to the stability of beliefs and professed ideas. It is also positively related to the informational and normative identity styles as well as stronger beliefs (Czyżowska, 2005). Therefore, it was assumed that the level of engagement would positively correlate with an increase in the centrality of religion and religiosity. The correlation analysis between identities and their relationships with religiosity does prove a weak positive correlation of engagement and the level of religiosity.

A weak correlation was also discovered when analysing the relationship between the level of Interest in religious issues and the informational style. People in whom it predominates actively explore the environment to seek information. It appears that this activity also translates into greater engagement in looking for religious content.

In turn, the score on the Worship scale correlates (with average strength) with the normative style. The scale measures the importance and frequency of participation in religious practices. It measures the social roots of religiosity. Thus, it may be expected that the score on this scale correlates positively with the level of the normative identity style, which involves aligning social behaviour with external expectations and sanctions. The obtained result confirms the attachment to traditions and norms favoured by the environment, which is typical for the style in question. Further analysis of the Worship scale

pointed to the correlation of the male respondents' scores with the perception of their fathers' religiosity. Analogous results were obtained for women and their mothers. The correlation was of medium strength. This result might be explained by the closer self-identification with the same-sex parent in the broadly understood identity formation, as indicated by, among others, Pasternak and Ochojska (2016).

The dominant normative style of identity, as already mentioned above, entails the pursuit of fulfilling expectations, values and recommendations from people of importance, e.g., parents. Consequently, it was expected that high scores in this style is accompanied by a greater correspondence between the parents' level of religiosity and that of the respondents. However, no such correlation was observed.

As predicted, a weak positive correlation between centrality of religiosity and the informational style and a positive correlation of medium strength with the normative style were observed, which corresponds with the results of the study carried out by Czyżowska and Mikołajewska (2014). The authors indicate that people with dominant informational style in late adolescence interpreted religious content in a personal and symbolic way. In turn, the highest level of religiosity was observed in adolescents with a dominant normative style. Hence the conclusion that the dominant informational and normative styles correlate positively with high religiosity. The authors postulate that the features of the informational style (exploration, reflexivity, readiness for change) facilitate interest in religious content, cognitive engagement with it, etc. Similarly, since the essence of the normative style is the adoption of values and norms from significant people, its features determine the centrality of religious constructs (Czyżowska, Mikołajewska, 2014).

The prepared linear regression model identified the variables that are the most significant in explaining the respondents' religiosity. The positive correlation with the mother's level of religiosity was the most important. Such a relationship falls in line with research findings indicating that mothers are more involved in their children's religious upbringing (Podczasik, 2014; Wieradzka-Pilarczyk, 2015). The normative style also correlates positively with level of religiosity, as commented earlier. The negative correlation of the diffuse-avoidance style with the level of religiosity is consistent with research findings that suggest the association of less mature identity constructs with low religious engagement, marginalisation of religion and external religious motivation (Czyżowska, Mikołajewska, 2014). The negative correlation between the level of religiosity and the interest in current news, both in the case of the press and the Internet, seems interesting. Perhaps the reasons for such an outcome may be found in the pejorative image of the Church in press reports. Information on paedophilia among people associated with the Church may undermine the authority of this institution and negatively affect the level of religiosity of media audiences (Grosfeld et al., 2021). As expected, the interest in religious content in the press and the Internet correlates positively with the level of religiosity. The relationship has already been

discussed in this section. Finally, the interest in topics defined as "other" in the press correlates negatively with the level of religiosity. As this category was not specified in any way, interpreting this result is impossible.

Conclusions

The study of religiosity seems to be of particular interest today, when growing secularisation is accompanied by a multitude of ideologies that may be accessed by young adults in a free and unlimited manner. The role of new media is especially noteworthy here. People currently entering in adulthood live simultaneously in virtual and real worlds (Waśko, 2016), which certainly translates into their spirituality. This phenomenon may only escalate in future generations. At the same time, the importance of the family of origin cannot be overlooked. However, whether people lead their lives according to the patterns handed down by their parents or start their own independent search largely depends on the dominant identity style. In the future, research additionally taking into account age, education, professional activity, political views and contact with the clergy seems worthwhile. The results obtained here (e.g., the interest in erotic content) may have been influenced by the fact that the respondents knew each other (and thus did not remain completely anonymous under the conditions of the group). It is possible that 'face-to-face' research would reduce the effect of the social approval as a variable in this context.

Religiosity is a complex, heterogeneous and dynamic construct. It is not yet fully internalised upon entering adulthood so it may be easily undermined (Gurba et al., 2015). However, it may also survive and become stronger. The intellectual searches that are then undertaken, including the use of media, may either facilitate its growth or negate it. The coexistence of reason and faith in the lives of young adults is not unambiguous and obvious; therefore, it is worth exploring, especially in the context of contemporary cultural and moral changes.

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