

## Forming the Motives of the First Spiritual Upbringing in the Family

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### Abstract

The article is aimed at eliciting the deep, profound meaning of the religious upbringing of the human who is endangered nowadays with the loss or reduction of his/ her own identity, the identity of community, particularly family. This upbringing infusing the integrity of the personal, and society can be seen in the human's integral development covering the centre of a person's being, his/ her spirituality. Spirituality can be seen from different perspectives. Spirituality aligned with religious upbringing awakens reflection upon how necessary it is to consider it one of the most important factors for determining complex human development.

**Keywords:** global, regional, analyse, evolve, change.

Dealing with the matters concerning religious upbringing in family induces the necessity to focus on the following terms: family as the first social upbringing environment, the religious upbringing, and exemplification of the religious upbringing in the chosen Polish family. These terms resonate with each other, and have mutual relation. Thus, presenting them cannot be seen as separate aspects. Taking into consideration the wide scope of their understanding and the possibilities to show them in the article, we would like to concentrate on these notions which appear to be crucial for the main idea of the article. The authors use the method of hermeneutical analysis to realize the aim of the topic undertaken in the article. This aim is to elicit the authentic meaning of religious upbringing in forming personal and social attitudes to matters of different dimensions. These dimensions are infused by the religious approach which is determined by piety understood on post-conventional level of morality and identity. Thus, the religious upbringing cannot be seen as an upbringing to faith. It has a broader perspective. The core point of this perception is God who truly gets in touch with the human, if he/she shows openness to Him. The relationship built by man with God has to be fulfilled with love ready to sacrifice one's own priorities in the interest of God and other people. This shape of such a relationship rises within family life, which should be regarded as the foundation of social community. Thus, the thesis of the article shown indirectly induces the implications that the true religious community established from its members seeing themselves as persons can provide them happiness recognized through the relationship with God, who guarantees the safety, peace, hope, and true love.

The research that we are going to present is comprised by the qualitative project of scientific research, qualitative strategy, and personalistic paradigm (Szymańska, 2018) that enlightens the stages of our scientific work. As the issues undertaken by this research are of narrative dimension finding place in the diary of Anna Potocka from the Działyńscy, thus the research method used here is hermeneutical analysis. It needs to focus on the following aspects:

- family seen as the first upbringing environment
- religious upbringing as the factor determining human maturity

- exemplary religious upbringing in family in Poland in the reference to diary written by Anna Potocka from the Działyńscy The first two aspects require the theoretical analysis of the chosen literature background that matches with the aims mentioned above and the research problems posed in the form of questions:
- What place does the family take in its members' upbringing?
- What is the meaning of the religious upbringing in building the maturity of the family members? These questions imply the necessity to pose another one which points to the biographical method of qualitative research. This question can be formulated as follows:

How can both problems mentioned above be exemplified and what implications can come from the analysis? Providing answers to these questions leads to some statements that can be treated as results of the analysis. Hermeneutical Analysis and its Results As far as the issues taken in the article are concerned, it is necessary to concentrate on the aspects suggested already, which demand a closer look from a theoretical point of view, which can, according to the literature, expose Polish thought on the subject. Religious upbringing refers to religion and faith. Among many terms such as „pedagogy of faith” (Cichosz, 2010), „religious education” (Milerski, 2003; Milerski, 2004; Milerski, 2011), „religious upbringing” (Dziekoński, 2005), or „upbringing in faith (in the spirit of faith)” (Marek, 2014), there are other notions which do not directly refer to upbringing in faith, such as: „the faith transfer”, „the faith foretelling”, “the education of faith”, etc. (Murawski, 2011). These terms are used by many scientists representing various scientific disciplines including theology, psychology, and pedagogy (Grom, 2000; Nowak, 2004). Therefore, their use in different scientific domains often merges, which causes misunderstanding. It is not a surprise that either the term “religious upbringing” appears to be interpreted in different way, or it is omitted in many lexicons (E. Rauscher, H-F. Angel, M. Langer, 2008). The lack of precise definitions of the terms mentioned above, particularly: “religious upbringing”, justifies the attempts to cope with it, especially because it plays a vital role in the mature development of family, and, consequently, in the mature development of society which should recognize its own identity in the world. One of the most important aspects that make this term difficult is the problem with clearly distinguishing between the natural and religious (supernatural) field of religious upbringing. The first area of the attempts to explicate it is connected with the empirical dimension of human life. The second one is aligned with the religious dimension of explication. In consequence, in the first case, the accent of pedagogical activities placed upon the human reality, whereas, in the second one, the faith forming the person becomes the subject of main interest. From the theological (catechetical instruction) perspective, it is a must to pay more attention to the relations that connect people with God, what should take place while explicating the nature of religious upbringing, and the need of discovering the religious explanations of dignity, human predestination, and respect of God's law. Apart from that, God's gifting activity to humans should be emphasized in such an approach to religious upbringing, as well. These values demand to be implemented not only in the theoretical field, but in practice, as well. They infuse all structures of human personality comprising all aspects of life: physical, psychological (mental, dialectical, logical, methodological), social, cultural (paying attention to the higher rank of culture, seen first of all in the vertical perspective, apart the horizontal one), and spiritual (religious). All these structures influence each other in a specific way, exposing the quality of integration and trans-disciplinary factor indicating the complicated, complex nature of the human, where religion and spirituality take a significant – central place, as it has already been mentioned. This place enables the people/individual to achieve a new quality of life that results in obtaining a new sense of identity (Szymańska, 2017). One can see that the religious upbringing is based on an appropriate understanding of the processes of upbringing and

self-upbringing. It leads human towards gaining of possibly complex skill of interpreting the reality, in which the human lives. This interpretation becomes more accurate and true, thanks to the religious prism that is key in the reality perception and human cognition. Thus, religious upbringing seen through the Bible leads to meeting a transcendental, personal God (Wójtowicz, 2010). This meeting seems to have a strong impact on development of human, who becomes able to overcome own barriers and limitations, what takes place with the dynamism of horizontal and vertical transcendence rooted in God, being the Creativity Master. Hence, such a meeting is characteristic with creativity, integration, and transcendence. It fosters people, particularly the youth broadening their horizons and perspectives of seeing themselves, others, the world, and God, who offers them eternal love, friendship, and finally, happiness. Discovering the value of God's accompaniment in human life on each stage of personal development brings safety, and sense of life built on love, and freedom that calls for the true openness to Transcendence – God. The person's mature approach to self, the world, and God is depicted in different ways of witnessing given to the environment on micro and macro scale. It also inspires searching, and exploring the religious spaces, its theoretical and practical aspects in reference to own experience and reflection on becoming the true witness of God, the witness of His love. Such understanding the religious upbringing poses specific objectives that expose the person's happiness achieved through the fruitful, effective relationship with God. However, achieving the goal of religious upbringing lasting his/ her whole life requires consideration of the individual and social factors in projecting (planning) and realization of this process. There are individual (inner) and social factors that foster the processes of religious upbringing. The individual factors indicate the qualities of religious personality that can foster the process of religious upbringing and, in consequence, the religious development. It means that gaining the knowledge of religious and faith aspects is not sufficient for achieving appropriate results of these processes. That is why, the term „religious upbringing” covers all the processes also aligned with acquitting the skills of critical thinking about self in the light of contents and principles of religious life. Furthermore, they are accompanied by molding the mental, intellectual, volitive, and emotional skills and competences oriented towards obtaining more complex understanding of our own place in the world.

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