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## Media religiosity as a strategy for resilience and overcoming crisis

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**Abstract.** The modern world is rapidly changing due to digitalisation and informatisation. Such transformations were forced through the COVID-19 pandemic and affected all spheres of life, including religion. Religion has increased its online presence, and the phenomenon of media religiosity has spread, which determines the relevance of this study. Considering the originality of the concept, the purpose of the study is to provide an empirical analysis of the relationship between media religiosity and personal coping strategies in the context of a crisis associated with pandemic restrictions. To achieve this purpose, the BASIC Ph psychological flexibility test and the questionnaire by N.S. Kostruba on the media religiosity of the individual were used. A theoretical overview and empirical study (online survey) of the possibilities of using media religiosity as a coping strategy for overcoming crisis states in personality are conducted. Empirical evidence revealed that media religious activity is associated with the psychological overcoming of difficult life circumstances and consists in relying on faith and values. The behaviour of people prone to media religiosity in stressful situations is determined by the ability to believe (in oneself, in their own strength, in God, in higher forces, in other people, etc.), to be guided by social support (or appeals for support to the family, relatives, professional circle, or providing assistance to others). It is proved that media religiosity retains a positive psychotherapeutic effect on the life of the individual in conditions of uncertainty and stress. It is also confirmed that even with the mediation of media technologies, religious practices perform the functions of social and emotional support, and provide psychological stability through the search for new meanings in events. The results obtained can become the basis for developing a model of psychological support for the population based on media religious practices and in psychotherapy (as homework or in online counselling)

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## INTRODUCTION

Modern society is characterised by the informatisation of all spheres of life. The ways of practising religion are also changing. In recent years, mobile applications for religious practices have appeared, namely electronic "smart rosary beads" for Catholics (The Vatican released..., 2019), the application "My church" with prayers and chat with priests (OCU launched a mobile..., 2021), etc. The transformation of individual religiosity through modern information technologies determines the relevance of investigating the new phenomenon.

Media religiosity in the framework of this study is defined as a modern form of religiosity, generated by the transformation towards informatisation of the modern world and the increasing role of media platforms (Internet, television, social networks, etc.). Media religiosity is characterised by network principles of communication, blurring the boundaries between the sacred, ritual, secular, and worldly aspects, without being tied to a specific territory or temple. It enables individuals to participate in online services from any part of the world.



Many psychologists and researchers consider religiosity in the context of subjective personal well-being and life satisfaction. Religiosity is considered a positive predictor of subjective well-being and its cognitive dimension (life satisfaction). Researchers say that people who feel more connected to a higher power and demonstrate high religious and spiritual involvement, tend to give a more positive assessment of their lives (Ramsay *et al.*, 2019).

In general, researchers (Sahoo *et al.*, 2020; Bhuiyan *et al.*, 2021; Abdelrahman, 2022) have a common opinion that Covid-19 quarantine has a prominent impact on the psychological state of society. Such exposure and its consequences depend on individual differences in risk perception and response, including personal hygiene practices related to social distancing (Abdelrahman, 2022). Pandemic-related restrictions that undermine economic sustainability and well-being cause anxiety, fear, anger, annoyance, frustration, helplessness, loneliness, and nervousness. Economic decline, unemployment, and poverty are strongly associated with serious consequences of psychological comorbidities, such as suicidal behaviour. There is one previous study that examined the relationship between suicide and coronavirus in Bangladesh (Bhuiyan *et al.*, 2021). S. Sahoo *et al.*, (2020) reported some psychological implications for India, including identifying harm through COVID-19 misinformation. Moreover, researchers say that a lack of accurate information can affect mental health (for example, cause depression, anxiety, panic, and traumatic stress).

Considering the theoretical overview of research confirming the effectiveness of religiosity as a coping strategy, the study aims to empirically investigate the existence of a correlation between media religiosity and coping strategies in individuals during the crisis of pandemic restrictions.

## LITERATURE REVIEW

One of the personal resources for overcoming psychological distress due to a pandemic can be religiosity. Foreign researchers identify the factors of religiosity that are the basis for preventing and overcoming negative emotional states, including:

1. specific beliefs: a) beliefs about resurrection or life after death that can reduce levels of depression and anxiety (Flannelly *et al.*, 2006); b) the merciful image of God as opposed to the image of a strict God, which is associated with higher levels of depression in men (Greenway, *et al.*, 2003); c) beliefs that reduce hopelessness (Murphy *et al.*, 2000).

2. The use of positive religious overcoming, such as relying on God as an ally. The pleading strategy associated with a higher level of sadness has a negative impact (Smith *et al.*, 2003).

3. Social or spiritual support of the community. These two types of support are associated with lower levels of depression and stress, and higher levels of life satisfaction (Harris *et al.*, 2008; Harris *et al.*, 2018).

4. Religious motivation. Studies in the UK and US have shown that adults with high levels of intrinsic motivation have lower levels of depression and anxiety, and as

individuals with dominant external motivation, they have higher levels of depression. However, there is a significant individual variation in such relationships, which confirms the complex structure of connections between religious problems, types of stress, motivation, and depression (Laurenelle *et al.*, 2002).

Religiosity is the basis of a person's worldview, which affects the features of the coordinate system of the individual in relation to oneself and the world. Religiosity does not necessarily directly influence psychological well-being; however, it provides conditions for the development of one's self-actualisation potential and protects individuals from the impact of endo- and exogenous stressors. Researchers distinguish two main categories that are useful effects of religion: social and cognitive. Among social categories, the focus is on the social and spiritual support provided by a religious community, which can also play a role in social control over certain forms of psychological behaviour, such as alcohol or drug abuse. Regarding the cognitive aspect, it is about how religion imbues all events with special meaning, influencing thinking and conceptual encoding, leading to changes towards harmonisation. In general, in a complex, religion and religiosity can give a person strategies for psychologically overcoming difficult life situations (Kostruba & Fishchuk, 2023).

Thus, the transformation of social processes in connection with the digitalisation of all spheres of life, which accelerated due to the pandemic, has also changed the way religion is practised. Most churches in Ukraine and around the world have expanded their media presence to engage the younger generation in religion and faith. Often, turning to religious reflections or practices is a way to deal with difficult life circumstances, meaning religiosity acts as a coping strategy for the individual (Aflakseir & Mahdiyar, 2016; Torralba *et al.*, 2021). The problem of coping behaviour is considered by researchers through the prism of the theory of psychological adaptation (Wamsler & Brink, 2014). That is, coping is interpreted as behaviour aimed at consciously managing stressors, which a person uses as a response to a perceived threat.

Recent studies on religious coping strategies conducted by Italian and Spanish researchers J. Torralba *et al.* (2021) assert that there is a positive effect of religious belief on a person's life; however, it is moderate and cannot be used as the primary coping strategy. Researchers also emphasise that it is quite difficult to distinguish between the concepts of religious, secular, sacred, supernatural, and natural overcoming. In fact, religious coping and the search for meaning in moments of difficulty are very closely linked, so they need to be defined as related and examined in one cluster.

A group of English researchers O. Ozcan *et al.* (2021) investigated in detail the religiosity and spirituality of the individual as supporting strategies. Researchers are convinced of the effectiveness of such strategies due to a number of factors, including: acceptance and social support of the community, as well as identity. Within the framework of Acceptance and Commitment Therapy (ACT), it is

acknowledged that identifying oneself as a person of faith or spirituality, if it aligns with one's values, can be a significant source of support for the individual during times of crisis. Escape from thoughts, emotions, and memories is "one of the most pathological processes known as ... avoiding experience ... even when trying to do so causes psychological harm" (Hayes, 2004). Whereas religious people, by professing and practising their spirituality and faith, gain the opportunity to accept and experience emotions, thoughts, and memories, rather than avoid them. In addition, regular joint spiritual practice serves as social support and has a positive impact on mental health. Although social support and religiosity are not necessarily positively correlated with each other in secular contexts (Kvande *et al.*, 2015), a sense of security and belonging to prayer or meditation communities has a considerable impact as a coping strategy.

K. Pargament (1997) argues that there are three main styles of religious coping (coping strategies). Coping is self-directed when a person recognises the presence of the sacred but relies on oneself, not God, to solve the problem. Here, the emphasis is on personal autonomy and control. Self-reliance coping is negatively associated with prayer, internal motivation, and religious orthodoxy. Yet it is positively associated with feelings of personal control, self-esteem, and high levels of anxiety. People who use this coping style often worsen their mental health.

The opposite is the style of obedience, in which the responsibility for the problem is assigned to God. Therefore, man is more passive and depends on the will of God. This type of religious coping is associated with lower personal control and self-esteem, orthodoxy, religious affiliation, intolerance, and low psychosocial competence.

The third type of religious coping is cooperation, which involves an active partnership between man and God. This is linked with high personal control and self-esteem, and possibly internal religiosity. The collaboration style is positively associated with prayer, religious insight and participation, and greater psychosocial competence. In terms of mental health, this style is associated with empowerment and increased recovery of normal human activity.

In general, researchers claim that religiosity helps to overcome the causes of depression, reduces fear, anxiety, meets basic psychological needs, gives hope, helps to survive loss, and is associated with a higher life quality (Mishra *et al.*, 2017; Bozek *et al.*, 2020).

The review of studies provides an opportunity to assert that religiosity is defined as an effective way to cope with difficult life circumstances and crisis states. Religiosity can serve as a foundation for reevaluating a situation and creating new frameworks of meaning that not only promote psychological resilience but also lead to positive post-traumatic changes and personal growth.

## MATERIALS AND METHODS

To test the hypothesis regarding the correlation between the level of media religiosity and coping strategies for

psychological resilience during times of crisis, the researchers used the BASIC Ph test (Lahad, 2017) for determining psychological flexibility and the study on the media religiosity of individuals (Kostruba, 2021). The survey was conducted online using Google Forms. Older subjects were recruited randomly (they were invited online).

Using the method of approximate modelling, the study involved students from Taras Shevchenko National University of Kyiv, Lesya Ukrainka Volyn National University, National University of Life and Environmental Sciences of Ukraine, and Odesa State University of Internal Affairs.

The sample in this empirical measurement consisted of 685 individuals (504 females and 181 males), with an average age of 22.7 years, representing 16 regions of Ukraine. The survey was conducted using Google Forms in March 2020, during the second wave of severe social restrictions due to the pandemic and the spread of Covid-19. This study was conducted in accordance with the following principles: Declaration of Helsinki (1964). Approval was provided by the Ethics Committee of Lesya Ukrainka Volyn National University (date 07.08.2022; No. 03-24/01/1567).

The research was conducted with the consent of the persons involved and met ethical standards. The procedures did not violate the honour and dignity of the respondents, considered the age characteristics of the respondents, and took place while maintaining the anonymity of the results obtained. In collecting, processing, and publishing the data obtained, the recommendations of the European Commission on survey ethics and personal data protection (2021) were followed.

The obtained results were subjected to various methods of statistical data analysis, including: Pearson correlation analysis to determine the coefficient "r"; One-way analysis of variance (ANOVA) with the Kruskal-Wallis H-test (to identify differences in individual-psychological characteristics among individuals with different levels of media religiosity); Multiple linear regression analysis (to identify the degree of influence of personal characteristics on the investigated phenomenon).

## RESULTS

The majority of respondents, namely 41.8% of respondents, showed a low level of general media religiosity. 26.5% of the subjects are characterised by a high level of media religiosity, which implies internal motivation for religious activity (traditionally and within the framework of the latest technologies), their own religious practice in modern media, and a tendency to understand their own religiosity at the cognitive level to form new meanings. In 31.6% of the subjects, the medium level of media religiosity was recorded. Representatives of this group often develop only one or two components of media religiosity (emotional-motivational, behavioural, or cognitive).

The results of the study of the dominant personal resources of respondents to overcome difficult life circumstances showed that the subjects most often use faith and values ( $\bar{x} = 21,6$ ) and cognitive coping skills to solve

problems ( $\bar{x} = 21,6$ ). Many of the respondents tackle challenging life situations by relying on their faith in God, miracles, oneself, or other people, and they may turn to their mental abilities, logically assess the situation, plan, analyse problems, and find solutions. In the case of a combination of these two coping strategies, rigid or specific beliefs and thoughts are formed in the individual, which are used in all stressful situations. Quite often, respondents turn to physical activity as a coping strategy ( $\bar{x} = 20,0$ ), which involves the release of feelings in an indirect, constructive way and can manifest itself in various forms: exercise, walking, work, hiking, etc. Many respondents use imagination as their main coping mechanism ( $\bar{x} = 19,3$ ), which involves

using creativity to safely express thoughts and feelings through art, writing, drama, or music. Social support was recorded as the least popular among the subjects ( $\bar{x} = 18,2$ ) and affect as a coping means ( $\bar{x} = 17,8$ ). In other words, respondents rarely share their emotions (fears, anger, grief), and do not seek support through friendships or social communities. Reducing isolation along with increasing social responsibility can restore emotional security.

The identification of statistically significant relationships between the measurements of coping strategies and the media religiosity of the individual was conducted with the calculation of the Pearson correlation coefficient (Table 1).

**Table 1.** Relationship of personal coping strategies with media religiosity

	Scale 1. Emotional and motivational	Scale 2. Behavioural	Scale 3. Cognitive	General media religiosity
Faith	<b>0.341**</b>	<b>0.192**</b>	<b>0.142**</b>	<b>0.331**</b>
Affect	<b>-0.122**</b>	<b>-0.189**</b>	0.029	<b>-0.141**</b>
Social support	<b>0.083*</b>	0.015	0.044	<b>0.073*</b>
Imagination	0.048	-0.017	0.034	0.037
Cognitive analysis	-0.013	-0.067	<b>0.073*</b>	-0.020
Physical activity	0.054	-0.057	<b>0.073*</b>	0.035

**Note:** \* – statistically significant relationship at the level of 0.05; \*\* – at the level of 0.01

Faith as a coping strategy is interconnected with all components – emotional and motivational ( $r = 0.341$ ;  $p < 0.01$ ), behavioural ( $r = 0.192$ ;  $p < 0.01$ ), cognitive ( $r = 0.142$ ;  $p < 0.01$ ), and integral indicator of media religiosity ( $r = 0.331$ ;  $p < 0.01$ ). Respondents with an internal religious orientation, a rational approach to thematic information, and active in such media practices tend to use faith as a factor of their own resilience. Such faith can be not only in God or oneself, but also in shared beliefs, based on internal basic values. Shared beliefs provide external support.

The affect coping strategy is inversely proportional to the emotional and motivational ( $r = -0.122$ ;  $p < 0.01$ ), behavioural ( $r = -0.189$ ;  $p < 0.01$ ) components and the integral indicator of media religiosity ( $r = -0.141$ ;  $p < 0.01$ ). Internally religiously oriented individuals with active religious activity and communication through the mediation of modern information technologies are not inclined to use feelings and emotions as coping means. While respondents with low media religiosity often use emotions as coping strategies: they share fears, anger, grief, etc. and thus have confirmation and recognition of feelings and experiences outside, so they feel less alone.

Social support as a method of overcoming is directly proportional to the emotional and motivational ( $r = 0.083$ ;  $p < 0.05$ ) component and the integral indicator of media religiosity ( $r = 0.073$ ;  $p < 0.05$ ). Seeking support through friendship or participation in a community and organisation gives a sense of responsibility within the group, which can help to remain resilient, inherent in internally religiously oriented individuals who realise their aspirations

in the media environment. Respondents with external religious orientation and low indicators of media religiosity are not inclined to use social support as coping. Reducing isolation along with increasing social responsibility can restore emotional security (Lahad *et al.*, 2013).

The cognitive analysis coping strategy is interrelated with the cognitive scale of a person's media religiosity ( $r = 0.073$ ;  $p < 0.05$ ). Respondents who have a rational approach to religiosity and religious information tend to use cognitive coping skills that involve analysing, evaluating, planning, and resolving a difficult situation. If the development of a survival strategy happens to other people, it can make the person feel less alone and more in control of their situation.

The cognitive scale of a person's media religiosity is interrelated with the physical activity coping strategy ( $r = 0.073$ ;  $p < 0.05$ ). Rational religious individuals often use physical activity, which allows reducing psychoemotional and muscle tension through the socially desired method of active loads and exercises.

Imagination as a coping strategy does not correlate with media religiosity at a statistically significant level.

The next step involved subtracting the regression model. The statistical significance of the model is confirmed by the indicator  $F = 57.486$ ,  $p < 0.001$ , which explains 20% ( $R^2 = 0.202$ ) variances (Table 2). Multicollinearity was checked using the variance-inflation factor (VIF). No multicollinearity effect was found, which is confirmed by the value of the evaluation criterion, namely, the sum for all variables is within  $1 < VIF < 10$ . Therefore, the model can be considered suitable for further explanation and consideration.

**Table 2.** Linear regression model for predicting media religiosity using coping strategies

Dependent variable	R <sup>2</sup>	F-criterion	p
Media religiosity	0.202	57.486	<0,001

The share of contribution of each coping strategy (independent variable) to the development of media religiosity (dependent variable), which is presented in the indicators of standardised  $\beta$ -coefficients, is demonstrated in Table 3.

**Table 3.** Analysis of independent variables of a linear regression model

	$\beta$	Std. Err. of $\beta$	B	Std. Err. of B	t	p-value
Faith	0.42	0.04	1.77	0.16	10.81	0.000
Affect	-0.38	0.04	-1.66	0.20	-8.50	0.000
Social support	0.13	0.05	0.55	0.20	2.70	0.007

The most significant predictor of a person's media religiosity in the proposed model is faith as a resource of stability and coping strategy ( $\beta = 0.42$ ,  $p < 0.001$ ). Faith is the most powerful force that influences existence, thoughts, expectations, actions and their results, and can manifest itself in the form of faith in oneself, God, an idea, and so on. High indicators of a person's media religiosity imply reliance on faith in difficult life circumstances. Affect as a coping strategy was also identified as a predictor of media religiosity ( $\beta = -0.38$ ,  $p < 0.001$ ). Active users of modern information technologies on religious topics are not inclined to show various emotions (in a conversation, in a letter or SMS message, or nonverbally: in a drawing, dance, music, etc.) and name them. While respondents

with low media religiosity scores tend to share their emotions in difficult life circumstances. Perhaps these results are due to the fact that religion promotes humility and tolerance, which can encourage emotional restraint (Krause, 2010).

Another predictor of media religiosity was social support ( $\beta = 0.13$ ,  $p < 0.01$ ). Individuals who are active in modern information systems on a religious topic often resort to a survival strategy that involves relying on social assistance through friendship or affiliation. This coping strategy can also manifest itself through helping other victims, doing community service, or managing them.

The results of applying the Kruskal-Wallis H-criterion are shown in Table 4.

**Table 4.** Differences in groups of respondents with varying levels of media religiosity in the indicators of coping strategies

Scales	Level of media religiosity			H-criterion	p
	Low	Medium	High		
Faith	264.67	384.57	415.04	78.65	0.001
Affect	343.26	435.08	232.91	104.28	0.001
Social support	305.87	390.63	343.88	22.72	0.001
Cognitive analysis	351.35	347.77	324.36	2.26	0.322
Physical activity	324.45	376.11	332.34	9.19	0.010

Significant differences were found in the indicator of propensity to use faith as a coping strategy ( $H = 78.65$ ;  $p < 0.001$ ). Here there is a clear tendency to increase the appeal to faith as a resource of sustainability with each subsequent level of media religiosity. That is, people with a low level of media religiosity have the lowest rates of conversion to faith ( $R = 264.67$ ;  $p < 0.001$ ). In the group with a high level of the investigated characteristic, the highest scores were observed in the use of faith for coping ( $R = 415.04$ ;  $p < 0.001$ ). In the group with a medium level, moderate results were found ( $R = 384.57$ ;  $p < 0.001$ ).

Differences were found in the features of using affect as a coping means in different groups ( $H = 104.28$ ;  $p < 0.001$ ). Individuals with a medium level of media religiosity ( $R = 435.08$ ;  $p < 0.001$ ) were most inclined to use emotional expressions (crying, laughter, etc.) or engage

in conversations with others about their experiences, or express themselves through nonverbal methods (drawing, reading, writing). Those with a slightly lower level of media religiosity showed slightly less tendency for such expressions ( $R = 343.26$ ;  $p < 0.001$ ). Compared to all other groups of respondents with high activity on religious topics using modern information technologies, they are less likely to resort to affect as a coping strategy and sustainability resource ( $R = 232.91$ ;  $p < 0.001$ ).

Differences were found in the features of turning to social support as a coping strategy ( $H = 22.72$ ;  $p < 0.001$ ). Representatives of medium ( $R = 390.63$ ;  $p < 0.001$ ) and high-level media religiosity ( $R = 343.88$ ;  $p < 0.001$ ) groups are more likely to seek support in belonging to the group, performing roles, and participating in the organisations. Whereas people who rarely fulfil their religious needs or practices

through the media environment do not choose social support as the leading coping strategy ( $R = 305.87$ ;  $p < 0.001$ ).

Statistically significant differences in the groups were found in terms of physical activity as a coping strategy ( $H = 9.19$ ;  $p < 0.01$ ). Respondents in the mid-level group most often use physical manifestations along with body movements to deal with stress ( $R = 376.11$ ;  $p < 0.001$ ), which may include meditation, relaxation, exercise, hiking, drinking, eating, smoking, and medication. While representatives of groups with low ( $R = 324.45$ ;  $p < 0.001$ ) and high ( $R = 332.34$ ;  $p < 0.001$ ) levels of media religiosity almost coincide.

## DISCUSSION

Researchers claim that the pandemic has substantially affected the quality of social relationships, and that non-inclusion in group interactions develops into a sense of social isolation, which stimulates negative cognitive processes and psychological distress (Dahlberg *et al.*, 2018; Swader, 2019; Krupina *et al.*, 2020). The empirical results obtained actually indicate that religiosity and media religiosity are aimed at overcoming such psychological consequences of the pandemic. Conducted research confirms that individuals who are prone to media religiosity often use coping strategies based on faith, social support, and include emotional responses. Engaging in media religious activities can be a way to maintain social engagement and a sense of community for an individual in a crisis (Jayarathne & Wijesinghe, 2023). Researchers state that optimism, social support, and spirituality may be important factors associated with stress caused by COVID-19 (Kim *et al.*, 2023). Accordingly, it is important to understand that media religiosity as a new form of individual religiosity has retained a positive impact on human life, serving as social support even with the use of modern media tools. After all, many studies emphasise the important role of religiosity and social support in the fight against mental health problems, in particular cognitive biases, depression, and suicidality (Amissah & Nyarko, 2020). In difficult life circumstances, the key coping strategies adopted are often spiritual (faith-based) and social support (Annan-Frey *et al.*, 2023).

Research confirms that virtual contact and physical activity should be encouraged to prevent negative effects on mental health, according to previous literature data (Stonerock *et al.*, 2015; Yang *et al.*, 2020; Olié *et al.*, 2022). The data clarified in this paper empirically confirm that one of the most effective ways to maintain social contacts through online networks is to engage in media religious practices.

The findings of this study demonstrate that media religious individuals are not prone to violent displays of emotions to overcome or alleviate suffering or heartache. Such data are supported by the opinion of researchers that religious practices are a way of emotional release. In implementing religious rites and traditions, a kind of catharsis occurs, that is, the "removal" of negative experiences in a person: believers are convinced that their confession and

repentance through the church will definitely fall to God. In this way, there is a great chance of forgiveness of sins given by God (Leonhardt *et al.*, 2023).

Moreover, the confirmation of the ability of religious persons to respond more emotionally steadily to non-rescue or crisis events and circumstances is described by C.D. Batson *et al.* (1993). Researchers specify that individuals with a predominant internal religious orientation, meaning practising religion for the sake of faith itself and communion with God, serve as the foundation for a correlation with emotional well-being and resilience. On the other hand, external religious orientation, which involves religious involvement to achieve other goals (such as being among people, gaining help, or status), is not associated with a positive impact on the mental health and well-being of the individual. Notably, one of the components of media religiosity, which are taken as a basis in these studies, is also an understanding of external or internal religious orientation (affective component). That is, the obtained results confirm the theory of C.D. Batson and his colleagues and offer new opportunities for further research.

## CONCLUSIONS

The conducted empirical study on the media religiosity of the individual and ways to overcome pandemic restrictions in a crisis environment has demonstrated the presence of a statistically significant relationship between the studied phenomena. Media religiosity provides frameworks of meaning and through cognitive analysis, it enables finding new meanings in crisis events in an individual's life. In general, media-religious individuals find support in spiritual values and beliefs that help in difficult periods, and they often tend to rely on divine forces in solving problems.

Faith and social support as the foundation of coping strategies in individuals are interconnected with the media religiosity of the personality. Faith in God, oneself, beliefs, and the search for support through friendship or participation in a community and organisations, which can help to remain resilient, is inherent in internally religiously oriented individuals who achieve their aspirations in the media environment. The affect coping strategy is inversely proportional to the indicator of media religiosity. Internally religiously oriented individuals with active religious activity and communication through the mediation of modern information technologies are not inclined to use feelings and emotions as coping means. Regression analysis confirmed the obtained correlations and outlined personal resources and the basis of coping strategies – faith, affect, and social support as predictors of a person's media religiosity. In addition to the already mentioned indicators, the ability to differentiate between various groups of subjects can be used as a coping strategy.

The prospects for further research are seen in the development of a psychological support programme for the population based on media religiosity and media activity, considering a cognitive-behavioural approach.

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## CONFLICT OF INTEREST

The author has no potential conflict of interest that may affect the decision to publish this paper.

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**Медіарелігійність як стратегія подолання та стійкості в умовах кризи**

**Анотація.** Сучасний світ стрімко змінюється внаслідок процесів диджиталізації та інформатизації. Такі трансформації були форсовані через пандемію COVID-19 та торкнулись усіх сфер життя, зокрема й релігії. Релігія збільшила свою присутність онлайн, і поширення набув феномен медіарелігійності, що і зумовлює актуальність цього дослідження. З огляду на новизну поняття мета дослідження передбачала емпіричний аналіз взаємозв'язку медіарелігійності та копінг-стратегій особистості в умовах кризи, пов'язаної з пандемічними обмеженнями. Для реалізації мети застосовано тест на визначення психологічної гнучкості BASIC Ph та опитувальник Н.С. Коструби щодо медіарелігійності особистості. Здійснено теоретичний огляд та емпіричне дослідження (онлайн-опитування) можливостей використання медіарелігійності як копінг-стратегії для подолання кризових станів особистості. Виявлено емпіричні докази, що медіарелігійна активність пов'язана з психологічним подоланням складних життєвих обставин і полягає в опорі на віру та цінності. Поведінка в стресових ситуаціях схильних до медіарелігійності осіб визначається вміннями вірити (у себе, у власні сили, у Бога, у вищі сили, в інших людей тощо), керуватися соціальною підтримкою (або зверненнями за підтримкою до сім'ї, близьких, професійного кола, або наданням допомоги іншим). Доведено, що медіарелігійність особистості зберігає позитивний психотерапевтичний вплив на життєдіяльність особистості в умовах невизначеності та стресу. Обґрунтовано, що навіть за опосередкуванням медіатехнологій релігійні практики виконують функції соціальної та емоційної підтримки, а також дають можливість проявити психологічну стійкість через пошук нових сенсів у подіях. Отримані результати можуть стати основою для розробки моделі психологічної підтримки населення з опорою на медіарелігійні практики, а також у психотерапевтичній роботі (як домашні завдання або в консультуванні онлайн)

**Ключові слова:** релігійність; копінг; резильєнтність; соціальна підтримка; віра; цінності