

FUNCTIONS OF THE CONTEMPORARY FAMILY IN THE ASPECT OF DEVELOPING A SECURITY CULTURE

Piotr WIRASZKA*

ABSTRACT

The family is the target of interest for many scientific fields. The family is often defined as the basic social cell, irreplaceable and a fundamental element of every society. The purpose of this article is to attempt to place a family in three dimensions, in the aspect of three security pillars, as a security entity that is responsible for shaping and modelling a security culture. The aim of this article is to try to establish a family position in three dimensions, in the three pillars of security, as a security entity responsible for shaping and modelling a security culture. A culture of security is a continuous process in which the family as an entity acts in many fields and in many ways. This process is aimed at shaping the desired social attitudes, behaviors, norms and values and developing personality under the influence of many factors, events, experiences and beliefs. The article tries to confirm the thesis that the family is the foundation on which society is built and should be under special protection, with its security unconditionally belonging to the mainstream activities in every sphere of human life.

KEYWORDS

family, security, security culture

* Mgr Piotr Wiraszka, University of Public and Individual Security "Apeiron" in Krakow; correspondence address: Wyższa Szkoła Bezpieczeństwa Publicznego i Indywidualnego „Apeiron” w Krakowie, ul. Krupnicza 3, 31-123 Kraków, Poland

INTRODUCTION

Social, economic and demographic changes taking place in the world around us affect the modern family, subjecting them to various transformations and changes. The traditional model of family life, shaped by generations is changing. Intra-family relationships are also changing, and the concept of family is no longer as explicit as it used to be.

The main purpose of this study is to draw attention to the need to permanently shape a security culture in all aspects of family existence using available methods and means.

This article is also an attempt to define the main factors influencing the process of shaping the security culture of the contemporary Polish family as a security subject that may disrupt this process.

FAMILY IN THE ACTS OF LAW

The family as a subject of scientific research occurs in many fields of science and researchers of this issue change the family through various aspects and areas of its life, referring to the problems that the family faces. Most often, the family is defined as an irreplaceable element, a social microstructure, which is “the basic social cell, and thus a fundamental, constitutive element of every society”.¹ Moreover, it is claimed that it is the oldest social group and occurs in all stages of the development of societies. The family is classified in sociological analysis as a primary social group, characterized by small numbers, within which, due to direct contacts, strong and permanent intimate bonds are formed. This is a social group, “usually running a common household and performing economic, social, cultural and educational functions attributable to it”.²

Anna Giza-Poleszczuk made an interesting observation in her work, perceiving the family in its essence as a continuous process. She writes that “family” is born when a more or less durable relationship is established between partners; it increases and evaluates with the birth of children; it shrinks as children leave the house one by one; and finally, “dies” with the death of its founders, in the meantime creating new families.³

¹ *Rodzina*, [in:] *Encyklopedia socjologii*, vol. 3, Z. Bokszański (ed.), Warszawa 2000, p. 312.

² M.J. Szymański, *Socjologia edukacji. Zarys problematyki*, Kraków 2013, p. 137.

³ A. Giza-Poleszczuk, *Rodzina a system społeczny. Reprodukcyjność i kooperacja w perspektywie interdyscyplinarnej*, Warszawa 2005, p. 43.

The importance of the family was already emphasized in 1966 in the *International Covenant on Economic, Social and Cultural Rights*, ratified by Poland in 1977. The following provision was included in art. 10: "The widest possible protection and assistance to the family should be provided as a natural and basic cell of society, in particular when establishing it and during the family's responsibility for the care and upbringing of dependent children".⁴

Another emphasis on the importance of the family took place during the United Nations General Assembly in 1994, announcing 1994 as the International Year of the Family. Establishing this year, the Year of the Family, was dictated by the desire to emphasize and show that it is the family, as the smallest social group, that underlies society.

Confirmation of this thesis is found in the Constitution of the Republic of Poland, in which the concept of family appears in article 18 and article 71 Paragraph 1, which stipulates respectively that the family is under the protection and care of the Republic of Poland and that the state takes into account the good of the family in its social and economic policy. Families in difficult material and social circumstances, especially those with many children or a single parent, have the right to special assistance from public authorities.

In the context of the perception of the family in the Polish legal system, it is worth paying attention to the opinion to the deputy's draft law on the partnership agreement (print no. 825 of the 7th term of office of the Polish Parliament), in which the Supreme Court noted that "constitutionally preferred family creation by marriage, treated as a lasting relationship male and female, aimed at motherhood and responsible parenthood. The constitutional legislator made an axiological choice in order to guarantee the »traditional« normative model of marriage and the family".⁵

Thanks to social sciences, various aspects of marital and family relationships, success and conflict factors, and the material basis of family life can be traced and understood. Unfortunately, contemporary phenomena distort the social functions of the family and undermine the definition [and meaning] of the family, as a basic social institution and as a relation-

⁴ *International Covenant on Economic, Social and Cultural Rights*, New York, 16 December 1966, art. 10.

⁵ Supreme Court, *The opinion about the project of „about civil union agreement” law, depicted by Platforma Obywatelska parliament club of 17 October 2012*, BSA I – 021 – 345/12.

ship between a woman and a man who raise naturally conceived offspring for the good of the family and the community.⁶

The foundation of the family in both sociological and legal terms is a couple consisting of a man and a woman, not a sexually homogeneous couple.

Such a foundation is of great importance for the attitudes of future generations and human individuals, because it is thanks to the family that we acquire many basic skills that help us in proper social life. It is on this basis that we shape our own value systems, habits and gain life experience.

THE FAMILY AS A SUBJECT OF SECURITY CULTURE

The development of man and the daily functioning of the social communities he creates – families, local communities, including professional groups – are accompanied by the constant raising of the cultural building. The phenomenon of culture consists of all material and non-material elements that make up the well-established achievements of man.⁷

The precursor of research on the culture of security in Poland is Marian Cieślarczyk. His definition of security culture reads as follows: “The culture of security and defense is a kind of social matrix, it is a model of basic assumptions, values, norms, rules, symbols and beliefs that affect the perception of challenges, opportunities and/or threats, as well as the way of feeling security and thinking about it, and the related behavior and actions (cooperation) of entities [security], in various ways by those entities learned and articulated in the processes of broadly understood education, including natural processes of internal integration and external adaptation, as well as other processes organizational, as well as in the process of strengthening broadly understood (not only militarily) defense, serving a relatively harmonious development of these entities and achieving their broadly understood security, for the benefit of themselves, but also the environment”⁸

Marian Cieślarczyk’s concept shows that security culture should be considered in three dimensions:

- 1) ideas, values and human spirituality;

⁶ Por. D. Jabłoński, L. Ostasz, *Zarys wiedzy o rodzinie, małżeństwie, kohabitacji i konkubinacie: perspektywa antropologii kulturowej i ogólnej*, Olsztyn 2001, pp. 7–8.

⁷ J. Piwowarski, *Three pillars of security culture*, „Kultura Bezpieczeństwa. Nauka – Praktyka – Refleksje” 2018, No. 29, DOI: 10.24356/KB/19/2, p. 26.

⁸ M. Cieślarczyk, *Kultura bezpieczeństwa i obronności*, Siedlce 2010, p. 210.

- 2) social impacts of organizations and legal systems;
- 3) material aspects of human existence.

Marian Cieślarczyk calls the above three dimensions “pillars of the culture of security”, which, despite their specificity, interpenetrate each other.⁹

Security culture is a phenomenon that allows people to achieve the following goals:

- 1) Effective control over the possible threats of an entity, resulting in the state of the optimal level of threats in a given place and time.
- 2) Restoring the security of the subject when it is lost.
- 3) Optimization of the levels of the multi-sectoral process of development of a security entity, aiming at harmony of security sectors in the context of the hierarchy of the entity’s objectives.
- 4) Effective stimulation on a social and individual scale, awareness of the existence of the highest human need, self-improvement and creation of trichotomic development, (mental, social and material), by supporting beliefs, motivations and attitudes whereby strengthening individual and collective actions for the potential of autonomous defense (self-defense) of individual and group security entities.¹⁰

In the aspect of the modern family, the culture of security is a continuous, multi-dimensional process to which the social unit and the family are subjected, in all dimensions of its existence.

Human existence has always been affected and touched by two opposing phenomena, which is a dangerous situation, and which can also be described as a state of emergency. It is the opposite state of security, i.e. a situation characterized by a high probability of persistence and freedom of further human development. In human existence, scientifically described from the perspective of security science, the category of security subject must have appeared.¹¹

Family subjectivity is often associated with collective subjectivity, which arises as a result of the process of integration of individual entities who are aware of a common fate and common interests.

⁹ Ibidem.

¹⁰ J. Piwowarski, *Fenomen bezpieczeństwa. Pomiędzy zagrożeniem a kulturą bezpieczeństwa*, Kraków 2015, p. 47.

¹¹ Idem, *Nauki o bezpieczeństwie. Między kulturą bezpieczeństwa a studiami bezpieczeństwa*, Warszawa 2018, p. 27.

According to Waldemar Kitler, the subject of security is a man treated as a social unit, as well as a specific social community [family] with various types of bonds and conditions.¹² According to the given definition, the subject of security can be an individual (human person) or can also be a social community or family.

SECURITY CULTURE AND FAMILY FUNCTIONS

On the way to achieving the goal, the most important is commitment and mutual cooperation, including in the field of shaping security awareness and culture. In this article, an attempt was made to draw attention to the permanent education of attitudes in the family in all spheres of life using the available educational resources and methods.

Juliusz Piwowarski points out a certain threat to this direction in his book, writing that “anarchizing pseudo-polarity is popularizing, where in relation to the proclamation of tolerance, for which it seems that no boundaries and human rights as well as the claims arising behind them have been defined, drastically little attention is devoted to duties. This is why the threat of squandering the achievements of European culture is growing”.¹³

Therefore, a security culture cannot function in isolation from an individual's personal culture and behavior. It is connected with the sense of personal responsibility in each of us. This responsibility results from human personality traits that are shaped by accepted values, beliefs and norms, primarily in the social environment, which is the family.

The culture of security in the family is a process of building a ‘system’ that is created as a result of ‘development’ over the years, under the influence of many factors, events, experiences and beliefs. This process is a ‘work’ or rather an effort (conscious or unconscious), in the production of good and is aimed at achieving the intended purpose.

Shaping a culture of security in the family is therefore developing the personality of each individual. The mutual interaction of individual entities, within the limits of applicable norms and patterns, along with penetration and modelling, in all aspects of reality in which the family functions is a continuous process that can lead us to the intended effects.

¹² W. Kitler, *Obrona cywilna (niemilitarna) w Polsce*, Warszawa 2002, p. 21.

¹³ J. Piwowarski, *Nauki o bezpieczeństwie...*, op. cit., p. 111.

This article attempts to characterise the function of the family and the factors that influence the way the culture of family security is shaped. The most important functions of the family in the aspect of building a security culture are:

- education and upbringing
- experience
- values
- standards and principles
- economy

None of the functions listed above remain indifferent to the effective creation of attitudes in the culture of security, and the degree of results obtained depends on their strength and interpenetration.

Education and upbringing

Modern researchers present the family as primary group constituting primarily of an educational institution strongly based on the bonds between its members. This group strives to meet its needs and life functions by directing and implementing educational processes in various aspects of life. Upbringing and educational processes merge into one stream, which is joined by individual activity of the individual and the influence of the environment.

Individual family functions and related processes can be subject to numerous threats. The external environment exerts influence by disturbing or modifying the functions of the modern family. Disruption of these processes and the implementation of educational functions is usually caused by the following phenomena:

- negative impact of external and out-family socialisation
- weakening of the parent-child relationship
- weakening parents' control and educational function
- lowering the authority of parents and grandparents
- increasing importance of foreign authorities
- a significant increase in the time devoted to professional work, economic pressure
- disturbance of family relationships through internal conflicts, family breakups
- devaluation of the traditional model of behavior passed down by the family as a result of pluralism of values, multiplicity of norms and patterns and undefined freedom

- insufficient knowledge of pedagogy, weakness of the education system
- negative choices made by children
- lack of ability to deal with negative phenomena (drug addiction, gambling, alcoholism, violence, etc.)

Performing educational function by parents also requires introducing a young person into the world of culture (material and spiritual achievements of humanity), preparation for independent life by developing a creative attitude and participating in the surrounding world. The educational influence of the family is a complex problem and goes far beyond the conscious transmission of indications, instructions and recommendations. It is also, or perhaps above all, creating a child's first image of the world, its order, people's relationships to each other, their attitude to their responsibilities, their ways of communicating life.¹⁴

Experience

The family, like no other group in human life, performs functions that later affect its social functioning, ability to cope with difficulties, self-esteem, and, as a consequence, a sense of happiness, self-fulfilment and fulfilment. Important family tasks include meeting biological and psychological needs, transferring cultural heritage, personal models, teaching the system of values, norms and patterns.¹⁵

The family is a place for the child to gather the first experiences, a place to acquire basic knowledge about the world, moral and social norms. This environment in which a child learns the patterns of social behavior, adopts moral values, attitudes towards marriage, family, towards other people, towards suffering, and death.¹⁶

Values

The world of human values, to which man reacts, with which he enters into relationships and closeness, develops and realises depending on the age of the individual, the development period and the living environment.¹⁷

¹⁴ Por. H. Izdebska, *Rodzina jako środowisko życia i wychowania*, „Problemy Opiekuńczo-Wychowawcze” 1987, nr 6, p. 169.

¹⁵ Zob. M. Przetacznik-Gierowska, Z. Włodarski, *Psychologia wychowawcza*, vol. 2, Warszawa 2002, p. 45.

¹⁶ Conf. M. Ryś, *Dorastać do życia w małżeństwie*, [in:] *Przygotowanie do życia w rodzinie*, K. Ostrowska, M. Ryś (eds), Warszawa 1997, pp. 125–137.

¹⁷ K. Popielski, *Psychologia egzystencji. Wartości w życiu*, Lublin 2008, p. 161.

According to Maria Ryś: “man develops the hierarchy of values throughout his life, taking inspiration for it from family messages, from educators, teachers, using cultural achievements, as well as through his own thoughts and solutions”.¹⁸

The formation of a specific value orientation takes place in a specific social environment. The family is the natural environmental circle that significantly affects the axiological picture of a child.¹⁹

The role of the family is special, especially in modern times, when the variety of behaviours, social patterns, culture of life, customs and values conveyed by school, peers, television and the internet is increasingly revealed. Current traditions and family customs are criticized by new ideas, values and attitudes, often replaced by others. The family can make the selection of these ‘new products’, and its main task is to convey the values cultivated by society.²⁰

The family is not only a carrier, but also a defender and communicator of valued values. According to E.B. Hurlock²¹, the transmission of values in families is associated with the phenomenon of inheriting values and adopting them to the present time.

Education towards values, according to K. Chałas²², becomes an educational and upbringing challenge and task. This is emphasized by many educators, psychologists, philosophers, sociologists, as well as practitioner teachers – both in the country and in the world. This is an important task and for many reasons necessary for immediate implementation. From a pedagogical perspective, this is justified by four basic reasons:

- The socio-political changes and the situation of young people, which these changes imply.
- Restoring the educational function of a reforming school by building a school’s educational program.
- The role of values in human life.
- The state of research on youth values.

¹⁸ M. Ryś, *Dorastać...*, op. cit., p. 131.

¹⁹ L. Szymczyk, *Rola rodziny w rozwijaniu systemu wartości*, „Łódzkie Studia Teologiczne” 2017, vol. 26, issue 1, p. 7.

²⁰ M. Szyszka, *Międzypokoleniowy przekaz wartości w rodzinie. Rola komunikacji w kształtowaniu tożsamości rodziny i jej członków*, [in:] *Prawne, administracyjne i etyczne aspekty wychowania w rodzinie*, S. Bębas, E. Jasiuk (eds), Radom 2011, p. 462.

²¹ E.B. Hurlock, *Rozwój dziecka*, Warszawa 1985, pp. 394–396.

²² K. Chałas, *Wychowanie ku wartościom. Elementy teorii i praktyki*, Lublin – Kielce 2003, p. 7.

Maria Ryś emphasizes the fact that “the right hierarchy of values introduces order in human life, shapes the ability to set the importance of matters, leads to the necessary systematisation of life, a life goal consistent with the professed world of values, organises the human interior, contributes to the integration of personality”.²³

Neglecting values, downplaying them in socialization systems can ultimately lead to the construction of specific security methods and systems with a very fragile, and sometimes even illusory character.²⁴

Norms and principles

The norm is a general guide on how to proceed in life. It shows the direction and the right course of action. The principles are a specification of commonly accepted standards. Norms, boundaries and rules are necessary in education, because they fulfill extremely important functions:

- help in discovering the world
- determine the forms of accepted behaviour
- define relationships with people
- support growth and manage the development process
- provide a feeling of security

It is the family’s job to protect and lead its members in the right direction. Children expect from their guardians and parents, hints on how to live, how to deal with problems on a daily basis. Their sense of security and stability depends on it.

Children need to understand the rules that govern the world around them. This knowledge has to be passed to them. The family should set boundaries that allow children to understand themselves and the world around them, and create the right conditions to learn and explore the world.

When the boundaries are clearly defined and unchanging, it is easier for children to learn and follow the right path. If the boundaries are unclear or often changed without a rational reason, children often get off course and get into trouble.

²³ M. Ryś, *Dorastać...*, op. cit., p. 133.

²⁴ J. Piwowarski, *Fenomen...*, op. cit., p. 75.

Economy

The role and importance of the family is also a topic of interest to economists. The Nobel laureate GS Becker devoted to the family a work entitled *A treatise on the family* giving rise to a new household theory in which the family is seen as a multi-person production unit whose members have interdependent utility functions.²⁵ Although many scientists have been cautious about this theory, it is an excellent starting point for further research into the economic significance of the family.

The contemporary family is perceived as an institution built through marriage, as well as a legal, economic and social unit that has specific tasks to fulfil.

From an economic point of view, the family not only performs a consumption function, but also a production function, which is manifested in the fact that it provides production factors for both entrepreneurs and other institutions. The basic production factor of the family is human capital. Its quantity and quality is shaped in the family by, among others, the number of children, their upbringing, education, instilled values, norms and principles.

CONCLUSIONS

Shaping a culture of security in the family should unconditionally belong to the mainstream activities at every stage and in every sphere of human life. The family, which is a social group made up of individuals and human beings, is the most important subject of the educational process aimed at raising the culture of national security.

The main and permanent goal of shaping the desired culture of security in the family is building by modelling existing attitudes and behaviours, education and learning (also through the experience of other units) and internalisation of positive external currents.

Family culture and security culture instils in us a particular system of values, attitude to work, to others and to life in general. We adopt certain behavior patterns, specific ways of responding to situations, ways of avoiding or dealing with them.

Without high motivation, determination, without proper education raising awareness and conviction about the role of security culture

²⁵ G.S. Becker, *A treatise on the family*, Cambridge 1993.

in building the 'edifice of culture', by all available methods, we will not achieve satisfactory results.

The need for education towards values is dictated by the role and function of values in human life. Values determine human existence, sense and quality of life, interpersonal relations, problem-solving skills, attitude to oneself, groups and communities in which a person lives and functions.²⁶

Shaping the security culture of family is also associated with an attempt to counteract adverse events, risks, the main reason of which may be irregularities in behavior in relation to norms and rules, depreciation of values and achievements of previous generations, and insufficient educational progress.

Therefore, security culture must be subject to education in a permanent process, in various areas of our lives, and the family home should be the most important tool and place in which our attitudes and behaviours are shaped.

The process of building a security culture is permanent activities in many fields and in many aspects of life, involving all areas of human education through available methods, at every stage of his life, and the most important place where this process should begin and lasts is family.

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²⁶ M. Dziewiecki, *Wychowanie w dobie ponowoczesności*, Kielce 2002, p. 9.

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