EDUCATION FOR SECURITY AS AN OPPORTUNITY FOR A PERSON AT RISK

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ABSTRACT

The aim of the article is to present the possibilities of Security Education from a processual and workroom aspect (educational aspect) in order to prevent threats to human space. The main research problem formulated by the Author is "What are the main threats for man and how does Security Education prevent them?"

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.

KEY WORDS

Threats, safety, education for security, feeling of security.

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Introduction

We live in a world of permanent and quick changes, in a world that offers freedom, closer contact with other people – mainly thanks to the fast communication network and the extraordinarily rapid development of mass media – at the same time, however, we live in a world, which takes away our sense of security[1].

Mankind has struggled with many threats connected with everyday existence since the dawn of time. These threats existed in the search for food and in man defending himself from wild animals, other men etc. Knowledge gained through own experience and through observation of other people was used by man in his defence. It is in primeval society that we can see the first elements of Security Education.

We live in times that are extremely difficult to describe, define, and unambiguously incorporate into the existing paradigm of knowledge. It is even more difficult to identify universal social mechanisms and rules that will allow, even to a small extent, to predict actions, behaviors, processes or directions of social change. The saying "we live in a culture of acceleration and information revolution" already sounds like a cliché. The social reality of the early 21st century is a challenge for many of its researchers and observers.

In our lives, we are often exposed to situations, which increase the probability of deterioration of the existing conditions, losing balance between the system of values and human capacities. These situations influence greatly the existential security of humans.

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[1] J.A. Pielkowa, *Pedagogika społeczna wobec zagrożeń współczesności,* [w:] M. Plopa (red.), *Człowiek u progu trzeciego tysiąclecia. Zagrożenia i wyzwania,* Vol. I., Elbląska Uczelnia Humanistyczno-Ekonomiczna, Elbląg 2005, p. 61.

People nowadays spend a lot of time consuming the media. Everyday life of ordinary people has never been so dominated by the "reality" learned through both the old media (television, radio, press, outdoor advertising) as well the new ones (global information and telecommunication network). Therefore, the paradox of the modern media is that as a result of the excess information taken out of context and as a result fascination with the extreme and the unique, people feel lost, and their actual, real knowledge of the world is getting poorer. Instead of increasing his knowledge of the world and events, a man loses orientation and ability to objectively assess facts.

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[2] threats in science as well as in the media, politics and culture[3].

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[4].

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[5]. 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. Kępiński 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"[6].

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

[2] See: A. Czupryński, B. Wiśniewski, J. Zboina, *Nauki o bezpieczeństwie. Wybrane problemy badań*, Centrum Naukowo-Badawcze Ochrony Przeciwpożarowej im. Józefa Tuliszkowskiego Państwowy Instytut Badawczy, Józefów 2017, s. 6.

[3] L.W. Zacher, *Spór o globalizacje. Eseje o przyszłości świata*, Wyd. Elipsa, Warszawa 2003; Z. Bauman, *Społeczeństwo w stanie oblężenia,* Wyd. Sic, Warszawa 2007; M. Castells, *Społeczeństwo sieci*, Wyd. PWN, Warszawa 2008.

[4] Z. Bauman, *Ponowoczesność jako źródło cierpień*, Wyd. Sic, Warszawa 2000, p. 9.

[5] I. Obuchowska, *Drogi dorastania. Psychologia rozwojowa okresu dorastania dla rodziców i wychowawców.* Wyd. WSiP, Warszawa 1996, p. 67-68.

[6] A. Kępinski, *Lęk,* Wyd. Literackie, Kraków 2002, p. 8.

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[7].

Education is a key social process and a dynamic element subject to change. It plays an important role in the life of each man. Its dilemmas can be traced down to the changes of attitudes and behaviour of human collectives because, in a fast changing culture, technology and economics contradict basic moral and ethical norms and especially those of culture and tradition. The multitude of work and responsibilities and the fast pace of life mean that more and more people suffer from various kinds of health conditions and mental disturbances which can result in excessive aggression, hypersensitivity, mistrust, fears, suspicions and a wish to retaliate or take revenge. At present, education is being used more and more to search for various solutions for these dilemmas and man's imperfections. Modern education strives to enrich the education process with multimedia solutions introducing modern technologies. Therefore, not only the formula of education but also its content are indispensable in order to develop human personality effectively, provide knowledge, skills and competences to live among other people. This includes care and education, socialisation and training, teaching, learning and self-improvement.

Education as the great hope of the present is itself at risk, as it is subject to many contradictions, tensions, and failures. Today, we observe the lowering of the prestige of many of the humanistic, social, and cultural disciplines as a result of views based in mechanical or psychological reductionism.

Security Education, due to various institutional and extra institutional activities for the security of man[8], leads him along the paths of various forms and methods, helps him to discover and enhance his assets and work on improving on his weak points. A specific role is here assigned to parents and teachers who are directly responsible for the multifaceted development of a child (alumnus, student).

The aim of the article is to present the possibilities of Security Education from a processual and workroom aspect (educational aspect) in order to prevent threats to human space. The main research problem formulated by the Author is "What are the main threats for man and how does Security Education prevent them?" The article uses mainly theoretical methods concerning analysis and synthesis of the subject and also comparative methods.

Typology of the most important human threats

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[9]. Nevertheless, in the literature of the subject this term is variously defined. The threat is an

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7 Z. Frączek, *Kreatywność jednostki w kontekście potrzeb edukacji przyszłości,* [w:] K. Denek, K. Koszczyc, M. Lewandowski (red.), *Edukacja jutra,* IX Tatrzańskie Seminarium Naukowe, Wyd. Wrocławskie Towarzystwo Naukowe, Wrocław 2003, p. 19.

8 B. Wiśniewski, *Praktyczne aspekty badań bezpieczeństwa*, Difin, Warszawa 2020, s. 15-28.
9 B. Wiśniewski J. Falecki, *System zarzadzania kryzysowego państwa, w tym Sił Zbrojnych RP,* Wyd. Wyższa Szkoła Administracji, Bielsko-Biała 2006, p. 17.

antonym of security, which in the "PWN Polish Dictionary" is defined as a state of non-threat, calmness, certainty[10]. 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[11].

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.

At present, everything can be a threat and may also be a factor supporting man's development. It means that man as a subject and object of security is a creator of threats[12]. Analysis of the kinds of threats suggests that they may be grouped according to the criteria of sources of conflict and the character of the effects they cause. Therefore, threats may be divided into the following categories: political-military, socio-economic and ecological-nature related[13].

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 instiutions. In the past, the rhythm of life imposed by nature and culture was orderly and predictable. 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.

And if the answer to the question of Immanuel Kant "What is human" exists at all, it should be looked for outside the two conflicting extremes: the individualist anthropology (which means subjectivity, so-called "egology", perceiving the human solely in relation to himself or herself and the attempt to describe him or her solely with the use of psychological terms) and the collective sociology (which means objectivity, generality, total immersion of an individual in group "entireties", subordinated to "common will" and deprived from personal responsibility, which – let us add – is also similar to Heidegger's "self or Kierkegaard's "faceless crowd"). In the opinion of M. Buber, these two approaches to the human constitute a false alternative: individualism or collectivism, individual or collectivity[14]. It is rather the instruction of Aristotle that should be followed here and *aurea mediocritas,* i.e. something like "happy medium", should be searched for.

An important feature of a person capable of deciding if, what and how to change in the world we live in, what kind of world should be left for the oncoming generations, is the immunity to facilitation, to yield to influences, or inertia. This feature, next to sensibility and openness to others allows for critical, reflective attitude to the issue of continuation or changing the world, of determining the conditions we live in. It must be stressed here, however, that it is difficult to speak of "self-determination", as people are in-

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[10] *Słownik języka polskiego PWN,* Wyd. PWN, Warszawa 1978, p. 147.

[11] J. Prońko, *System kierowania reagowaniem kryzysowym w sytuacjach nadzwyczajnych zagrożeń dla ludzi i środowiska.* Rozprawa doktorska, Wyd. AON, Warszawa 2001.

[12] Szerzej, A. Czupryński, B. Wiśniewski, J. Zboina (red. nauk.), *Bezpieczeństwo. Teoria – Badania – Praktyka*, CNBOP – PIB, Józefów 2015.

[13] A. Czupryński (red.), *Inżyniera bezpieczeństwa sił*, Wyd. AON, Warszawa 2012, p. 21.

[14] Zob. M. Buber, *Problem człowieka*, przeł. Robert Reszke, Wyd. Spacja, Warszawa 1993, p. 123-131.

volved in their private affairs up to their ears and appear (for a second, though) in the public sphere only to claim their own interests[15].

The modern world is ruled mainly by the rules of the market, not the rules of a man. This is illustrated by a diagnosis formulated by one of the most significant economist, Jeffrey Sachs, who stated in his latest book that the current economic crisis is generated by a moral crisis, deficiency of civic virtues among political and economical elites[16]. Behaviours showing disrespect and insincerity in human relations, lack of commitment to social affairs and the affairs of the world, degeneration of the ethos of responsibility are much more harmful to the dignity of the man than economic deficiencies. I have once heard a man in uniform saying that there is almost no room for emotions. Such an attitude surely leaves a mark especially on formal human relations. Behaviours stripped of emotions are a clear sign of reification of the human being.

"And people now are impatient and absent-minded and they often say not what they want and do not what they want but what just happens"[17]. And both – something important, good, worthy, friendly and something dangerous and risky can happen. In such case, what is good – is worth being left unchanged, and what is wrong – should be definitely changed. Making a decision[18] in such case requires however a considerate, critical view and courage. In the face of dynamics of events, both at a global level and the closest surrounding of the man, having

in mind numerous temptations and offers of facilitations in everyday life, deciding upon what is worth being left unchanged and what needs to be changed, Korczak would call the obligation to care for the world, for the human[19].

One of the greatest hazards in our civilisation is disregard for experience and existing organised procedures in dealing with threats. Now we could list a large number of threats with their epithets even to the level of absurdity, but today's list may prove out of date tomorrow. Therefore, we should not focus on prediction of threats but on working out procedures and tools to eliminate or neutralise their negative effects.

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 sociopolitical reality in a properly consistent and orderly way).

The situation of contemporary people implies the level of risk that cannot be eliminated. Every action, choice made,

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[15] Z. Bauman, *Raport o kondycji moralnej świata*, Tygodnik Powszechny 2008, nr 7 z dnia 12.02.2008.

[16] J. Sachs, *The Prize of Civilization, Vintage Books,* London 2011, p. 3.

[17] J. Korczak, *Pamiętniki i inne pisma z getta,* Wyd. WAB, Warszawa 2012, p. 233.

[18] B. Wiśniewski, R. Kowalski, J. Kozioł, M Szyłkowska, *Bezpieczeństwo procesów decyzyjnych*, TUM, Wrocław 2018, s. 23.

[19] J. Korczak, *Pisma wybrane*, t. IV, Wyd. Nasza Księgarnia, Warszawa 1986, p. 344.

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"[20]. 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"[21]. The risk is therefore inscribed in the life of modern people, accompanying them in everyday life.

In assessment of the situation, fear plays a significant role, since it allows us to decide whether given event will bring us benefits or only negative effects. However, the assessment is not always accurate. Persons anxiety, qualify various threats as being more menacing in comparison with persons with a stabilized level of fear. However, some of the threats are assessed on the same level of riskiness, regardless of any differences in the intensity of fear between individual persons. Drugs, terrorism, a bomb attack usually result in strong fear and are assessed as risky events, while recreational activities, such as skiing, swimming, horse riding are usually referred to as relatively safe and not posing a substantial risk.

Passiveness is one of the most typical and yet pathological characteristics of men in the modern society. A man wants to be fed, but fails to move, show initiative, even to digest the food supplied. A man is not creative towards his heritage – he only gathers or consumes. Remaining passive, a man does not attempt to find his place in the world and he is forced to give up his ideals and their demands. Therefore, he feels powerless, lonely and full of anxiety. He finds it difficult to self-define and his sense of integrity is low. Conformism, which seems to be the only way to avoid the unbearable fear, often turns out to be insufficient[22].

Apart from passiveness, another factor, which often influences the safety of man is obedience and submission. Today, obedience has become a somewhat forgotten virtue. Obedience is a questioned value, because the term is not understood and it is often confused with submission. This confusion between obedience and submission is one of the most dangerous mistakes made in modern upbringing. Submission means giving up freedom, capitulation. On the other hand, obedience is disposal of self in accordance with the established hierarchical order. Obedience is exercising of one's freedom, but not against the superiors, it is a selection of an attitude of cooperation with one's superior (educator).

[20] A. Giddens, *Nowoczesność i tożsamość. Ja i społeczeństwo w epoce późnej nowoczesności,* Wyd. PWN, Warszawa 2001, p. 41.

[21] Tamże, p. 40-41.

[22] E. Fromm, *Rewolucja nadziei. Ku uczłowieczonej technologii,* Wyd. Rebis, Poznań 2000, p. 64.

In sociology, it is fashionable today to state that human problems can be analyzed without referring to emotions associated with them. It is assumed that scientific objectivism requires the opinions and theories pertaining to men to be free from any emotional bonds.

It should be emphasized that in Poland, we are dealing with a cultural vacuum – on one side, there is the sense of freedom, on the other – material degradation of many families. Moreover, in many Polish families we can observe the phenomenon of the so-called inheritance of poverty, intensification of pathological behaviors (suicides, addictions, aggression, abuse). A modern family means the increased divorce rate, relationships that have not been formally confirmed.

Negativization of religion and the Church is getting deeper, and life orientations are becoming different. Religion, ethics – these seem to symbolize backwardness and they hinder progress. The modern society is "facing a specific crisis of humanity", which is marked by increasing lack of confidence in own human traits, in the very sense of existence. In many circles, we observe the disappearance of a "universal" – or universally educated – man.

Globalisation, informatisation and internationalisation of socio-economic life is a plexus of dependencies that bring benefits and negative consequences. Especially turbulent are those that directly affect people and basis of their existence, including dignified, secure and healthy work conditions.

It seems as we are becoming slaves of technology, that was supposed to free us. Although unparallel amount of information, we become more disoriented, than well oriented. More elasticity denies us elasticity at all, and more choice op-

tions limits our freedom[23].

The pressure of time is not the only tension for modern people. Their actions are not only the object of tyranny of the moment, but also burdened with freedom of choice.

One of significant threats for personal and structural security is dehumanization of education. Strong pressure to achieve success, need to function in continuous rivalry and generational pressure leads (in extreme cases) to machiavellisation of behavior. Pragmatism and praxiology dominates over dialog, discourse and reflection. In the century-changing world we can notice dangerous tendencies in education to create "information society" at the expense of "educational society". Attention is concentrated on creating cognitive abilities, orientation among problems of modernity and future at the expense of education of values, what results later with astonishing choices and decisions made by groups and individuals[24].

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

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[23] T.H. Eriksen, *Tyrania chwili. Szybko i wolno płynący czas w erze informacji*, Wyd. PIW, Warszawa 2003, p. 13-14.

[24] There is more and more opinions amongst the experts that there is fundamental and urgent need of renewal of previous teacher's education. It is necessary to equip teachers with wide humanistic base, the knowledge of pedagogical, psychological, philosophical and sociological thought to thoroughly explore world of values and antivalues, threats and chances and educational ideals, to achieve the ability to discuss and finally to cooperate with young people. In case of Poland there is clear asymmetry between expectations and educational needs and their realization (expenditures and desires to innovate). Education should ease perception of reality as a set of values, which are to be skillfully explored and internalized, so that they can be used to shape reality and themselves.

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.

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".

Unfortunately, as cyberspace becomes a virtual reflection of the physical reality, negative forms of human activity penetrate it as well. Created to enable scientific cooperation, the Internet network gives a great sense of anonymity, and it is used by criminals, terrorists, as well as some countries to conduct illegal activities or aggression against other entities.

Threats related to cyberspace concern the possibility of information theft (which exposes the robbed site to losses), the possibility of intentional and illegal change of information (which disturbs this sphere of professional or private activity that depends on the accuracy and timeliness of information which has changed), the possibility of limiting access to information up to and including complete blocking (which may paralyze certain spheres of action with sometimes catastrophic consequences), etc. The number of threats to which every cyberspace user may be exposed is very large, and the scale of their harmfulness is constantly increasing due to the phenomenon of increasing migration to cyberspace, so, in order to give further considerations a more specific dimension, we will briefly assess the scale of this migration.

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Possibilities of education for safety in the field of counteracting threats

Education can be defined as all processes that aim to change people, especially children and young people, according to the ideals and educational goals prevailing in a given society[25]. On the one hand, education is a factor in shaping human identity, and on the other, an indispensable creative condi-

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[25] W. Okoń, *Nowy słownik pedagogiczny*, Wyd. Akademickie Żak, Warszawa 2012, s. 44.

tion for man's natural development. Depending on the theoretical premises and socio-political conditions, education is treated as: a process of human permanent life-long learning: the right and, at the same time, civic duty of a human and a social imperative; an instrument of political power to meet specific social, political party related, union, national, cultural interests and goals; the area of social self-regulation, the main factor in the development of human capital, the quality of life of societies or civilization: a type of symbolic violence imposing the culture of the dominant group on the representatives of other social groups, thus, the factor of social stratification, which generates mechanisms and opportunities for social promotion as well as selection and marginalization; a "screen of culture" explaining the complexity of its field of meanings and symbols; type of a normative discourse, presenting particular mental perspective, enabling one to take sides with world-view, ideological or moral conflicts[26].

The statement that we live in times of crisis in upbringing and education sounds trivial. The sources of the crisis in upbringing and education are very complex and they constitute a structure of mutually combined factors. The educational relation is a specific interaction between a tutor and a pupil, between the upbringing and the brought-up parties. It constitutes a prerequisite for the process of upbringing, and it is as old as the upbringing it self.

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"[27].

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[28].

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. 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 patri-

[26] B. Suchodolski, S. Mazur, *Edukacja dla bezpieczeństwa. Materiały międzynarodowej konferencji naukowej,* Wyd. Wyższa Szkoła Ekonomii i Turystyki, Katowice 2015, p. 26.

[27] S. Zalewski, *Polityka bezpieczeństwa państwa a edukacja obronna,* Wyd. MON, Warszawa 2001, p. 41.

[28] R. Jakubczak, J. Flis, *Bezpieczeństwo narodowe Polski w XXI wieku,* Wyd. Bellona, Warszawa 2006, p. 428.

otic, 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[29].

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 directive 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[30].

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 start-

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[29] R. Stępień, *Współczesne zagadnienia edukacji dla bezpieczeństwa,* Wyd. MON, Warszawa 1999, p. 9-11; Zob. A. Pieczywok A., *Edukacja dla bezpieczeństwa wobec zagrożeń i wyzwań współczesności,* Wyd. AON, Warszawa 2012; A. Pieczywok, *Profesjonalizm zawodowy nauczyciela akademickiego edukacji dla bezpieczeństwa,* AON, Warszawa 2016.

[30] J. Świniarski, *Bezpieczeństwo i prawa człowieka w perspektywie globalizacji,* [w:] M. Ożóg-Radew, R. Rosa (red.), *Bezpieczeństwo i prawa człowieka.* Vol. I, *Teoretyczne aspekty bezpieczeństwa i praw człowieka,* Wyd. Akademia Podlaska, Siedlce 2004, p. 22-26.

ing 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.

Security Education has a particular significance in the creation of an appropriate approach and values, gaining knowledge and skills in preventing threats. It is an important part of the didactic-educational process and preventive actions directed mainly at civil education, communicative education and pro-health and ecological education. It is also considered an indispensable element of education and preparation for work and life in modern conditions. It first appears in the family and later is constantly modified under the influence of mass media, school, peer group and self-education. Many changes in the defence awareness of people are caused by concrete security conditions both external and internal. General life conditions, the level of political, military threats, public security, social threats etc. are also significant.

Security Education has a long history and evolved from preparation of young people for defence against military threats. Though Security Education and education for defence are often identified, education for security is connected with developing awareness, motivation and behaviour in the event of threats which have a much broader scale. Security Education is, on the one hand, a theoretical process with such factors as people (teachers, students) and substantial factors (objectives, content, principles of education, forms and methods, didactic resources), on the other hand, it consists in practical actions developing man's security – influences his attitudes, values, knowledge and skills necessary to prevent threats, dealing with them in hazardous situations and eliminating their effects. Security Education is also helpful in enlarging knowledge.

Security Education includes many cognitive and empirical areas which have been frequently analysed. It consists of many didactic-educational processes including education and training and education in a broad meaning in order to prepare young people and adults for situations threatening their life and the functioning of the state. The most important listed problem areas (areas of research) are challenges and threats as well as the subjective and objective structure of security. There are also new areas in Security Education research – these include, among others, defining the essence and legitimacy of respecting the tolerance of man to risk and uncertainty, developing skills for dealing with one's own and other people`s emotions, widening the vision of man entangled and exposed to threats. Security Education is one of the ways to fight the growing wave of accidents, threats and low culture of security.

It is focussed on creating and developing the sense of personal responsibility, not only for one`s own health and life, but most of all for that of other people, as well as making people realise and develop the conviction that each man is responsible and has an impact on the condition of security.

Conclusions

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.

What competences are needed to be empowered not to leave the world as it is?

The answer to this question is not simple. First of all, in order to be able not to leave the world as it is, one cannot leave themselves unchanged. "Living another person's experience, exploration, opinion, they have lost self-trust to such an extent that they do not want to look with their own eyes"[31]. Only those who can change the world may do it: "To plan, decide, make a painful effort, execute, laugh at failed attempts and overcome difficulties"[32]. It must be stressed that "If

a man does make such an effort, trouble, pain, only then he becomes himself, that is – someone. Otherwise, one will remain a puppet, a manipulated being, yielding without consideration to various popular stereotypes. In order not to be a puppet, one must act according to one's ideas and choices as action is the product of thinking"[33].

Educational institutions should focus on transmission of solid knowledge about hazards of contemporary world, developing the approach of civil vigilance, demonstrating a wide context of conditions of national and international security. It is necessary to develop in people the awareness of generic and ideological variety and eliminate the attitudes of intolerance and xenophobia, developing a culture of peace which is the basis of man's security.

While analyzing the discussed threats, it is easy to see that information resources and elements of Poland's ICT infrastructure are subject to the same trends as cyberspace at the global level. Along with the progressing computerization of the state, it is necessary to create fective preventive, technical, organisational and legal solutions to protect its citizens.

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