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The role of the family environment in strengthening pro-defensive attitudes of the 21st century society

Introduction

It is hard to deny that modern society is significantly different from the previous ones. Its specificity is inherent in the progress of civilisation and technology – the exponential growth of the Internet has enabled rapid transfer of information; its mass availability and free circulation has many advantages such as ease of communication or gaining specific knowledge. However, we cannot just focus on the advantages of this phenomenon, as it also presents many threats and pitfalls directly affecting both individuals and the entire community. The primary aspect that should be carefully examined is ensuring security, which is, in a way, the basis of development. Along with the growing importance of the globalisation phenomenon, new threats began to appear – not only military, but also those that the society creates for itself, often not on purpose. The volatility, uncertainty, complexity, and ambiguity of the contemporary world has been defined as VUCA world, i.e., a response to the need to ensure national security. The key to success is the appropriate education not only of functionaries, cadres, or commands, but also of local communities, and consequently, of the citizens

themselves, who have been affected the most by technological progress. One contemporary problem revealed by globalisation are local economic, social, and educational disproportions.¹

The notion of globalisation is inherently connected with cosmopolitanism, which negates all kinds of differences or cultural variability. It greatly destroys the diversity or uniqueness of different civilisations, depriving them of what really distinguishes them from others. The phenomenon of educational cosmopolitanism, which we can also observe now, stirs up young people, causes them to reject, in the name of misunderstood freedom and democracy, all values instilled by teachers and educators, questioning their rightness and truthfulness. The figure of the teacher was once seen as a role model or authority, someone deserving of absolute respect, and respected; it is not the case anymore. We often deal with questioning teachers' competences, and the best example of this is the fact that the student has an opportunity to assess the teacher's skills and knowledge delivery methods, and even the educator himself. Too much freedom and a lack of discipline and values weaken motivation, the will to acquire knowledge and, in a way, discourage from following the attitude of the educator whose authority is not unquestioned. Unfortunately, this phenomenon has no positive consequences – it leads to stupefaction of young people, a decline in their social awareness and the disappearance of patriotism. After all, it is well known that it is easier to rule uneducated and less intelligent people than those who can skilfully present their arguments and those who are well-read because they cannot be easily manipulated. This situation is perfectly reflected in the words of John Paul II: “a democracy without values easily turns into open or thinly disguised totalitarianism.” Although the Pope said them over twenty years ago, only now do we discover their true meaning and the dangers they bear. Perhaps we should consider whether all these changes and civilisational advances really bring as much good as we think? Or is it just a trick to distract from what is starting to happen?²

There is no one definition of the word “attitudes”. However, the term is inseparable from psychology and human needs. Three overarching instruments of motivation have been identified. These are: science, emotions, and all kinds of intellectual processes. Shaping attitudes is a very complex process: in the early years of life, the child imitates and learns behaviours from its caregivers, then repeats them and begins to see which evoke approval and praise in adults. It is very motivating for the child, enhancing these behaviours as successful and desirable in the future. Later, when the child begins to understand the meaning of actions, starts pursuing own goals, and learns to predict possible outcomes, the identification process takes place. This is

¹ W. Krztoń, “Wiek XXI – wiekiem społeczeństwa informacyjnego”, *Modern Management Review*, vol. 20, no. 22(3), 2015, pp. 101–112.

² I. Isterewicz, “Psychospołeczne mechanizmy kształtowania postaw”, *Rocznik Naukowo-Dydaktyczny. Prace Pedagogiczne*, no. 63(2), 1978, pp. 7–18.

when the process of shaping attitudes begins for good. Acquiring new experiences and skills results in certain situations inducing different behaviours and shaping the world view. Two concepts deserve special mention here: internal and external integration. The former brings together subject–object relations around the attitude. The best example internal integration is shaping a patriotic attitude at school by acquiring knowledge about culture, traditions, and national symbols. There are also reasons why school celebrations and academies are organised – presenting the history of Poland is supposed to evoke a feeling of belonging and pride in one’s nationality. It is also possible to volunteer in patriotic organisations such as the Polish Red Cross or Caritas, which also greatly shapes personalities. External integration, in turn, means combining attitudes around a common object.

The upbringing process occurs only in the educational environment. Its simplest definition says that it is the influence of the educator on the pupil, but in the present, difficult and changing times, it is no longer sufficient. There is now a great need to reorganise this process as it has many shortcomings and weaknesses. Edmund Trempała, the founder of the Higher Pedagogical School in Bydgoszcz, described schools as “the central institutions of the education system”. He argued that the school and out-of-school environment should start to cooperate with each other in order to achieve a certain effect. He characterised the environment as a specific area of impact, where development stimuli are controlled in accordance with the educational goal, at the same time causing a permanent change in the pupil’s attitude. The first environment in which a person comes to function – the family – is equally important. The old Polish proverb “the apple does not fall far from the tree” presents the truth about the formation of a child’s personality – in fact, the family influence is the longest and in the period when they are just beginning to learn about the world, hence the assimilation process is the most productive. It is the first seven years of an individual’s life that shape them to a very large degree – it is the time of the greatest assimilation of information about the surrounding world, acceptance of the rules, culture, and values of a given community. It seems that there is no single complete definition of the term “family” as each is different, each has its own unique features, its own traditions, and fulfils other functions in society. We also distinguish different typologies of families: there are full, incomplete, foster, and reconstructed families – in each of them it is important that the members feel mutual attachment and emotional ties. There is no upbringing when there is no place for values in it – it is in their own families that the parents learn the goals of upbringing and the most important values that guide them in the educational process – these are usually moral values. It is worth noting that moral education usually takes place in an elusive way: through joint activities, conversations, sometimes by inspiring people to take up new challenges.³

³ E. Trempała, *Wychowanie zintegrowane w środowisku szkoły*, Warszawa: Wydawnictwa Szkolne i Pedagogiczne, 1976.

The need to build pro-defensive attitudes in the 21st century society

Security is a fundamental human need, and Abraham Maslow included it in his pyramid just above the physiological needs. We can consider them both as a state and a process. The overriding interest of each state is to ensure the security of its citizens.⁴ The level of security is influenced by many factors, such as geographic location, ethnic diversity, or membership in political and economic alliances. Nowadays, security is not only about military aspects – all kinds of armed conflicts or wars – now we are dealing with an information war accompanied by the COVID-19 pandemic, i.e., a kind of biological weapon. This new situation revealed a wide spectrum of shortcomings, both in terms of preparation for the possible threat of weapons of mass destruction, and educating people who found themselves in a completely strange and incomprehensible reality in the blink of an eye. The security process directly affects both the present and the future, but its formation should take into account the conditions and realities of the past and its possible modifications.

The volatility, uncertainty, complexity, and ambiguity with which the VUCA world has been described show that the very concept of security should be undergoing constant modifications and transformations.⁵ As Ulrich Beck wrote in his publication, societies are not informed about the possibility of catastrophes and the risks resulting from the progress of civilization. They only learn about it when there is an imminent threat.⁶ The consequences of all kinds of scientific experiments affect society directly, and sometimes this happens semi-consciously, by some kind of negligence or ignorance of what is changing. Sometimes this process is completely unconscious, caused by a lack of proper education and even elementary knowledge about the possible risks which might appear to be phenomenal progress in civilisation. Society is exposed to all kinds of conspiracy theories or fake news which, unidentified, have nothing to do with the actual state of affairs, and as a consequence, succumbing to disinformation makes it difficult to deal with real threats. Unfortunately, this does not lead to anything good, and certainly does not help deal with

⁴ Materials from academic conference „Uczenie się kadr systemu bezpieczeństwa narodowego sposobem na przetrwanie w świecie VUCA”, Uniwersytet Pedagogiczny im. KEN w Krakowie, Akademia im. Jakuba z Paradyża w Gorzowie Wielkopolskim, Akademia Sztuki Wojennej w Warszawie, Instytut Bezpieczeństwa i Rozwoju Międzynarodowego SDirect24, Ośrodek Edukacji Informatycznej i Zastosowań Komputerów w Warszawie, Kraków 22 September 2020.

⁵ D. Kaźmierczak, Projekt jako metoda szkoleniowa, [in:] *Edukacja w świecie VUCA. Szanse wyzwania, zagrożenia*, eds. D. Kaźmierczak, J. Ropski, O. Wasiuta, W. Zakrzewski, Kraków: Wydawnictwo Libron – Filip Lohner, [cop. 2021], pp. 267–287.

⁶ U. Beck, *Spoleczeństwo światowego ryzyka: w poszukiwaniu utraconego bezpieczeństwa*, transl. B. Baran, Warszawa: Scholar, 2012, pp. 288–351.

the consequences of crisis situations. It is also a mistake to believe that if a given problem is not popularised scientifically or in the media, it is belittled, and its importance is understated. This leads to broadly understood depreciation and avoidance of responsibility, and such passivity in the present reality increases the risk of danger even more. Currently, we are also dealing with redundancy and consumerism, and societies focus on possessing and accumulating material goods, instead of on what they really need, that is, security, the construction of which is additionally hindered by the rapidly growing phenomenon of propaganda and disinformation.

The aim of pro-defence education is, above all, to increase the awareness and sense of responsibility for one's own country, to prepare citizens to defend its borders (if necessary), and to be patriotic. History has clearly shown that shaping citizens' awareness is a process which should be implemented not only when the country's sovereignty is threatened, but also now, when we are living in seemingly peaceful times. Although membership in national alliances such as NATO or the United Nations is a crucial aspect of a state's security, non-military aspects are also important and they involve social structures in the operation, and consequently, the citizens themselves, who should show commitment to the process of building security. The words of Jan Zamoyski are of key importance: "Such will be the Republics of Poland as their youth's upbringing." Despite the fact that they were spoken a long time ago, their meaning has been preserved to the present day because the future of young people depends not only on themselves, but also on the entire nation. We often forget that defending the country's borders is not only the duty of the soldiers of the Polish Army or other uniformed services, but also of every Polish citizen.⁷

Service to the motherland is a kind of moral responsibility that we experience when our awareness of core values is enhanced. Deep attachment to the country where we grew up guarantees that in a crisis, we will feel civic responsibility to fulfil our obligations resulting from being a citizen, with the common good in mind. As accurately noted by Edward Shils: "Citizenship is a particular worldview and disposition of civil society, derived from the participation of individuals in this society's collective self-awareness. Citizenship results in attachment to the whole of society, manifested in decisions and actions aimed at protecting and multiplying the good of the entire community."⁸ Aristotle, on the other hand, considered a citizen to be a rational man distinguished by freedom and the ability to decide both about his own fate and the political life of the community in which he functions. Let us therefore take a closer look at the moment in history when this "freedom was most

⁷ K. Walancik-Ryba, "Wychowanie patriotyczno-obronne jako rozszerzenie wychowania w polskiej tradycji niepodległościowej", *Rocznik SNPL*, vol. 20, 2020, pp. 285–299.

⁸ E. Shils, *Co to jest społeczeństwo obywatelskie*, [in:] *Europa i społeczeństwo obywatelskie. Rozmowy w Castel Gandolfo*, compilation and foreword by K. Michalski, transl. by B. Janicka, D. Lachowska, M. Łukasiewicz, A. Pawelec, W. Pięciak, W. Witalisz, Kraków – Warszawa: Wydawnictwo Znak – Fundacja im. Stefana Batorego, 1994, s. 11.

threatened.”⁹ It is hard to disagree with the statement that the most difficult moment in Poland’s development were the partitions, over the period of a hundred years, during which the country permanently disappeared from maps. The partitions were to somehow erase from the memory of compatriots any attachment to their own culture or language. The partitioners assumed that if they managed to implement the process of Russification and Germanization permanently, the Poles would give up all dreams and hopes concerning a free homeland and would accept the existing state of affairs. It did not happen; despite all kinds of repression and harassment by the partitioning powers, the Polish elites instilled in their compatriots national awareness, cultural traditions and the memory of the Polish language and national holidays that were secretly celebrated. All of this had a positive effect: when the invaders turned against one another, the Poles took up arms. They fought for what they believed in and what they were hoping for, and which became a priority for them, greater than their own then-current ventures or interests. Currently, we are living in seemingly peaceful times, but as we all know, a lack of conflict does not last forever – one day we will have to fight again for our country, for our traditions, and for what we share. Will we be ready for this? Is our homeland’s freedom, independence, and security still of such great significance to us? Or maybe our own deals, interests, and material goods are of paramount importance for us?

In quite recent history, there was another turning point when human morality should have been of key importance for the actions of state authorities in particular.¹⁰ The broadly understood restrictions of civil liberties and repressions during the martial law should have been an opportunity to delve into the meaning of patriotic and, above all, moral education. Blessed Jerzy Popiełuszko is a figure who should be looked at in more detail. The paramount values for him, apart from faith and love, were patriotism and his fatherland. He argued that shaping people’s love for the homeland may turn out to be the only efficient way to change reality; he believed that in unity and ideals there was a force capable of stopping the evil then present in the country. All his life he followed these principles and died for them. He believed that “people are won over with an open heart, not with a clenched fist.” He also placed high hopes in traditions and culture, which were supposed to be a reflection and a mainstay of moral values. His compatriots were like a family to him – a spiritual community in which people were supposed to motivate each other to live a good life in mutual respect, willingness to serve, self-sacrifice, and familiarity with other people. Here, we can observe a return to the era of Romanticism because at that time, people hoped

⁹ P. Szlanta, “Polskie drogi ku niepodległości – wersja rozszerzona”, Niepodległa.gov, <https://niepodlegla.gov.pl/o-niepodleglej/polskie-drogi-ku-niepodleglosci-wersja-rozszerzona/> [accessed: 22 June 2022].

¹⁰ P. Burgoński, “Polski patriotyzm w dobie komunizmu. Koncepcja patriotyzmu w nauczaniu Księdza Jerzego Popiełuszki”, *Warszawskie Studia Teologiczne*, vol. XXIII, no. 1, 2010, pp. 241–252.

that suffering would bring about the end of the homeland's torment and the regaining of freedom. This illustrates the fundamental meaning of the saying "history goes in circles": contrary to what might seem, martial law, communism, and partitions have more in common than we think. There are times in the history of a nation when the need for solidarity, a sense of community, and respect for human rights should be paid more attention than usual – by nature, people get used to the good in their lives, not realising that nothing is given for ever, downplaying everything that goes beyond the material realm, living in the present, not turning back and, most importantly, not drawing conclusions from the past.

Educational functions of the family environment in the process of shaping protective attitudes

The educational environment is a space created by people directly influencing and shaping the development of an individual. We can distinguish three basic spaces: family, school, and peers. The family is said to be the overriding one, so we'll take a closer look at it later. Following it is the school environment: by appropriately guiding students, teachers accompany them during the development process. A good teacher can see the uniqueness of each student, helps them discover their abilities, accept themselves, and answer two questions: "who am I?" and "who would I like to be?" The teacher should be an authority, someone like a mentor who transmits not only knowledge, but also values that are worth following in life. Moreover, the school has its own rules and requires absolute obedience and discipline from students. The teacher must have a lot of knowledge and experience. The 21st century is a time of many school reforms; some goals of the institution have changed – now, the focus is on providing students with skills which they themselves want to shape. More and more frequently, the teacher is treated as the students' partner, an inspirer or advisor in solving tasks, often giving up the relationship of superiority and replacing it with equality.¹¹

The family environment itself, as mentioned earlier, has a huge impact on the child's development. Its components include the financial situation, i.e., the parents' income; satisfying the child's needs; the social position; and the cultural situation, i.e., the parents' education and all kinds of intellectual needs of the family. It is important that the early years of children's lives pass in a good and warm atmosphere because then they have a friendlier attitude to the world and, later on, greater mental resistance to, e.g., stress. The parental attitude itself can be equated with parental love which must be shown to the child in an appropriate amount – the parents should not

¹¹ J. Skibska, Środowisko rodzinne jako czynnik warunkujący życie dziecka, [in:] *Przekraczanie granic*, vol. II, eds. K. Feruga, A. Ostrowska-Knapik, R. Wojtoń, Praha: Verbum, 2012, pp. 109–117.

be too distanced as this results in emotional withdrawal. Excessive concentration on the child, e.g., keeping the child enclosed in the parents' own sphere and away from peers, is also harmful as it significantly hinders self-development. Parents must set limits for the child, the contact between the parents and the child must be free and based on trust, while the parents' authority should be maintained and emphasised. For generations, the family has not only been the most important environment, but also the source of influence, because it is the family that introduces the child to the world and teaches the most important, universally functioning laws. A young person often perceives their parents as role models, emulates their behaviour, and in the future strives to surpass their greatest achievements.¹²

Today's family differs slightly from the above description – nowadays, this environment is becoming more and more flexible and susceptible to changes. Moral values cease to be as important as they used to be, less importance is also attached to the authority of parents, and more and more often we are dealing with strictly partnerships. The father, in the past referred to as the head of the family, and now only the breadwinner who works hard to provide for the family, is becoming more and more a secondary figure, giving way to the mother, who can now also be professionally active and earn money. She is not only a co-founder of the family, but a friend of her children and a person who cares for family warmth and the right atmosphere. Still, the parents' happiness and their successful marriage are, in some way, a guarantee of the happiness of the children, who are able to perceive feelings and later show them themselves. Since the family is still an important value, why fear that young people will start it? The last decade has shown a significant decline in the number of young people's marriages, which results, to some extent, from the desire to be independent and the obligations to start a family.¹³ The primary value for young people is finding a well-paid job that would provide opportunities for personal development, various types of profits, and promotions. There is also a fear of creating deeper bonds with other people, independence is now an appreciated value, postponing it until later when the time would seemingly be more appropriate. Perhaps it is a good solution – bringing up a child means not only providing them with an appropriate standard of living, but also teaching them values and bringing them up in accordance with these values. Only then can we talk about educational success.

The role of the family in the entire upbringing process is beyond doubt as it is the only environment that remains unchanged. Shaping civic attitudes currently poses

¹² J. Nikolajew, G. Leśniewska, "Rola rodziny w kształtowaniu społeczeństwa obywatelskiego", *Management and Business Administration. Central Europe*, no. 2, 2012, pp. 123–135, <https://doi.org/10.7206/mba.cc.2084-3356.10>.

¹³ Cf. J. Stańczak, K. Stelmach, M. Urbanowicz, "Spadek liczby małżeństw i urodzeń żywych w Polsce", Eurostat, 18 December 2015, https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Archive:Marriages_and_births_in_Poland/pl&oldid=272910 [accessed: 23 June 2022].

a very big problem – more and more the phenomenon of “citizenship deficit” can be observed among young people, modern families do not attach much importance to raising children in a pro-defence and patriotic spirit.

Firstly, we should take a closer look at citizenship.¹⁴ Who actually is a real citizen? It is a person who has the right to decide about the affairs of the state and who exercises this right in a responsible manner. A citizen is distinguished by their readiness to take responsibility for the common good and to become involved in public affairs. It is also someone for whom the overriding value is the common good, and not only their own particular interests. Parents should demonstrate themselves how to be sensitive to the surrounding evil and human misfortune, teach their children to be emotional and respectful of others. Various benefits can come from different types of work done together: it teaches solidarity, reduces selfishness, shows the importance of building deeper relationships with others, and gives a sense of acceptance. The role of the parents is also to show their children their rights and obligations. The rights must be presented in such a way that the child realises that, despite certain privileges, they also have obligations towards their parents and the whole society, which in turn has a positive effect on independence. The family should do more to encourage their offspring to learn cooperation, responsibility, and awareness of all humans being equal. Only then can we talk about pro-defence and civic upbringing. In practice, they differ significantly – civic upbringing is caused by the feeling of isolation, and by the fact that individualism and practically unconscious submission to the general public dominate in democratic societies. However, it should be taken into account that a human is a social being so connecting with other people and belonging to various types of social groups are superior, natural needs of every individual who consciously or not fulfils specific roles in society. It is also important that the influence of the family does not end when the child goes to school, the family also influences the school environment – it has a large impact on later successes and helps develop emotional maturity – it prepares them for their later roles in family and society. The kinds of values shared by the parents have a direct impact on their children: when expecting the offspring to go to church, the parents should do it themselves, because if not their authority will be seriously disturbed.

The current situation of Polish families is not easy, the sequence of changes, departure from tradition, and attempts to follow trends and adapt to the present situation do not support upbringing with values – a lack of time and, consequently, loosening family ties are also very dangerous.¹⁵ We are facing humanity’s age-old dilemma of “to

¹⁴ Kształcenie Obywatelskie w Szkole Samorządowej, Obywatel – kto to taki?, <https://koss.ceo.org.pl/dla-nauczycieli/scenariusze/vi/1-obywatel-kto-taki> [accessed: 28 February 2022].

¹⁵ R. Doniec, “Rodzina polska jako środowisko życia i wychowania w XXI wieku – indywidualne doświadczenia i interpretacje”, *Horyzonty Wychowania*, vol. 12, no. 24, 2013, pp. 163–195.

have or to be?” The Polish family is currently trying to find its place in a difficult and changing environment. The changes presently taking place are the result of the entire society’s transformation, yet this cannot be an explanation for neglecting moral education because the early years leave a huge mark on the child’s personality, creating deficits which will not be possible to eliminate later. Parents have not only the right to teach values to their children, but also a duty, because only in this way can the uncertainty and instability in today’s world be controlled.

Conclusions

The world we are living in now is extremely challenging, constantly changing and transforming, posing significant risk to the life and development of people, who are not only witnesses to a wide spectrum of changes but also their primary participants.¹⁶ What seems to be really convenient and time-saving, may turn out to be catastrophic. What once seemed to be a distant future which might not even happen, is now real and possible. What is important here is the rapid development of both the entire process of globalisation and the Internet with its universality. Everything is happening at the pace we cannot keep up with. It is crucial that we are aware of the fact that this does not positively influence the level of our security and poses huge challenges to it. The only good and effective solution to counter the consequences of this phenomenon is proper education which will make distinguishing manipulation from real information possible. It will also help us understand the importance of our unique culture and traditions to be nurtured, not foreign customs. Education is not only knowledge, but also shaping the values without which human life is pointless. Another big problem that can be countered by proper education are various threats in the cyberspace and addiction to the virtual environment. Without proper background, we cannot verify whether the information we come across on the Internet is true, we are more susceptible to manipulation, and it is easier to trick us into providing sensitive data. Not everyone is aware of the fact that prolonged sitting in front of a computer increases the risk of many health problems (e.g., cardiovascular and poor vision), and our psyche is also at risk. We must start countering these threats immediately. It is important to start this process as soon as possible and to educate children from the earliest years of their lives – you cannot convince anyone of the integrity of the world because it may turn out seeing reality for what it is will be very painful. A child must be able to distinguish good from evil, know the value system, and learn how to be guided by it in their life. The key role is played by the family, which has a decisive influence on the personality of a young person –

¹⁶ M. Bereźnicka, J. Rokitowska, Wybrane aspekty związane ze świadomością młodzieży na temat zagrożeń internetowych oraz potrzeba edukacji w tym zakresie, [in:] *Edukacja w świecie VUCA..., op. cit.*, pp. 351–376.

it shapes faith in God, love for the motherland, willingness to defend its borders, respect for fellow citizens, and respect for differences between people. Cyprian Kamil Norwid said that “the Fatherland is a great collective obligation,”¹⁷ and it is true because one man will not protect it, you need solidarity, a wise and educated community fighting to protect their values.

It is therefore important to learn the right attitudes, for example, from our ancestors who fought for the values they believed in and hoped for. A wise nation is the one that faces adversities with respect for freedom and love for God. A person who does not believe in their ideals loses their goal, does not see any meaning in their existence, and is only interested in a good job, money, or other material goods.

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¹⁷ Ochotnicze Hufce Pracy, “‘Ojczyzna to wielki zbiorowy obowiązek’ – 200. rocznica urodzin Cypriana Kamila Norwida”, <https://ohp.pl/en/?view=article&id=15964:ojczyzna-to-wielki-zbiorowy-obowiazek-200-Rocznica-urodzin-cypriana-kamila-norwida&catid=14> [accessed: 28 February 2022].

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The role of the family environment in strengthening pro-defensive attitudes of the 21st century society

Abstract

The first educational environment of every human being is usually the family. This is where the lifelong process of shaping attitudes and acquiring the desired character traits begins. Just as social attitudes are shaped and strengthened on the basis of values derived from the family environment, the ethos of service is built, which develops and strengthens pro-defence attitudes. Nowadays, such attitudes are less and less often seen among young people due to the crisis of values in developed countries and the promotion of a consumerist lifestyle. Ensuring security in the 21st century depends not only on the military or the intellectual potential of citizens, but above all on the extremely important human factor, most often expressed by patriotic pro-defence attitudes allowing for heroic efforts, especially in the event of a real threat. The aim of this article is therefore to show the extremely important role of the family environment in shaping and strengthening pro-defence attitudes among the society of the 21st century. The research was carried out using theoretical methods, such as analysis, synthesis, generalisation, and inference, and using the technique of examining documents and source materials. Particular attention was paid, *inter alia*, to the need to build pro-defence attitudes among young people and to the educational functions of the family environment constituting the basis for the process of shaping pro-defence attitudes.

Key words: educational environment, pro-defence attitudes, family, education