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The development factors of the human religiousness

The development of human religiousness is proceeding in the exact connection with changes having made during the life in the intellectual, emotional and motivational- decisive zones (J.Makselon, 1995, p.283-284). In the object literature, many factors division can be found which influence on the human religiousness. Generally speaking, these are the internal factors – which lie in the exact unit, external- such environmental influence as well as balancing and unit activity.

As far as the internal factors are concerned, which have an impact on the development of individual religiousness Cz Walesa classes as: inborn promises, developmental acquisition, adolescence, developmental religiousness potentiality, that have emerged before this stage. Convenient religiousness experience foundation are inter alia particular susceptibility on the specific stimulus categories, esthetic or social sensitivity, the particular tendency to the definite way of sensation and action. During the religiousness shaping pretty important are inheritance and maturation in the range of mental structures, thanks to them the individual profits from the meaning, the significance and the religious life

principles. The maturation manifests in reception mechanism of human and objects interactions. During the human development the mechanism appears gradually- starting with the simple experiences to the more complex forms. Internal fitting determines the range and the level developmental possibilities. During the child progress some critical moments of readiness to assimilation to the proper external effect appears. The prior actions are not so effective, what`s more the delayed actions might be ineffective because of the minor plasticity of the mental structure (2005, p.73). The potentiality during the religiousness evolution may manifest in the child sensitivity and openness on the religious influence and readiness to shaping his own religious competence. The base of such competence are: until now shaped mental individual structures and its own activity, as well as stimulating context and supporting the religiousness (J. Król 2002, p. 118).

W Prężyna (1973, p.121-130) gives the fundamental attitude sources, that we can relate to religious attitude. According to him, the religious attitude *is “relatively permanent, positive or negative proportion (intellectual- conviction, emotional- motivational behavioral) on the individual about the supernaturality “* (W Prężyna, 1981 p.45; J.Kuczkowski, 1993, p.182)

The fundamental sources of shaping the attitudes are : the basic and individual needs and personal features, the object information and social life environment. The needs have some influence on the motivation of human behavior and insist on their being satisfied (J. Makselon, 1995,p.285). The religion can satisfy the cognitive needs as well as the deepest human mental needs- the needs of having sense of life and understanding the mystery of the universe (S.Tokarski 2006, p.101-104). The personality progress is strictly related to the religious evolution. The mental property, intellectual ability as well as interest , value hierarchy and existing needs and attitudes have an important significance on

religious attitude shaping. As far as the information is concerned the very important is the source from which such information comes from. The function of transmitting the information, during the childhood period, is the part of the family and the catechesis. The growing up human, is getting also some religious information during the direct encountering with the proper objects, on the way of the direct experience. The particular attention we should pay on the traumatic experiences which leave in the psyche very firm marks.

The information transmission is strictly related with the influence of the local environment, that is also very significant on shaping the attitudes. During the social evolution the individual is starting to see the world through the value system preaching and accepting in the environment, where he is growing up. It comes with the affiliation need, the need of the emotional relation with another people. (R. Pomianowski, 1994, p.72-79). The biggest significance on the religious human development has the family. The interests, the religious practice and the moral level of parents have the relation with the attitudes and children behaviors. The family is the first environment, the child is coming across. He has the natural ability to imitate the adults, the straightforward atmosphere and strong emotional contacts is intensifying the effectiveness of the family influence. The child is transmitting the safety feeling, the confidence from the family environment to the religious world (J.Krol, 2002, p.119) The attitudes shaped in the family environment are very strong and hardly ever change in the future. The family influence on the religious child development was again and again subject to psychological analysis. The conducted researches result from the fundamental factor of the religious child development is respected parents religiousness. The authority is coming from the parental attitudes, that is seeing by children the parental love with the requirement. The effectiveness of the religious parents acting during the process of shaping the

religious child attitudes depend on the vitality of this religiousness, what is the personal parents involvement in the religious life of the whole family, and also the active attitudes of the parents to the religious behavior of their children. Such an activity is manifested in the common religious practices – first of all in the shared prayers and holy mess participation, the religion subject conversation and preferring the religious values. The acceptance and the religious praise of the child behaviors cause that such behaviors are becoming the very important value for the child, and by this they are able to become established. The participation of parents in the religious education is varied. As a general rule the mother is the religious family model. It is an accepted regularity and it was also confirmed by some researches that more religious mother is there is higher probability that more religious the child becomes and the other way around- the less the faith of the mother is the less probability for the deep child`s faith. (W. Majkowski 2002, p.103). The father religiousness is not without the significance, as far as the boys are concerned the religiousness of him is more important than the mother`s. The father`s authority has a huge influence on shaping the negative religious attitude. The important part on the religiousness child development has the religiousness of his siblings, that can be the derivative of the whole family, but it is worth of emphasizing.

The child religiousness development stimulates not only the religiousness of the nearest family, but the important influence has also the presence of the religious authorities and the Church community. On the basis of the conducted researches, they have come to the conclusion that the higher authority and the emotional relation are between the sender and addressee, the deeper the message comes to the individual awareness and it has the highest influence on the religious attitude shaping (R Pomianowski, 1994, p.75). It is also important to remember

about the external environment, it is only partly inspired from the religious contents. Another social factors have also influence on the child development, not also promoting the religious development. They are the influence of the peer groups, the fashion, the idols and mass media: television, internet, computer games (M. Bialas 2007, p.263). The environment influence in the religious attitude has a huge range – it includes both the direct actions (the nearest surroundings actions) and the indirect influences, that is the social influences-historical and cultural-symbolic (Cz.Walesa 2005,p.74). Discussing the external factors of shaping the child`s religiousness, we ought to remember that the religiousness progress is possible thanks to the biological- psychological predisposition and even the most religious surrounding is not able to help in achieving the mature religiousness in the case of cognitive or emotional deficit (J.Makselon, 1995, p.286).

The very significant source of shaping the child religiousness is his own activity, that is connected strictly with the balancing concept. The balancing factors include the tendency to find the best own progress direction, that is discovering and shaping the meanings and the senses, especially religious (Cz.Walesa 2005,p.76)

The individual own activity has its own sources in the conscious experiencing about the religious character, thanks to its own strong emotional tone, they assist waking up the interest about religious problematic. The emotions open or close on the supernatural experiences, that`s why the deciding role in the religious involvement has the positive emotional experiences (J. Makselon, 1995, p.285). The very important impact has the random occurrence, that can represent the help or the obstacle in the future religiousness evolution (Cz. Walesa 2005, p.76).

During the first years of religiousness shaping, the decisive factor of religiousness progress are the education and the surrounding, but in the later

periods the significant role is starting to play the own activity. Achieving the mature religiousness is possible only when, it becomes so important in the human life that it begins to manage his activity (J.Krol 2002, p.121).

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