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PARENTS' AUTHORITATIVE STYLE AND THE RELIGIOSITY OF GENERATION Z: ANALYSIS OF MODERATED MEDIATION WITH GRATITUDE AND AGE GROUP

ABSTRACT

Purpose: *The aim of our own research was to examine the relationship between parenting styles in a generational family and the religiosity of Generation Z with the use of moderated mediation analysis with gratitude (mediator) and age group (moderator).*

Methods: *The survey was conducted in 2024 among 568 representatives of Generation Z in Poland: 282 high school students and 301 university students. Purposive selection of the research group was applied. The following research tools were used in the project: Parental Authority Questionnaire (PAQ), Gratitude Questionnaire (GQ-6), Centrality of Religiosity Scale (C-15).*

Results: *Research has shown that the more strongly respondents perceive their parents' parenting style as authoritative, the higher their own level of religiosity. Gratitude serves as a mediator for the relationship between the authoritative style of both parents and religiosity. The hypothesis assuming that the age group of the respondents acts as a moderator for the mediating effect of gratitude in the relationship between the parenting style and religiosity has not been confirmed.*

Conclusion: *The research emphasizes the importance of parents' authoritative parenting style, which points to the need to promote and strengthen this style in the functioning of families. At the same time, the research draws attention to gratitude, which is a mediator for the relationship between the authoritative style of both parents and religiosity. This, in turn, emphasizes the need for the promotion of this trait among representatives of Generation Z.*

KEYWORDS: *parenting style, Generation Z, religiosity, gratitude, upbringing*

INTRODUCTION

According to Karl Mannheim (1992, pp. 156-158), each generation consists of members of society born at a similar time, who share the social and cultural determinants of their childhood and youth. Additionally, a generation is defined by collective and conscious participation in a common fate, ideas and concepts inherently associated with the development of the generation. Members of a generation represent a similar way of thinking and attitudes towards values. One of the generations is Generation Z, which became the largest one in 2019, constituting 32 percent of the world's population (Spitznagel, 2020). This generation includes those born in the years 1995-2010.

Today's adolescents grow up using the Internet and are familiar with its verbal and visual dimension. For contemporary young people, interactivity and involvement in virtual processes are part of everyday practice. In social media, members of Generation Z seek, among other things, the immediate acceptance and recognition by peers, because it is there that they interact with others, maintain relationships and contacts (Entina et al., p. 134).

In addition to associating Generation Z with activities undertaken in social media, the literature on the subject includes publications that present Generation Z also as consumers of the global market (Entina et al., p. 135), participants of the labor market participants (Knapp et al., 2017, p. 137) or those involved in counteracting the negative effects of climate change (Novak, 2024, p. 77). Topics related to the family upbringing of Generation Z are taken up much less frequently. Meanwhile, this subject matter is one of the most important issues related to the formation of the personality traits of representatives of Generation Z.

In order to fill this gap, this article will analyze moderated mediation of the authoritative style with religiosity, taking into account the mediating role of gratitude and the moderating role of the age group. In this way, the issue of the relationship between educational impacts in a generational family and religiosity will gain an empirical explanation.

PARENTING STYLES IN A GENERATIONAL FAMILY

The main descriptive category for parental influence is the parent's activity towards the child. It is expressed, among others, in the style of parenting adopted in the given family (Liberska, Suwalska-Barancewicz, 2020, p. 255; Aghi, Bhatia, 2014, p. 140). The ways in which parents relate to the child (in the cognitive, emotional, and behavioral aspects) determine the communication patterns and are important in the process of shaping family relationships. Parental styles can also shape children's patterns of future attitudes and matrices of interaction with other people (Gurba et al., 2019, p. 3417). Factors such as the way the child is treated by the parents (a personal way, recognizing their agency, or an impersonal way, denying their agency), the sign and strength of emotions manifested towards the child, the content of the parents'

beliefs about the child and about parenthood are not insignificant when it comes to the child's thinking about themselves, about their position in the family, or about social relations. This, in turn, translates into the child's further functioning in the family system, i.e., the whole system itself and the dynamics of its changes over time (Liberska, Suwalska-Barancewicz, 2020, p. 255).

Based on the research conducted, Diana Baumrind (1966, p. 889) distinguished three parental styles: authoritative, permissive, and authoritarian. Parental styles were distinguished on the basis of two dimensions of parental behavior. These are: demandingness, i.e., controlling children's behavior and responsiveness, manifested in emotional sensitivity to children's needs, acceptance and providing them with emotional support.

The authoritative style is represented by parents who make demands on their children while also explaining their expectations. They pursue warm emotional relations in contact with the child and are very sensitive to their needs, treating them with love and respect. The child is given autonomy depending on age and stage of development. In turn, the permissive style is characterized by few requirements being set, parental warmth and full acceptance of the child's impulses and unrestricted actions. Parents representing the authoritarian style place very high demands on the child and expect absolute obedience (Cierpka, Wierzbicka, 2013, pp. 81-82). One currently emphasized idea is that the relationship between parents and children should be based on friendship, and that the child, perceived as a value in and of itself, should be *freed from the arbitrary rule of parents* (Błasiak, 2014, p. 23). These assumptions are implemented in the authoritative parenting style.

RELIGIOSITY AND GRATITUDE OF GENERATION Z

The family upbringing of Generation Z may include religious upbringing. Religiosity is the individual's subjective, individual attitude towards God and the supernatural, expressed in the beliefs, feelings, and behaviors of the individual (Golan, 2006, p. 71). It should be noted that each human religiosity has its own specific structure, develops according to its own laws, and is shaped by various factors. The formation of religious consciousness, religious feelings and experiences is a long-term process that begins in childhood and

continues throughout life. The family's care and upbringing influences play a significant role in the process of shaping religious attitudes of adolescents, which is why it is important to take this factor into account when considering the religiosity of young people (Pietruszka, 2021, pp. 94-95).

The axis of transformation in the field of religiosity is associated with generational change, which entails cultural transformation. As noted by Jarema Drozdowicz (2022, p. 108), *Generation Z is characterized by religiosity and spirituality closely linked to the personalistic and subjective way of its conceptualization and articulation*. Individualization is one of the distinctive features of the global youth culture. In relation to religion it is expressed, among others, in the rejection of institutional structures. Representatives of this culture more and more often openly declare the rejection of these structures, but without abandoning the underlying doctrinal ideas. This gives rise to personalized religiosity, which is a form of spirituality and allows for a stronger diversification of religious practices, meanings, language, and values (Drozdowicz, 2024, p. 166). The decrease in the level of religious faith currently observed in Poland, especially with regards to religious practice, is taking place at the fastest rate among young people (Centrum Badania Opinii Społecznej, 2021, p. 16). The religiosity of Generation Z is therefore still a topical theme of theoretical analysis and empirical research.

The issue of family upbringing and shaping of the young generation's religiosity is related to a basic form of human activity – gratitude (Łuczyński, 2012, p. 224, p. 227). Gratitude is an appreciation of what is perceived to be valuable and meaningful. People with a high level of gratitude recognize and appreciate the numerous gifts they receive. They are grateful for small things, they are able to notice them and enjoy them, which gives rise to a sense of satisfaction (Froh, Bono, 2008, p. 58). Gratitude can be seen as a virtue, a personality trait, an attitude, or a mood as well as moments of calm bliss with which people respond positively to the benefits they receive from other people. It can be understood as one of the most important virtues that a person can possess (Bausert, Froh, 2016, p. 1), and in this context it may be treated as an objective of education. Gratitude can also be considered in relation to religiosity. Abraham Harold Maslow (1964, pp. 67-68) treats gratitude as one of the *peak-experiences* that usually make people feel happy, gifted,

and not deserving of such a gift. One common consequence is a sense of gratitude, which in religious people is directed, among others, towards God.

Generation Z is sometimes perceived as a generation characterized by a low level of gratitude, which may be a manifestation of its stereotyping (Gku, 2024). On the other hand, it is a generation that is largely focused on itself, which results from adolescent egocentrism. Adolescent egocentrism makes them trust in the correctness of their own ideas and engage in their implementation, and at the same time it breeds rebellion against the environment with its system of values (Elkind, 1967, pp. 1029-1032). The consequence of this egocentrism is young people's conviction that the attention of the environment is focused on them, which undoubtedly complicates their everyday social functioning and makes it difficult for an attitude of gratitude to be manifested. Meanwhile, gratitude, understood as a positive reaction to the benefits received, can bring to the lives of young people a lot more than just a temporary sense of happiness. It can awaken in young people the motivation to act, in which the experience of being gifted contributes to a desire to give back to one's neighborhood, community and the world at large (Froh et al., 2010, p. 144).

METHOD

The presented brief characteristics of Generation Z provided a foundation for the design and implementation of empirical research. Our efforts focused on the issues of parenting styles exhibited by parents in the generational family of Generation Z representatives, as well as the links between these styles and the religiosity and attitudes of gratitude observed among the representatives of this generation. The aim of our own research was to examine the relationship between parenting styles in a generational family and the religiosity of Generation Z with the use of moderated mediation analysis with gratitude (mediator) and age group (moderator). The choice of mediation and moderation as methods explaining the relationships between variables was dictated by the desire to build a model of relationships and roles played by the analyzed variables. Based on the analysis of the literature on the subject, it was assumed

that the authoritative style will be the most important for the formation of religiosity among respondents.

The following research problems were formulated.

1. Are there any relationships between parenting styles and religiosity in Generation Z?
2. Is the relationship between authoritative parenting style and religiosity partially explained by gratitude?
3. Is the age group a moderator for the mediating effect of gratitude in the relationship between the authoritative parenting style and religiosity?

The following hypotheses were formulated with regard to the research problems:

1. The more strongly respondents perceive their parents' parenting style as authoritative, the higher their own level of religiosity.
2. Gratitude serves as a mediator for the relationship between the authoritative style of both parents and religiosity.
3. The age group of the respondents acts as a moderator for the mediating effect of gratitude in the relationship between the parenting style and religiosity.

In order to test the above hypotheses, a diagnostic survey research method was applied using a survey technique. The examined representatives of Generation Z were divided into two groups: third-grade students at general high school and third-year students of pedagogy, psychology, theology, and computer science university courses. The research was carried out in February and March 2024 in a group of 568 representatives of Generation Z: 282 high school students (48.4%) and 301 university students (51.6%). The analysis did not include 15 questionnaires that were rejected for formal reasons. The average age of the respondents was 19.93. The study participants included 367 women (63.0%) and 216 men (37.0%). The basic research was preceded by a pilot study carried out in February 2024. Its aim was to test the research tools.

In order to empirically verify the hypothesis, the following research tools were applied, in line with the adopted method and technique.

1. *PARENTAL AUTHORITY QUESTIONNAIRE*
(*KWESTIONARIUSZ AUTORYTETU RODZICIELSKIEGO*).

It is the Polish version of the Parental Authority Questionnaire (PAQ) developed by John R. Buri (1991) and is used to measure the parenting styles distinguished by Baumrind. The tool consists of three scales: authoritarianism, permissiveness, and authoritativeness. Scores assigned on these scales reflect three patterns of parental authority. Buri's Parental Authority Questionnaire allows for a parent to be assessed along the three above-mentioned dimensions (Cierpka, Wierzbicka, 2013). The research used a shortened version of the tool, containing 18 questions concerning the parenting style of the mother and 18 questions concerning the parenting style of the father. Analyses of the Parental Authority Questionnaire's reliability, carried out by Anna Oleszkowicz and Zuzanna Siwek (2012) showed satisfactory reliability of each of the scales (Cronbach's α from 0.67 to 0.82).

2. *GRATITUDE QUESTIONNAIRE* (*KWESTIONARIUSZ WDZIĘCZNOŚCI*; GQ-6).

It is a Polish adaptation of the Gratitude Questionnaire (McCullough et al., 2002), prepared by Marlena Kossakowska and Piotr Kwiatek (2014). It is a tool for studying gratitude as a trait. It consists of 6 statements and the answers are coded on a 7-point scale. The obtained total score indicates the degree of intensity of gratitude as a trait. The tool is characterized by satisfactory reliability (Cronbach's $\alpha = 0.71$) and validity (Kossakowska, Kwiatek, 2014).

3. *STEFAN HUBER'S CENTRALITY OF RELIGIOSITY SCALE*
(*SKALA CENTRALNOŚCI RELIGIJNOŚCI*; C-15).

The tool is a Polish adaptation of the Centrality of Religiosity Scale, prepared by Beata Zarzycka (2007). It is a tool for measuring the global centrality and the five dimensions of religiosity: interest in religious issues, religious beliefs, prayer, religious experience, worship. The tool contains 15 questions and the answers are coded using a 5-point scale, except for the dimensions of prayer and worship. The tool is characterized by satisfactory reliability (α from 0.82 to 0.93) and high validity (Zarzycka, 2007).

RESULTS

After obtaining the research material, in order to answer the formulated research questions and test the proposed hypotheses, the authors carried out statistical analyses using the IBM SPSS Statistics 29 software package. With this tool the analysis of basic descriptive statistics was carried out and the normality of the distribution was tested using the Kolmogorov-Smirnov test. Although the test results were statistically significant for each variable, skewness and kurtosis were within the conventional limit of $|2|$, indicating a distribution similar to normal (Mallery, George, 2021). Outliers greater than $|3| SD$ within the gratitude index have been removed. An analysis of Pearson's correlation coefficient (r) was used to verify the research hypotheses. The PROCESS v4.2 macro (model 7) was used to perform the moderated mediation analysis. The conventional threshold of $\alpha = 0.05$ was assumed as the level of statistical significance.

The authors first attempted to verify hypothesis 1, in which a relationship between parenting styles and religiosity was assumed. At the same time, analyses with gratitude were added to the correlation matrix to check the assumptions of further mediation analyses (Table 1).

The analysis shows that mainly the authoritative parenting style was associated with religiosity (positive and weak relationships). The permissive style of the mother only co-occurred with religious beliefs, and the authoritarian style of the father co-occurred with prayer (negative and weak correlations). As predicted in accordance with hypothesis 1, the more strongly the respondents assess the parenting style of their parents as authoritative, the greater the intensity of religiosity among them. Gratitude was associated with both authoritative parenting styles and religiosity (positive and weak relationships). This step meets the assumptions of the mediation analysis. At the same time, negative and weak correlations were found with the permissive and authoritarian parenting style of the mother and the authoritarian parenting style of the father.

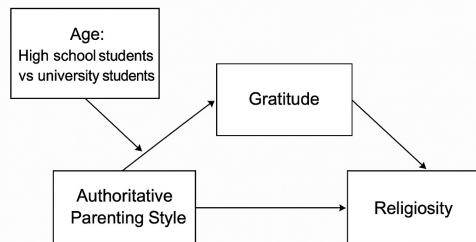
Table 1. Results of analysis of Pearson's correlation coefficient (r) between gratitude, parenting styles of both parents and religiosity ($N = 583$)

Variable	1	2	3	4	5	6	7
1. Gratitude	-						
2. Permissive style (M)	-0.11**	-					
3. Authoritarian style (M)	-0.21***	0.21***	-				
4. Authoritative Style (M)	0.24***	0.31***	-0.36***	-			
5. Permissive style (F)	...0.05	0.30***	-0.06	0.19***	-		
6. Authoritarian style (F)	-0.13**	-0.07	0.43***	-0.17***	-0.34***	-	
7. Authoritative style (F)	0.11*	0.17***	-0.10*	0.45***	0.27***	-0.35***	-
8. Interest in religious issues	0.19***	0.01	-0.01	0.07	0.04	-0.01	0.12**
9. Religious beliefs	0.27***	-0.12**	-0.06	0.12**	0.00	-0.06	0.10*
10. Prayer	0.22***	-0.07	-0.08	0.14***	0.03	-0.09*	0.12**
11. Religious experience	0.16***	0.03	-0.04	0.14***	0.03	-0.05	0.15***
12. Worship	0.14***	-0.06	-0.03	0.10*	0.02	-0.03	0.10*
13. Religiosity	0.23***	-0.05	-0.05	0.14**	0.03	-0.06	0.13**

*** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$

Source: own research.

In order to verify hypothesis 2 and 3, a model of moderated mediation was performed (Figure 1). The authoritative parenting style of both the mother and the father was taken into account in the analyses (Table 2).

Figure 1. Diagram of the moderated mediation model in the PROCESS macro

Source: own research.

Table 2. *The results of moderated mediation analysis for the relationship between the authoritative style and religiosity, taking into account the mediating role of gratitude and the moderating role of the age group*

Variables	Mother's parenting style				Father's parenting style			
	<i>B (SE)</i>	<i>t</i>	95% <i>CI</i>		<i>B (SE)</i>	<i>t</i>	95% <i>CI</i>	
			<i>LL</i>	<i>UL</i>			<i>LL</i>	<i>UL</i>
Dependent variable:	<i>F</i> (2, 579) = 120.56; <i>p</i> < 0.001; <i>R</i> ² = 0.35				<i>F</i> (2, 578) = 99.56; <i>p</i> < 0.001; <i>R</i> ² = 0.32			
Gratitude	$\Delta F(1, 579) = 0.01; p = 0.913; \Delta R^2 < 0.001$				$\Delta F(1, 578) = 0.54; p = 0.462; \Delta R^2 = 0.001$			
Constant	18.32 (0.78)	23.56***	16.80	19.85	17.71 (0.79)	22.44***	16.16	19.26
Authoritative style	0.37 (0.22)	1.65	-0.07	0.80	0.36 (0.20)	1.77	-0.04	0.77
Age	7.90 (0.50)	15.77***	6.92	8.89	8.30 (0.50)	16.48***	7.31	9.29
Authoritative style x Age	-0.01 (0.13)	-0.11	-0.26	0.24	-0.08 (0.12)	-0.74	-0.31	0.14
Dependent variable:	<i>F</i> (2,580) = 16.35; <i>p</i> < 0.001; <i>R</i> ² = 0.06				<i>F</i> (2,580) = 16.07; <i>p</i> < 0.001; <i>R</i> ² = 0.06			
Religiosity								
Constant	31.49 (2.50)	12.57***	26.58	36.41	30.78 (2.4)	12.81***	26.06	35.49
Authoritative style	0.28 (0.14)	1.99*	>0.001	0.55	0.30 (0.11)	2.55*	0.07	0.53
Gratitude	0.41 (0.09)	4.74***	0.24	0.57	0.43 (0.08)	5.19***	0.27	0.59
Indirect effect	IMM = -0.01; BootSE = 0.06; 95% BootCI [-0.11; 0.10]				IMM = -0.04; BootSE = 0.05; 95% BootCI [-0.14; 0.06]			
High school students	0.14 (0.05)	-	0.05	0.25	0.12 (0.05)	-	0.03	0.22
University students	0.14 (0.04)	-	0.06	0.22	0.08 (0.03)	-	0.03	0.15

Note: B – unstandardized regression coefficient, SE – standard error; t – Student's t-test result; 95% CI with LL and UL – 95% confidence interval for the coefficient with lower and upper limit; IMM – index of moderated mediation. A correction was applied to break the assumption of homoscedasticity (HC3). *** $p < 0.001$; ** $p < 0.01$; * $p < 0.05$.

Source: own research

The model for the mother's parenting style was tested first. As it turns out, the model for gratitude as a dependent variable, with the authoritative parenting style and the age group as well as their interaction, proved to be well suited to the data and explained 35% of the variance in gratitude. Among the main effects, only the age group was an important predictor – university students were characterized by a higher level of gratitude than general high school students. At the same time, neither the mother's authoritative parenting style nor the interaction of this style with the age group were significant. Moreover, the addition of interactions to the model did not contribute to a significant increase in the explained variance (an increase of less than 1%).

In the second step, the authors checked the mediation model, which was well suited to the data, but only explained 6% of the variability in religiosity. Both

the mother's authoritative parenting style and gratitude were important predictors. It turns out that if the mother's authoritative parenting style increases by 1 unit, the level of religiosity in the examined group will be higher by 0.28 units. However, if gratitude increases by 1 unit, the level of religiosity will increase by 0.41 units.

In a further step, using the bootstrapping method with a sample of 5000, it was checked whether the mediation effect is differentiated by the age group. It turns out that a significant mediation effect occurs both in the group of general high school students and in the group of university students, which should be interpreted from a confidence interval not crossing 0. However, the value of the moderated mediation index – using the same criterion for a significant result – turned out to be statistically insignificant. This means that although gratitude acts as a mediator for the relationship between the mother's authoritative parenting style and religiosity, it is not significantly different depending on the age group of the respondents (general high school students vs university students).

Similar steps were carried out for the father's parenting style. The model for gratitude as a dependent variable turned out to be well suited to the data, and the variables explained 32% of the variance in gratitude. As in the previous model, the parent's (in this case the father's) authoritative parenting style was not a significant predictor, but the age group significantly predicted a change in gratitude. Based on the *B* coefficient, it should be assumed that university students were characterized by a higher level of gratitude than general high school students. Additionally, the interaction of the authoritative parenting style of the father and the age group turned out to be statistically insignificant, which also is reflected in the lack of a significant increase in the explained variance after its addition to the model (an increase of less than 1%).

The result for the model concerning religiosity as a dependent variable was statistically significant. The explained variance for the variability in religiosity was 6%. Both variables from the model were statistically significant. It turns out that if the father's authoritative parenting style increases by 1 unit, the level of religiosity will increase by 0.30 units. Additionally, if gratitude increases by 1 unit, the level of religiosity will be higher by 0.43 units.

Subsequently, the significance of the mediation was tested using the bootstrapping method with a sample of 5000. These effects are important not only in the group of general high school students, but also in the group of university students. However, the 95% confidence interval for the moderated mediation index crosses through the value of 0, which indicates that there are no differences between the conditional indirect effects. The interpretation is similar as in the model with the authoritative parenting style of the mother: gratitude acts as a mediator for the relationship between the authoritative parenting style of the father and religiosity, but this effect is not differentiated by the age of the respondents.

DISCUSSION

Referring to the adopted research hypotheses, it should be stated that the first hypothesis, assuming that the more strongly respondents perceive their parents' parenting style as authoritative, the higher their own level of religiosity, has been confirmed. It should be noted that the relationship between the intensity of authoritative parenting style and the level of religiosity of adults is also confirmed in the research carried out by Pamela Ray Koch et al. (2018, pp. 24-26). Research has shown that children who perceive their parents as authoritative exhibit a greater degree of religiosity as young adults than those who experienced other parenting styles. This is confirmed by the research of Anita Żurek (2015, pp. 242-243). The results obtained by that author make it possible to observe directionality and co-occurrence of the parenting style and the factors of religiosity. The overall result of religiosity in adulthood increases if during childhood fathers implemented a democratic style of upbringing that coincides with the authoritative parenting style. Patrick C. Heaven et al. (2010, p. 97) confirm that religious values in adolescents are linked to the perception of parenting styles of parents. Authoritativeness in parents' parenting style is a significant predictor of adolescent religiosity. These data show that despite the many challenges that young people currently face, the perception of parents' authoritativeness is conducive to strengthened religiosity of the young generation.

The second research hypothesis, assuming that gratitude serves as a mediator for the relationship between the authoritative style of both parents and religiosity, was also confirmed. The results of our own research, referring to the second hypothesis, point to statistically significant importance of gratitude for the process of upbringing and development of religiosity of Generation Z. As noted by Straś-Romanowska (2005), gratitude may be associated with various aspects of the quality of life in the metaphysical sphere, i.e., spirituality, religious experiences, giving to others. It can be argued that gratitude is also associated with the development of moral responsibility and metaphysical experiences. Gratitude can be associated with spiritual and existential adaptation, i.e., living in accordance with moral principles and spiritual development, leading to a sense of meaning in life. McCullough et al. (2002, p. 124) note that gratitude is a trait associated with other positive affective traits and pro-social traits, as well as with well-being, religiosity, and spirituality. According to the authors, people who feel grateful are less focused on pursuing materialistic goals and are more spiritual and religious. They not only score higher in measurements of traditional religiosity, but also in measures of spirituality that assess spiritual experiences, feelings, and beliefs. The significant context of the relationship between the upbringing and gratitude of Generation Z is confirmed by the results of research carried out by Grzegorz Godawa, Ewa Gurba and Paulina Rzewucka (2019, p. 27). Gratitude is taught by parents who mainly do it through their own example. They teach appropriate attitudes, behaviors, and also implement the methodology of upbringing in gratitude. The results therefore confirm that upbringing within the family is important for the development of gratitude among adolescents. In turn, gratitude, understood as an emotion, is one of the important factors conducive to the process of family upbringing.

The third research hypothesis, assuming that the age group of the respondents acts as a moderator for the mediating effect of gratitude in the relationship between parenting style and religiosity has not been confirmed. Our own research revealed a lack of a significant relationship between the age of the respondents as a moderator for the mediating effect of gratitude in the relationship between the parenting style and religiosity. This means that the age diversity of Generation Z does not determine the strength of the examined

basic relationship. Perhaps other variables acting as moderators, which were not included in this capacity in the tested model, play a role here. One of the possible moderators could be gender.

CONCLUSION

The obtained results partially supplement the gaps in empirical research in the scope of the relationship between parenting in the family and the religiosity of representatives of Generation Z. The research results emphasize the importance of parents' authoritative parenting style, which points to the need to promote and strengthen this style in the functioning of families. At the same time, the research draws attention to gratitude, which is a mediator for the relationship between the authoritative style of both parents and religiosity. This, in turn, emphasizes the importance of promoting this trait among representatives of Generation Z. The beneficiaries of gratitude include not only representatives of the generation in question, but also the environment of their development, work, and other forms of activity. The research conducted opens the door to further studies that will address the issue of the functioning of Generation Z in contexts that have been rarely studied thus far, e.g., their sense of hope or freedom.

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