

THE ROLE OF EDUCATION IN BUILDING SAFETY CULTURE

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Abstract

In this paper, the author explains in more detail the importance of education for better functioning and a safer life and work of each individual in society. The quality of the educational process and all its characteristics, i.e. the characteristics by which it is recognisable in modern society, directly affect the level of security culture that every educated individual will have, i.e. the training of individuals and society in timely and high-quality consideration of security challenges, risks and threats that may affect the endangerment of national interests. The specificity of education, as well as its importance in establishing essential elements of national protection, is viewed through the context of security culture, the increase of which significantly contributes to the strengthening and development of the security of every state. The peculiarity of security from the traditional performance of security work to adapting to the needs of modern society and establishing educational needs, require periodic adjustments of the educational process to the emerging needs of society, state and education as well as progress in registering security-relevant events by both citizens and professionals engaged in security affairs. The influence of the educational process on shaping the personality of an individual, society, is continuous, shows us how important it is to consider the outcomes of these influences on the level of security protection of the state, society and the individual.

Key words: education, educational process, security, culture, security culture.

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УЛОГА ОБРАЗОВАЊА У ИЗГРАЂИВАЊУ БЕЗБЕДНОСНЕ КУЛТУРЕ

Апстракт

У овом раду аутор детаљније објашњава значај образовања за боље функционисање и безбеднији живот и рад сваког појединца у друштву. Квалитет образовног процеса и све његове карактеристике, односно карактеристике по којима је препознатљив у савременом друштву, директно утичу на ниво безбедносне културе који ће имати сваки образовани појединац, односно на обуку појединаца и друштва за благовремено и квалитетно разматрање безбедносних изазова, ризика и претњи које могу утицати на угрожавање националних интереса. Специфичност образовања, као и његов значај у успостављању битних елемената националне заштите, посматра се кроз контекст безбедносне културе, чије повећање значајно доприноси јачању и развоју безбедности сваке државе. Посебност безбедности од традиционалног обављања безбедносних послова до прилагођавања потребама савременог друштва и успостављања образовних потреба, захтева периодична прилагођавања образовног процеса новонасталим потребама друштва, државе и образовања, као и напредак у регистровању безбедносно релевантних догађаја како од стране грађана, тако и од стране стручњака који се баве безбедносним пословима. Утицај образовног процеса на обликовање личности појединца, друштва, је континуиран, показује нам колико је важно сагледати исходе ових утицаја на ниво безбедносне заштите државе, друштва и појединца.

Кључне речи: образовање, образовни процес, безбедност, култура, безбедносна култура.

INTRODUCTION

Modern society can no longer be viewed as a regional potential, because education is rapidly moving from the economic sphere towards the information and telecommunication sphere and a domain that rapidly (unlimitedly quickly) brings changes due to new challenges, risks and threats. There is a great diversity among students, a large number of non-traditional schools and students, some of whom are employed, face additional difficulties, as balancing work, family, and daily responsibilities makes it more difficult to pursue education. Inadequate follow-up of security issues through the educational process is definitely one of the reasons for this phenomenon. Through the relationship between education and security culture, we can directly see how the implementation of security through the educational process had an impact on individuals, groups and society in registering challenges, risks and threats. Prevention is the fundamental purpose, the goal of every security action, activity and prevention of unwanted activities by unauthorised individuals, which is best achieved by the possibility of timely registration of security-relevant events according to which certain measures should be taken for the protection of the individual, group, society and the state culture for each individual.

The number and diversity of contemporary security challenges have led to the impossibility of professional security subjects responding to all threats and therefore fully protecting the state, society and every individual. Thus, security has once again become the subject of reflection, discussion and practice of various practices by other factors or actors in one society, such as: non-professional subjects of security, different social groups and their representatives, as well as individuals (Stanarević, 2021).

SIGNIFICANCE AND CHARACTERISTICS OF THE EDUCATIONAL PROCESS IN MODERN SOCIETY

The complexity of national languages and cultures of peoples has led to specificity in the understanding of the same or similar phenomena, which are defined by different terms. In daily communication, the word education, upbringing or education will be used very often and interpreted similarly or identically. According to the lexicon of foreign words and expressions, the word education (lat.-*educatio*) means upbringing, rearing (Vujaklija, 1980), and according to a large dictionary of foreign words and expressions, the meaning includes education, training, schooling, upbringing (Klajn & Šipka, 2008). In a large number of languages, upbringing and education are defined by different words and terms (German, French, Russian, Norwegian, Swedish, Danish...) while in English the word means education and upbringing. In the dictionary of the Serbian language, the meaning of the word educated refers to someone who has acquired knowledge through learning, someone who is schooled, while education is defined as a set of knowledge acquired through learning, enlightenment, culture. At the same time, education also refers to institutions where one is educated or schooled (to educate, to create, to compose, to form, to teach someone, to lecture someone, educational refers to anything related to education, used for learning, work, or institution). The word process (lat.-*masculine*) refers to a gradual change of a certain phenomenon, state, etc., development, flow, or all actions undertaken to achieve a specific result. To educate someone means to systematically develop a person's moral, mental and physical abilities, to help someone develop in a well-rounded way (morally, spiritually and physically), to bring up or raise children or youth, to teach someone something, to create, or instill a certain belief, to uplift or elevate. Upbringing is the trait of someone who is well-raised, including polite behavior, civility and courtesy. Upbringing is the result of good or poor moral guidance (Vujanović et al., 2011).

According to Klaudio Dib (*Claudio Zaki Dib*) education includes formal, non-formal and informal education. Formal education corresponds to a systemically ordered model of organised education, which was compiled and implemented in accordance with a given set of laws and norms, representing a rather rigid curriculum, as far as goals, content and method-

ology are concerned. (Dib, 1987). The characteristics of informal education are reflected when the adopted strategy does not require the presence of students, there is a reduction in teacher-student contact, and most activities take place outside the institution, such as, for example, reading at home and writing paperwork. Educational processes with flexible teaching programs and methodology, capable of adapting to the needs and interests of students, are non-formal education. Dib highlighted three characteristic forms of non-formal education processes: correspondence learning, distance learning and open systems. Informal education differs significantly from formal education and, in particular, from non-formal education, although in certain cases it is capable of maintaining close ties with both. The following are the key features of this type of education. Informal education does not necessarily include the goals and subjects typically covered in traditional curricula. It is intended both for students and the general public, and it does not impose obligations regardless of the context. There is no control over the performed activities at all, informal education does not have to aim at obtaining a diploma, it only complements formal and informal education. Informal education, for example, includes the following activities: visiting museums or science and other fairs and exhibitions, etc., listening to radio broadcasts or watching TV programs with educational or scientific topics, reading texts about science, education, technology, etc. in magazines, participating in scientific competitions, etc., attending lectures and conferences, scientific or didactic games, etc. (Dib, 1987).

The group of authors, Kološnjai-Nenin, Isakov and Vejzović, classified and defined education in the following way. Formal education is defined as educational processes which is being implemented in the formal education system (hence the name formal), prescribed by laws, by-laws, hierarchically arranged (from preschool, primary, secondary school education to the faculty). In addition to the mentioned features of this education, the curriculum - hereafter *NPP* (eng.-*curriculum*; srp.-*nastavni plan i program NPP*) - is the most important feature of this educational process, namely *NPP* describes the complete educational process from the first day of the student's arrival to education, until his dismissal from the educational institution-school. The educational activities included in the *NPP* represent clearly defined goals, contents, methodologies, evaluation of work, teaching organisation, thematic plans and tools, and educational activities, including the title that is acquired upon completion of this education. In this type of education, the educational process includes formal learning that is intentional and that takes place by teachers, lecturers, specially qualified for the specific field and subject that they teach in schools. Progress in learning is evaluated, and learning results are recognised through certificates, certificates, diplomas, while the evaluation of work is regulated by legal and by-laws (Kološnjai-Nenin, Isakov & Vejzović, 2006). Another form of the educational process, the authors mention infor-

mal education, which has been started in some countries, while in others it has not yet been started. It is intended that the result of this process should be the recognition of knowledge and skills acquired outside the system of formal education (eng. non-formal education). We can state that it is an educational process that is non-institutional education, with clearly visible features: organised and planned educational activities that encourage individual and social learning, the acquisition of various skills and knowledge, the development of attitudes and values, which take place outside the formal education system; which are complementary to formal education, in which participation is voluntary, designed and implemented by trained and competent educators. In this type of education, we are talking about informal learning that has the characteristics of voluntary learning, which takes place in a series of different educational programs that are not necessarily supported by formal educational institutions. The next important feature is that they can be realised periodically or one-time, and activities or courses can be led by volunteers, persons who are specialists in some field, etc. Courses are planned, but they are rarely organised according to the programs of formal educational institutions. This type of education is usually intended for a specific target group and another important feature of this education is that they rarely document or evaluate learning outcomes in a classical way. The authors see informal education as the third form of the educational process, which includes various educational activities, mostly individual - although not necessarily - initiated by a person who learns or spontaneously acquires experience and knowledge during his life. The following are the characteristics of this type of education. Namely, informal education includes several forms of learning, from learning at home and through electronic media and the Internet, to acquiring different knowledge in contact with other people. (Kološnjai-Nenin, Isakov & Vejzović, 2006). The *NPP* foresees everything that an educational process should include and the way in which the educational process should be implemented, which is the basis of formality in this type of education, because it does not allow the possibility of adaptation to the teacher, the teacher, immediate adaptation to the current problem, but one has to wait for the change of the *NPP*, in order to make changes in the educational process. Sometimes this can lead to several years of waiting for harmonisation, changes, and adjustments of the *NPP*. Due to the emergence of rapid changes in modern society, sluggishness is another important feature of formal education.

In his research, Gvozdenović states that education is the process of shaping and training a person for life in the community. The interpretation of education is seen through the narrower and wider meaning of this term. In the narrower sense of the meaning of the term education, it can be understood the process of acquiring knowledge, building abilities, adopting a system of values and rules of behavior, while in the broader meaning of this term, education represents a constant process of realising spiritual val-

ues, a process that lasts throughout life. The main feature of the educational process consists in the intertwined, connected formal, informal and informal education in the individual development of each individual. The education of an individual does not begin with schooling, nor does it end with it. Education implies work on oneself (self-education), which certainly does not diminish the importance of formal education, without which it is impossible to transfer to young people everything that a society has at its disposal and which represents the basis of the overall education of a person. Education affects general progress, whether it is about working on oneself and/or about the active participation of individuals in social and cultural life (Gvozdenović, 2011).

In addition to what is taught in lectures, schools are important in terms of the educational process that establishes the social identity and behavior of students. They originate from the influence of peer relationships and adopted values, the general social structure in schools, as well as the management and control process in the school. Education is greatly influenced by general cultural influences from students and teachers as well as existing beliefs and values about schools (Long, Wood, Littleton, Passenger & Sheehy, 2011). After a two-week working conference in the forest regarding the improvement of the educational process in the USA, Jerome Bruner (*Jerome S. Bruner*) on this occasion, he registered the following characteristics of the educational process, the importance of structure, willingness to learn, intuitive and analytical thinking, motivation for learning and help in teaching. When the importance of structure was mentioned, attention was concentrated on four themes and one assumption, the themes of structure, readiness, intuition and interest, as well as the assumption of how best to do it to help the teacher in teaching. There are many problems with how to educate with general principles in a way that will be both effective and interesting. What kind of curriculum, structure of the educational process would satisfy the intellectual range of children of different ages. Willingness to learn is the next characteristic that Bruner presents. The act of learning involves three processes at the same time. The first is the acquisition of information that is contrary to what is known to the person. The next aspect of learning is explained by the analysis of information in order to arrange it and enable exploitation or conversion into another form. The third aspect represents the evaluation or verification of the methods of assumption of knowledge, whether we succeeded in answering the task with the information assessed. Are we working properly and are we accurate in our efforts. Intuitive and analytical thinking is the next feature of the educational process. Intuitively thinking that an individual can often find a solution to a problem that he would not have achieved at all, or at best more slowly, with analytical thinking (Bruner, 1999). Assistance in teaching is the next important aspect. The teacher acts as a communicator and role model, supported by smart devices in the teaching process. There

is a need for support and teaching aids, so there must be no conflict between teachers and these tools. Such conflict can be avoided if the development of teaching aids takes into account the goals and requirements of the educational process. A movie, a TV show, lacking substance or style in its content, will not help either the teacher or the student. Quality problems in *NPP* cannot be compensated by purchasing other teaching aids and vice versa (Bruner, 1999).

Creative activity is not limited to subjects from the curriculum, but extends to the entire process of education (organisation, goal setting, content selection, educational path planning). The educational process should be viewed as a whole with all the components that make it up: contents, methods, teacher's expertise, material conditions and the spiritual climate in which they are implemented. To understand the whole, it is necessary to understand the parts that make it up, but to understand individual parts, it is necessary to have the whole in mind (Vilotijević & Vilotijević, 2016). According to Antonijević, educational processes can be classified into three levels-processes of education: the process of acquiring knowledge, skills and habits, the process of developing mental and physical strength and abilities, and the process of forming a worldview, building character, and the emotional and voluntary life of a person as a whole. According to Antonijević, the process of acquiring knowledge, skills and habits is education, and the other two are education. Anđelka Peko (according to Antonijević) says that the term education can be viewed through different conceptual definitions, education as a social activity (institution), education as a process, education as content and education as a result, so it can be stated that the education segment in the formal and substantive sense belongs entirely or to the greatest extent to the education segment, i.e. the education segment with its scope and content encompasses and includes the scope and content of the term education. The characteristics of learning as a process are the achievement of a new element (by developing, acquiring, forming, mastering, etc.), introducing a new element into the existing structure, and, based on that, changing the relationship between the elements of the structure. An element in this case means some basic unit that can refer to ability, skill, habit, knowledge, concept, value and the like, that is, to everything that can be developed, acquired, formed, mastered through learning, whereby learning appears as a basic means of change (Antonijević, 2014). The educational is the transformation of an individual's personality in the desired direction through the adoption of various content, depending on age and needs. Education includes upbringing, in addition to academic content.

Modern societies are learning societies. Education and learning are the basic individual and social instruments for facing the challenges of the future. There are four areas of learning that enable people to participate in social change: learning to know, learning to do, learning to live together, and learning to be. Learning and education are seen as continuous pro-

cesses that ensure every human being not only the acquisition of knowledge, but also the development of skills, abilities and talents that enable full participation in society. In order for education to fulfill its purpose, it is necessary to insist on the development of the following knowledge, abilities and skills: professional knowledge and skills, entrepreneurial skills, communication skills (reading, writing, command of the mother tongue, foreign languages, mathematical and computer or IT literacy), social skills (interpersonal skills - tolerance, empathy, ability for dialogue and teamwork, etc.; skills of critical thinking and logical reasoning and skills of autonomous moral judgment and evaluation). The concept of adult education opened the perspective of modern society. Kulić and Despotović state that in the book by Philip H. Coombs – “The World Education Crisis,” the author stated that the school system, rigid in organisation, is aimed mainly at the youngest category of citizens and cannot meet the educational needs of the changing society. Coombs defined three categories of adult education, namely formal (school) education - which implies learning and education in school institutions (schools, vocational schools, colleges and universities, companies...), informal education - where education is carried out outside such organisations, informal (spontaneous or accidental) education - in which adults learn through personal interaction and participation (Kulić & Despotović, 2010). In modern society, the educational process becomes a global process that is difficult to direct, and it implies that society transfers accumulated knowledge, skills, from older to younger.

According to Peter Drucker (Peter Drucker, analysing Peter's work, several works, Željko Bralić summarised the following features of the modern knowledge society and the knowledge worker - the modern educational process), who is often taken as the creator of these terms, it is obvious that in the industrial society workers were mostly engaged in manual activities, while in the economy, a decline in manual work was recorded during the 20th century. The production and distribution of ideas and information grew rapidly, especially after World War II. Semi-trained, apprenticed workers have become a thing of the past, in modern society we need workers of a new class, knowledge workers (eng.-knowledge workers) in order to take as large a share as possible in the knowledge economy. Stocks of knowledge do not decrease if they are passed on to others, but are multiplied and spread in society and the state by sharing. This kind of society is specific for greater mobility, preferably unlimited, and on the contrary, it is characteristic that the prices in schools in the USA (and in other countries) have been high in the last decades. The above is a generator of social inequalities. Drucker spoke of education upward, without any boundaries, where there is the possibility of both success and failure. He also emphasises that in today's society, anyone can get knowledge. It is necessary to accept the new learning and teaching technology, which would be a condition for the success of the individual, society and culture. The father of the

modern school, for Drucker, is Jan Amos Comenius (1592–1670), whom he says created the teaching system, the curriculum, the primer, the textbook. Drucker has dedicated his working life to promoting lifelong learning, with particular emphasis on adult learning, lifelong learning (Bralić, 2016). Peter Drucker believes that the knowledge economy is a concept that supports the creation of knowledge by workers in the company, as well as to transfer and better use their knowledge, with adequate, monetary motivation. Drucker further presents the problem of displaced people, who do not have the skills for new jobs, and also the appearance of the problem of not being in the same location, which must be solved by increasing knowledge. (Drucker, 2010). Education, knowledge and information are key components of creating such values. According to Despotović, the following are the characteristics of modern society, which, taking into account the needs of employers, education policies in countries in transition, must rely on the following, on the employment of the required profiles with very clear conditions regarding abilities, knowledge, in important companies from specific areas of work with the place of the education system in economic, political development. This is not about choosing between supply and demand, but about the joint creation of a policy between those who have a need and those who satisfy that need in the field of education (Despotović, 2009).

Modern society requires a modern form of educational process, development of individual's creative possibilities, abilities, affinities, ambitions, acquisition of practical and applicable knowledge. Today's society requires educated and complete individuals who learn all their lives, and knowledge is treated as the most important resource of every society and state. It is not possible to talk about the development of society if it is not safe, nor about a safe society if we do not have an adequate educational process that enables each individual to find their way around, adapt, understand and participate in modern social processes.

RELATIONSHIP BETWEEN EDUCATION AND SECURITY CULTURE

Every modern society derives its source of power and development from education, which plays important component in the understanding and realisation of everyday activities. Education is extremely important in spreading a certain culture, that is, beliefs and values. When we want to define the term secure, in the spirit of the Serbian language, it means, above all, to be without trouble, accidents and suffering. When we talk about security, then, we mean the state in which someone or something is, characterised by the absence of risks and threats (Ilić, 2011). Security, according to most Western theorists, involves mitigating threats to vital values (Williams, 2008). When we mention the word security, we usually talk about:

condition, feeling, need, function, organisation and system. In this way, the term national security in our language represents a state with the absence of risks and threats to the established values of a nation. When trying to define the concept of security, in addition to the theory, the time in which the mentioned phenomenon is observed must be taken into account. The traditional concept of security has proven to be ineffective. During the Cold War, national security was equated with the external security of the state. According to Buzan Barry, modern security studies are focused on two segments: identifying the object of security and the most necessary conditions for security (Buzan, 1991). National security has become an increasingly integral part of international security. Barry Bazan proposes several definitions of national security, which can be classified into two groups. The first reduces national security to the external security of the state and traditional defense policy. This interpretation is associated with external aggression. Other definitions of national security introduce some other properties, such as the absence of threats, economic, political, social, individuals, groups and society in terms of objects that must be protected from external threats. Bazan also believes that the certainty of a nuclear war led to states showing a certain maturity, which contributed to the necessity of mutual cooperation (Buzan, 1991). Whitman and Mattord (Whitman & Mattord) view security as the quality or state of security - without danger, in other words, protection from adversaries - from those who would intentionally do harm or otherwise achieve a goal, while national security is a multi-layered system that protects the sovereignty of the state, its property, resources and its people. Achieving an appropriate level of organisational security also requires a multifaceted system (Whitman & Mattord, 2012). Understanding the significance and meaning of security must be placed in a broader context of two other historical phenomena: modern political communities, i.e. state, on the one hand, and the modern era (Modern), on the other. Security is a universal historical phenomenon that in the modern era (more precisely: in the last two centuries) has gained central social and political importance thanks to the state. The explanation and interpretation of this statement gives meaning and direction to efforts to shape the phenomenon of security scientifically in the form of science, security studies (Cvetković, 2018).

Before interpreting the relationship between education and security in general, we must look at the place and role of culture in relation to these two concepts. According to Hutchins, culture is an adaptive process that collects partial solutions to problems that are often encountered (In: Long et al., 2011, Hutchins, 1995, p. 354). Bulgarski states that the understanding of culture as a way of life is established in science, since everyone belongs to a culture, one must be cultured and one cannot be uncultured. So culture could be defined as the sum of behavioral norms, beliefs, all those

historical and life patterns that act as a guide in the behavior and actions of people as members of social communities (Bugarski, 2005).

The resulting changes on the international scene have led to changes in the way security is carried out, which has led to a change in the culture of security. The changing category, safety culture, needs to be constantly updated with new knowledge. (Lehto & Neittaanmäki, 2015). The authors Schlienger and Teufel (*Schlienger, Teufel*) insist on internal communication, completed training programs and the readiness of management to encourage employees by their personal example (Schlienger & Teufel, 2003). Whitman and Mattord (*Whitman, Mattord*) believe that people are the weakest link in the information security program and organisations, so apart from policy, education and training, awareness and technology are the basis for preventing employees from accidental or intentional damage or loss of information, they will remain the weakest link (Whitman & Mattord, 2012).

A small number of theoreticians at our place decided to try to explain the security culture, present to everyone, but rarely defined and defined conceptually. According to Obren Đorđević, security culture is “a part of the general culture of an individual, a certain environment or society, a set of knowledge in the field of security (basic values and assets that are the object of attack and protection, methods and forms, as well as threats), which make individuals, environments and society more capable of recognising the methods, forms and actions of threats, as well as the perpetrators of those activities, regardless of where and how they are manifested” (Đorđević Obren, 1986, In: Marković & Komnenić, 2017, p. 108). The aforementioned definition is regarded as an early attempt, and a valuable one, to define a phenomenon whose presence in the field of security has been recognised over an extended period of time, but no one has written anything about it. Today’s understanding of the concept of security, as well as some international attempts on the same topic, require that it be upgraded with new elements that more closely determine the modern understanding of the content of security culture. It has a very important preventive role in deterring, preventing some forms and carriers of threats that can cause damage or cause minor or major consequences to an individual, social group, organisation, and state. The connection between education and security culture can also be seen in the phenomenon that includes awareness of legal obligations, attitudes about how to execute them, written and unwritten rules of conduct, a specific code of ethics, a developed mechanism for preventive and repressive action in relation to phenomena and carriers of threats to the vital values of society. The process of education is the most important for building a security culture, the importance of which has been unjustifiably neglected and which has a significant role in preserving security. Basics and foundations of safety culture are acquired in the family, and then expanded during education. In addition to this segment, the segment of informal education and influence on safety culture is

also significant, which is complemented by the workplace, the immediate environment, the character and development of the individual's positive personality. The relationship between culture and security imposes a position on the necessity of observing security culture as an instrument of security itself. The connection between security and security culture is unequivocal, two-way, causal and permanent (Marković and Komnenić, 2017). Ljubomir Stajić presents security culture as adopted attitudes, knowledge, skills and rules in the field of security. It has its internal and external manifestations. The internal ones refer to thinking about security, and the external ones to behavior in security, as well as to the relationship and approach to security, which primarily means the readiness and ability to respond to challenges and threats, whether material or spiritual (Stajić, Mijalković & Stanarević, 2006). Svetlana Stanarević defines security culture as "security activity that expresses the readiness to act and behave in accordance with acquired knowledge and skills, as well as in accordance with accepted values. It is reflected in the recognition of dangers, reacting to them by avoiding dangers, eliminating dangers or referring to those subjects who will react professionally and preserve threatened values" (Stanarević & Ejđus, 2009, p. 16). According to Subošić, safety culture is a factor of modern business which, if valid, contributes to the development of the organisation, corporation and vice versa. The basic goal of safety culture is the creation and development of qualitatively new social awareness and behavioral norms of people, which has a favorable effect on modern business. In modern theoretical considerations, the predominant view is that safety culture develops starting from the family, through school to the profession, including self-education, that is, self-affirmation. Safety culture is a type of social culture. This means that social culture is reflected on the organisation in the form of organisational culture, and on security protection in the form of security culture. The code of professional ethics is particularly important for the security profession, and it is not a rare positive practice for security organisations, especially in the private security sector, to adopt and implement codes of business ethics. A significant part of them refers to security provisions (Subošić, 2012). Stanarević says that the security culture defines the security identity and therefore shapes a certain priority security of the state, group or even an individual, although in one state there cannot be more than one security culture, which directly affects the official security discourse of the state, sometimes another can appear, which is produced by society or certain groups in society, but usually one security culture prevails, which guides the official behavior of the state (Stanarević, 2012). Katic, Bralić and Stanarević say that the multidimensional understanding of security multiplies the number of security personnel whose educational needs significantly exceed the contents of narrower security disciplines. Dialogue with companies and organisations of civil society, therefore, with everyone who in some way meets the needs

of state and non-state security facilities. The realisation of plans and programs of professional preparation of persons for the needs of security is an indispensable social-philosophical and even ethical issue. The education of security personnel thus has the obligation to include known problems, but also to step in front of security problems (Katić, Bralić and Stanarević, 2012). Mijalković divides security culture into individual, mass, professional and national security culture, as well as international and global security culture. Individual is the security culture of an individual, that is, of a micro-collective like a family, a neighborhood. It is acquired through upbringing in the family, and it develops and builds through the educational process. Mass security culture is the result of society's security culture, which is one of the essential characteristics of a nation's culture, mentality and identity. Professional safety culture is inherent in professions and is acquired through their long-term performance. It is about protecting the values of professional collectives, but also protecting and promoting the general values and interests and values of other individuals and groups with whom the professions come into contact. The security culture of members of the national security system is particularly interesting. It is about a permanent and dynamic creation that is built during education, self-education, professional development and work experience. With years spent in the service, the professional safety culture should be more and more developed. However, often prejudices, arrogance, illusions about expertise, a sense of fearlessness and experience gained over many years of work contribute to routine, patterned work, which can result in negative consequences (Mijalković, 2015). Keković believes that safety culture is a specific form of organisational culture and refers to the psychology, attitudes, experiences, beliefs of individuals, groups, and values of the organisation that have an impact on its safety. This term can also be defined as "a set of adopted attitudes, knowledge, skills and rules in the field of security, manifested as behavior and process, about the need, ways and means of protecting personal, social and international values from all sources, forms and carriers of threats, regardless of the place or time of their manifestation" (Keković, 2018, p. 24). In SMATSA for culture, they say that this is something that cannot be ordered or regulated. It is necessary to gradually exert influence on people through the five elements of the safety culture. In order to form a safety culture in institutions, it is necessary to implement five elements of safety culture: Reporting culture, Trust culture, Just culture, Flexible culture, Learning culture, Informed culture (SMATSA, 2020). The latest national security strategy of the Republic of Serbia for the field of cyber security states that significant attention will be devoted to the further development of the general security culture of all citizens in order to raise awareness of the need to increase the security of individuals and society (National Security Strategy of the Republic of Serbia, 2019). The way in which this idea will be realised is not specified.

When talking about security culture, we should certainly emphasise the importance of the presence of police in schools. Special police officers who participate in educational programs have different titles and perform different security tasks, of which the protection and safety of children stands out in particular (Janković et al, 2023).

Education is never complete. Everything changes, and technologies develop, so we must be aware of the fact that education is a permanent category.

Education is not just a technical way of transferring knowledge; it should also be understood as one of the best ways of acquiring values such as human rights, mutual respect, respect for nature and humanity, and the ability to live together (Bokova, 2023, p. 17).

The author's recommendation is to introduce a safety culture into the educational process of primary and secondary schools, because the successful implementation of project activities has shown that they have yielded results. Publications have been published from these programs and projects that serve as a platform for upgrading the educational and cultural process.

CONCLUSION

The educational process represents the best way to acquire new foundational knowledge and master skills. However, today, education includes not only this formal (often characterised as rigid) model but also a variety of non-formal and informal learning methods that are not limited to institutional, physical or time constraints. Therefore, we, especially future security expert, are expected to engage in lifelong learning by combining all these forms of education. The role of education is not to compensate for deficiencies, but to provide a necessary vision of needs in line with ongoing changes. Security culture is through behavior, attitudes toward safety, and approaches to security which we understand as an obligation, a necessity, and a value of both society and the state. Modern society places security culture within a contemporary framework, i.e. the quality education of, groups, and as much of the population as possible. In every country, including ours, security is a basic human need, so education as a part of the security culture serves to direct all segments of security in the country towards a peaceful way of solving problems, through prevention, by preventing illegal events from happening. In the educational process, in an adequate and adapted manner, according to well-designed and specific questions, mandatory topics in the *NPP* from the field of security at all levels of formal education should be introduced with mandatory frontal involvement, in addition to the teaching staff and the most expert staff from all segments of the security system our countries, in the educational process, for the purpose of original, current transmission of the necessary knowledge related to the security of the individual, group, society, and state. The most

significant change in the educational process is the shift away from the traditional teacher-centered teaching paradigm and the beginning of student-centered education. Also, the conditions for establishment, operation and functioning of all educational institutions in the Republic of Serbia must be the same, equal for both domestic and foreign representatives in order to avoid further 'online' justifications for the presence of certain professors within some institution, organisation, state and/or other conditions for work.

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УЛОГА ОБРАЗОВАЊА У ИЗГРАЂИВАЊУ БЕЗБЕДНОСНЕ КУЛТУРЕ

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Резиме

Образовни процес је најбољи начин за стицање нових знања, савладавање вештина, али данас образовање поред напред неведеног обухвата и формалне, неформалне и информалне начине образовања који нису ограничени институционалним, физичким и временским оквирима. Стога се од нас, а посебно од стручњака за безбедност, захтева да учимо током целог живота комбинацијом свих наведених образовања. Није улога образовања да надокнади мањак, већ да пружи неопходну визију потреба у складу са променама. Безбедносна култура се манифестује као облик понашања, мишљење о безбедности, приступ безбедности који схватамо као обавезу, потребу, вредност једног друштва, државе. Савремено друштво види место безбедносне културе у савременом концепту, тј. у квалитетном образовању појединаца (човек је најслабија карика у могућој претњи безбедности), група, што већег дела друштва. У свакој земљи, па и у нашој, безбедност је основна људска потреба, па образовање као део безбедносне културе служи усмеравању свих сегмената безбедности у земљи ка мирном начину решавања проблема првенствено кроз превенцију као меру код спречавања незаконитих догађаја. Као обавезне теме у наставном плану и програму из области безбедности на свим нивоима формалног образовања треба увести у образовни процес, на адекватан и прилагођен начин, по добро осмишљеним и утврђеним питањима, уз обавезно фронтално укључивање, поред наставног особља и најстручнијих кадрова из свих сегмената система безбедности. Стратегија националне безбедности Републике Србије наводи обавезу повећања опште безбедносне културе, али пошто није наведено ко ће то спроводити и примењивати, на који начин, као ни последице нечињења, то може довести само до пуке констатације, а то је реалност многих нормативних аката. Грађани са квалитетним знањем и вештинама представљају највреднији ресурс сваке државе. Улагање у образовање нације доприноси како појединцу, тако и друштву и држави у целини.