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Articles

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Family - Nation - State. The Triad of Creating Poland's National Security

Abstract

The aim of this study is to comprehensively define the notions of family, nation and state and their interrelations from the perspective of security sciences. Mutual dependencies between the family, nation and state determine a general state of national security. The primary research method used in this study is analysis performed in the form of literature study on family, nation, state and security. The other methods used are synthesis, induction and a comparative method.

Keywords: security studies, security, national security, family, state, nation, national awareness, national identity, sovereignty, Poland.

Introduction

In Michał Brzeziński's opinion the concept of national secu-
rity broadens the traditional understanding of state security.
This relates to the state's functions to preserve its territory,
sovereign power, internal order, rule of law and survival.
In the view of this Polish expert, national security is the ex-
ternal security and individual security of a state in interna-
tional relations, determining its foreign security policy.[1] On
the other hand, Waldemar Kitler proves that "National secu-
rity is the most important value, national need and the com-
pelling priority of the state, individuals and social groups,
and at the same time a process involving various measures,
guaranteeing a permanent, undisturbed existence and na-
tional (state) development. This includes protection and
defence of the state as a political institution and protection
of individuals and the whole society, their goods and the nat-
ural environment against threats that significantly limit its
functioning or threaten goods subject to special protection".[2]
While the thematic link between the notions of nation and
state is evident and widely covered in the literature on
the subject both in the studies of political science and secu-
rity science, it is not apparent to include the family in this
triad. Cezary Smuniewski unequivocally points to the family
as a research topic directly related to the issue of national
security. The scientist comes to the following conclusion:

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[1]   M. Brzeziński, *Rodzaje bezpieczeństwa państwa*, in: *Bezpie-
czeństwo wewnętrzne państwa. Wybrane zagadnienia*, S. Sulowski,
M. Brzeziński (ed.), Elipsa, Warszawa 2009, pp. 38–39.

[2]   W. Kitler, *Bezpieczeństwo narodowe RP. Podstawowe katego-
rie. Uwarunkowania. System*, Wydawnictwo Akademii Obrony Naro-
dowej, Warszawa 2011, p. 31.

"the family seen as a social event is directly related to matters such as upbringing, national heritage, system of values, patriotism, settling into society, individual and social identity, recognition of threats or defensive attitudes. Supposing creation of security is such a serious matter that it should not be left to changing and spontaneous cultural trends, the family need to be perceived as an entity predisposed to participate in the creation of not only social, public and cultural security, but also in a much broader context, the national security".[3] In the research of this Warsaw-based scientist, the family is understood as a reality related to the nation and the state. It is a place where the future generations are brought up to create national security, build a civic society, learn how to create relations in society and take responsibility for the common good. The family is the place of axiological shaping.[4] In the light of the above, it is fully justified to enquire about the triad: family, nation, state[5]; and about interrelationships and implications for creating national security.

The family in research on the creation of Poland's national security

In the opinion of Cezary Smuniewski, the family occupies an important area of exploration in studies on the creation

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[3]   C. Smuniewski, *W poszukiwaniu sposobu tworzenia bezpieczeństwa. Refleksja o roli rodziny w społeczeństwie*, in: *Rodzina w lokalnych i globalnych kontekstach bezpieczeństwa*, I. Urych, C. Smuniewski (ed.), Wydawnictwo Akademii Obrony Narodowej, Warszawa 2015, p. 34.

[4]   Ibidem, pp. 17–38.

[5]   The need to compile and study the triad of national security of Poland "family - nation - state" has been repeatedly expressed in the interviews by prof. Cezary Smuniewski.

of Poland's national security. This mainly concerns the analysis of identity security (collective identity) as well as social and cultural security which are part of the thought on national security. In research on the creation of Poland's national security, the family is important due to its primordial character in relation to other social groups. As Cezary Smuniewski, a Polish security expert, aptly noted, "The family has existed for eternity. In a sense, we do not know a person who functions outside of it: an individual is born in a family, is brought up in a family, establishes a family, lives among families. The first space for collective life is the family".[6]

Józef Rembowski is of the opinion that the family is the primary social group, composed of a man and a woman united by marriage, their children (own or adopted), and in some cases also of other people, usually their closest relatives.[7] A similar position is presented by a Polish sociologist, Prof. Jan Szczepański in whose opinion the family is a social group consisting of people connected by a marriage and a parent-child relationship. Family members usually live under the same roof and form one household, which may span two or more generations. The family is based on consistent behavioural patterns and patterns of mutual influence. The roles of members are defined not only by mutual emotional involvement but also in the context of wider communities: country, church, local community and also various

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[6]   C. Smuniewski, *W poszukiwaniu...*, op. cit., p. 20. Cf. A. Skrabacz, S. Sulowski, *Wstęp, in: Bezpieczeństwo społeczne. Pojęcia. Uwarunkowania. Wyzwania*, A. Skrabacz, A. Sulowski (ed.), Elipsa, Warszawa 2012, p. 7; W. Kitler, *Bezpieczeństwo narodowe RP...*, op. cit., pp. 30–31.

[7]   J. Rembowski, *Więzi uczuciowe w rodzinie*, PWN, Warszawa 1972, p. 14.

other institutions specialized in caring for a child or mother or whose task is to support husbands, mothers, wives, fathers and children.[8] On the other hand, Maria Ziemska shares the view of Smuniewski and explains that the family is the basic group as it provides the individual with the first and most complete experience of belonging to a social group, whereas the emotional and social relations that occur in it are not subject to changes to the same extent as mutual relations in social groups.[9]

According to Maria Ziemska, the functions of the family need to be analysed from two perspectives. The first is the tasks performed for the benefit of society, the other is obligations towards its own members. The family is a social microstructure that fulfils the tasks of the macrostructure and hence it can be said that it satisfies the general social as well as the national needs. Therefore, it performs such functions as:

- procreative – it provides new members not only for its own group but also for the whole society;

- productive – it supplies workers to society and increases the creative and productive forces;

- service and care – it plays a service role in meeting the basic needs of its members, as well as provides care for those who do not have complete independence due to illness or age, which are children and the elderly;

- socializing – it introduces new citizens to the society, passing on to them the language, habits and patterns

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[8]   J. Szczepański, *Elementarne pojęcia socjologii*, PWN, Warszawa 1970, p. 300.

[9]   M. Ziemska, *Rodzina i dziecko*, PWN, Warszawa 1986, p. 11.

of behaviour that apply in a given society, as well as customs, traditions, moral and cultural values;

- psychohygienic – it guarantees that the household members meet their emotional and psychological needs, provides security, guarantees emotional balance, the possibility of emotional exchange and also conditions for the development of the personality.[10]

Agnieszka Szaładzińska came to interesting conclusions in which she claims in her research on the creation of Poland's national security that the family by performing its functions is conducive to strengthening and cultivating mental health in the society. Apart from the societal tasks, the family also performs tasks towards its own members, and these are mainly in the form of satisfying their various needs: biological, economic and psychosocial. In marriage also the sexual needs of husband and wife are also satisfied which is connected with the procreative function. The family also meets the living and caring needs of its members, and also it is where caring for others and experiencing care is taught. At the same time such emotional needs are satisfied within the family as love, sense of belonging, understanding, exchange of emotions, recognition, respect and security.[11] On the other hand, Henryk Cudak in his publication entitled *The role of parents' pedagogical culture in eliminating family dysfunctions* presents the position that the family is a cohesive whole that requires from its members, above all the parents, to be united and to pursue jointly set goals arising from a sense of internal necessity. The foundation of proper relations in the family are in particular the relations between

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[10]   Ibidem.

[11]   A. Szałdzińska, *Małżeństwo i rodzina jako wartość i cel młodzieży*, „Wychowanie na co dzień" 2008, No. 3, pp. 37–39.

parents, the emotional bond, as well as the sense of responsibility. If these conditions are met it is possible to properly fulfil the obligations in the field of childcare and education, whose aim always need to be the best interest of the child. In a properly functioning family the relations between parents are based on mutually agreed rules of raising children and the division of responsibilities.[12]

Such a multifaceted approach to the family is extremely important from the point of view of analysis in the field of security sciences where, as Cezary Smuniewski noted, "Interdisciplinary reflections on the family in which the humanistic and social approach may be considered an axis of considerations indicating the anthropological foundations of the processes of creating security, creates the potential to build an axiology of national security. It is possible that such a thought will not materialize without the turbulent clash of the foundations of the family ethos with contemporary trends revealed in socio-cultural changes and the expectations of members of the nation".[13] In the context of the above explanation, Ilona Urych points out that "The reflections on the role of the family in creating the security of its members can be started with the statement that if the family does not properly perform one of its tasks, it limits its proper functioning, then to become a dysfunctional family hindering or even making it impossible to meet the needs of its members. This applies to both lower-order needs, guaranteeing continuance, and higher-order needs driving development. The essence of continuance and development of an individual is their security, which not only allows them to survive and exist

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[12]   H. Cudak, *Rola kultury pedagogicznej rodziców w eliminowaniu dysfunkcji rodziny*, „Pedagogika Rodziny" 2012, No 2(3), pp. 15–22.

[13]   C. Smuniewski, *W poszukiwaniu...*, op. cit., p. 35.

in integrity and independence, but also to develop in a way that provides protection and enriches the identity of an individual and, more broadly, a nation".[14]

In the context of the family analysed from the perspective of security sciences, it is worth paying attention to the ongoing changes in culture, everyday life, social roles, work and the area of acceptance of the social roles. These trends affect the family, especially the organization of family life, the system of intra-family roles and the position of power. It is also worth mentioning that social risks are constantly increasing as a result of further loosening of social contacts and a decline in the of social control. In other words, contemporary socio-cultural changes have contributed to a change in family relationships (in many cases to their development but their disorganization or dysfunction is not uncommon). Nevertheless, it should be pointed out that an individual needs a family throughout their life but this need applies to various aspects and depends on age. A child requires care and tenderness, an adult needs a group of friendly, kind and devoted people with whom they will be able to share joy and problems, while an elderly person requires care, support, awareness that they are not alone and that someone still needs them.[15]

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[14]   I. Urych, *Rodzina i jej funkcje. Studium socjologiczno–pedagogiczne*, in: *Rodzina w lokalnych i globalnych kontekstach bezpieczeństwa*, I. Urych, C. Smuniewski (ed.), Wydawnictwo Akademii Obrony Narodowej, Warszawa 2015, pp. 213–214.

[15]   M. Nowotka, *Wychowanie bez granic we współczesnej rodzinie*, „Nowa Szkoła" 2007, No. 9, pp. 7–12.

The question of nation in studies on the creation of Poland's national security

In studies on the creation of Poland's national security the issue of nation is essential since constitutes the subject of that security. Thus, a theoretical analysis of the understanding of the essence of the nation needs to be conducted. Professor Antonina Kłoskowska defines the nation as a community participating in certain cultural values. As that Polish sociologist emphasizes, the role of national culture was significant in the formation and functioning of the nation, especially in the case of Poland, which lost its statehood for 123 years.[16] On the other hand, in the opinion of Czesław Znamierowski, a renowned Polish lawyer and philosopher, the nation need to be identified with a national sense, which consists of "strong belief in common ancestry, awareness and equal perception of common history, a sense of common life interests in the present and in the future, equal assessments of the practice of life and finally the mutual kindness and favour between members of the community as well as sense of attachment to it".[17] Barbara Szacka also drew similar conclusions proving that the nation is "a phenomenon closely related to the sphere of consciousness, identity and values. (...) the nation as a community in the macro-social scale has all the features of society, though society does not have all the features of a nation. (...) There are extremely strong feelings connected with the nation. People sacrifice their lives for the nation and take it away from others in the name

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[16]   A. Kłoskowska, *Kultury narodowe u korzeni*, Oficyna Naukowa, Warszawa 1996, pp. 15–40.

[17]   C. Znamierowski, *Szkoła prawa. Rozważania o państwie*, Oficyna Naukowa, Warszawa 1999, p. 3.

of the nation. The nation is an autotelic value. (...) The nation is perceived as a unified whole, as a community whose members are all brothers, regardless of what latitude they live in and what they do (...)".[18] In turn, one of the most prominent security theorists - Prof. Waldemar Kitler is of the opinion that there are two notional systems that define a nation today. In one of them, it is assumed that the nation is a great human community that in most cases live in the same territory. In this example, the factors that bind such community together are history, culture, language and, to some extent, economy. In other terms, Prof. Kitler believes that the nation is a clear political community of people who create it and provide it with sovereign existence.[19]

While studying the concepts the nation, a reflection on national identity arises whose importance in state security is emphasized by numerous specialists in security sciences.[20] From the anthropological perspective, national identity is determined by an ethnic group one belongs to, while in political science national identity is associated with citizenship of a country and an individual's actions driven by a sense of responsibility, loyalty and solidarity towards the country and other fellow citizens.[21] On the other hand, to quote Elżbieta Kornacka-Skwara,

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[18]　　B. Szacka, *Wprowadzenie do socjologii*, Oficyna Naukowa, Warszawa 2008, pp. 246–247.

[19]　　W. Kitler, *Bezpieczeństwo...*, op. cit., p. 17.

[20]　　D. Domalewska, I. Urych, *Aksjologiczne i antropologiczne uwarunkowania tożsamości narodowej młodych Polaków w świetle badań własnych. Implikacje dla bezpieczeństwa narodowego*, „De Securitate et Defensione. O Bezpieczeństwie i Obronności" 2020, No. 1(6), p. 199; J. Czaja, *Bezpieczeństwo kulturowe. Zarys problematyki*, Krakowskie Towarzystwo Edukacyjne, Kraków 2004.

[21]　　K. Błeszyńska, *Tożsamość Polaków w Dobie Globalnej*, in: *Edukacja Wobec Ładu Globalnego*, T. Lewowicki (ed.), Wyd. Akademickie „Żak", Warszawa 2002, pp. 245–255.

"National identity is usually defined as a feeling of distinctiveness from other nations shaped by national-creating factors, such as: national symbols, language, national colour, origin awareness, nation's history and its knowledge, national identity, blood ties, attitude to cultural heritage, culture and arts, territory and national character. The sense of national identity is particularly evident in crisis situations when joint action is required for the generally understood good of the nation".[22] On the other hand, Samuel Huntington indicates that the national identity includes such elements as: national heritage, i.e. history that creates the individuality of a nation; cultural uniformity as opposed to cultural diversity; religion and faith as values facilitating cultural participation, social solidarity and conflict resolution; ethnocentrism.[23]

It is also worth mentioning that the issue of ethnicity also belongs to the subjectivity of the nation. Its essence is a sense of group identity and an intense belief in one's own distinctiveness. An ethnic community is also characterized by cohesion and strong social ties between its members, which results, among other things, in awareness of the sharp division between *us* and *them*. In this sense, *we*, that is the members of a given ethne, are endowed with our own special characteristics, and at the same time we grossly distinguish us from all others.[24]

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[22]   E. Kornacka–Skwara, *Tożsamość narodowa w świetle przemian kulturowych*, „Prace Naukowe Akademii im. Jana Długosza w Częstochowie" 2011, z. XX, p. 113; C. Smuniewski, *Tożsamość – horyzont zagadnień*, in: *Społeczne uwarunkowania bezpieczeństwa. Wybrane zagadnienia psychologii i socjologii*, pt 1, L. Kanarski, M. Koter, K. Loranty, I. Urych (ed.), Wydawnictwo AON, Warszawa 2015, pp. 96–116.

[23]   S. Huntington, *The Clash of Civilizations and the Remaking of Word Order*, Simon&Schister, New York 2011.

[24]   B. Szacka, *Wprowadzenie...*, op. cit., p. 247.

Due to the interest in the nation in research on the creation of Poland's national security, it is worth analysing the concept of the nation as a specific natural community. In this sense, the nation is a community in the most general sense, and the fundamental factor forming it is its reference to the common good.[25] Therefore, it should be stated that all social groups or smaller communities constitute a nation, and *bonum commune* is a constitutive factor for the existence of the nation (however, it is not a sufficient factor). The nation is primarily people who, apart from the specific teleological nature of existence expressed in contributing to the common good, are marked by specific conditions such as their place of birth or residence, language and culture. The nation is therefore a community defined by the common good and the homeland, which is the place where this good is brought about.[26]

Waldemar Kitler draws attention to the fact that nowadays there has been a growing process, which is causing the concept of the nation to expand. The scientist notes that "apart from the traditional meaning the expression nation also defines a multicultural (multi-ethnic) civil society, inhabiting a specific territory (always identified with the territory of the state), connected by material and moral values (...), while speaking of the nation, in a broader sense, it stands out intrinsic features and values of the general public of a given state, which "agrees" to inhabit and to respect the values it serves".[27] It should also be pointed out that the con-

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[25]   M. Gogacz, *Wprowadzenie do etyki chronienia osób*, Wydawnictwo B.R.J. Navo, Warszawa 1998, p. 96.

[26]   J. Babiński, *Teologia „małej ojczyzny" ks. Franciszka Mantheya*, „Warszawskie Studia Teologiczne" 2019, vol. 32, No. 3, p. 103.

[27]   W. Kitler, *Bezpieczeństwo...*, op. cit., p. 21.

temporary understanding of multiculturalism is not limited to the awareness of the existence of numerous cultures side by side, but also to the interactions between them.[28] According to Barbara Szacka, this means that in the present reality people live in differently perceived worlds, and thus they perceive the worlds of others differently.[29] This provokes many problems and leads to conflicts, as deftly pointed out by Samuel P. Huntington, who understands civilization as a specific cultural whole, being the greatest cultural unit. He also indicates that the new world that emerged after the Cold War is the world of seven or eight civilizations. Therefore, according to Huntington, the most severe and dangerous conflicts will take place not between classes or other groups classified on an economic basis, but between peoples belonging to different cultures.[30] Zygmunt Bauman adds that the phenomenon of multiculturalism is an act of community in a diverse world, which – due to the processes of deepening globalization and metropolisation – is becoming increasingly common.[31]

The analysis of the nation in research on the creation of Poland's national security is particularly important in the context of the ongoing processes of globalization and migration. The socio-cultural changes occurring in the face of globalization affect the universalization of culture, westernisation and disintegration, which interfere with the sphere of identity and cause the synchronization or hybridization of cultures,

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[28] H. Mamzer, *Tożsamość w podróży. Wielokulturowość a kształtowanie tożsamości jednostki*, Poznań 2003, p. 33.

[29] B. Szacka, *Wprowadzenie do socjologii...*, op. cit., p. 86.

[30] S. Huntington, *The Clash...*, op. cit.

[31] Z. Bauman, *Wspólnota. W poszukiwaniu bezpieczeństwa w niepewnym świecie*, PWN, Kraków 2008.

as well as the relativization of norms and identities. The sustained high level of emigration and increased immigration is a very complex phenomenon and affects many aspects of social life resulting in cultural, ethnic and social conflicts, with far-reaching consequences both for the nation, as well as for national and international security.[32]

The question of the state in research on the creation of Poland's national security

The question of the state in research on the creation of Poland's national security is at the centre of the analysis. Concern for states and their citizens has been one of the major topics in scientific and political debates. The state and various categories of its functioning are the subject of discussions of philosophers, sociologists, strategists and diplomats. They are also the area of inference of many national programs and international agendas, as well. Therefore, contemporary definitions of the state do emphasize its complexity and are being subject to constant chanes. Nevertheless, the origin of the concept dates back to the ancient Greeks. At that time, Greece was a *polis*, which meant a properly organized society. Such an understanding also points to one of the features of the state - it is an organization.[33]

In the opinions of Bogumił Szmulik and Marek Żmigrodzki, the state is a historically established organization of present-day societies, which is characterized by a high degree of organization. The purpose and sense of the state's existence

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[32]   J. Scholte, *Globalization: A critical introduction*, Palgrave Macmillan, New York 2005.

[33]   M. Hansen, *Polis An Introduction to the Ancient Greek City–State*, Oxford University Press, Oxford 2006.

is the good of a human-being in the individual and collective dimension. A human-being - a social being who lives and functions in a group in which they not only exist but also develop and find fulfilment.[34] Therefore, the opinion of Jan Krukowski that "The starting point in shaping the state is man as a social being, who aims to satisfy material and spiritual needs, connects with other people, creating both informal social groups (a family, a tribe, a nation) and formalized (political parties, states, international organizations)"[35] must be deemed correct. However, the basic duty of each state is also the implementation of defence preparations to ensure national security.[36] The thesis of Ilona Urych and Anna Orzyłowska that "Human-being is the highest value, they have the right to comprehensive protection against threats, guaranteed by the legislation and macrostructural systems, the right to security at all levels" is correct.[37] Therefore, in security sciences the following Waldemar Kitler's point of view is recognised: "The state is a formalized, equipped with authorities, large and territorially extensive social organization as it covers the entire population living in a given territory, subject to the norms and principles that make up the internal order, which allocates specific responsibilities and powers to all".[38]

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[34]   B. Szmulik, M. Żmigrodzki, *Wprowadzenie do nauki o państwie i polityce*, Wydawnictwo UMCS, Lublin 2007, p. 23.

[35]   J. Krukowski, *Wstęp do nauki o państwie i prawie*, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 2004, p. 14.

[36]   M. Kuliczkowski, *Przygotowania obronne w Polsce. Uwarunkowania formalnoprawne, dylematy pojęciowe i próba systematyzacji*, Wydawnictwo Akademii Obrony Narodowej, Warszawa 2013, p. 27.

[37]   I. Urych, A. Orzyłowska, *Wiedza o bezpieczeństwie w praktyce pedagogicznej*, Wydawnictwo ASzWoj, Warszawa 2020, p. 48.

[38]   W. Kitler, *Bezpieczeństwo...*, op. cit., p. 22.

The state is a separate system of institutions that has
the power to create the rules governing society. Thus,
it should be pointed out that the state possesses such insti-
tutions as the armed forces, state officials or state bureau-
cracy, the judiciary, as well as local and national councils
of elected representatives such as the parliament. At the same
time the state is equipped with the attributes of supreme au-
thority to protect its residents against external and internal
threats and to ensure order and favourable living conditions.[39]
Therefore, the state is not a uniform entity, but rather a group
of institutions that determine the place and scale of political
conflicts between various interests such as for resources or
directions of action in public matters. These conflicts often
occur between elected politicians who represent different
segments of the state. Hence, it is might be uneasy to indicate
what constitutes an important state interest as various parts
of the state apparatus may represent a variety interests and
express a different preferences.[40]

The analysis of state in research on the creation of Poland's
national security raise the importance of the nature of state
power. The set of institutions as a whole has no capacity to act.
This is due to the fact that those social actors within the state
that make decisions do not necessarily implement politics.
This contributes to an important issue concerning the state's
sovereignty, which has been raised numerous times in recent
years. The pluralists perceive the state as an entity acting
in the interest of specific social groups. Thus, state actions
are reactions to group pressure. However, some pluralists

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[39]   R. Jakubczak, J. Flis, *Bezpieczeństwo narodowe Polski
w XXI wieku. Wyzwania strategie*, Poltext, Warszawa 2006, p. 14.
[40]   K. Boulding, *Conflict and Defense. A General Theory*, Harper,
New York 1962.

claim the state is an arena of conflicts constituting pressure groups where state policy is the result of these conflicts. On the other hand, another theory on this subject is that the state decides what in the best national interest is and arbitrates the demands of various social groups.[41]

Roger King is of the opinion that all definitions of a state acknowledge its complexity as the limits of its domain are not clearly defined and are constantly changing. The state is the area of internal conflicts between the organizations that are part of it, but also within them. In addition, there is no single interest of the state as a whole and there are various interests within a part of it. These interests are not only focused on the state or society, but are transformed through negotiations between different groups of civil society and social activists.[42] It should be assumed, as did Ilona Urych and Anna Orzyłowska, that "the inclusion of subjective reference to human rights in the current canon of rights and norms has become a particularly important value of the democratic system. In accordance with the political culture of the democratic system, delivering security to citizens in the individual and collective dimension is an unquestionable imperative included in the tasks assigned to administration at the government, local and non-governmental levels and social organizations".[43]

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[41]   M. Chmaj, W. Sokół, *Polityka, ustrój, idee*, Wydawnictwo Morpol, Lublin 1999.

[42]   R. King, *The State in Modern Society. New Directions in Political Sociology*, Palgrave, London 1986.

[43]   I. Urych, A. Orzyłowska, *Wiedza o bezpieczeństwie...*, op. cit., p. 48.

Conclusion

Assuming that national security is associated with the lack of threats, or at least their minimization, and protection against dangers, it should be perceived not only in relation to the state and its security. It should also be referred to the family defined as the basic social unit, a specific birthplace of the nation and of its fundamental shaping. The family-nation-state triad seen in the perspective of the processes of creating Polish national security has a number of axiological and functional connections. The political community (nation) constantly draws strength from the family to use it in building the power of the state. Therefore, the family appears to be one of the basic common goods of the nation and the state. The conclusion of Cezary Smuniewski's research needs to be confirmed: "the discourse on the family in security sciences is one of the central topics for social, public and cultural security, having a significant impact on the creation of national security and is a permanent element conditioning the security of a democratic state".[44]

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[44]   C. Smuniewski, *W poszukiwaniu...*, op. cit., p. 36.

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