

Thematic Article

Religious Upbringing in 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. Therefore, the aspect of the religious upbringing in family is undertaken by the authors of this article, who would like to exemplify the importance of it in the reference to the Diary written by Anna Potocka from the Działyńscy. The author belongs to that famous noble family in Poland, who successfully helped others in expressing their love to God.

Keywords: God, family, personalism, religious upbringing, formation, community

Introduction

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.

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Research design and Methods

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.

Family as the First Upbringing Environment

Family as a fundamental, unique, and social environment performs an inevitably great role in the processes of achieving maturity of each member constituting this community that should be fulfilled with love, respect, and responsibility. John Paul II claims that the lives of all societies, nations, Church, and countries depend on the family, provided that it really appears to be the true environment of life and love (1999), he states that it is the fundamental place where the process of bringing up the human and citizen takes place simultaneously (1999); (Kawula, 2009). Hence, it is supposed that the family activity should be oriented towards realization of the common good of its members who are to support each other throughout the achievement process.

Such an approach indicates the sense of the community existence that aims true happiness which can be understandable in moral, cultural, and spiritual perspective, where religion plays an important role. The ground of this approach elicits the term "person" coming from the philosophical domain called "personalism" (Marek, 2017; Marek & Walulik, 2019; Szymańska, 2019). Not surprisingly, Stanisław Kawula says that the "cornerstone" of the family is a person who gets and builds a relationship with another person, which is always "towards self" and the others. The family life participates in the process of creating valuable relationships, which take place during varied family meetings.

One should notice that this community builds the foundation of society. Family, according to the author, is even prior before the society (Kawula, 2009). Therefore, the care of the whole society should be directed first and foremost to the family. The "healthy" and happy family brings happiness and „health" to the societies seen from micro and macro scale. One of the most important factors determining an appropriate relationship between the members of this crucial community seems to be the bond built on instructive, parental love. Maria Szymańska understands the educative parental love as a transpersonal value between adults and their children.

It is revealed in moral acts aimed at bringing out the good, resulting from love, causing openness of the heart to God, men, and the world. It is seen in: the care of a child's holistic, integral development; creating the cozy, family atmosphere, filled with kindness sincerity, trust, and friendliness; responsibility; building family community grounded in mutual tight bonds and affirmation of each member; problem solving based on dialogue; educative optimism of parents rooted in faith, hope, and love (Szymańska, 2017). Building a family bond appears to guarantee durability, safety, stability in the feeling that one belongs to a concrete community. This directs the trajectory of the process of creating a mature sense of identity perceived on the post-conventional level. Experiencing these bonds leaves unforgettable traces in the minds of family members throughout their whole life. Those who have broken off the relationships with the family because of divorces or any other kinds of separation bear some kind of suffering that changes into wounds.

Remembering that "Each child and each family are obviously unique, with different strengths and weaknesses, different personalities and temperaments, and varying degrees of social, emotional, and economic resources, as well as differing family situations prior to divorce" (Anderson, 2014), it is necessary to pay the particular attention to the bond rooted in love raised to the postconventional level. Reaching this level is doubtlessly aligned with the ethos of building the family community that supports a physical, psychological, social, cultural, and spiritual, or religious development of each member. The awareness of family member responsibility in this domain need to be formed in children.

Taking into consideration that formation indicates the central spiritual area of the human development, it is necessary to expose and underline the meaning of spiritual upbringing process in the human integral development. This process often accompanies the religious upbringing process, which is the objective of the further analysis. Therefore, it is a must to deal with the religious upbringing in theoretical and practical perspective.

Concluding, we can state that family performs a primary role in the upbringing of generations. It can be called first upbringing environment which faces up with each member's biological, psychological, social, cultural, and spiritual needs. Perception of the family as one integrated organism that is built by parents and, children, etc. should enhance and deepen the moral consciousness of responsibility for its contemporary and future shape. We state that this responsibility becomes more profound if it is grounded in a religious upbringing, giving an appropriate direction to the process of personal and social formation within family. Such thinking corresponds with the hermeneutic circle which will be shown more precisely during the analysis of the diary's contents.

Religious Upbringing as a Factor Determining Human Maturity

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. This approach enriches the perception of integrity of the upbringing processes, enabling

human to achieve maturity on post-conventional level, what can result in building the community on the same level of maturity. The closeness of relationship built between God and human can help in developing his/her personal bonds with God, what brings the sings of exposing the relations between God and man in human life (Congregatio pro Clericis, 1998). It also becomes a source of personal experience and reflection upon existential and metaphysical area of religious upbringing.

The religious upbringing based on Christianity grows from the assumptions of Christian personalism, which stresses the uniqueness of a person and his/her right to choose his/ her own (individual) path of development and process of formation, including all adequate forms and levels of education that are connected with self-awareness of one's identity. The person's dignity and freedom is against any steering of the upbringing, manipulation of educative contents, its instrumentalization or monopolization. It does not mean that upbringing should not be directed in some way. Of course, it should be inspired towards values which have to be protected from the contents and situations working as transmitters of anti-values (Adamski, 2005). Hence, the foundation of the religious upbringing is domain of values coming from Christian religion.

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.

Such a religious upbringing fosters the highest activities awaking the self-upbringing abilities (Potocki, 2007), which are-rooted in transcendent God. Thanks to religious self-upbringing people become able to overcome their own capacities of mental cognition and more open to the supernatural reality (Rusiecki, 2010). In achieving such an ability, the human needs a master, who assists him from the early stages of life. Hence, it is necessary to mention the meaning of the master's or teacher's' authenticity that is revealed in the openness to the young persons' feelings, what can help building the platform of mutual trust (Exeler, 1977). This platform

can facilitate the trajectory of the upbringing processes on the condition that warm educative atmosphere interfuses with it.

Moreover, considering the fact that the religious upbringing influences the whole person, and can help to avoid: the reduction of its sense, development of inappropriately understood both pragmatic skills and technical competences (Milerski, 2011), it is a must to stress that it means, social activity aimed at inducing the concrete processes of learning, adopting new forms of behaviour and their enforcement. Another factor influencing the quality of the trajectory of the religious processes turns out to be the social support given to the person contributing to the community life. This participation determined by responsibility and the care of the common good of the community demands awareness in taking duties resulting from the activity that e.g. family do.

In the natural and empirical perspective of religious upbringing, it is crucial to inspire all the members of the community in making effort to achieve a new sort of behaviour or reinforce the old one on behalf of awakening the need for openness to the Transcendence – God (The Second Vatican Council, 1968). In this meaning the religious upbringing indicates the value of the help given to the man who becomes capable to respond to God's invitation to live with Him in the community through showing faith and obedience. These deeds require a religious maturity from the members, who respect the principles of social participation in it from the religious perspective.

In conclusion, the religious upbringing comprises:

- all domains of human life with accent on spiritual (religious) one;
- the main goal of human life oriented towards perceiving it in the eternal (religious) category;
- the human support in achieving the skills of communication with God, implementation of His Law into life, as God appears to guarantee the man's safety and eternal happiness, which needs developing the value of trust to Him.

It is worth noticing that religious upbringing broadens the scope of human possibilities in building the perception of self and the surrounding world that enables the cognitive, religious attitude to it. According to Z. Marek, its qualities can be seen as follows:

- openness to the deepest abilities of the person, among which there are: the cognition of love, freedom, and eternal life without any limitations;
- overcoming the state of own alienation, that can occur only in God, offering the man his never ending freedom and love;
- discovering own predestination for success, that can be understood in the perspective of building the life with God, bringing boundless happiness and love.

These qualities indicate directly and indirectly the fact that the religious upbringing exposes a pursuit to achieve the full faith in the eschatological dimension. This perspective requires, not only the Church commitment to it, but also parents, who are the first form-teachers of their children. Thus, they only have the right to decide about the model of upbringing, appropriate for their children. In such context Church and society have the duty to provide parents with upbringing support, including religious one. Such a belief comes from not only the idea that Church is constituted from the human society capable to perform the upbringing functions, but also from the Church's task to preach salvation to all the people.

Therefore, Church is obligated to supply the faith congregation with such upbringing qualities that will fulfill their life with Christ's spirit in order to make them realize their desire for happiness and the good offered them by God (Sobór Watykański II, 1966). In this way, the community of faith comprising the family one, can achieve the religious identity on the post-conventional level, and in result, each member's identity which appears to be tightly aligned with the cultural and social identity, what will be shown while analyzing the diary written by Anna Potocka from the *Działyńscy*. Finally, we can state that the religious upbringing is crucial for achieving the maturity of church members, of course, on the condition that this matter is discussed in the Christian personalistic perspective. It is indispensable for the formation of family and of any human belonging to the Christian community, as it will be demonstrated further.

**Exemplary Model of Polish Family Religious Upbringing in the References to Diary by Anna Potocka
(well known, great, noble family), from the Działyńscy**

The meaning of the religious upbringing in family in Poland for the personal and social development can be shown in the reference to Diary written by Anna Potocka (1846-1926) from the Działyńscy. She was a talented woman, who supported the process of upbringing, including the religious one held by those who used to live within her property in Rymanowa. She was highly interested in work of local priest – Bronisław Markiewicz. Her engagement in the Church activity reflected in, e. g. establishing the *Holy Mary Sodality for Ladies of Sanok Land*. She also belonged to the *Congregation of "Mary's Children" in Krosno* (Głowacki, 2019). These are some examples of her activity for others.

Besides her social goals she was not only an example to be followed by many, but she became a true witness of good for her children. Although she had the occasion to sell her property with a high profit and live better, she chose the life in modesty in order not to deprive children from their "fatherland", which had special meaning for her and them. That is why she decided to stay with her children in Rymanowa as a significant place rich in amazing landscapes: the church belfry towering above the small town, and the brooks... Nearby, one could see the stony, rocky banks of the Wisłoka River in Rudawka Rymanowska. She often recalls memories connected with the clusters of children who were learning sculpture in the school placed in the court area, and the Cross Road to Kalwaria, which to the local people is still worth mentioning.

In regard of the religious upbringing, it is necessary to focus briefly on Anna's family origin. The Działyńscy came from the region of Wielkopolska and played a great role in her life. Anna's father – Tytus Działyński was a patriot of high rank. Moreover, his sister – Klaudyna from the Działyński – Potocka was similar to him, a patriot, as well. While Tytus gave the amazing library and the palace in Kórnik to his nation, Klaudyna earmarked her own property for help to the refugees, who took part in the Uprising of 1831, and who had to run away and stay abroad.

Amid these refugees was Adam Mickiewicz – a great Polish poet, called a prophet poet, who dedicated to her the 3rd part of his drama – the masterpiece "Dziady".

Anna's husband – Stanisław Potocki, the relative grandson of „unpopular” Stanisław Szczęśny Potocki – was the insurrectionist from 1863. As a result of being repressed, he lost their whole property. Anna did not pay attention to the wealth. She appreciated higher rank values acknowledged by a person, that justified her decision to be married to the noble man without property. Her future husband was a sincere patriot, who respected the true knights code of chivalry.

Hence, the Diary by Anna Potocka from the Działyńscy is not only a document of the epoch of the last part of 19th century, but a significant testimony of absolute values she was brought up, and which she implemented in her life. She can be treated as a witness of religious upbringing covering its social, mental, and cultural aspects. All the domains of the religious upbringing merged with each other showing her maturity built by faith, love, and hope. They became the prism for her activity, which results in her dedication to God and other people.

Her authenticity of personal intentions and deeds reflected in the attitude of gratefulness, expressed by the local authorities and citizens in the form of naming of schools after her in the Rymanowa area. Her portrait of a good person finds an appropriate place in people's hearts who still cultivate it. Hence, the contents of her Diary correspond with the above-mentioned memories of her activity left in the minds of those who appreciated it.

Justification for the reflection upon the religious upbringing in care for children seen in the Diary lies in the religious references that interweave throughout this whole piece of writing entitled "My Diary" by Anna Potocka from the Działyńscy. In the "Preface" created by Anna in her youth, the author puts down the cause of writing. She outlines that the Diary is not dedicated to strangers, but to children, as a source of her experience that could help them avoid many disappointments and discouragements in the future. She concludes claiming that God knows if she lives up to their full mental development, she wonders if she could share her beliefs and thoughts on many aspects on life with them, for, it is too early to talk at this time about them (1927), because they were yet too young?. In the last paragraph she writes:

While setting up the Rymanowski nest we felt a lot of cordial friendship and help from the inhabitants of this area, so with whole heart we loved this beautiful land, its spirit, and its tradition. With the help obtained from the good people, God let us keep staying in this beloved nest and it happened. What is hidden in the last stanza of the song of the Bar Confederates, and what I desired to be the message for my children who grew up from this area, for grandchildren, and grand-grandchildren:

*We won't be broken either by any famine or embarrassment,
Any tributes of the world,
For we were called up by Christ
To be His soldiers!*

These words appear to be a summary of the whole Diary. They show the mother as a woman who confesses the faith in God's order of the world with her life, particularly while paying attention to any human misfortune. This God's order of the world often is displayed in Anna's Potocka further parts of Diary, which provide the reader with her perspective of understanding God's providence.

Looking back at her childhood and the flood in Poznań she recalls the situations when the people affected with miserable situations were supplied with food in a huge pot carried on special sticks by others. The food was given out by her mother in bowls. She also remembers the family evening prayer, after which her mother was reading about submission of God's will in misfortune. This reading happened to be often interrupted by tears and sobbing. Another example of the help given to people was the hosting those who lost everything in fire, when another place – Śródka was burnt. In a similar way, the pilgrims from the village, who came e.g. at the eve of Corpus Christi or Saint Paul's and Peter's feasts were hosted appropriately. In reference to it this case, she recalls the picture of the stairs occupied by sleeping people (1927). For the religious upbringing such the interpersonal atmosphere of relationships in family is very crucial.

In memories entitled: "Part II. The First Years after Wedding", on the first page, Anna puts down the following words: *when I recall this wonderful hand of Providence, who kept us, got us from the situation and impasses, I do not know whether the cry of grievance, or gratefulness from my heart tear out! It is true that each of my children, as big they are, could bathe in these tears, which I poured over them, but those whose who live today, have been brought up healthy in their souls and body, and I have trust in God that they are on the path of salvation* (Potocka, 1927).

This belief about God's order of the world referred to one's own family and eagerness to support the needful, now – when more than ever, the traditional systems of values are becoming affected – they can be also guidance for us in our contemporary world, as the life is going to pass away, but memory of us and our activities based on values will stay in the minds of the next generations. Such understanding of God's order of the world inscribes fully in the religious upbringing, which is aimed at gaining personal skills of: religious interpretation of the life events and their surrounding reality; an explication of one's own existential experiences in the light of the faith.

It means that the religious upbringing fits in the whole process of human upbringing, which starts in the biological sphere, and finishes in the spirituals one. Exeler (1977) thinks that in the general definition of upbringing, one can find hidden orientation towards Eternity, what could result in the conclusion that mental acceptance of the person's dependence from Transcendence is enough for the religious upbringing. However, it means something more than passing only the information about religion and faith. Misunderstanding this dependence can lead to such upbringing activities, which use religion for realization of one's own goals, which have nothing in common with the religious upbringing.

Anna Potocka writes: *My babysitter was nourishing me with reading pious books the whole day". In fact, I remember that sometimes I was thinking piously about the Guardian Angel following me, as I saw it in a picture, nevertheless, I was not conscious of his spiritual assistance, only I tried to turn back immediately in order to see him behind me; I remember that often even in the street, to my governess's surprise, who was not introduced to my secret of this gymnastic behaviour, I was rapidly turning back on foot, thinking that the angle cannot hide so quickly behind me. I tried constantly to think about God, because Ms. R. was saying that it is highly necessary; but as it could be impossible for an adult, all the more for a child, I felt discouraged and bored, for I couldn't keep it, and soon everything what was diffused with religion became uninteresting. However, I was ashamed strangely to admit to it, and I always willingly went to listen to the reading, although I was very bored with it; everyone was convinced of my interest in religious service so far, that they led me to church more often, which resulted in increasing disgust in me toward church* (Potocka, 1927).

This fragment shows at least a few features of religious upbringing. The first one refers to the quality of the child's religiousness, which needs to get acquainted with. Contemporary parents, or teachers, who are not aware of it, instead of eliminating the anthropomorphism, and magical thinking, deepen it with their activities. Here, the following questions are to be raised: *What kind of pictures do we show children? How do we explain them the truth about Providence? What image of God do we build in their minds?*

It is worth mentioning here other upbringing postulates that result from understanding of the child's psyche. The first one is the belief that the child's religiousness is transmitted not through the method of "filling up the bowl", but by the method of "lighting the candle from the burning one". They are aligned with others, which state e.g. that the condition of the success of religious upbringing is trust, not religious instructions which can induce even different effects from expected ones. Another important activity in religious upbringing is the verbalizing of the feelings and experiences of the child. In this context, the question appears: Are Ann's described behaviours, feelings that should not go without verbalization?

The next valid aspect of the religious upbringing is authenticity – so that the children should be taught in a way that stresses the necessity of not calling off or changing anything stated before. They also should not be deprived of crucial feelings connected with, e. g. meeting with Saint Nicholas, or participation in Christmas Performances. What seems important for children is to provide them with comprehensive explanations that need the use of legible, accurate language. It concerns teaching prayers which cannot be naive, or taught in a naive way, as well. The practice of teaching them should be shifted towards their application in their future, adult life. Then, as Anna Potocka writes, their relationship with God starts and develops, children get used to treating God as an alive, active and invisibly person, Who takes part in all their matters, Who takes part in every (all) event of their life, who manages everything directly, who listens to their requests (Potocka, 1927). Without authenticity, it is difficult to build a platform of mutual trust. Although, the contemporary research upon the child's religious development can cause doubts in the area of propriety of ways of building the relationships between children and God, used by Anna Potocka, one thing cannot be debunked – it is the authenticity, particularly, in case of the form-teacher's activities. It bears another upbringing postulate – the sincere, full atmosphere of trust.

The form teacher does not have to be highly religious, however has to be open to the young person's feelings. Therefore, the authenticity of the form-teacher can be regarded as a key, decisive condition of the religious upbringing success. The religious upbringing cannot be seen also as a partial supporting of personality-forming processes, as it could lead to reduction of his/ her senses, to molding only operative and concrete technical skills (Milerski, 2003, 2004, 2011). Here, it is a must to accent that the human existence is something more than a set of skills which provide the individual with a sense of life.

Anna Potocka claims that the religious upbringing expresses human social activity, which is aimed at inducing concrete learning processes, gaining new forms of behaviour and their reinforcement. The religious upbringing is to help the person sufficiently on the way of achieving the personal development in such ways, so that he/she could live in larger society for the common good. Thanks to such qualities, Man is capable of overcoming his own mental cognition capacities and becoming open to a supernatural reality (Rusiecki, 2010).

Analysing Anna Potocka's Diary one can take for granted that the term "The religious upbringing" covers the processes connected with gaining the critical thinking skills about self in the light of contents and principles of the confessed religion.

These activities are accompanied by developing skills and mental, intellectual, volitive, and emotional competences. Their goal is to obtain more complex understanding of his/ her own place in the world. The religious upbringing perceived in this way fosters activities that are going to awake the ability of self-upbringing. Wise upbringing that is comprised in the religious one means such help given to a child allows them to take control of shaping their own lives. It is only possible if the adult can withdraw gradually and wisely from supervising these processes.

Results of the Analysis Instead of Discussion

The hermeneutical analysis of the data gathered from the theoretical and practical areas seen from the Christian personalistic perspective, in accordance with Polish specific dimension of them, can lead to some implications which we consider result of this study. They are the following:

- the family seen as the integral organism performs a great role in the processes of the integral development of its members on personal and social (communal) level. Both levels interfere tightly with each other, what requires special attention to be paid to the educational policy of governors who should be obliged to promote the "healthy" family programs based on an axiological foundation, covering the biological, psychological, social, cultural and spiritual aspects seen as integral ones;

- the family is the first upbringing and formative environment that enables its members to achieve their moral maturity on the way of deepening responsibility for each other, so educational programs of family cannot ignore this value that carries some consequences;
- the family seen from the Christian personalistic perspective rooted in the religious domain faces off with many contemporary challenges, and needs the support from institutions and whole society in general..’
- the “healthy” family enables its members to achieve the personal, social, and cultural identity, which can be very fruitful for the next generations, deserving to live in peace, love and safety.

Conclusion

In summary, the terms: “religious upbringing”, and “upbringing to faith”, can complete each other, but they do not mean the same thing. The religious upbringing is a very complex process comprising the whole person in psychological, social, cultural, and spiritual dimensions. It reveals the human being in acts of doing that arise from personalistic perspective, that requires possessing the high axiological consciousness, and well-formed up conscience that is fostering the achieving of post-conventional identity. The care of building a mature society is aligned with the care of developing the high culture attitude toward others, but first of all to God.

In religious upbringing, God is the Prism forming the personalistic – cognitive – humanistic approach to life, and the world, where the human, from the moment of being conceived to the moment of being buried, must be treated as a person seen from a personalistic, integrated perspective, including the religious deepening, not only in the existential sense of life, but first of all, in the spiritual. The religious upbringing poses challenges that are set in: the teacher’s (form-teacher, parents’) authenticity; the actual cozy, sincere educative, religious atmosphere; the art of religious education. The example of Anna Potocka’s life is the reply to these challenges, which requires the acknowledgement of high, absolute values seen in everyday life. The benefits of such an approach can be seen as losses in career, etc., but they have eternal meaning for generations to come.

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