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# The safety of an enslaved person

## Abstract

This paper demonstrates personal safety as a vital element in a human being's life, as the number and types of threats are growing. People quite often experience enslavement in various aspects of their functioning. It is not always the result of external threats, but also of individual No.s. A human being has many options, and a multitude of possibilities and opportunities, while these in turn can create chaos. Contemporary enslavement is growing increasingly rapidly on the global scale, having spread across nearly all spheres of life. Enslavement has also become multidimensional, similarly to freedom. This paper encompasses the characteristics of an enslaved person, and the sense of personal freedom. The central concept of this paper shows that personal (individual, human) safety, together with the sense of peace, stability, and own development, are the most important values in the life of every human being.

**Key words:** threats, personal safety, freedom, enslavement, feeling of security

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## Introduction

Safety has been, and will continue to be, the subject of intensive research. It is the focus of studies by numerous scholars, who use scientific approaches to describe and explain it, employing the appropriate research methods and tools<sup>1</sup>.

Safety is a multidimensional concept<sup>2</sup>, with an extremely vast scope and meaning<sup>3</sup>. The notion of contemporary safety originated from the human hierarchy of values, which should have safety as its base – notwithstanding the range and sphere of its functioning. Given the above, it is clear that a plethora of definitions of this notion have been developed, depending on its aspect being analysed<sup>4</sup>.

The new dimension of safety consists of the fact that most threats are shared by a variety of social groups. It is the outcome of globalisation processes whose significance is even greater today than in the 20th Century. As regards changes affecting the social structure, it is stressed that both individuals and communities are becoming increasingly susceptible to threats, and yet at the same time they can be perceived as the source (medium) of these new threats. Therefore, it should be expected that any discussion about, and study of,

1 Cf.: S. Kamiński, *Nauka i metoda. Pojęcie nauki i klasyfikacja nauk*, Lublin 1992, pp. 13–18.

2 Cf.: J. Gierszewski, A. Pieczywok, *Spółeczny wymiar bezpieczeństwa człowieka*, Warsaw 2019, pp. 13–16; J. Gierszewski, K. Drabik, A. Pieczywok, *Spółeczeństwo w trakcie zmian kulturowych*, Warsaw 2020, pp. 7–8.

3 More on this No. in M. Gikiewicz, R. Wróbel, P. Gromek, *Przegląd form edukacji społeczeństwa, prowadzonych kampanii informacyjnych (w kontekście edukacji na rzecz bezpieczeństwa)*, „Zeszyty Naukowe SGSP” 2013, no. 48, p. 102.

4 B. Wiśniewski, R. Kowalski, J. Koziół, M. Szyłkowska, *Bezpieczeństwo procesów decyzyjnych*, Wrocław 2018, p. 9. For a detailed discussion of safety, see M. Karpiuk, *Konstytucyjna właściwość Sejmu w zakresie bezpieczeństwa państwa*, „Studia Iuridica Lublinensia” 2017, no. 4; M. Czuryk, *Bezpieczeństwo jako dobro wspólne*, „Zeszyty Naukowe KUL” 2018, no. 3; M. Karpiuk, *Ograniczenie wolności uzewnętrzniania wyznania ze względu na bezpieczeństwo państwa i porządek publiczny*, „Przegląd Prawa Wyznaniowego” 2017, vol. 9; M. Karpiuk, *Miejsce samorządu terytorialnego w przestrzeni bezpieczeństwa narodowego*, Warszawa 2014; M. Czuryk, *Właściwość Rady Ministrów oraz Prezesa Rady Ministrów w zakresie obronności, bezpieczeństwa i porządku publicznego*, Olsztyn 2017; M. Karpiuk, *Activities of the local-government units in the scope of telecommunication*, „Cybersecurity and Law” 2019, no. 1; M. Czuryk, *Supporting the development of telecommunications services and networks through local- and regional-government bodies, and cybersecurity*, „Cybersecurity and Law” 2019, no. 2; M. Karpiuk, *Zadania i kompetencje zespolonej administracji rządowej w sferze bezpieczeństwa narodowego Rzeczypospolitej Polskiej. Aspekty materialne i formalne*, Warsaw 2013; M. Karpiuk, *Position of County Government in the Security Space*, „Internal Security” 2019, no. 1; M. Karpiuk, *The organisation of the national system of cybersecurity. Selected issues*, „Studia Iuridica Lublinensia” 2021, no. 2.

safety should explain the changes taking place and facilitate the prediction of future threats, while relating to the current cultural and demographic transformations, and the growing social inequalities<sup>5</sup>.

The aforementioned circumstances show that concern about safety is closely related to human activities, and safety itself is becoming the result of well-thought-out and multi-stakeholder joint operations<sup>6</sup>.

New threats related to the organisation and functioning of the public domain of human life have emerged in the contemporary world. They include the fears accompanying human activity in cyberspace, and the threats resulting from the development of technical civilisation. Contemporary times are abundant in a clearly visible evolution of threats, of which those related to the human presence in the public sphere seem to be the most burdensome. They are a direct threat to human personality, and to society, affecting the functioning of individuals, social groups, States, and institutions, and, in particular, economic and social entities<sup>7</sup>.

Due to various threats, the psyche of human beings is deteriorating, thus contributing to the brutalisation process, understood as the loss of higher values, which in turn is contributing to the enslavement process.

Each war or terrorist attack results in the revaluation of life of those affected by these events – not only soldiers, but also ordinary people, who become totally different individuals, often against their will, as a result of observing everything happening around them. Although they manage to retain their freedom, they feel enslaved.

The image of major totalitarian systems born in the last Century, full of unrest, is horrifying, and in its vividness seems almost unreal, but this image can serve as a warning against the power of such régimes, and their destructive impact on humankind. These systems, i.e. Fascism, National Socialism, and Communism, all imposed similar kinds of repression, and had only one purpose – to degrade and objectify humans.

Human life is full of various concerns which can result from external threats, from specific social systems or cultural traditions, notwithstanding

5 A. Pieczywok, *Działania społeczne w sferze bezpieczeństwa wewnętrznego*, Lublin 2018, p. 6.

6 R. Gwardyński, *Safety in Praxeological Approach* [in:] B. Wiśniewski, G.G. Sander, P. Kobes, Verlag Dr. Kovač (eds.) *Security – Threats, Law and Organization. Schriften zu Mittel- Und Osteuropa in der Europäischen Integration. Band 24*, Hamburg 2019, p. 11.

7 See M. Czuryk, K. Drabik, A. Pieczywok, *Bezpieczeństwo człowieka w procesie zmian społecznych, kulturowych i edukacyjnych*, Olsztyn 2018.

their initial source. An individual could yield to these concerns, but also could act on the assumption that they are imposed on every citizen representing a given culture, and that they cannot be avoided. Therefore, a specific anxiety, experienced in relation to the very fact of existence, is an inherent part of every individual's life.

As regards the No. of freedom, it is generally accepted that it is a state in which individuals can make independent decisions about themselves, without any limitations imposed by others. Freedom can involve the physical and mental state. A person who enjoys liberty, i.e. who is not imprisoned in a penal institution or a labour camp, is not always actually free. In today's world, a multitude of people are to a various degrees deprived of their freedom, and their choices or convictions depend on other people who are positioned higher in the hierarchy. In such cases, it is possible to talk about enslaved people.

## The freedom and safety of human beings

It is possible to discuss freedom from the metaphysical, historical, and social perspectives, as a phenomenon, state, or property. Freedom is an attribute acquired over our lifetimes as a result of biological growth and participation in social life; it is not an inherent property. Nobody is born free – quite the opposite – newborn babies are enslaved to the greatest extent. Individuals extend their freedom as they grow and socialise. Community life makes an individual free, although it sets dimensions, boundaries, and spheres of freedom.

“Freedom” is one of the key motifs of the present times. Its perception is diverse. The liberal concept of freedom is currently dominating. It is, most of all, understood as being independent of constraints, of the arbitrary will of others, and of external interference. This is freedom in a negative sense – freedom “from” something. As I. Berlin wrote “by being free in this sense I mean not being interfered with by others. The wider the area of non-interference the wider my freedom”<sup>8</sup>.

Freedom, in the liberal sense, is based on individualism – the conviction that each individual is a subject with unique personality traits. The individual's essential privilege is the right to build his or her own identity, and to follow rules which are satisfactory to the greatest extent possible. Individuals should

8 I. Berlin, *Cztery eseje o wolności*, Poznań 2000, p. 189.

have the possibility to fulfil their vision of a good life, to shape and develop their personalities as they wish, and to pursue self-fulfilment and self-expression. The freedom of an individual may not be restricted for any reason except the need to protect the freedom of other individuals. We are all at liberty to make our own decisions. As J.S. Mill, one of the creators of liberalism, put it, “neither one person, nor any number of persons, is warranted in saying to another human creature of ripe years, that he shall not do with his life for his own benefit what he chooses to do with it”<sup>9</sup>.

Advocates of liberalism are convinced that personal freedom is the source of social progress. It releases inventiveness and creativity, becoming the driving force of human activity. The state in which individuals enjoy full independence not only provides an opportunity for self-fulfilment, but also contributes to social well-being. If people are free and can pursue their affairs undisturbed, if they can use their inventiveness as they please in search of a better life, they can be extremely creative. Political and economic freedom is liberating to the greatest minds and the most ambitious people, allowing them to build, create, innovate, and move the whole of humanity forward<sup>10</sup>.

In its general meaning, freedom constitutes human behaviour which has not been pre-determined by any external factors (natural, social, political), accompanied by the possibility to choose a given conduct<sup>11</sup>. In other words, it consists of a human being’s ability to “(...) independently decide whether to act or not, or act in a given way, to decide and choose, as well as to resist external pressures”<sup>12</sup>. In this sense, according to L. Kołakowski, freedom is given to people along with their humanity, and is the foundation of their humanity, as it creates a human being as something distinguished in his or her very existence<sup>13</sup>.

Freedom can often be understood in two ways – as “freedom to do something”, or as “freedom *from* something.” The first meaning demonstrates taking full responsibility for one’s actions, and guiding one’s conduct in accordance with the sense of moral obligation; it is aimed at accomplishing socially and morally desirable objectives (ideals). In contrast, “freedom *from* something” might at times suggest an uncontrolled independence, including the betrayal of universal human values; it entails minimising the effects of

9 J.S. Mill, *Utylitaryzm. O wolności*, Warsaw 1959, p. 226.

10 *Deklaracja Bernsteina*, <http://www.upr.lublin.pl/doc/deklaracja-kap.doc>.

11 *Leksykon filozofii klasycznej*, Lublin 1997, p. 541.

12 *Słownik katolickiej nauki społecznej*, red. W. Piwowski, Warsaw 1993, p. 192.

13 L. Kołakowski, *Mini-wykłady*, Kraków 2000, p. 80.

external conditions, including liberation from both external control and self-restraint<sup>14</sup>. Therefore, the subject of measures aimed at developing a sense of security is only “freedom *from* something”.

The “enslavement” of an individual is closely related to the notion of freedom. It can assume various forms. On the one hand, enslavement is a limited and immobilised horizon – a prison cell, a prison yard, walls with watchtowers. It means restriction not only to “here” but also to “now” – breaking with the past (pushed into the sphere of dreams), and with the future (beginning at an unspecified time after the end of one’s prison sentence). In addition, it is space-time administered, in small, strictly defined doses – sections of space and time intervals. On the other hand, enslavement might involve an illness which confines a person inside hospital walls or makes him or her bedridden – it is similar to the aforementioned situation, but the role of the enslaving factor is assumed by heartless fate. Another type of enslavement includes, for example, uncertainty (concerns, dilemmas) – a human being enjoys a certain degree of freedom, but is uncertain as to which way to turn. Every possible option for the future course of events seems unacceptable. Such a person has a sense of being caught in a trap. Breaking with the past also enslaves – blurring one’s identity, ignorance of one’s own history (a technique applied by various despots). Individuals do not feel free if they think there is no alternative to a certain conduct.

## **Responsibility as a response to the safety of a human being**

Freedom is closely linked to the feeling of responsibility. A human being who intentionally engages in a specific type of conduct should also be aware of the outcomes of such actions – both the positive and the negative ones. If individuals accept their own freedom, they cannot blame anyone else for the causes and effects of their own actions. “Accusing others is the right of a slave”<sup>15</sup>, as K. Obuchowski wrote. Freedom is the ability to make choices, and “mental freedom is possible only under the conditions of personal responsibility, as without the responsibility for one’s own actions, freedom is arbitrary. The three categories – subjectivity, freedom, and responsibility – seem to be connected

14 *Mały słownik frazeologiczny współczesnego języka polskiego*, Warsaw 1994, p. 247

15 K. Obuchowski, *Psychologia dążeń ludzkich*, „*Studia Philosophiae Christianae*” 1967, no. 2.

by an absolute interrelation”<sup>16</sup>. Individuals often act against their convictions, not because they are forced to do so by threats or other drastic influences. They are often directed by fear, convenience, or the ease of gaining short-term benefits, and they try to avoid the consequences of their conduct afterwards. Therefore, it can be said that a human being exists and acts as the subject of his or her existence and actions. The things they experience through their own actions make them the individuals they are. They are aware of themselves in the sense that they experience themselves, and can “view” their own actions, and live through them as actions, as Karol Wojtyła suggested in his concept of the human person<sup>17</sup>.

“Responsibility” – in the most general understanding of the term – is “the readiness to face the consequences of one’s choices, decisions and behaviour”<sup>18</sup>. It also entails making intentional and voluntary commitments to perform one’s tasks in the best possible way, including those tasks which are undertaken for the benefit of other persons.

Given that, it can be said that the definition of responsibility is very broad. This might mean, i.a., that responsibility is assumed not only for performing a given action itself, but also for its consequences, together with the readiness to be subject to sanctions for failing to perform a given task, or for its improper performance. Only a responsible person is able to demonstrate vigilance to the world of values, which subordinates one’s life to such a world. The sense of responsibility will depend on the degree of an individual’s awareness of the relationship between a specific situation and given values, or its lack, and on the extent to which such a person perceives the requirements posed by these values.

There is no domain of community life, area of human coexistence, or sphere of human conduct, to which this comprehensive notion of “responsibility” could not refer. It is used in various contexts and meanings, with reference to, i.a., moral, legal, professional, and parental responsibility; to assuming and placing responsibility; to the responsibility for something and towards someone; to responsible people and responsible work, and to the conditions and expression of responsibility<sup>19</sup>.

16 Ibidem.

17 K. Wojtyła, *Osoba i czyn*, Lublin 1985, p. 344.

18 M. Nowicka-Kozioł, *Wprowadzenie. Poczucie odpowiedzialności moralnej jako aspekt podmiotowy*, Warsaw 2000, p. 8.

19 M. Michalik, *O niektórych paradoksach odpowiedzialności* [in:] *Odpowiedzialność jako wartość i problem edukacyjny*, red. A.M. Tchorzewski, Bydgoszcz 1998, p. 20.

It can be noted that responsibility, as a value of existential significance, is not always developed as part of contemporary educational processes. The educational strategies in place result in the fact that the cognitive component prevails in young people's judgment of the responsibility for the fate of others, while both the cognitive and affective processes are insufficiently developed as regards their judgment of the responsibility for their own existence<sup>20</sup>.

It is of key importance for safety and education to bring up and educate young people to assume responsibility – first in the family setting, then at schools and other educational institutions, at universities, and through the mass media, politicians' activities, and culture. At this point, we need to realise that, in addition to teaching focused on providing ready-made knowledge, it is possible and necessary to provide an opportunity to learn through experiencing, and that these two types of acquiring knowledge can be effectively combined. Similarly, it is necessary to strive to extend the range of traditional teacher-centred education models by adding models of independent critical enquiry, interactive teaching which contributes to personality development, and learner-activity models. It is also possible to enrich the teacher's roles in which they have the possibility to move from shaping attitudes and transferring knowledge to facilitating and modelling learning processes, or consulting independent learning processes.

In conclusion, it can be said that neither "freedom" nor "responsibility" have yet had any explicit definitions. Nonetheless, it is generally agreed that these fundamental values have a significant role to play in the life of every human being. For that reason, it is worth paying attention to them in the development of the sense of security. To this end, at least a general understanding of the principles might prove useful.

Freedom and responsibility are closely related to the concept of "justice" – a universal value of great significance from the educational point of view. J. Piaget placed great emphasis on the value in his theory of moral development. He claimed that justice should be the basis for sensitising children and young people to all other universal human values. In ethics, it is considered to be one of the cardinal moral virtues. It is generally assumed that justice is a skill, i.e. a constant predisposition of will or attitude by which one renders to each his due<sup>21</sup>, or, in other words, the treatment of each person in accordance with

20 Ibidem, p. 63.

21 *Słownik katolickiej...*, p. 171.

his or her rights (merit). Justice is also compliance with the law. Given such an understanding, it may be said that just people are righteous persons who are objective in the judgment of themselves and of others<sup>22</sup>. In short, justice is about not depriving anyone of the things they deserve. A just person is mostly referred to in a situation in which we wish to emphasise the moral value of his or her conduct or attitude, or attempt to attribute exceptional moral excellence to such a person. In this sense, justice is believed to be the crowning of all the other moral values.

In addition to the universal values defined above, other values of a similar type play a significant role in developing one's sense of security. These include love of one's neighbour, charity, non-maleficence, truth, truthfulness, humanity, and honour. It is crucial to focus one's educational activities on the values which are in great demand in the contemporary world, and which are a prerequisite for good moral conduct on a daily basis.

The awareness of the importance of ensuring security, as a superior value and an overriding objective of actions undertaken by each individual, each community, and each State, is a fundamental No. in the life of every person and nation. Emphasis is also placed on the wisdom of thinking about security, understood as the perception of the future, and of who develops knowledge, laws, principles, and social rules. The future is changeable and unpredictable, so the sense of surprise is a rule.

In conclusion, it should be stressed that in the process of teaching and upbringing in the sphere of safety and human freedom, it is not enough to refer to values only. It is also necessary to organise human activities so that people could act in line with the values they have been acquainted with. Therefore, role models are indispensable. This short presentation of the contents of this paper clearly demonstrates that the Nos discussed here do not exhaust the subject-matter concerned. However, it allows readers to become acquainted with the state of the art in numerous vital fundamentals involving freedom, responsibility, enslavement, and related preventive measures. Preventive measures will only be effective if human beings learn to use their freedom responsibly.

22 *Słownik etyczny*, red. S. Jedynek, Lublin 1990, p. 231.

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## Bezpieczeństwo człowieka zniewolonego

### Streszczenie

Teść artykułu pokazuje jak istotnym aspektem życia człowieka jest szeroko pojęte bezpieczeństwo personalne. Tym bardziej, że ilość i rodzaj zagrożeń ciągle wzrasta. Człowiek dość często doznaje swojego zniewolenia w różnych aspektach funkcjonowania. Nie koniecznie jest to efektem zagrożeń zewnętrznych, ale także problemów indywidualnych. Osoba ludzka posiada wiele dróg wyboru, ogrom szans i możliwości, a te z kolei mogą rodzić chaos. Współcześnie zniewolenie dokonuje się coraz szybciej i to w skali globalnej; ogarnęło już właściwie niemal wszystkie sfery życia. Zniewolenie stało się też wielowymiarowe, podobnie jak wolność. Artykuł zawiera charakterystykę człowieka zniewolonego i jego poczucie wolności osobistej. Idea przewodnia artykułu dowodzi, że bezpieczeństwo personalne (osobiste, ludzkie), wraz z poczuciem spokoju i stagnacji oraz własnego rozwoju są wartościami najważniejszymi w życiu każdej osoby.

**Słowa kluczowe:** zagrożenia, bezpieczeństwo personalne, wolność, zniewolenie, poczucie bezpieczeństwa