VALUES IN THE FAMILY - THE SPECIFICITY AND TRANSFER IN THE PROCESS OF FORMING THE IDENTITY OF THE CHILD

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Abstract. *The issues of family functioning constituted and still constitute an interesting, multidimensional and integral area of learning and research for many sciences and scientific disciplines. Among them, pedagogy, psychology and sociology are the leaders. In a special way, researchers focus on the specificity of family educational and socialization processes and their axiological and normative context. Without it, all family influences as the first and primary educative environment would be half-hearted and ineffective. The family as a primary and basic social group or a natural educational environment is a collection of people who strive for common goals, constitute an autonomous separate whole, where the attitude of building its interior are direct and indirect influences and a system of norms and values. A family understood in this way has a strong, mutual, long-lasting emotional-emotional bond; personal, direct saturation with the emotions of contact between family members; internal consistency and high involvement in activities for other members; informal, spontaneous way of organizing life within the family, community of residence, name, property and spiritual culture, and biological continuity. The family carries out the most important process for the development of the individual, namely education and socialization (Tyszka, 2001, 15). Education and socialization in a family saturated with a specific normative dimension directly contribute to the optimal development of the individual in all areas of its functioning and effective fulfillment of various functions in social life. The aim of the research was to learn about the system of values in the family, which significantly contribute to shaping the identity of a child brought up in a professional foster family acting as a family emergency. I draw attention to the fact that I considered this process in a dualistic perspective, i.e. I also took into account the quality of the primary impact of families of origin of children staying in foster families in the context of educational activities of families serving as family emergency services. The presented material is a part of the research project "Foster family - an opportunity for a better future for the child" carried out at the University of Szczecin at the Faculty of Humanities. In the research process, I used a triangulation research model, i.e. I combined survey studies with a qualitative case study. The techniques used in the survey are: questionnaires for foster care coordinators, social workers, family assistants or other people supporting educational and socialization activities towards children growing up in family emergency. However, as part of a case study, qualitative interviews with foster parents and family observation were conducted.*
Keywords: *values, upbringing and socialization in the family, identity, responsibility, love, goodness, altruism, tolerance.*

Introduction

Values should be defined from different points of view, because there is no unambiguous and only correct understanding in the multiplicity of sciences and scientific disciplines. Values refer to various processes and phenomena, hence it is reasonable to interpret them in the light of different theoretical concepts. Every discipline, for example - philosophy, sociology, psychology, pedagogy or economics - shows values in its own individual way while making a specific analysis. Values are objects and beliefs that determine relatively similar psychic experiences and actions of individuals. In the cultural sense, values are commonly desirable objects in the society of symbolic character and commonly accepted existential-normative judgments (value orientations). A value system is a set of values arranged according to the degree of importance. Relations between values are not linear. The disclosure of the hierarchy of values usually takes place in a conflict situation, when it is necessary to choose and abandon the given values. The value can be any subject, idea or institution, which the individual attributes an important role in life, and striving to achieve it is treated as a necessity due to the satisfaction of the individual's needs. The external manifestation of values is observable behavior. Values fulfill the role of criteria for selection of general social aspirations, they are a standard of integration of the individual with the society, they differentiate the social sphere of the human personality. Values are qualities that constitute the outstanding qualities of someone or something (Kazubowska, 2010, 42-50). M. Łobocki, by values, understands everything that is meaningful to the individual and is valuable and therefore desirable. Therefore, values are a reference point for recognizing something as positive or negative (Łobocki, 2005, 96). On the other hand, according to K. Denek, values are a specific causative force that occurs in human life in the form of a compass that sets the direction of its behavior (Denek, 1999, 29). Psychologist Cz. Matusewicz argues that values direct human behavior in social situations, constituting criteria or principles of choosing specific alternatives. They also enjoy a certain attractiveness, which means that they are not indifferent emotionally, and people respond positively or negatively to them. Values valued by an individual are often treated in terms of motivation variables, affect the attitude to the world, assess the past, and choose the purpose and direction of action in the future. Thus, values occupy an important position in the construction of an individual's personality and give it an individual dimension (Matusewicz, 1975, 5-6). In the area of axiology, there are two basic orientations of values: subjectivist and objectivist. The first assumes that man is the creator of values and these are the result of the process of evaluation that is constantly happening in the unit itself. The second (objectivist), on the other hand, defines values as elements independent of the

subject that are objectively objective, which man should consider (Oleś, 2002, 53-57). Very interesting for the needs of this study is the theory of values according to S.H. Schwartz, who considers values as cognitive representations of three types of universal human requirements: biological based on the needs of the organism, social interactions and social demands for the good of the group and survival. The thesis concerning the structure of values related to two traits - continuum and circularity, conformity and incompatibility is the key to the theory of this author. The author distinguished ten basic values: self-management, stimulation, hedonism, achievements, power, security, tradition, adaptation, kindness, universalism (Schwartz, 1990, 878-891).
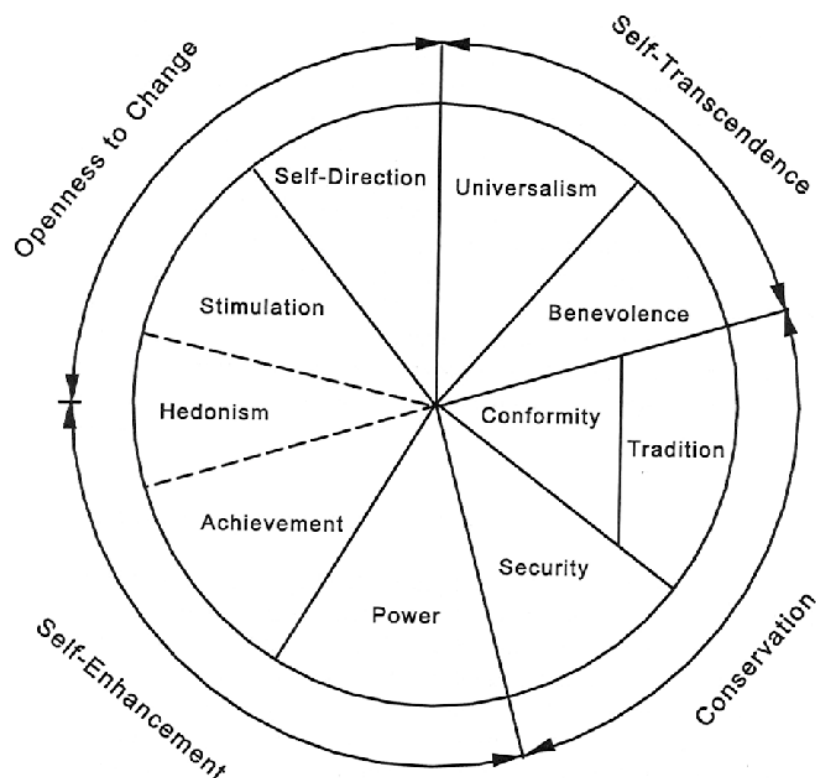

Figure 1 ***The circle of values according to Schwartz - the classic model***

The subject of this article has been the system of values in the family, its specificity and the process of transferring it in the family educational and socialization processes. It should be reminded that it is about the specificity of family values perceived in a dualistic way, i.e. values in the biological family of a child residing in foster care and values in the foster family itself, which periodically replaces the biological family of a child in the implementation of educational and socialization processes. The aim of the research was to get to know the system of family values and the way they are passed during the process of upbringing and socialization in a foster family, which significantly

contributes to shaping the child's identity. It is about the holism of direct and indirect actions taken by foster carers and other supporters, such as foster care coordinators, family assistants or social workers as part of a multidimensional reintegration work with family and children.

Methodological basis of research

Research for the purposes of this publication was carried out in the family form of foster care, that is in professional families serving as family emergency services in the city of Szczecin, West Pomeranian Voivodeship (Poland). I realized them as part of the project "Foster family professional - a chance for a better future for a child" affiliated in the Department of Social Pedagogy of the Institute of Pedagogy of the University of Szczecin.

Szczecin is a city with poviat rights, the capital and the largest city of the West Pomeranian Voivodeship, located on the Szczecin Coast, on the Odra and Dąbie Lake. It is the third in terms of the area occupied (300.55 km²) and the seventh in terms of population in Poland. According to GUS data from December 2018, Szczecin has 403.3 thousand residents. The city of Szczecin is the seat of the authorities of the West Pomeranian Voivodeship. West Pomeranian Voivodeship is located in the north-western part of Poland, on the coast of the Baltic Sea, covers an area of 22,892.48 km² and is inhabited by 1703.0 people. It consists of 18 poviats, including 3 cities with poviat rights: Szczecin, Koszalin, and Świnoujście. The Zachodniopomorskie Voivodship is a specific area because there are the biggest caring needs in Poland, as evidenced by even the percentage of extramarital births, the infant mortality rate, high divorce rate or the number of children in foster and institutional care. Having deep awareness of the complexity of these phenomena, I carried out research on foster families in the city of Szczecin.

Among the surveyed foster families there were: 9 professional families, 3 professional specialist families, 16 professional families performing the functions of family emergency. In total, 28 foster families were examined, in which there were 182 children. The respondents were also family custodians of 6 persons as well as 6 social workers working in the city of Szczecin at the Municipal Family Assistance Center in Szczecin and 6 family assistants. For the purpose of this article, I have analyzed signaling data concerning professional families of a family emergency.

Triangulation of research methods and techniques was used in the research because the diagnostic survey method with the qualitative dimension of the case study was used. The use of triangulation methods gives the opportunity to acquire a richer material and a wider interpretation spectrum of the problem under investigation. As part of the diagnostic survey, I used a questionnaire

intended for coordinators of foster care, social workers, family assistants. However, as part of a case study, I used an in-depth qualitative interview with foster parents acting as family emergency services. The material obtained through the interview was supplemented with the observation technique, which allowed me to determine ways of implementing the educational and socialization processes in the studied foster families and to describe the relationships of children raised there with carers and their biological parents.

Values in the family, their specificity, transfer and meaning in the process of forming the child's identity in the light of own research

Values in the family - outline of the problem

Parents are the most important educators in the child's life. Mother and father are the first and the most significant teachers and educators for children, they teach them behaviors accepted by society, thus creating a system of certain hierarchies of behaviors and life values. It is the parents who are with the child from the moment of birth, accompany him, support him and constantly create the specific involvement of the educational and socialization processes. They convey the values and norms necessary for a dignified and full life. The child takes values from parents through everyday relationships and interactions. On the one hand, it is a conscious, because it is based on the educational ideal possessed by parents, and at the same time unconscious, spontaneous and drawing from the surrounding social reality, complex, long-term and marked by normativism. Parents are the first and key transmitters of values for the child that by imitating and identifying build up the internal world of the child and the world of his relationship with other people.

A great part of the personal value system is gained by the child during the process of upbringing and socialization in the family. Almost everything we have in the possession of our mature personality is built above all on a family foundation, based on a sense of security, trust and dialogue with the world of adults. In the process of upbringing and socialization in the family, the child gains a variety of knowledge about the world around him, learns the system of values and norms passed to him by his parents, and then in the course of the development process he learns the acceptance of this system of values and the art of living according to them. Through the process of upbringing and socialization thus understood in a family whose integral component is dialogue and conversation, the child's humanity develops and at the same time it improves the level of parental education awareness. It is not strictly about the knowledge about the values conveyed in the family dialogue, but about the fact that in the dialogue with parents, the child experiences acceptance from their side, experiences that it really is the most important for parents and gives

meaning to their life. It learns from them the perception and understanding of the world around them, and builds its own system of values, integrally resulting from the system of values preferred by parents. Values in the family and the process of their formation, hierarchization in the course of life are closely related to the process of forming the child's identity (Kazubowska, 2010, 45).

Identity and the process of its formation in the family

Identity includes in its scope what is constant, repetitive in a human being, and at the same time it signals what is different, unique, changing in it, which is still becoming. It contains the dialectic of identity and difference, hence in the context of human development it becomes a value opposite to the dangerous totality and disambiguation, which is why it raises cognitive expectations. Identity describes the functioning of man as an integrated system, constituting a specific contrapoint to external forces that disrupt this integrity. He indicates the need for self-awareness, constant reflection and has the potential of creativity, that is, it opens the possibility for man to collide in it what is identical to the world, group or community and what is different, unique. A. Giddens, a great expert on identity, states that it is a problem of modernity, and its origin is in the individualistic concepts of man and its development, and at the same time integrally associated with the perception of man as a social being, always entangled in social life (Giddens, 2001). Identity is never completed, it is a reflexive project first of the parent as the first educator, and on this basis the child constantly learns to design himself in the course of his family process of upbringing and socialization. The identity of the child and its creation in the family is a continuous oscillation between the conscious, already known past and being a great question mark of the vision of the future. It is a dynamic process of reconstruction of the past and "reconciliation" of its meanings from the point of view of the requirements of the subjective perspective of the future. As A. Brzezińska notes, identity is a structure that is mentally composed of characteristics of social, external and internal origin (Brzezińska, 2006). As a result of the self-activity of the individual, it includes, above all, the superior values governing the behavior of the individual and his thinking about the surrounding world. These values, passed on in the family during the process of upbringing and socialization, give the child a unique opportunity to create their identity. The above-mentioned author points to an integral model of identity, distinguishing personal identity, social identity and integrated identity in it. Personal identity is a set of self-concepts by means of which an individual describes his own person, differentiating between self and others. Social identity, on the other hand, is a set of self-concepts by means of which the individual describes his own person, differentiating between us and others.

Integrated identity is understood as a specific type of relation between personal and social identity, in which the developmental superiority of social identity is emphasized and it also emphasizes the equivalence of both identities and the performance of separate functions. Next, Brzezińska lists the stages of the child's identity development. The first is childhood as a time of being in a community with your parents (or legal guardians), other close relatives. Then the "natural" identity is formed, connected with the family processes of the sense of separateness from others and collecting basic information about yourself, eg gender, age, insight, physical properties of skills and skills. At this stage there is a very clear distinction between the world of the inner individual and the external environment. The next stage in the development of the child's identity is the period of growing up. In its first phase, it is time to develop a "role identity", also known as "group identity". Then the individual assimilates the symbolic generality of basic social positions, first in the peer family and peer group, and later in the wider social environment. The next stage of adolescence is characterized by the intensification of the influence of individualization. This is the time of forming the "identity of the ego". Its basic feature is the recognition and presentation of itself as an autonomous being, independent of the immediate environment, as well as maintaining the consistency and reliability of proceedings in conflict situations. At that time, the individual also gains the ability to interpret traditions or cultural phenomena. For the needs of my research, I pay particular attention to the key meaning of the first years of a child's life as a time of shaping the basic determinants of his identity, both individual and social, sense of physical and mental separation from other people, sense of belonging to a specific gender, age group, family, neighborhood, religious or cultural. The child acquires in the family home with the active participation of parents basic information "placing" him in a specific social space and allowing him to feel like one and at the same time different from other people. In order for this process of differentiation to take place correctly, the child must gather a variety of experiences enabling him to make these comparisons and to master appropriate cognitive, linguistic, moral and cultural competences. In this process, the parents accompanying the child, creating in his everyday life appropriate educational and socialization situations, enriching his world with his knowledge and skills or passing the preferred normative system support him in the process of forming his identity.

A system of values in a foster family of a family emergency and its role in the process of forming the child's identity

The family system of norms and values in a dominant way determines the process of shaping the child's identity in the family and adopts the nature of

objective and subjective interactions. The objective aspect of this interaction is based on established, universal values, while the subjective dimension of these activities consists in perception and internalization of objective axionormative constructs and adapt them to their own needs and then build their own system of values. For the needs of my research, I took the view of K. Denek for the key classification of values. He distinguished the following values: transcendent (God, holiness, faith), universal (good, truth), aesthetic (beauty), cognitive (knowledge, wisdom, reflexivity), moral (heroism, dignity, honor, love, friendship, responsibility, justice, modesty, honesty, honesty, altruism, loyalty), social (democracy, patriotism, the rule of law, solidarity, tolerance, family), vital (strength, health, life), pragmatic (work, smartness, talent, resourcefulness), prestigious (career, fame, power, property, money), hedonistic (happiness, sex, fun) (Denek, 2000).

In the studies I carried out, I first focused on what values foster parents consider important and how they communicate them to the children entrusted to their care. I presented the researched parents with a cafeteria above the listed values asking them to exchange the ones they consider the most important. Of the 16 foster families who perform the functions of family emergency services operating in the city of Szczecin, all foster parents, above all, mention the family as primary. According to all the foster parents surveyed, the family is a timeless value, a value in itself, which should be pointed to the child, as it allows him to satisfy his most important needs, especially those related to a sense of security, love, belonging. In the family, according to foster parents, the child can develop the most in accordance with the natural course, get to know the surrounding world with the help of parents and learn to interpret it. The family through the fact of raising in it and being influenced by the processes it implements, allows the child to systematically build himself as a person, his humanity and shape his identity. For the foster parents themselves, the family is a mainstay to which they are always willing to return, because it gives them a sense of security, joy, happiness, experiencing love and the possibility of giving it to others. They think that without a family, man's life would be empty and meaningless. On the other hand, they approach the value of the family of biological parents of children staying in the examined foster families in a slightly different way. In their opinion, only a few biological parents of the children entrusted to them consider the family the most important (only 10 families from the group of 45 biological). Above all, they value freedom, relieve themselves of responsibility for their children and tend to become hedonistic and value a comfortable life without obligations and sacrifices. This can be confirmed by even the lack of contact with the child during the stay at the family emergency service, their sporadic nature or total lack of interest in the child. It should be noted that unfortunately biological parents are very often affected by various disorders,

even alcohol abuse, which they are even addicted to, manifest in a narrower or wider range of diverse violence and also suffer from various types of mental disorders. There are cases where parents of biological children often get into conflict with the law and are in prisons or detention centers. Also, the reason for the lack of contact with the child of a biological parent is closed treatment, e.g. psychiatric institutions or in the form of addiction treatment. Parents of biological children generally do not value the family as a value in themselves and often consciously give up taking care of their children, believing that in a foster family the child will have better. A similar attitude of resignation from caring for their children was shown by the parents who had already been examined by me, who, being former children of the children's home after founding their own family, often renounced the opportunity to raise a child and gave them back to forms of foster care. For more information on the functioning of the families of former children from an orphanage, see my work entitled "Own Families of Children's Home" from 2006 (Kazubowska, 2006). Similar phenomena are also confirmed by the studies of J. Basiaga who, analyzing the process of child care in family emergency services, saw the attitude of the absence of a biological parent in the life of his child or a fragmentary presence (Basiaga, 2014). In my research, however, there appears a "light of hope" in the opinion of foster parents - in the case of 10 biological families, frequent contacts with the child can be said, interest in its development and striving to change their lives to create a chance to return the child to a natural family.

Another value mentioned by the studied foster parents is altruism. It is one of the invaluable values that absolutely should be passed on to children and youth, to teach them altruism and show why it is worth entering it into the canon of life values. The term altruism was first used around 1830 by August Comte. It means caring for the good of a particular person or a group of people. This concern usually consists in doing someone some favors in a conscious, selfless and voluntary manner (Łobocki, 2004, 14-35). Altruism in the family can be equated with bringing various kinds of help or support to one or several people, becoming aware of the need to show them their care, the unselfishness of providing various types of services and their full voluntary service. All foster parents surveyed highly value altruism and try to teach him to the children entrusted to their care. It manifests itself by giving them kindness and understanding, interest in their problems, readiness and support in every situation. Therefore, altruism in the spectrum of educative and socializing influences can occur in many spheres, even material, bodily, informative, moral, motivational or emotional.

Next favoured value by foster parents in the family is tolerance. By tolerance it is generally understood a tendency to agree to thinking, acting and feeling other than ours or giving others the right to own views, to a specific

behavior and lifestyle different from ours, or even contradictory or low-rated, religious beliefs, professing faith and beliefs. In general, tolerance of an intellectual, moral and religious nature can be mentioned. According to the foster parents surveyed, tolerance is an expression of respect for the opponent's autonomy, thus granting the other the right to decide about oneself. Above all, tolerance means recognizing the right of other people to express their own views different from our way of understanding the surrounding reality. However, the tolerance shown to biological parents has some limitations in the opinion of foster parents, this applies even to their harmful actions towards their children, cheating them, "playing with" their feelings. Foster parents teach children altruism by showing a person-oriented attitude, helping them, giving goodness and kindness in everyday life.

Presenting values chosen by respondent foster parents in the family, it is worth indicating a responsibility. According to R. Ingarden, we have a responsibility when: someone is responsible for something or, in other words, is responsible for something; someone takes responsibility for something; someone is held accountable for something; someone acts responsibly (Ingarden, 1987). Responsibility in the most general sense is a conscious and voluntary commitment to bear the consequences of its behavior in a specific space-time of a legal, moral and family nature (Kazubowska, 2010). Responsible parents regard responsibility as a value primarily in the moral, legal and criminal categories. In considering moral responsibility, they realize the need to create optimal conditions for child development, to satisfy their needs, so as not to blame themselves for causing a fault or negligence towards the child during the process of upbringing and socialization. Parental responsibility is a very important value in the family because it involves a dual process. The first ground of responsibility in the family can be understood from the perspective of the parent-guardian, because he is responsible for everything that happens with the child in the family, that is, he is the perpetrator of all actions towards the child. The second ground of responsibility in the family is the process of teaching child by parents in every situation, which is assigned to the educational role. This type of dualistic responsibility learning model is approved by the surveyed foster parents. They also talk about the necessity of learning, education towards / for parental responsibility of parents of biological children staying in the family forms of foster care. They believe that it is imperative to work in multiple ways with biological parents of children placed in family forms, so that as many children as possible can return to their home, and if this is absolutely impossible then they should be implemented as soon as possible in family foster care procedures. Referring to the ways of teaching children responsibility, foster parents in family emergency emphasize the role of pets, which can perfectly help in the implementation of accountability. Another sphere of learning

responsibility in foster families is the organization of daily activities performed at home, even related to taking care of order in the room, assistance in preparing dinner, etc.

Analyzing values in a family recognized as important by the surveyed foster parents, they also state freedom. It is important from the pedagogical point of view to be aware of the distinction between two kinds of varieties of freedom, namely "freedom from something" and "freedom to something". The first of these is tantamount to negative freedom, consisting in minimizing various external conditions including freeing yourself from any external control as well as self-control. The second is a positive freedom, aimed at realizing the socially and morally desired goals (ideals). Thus, "freedom to something" is a testimony to taking full responsibility for your behavior and guiding it in accordance with the sense of moral obligation. Meanwhile, "freedom from something" can sometimes suggest uncontrollable freedom, including misappropriation of basic values. Therefore, the latter should not be a subject of soliciting her in the process of upbringing and socialization in the family according to the opinion of the foster parents surveyed. Freedom, in their opinion, never means freeing oneself from the tasks and duties of a man towards another, on the contrary, in its spectrum there is always another person and his good.

Taking into account the theoretical model of the family value system proposed above, the surveyed foster parents also drew attention to other equally important values in the family process of upbringing and socialization. They are: justice, dignity, goodness, wisdom, love, happiness, friendship, empathy, honesty, reflexivity, truth, health, faith. I pay attention to the latter because, in the parents' opinion, it is very important for the child, because it allows him to build humanity more fully in all phases of development and to better deal with various life problems.

The respondent foster parents also talked about how they communicate values to children in the family. They do it constantly, on many levels, intentionally and spontaneously and, as they themselves point out, above all with great commitment, perseverance, passion and the need to help others. Most often it is a continuous conversation, characterized by patience, love, wisdom during which they show the child how to behave and why. This is constant translation, explanation, indicating the correct behavior and justifying why this should be done. They pay attention to the culture of language, polite phrases, respect for the rights of others, empathy and truthfulness. They apply an individualized system of rewarding and punishing a child, through which they implement them to build knowledge about themselves, and thus to create a personal and social identity appropriate to their developmental time. In the educational and socialization process, foster parents pay attention to the celebration of holidays and important days or events in the child's life, eg

Christmas, birthdays, holy communion, promotion to the next class, etc. They attach great importance to the model and manner of eating meals by children and learning how to behave in various offices or other public places. The surveyed parents, raising a child in the family systematically care for his good health, teach pro-health attitudes. Analyzing, for example, the ways in which the system of values is passed to children growing up in a family emergency, their attention, perspectivity and awareness of the significant role of a substitute parent in the child's life and its impact on the further years of his life are noteworthy. Deeply convinced by all foster parents surveyed by me is the certainty that everything that fills up the process of upbringing and socialization in foster families with the character of a family emergency significantly influences the creation of the identity of the child given to them for care. They try their best to fulfill their tasks and duties, in order to create an opportunity for better development and functioning of children entrusted to them in the future. Also the surveyed foster care coordinators, social workers and family assistants creating their areas of work and supported by the child and his family indicate the need to constantly saturate the educational and socialization processes in the family with values because they guarantee optimization of personal and social development of children and youth, which in turn significantly will affect the child's identity. All of them are deeply convinced that the family as the most important and unique educational environment in human life influences the optimal development of the child. However, if it functions in an abnormal way, it should be holistic to support and extract from it possible resources, so that children even temporarily staying in the foster care system have a chance to return to the biological family. In this activity, family foster families play a significant role.

Conclusions

The material I gained from my research is very interesting and multidimensional, although it requires even deeper interpretation. From this stage, the following conclusions can be drawn from it:

1) There is a need to conduct holistic work with the family through all agendas and sectors for this task, using all family resources and creating their community dimension.

2) Placement children in the family forms of foster care is a necessity, if possible, trying to leave them in the family while working with the whole family system to make a constructive change.

3) When the child is already in the family foster care, they need to conduct a holistic reintegration work with the biological family of the child so that he can return to the family home as soon as possible.

4) Adequately prepare candidates for parents in foster care to undertake this difficult task, and support it to prevent professional burnout during broadband.

5) During a child's stay in a foster family, foster parents should encourage parents of biological children staying in their family to participate in the child's life in an optimal way, to prevent them from experiencing a sense of loneliness, loneliness and orphanage unpleasant to them.

6) To create the opportunity to improve and develop the educational competencies of foster parents while taking care of children entrusted to them with an emphasis on the axiological dimension of their work and its importance in creating the identity of children.

7) It is necessary to conduct a multi-faceted education for the reflective parenthood among the younger generation, in order to optimally implement the educational and socialization tasks for their children.

Summary

Considerations briefly presented in this study do not exhaust the problem of the meaning of family values, their specificity and importance in the process of shaping the child's identity. This subject requires further thorough research and multidimensional analyzes. The pre-presented material allows even for M. Kulesza or J. Brągiel or B. Górnicka to state that parenthood as a task and challenge today requires a holistic theoretical and research approach (Kulesza, 2017; Brągiel & Górnicka, 2017). Consideration of it in such a dimension will allow effective support for families in their optimal functioning, so that the children growing up in them can enable full development (Szymanowska, 2014; Biernat, Malinowski, & Wasilewska - Ostrowska, 2015; Kazubowska, 2017) and create a chance for a better future.

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