Paweł Rafał Ostolski,

A CULTURE OF SECURITY IN A SMALL HOMELAND

Paweł Rafał Ostolski

War Studies University, Warsaw, Poland

Summary: The developed article is an attempt to define a small homeland and security culture as an important factor influencing the construction of any security system. Values have been indicated as generators of national needs, goals and interests, as well as components of emotional intelligence, which is one of the components of the culture of security.

The bibliography used and internet sources related to solved research problems may form the basis for further research.

Keywords: Culture, security culture, homeland, small homeland, security, intellectual culture, emotional intelligence, security system

Admission

The article Culture of security in a Small Homeland is the author's individual interpretation of selected theoretical issues of broadly understood security in micro-social conditions perceived as small homelands, but not only. Therefore, theoretical considerations seem to start with the solution to the first research problem, which is an attempt to define a small homeland and the transition to the second research problem, which is a general understanding of the culture category regarding the safety culture. This approach will give you a new perspective on individual components of broadly understood security, which is the main subject of knowledge and the most general category in security science, as one from eleven scientific disciplines in the field of social sciences in Poland since 2018[1].

Constructive interdisciplinary theoretical research and its results can be used as a methodological basis for the next stages of empirical research. They could be focused on assessing the level of security culture in relation to each individual, as a component of small groups and local communities, functioning in small homelands, and maybe even considered in the national and international context, as security systems with their components, called subsystems[2].

---

[1] See. Regulation of the Minister of Science and Higher Education of September 20, 2018 regarding fields of science and scientific disciplines, as well as artistic disciplines, Journal of Laws, item 1818. Eleven scientific disciplines in the field of social sciences have been identified, which include: 1) economics and finance, 2) socio-economic geography and spatial management, 3) security sciences, 4) social communication and media sciences, 5) science on politics and administration, 6) management and quality sciences, 7) legal sciences, 8) sociological sciences, 9) pedagogy, 10) canon law, 11) psychology.

[2] The Polish national security system consists of management subsystem and executive subsystems. The executive subsystems are divided into operational subsystems (defense subsystem and protective subsystems) and support subsystems (social subsystems and economic subsystems).

Small Homeland

Defining the category "Small Homeland" can begin with a reflection on the scope of understanding this concept. One can apply for an individual image of the territorial scope, however, this may constitute a significant limitation of considerations in relation to the research area, but on the other hand, in a sense, such range boundaries seem to be a necessary assumption in the research process, at least due to the population and the determination of the minimum number of the research sample, so that the results of the study estimate the entire population. Motives about a small homeland can be found in literature, where most poets identified her with the idyllic image of a small child, as a place (family village or city) filled with carefree, harmony, peace and family warmth, giving a sense of security. *"Small Homeland" can be called a kind of geographical, social and cultural space in which the individual lives and with which he is emotionally connected. Otherwise it is a space that is the closest surrounding, well known, safe and "tamed"*[3]**.**

A similar definition characterized by a significant degree of generality, but at the same time precisely defining the territorial scope is identified by opening the Great Polish Dictionary in which *"Small Homeland" is a place with which someone is emotionally connected because they were born, raised or lives in it*[4]**.** L. Kołakowski described it in the same way in 1993 during the ceremony of granting him the title of honorary citizen of Radom, saying**:** *The small homeland is the city or village in which we were born, is the center of the world. This is a small space in which we revolve - our houses, streets, cemeteries, churches, a small space built up with great human effort, destroyed and reconstructed by wars, it is the center of the world*[5]. The terms center of the world and center of the world used indicate that this is the most important place for the author of these words, due to the enormous effort of generations that shaped it in a variety of conditions, related to the constantly rolling circle of the history of the Polish nation and its local communities.

For many literature authors, their small homelands play an inspirational and myth-creating role, especially when they are remembered from a distance, nostalgically - after loss. Such a role is played by Lithuania in "Pan Tadeusz", Adam Mickiewicz, "Żmudź" in the works of Czesław Miłosz, Huculszczyzna in the prose of Stanisław Vincenz, or Wielopole in the work of Tadeusz Kantor[6]. Thinking about a small homeland always intensified after its loss, but not only. Childhood memories have always been a source of inspiration for poets, who in their works willingly return to images remembered for life. This is testified by a poem by Joanna Białobrzeska: "My little homeland":

> *There is a small dot on the map*
> *I live here, you'll meet me here.*
> *How interesting and cheerful*
> *in my world around.*
>
> *Three puddles in the yard,*
> *lay down by the wall,*
> *beater today whimsical -*
> *a large carpet hangs on it.*
>
> *The sun with shadow plays tag here,*
> *the chimney sweep from the roof looks,*
> *now probably everyone will admit*
> *that she is beautiful has a homeland*![7]

---

[3] http://eszkola.pl/wos/mala-ojczyzna-4481.html [access: 21.09.2019].

[4] http://wsjp.pl/index.php?id_hasla=40308 [access: 21.09.2019].

[5] http://teatrnn.pl/leksykon/artykuly/mala-ojczyzna/ [access: 21.09.2019].

[6] Ibidem.

[7] http://www.pogotowieflagowe.pl/wiersze_patriotyczne.html [access: 22.09.2019].

Summing up the brief considerations related to the attempt to define the category of a small homeland, it can be said with certainty that for every human being it is the place where he was born, raised and lives. Thus, the definition from the Great Polish Dictionary seems to be the most accurate. However, after a deeper reflection on the nature of a small homeland, images of other places appear in the mind that are associated with the daily functioning of each subject of the small homeland. These are places of study and work, cinemas and theaters, churches and museums, medical clinics and hospitals, small neighborhood stores and large shopping centers or supermarkets, stations and means of communication, which can be at least a few, several or several dozen in the local environment of each person in which verbal and non-verbal interpersonal contacts occur every day, where the soul and personality are shaped, where everyone leaves a part of themselves through attitudes, behaviors, actions and cooperation.

Culture and security culture

Explaining the importance of the general category of culture can be helpful to analyze and assess the level of security culture in a small homeland.

The sources of the term culture come from Latin - *the term is ambiguous, it comes from Latin. cultus agri ("soil cultivation"), it is interpreted in many ways by representatives of various sciences. Culture can be defined as the totality of people's products, both tangible and intangible: spiritual, symbolic (such as patterns of thinking and behavior)* [8].

Consequently, the term is developed and interpreted as follows: *Most often it is understood as the whole of the spiritual and material achievements of society. Sometimes identified with civilization. Also patterns of behavior specific to a given society, including what is learned in human behavior, as opposed to what is biologically inherited* [9].

This understanding of culture is usually dependent from the degree of civilization development, as a result of spiritual and material achievements, as independent variables of this development. Whereas civilization development itself is an independent variable of culture. In addition, independent culture variables can be identified, which are behavioral patterns and learned behaviors.

An extended definition of culture can be found in the "Polish Dictionary", in which ten points describe culture as:

1. *ability to interact with people, behave appropriately to the situation; culture, refinement, tact, familiarity;*
2. *material and mental activity of societies and its products;*
3. *society considered because of its material and mental achievements;*
4. *sufficiently high level of society development to some extent;* [10] (…)

The four point limitation is due to the fact that the remaining 6 refer to agriculture and biology. The above-mentioned records identifying culture have common parts in the field of mental (spiritual) and material output, as well as civilization (social) development and patterns of behavior (behavior in specific situations).

W. Okoń presents a similar proposal, who understands culture as: *all scientific, social, artistic and technical values created by people and processes of creating these values. (...) Nowadays, culture begins to be perceived broadly, i.e. as both effects and processes of creating goods, both as norms, values and patterns of behavior, as human-made works of art, as well as scientific and artistic values, as social and technical-civilization. The subject of specific controversy is the issue of elite culture and mass culture. According to some philosophical concepts, culture was treated as a product of exceptional groups or individuals with special predispositions, and they were only assigned the ability to experience the most*

---

[8] https://pl.wikipedia.org/wiki/Kultura [access: 22.09.2019].
[9] Ibidem.
[10] https://sjp.pl/kultura [access: 22.09.2019].

valuable cultural goods produced by humanity. The contemporary development of mass communication promotes the democratization of culture, gradually blurring the border between elite and mass culture[11].

The cited definition is the basis for thinking about security culture in subjective categories. In addition, it creates conditions for a dualistic perception of security culture as an elite security culture and mass security culture.

The perception of security culture depends on the culture level of the subject. This problem is anchored in the essence of a culture that, when developing properly, will always be the result of the cumulative efforts of a nation or community or group in intellectual, emotional and aesthetic terms. These variables, independent cultures, affecting intellectual, emotional and aesthetic potential to varying degrees, require a broader explanation to increase awareness of this impact not only on culture itself, but also on a broad understanding of security culture.

Intellectual potential can be seen, like A. Pieczywok as *an intellectual culture. Intellectual culture is the result of combining university and humanistic knowledge, acquired thanks to one's own interests (literary, music, theater, etc.) and one's own life experiences (life knowledge). Emotional culture includes the following:*

- *knowledge about society, culture and education;*
- *ability to logically and concisely formulate thoughts, inference, argue, critically evaluate facts and phenomena;*
- *ability to listen to and use the arguments of the other party (ability to discuss*
- *order of thinking and actions, clarity in the formulation of thoughts*[12].

The second independent cultural variable is emotional potential, which is suggested to be interpreted as *emotional intelligence*. This term was used for the first time by D. Goleman by isolating its components, which are emotional needs and drives, as well as the individual's value system. They direct the external behavior of each entity. An attempt to define emotional intelligence is also made by J. Wieczorek, who identifies it with consciousness in controlling his emotions, enthusiasm and perseverance in pursuit of the goal[13]. *Emotional intelligence (EQ) decides about the ability to adapt to the environment, successful interpersonal relationships and professional successes. Recent scientific research confirms that both intellect and emotional* intelligence *play an important role in achieving success in life*[14].

The level of emotional potential, and thus emotional intelligence depends on the subject's scope of possession of the features that it manifests and are at the same time indicators of this independent variable in the context of security culture. Using J. Wieczorek's proposal, we can state that emotional intelligence consists of a set of thirteen features, which are:

- *emotional energy;*
- *stress resistance;*
- *optimis;*
- *self-esteem;*
- *getting involved in work;*
- *care;*
- *change orientation;*
- *courage;*
- *self-reliance;*
- *assertiveness;*
- *tolerance;*

---

[11] W. Okoń, *New pedagogical dictionary*, Academic Publishing House "Żak", Warsaw 2007, p. 209.

[12] A. Pieczywok, *Professionalism of the academic teacher of education for security*, National Defense University, Warsaw 2016, p. 76.

[13] See. J. Wieczorek, *Employment and development of employees using the Assessment Center/Development Center*, Consultancy and Improvement Center for Personnel Sp. z o.o., Gdańsk 2010, p. 19.

[14] Ibidem.

– *caring for others;*
– *sociability*[15].

The third pillar of culture is *aesthetic potential*, which can also be interpreted as aesthetic effort or aesthetic culture. Taking into account its use for assessing the level of safety culture, it is suggested, however, to perceive it in the category of potential.

Explaining the concept of aesthetics can help you understand the aesthetic potential as a pillar of culture that has a significant impact on shaping the level of safety culture. Aesthetics - *from Greek – αί σθητική (aisthetikê), < sensual impression, perception > – the term aesthetics has several basic meanings. In colloquial language, it refers to everything that is beautiful. In philosophy, it is defined in three ways:*

- as a branch of science whose purpose is to consider the essence of beauty perception, it concerns the problems of fine arts (the most important);

- as relating to the theory of art;

- as dealing with perception in a general way - both sensual and all other ways of perceiving reality[16].

In addition, selected problems arising from the evolution of civilization are important when considering aesthetics. *Throughout the 20th century, pragmatic (John Dewey), Marxist (György Lukács), phenomenological (Roman Ingarden), feminist (Carolyn Korsmeyer), ecological (Gernot Boehme) and neuroesthetics (Semir Zeki) aesthetics have appeared. The aesthetics of recent years is an area of interdisciplinary research. Particularly noteworthy are the concepts of Richard Shusterman's neopragmatic aesthetics and Wolfgang Welsch's anesthetics. The latter announced aesthetics as "modern first philosophy" - according to Welsch, the West is subject to the process of aestheticization of culture to an extent that raises fear, the reaction to aesthetization is anesthetization (blunting of the senses), the task of aesthetics is to study the processes of aesthetization and anesthetization*[17]. Complementing aesthetics is its philosophical interpretation, which treats it as a field dealing with issues of beauty and harmony[18].

A *summary* of considerations on the essence of culture, focused on the proper understanding of interaction with the level of security culture, is illustrated in Drawing1.
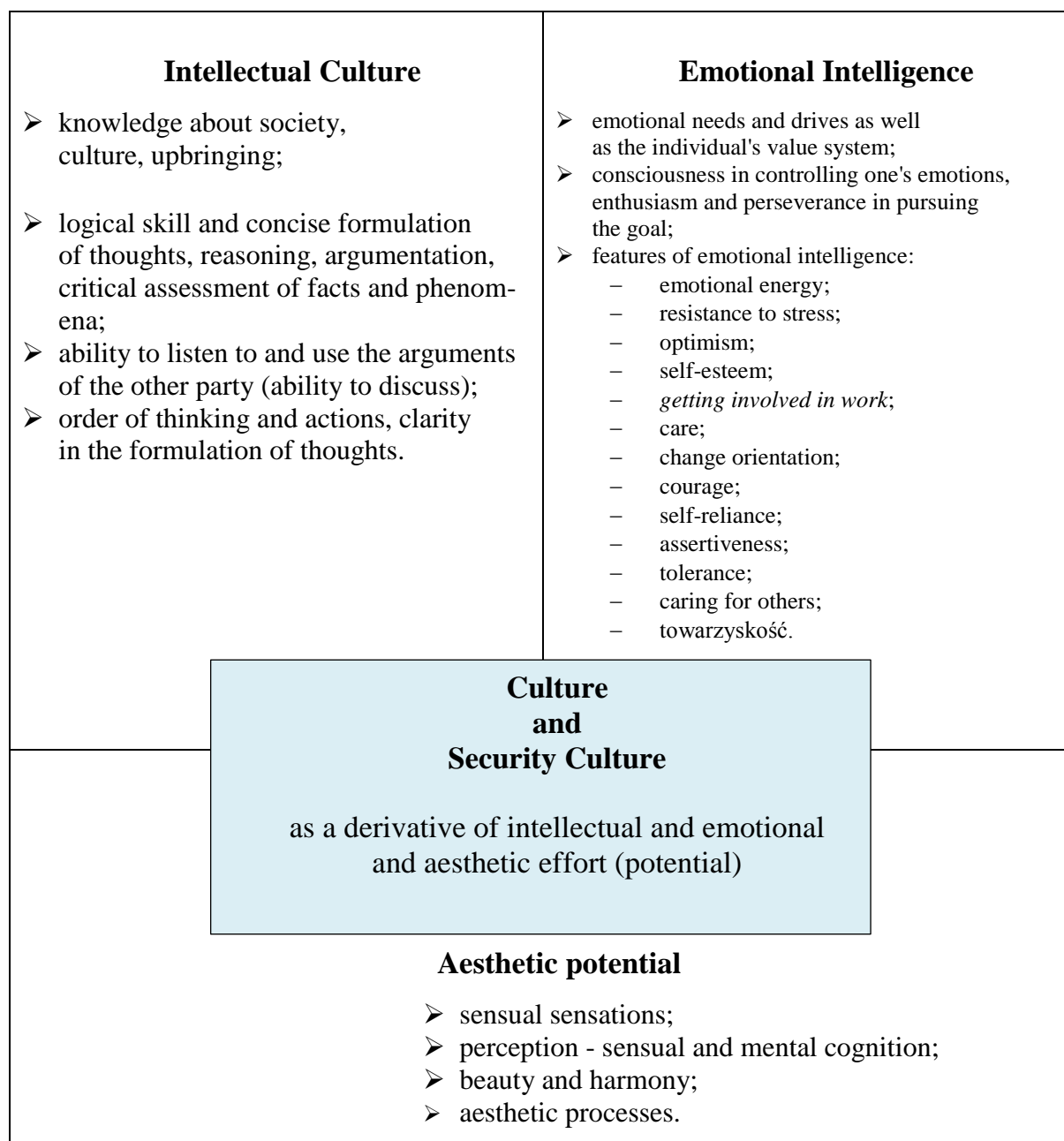
Aesthetic potential is the basis in shaping the level of safety culture regardless of the scale it will affect (small homeland in a narrow sense or wider, and even international). Sensory impressions and the ability to perceive in sensual and mental cognition is the starting point of all processes directed according to philosophical thought to achieve beauty and harmony. All activities in the field of building aesthetic potential are the subject of research into the complex aesthetic process. The threat is the phenomenon of dulling the senses, perceived by researchers, which results in the wrong and imaginary perception of reality. Erroneous sensual cognition results in providing unrealistic data to implement the process of mental cognition. The result of such action may be an individual and autonomous way of thinking about the subject of scientific cognition, which is security science, characteristic of each entity, and above all the way of feeling this security and the development of effective methods of action ensuring achieving and maintaining safety at the expected level.

---

[15] Ibidem, p. 19-20.
[16] http://ozkultura.pl/node/2429 [access: 23.09.2019].
[17] Ibidem.
[18] See. https://sjp.pl/estetyka [access: 23.09.2019].

Intellectual Culture

➢ knowledge about society, culture, upbringing;

➢ logical skill and concise formulation of thoughts, reasoning, argumentation, critical assessment of facts and phenomena;

➢ ability to listen to and use the arguments of the other party (ability to discuss);

➢ order of thinking and actions, clarity in the formulation of thoughts.

Emotional Intelligence

➢ emotional needs and drives as well as the individual's value system;

➢ consciousness in controlling one's emotions, enthusiasm and perseverance in pursuing the goal;

➢ features of emotional intelligence:
  – emotional energy;
  – resistance to stress;
  – optimism;
  – self-esteem;
  – *getting involved in work*;
  – care;
  – change orientation;
  – courage;
  – self-reliance;
  – assertiveness;
  – tolerance;
  – caring for others;
  – towarzyskość.

Culture and Security Culture

as a derivative of intellectual and emotional and aesthetic effort (potential)

Aesthetic potential

➢ sensual sensations;
➢ perception - sensual and mental cognition;
➢ beauty and harmony;
➢ aesthetic processes.

Source: Own study.

Drawing 1. The essence of culture and security culture

Psychological literature does not facilitate the task of objectively assessing the level of safety culture. *It turns out that the same situation is perceived by two people completely differently. Each unit observing a given situation interprets, describes and remembers it differently, as well as differently evaluates the behavior of the participants in this situation*[19].

The result must be variously created images and images with a certain degree of divergence from reality that characterizes them. They form the basis for building knowledge, which, depending on the level of intellectual culture, is subject to a varying degree of critical assessment of facts, phenomena and processes. Additional determinants of such activities are the individual characteristics of each entity,

---

[19] https://www.edukuj.pl/percepcja-terminologia-psychologiczna.html [access: 23.09.2019].

which are perceived as indicators determining the variable, which is the level of emotional intelligence, but it should be noted here that they also directly affect the formation of values.

Theoretical studies and research indicate the basic elements on which any structure of the security system should be based. These are values previously recognized, as well as *the needs and goals of national security, in particular national interests*[20].

It is worth emphasizing the fact that values play a leading role in constructing the security system, because on their basis will be generated needs and set goals as well as determined national interests as determinants of each security system.

The final conclusions evoke reflection on the culture of security in small homelands, but also in a much broader respect. Since values as an independent variable affect emotional intelligence, which in turn is an independent variable of a safety culture, then the level of this culture will be a key determinant in the formation of any security system. The other factors will therefore be their derivatives, which should also be included in research focused on safety culture and security systems.

The consequence of the impact of many variables on the level of safety culture in a small homeland is the difficulty to make a reliable and objective assessment of this level. In addition, there is a reflection that such assessment should be the result of scientific research of an expert team. Members of this team should rather have high aesthetic potential, high intellectual culture and emotional intelligence (features and values). This conditions the selection of appropriate research methods, techniques and tools, and also allows for proper analysis and interpretation of the results of the research.

Recommendations and suggestions

This article is the result of theoretical reflection on problems related to security culture. It can be considered in individual, local, regional, national, international and global dimensions. I am completely convinced of the need to continue empirical and theoretical research, which may be based on the conclusions resulting from the presented content in the field of culture of security of small homelands. The research results contained in the article can be used to design subsequent and more complex processes with more variables.

In conclusion, I would like to inspire a whole group of scientists who are eager to take up challenges and see other security culture issues than those presented above, to cooperate in international research covering the Bucharest Nine (B9). I am thinking of people of science from all member countries of Bulgaria, the Czech Republic, Estonia, Lithuania, Latvia, Poland, Romania, Slovakia and Hungary, but not only because the high level of security of the small homeland and the B9 group is undoubtedly one of many measures of national, international and European security and global.

Bibliography

Gryz J., *Zarys teorii bezpieczeństwa państwa*, Akademia Obrony Narodowej, Warszawa 2015.

Krakowski K., *Współczesna dydaktyka wojskowa*, AON, Warszawa 2014.

Okoń W., *Nowy słownik pedagogiczny*, Wydawnictwo Akademickie „Żak", Warszawa 2007.

Pieczywok A., *Profesjonalizm zawodowy nauczyciela akademickiego edukacji dla bezpieczeństwa*, Akademia Obrony Narodowej, Warszawa 2016.

Szulc B. M., *Kształcenie, Nauka, Wartości,* Wydawnictwo Adam Marszałek, Toruń 2015.

Wieczorek J., *Zatrudnianie i rozwój pracowników z zastosowaniem metody Assessment Center/Development Center*, Ośrodek Doradztwa i Doskonalenia Kadr Sp. z o.o., Gdańsk 2010.

Rozporządzenie Ministra Nauki i Szkolnictwa Wyższego z dnia 20 września 2018 r. w sprawie dziedzin nauki i dyscyplin naukowych oraz dyscyplin artystycznych, Dziennik Ustaw, poz. 1818.

---

[20] J. Gryz, *Outline of the theory of state security*, National Defense University, Warsaw 2015, p. 48.

Internet sources

https://www.edukuj.pl/percepcja-terminologia-psychologiczna.html
https://sjp.pl/estetyka
http://ozkultura.pl/node/2429
https://sjp.pl/kultura
http://www.pogotowieflagowe.pl/wiersze_patriotyczne.html
https://pl.wikipedia.org/wiki/Kultura
http://wsjp.pl/index.php?id_hasla=40308
http://teatrnn.pl/leksykon/artykuly/mala-ojczyzna/
http://eszkola.pl/wos/mala-ojczyzna-4481.html