

Original article

Safety education in the face of threats to human security

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ABSTRACT

The article provides information on relationships and dependencies between education and human security. The author tries to combine these two areas (levels) of meaning into one whole, giving them a uniform form of definition – the concept of safety education. This concept includes elements such as values, attitudes, human awareness, counteracting threats, a sense of security or institutionalism. The content of the article consists of two main parts: determinants of the safety education process and the essential social and cultural threats to human existence. Much attention has been devoted to the risks to personal security. The main idea of the article proves that personal (human) safety together with a sense of peace and stagnation as well as structural safety have a fundamental impact on the sense of security of individuals.

KEYWORDS

safety, threats, education for safety



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Introduction

In recent years, we have witnessed the growth in social tensions in various places on earth. From the closest to us Ukrainian-Russian conflict, through the Middle East, to the unrest in East Asia. In the continuously evolving structural and functional complexity of contemporary societies, the necessity of enriching people's ability to react to the changing environment is increasing. This requirement cannot be blind, it must be a certain compromise between what a person can, what he/she wants and what he/she needs. This ensures the autonomy of choices and actions, leading to favorable changes in the personality of the individual subject to this process.

The ongoing globalization process and multiplying challenges faced by mankind have led to the growing interest in all security threats in science as well as in the media, politics and culture [Zacher 2003; Bauman 2007; Castells 2008; Goszczynska 1997]. Z. Bauman, an excellent Polish sociologist, claims that we live in a world of deregulation, the main feature of which is uncertainty combined with anxiety and fears for the

future [Bauman 2000, p. 9]. In the constant process of self-creation, most people support their actions and thinking with the certainty of having unrestricted freedom. However, “the charm of freedom dazzles the most when it is proper to lay down liberty on the altar of security” [Bauman 2000, p. 9]. Human security has always been the matter of concern, and since the formation of scientific methods of knowing and changing reality – it has also been dominating in scientific research.

When talking about safety, it is worth emphasizing that it covers many issues characteristic of the dynamics of change, which are nowadays shared not only adults but also children and adolescents. The view is already widespread today that despite the progress of civilization, the search for identity by young people and solving their psychological problems is generally chaotic and follows the trial-and-error method. Emotional arousal is particularly important during adolescence, which – as stated by I. Obuchowska – manifests itself in the intensity of behavior, which is most evident when young people are in the group [Obuchowska 1996, p. 67-68]. Insufficient preparation of young people for rational dealing with their own and other people's emotions can significantly deteriorate the state of personal safety. In turn, A. Kepinski draws attention to anxiety as a kind of manifestation of fear of the unknown: “unspecified anxiety is (...) an experience associated with the very fact of existence and occurs in every human being, especially in situations where one must get out of ordinary life automatisms and look for a new way” [Kepinski 2002, p. 8].

Nowadays, education is a kind of chance people should use in pursuing the ideals of freedom, peace and social justice [*Edukacja...* 1998; Wojnar and Kubin 1996]. It is one of the fundamental ways of shaping human security since it affects the attitudes, values, messages, and skills necessary to prevent, cope with dangerous situations and remove their effects. It can, therefore, be concluded that the path to better learning and understanding of the world leads through education but based on a new paradigm – finding the ways and means of acquiring the knowledge necessary for proper functioning in the reality which is variable and fraught with risk.

The view that science plays a greater role in creating areas of ignorance than in creating knowledge is becoming more and more popular. We have already become aware of the paradox that despite expanding our scientific knowledge, our ignorance is also growing, new riddles are appearing, new questions and challenges are constantly emerging [Cazenave 1998].

The modern world requires the education, among others, to develop creativity and creative thinking as well as establish in people the belief that the world can be changed and transformed. Education should place great emphasis on the creation and transformation of knowledge systems in such a way to stimulate the creative attitude of a human being. This attitude is characterized by transgression – transcending oneself (one's current capabilities), curiosity, doubt, inquiry, research, experience, and independent thinking, deciding and acting caused by internal motives [Fraczek 2003, p. 19].

In this respect (counteracting all threats, shaping awareness) education for safety has a key role. Education, which would create proper attitudes and values, helped in gaining knowledge and skills in the field of personal safety.

The aim of the article is to emphasize the importance of safety education, highlight the conditions that characterize the process of gaining knowledge in this field, and the characteristics of the most important threats accompanying human existence.

1. Conditionality of the safety education process

Education is the process of acquiring knowledge, which consists of both schooling and nurturing, which increases the knowledge of a given person and develops specific qualities and skills. It should also be noted that “education is the entirety of processes the aim of which is to change people according to the ideals and educational goals prevailing in a given society” [Zalewski 2001, p. 41].

Education for safety is inseparably connected with the national security system (NSS). The most important function of each democratic state is to ensure the national security of the state as an institution, and especially safety of its citizens. The term “education for safety” is a natural consequence of the constantly expanding content range of such terms as “military training”, “defense education” and “civil defense training”. In the past, military and defense preparation was mainly related to ensuring the possibility of opposing external threats. Nowadays, however, it is all about shaping the ability of states and societies to deal with many other dangers that have an impact on the level (state, quality) of personal and structural security [Jakubczak and Flis 2006, p. 428].

The concept of “safety education” appeared in the process of research on the security system of the Republic of Poland, conducted at the National Defense Academy in the years 1993-1995 [Stepien 1994; Jezierski and Magon 1997; Kardas 1999]. Nonetheless, it is not a concept defining the hitherto unknown educational scope of school activity, because defense education of young people has always been considered as one of the state's priority goals. In those years, significant changes took place in interpreting the traditionally perceived defense education of the society, which made it possible to replace it with the term “safety education”. This concept has a very wide content range, since it is associated with patriotic, civic, moral and defense education. As a component of education, it aims to direct and consolidate these educational efforts that foster the formation of patriotic and defensive attitudes. Education for safety is particularly related to politics, the education system, the state, power and the whole system of its exercise, and its issues are important both for the whole society and for individual persons [Stepien 1999, p. 9-11].

Education for safety – in this intentional impact and transformation that shapes the personality of a cultural man – emphasizes the importance of caring for life, survival and improvement of life, responsibility for its implementation and prolonging. It is also one of the components of education and preparation for work and life in contempo-

rary conditions. As a result, the Ministry of National Education adopted the formula of education for safety as a compulsory teaching area in the education system.

The denotation of safety education refers to universal, universal and humanistic values. These include, among others: freedom, responsibility, dignity, subjectivity, humanism, pluralism, development, honesty, sincerity, justice, autonomy, self-determination, responsibility for oneself and for others, as well as demanding it. Values such as tolerance, respect for differing opinions, love of one's neighbor, opposition to selfishness and consumer's attitude to life, and independence of action are also important in education and upbringing [Puslecki 1997, p. 72].

According to the definition proposed by B. Rudnicki, the education for safety can be understood as: "all educational processes, including teaching and broadly understood nurturing, aimed at preparing young people and adults to act in situations threatening the existence of people and nation as well as the functioning of the state" [Rudnicki 1994, p. 62].

When focusing on the final definition of the term "education for security", it can be stated – as R. Stepień has done – that it is "a specific didactic and upbringing system of family, school, army, mass media, youth organizations and associations, workplaces as well as state and local government institutions focused on shaping the value system, disseminating messages and shaping skills important for ensuring national security" [Stepień 1999, p. 11]. Understanding education for safety has a multifaceted, multi-threaded and interdisciplinary dimension. From the subjective perspective, it essentially concerns three fundamental aspects [Kitler 2006, p. 16]:

- the security of a man (individual) equipped with a system of social values and norms that are characteristic of him, which also apply to his imperatives related to individual safety,
- the safety of a group of people who want to feel safe in different social situations (interpersonal),
- security of legally formalized state and international structures, such as a commune, a powiat, a state, or a group of countries, which, due to their territorial range, add up to, respectively, local, national and international security.

Education for safety is therefore part of national education, and in its detailed scope, one can distinguish civic, economic, legal, defense, pro-social, health and ecological education.

The paradigm of safety education in a society of genuine democracy is seen as above all upbringing and teaching, which fosters the development and improvement of the natural predispositions of man, his responsibility for himself and others, existence and survival, and improvement of both himself and others. It is a paradigm arising from the continuation and finding a compromise, moderation and a "golden mean" between the systems of upbringing to Freedom, Fight and Love – restraint, which sees its mediation in education for safety. This mediation and consensus are expressed in the directive of preparing for taking action described by the war and peace method: which are placed in this philosophy as the primary means of realizing life-security. It is a di-

rective derived from the experience of the history of human race, which has secured itself since the birth of Christ until the third millennium, before and after this birth, surviving wars, and engagement in the activity of the peaceful co-creation of the world [Swiniarski 2004, p. 22-26].

Education for safety has two clearly outlined theoretical pillars. The first ones include philosophical, psychological and pedagogical and pedagogical-sociological theories that recognize human nature and answer the question of who a person is, and, in particular, indicate security as a natural need in a person's life. The second ones, in turn, are philosophical, axiological and ethical and pedagogical theories that recognize safety as a precious value and require the organization of appropriate educational actions. They also point to essential security components. These are pillars that can be reduced to psychology and axiology of security. The effect of such impacts should be a responsible, sensitive and creative person, who is able to face the hardships of life and go beyond the limits of his/her own life.

Safety education in society is implemented at two main levels: as a subject of education at school (middle and high school) and universities and as a series of preventive and educational initiatives in the field of security, taken by state and local government institutions, care and education centers, police, armed forces, fire and border guards, social organizations and associations, workplaces, media, etc.

Education for safety should therefore have a global and local dimension. There are specific relationships between macro and local systems. Their multilateralism proves that local security education systems cannot develop only based on the faithful execution of "top-down" directives and ordinances.

The armed forces, police and fire brigade are part of the social life of many people. These environments influence the shaping of citizens' personalities, attitudes and systems of values. The starting point for considerations regarding education for safety cannot be thinking that only uniformed ministries are responsible for its quality. Structural arrangements and the organization of safety education also require changes in those institutions, since the education should be varied depending on the objectives assumed and the content transmitted to individual organizational groups (persons).

What is more, the family can only to a relatively small extent convey ethical and moral values to children (family crisis). Basically, this usually results from difficult financial situation, single-parent families, pathological families, unemployment, multifaceted educational interactions, distrust of programs of values and ideals. Parents frequently try to educate and form their own children, based on the models according to which they were "prepared" for life.

Peer groups also have a strong influence on the credibility of various information in the field of education for safety. Peers can be characterized by a certain level of commonality and friendship. There are three most common types of peer groups: children's play groups (bands), packs of young people (cliques) and youth deviant groups (gangs, criminal gangs, etc.). Extreme views are quite easily acquired in those environments.

Hence, the family, school, media and other social institutions have a significant influence on their functioning.

Due to the anticipated situations that may pose a threat, the media play the most significant information and educational role when it comes to universal self-defense in a given area. However – as shown by numerous examples from recent disasters (floods, fires) – there is a lack of systematically appearing information relating to the hazards characteristic of a given area. The speed of information and the presentation of threats are chaotic in nature and take place on a sensational basis. Therefore, one can talk about their incomplete use in terms of security.

In the sphere of universal civic education, the potential of non-governmental organizations is underestimated, and, moreover, it is not given due attention and support from the state.

Thus, it can be assumed that “education” and “safety” are two closely related concepts between which there are significant relationships and dependencies. Their strength, content ranges, and orientation are generally determined through the prism of the effectiveness of undertakings implemented for security. At this point, it is worth noting that there is still a current discussion, the subject of which is the specific shape of education for safety. There is also a lack of a pedagogical theory of safety education, which is a sub-discipline of general pedagogy as a science about the upbringing, education, and self-education of a human being throughout life. In the era of creating a new national security system (NSS) and the paradigm of security sciences, it is also reasonable to develop a new standard of education for safety. It is even more critical that the existing external and internal threats are dispersed, unpredictable and indeterminate as to the significance, scale, direction, and type of the entity or source of origin. That results both from new cognitive and social abilities as well as from the internal logic of the development of education for safety, the main areas of the meaning of which are situated in pedagogy.

2. Threats to human security

In recent years, the sense of security of citizens has diminished. There were explosions in the subway, floods, terrorist attacks, murders in schools, suicides resulting from, amongst others, harassing and making the image of individuals public on the Internet. The environment in which schools/institutions operate in the modern world is changing dynamically, often unpredictably. Stress, suicide, rape, sexual violence, aggression or other crisis situations – all of this means that ensuring security first requires an in-depth knowledge of the risks. There is a growing need to shape defense awareness and understanding about security. Considerations over the problem of education for safety indicate that it is difficult to deal with this issue in isolation from contemporary conditions and the surrounding environment.

In colloquial language, the term “threat” is understandable intuitively and related to human fear, which concerns the loss of such values as health, life, liberty, freedom or material goods [Wisniewski and Falecki 2006, p. 17]. Nevertheless, in the literature of

the subject this term is variously defined. The threat is an antonym of security, which in the "PWN Polish Dictionary" is defined as a state of non-threat, calmness, certainty [Słownik języka... 1978, p. 147]. However, while security determines a certain state, a threat – in the basic meaning of the word – is associated more with the phenomenon that violates it [Pronko 2001].

One of the most serious threats of modern man is alienation, treated as exclusion, or – if one adds a sociological context – the lack of connection with society, loss of identity of an individual that characterizes large urban centers in industrial societies. The eradication and the lack of identification emphasize the emotional aspect of alienation: loneliness, helplessness, need for dependence, hostility, fear and disorientation, the subjective lack of adaptation, as well as the feeling of injury and loss.

Alienation is undoubtedly a negation of the value of effectiveness in the following dimensions: behavioral (no real impact on the socio-political reality), cognitive-conceptual (the lack of understanding of the situation, the ability to manage it and predicting its development) and evaluative (the lack of the ability to assess the socio-political reality in a properly consistent and orderly way)

The life of modern people is marked by an intense longing for unity, depth and community of living. They do not find them either in themselves or in existing cultural institutions. In the past, the rhythm of life imposed by nature and culture was orderly and predictable. Tradition, religion, and the community in which they lived, determined the immutable limits of human behavior. Clear moral codes functioned, and the goals of life were predetermined. At present, the rationality of reason has distanced man from nature, neighbors and the sphere of the sacrum. Technological progress has supplanted traditional culture and embedded values [Taylor 1996]. Rational intelligence has made man healthier and his life longer, however, he does not know how to give meaning to all this. More and more people are going to extremes, throwing themselves away from excessive or unproductive activity (workaholism and other addictions, neurotic states) to complete passivity (alienation, depression). The development of one's spirituality comes with the help.

Contemporary Western man, however, fears everything that is related to renunciation, suffering, illness, death, finitude, and thus to existential issues. A. Giddens speaks of the separation of experience – everyday social life moves away from nature and various experiences related to existential dilemmas. As a result, the sense of nonsense, the denial of daily moral doubts, the existential isolation – the separation from the moral resources necessary to achieve life satisfaction and the fullness of existence – become a mental problem [Giddens 2001].

There are new challenges for today's man: adaptation to globalization, high competition, dynamic development of information and communication technologies and the transition to the model of a knowledge-based economy. The latter has become the most valuable resource that determines development and prosperity. Currently, the importance of natural resources and low-skilled workforce has been reduced, while the role of human capital is radically increasing.

The characteristic feature of the labor market is the constant changeability of conditions. New professions are created, while others fall into oblivion, and the basic way to be constantly sought after by employers is to continually train and adapt to their needs. Passivity in the context of these new requirements may be a huge problem and result in the lack of professional success, unemployment, loss, as well as information and even social exclusion.

The experience of highly developed countries confirms that the wealth of nations, their position on world markets, and competitiveness are increasingly dependent on the level of education of citizens and the creation of conditions for making use of knowledge.

The situation of contemporary people implies the level of risk that cannot be eliminated. Every action, choice made, wiping the trail results from necessity and creates uncertainty. In times of "late" modernity, the risk is a permanent element of the activity undertaken by people. "Recognition of the existence of risk as such, to which we are forced to some extent by the abstract systems of modernity, means acknowledgement and acceptance of the fact that our actions in no way form a predetermined course and always remain open to contingent events" [Giddens 2001, p. 41]. The risk category which Giddens refers to is not limited only to new threats that currently appear in front of people, but he treats it as a certain approach towards reality, which he explains as follows: "living in a risk society is living with an analytical attitude towards possible, positive and negative, ways of acting that we, as individuals and globally, face in the course of our social existence." The risk is all the greater because the concept of "control" has been devalued, because "changes go beyond all human expectations and elude its control" [Giddens 2001, p. 40-41]. The risk is therefore inscribed in the life of modern people, accompanying them in everyday life.

Failure to deal with own emotionality is conducive to personality disorders. An example can be the emotionally unstable personality of impulsive type, the so-called borderline personality, anxiety personality, or dependent personality [Jakubik 2001]. The characteristic features of the impulsive personality are primarily emotional instability (especially the instability and unpredictable mood variability), irritability, tendency to violent outbursts of negative emotions (anger, malice, hatred), or praise, revealing behaviors that may threaten the environment. In turn, the borderline personality has its own specificity in the inability to control own emotions and impulsiveness, inclination to violent behaviors, which are often a source of conflicts with other people, constant experiencing a sense of emptiness, a tendency to self-destructive behaviors, repeated suicide attempts, identity disorders, but seemingly good adaptation to social life. The anxiety (avoiding) personality is characterized by, among others, a dominant sense of tension, anxiety, fear, a sense of low value, excessive sensitivity to assessments from others, which favors limiting social interactions and narrowing down the circle of acquaintances due to fear of disapproval. Whereas, among the main characteristics of the dependent personality are mentioned above all passive submission to others, avoiding responsibility for their own actions, feelings of helplessness, incompetence, withdrawal, and not coping with stress [Jakubik 2001].

The identity of a modern man, named “a consumer identity” by G. Mathews [Mathews 2003], poses a serious threat to both the future of the society and the subject itself. Modern man – as E. Fromm put it – “only lives in the illusion that he knows what he wants, when in fact he only wants what is required of him. (...) As a result of this process, he loses his *self*, without which no real safety of a free individual exists. Losing one's *self*, in turn, increases the need to adapt to the existing patterns” [Fromm 2000, p. 236-237]. In this way, there is a great chance that a society of individuals without depth and own thoughts, unable to criticize or distance to themselves, and connected by natural herd instinct will arise [Delsol 2003, p. 103, 149]. It is difficult to talk about a sense of security in such a situation since it grows on what is permanent and strong. In this situation, as is claimed by A. Giddens, ontological security has as weak foundations as in the case of rigid traditionalism. Accepting identity, or rather false identity, in response to the expectations of others, causes that” (...) an individual has a sense of security only to the extent that others consider his/her behavior to be appropriate or reasonable” [Giddens 2001, p. 261].

A. Karpinski states that in contemporary humanistic literature, the crisis of culture is widely observed [Karpinski 2003, p. 7]. G. Godlewski writes that “a crisis is a normal state of European culture – this conclusion can be reached by following, at least during the last century, the adventures of this self-knowledge, the diagnosis of intellectuals, visions of artists, and the well-being of typical bread eaters. It is difficult to find a word that would be used more often in that time, trying to define the culture of the West. The whole and separate semantic field emerged around the concept of crisis: decay, breakdown, decline, turning point, breakthrough, fall, disaster, annihilation, end; these are only the most important clues of associations, attested in the intellectual history of the 20th century” [Godlewski 1997, p. 5].

Contemporary threats to human security are increasingly being written about. The contemporary world is full of various civilizational and social threats. The number of factors that directly threaten human life and health is rapidly increasing. The number of threats to the natural and cultural environment of people is also growing. The history of human civilization indicates that the greatest threat to man is another man – in an individual or social sense. Victims of the influence of natural factors in no way can be equal to the number and sophistication of crimes committed on people by other people. Even today, what Pope John Paul II paid attention to [Jan Pawel II 1987; 1991; 2005], one can meet with intense cases of violation of human rights, with various forms of exploitation and economic, social, political and religious oppression, and other forms of discrimination that threaten the dignity and freedom of man, which is the issue that the humanistic and social thought should address. Not without significance is the need, indicated by many scholars, for self-defense of a man against the loss in the world of his own civilization, the loss of control over many processes connected with it [Skorowski 1992], as well as opposition to the degradation of the natural environment, granting moral and legal protection for not only people, but also all nature [Tyburski 1993; Skolimowski 1993], which undoubtedly affects the content and scope of education for safety and peace (expanding it, e.g., with a very important aspect of environmental safety).

Ethnic and religious conflicts, economic crises, political instability, violence and violations of human rights, proliferation of weapons of mass destruction, terrorism and organized international crime are contemporary threats to international peace and stability, and at the same time challenges faced by the community not only in Europe. Movement of people (immigration, emigration) and mutation of viruses can lead to an increase in the likelihood of a pandemic – especially in developed countries. A well-developed medical infrastructure is necessary to control the spread of diseases in a given country. The area of health and life insurance in the world is also exposed to the fact that the increase in incidence will affect the financial results and the specification of insurance products.

Climate change, according to many researchers, will most likely be the reason for the increase in the likelihood of natural disasters occurring in various parts of the world (droughts, floods, sinking cities, erosion of volcanoes, etc.).

These regional challenges are accompanied by regional challenges related to the process of political transformation in the countries of Central and Eastern Europe. From the historiosophical perspective, the truth is that the new political, economic, social and military realities (the collapse of the old system, the breakdown of the Soviet Union, the transition to a free market economy, the development of democracy, etc.) in these countries create unprecedented opportunities for development, while deepening our sense of safety. However, it is also true that – just like in other groundbreaking moments of history – they can cause a feeling of the lack of stabilization, the emergence of new sources of tensions and threats, both in the intrastate (unemployment, social pathologies, etc.), as well as international (nationalism, terrorism, religious fundamentalism, etc.) dimensions [Banach 1995; Kwiecinski 1992; Wojnar and Kubin 1996; Brezinka 2005]. This new situation and strategy puts new tasks ahead of the entire international community, and there are generated new problems: theoretical and cognitive (e.g., the role of the UN, NATO in ensuring security and peace, attitude to the principle of sovereignty, armed “extortion of peace”, “clash of civilizations”, intercultural dialogue and international cooperation, etc.) [Koneczny 1982; Huntington 1997; Znaniecki 1974; Beck 2004; Toffler 1997; 2003] and educational (education for peace in new historical conditions, education for safety in national, European and global dimensions, etc.). Poland's accession to the structures of the European Union and NATO also has an impact on our security.

Reflection on contemporary societies of post-modern times would not be complete if the issues of the importance of the media for their functioning are omitted. Their role is crucial. The relations between the reality of everyday life and the media are neither unequivocal nor even more one-sided. One should rather speak of a bilateral relationship involving the media's influence on the reality and the reality of everyday life on the media. A man living in a society of media exists in at least two realities – daily and media. People consider these events to be important, as they are reported and shown in the means of mass communication. Presentation of facts and events from the reality of everyday life is technically developed in a manner characteristic for the media, which aims to make the media more attractive. As a result, the use of dynamic editing,

many cuts, and background music attracts the viewer's attention and promotes his/her concentration on the form, not content, and the context of the presented event. The phenomenon, which is described as a television spectacle, makes the form of a media message more attractive. It involves the use of various treatments that aim to make the message more attractive both in the visual and verbal as well as in the stylistic form.

Modern information and communication technologies are increasingly important for contemporary social changes. It seems that in the years to come it will continue to grow. Computers and the Internet are used more and more widely. The number of users is growing, web resources are also extending, as well as the number of things that can be done online. These technologies are entering new areas of life. Computers are becoming an increasingly substantial tool for learning, working, entertainment, and the Internet – a more important source of information and knowledge, a means of communication, trade, entertainment and social life. Numerous examples indicate that the Internet can have many negative effects on people who use it.

In the future, the risks associated with online activity will become apparent. The threats related to cybercrime, identity theft and data will become more common.

For the analysis of education changes, it seems important to pay attention to the deepening of the intergenerational gap in terms of access, familiarity and use of the digital environment. Hence the distinction between the generation of “digital natives” and “digital immigrants”. “Neurological studies show that the so-called digital natives, who are from an early age surrounded by a “digital environment”, not only function differently in the world, but their brains function differently than older people’s (even Internet users, but “trained”, the so-called digital immigrants). It is even predicted that the functioning of neural networks of the brains of digital natives will undergo evolution changing not only decision-making processes and reasoning, but also the circuits in their brain and frontal lobes” [Zacher 2009, p. 103].

Potential threats related to the state policy in the field of drugs and stimulants are an extremely interesting issue worth paying attention to. It has a direct impact on the lifestyle of the society. We use more and more drugs and stimulants for various diseases. Overworked and stressed people in developed countries take powders to fall asleep in the evening and stimulants to get awoken in the morning.

Conclusion

The creators of various visions of tomorrow's education underline the need to focus didactic and educational work on what is to come. The great changeability of life and the enormous pace of change in all its fields force learning from the future. C. Kupisiewicz states that learning from the past does not lose its *raison d'être*, however it no longer plays the role it had in the times of stabilization and changes in the generation scale [Kupisiewicz 1999, p. 184], while A. Toffler says: “(...) all education comes from the image of the future and at the same time shapes the image “[Toffler 1974, p. 5].

Generalizing, it should be stated that the possibilities of education for safety in the scope of creating personnel and structural security find a significant place in both theory and practice of the activity of many different institutions. Education for safety should be implemented systematically and through various forms and methods. The effect of transferring knowledge about security, among others in schools, workplaces and the media should be appropriate preparation of young people and adults for rational behavior in the face of civilizational, social and military threats, and for active participation in defense undertakings carried out by the state administration, local self-government and social organizations.

Legal, organizational and program changes in the field of education for safety that have taken place over the years were mainly caused by existing threats (individual, local, national, international) and social needs. These changes mainly concerned the implementation of the subject of *civil defense training (education for safety)* in schools, the training process for students and graduates of higher education institutions as well as representatives of government and self-government administration. A lot of preparatory, analytical and consultative work has been carried out in the field of creating a new doctrine of national security and the national security system.

It is necessary to appoint an authority to create a coordinated policy of scientific research and development works in the area of security and defense of the state, which should include managers of state institutions responsible for state security, managers of institutions with budgetary resources for research and development purposes, academic representatives of security faculties, university defense and security research centers or university defense technology centers, as well as industry representatives.

The structural system and the organization of institutions that directly influence education for safety also require changes. These changes should mainly concern normative and organizational issues in the field of cooperation and removal of the effects of threats. It seems correct to begin with constitutional assumptions and security strategies expressing social needs. The social climate prevailing in some institutions, which is unfavorable to undertake rational and forward-looking activities in the field of dissemination of broadly understood issues of defense and security should be replaced by deepened reflection on the possibilities of using in practice the "minipedagogic" doctrine of education for safety – the security pedagogy.

The media should participate in the systemic way in raising public awareness in terms of not only security and threats, but also their prevention. Due to the wide and universal users' access to public television, it is necessary to realize educational and prophylactic programs in it as part of promoting safety education.

Basic values, and among them trust, should occupy the prominent place in the axiological and emotional layer of security. However, this category in the systemic sense requires greater care and interest on the part of all the enlightened and enjoying the social prestige individuals and institutions. The idea of trust occurs to a different extent – directly and indirectly – in many supporters of the peaceful order of the world.

In order to effectively fight crisis situations, more active and coupled actions at the local level are needed, and they ought to be based on close cooperation between local government administration authorities, the State Fire Service, the Police, public organizations and – by virtue of the wide perception of the issue – the society. It is extremely important to coordinate these interactions so that they cover the whole society as much as possible.

To effectively counteract the contemporary threats, J.S. Bruner sees the need to pay more attention to the community of teachers and learners [Bruner 1974, p. 176]. This community is a derivative of a free exchange of ideas, discussion and reciprocity, which does not necessarily mean that everyone is learning the same, the program is predetermined, and the curiosity which is the prototype of internal motivation is limited. G. Kerschensteiner defines his attitude to education in a similar way when arguing that the starting point in education cannot be the content of education, but the learner himself, his aptitudes, character traits, subjectivity, and the sense of community [Molak 1968, p. 52].

The presented considerations may, in the author's opinion, be an incentive to construct further conclusions and justifications regarding the need to deal with education for safety. It seems that in this trend of thinking there is also a significant increase in the interest in risks to humans and the development of their intellectual, emotional and operational (practical) activity, shaping the skills of working in a group, using creative, transgressive and based on taking knowledge from various fields of existence thinking.

Conflict of interests

The author declared no conflict of interests.

Author contributions

Author contributed to the interpretation of results and writing of the paper. Author read and approved the final manuscript.

Ethical statement

The research complies with all national and international ethical requirements.

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