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Family Treated as a Value for a Child Brought up in an Educational Care Centre (The Orphanage). Case in Poland

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Abstract- Family life concerns subjective and individual moments which are always unique, and constitute a part of one's life. Therefore, it is more difficult to establish the value that is attributed to the notion of family by people in general. In order to define the value of specific, existing family environment, the quality of life of the constituents of such an environment are taken into account. Experience and the level of satisfying individual needs have a great impact on the quality of one's family life. If a family finds itself in a deep trouble, and is unable to tackle it, then its life quality is impoverished in a significant way. The consequences of disfunctioning of a family as well as the inability to perform the tasks that a family is expected to fulfil are severe. These ramifications have a great impact on a child's life, and the worst case scenario happens if the child is separated from its family. On the basis of the interview with a person who grew up in the orphanage, it can be concluded that despite the fact that one may have bad memories about their family, and he or she may think low of it, family is still ideologically valuable for them.

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Family Treated as a Value for a Child Brought up in an Educational Care Centre (The Orphanage). Case in Poland

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Abstract- Family life concerns subjective and individual moments which are always unique, and constitute a part of one's life. Therefore, it is more difficult to establish the value that is attributed to the notion of family by people in general. In order to define the value of specific, existing family environment, the quality of life of the constituents of such an environment are taken into account. Experience and the level of satisfying individual needs have a great impact on the quality of one's family life. If a family finds itself in a deep trouble, and is unable to tackle it, then its life quality is impoverished in a significant way. The consequences of disfunctioning of a family as well as the inability to perform the tasks that a family is expected to fulfil are severe. These ramifications have a great impact on a child's life, and the worst case scenario happens if the child is separated from its family . On the basis of the interview with a person who grew up in the orphanage, it can be concluded that despite the fact that one may have bad memories about their family, and he or she may think low of it, family is still ideologically valuable for them. Hence, family is a universal concept, even for people who have never experienced successful family lives themselves.

Keywords: family, educational care centre (orphanage), discfunctoning family.

I. The Theory about a Family

A family is a complex educational subject focusing attention of the humanities and social studies. In the easiest way is could be defined as the 'basic social unit'[1].

From the pedagogical point of view, taking into account nowadays sociological and psychological categories, a family could be described as a life and upbringing environment. In the pedagogic field there are many supporters of the concept Kelm A.[2], Wroczyński J.[3], Brągiel J.[4], Olubiński A.[5]. This point of view assumes that a family creates a basic, natural and universal environment for life and upbringing all family members – both the adults as well as the adolescents. This process of development follows from a structuring and restructuring experience. In a family as a life and upbringing environment parents and children, other family members, relate with each other, live together, experience and take care of each other. They lead to optimal satisfying their needs and harmonizing them. The experience appearing from the interaction of the inside of the family is an educational base[6]. Additionally, close relations in a family create optimal conditions for a cognitive, affective experience and evaluation of an individual in a family unit.

The systematic approach defines family as a complex structure of a group of people depending on each other, creating their own reality. Connecting their emotional ties, they form individual and total interactions fulfilling common aims and tasks. In order to interpret a family in the systematic approach the family members have to be known, the changes in their development need to be understood and the relations between them have to be noticed. The family interaction has a special meaning for its members' and an individual's development due to its length, intensity and repeatability[7].

According to Nowak-Dziemianowicz[8] the scientific knowledge connected with the issue of a family points three types of discourse. In the first one, the

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[1] F. Adamski. 2002. *Rodzina. Wymiar społeczno – kulturowy*. Kraków: Wyd. UJ
[2] A. Kelm. 1974. *O opiece nad dzieckiem w rodzinie.* Warszawa: WSiP
[3] R. Wroczyński. 1985. *Pedagogika społeczna.* Warszawa: PWN
[4] J. Brągiel. 1994. *Rodzinne i osobowościowe uwarunkowania sukcesu szkolnego dziecka z rodziny rozwiedzionej.* Opole: Studia i monografie UO
[5] A. Olubiński. 1994. *Konflikty rodzice – dzieci, dramat czy szansa?* Toruń: Wyd. A. Marszałek

[6] M. Tyszkowa. 1996. *Jednostka a rodzina: interakcje, stosunki , rozwój,* [w:] M. Przetacznik-Gierowska, M. Tyszkowa, *Psychologia rozwoju człowieka.* Warszawa: PWN
S. Kawula, J. Brągiel, A.W. Janke. 2005. *Pedagogika rodziny, Obszary i panorama problematyki*. Toruń: Wyd. A. Marszałek
I. Pospiszyl. 1988 nb 2, p. 14-21. *Źródła trwałości rodziny we współczesnym społeczeństwie,* „Problemy rodziny"
[7] M. Braun-Gałkowska. 1992. *Psychologiczna analiza systemów rodzinnych osób zadowolonych i niezadowolonych łz małżeństwa.* Lublin: Wyd. Naukowe KUL
M. Plopa. 2005. *Psychologia rodziny: teoria i badania.* Kraków: Oficyna Wydawnicza „Impuls"
M. Tyszkowa. 1996. *Jednostka a rodzina: interakcje, stosunki , rozwój,* [w:] M. Przetacznik-Gierowska, M. Tyszkowa, *Psychologia rozwoju człowieka.* Warszawa: PWN
[8] M. Nowak-Dziemianowicz. 2006. *Doświadczenia rodzinne w narracjach. Interpretacje sensów i znaczeń.* Wrocław: Wyd. N. Dolnośląskiej Szkoły Wyższej Edukacji TWP we Wrocławiu

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normative and ideological discourse it can be noticed that the experience of a family life relies on common systems of importance, just in the concept of their own capacities as well as in the set up expectations. The accepted normative assumptions forming a desirable family model unable to understand the changes within the bounds of all fields of a contemporary human being life. They order to moralize, obey, accuse in order to protect the values, individuals and communities at risk.

The second, instrumental and technical discourse of knowledge of a family emphasis the usefulness and usability of a family. Such approach reveals a family unit inspired with the economic theories. It is important to answer to question about the importance of a family to a contemporary human. Family problems are considered as financial theories and a family is noticed as a social capital. Moreover, a modern family is changing together with the surrounding reality, adapting to it in this way and creating it. In the instrumental and technical discourse the aims maintaining the structure of a community are determined. They ensure the order and balance and the methods and forms of work are precisely specified together with the means conditioning realization of the purpose.

A family in the third, practical and moral discourse, postulated by Nowak- Dziemianowicz M., should be based on ' understanding, reflective insight of subjective experience which accompanies a man in his family life'[9]. The establishment of a new discourse of knowledge of a family Nowak – Dziemianowicz justifies that necessary is understanding knowledge of the family life of a modern human. It should enable to put aside many normative prejudices constituting the knowledge about a family as a part of a social structure, instead of perceiving it as a symptom of subjective, individual experience, always unique and the one and only to form an individual fortune.

II. A Family as a Set of Values

The concept of value comes from the Latin 'valor, valete' and it means being strong, healthy, powerful, worth, having a meaning for oneself and for somebody else[10]. The concept of value is identified with something precious and with something that is aimed for. These are ideas, things to convince and ideals perceived by the community and an individual as important and valuable. Thus, the thing that can be defined as a set of values forms the aims, norms and principles of proceeding, which enables the development and achieving permanent life satisfaction. The true values cannot be only perceived as ideological assumptions or without justified traditions but mainly from the analysis of experience in respect of the development and upbringing a human being. Building one's identity on the basis of authenticity of the set of values a person understands oneself constructing one's morality and approach to other people. The reality bases on the set of values. Only their selection and the extent of realization proves what should be important for an individual. Depending on age and one's experience a human being can change the set of values[11]. Nevertheless, some timeless and universal values can be determined. This name can definitely be used for a concept of a family. It is a family which is the original and basic social institution, being a universal form of the entire humankind living. It exists in every community. It stabilises one's and social life[12]. A family gives an individual's identity as it is a starting point of the environment of being and becoming. Apart of being a value itself a family is also a place of constructing the hierarchy of its members[13].

A family has also its functions. The level of fulfilling one's obligations by a family members affects the sense of the quality of the whole family life and its particular members. The higher the level of the quality of an individual life the higher the value of the whole family is[14]. Each family goes through different stages of its functioning which results in the changes of its existence. Experiencing crisis is a huge risk for evaluating the quality of life and the set of values.

III. Critical Events and a Crisis in Human's Life

To emphasise the concept of crisis the necessary is to analyse the issue of a critical event. The critical life's event forms a special kind of a life experience, significant moments which push a person to a necessary change.

To the characteristic critical events we can include:

– explicitly separating from everyday life,
– longer focusing attention and pausing current activeness of a person who concerns critical events, the fact of their occurrence disturbs to maintain

[9] As above p. 49

[10] K. Denek. 1994. *Wartości i cele edukacji szkolnej.* Toruń: Wyd. A. Marszałek

[11] J. Gajda. 1997. *Wartości w życiu człowieka. Prawda, miło ść, samotność.* Lublin: Wyd. Uniwersytetu M. Curie-Skłodowskiej
J. Lipiec. 2001. *Świat wartości. Wprowadzenie do aksjologi.* Kraków: Wydawnictwo AWA

[12] L. Kocik. 2006. *Rodzina w obliczu wartości i wzorów ponowoczesnego świata*. Kraków: Oficyna Wydawnicza AFM

[13] K. Wrońska. 2006 nb 3, p. 115-126. *Rodzina jako wspólnota wartości*, „Pedagogika społeczna"
J. Izdebska. 2000. *Dziecko w rodzinie u progu XXI wieku – niepokoje nadzieje*. Białystok: Wyd. Trans Humana
M. Tyszkowa,. 1996. *Jednostka a rodzina: interakcje, stosunki , rozwój,* [w:] M. Przetacznik-Gierowska, M. Tyszkowa, *Psychologia rozwoju człowieka.* Warszawa: PWN

[14] T. Rostowska. 2001. *Konflikt międzypokoleniowy w rodzinie. Analiza psychologiczna.* Łódź: Wyd. UŁ
A. Bańka. 2005. *Psychologia jakości życia.* Poznań: Wyd. Psychologia i Architektura

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one's inside and outside balance and previous relations with the world,
- they push to create new diagrams of activity,
- they influence the change of personal cognitive and affective ways of understanding reality,
- they require from a human being forming a new system of balance between one's identity and the external world[15] .

The burden for an individual resulting from undergoing a critical event is higher when it relates to more respected values. The feeling of their variety, difficulty, obstacle or unexpected profit depends on interpretation of an individual which they affect. What is characteristic is the double value which is a result of a specific interpretation of a situation. The positive or negative assessment of the facts is subject to dynamic which depends on the effectiveness of making attempts to deal with the critical events. Close and distant effects of coping with the critical events can favour human's development and the growth of his resistance and competence or on the contrary they can result in adverse and even pathological consequences. What decides about the high level of occurring the disorder is a large amount of critical events and excessive concentration in time connected with the assessment of their risk, losses and the feeling of hopelessness[16].

Understanding the meaning of the critical event the issue of crisis can be analysed. It means a temporary condition of internal imbalance resulted from a critical event or life experience which requires significant changes and decisions. In the theory of crisis – analogously to the theory of stress – it refers to the principle of homeostasis and the need for maintaining it by a human being. Increasing feelings of tension and anxiety form an answer for to the question about an event threatening to keep the inside balance[17].

The knowledge of a crisis consists of different trains of theory and the trains arising from the clinical practice. The division of the critical events was suggested by Cullberg J.[18]:

1. *The crisis of change* (normative, development) are an inseparable part of life. The crisis in E. Erikson's view is presented as a turning point or a crucial stage when an individual is having an intensive development potential and when the sensitivity for defect is increasing in the person. The strength causing crisis is the contradiction between the inborn factors of one's puberty and the cultural requirements. The transition to another stage of development can happen only thanks to founding new forms of adjustment and including them to the harmoniously functioning entity, after overcoming the crisis[19].
2. *The situational crisis* is defined also as misfortune, incidental or traumatic. They are the result of external unexpected events. Significantly, they affect the feelings of identity, security, one's health and even life, for example the death of a person close to one's heart, sudden disability, a serious somatic illness, loss of job. Their consequences can be extremely traumatic. In critical situations the reaction is going in the following stages:

a). shock – as a main mechanism to deny.

b). Emotional reaction as a moment of confrontation with the realty. Attempts to adapt to the new realty. This stage characterises high level of intensive feelings. The lack or too low social support creates the risk of fixation and transition the situational crisis into the chronic crisis. If an individual at this stage receives the support the level of emotions will decrease. Another possibility is a reflection concerning the reason of the crisis and its consequences.

c). Working on the crisis results with the gradual releasing an individual of the dominance of the traumatic experience. The interest about the future appears. The intensity and frequency of the emotional reactions decreases.

d) The new orientation's moment of rebuilding the feeling of one's value. At this stage the traumatic experience is replaced by an experience which enriches a human being and determines one's wisdom.

3. *The chronic crisis* is the consequence of a dissolved crisis. It is the lack of the skill to cope with the difficulties, passivity, hopelessness, lack the motivation for changes, the tendency to withdraw, making the social relations worse, the fear of keeping in touch and effort, lowering level of mood with the somatic disorders. Sometimes, labeling the person by the surroundings with the chronic crisis increases its not adapted ways of coping and strengthens the feeling of hopeless and dependency[20].

IV. A Family in a Crisis

Crisis does not relates only to individuals. It can include also small groups or whole surroundings. It can even cover the family environment. Kantowicz[21]

[15] G. Teusz. 2004. *Młodzież studencka wobec krytycznych wydarzeń życiowych.* Poznań: [w:] M Piorunek, Młodzież w świecie współczesnym, Wyd. Rys

[16] H. Sęk, (red.) 1991. *Społeczna psychologia kliniczna*. Warszawa: PWN

[17] W.Badura-Madej (red.) 1999. *Wybrane zagadnienia interwencji kryzysowej*. Śląsk, Katowice

[18] As above

[19] H. Sęk, (red.) 1991. *Społeczna psychologia kliniczna*. Warszawa: PWN

[20] W.Badura-Madej (red.) 1999. *Wybrane zagadnienia interwencji kryzysowej*. Śląsk, Katowice

[21] E. Kantowicz. 2001. *Elementy teorii i praktyki pracy socjalnej*. Olsztyn: Wyd. Naukowe UWM

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describes a family experiencing the crisis as one which' is characterised by specific set of values unwanted from the social point of view and not fulfilling its control and protective, care and educational, socializing and emotional etc. functions. According to the above theories it is not able to complete the planned tasks forming in the same way the potential risk of correct functioning of a family and the development of its members, especially children'.

In case of sudden increase of contradictory relations among a family members or incorrect social relations the family members with the surroundings, different institutions, groups etc. we deal with a problematic family. If the situation is getting worse and the family cannot deal with the unfavourable life moment it is called a crisis or a social and individual risk family[22]. 'The problematic families are characterised by a set of features showing their dysfunction and pathology. Some of them are:

- Financial instability that is the low income of the family or its lack as a result of losing job or unemployment, numerous families, low economic efficiency,
- Social pathology in a family, for example alcoholism of one or both parents, other addictions, mental disorders, delinquency or verbal, physical, mental aggression
- Difficult living conditions, density of the population, lack of sanitary standards, poor basic equipment and furnishing,
- Parents with low social and emotional maturity that is - low childcare awareness, defective approach to a child, lack of interest in its needs and development,
- A single parent which is - separation, losing a spouse, a stay in prison, longer journey, a Miss bringing up a child alone'[23].

Inability with dealing a crisis by family members can result in a kind of the family's or its members' behaviour defined in nowadays lecture as pathological. Then the family starts breaking moral rights and the law. The elements of such behaviour and their consequences usually lead to intentional hurting other's feelings. Pathology is interpreted as hurting somebody or as implicit pain on somebody.

In a family life can be distinguished various, specific situations included in the concept of pathological condition. Their main characteristic is destructive, deprival function. It mainly affects particular family members – parents and children. It includes particular negative and destructive consequences on a development stage of a personality: social dysfunction and psychopathy, degradation of social role, professional or in social life. This can result in a social or physical isolation. In pathological families which failed dealing with critical situations some ways of regulating own family life can be distinguished: making own, important decisions for a family life or its particular members staying under the influence of different stimulant, organised crime, robberies, holdups, shoplifting, demanding ransom, violence, maltreating, incest, infanticide, paedophilia etc.

Besides already mentioned there are also other, difficult to notice and observe factors (for example: drastic conflict situations), they definitely have an adverse effect upon relations between family members and fulfilling their roles. However, the most disadvantageous for the family environment is coincidence with an unfavourable situational syndrome in family life because of destructive impact on family ties.

V. The Quality of Child's Life in a Family Facing a Crisis

The term 'quality of life' is used by representatives of many branches of science. However, the most common opinion about the phenomena is heterogeneous. In psychological field the term 'quality of life' is used alternatively withe the term 'good psychical condition' or 'happiness'. There are usually two aspects of the quality of life given to define it. The first of them – an objective aspect – gives the meaning to one's attitude towards the state of the environment resources enabling their fulfilling. The second criterion is the subjective formulating as one's frame of mind accompanying meeting somebody's needs. They often result from the cognitive assessment of different relations between oneself and the surroundings, judging one's achievements or failures; or also the estimation of chances for realisation own aspirations, desires and life aims[24]. 'The quality of life a category changing in time the experience of everyday existence and the function of the quality of life cycle development. This dependency is mutual which means that the quality of development has also another function which is defined as feeling the quality of life'"[25].

During the early childhood period the quality of development estimates the quality of family ties – between parents and a child. Each critical situation and mainly imposition of a few dysfunctional features of a family can influence the fact that the emotional and psychical condition of the caregivers, their dissatisfaction, frustrations, nervousness can disturb forming appropriate relation and bonds. When the

[22] S. Kawula. 2005. *Kształty rodziny współczesnej – szkice familiologiczne*. Toruń: Wyd. A. Marszałek
[23] As above p. 56
[24] A. Zandecki. 1999. *Wykształcenie, a jakość życia: dynamika orientacji młodzieży szkół średnich*. Toruń – Poznań: Wyd. Edytor
[25] A. Bańka. 2005, p. 13. *Psychologia jakości życia.* Poznań: Wyd. Psychologia i Architektura

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unfavourable conditions are concerned they can develop into incorrect and dangerous attachment patterns that is an anxiety and ambivalent pattern, an anxiety and avoidance pattern, a disorganised pattern[26].

People who in early childhood in relations with the relatives shaped internal models of attachment of safe kind, achieved higher quality of life, better development prospects or they are able to use their individual resources in more effective way.

The factor determining the quality of a child's life in a family is meeting family members' needs and especially the children needs. Fulfilling family members' needs in unsatisfactory way results with many frustrating situations of different character. Mainly blocking the most essential need leads to the feeling of existence risk and, thus appearing unwanted behaviour and reducing the level of family functioning[27]. The needs of physical experience and protection according to Maslow's pyramid of needs are basic and original in relation to others. The need of belonging and love, these are the needs of lack – indirect, and the direct so the higher needs. Unsatisfied basic and direct needs can determine the highest probability of occurring negative emotions and function disorder. In dysfunctional families the level of meeting one's needs is low, which sometimes leads to decreasing the quality of life of all its members especially children. Not satisfying a child's needs results in a condition which threatens the child's welfare. Such a situation requires the intervention of social services and even lawful actions aiming to protect the child.

VI. Putting a Child in a Care and Educational Center

Each child has a right to be brought up in a family what is regulated by the law. Convention on the Rights of the Child determines that for a child's full and harmonious personality development he/she should be brought up in a family environment, in full of love, happiness and understanding atmosphere[28]. Whereas, parents authority includes mostly parents' duty and right to be in charge of the child's person and property and to his education. It should be performed in such a way that requires the child welfare[29], so with care of his/her physical and intellectual development[30]. Not fulfilling parents' duties, because of a permanent obstacle, abusing parents' power (for example: giving alcohol, using violence, punishing, torment etc.) or allow flagrant negligence toward a child, can lead to the necessity to interfere in the parental authority sphere[31]. If because of the child welfare, he/ she cannot stay in the family environment then the child has the right to a special protection and to be provided with foster care[32].

The child partly or entirely deprived of parental care can be placed in a foster family or in the round-the-clock care and educational centre. It can be an intervention, family, socialising, or multifunctional centre of care and education, which connects intervention, socialising actions and other to provide help to a child and the family.

The task for the twenty-four-hour care and education centre is to ensure the child permanent or temporary care and education. Its aim is also to satisfy children's essential livelihood, emotional, social and religious needs. The mentioned actions must be implemented at least on the level of currently in force care and education norms. Sending a child to a round-the-clock care and education centre can happen only when other forms of providing the natural family support or only after when putting a child in a foster family is not possible. The time when the child stays in the centre should be temporary – until the time when the child will come back to the natural family or when he/she can be placed in a foster family. However, in case of lack of such a possibility the child can stay in the centre until he/she comes of age. In a situation when the child comes to age but continues education in a school where he/she started education before 18 years old can stay in the centre until he/she finishes education[33]. In different situations of putting a child in various forms of foster care the parent has a right to have contact with the child, as well as the child has a right to have a contact with the family. The situation is valid until the court of justice decides otherwise or the adoption will be announced.

VII. A Family as a Value in Narration of Children Being brought up in a Centre of Care and Education

The analysis of the way that a family is perceived by a child being brought up in a care and education centre has been completed thanks to quality method being used in a research. The investigated person is a nineteen year old woman who became

[26] L. Krzywicka. 2008. *Typ przywiązania i jego konsekwencje dla rozwoju dziecka*, konferencja „Dziecko z zespołem zaburzenia więzi". Szczecin
E. Pisula. 2003. *Autyzm i przywiązanie: studia nad interakcjami dzieci z autyzmem i ich matek*. Gdańsk: Gdańskie Towarzystwo Psychologiczne

[27] A. Bańka. 2005. *Psychologia jakości życia.* Poznań: Wyd. Psychologia i Architektura

[28] Ustawa z dn. 25 lutego 1964r. Kodeks Rodzinny i Opiekuńczy , DzU z 1964 r, nr 9, poz. 59 z późn. zm. art. 95.§ 1

[29] Ustawa z dn. 25 lutego 1964r. Kodeks Rodzinny i Opiekuńczy , DzU z 1964 r, nr 9, poz. 59 z późn. zm. art.95.§3

[30] Ustawa z dn. 25 lutego 1964r. Kodeks Rodzinny i Opiekuńczy , DzU z 1964 r, nr 9, poz. 59 z późn. zm. art.96.

[31] M. Andrzejewski. 1999. *Prawna ochrona rodziny*. Warszawa: WSiP

[32] Konwencja o Prawach Dziecka z dn. 20 listopada 1989r. Art. 20

[33] Ustawa z dnia 12 marca 2004 o pomocy społecznej Dz.U. z 2008r. Nr 115 poz. 728 art. 80

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independent three months before the research. The description of the situation, experience, problems, emotions constitutes the issue that goes beyond what is measurable and objective. Using the quality method enabled to show the processes, sequence of events but not their results[34]. The investigated person's thoughts were verbalised according to her own experience and beliefs. It was not the number of the investigated people but their authenticity that was crucial for the research. The technique of narrative interview was applied which enabled to see the meaning, the sense that the investigated woman gave to her own family situation and how she judges the quality of her own family life. The respondent was brought up in a family with six children, in this one disabled. The father addicted to alcohol often got into conflicts with law. As a result of the chronic family crisis and inability to deal with one's own life conditions the mother of the respondent committed suicide. The investigated woman was nine years old when her mother died. After the tragedy her father was imprisoned and the three children (an older sister, the respondent, a younger brother) were put in a centre. The father was given back his parent's rights after five years which the children spent in the centre. Then, two years later he was sentenced again and at that time two of the juveniles (the investigated and her brother) were given to another centre. The aim of the research was to understand how the respondent perceived the quality of her family before being placed in the centre. Then, the crucial point was to check what was her value of the family after being put in the centre and what is the sense and meaning for starting her own family in the future. The interview, in the part about perceiving the quality of her family before being placed in the centre, the woman described chronologically:

- Before being sent to the first centre and at the time of staying there: 'before we were put in the children's home for the first time we wanted to be altogether. I knew that it was poorly, we had nothing to eat, we were dirty, it was really cold at home but we would rather to stay at home. I thought that my father was not bad because he had never hit us. When we were already in the centre my brother was important for me. He was the youngest and I realised that he hurt the most because he really loved and respected our father. I wanted to come back home and I truly believed that our father would change for us'.
- Before being put in the second centre and at the time of staying there: 'When we came back home it turned out that my brothers and father drank. Simply, nobody cared about us. I started to be insensitive if they were with us or not. I could not count on anybody from my family. I was sure that nothing good could happen to me when it comes to my father. Then I began thinking that our coming back home was not a proper decision of the court. I lost hope in my family, in the fact that something could change for the better. When we were sent to the children's home for the second time I was sad only the first day because I could not go for my niece's christening. I was supposed to be a godmother. For the first time something good and important could happen to me in my family. Later, I never wanted to come back home again. I had enough of my father and I did not have a contact with him. Even if he tried, I would never trust him again. I did not care about my closer or further relatives and I did not want to have anything in common with them. I did not have a family just like the one that I wanted to have. I wished my mum could live. She would obviously not allow for anything bad that happened to us. My mother had a hard life. My father and brothers were drinking and beating. I blamed them for this that my mother committed suicide. I was furious for them and I even hated them for this. The substitute of love and warmth was given to me by my elder sister but there was nobody to teach my younger brother how to show feelings'. The consideration about starting her own family the woman presented in reference to the past and present situation: ' I wanted to have a family. It was something that I never had and what I was missing for. I did not want to be alone forever. Today, only my sister helps me but she has her own family and I cannot demand too much of her. I have always talked to little about my family because I do not like it. However, in the future I would like to create a good family and experience the better feelings and moments of love, trust and care. In my opinion a family is important for a human but not the one that I had. I would rather never had it, it does not mean anything for me. In the future I want to create a family that I have always dreamed of and then I would find the true quality of a family'. The result of the conducted interview are the fragments of the family life. The respondent verbalised her own fate and she gave the meaning to her own past and the current situation. From the narration appears the fact that the woman experienced the crisis for many years. The fact of having in a numerous family, poor financial situation, the family members' addiction, improper parents' attitudes: '… father and brothers were drinking and beating…' means a prove about the impact of unfavourable factors. The pathology of the family members' behaviour resulted in another critical events. The woman during the first time of separation with the family wanted to be with the relatives. She was ready to give up her basic needs for example eating instead of fulfilling the indirect

[34] E. Zaręba. 1998. *Badania empiryczne ilościowe i jakościowe w pedagogice*. Kraków: *[*w:] S.Palka (red.) Orientacje w metodologii badań

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needs – the need of love and belonging. Other situations proved that nobody fulfilled her expectations in this area so she stopped striving to keep the cohesion of the family: '… I have never again wanted to come back home…'. Very low level of family life's quality influenced the low estimation of her own value: '… it would be better if my family did not exist…'. The respondent wants to start her own family in the future. This is something that she dreams about and is going to give her a chance to fulfill her needs. Although, it can be acknowledged that the value is constructed on the basis of one's own experience for this woman the memories about her family are bad. Even though, she notices the value of having her own family. The imagination of her own family is based on ideological assumptions. Despite the fact that the natural family did not fulfill the essential needs the respondent wants to keep in her family such values as 'love, trust, care'. The longing for having own family and planning to start it proves that a family constitutes an universal and timeless value even for people who did not get to know it in their own experiences.

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