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Remigiusz Szauer, *Between the Need for Sensations and the Persistence of Attitudes. Religiousness and Morality of High School and University Students in the Koszalin-Kołobrzeg Diocese. A Sociological Study (Między potrzebą doznań a trwałością postaw. Religijność i moralność uczniów szkół średnich i studentów uczelni wyższych w diecezji koszalińsko-kołobrzeszkiej. Studium socjologiczne)*, Publishing House: Warszawskie Wydawnictwo Socjologiczne, Warsaw 2019, pp. 481

The work of fr. Remigiusz Szauer represents another theoretical and empirical publication in the rather rich reserve of Polish studies of religion and religiosity of selected social categories. One can recall here works that have relatively recently been published (Mariański 2018; Štefanák 2018 – work on Slovak youth; Zaręba, Zarzecki 2018) and at the same time constitute a continuation of the research tradition undertaken by distinguished authors in the field of sociology of religion, e.g. Władysław Piwowarski and Janusz Mariański. Suffice to say that the entire sphere of the Polish sociology of religion in relation to this specific dimension, i.e. the study of juvenile religiosity, is characterized by a large number of both conducted studies and publications presenting the results of analyses. These are mostly studies that refer to a statistical, quantitative picture of the character of young people's beliefs, change trends and the essence of expressed participation in a worship (Zaręba 2003; Mariański 2008; Zaręba 2008; Zaręba 2012). Comprehensive studies on the religiosity of young people also allow us to capture specific historical and generational dimensions of social life, their basic configurations.

At the beginning it should be noted that young people represent a very rewarding topic for a sociology researcher – the analysis of their attitudes and statements can be assessed both in the current context and in a certain form of generation forecast. The generational nature of the research object is therefore an opportunity to capture a certain sociological cliché, from which one can read the tendencies expressed by the young generation at the threshold of their activities in social groups and wider communities. Additionally it should also be emphasized that the very research of attitudes and opinions of young people is a kind of introduction to the diagnosis of the transformational dimension of society, changes in its structure and, in a way, a prognosis for the future. The issues of faith as well as identity are precisely the area where the trends of change can be seen in full – Polish youth adapts very quickly to global trends and, at the same time, is entirely under the influence of cultural, ideological, consumer or existential global tendencies. It is also worth recalling that the current generations of young Poles, born in the 1990s and later, relate their childhood to presence in the European Union, so open world is their natural reference, as is the digital sphere and all related practices (e.g. virtualisation). The present-day Polish youth is therefore a generation of their time that does not remember from personal experience the communist world, or even the unstable times of the beginning of the transformation. That is why the study of the youth identity correlates with the references to the sacral sphere still seems to be a very important stimulus for conducting socio-religious analyses.

The subject of the publication of fr. Remigiusz Szauer is the sociologically diagnosed attitudes of young people that were expressed in the context of their religious practices, but also in relation to the respondents' identity consisting of multiple dimensions. In the book there are also references to the attitudes and opinions of young people in the Koszalin-Kołobrzeg diocese in connection the to important issues from the morality sphere, especially sexuality and general marital and family morality. The work is very extensive, totaling 481 pages, and the publishing reviewers were Wojciech Pawlik and Wojciech Świątkiewicz.

The chapter titled *Between the Need for Sensations and the Persistence of Attitudes (Między potrzebą doznań a trwałością postaw)*... consists of an introduction, eight chapters (the first one concerns theoretical and methodological issues of research on religiosity, and the remaining ones are an extension of the areas raised in the research analysis), a summary, conclusion and presentation of the questionnaire, a list of tables in the text, cross tables (annex) and bibliography. A certain oversight is the lack of listing in the table of contents the items of the annex tables, i.e. the correlation tables from the entire study. They represent an important part of the analysis, occupying 31 pages of the whole work (pp. 431-462). All the tables, both those highlighted in the text and the annexes, allow the author to build a rich picture of religiosity as well as of the general approach to faith of the young people surveyed in the Koszalin-Kołobrzeg diocese.

In the introduction, the author expertly cites the entire tradition of research on the attitude of young people to the sacredness, referring to existing studies in the subject literature (eg Baniak 2015a; Baniak 2015b; Ciupak 1984; Pokrzyńska 2016), both contemporary and those of historical importance. There are the cultural conditions and context invoked that have an overwhelming influence on the perception of religion by young people, determine its assessment and reference.

The first chapter, as already mentioned above, concerns the theoretical and methodological foundations of research on religiosity and morality. The author defines the phenomena of religion, religiosity and morality in the exploratory context of sociology, mainly through the research analysis. It refers to the classic findings in the field of socio-religious research methodology, using the achievements of, for example, Gabriel Le Bras or Władysław Piwowarski. On the basis of, for example, Piwowarski's works, Remigiusz Szauer attempted to operationalise the parameters of religiosity, i.e. indicators. He distinguished different spheres of parameters: (1) global attitude towards faith; (2) religious knowledge; (3) religious ideology; (4) religious experience; (5) religious practice; (6) religious community; and (7) religious morality. Generally 73 parameters were collected (compare Szauer 2019: 54-55). It is obvious that the research material collected in the publication is based on a unique idea, well anchored in the tradition and achievements of the empirical sociology of religion.

In the second chapter titled *Global Declarations of Religious Faith and Religious Practices of the Explored Youth (Globalne deklaracje wiary religijnej i praktyk religijnych badanej młodzieży)*, a measurement and description of religious affiliation, declarations of faith, disbelief, religious practices, motives of faith and participation in religious practices, their sources and observed changes in these structures were made.

The next, third chapter concerns the religious knowledge of the respondents from the Koszalin-Kołobrzeg diocese. The sources and indicators of religious knowledge were described one by one, focused on the knowledge and understanding of the dogma about the Holy Trinity, knowledge about the figure of Jesus Christ, as well as the reflections on sacraments, the number of commandments and the content of the Decalogue, the Gospel and knowledge of church holidays.

On the other hand, in the fourth chapter, the author focused on presenting the opinions of the respondents in the field of religious beliefs and the acceptance of specific dogmas: theocentric, Christological, Marian, eschatological and ecclesial. The answers to religious knowledge, which were presented in chapters three and four, are a kind of counterpoint to the presentation of the practical dimension, i.e. the religiosity of young people, which is the topic of the subsequent chapter.

The fifth part of the work concerns the dimension of religious practices (religiosity). It denotes the actual involvement of young people in faith and religious worship. Sacramental practices (baptism, communion and confirmation, but also marriage and funeral), participation in holy masses, both on Sundays and on the occasion of Catholic holidays, are shown. The chapter also focused on motives and opinions concerning, for example, personal prayer, the sacrament of confession, reading the Holy Bible, retreats, but also participation in religious movements and associations.

The sixth chapter is devoted to the analysis of the opinions of the respondents concerning the institutions of the Church, clergy and parishes. The degree of ties with the institutional form of religion, trust in the Church, attitude to apostasy, evaluation of the Church's involvement in public affairs were examined, and a lot of space was devoted to gathering opinions about priests, by referring to such dimensions as the role of priests in the Church, the demand for their ministry, help from clergy, personal and professional characteristics, as well as the attitude towards celibacy. Finally, the ties of the respondents with the parish are presented.

The seventh chapter presents the personal religious experiences of the researched youth, referring, for example, to the experience of God's presence, the feeling of divine help and trust in the Absolute. Further statements focused on the experience of divine mercy, but also grief towards the own harm and suffering.

The last, eighth chapter presents the religious morality of the researched youth in relation to such dimensions like the sources of moral norms, the types of morality: social morality, marriage and family and sexual morality. Much attention has been paid to the presentation of the youth's own subjective morality, which is the result of various cultural, religious, as well as personal and consumer influences.

An important feature of this work is the separation of the summary of each part in the chapter structure. This gives the opportunity to organize conclusions and syntheses from the thematically discussed issues. It is also an opportunity for the author to comment on the obtained results that significantly improves the analysis by drawing attention to the key issues that really characterize young people from the Koszalin-Kołobrzeg diocese.

The aim of Remigiusz Szauer's work is to discover a certain form of dynamics of changes in the aspect of religiousness and morality of young people in the selected research area. The author himself cites an opinion, in which he mentions the acceptance and contestation of young people in these selected areas, often expressed in a strong or even radical way, which is a natural behaviour of young people looking for their identity and its various cultural references.

The strong point of this work is a thorough analysis of original sociological research, based on a strong methodological workshop. In addition to the necessary analyses of statistical material, which is usually done using *chi-square* tests and the V-Cramer index, and sometimes the Spearman's rank correlation test (all these statistical tools show the importance of relationships between variables), fr. Remigiusz Szauer also decided to deepen the research by introducing an interview method. This operation allowed for the visualization of the content, showing the results not only through the prism of numerical data, but also in the personal statements of young people who describe their faith, reference to religion in the system of values, and emphasize personal religious experiences related to religion and religious practices.

The author made an important step in definition of one main hypothesis (already announced in the title of the study) and eight empirical hypotheses. They refer to the following areas: (1) declarations of the majority of respondents as believers or undecided, but attached to religious tradition, the relationship between faith and religious practice; (2) having a greater understanding of the intellectual aspects of religious faith by those engaged in the faith at various levels; (3) a high level of acceptance by young people of theocentric and Christological dogmas, and relatively lower acceptance by young people of eschatological, Marian and ecclesial dogmas; (4) the beliefs that the main motive for the participation of the respondents in one-time rites of passage is tradition, and not religious reasons; (5) negative assessments of the institutional Church with the weakening relationship with the parish community, combined with the maintenance of a high level of youth's trust in priests; (6) religious experience focused on God's help in specific matters and resentment directed to the Absolute for the harm and suffering; (7) a high level of evaluation of one's moral decency, but with only selected, selective norms of Catholic morality; (8) religiosity shaped between the need for sensations and the persistence of attitudes. This set allows for a fuller reference to the obtained results, and also places the considerations in the typological context that at the same time organizes the research material.

Summing up, the author refers to each of the research hypotheses put forward by him, verifying them both in terms of statistics and content. Concluding all the research material, he states: "The presented religiosity of young people from the Koszalin-Kołobrzeg diocese has a semi-institutional character, so despite the elements of subjectivisation and selectivity, the religiousness of young people is still related to the Church, even if it is only an accidental reference (occasionally). In turn, in the field of morality (...) the results of the research indicate selective morality. (...) An empirical example is the recognition by the researched youth that the selected principles of the Catholic morality can be considered correct, but not as a whole" (Szauer 2019: 398). One can see that young people no longer absolutise their faith, but focus on their own, usually individual, well-being, which religious belief is expected to provide in a specific way.

It is also worth pointing out the theoretical and empirical references presented by the author in relation to the proposed model of experiences of young people in the Church – "experience-oriented religiosity may

evolve towards the constantly requiring adaptation and increasing the attractiveness of the proposal present among many other experiences on the market. The analysed religiosity of young people from the Koszalin-Kołobrzeg diocese will remain (...) focused on tradition and processing patterns acquired in the family, with an increasing degree of commercialization in terms of expectations. Therefore, even if the respondents do not systematically implement religious practices, especially compulsory ones, they expect the Church will meet their needs when they expect it" (Szauer 2019: 401-402). So we can see the patterns of "religious consumption" of Polish youth becoming similar to those observed in Western Europe.

Taking into account all the characteristics indicated above, it can be clearly stated that the work in question is an interesting, original look at the still dynamic category of axiology and morality of young people. Its changes are happening much faster today than in previous generations. These changes were documented in a specific way by fr. Remigiusz Szauer, and all this deserves even more recognition. This publication is an important work and can be successfully considered another successful monograph on contemporary issues of the sociology of religion. Such analyses are worth repeating in the future in order to gain knowledge about the continuity and changes of the interesting phenomenon over a period of time, repeating the aim of the research, a similar research tool and, of course, carrying out the research process in the same diocese area. Then it will also be possible to compare the results that to some extent will be able to reveal the nature of the changes and their dynamics, similarly as in the recurrent nationwide surveys (Mariański 2018; Zaręba, Zarzecki 2018).

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