ON THE NEED OF RESEARCH ON THE PHENOMENON OF A PERSON IN THE POLISH SECURITY STUDIES

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Paper indicates the fundamental need of researches that will identify the anthropological basis of Polish security studies as it proves that only human person can be the irreducible subject of all possible security studies. The first part of the article deals with the connection between the way of perceiving man, human instrumentality, axiological horizon that he creates and the concept of security itself. The second part of the article shows the crisis as a problem area which has been organizing scientific discourse for the last 200 years and then the origins of security studies as a kind of response to that crisis are presented. The last part of the paper contains detailed justification of the need to take up in-depth research on the phenomenon of a person in security studies and detailed analysis of problems around which this research needs to be organized and carried out.

1. INTRODUCTION

The human rights horizon, the principle of both individual and community personal autonomy, constituting an ideological and organizational foundation of modern democracies result in the fact that, on the one hand, providing common and individual legal, economic and social security is the prime task of political institutions, and on the other, security studies prove necessary not as a next research area, but as a reflection embracing the efforts of social sciences and humanities. At the same time, however, due to the complexity and multidimensionality of contemporary, developed societies, as well as deep dependence in various aspects on political, administrative and economic structures, a human being, an undoubtedly fundamental subject of security becomes utterly problematic in the area of security studies. Hence this article focuses on how crucial it is to point out and justify the necessity to undertake in-depth research on the subjective dimension of security studies.

The first part of the article deals with the problem of a human being as a basic subject of security re-

search and the connection between the way of perceiving man, human instrumentality, axiological horizon that he creates and the concept of security itself. The second part of the article entitled "Crisis and science" will show the crisis as a problem area which has been organizing scientific discourse for the last 200 years.

The third part "Security studies" will present the origins of security studies as a kind of response to that crisis. The fourth and the last part "Research in the field of subjectivity as part of the security studies" will contain a detailed justification of the need to take up in-depth research on the phenomenon of a person in security studies and detailed analysis of problems around which this research needs to be organized and carried out.

2. HUMAN IN SECURITY STUDIES

Many Polish scientists publishing their works in the field of security studies point to a human being. Waldemar Kitler, when defining the subject of research in the field of security studies, claims that this subject is "man, treated as a social entity, and as a specified social community of different ties and condi-

tions"[1]. The same author states unambiguously in a different study: "undoubtedly in all deliberations about security, its subject is always man"[2]. An anthropological perspective, a specific phenomenon of a person is revealed in the statement by one of the pioneers of the Polish security studies, Leszek Korzeniowski: "researchers who take up the problem of security from the position of securitology, place a human being in the center, with his or her needs and values"[3].

The author connects a human being with their needs and values. It seems that in these needs (and satisfying them or not), in these values (and holding on to them or not), the foundations need to be sought for the efforts aiming at creating security. Defining human subjectivity through needs and values may be encountered in many studies in the field of security. Emphasis seems to be, however, placed differently. It

[1] W. Kitler, *Obrona cywilna (niemilitarna) w Polsce*, Ministerstwo Obrony Narodowej, Warszawa 2002, p. 21.
[2] W. Kitler, *Bezpieczeństwo narodowe: podstawowe kategorie, dylematy pojęciowe i próba systematyzacji*. Zeszyt Problemowy Towarzystwa Wiedzy Obronnej, Dom Wydawniczy Elipsa, Warszawa 2010, p. 17.
[3] L. Korzeniowski, *Współczesność i perspektywy nauk o bezpieczeństwie* [w:] L. Hofreiter (ed.), *Współczesność i perspektywy rozwoju badań nad bezpieczeństwiem*, European Association for Security, Zuberec 2016, p. 78.

may happen that needs determine humanity by limiting the subjective autonomy. While values often resemble scattered building blocks which may become a tower proving the greatness of a person or a surface on which they do not always match, which makes them seem a non-matching puzzle – where scattered elements do not show the beauty of the image locked within them.

In this context, Roman Kuźniar's statement seems worth considering: "the ultimate foundation of threats to security and peace is evil which is immanent in a human being and in social forms of human existence"[4]. On the one hand, in the unambiguous statement, the author closes the perspective of further discussion, on the other hand, not only does his opinion refer to the threats, to security and peace, but also to the much more basic issue. The author unambiguously reveals the way of perceiving human nature, determined by evil, and even more than that, being the reason why everything a human being does – "social forms of human existence" – are evil-contaminated. And it is not about the man's encounter with evil, a touch of evil and a resulting contamination, weakness. It is about evil which "is immanent in man". It is impossible not to recognize the anthropology behind such a way of thinking.

If in this point of the article so much focus is placed on one, taken out of context, sentence from Kuźniar's research, it is not in order to talk about the Author of this statement and not to draw any general conclusions about analysis made and solutions suggested by him. The point is only to draw attention to an unavoidable emergence in the thinking about the processes of security building of certain anthropological assumptions, which are not only the basis of the way of understanding man, but also human activity and the quality of human society.

If it is assumed that evil is imminent in human beings and social forms of their existence, and this opinion seems to be shared by many experts in security issues, the question needs to be asked about the methods of counteracting evil in security and peace building processes. How to protect this noble and affirmation deserving effort of individuals, nations and many transnational entities against evil? At the same time, however, if such a question is asked, it is impossible to avoid the one which precedes it: why would an evil person counteract evil which is the foundations of threats and is it even possible?

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[4] R. Kuźniar, *Tradycyjne zagrożenia dla bezpieczeństwa międzynarodowego*, in: *Bezpieczeństwo międzynarodowe*, R. Kuźniar i in. (ed.), Warszawa 2012, p. 58.

On the other hand, adopting different assumptions of anthropological nature: utilitarian, perfectionist, deterministic, personality, conservative, progressive, optimistic will necessarily result in a different way of perceiving the role and function of culture, law and politics. It will generate at the same time other questions concerning the stability and quality of social life, to put it directly, concerning security.

3. CRISIS AND HUMAN SCIENCES

Since the 19th century, the scientific reflection has been focusing around crisis. It takes different forms and manifests itself in all aspects of the functioning of the developed societies. Human sciences, such as cultural anthropology, sociology, economics, political science, or philosophy struggle with the diagnosis of human condition and the quality of social life in the era when crisis, fall, instability, decline become basic categories of the reality description. Another aspect of this phenomenon is a departure from the notions of a person, human being in favor of axiological "neutral" terms, such as an individual or a legal entity. This specificity of contemporary human sciences is unfortunately becoming also to a significant extent a part of security studies which use the methodology of these sciences, and hence this phenomenon deserves to be explained.

A classic example of a crisis theory is the Carl Marx's critical theory, based on exposing the instability of the social and economic structure organized around the free market economy, its opportunism, systemic tendency to devastate social life, generating class differences which are revolutionary in their effects. Moreover, the spheres of politics and culture cease to play in this light the role of social life regulators and are perceived as ideologies which are an excuse for the deepening social inequalities[5]. And although great economic crises did not lead, as Marx had predicted, to a universal revolution of the proletariat, because of his theories, criticized, reassessed and developed until today by numerous continuators, Western organizational culture ceased to be identified with the guarantee of security, was "disenchanted" and became to a significant extent a fluent, unpredictable, capricious, sometimes shallow subject of critical analyses, which are characteristic not only for the representatives of the Frankfurt school[6].

At the same time, there appeared another very influential tradition of intellectual criticism of the

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[5] Cf. e.g. K. Marx, *Capital*, London 1993.
[6] Cf. e.g. M. Horkheimer, T.W. Adorno, *Dialectic of Enlightenment*, Stanford 2002.

West, which concentrated on the notion of the mass society. At the beginning, it was conservative in nature, and with time also left-wing; it often referred to classical psychoanalysis. From Gustav Le Bon[7], José Ortega y Gasset[8], Erich Fromm[9], to Peter Sloterdijk, to list only the most important ones, we deal with philosophers, sociologists, psychologists who perceive the Western organizational culture in terms of a total crisis, fall and threat to the very basis of human life. Importantly, these analyses were in many respects ground-breaking for the emerging social sciences, and as a result had a permanent influence on them.

What is also connected with the phenomenon of massification, technicality, economic and organizational trivialization of social life, a real or only apparent exhaustion of the potential of premodernist humanities, is the development of existential philosophy, revealing deeper and deeper alienation of the human, disappearance of familiar and tested, pre-modern forms of collective life which are now a thing of the past. Lack of roots, insecurity, anxiety, loneliness, thanks to Arthur Schopenhauer,

Søren Kierkegaard, Friedrich Nietzsche, Jean-Paul Sartre, Albert Camus and many others, became a part of the group of notions characteristic for the contemporary reflection upon human condition. The picture becomes full with the numerous voices of philosophers, sociologists, culture theorists and writers who from a conservative and traditionalistic position develop a narrative of a total crisis of the Western civilization, preaching its unavoidable fall, as for example Oswald Spengler[10], or calling for the revival on the basis of traditional patterns and values, as for example Maurras, connected with the French Action (*Action française*)[11].

Due to the above, it cannot be a surprise that for decades now, the most frequently commented works in the field if philosophy of politics include *The Origins of Totalitarianism* [12] by Hannah Arendt or Karl Popper's *The Open Society and Its Enemies* [13], showing fragility and occasional nature of democracy against the overwhelming powers of authoritarian and totalitarian

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[7] G. Le Bon, *The Crowd*, New York 1896.
[8] J.O. Gasset, *The Revolt of the Masses*, New York 1993.
[9] E. Fromm, *Escape from Freedom*, New York 1994.

[10] O. Spengler, *Decline of the West*, New York, Oxford,1991.
[11] Cf. e.g. A. Wielomski, *Charles Maurras wobec protestantyzmu* [*in*:] Grott B. (ed.) *Różne oblicza nacjonalizmu*, NOMOS, Kraków 2010, pp. 329-338.
[12] H. Arendt, *The Origins of Totalitarianism*, New York 1976.
[13] K. Popper, *The Open Society and its Enemies*, Princeton 2013.

character constantly present and well-grounded in the Western culture. It is also not a surprise that the international relations became as it were enchanted within the framework of Samuel Huntington*'s The Clash of Civilizations*[14], spelling an inevitable fall of the Western civilization, unable to protect itself against whatever is non-Western, which from the author's perspective means – anti-Western[15]. The book which is commonly included in the canon of the most remarkable sociological works of the last decades is Ulrich Beck's *Risk Society*[16], while such books as Francis Fukuyama's *The End of History and the Last Man* [17] or Immauel Wallerstein's *The End of the World As We Know It* [18] became renowned around the world several years ago, also in the popular culture.

A catastrophic and alarmist dimension of contemporary social sciences and humanities, which use the notions of a crisis, risk, insecurity, disappearance and fall is obviously connected with deep social and economic as well as ideological and political changes. The 19th and 20th century modernism and later postmodernism relate to the fastest and deepest changes in the collective life ever experienced by Western societies. Due to the lack of continuity and the break with the previous organizational culture, the tools that could be used to describe it have become outdated. The new reality requires new tools of self-understanding, especially in the context of threats and security.

Rev. Józef Tischner went somewhat against the flow of the described trend in the contemporary scientific and philosophical reflection in what the notion of conflict implies. As he noticed, crisis is not as much a destructive event, but a great force which awakens and encourages a person to love and live more, to be more. This scientist

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[14] S. Huntington, *The Clash of Civilizations*, New York 1997.

[15] Surely Samuel Huntington's conclusions would have been different if he had known the texts by Polish historian and history philosopher Feliks Koneczny, with "O wielości cywilizacji" (En. *On the Plurality of Civilisations*) in the first place, published in Krakow in 1935. It should also be mentioned that Samuel Huntington's inspirations and conclusions concerning civilisations and their clash seen from the perspective of the United States of America lose their focus when the European point of view is taken into account. A French philosopher, Rémi Brague provokes to such a point of view. Primarily, his two works should be mentioned here: *Europe, la voie romaine* (En. *Eccentric Culture: A Theory of Western Civilization*) and *La Loi de Dieu. Histoire philosophique d'une Alliance* (En. *The Law of God. The Philosophical History of an Idea*).

[16] U. Beck, *World at Risk*, Cambridge 2009.

[17] F. Fukuyama, *The End of History and the Last Man*, New York 1993.

[18] I. Wallerstein, *The End of the World as We know It*, Minnesota 1999.

whose contribution to the reflection of Poland upon herself after 1989 and on the perspectives for the development of the ideas of solidarity and freedom still reveals the depth of its wisdom, as if he was not afraid of crises. Just the opposite.

When asked in an interview if he had ever experienced a crisis of faith, he answered – as he always used to do – in a surprising and intriguing way: "No. Or, I would say paradoxically that in my case the faith itself is a crisis. Faith is the core of life. And life means constant dying and rising again. I ask myself many questions which question faith, but they are a part of faith. When a loving person asks: «Do you really love me? », this question belongs to the essence of love and is the sign of its crisis. But, on the other hand, there is joy in this question cooing from the faith that the answer will bring confirmation"[19]. Therefore, a thesis, incredibly important for the topic of this article, might be formed that if nowadays crisis does not refer to a sphere of reality – maybe – this sphere does not exist[20].

4. SECURITY STUDIES

Currently, security studies are conducted in Poland by the majority of important research and teaching, expert and advisory institutions. However, these studies are relatively new – they appeared only with the fall of the USSR and the end of the Cold War when reflection on the military dimension of security turned out to be insufficient for the understanding of completely new threats of social, economic, cultural, ecological and political dimension. It is also one of the fastest developing fields of research, which is a consequence of a huge dynamics of social, economic and political changes, characteristic of late modernity.

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[19] *Przekonać Pana Boga. Z ks. Józefem Tischnerem rozmawiają Dorota Zańko i Jarosław Gowin*, wyd. Znak. Kraków 1999, pp. 9-10.

[20] Cf. *Kryzys i prawda. Imperatywy przywracanego porządku*, G. Noszczyk, C. Smuniewski (ed.), wyd. Księgarnia św. Jacka, Katowice 2013. The work contains a contemporary view on crises which be-

came a part of the narrative of different sciences. The monograph includes articles of scientists from different parts of the world and different research environments, including: Giulio Maspero, Gianfranco Calabrese, Janusz Królikowski, John Wauck, George J. Woodall, Grzegorz Noszczyk, Tomasz Szyszka. In the context of the analysis and conclusions presented in this article, a special attention should be drawn to the study by Marian Szymonik. Cf. M. Szymonik, *Aby przezwyciężyć kryzys człowieczeństwa. Humanizm tomistyczny w służbie godności człowieka*, in: Kryzys i prawda. Imperatywy przywracanego porządku, G. Noszczyk, C. Smuniewski (ed.), wyd. Księgarnia św. Jacka, Katowice 2013, pp. 208-222.

Researchers of security, including sociologists, psychologists, economists, political scientists, experts in management, terrorism and fundamentalism, for a few decades now have created theories, concepts as well as reports and recommendations used by political centers of power. However, both interdisciplinary and dynamics of the security studies development result in the instability of their methodological basis lack of unambiguous substantive identity as well as inability to determine the research scope. These are the problems encountered by researchers, which define the deficit of security studies as significant. It questions the cognitive quality of conducted research and the effectiveness of recommendations. A question arises about what the problem field organizing security studies is. What is the actual object of these studies, going them substantive identity and enabling to develop and verify their methodological tools?

5. RESEARCH ON SUBJECTIVITY IN THE FIELD OF SECURITY STUDIES

The above doubts and questions lead to a conclusion that research is necessary in the field of subjectivity emerging within security studies. Irrespective of adopted premises, security studies refer to a subject identified as a nation, state, society, culture or the economy. These collective subjects are, in turn, defined on the basis of which needs of individuals they satisfy, or should satisfy in ideal conditions. An ultimate, irreducible subject of any possible security studies turns out to be man, not as a species and not as an individual, but as a person, because both human species and an individual constitute notions of natural and technical sciences or economics, which do not consider other dimensions of security than the purely quantitative ones.

The aim of so defined research would be to identify a subjective dimension of research conducted as part of the Polish[21] security studies. It is assumed that this research in the area of political science, law, economics, sociology, ecology, culture and military adopts *implicit* the meaning of a basic subject of security, that is a person. A hermeneutical and phenomenological critical analysis of representative for the Polish security studies scientific publications, academic textbooks, expert reports and recommendations should allow identifying their way of defining a person as a being.

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[21] Narrowing down the scope of research to the Polish security studies, and the determination of the time span of the published scientific works, reports and recommendations seem to be necessary to achieve the objective of the research.

The above research perspective will require, however, adopting two fundamental methodological stipulations.

The first stipulation is that the notion of a person as a subject contained in the documents under consideration may be built to a significant extent as if *post fatum*. It means that the assumed in advanced objectives of political institutions, dynamics of their activity, their needs as well as the subjective way of perceiving social order and all decisions of ethical character may constitute rigid boundary conditions within which the subject is built whose aim is to fulfill with its activity the place indicated in advance in the system of power as well as in the social and economic system. Hence, an attempt to reconstruct the essence of the subject will require to reconstruct its assumed environment and its predestination in the utilitarian dimension.

The second assumption refers to the comprehensive dimension of the person as a subject and it needs to lead to conducting research which takes into consideration its metaphysical, praxelogical and axiological dimension. All mentioned dimensions may, in turn, require a little different research methodology. Research within the metaphysical dimension of a person in the Polish security studies should take into consideration the following research problems:

- what metaphysical and anthropological assumptions are present in the Polish security studies conducted in the recent decade?
- what connections between the categories of a person, society, politics and security can be found in texts related to security?
- to what extent do authors of texts on security use consciously specific metaphysical assumptions and anthropological concepts?
- to what extent and how accurately and consistently do authors of studies on security justify their understanding of a person, his/her dignity and tasks faced?

Research within the area of praxeological dimension of a person in the Polish security studies should be based on the following detailed research problems:

- what forms of conscious and purposeful activity of the subject of security do appear in the texts in question?
- to what extent do authors of the analyzed texts take into consideration the historical, cultural context, activities of a person with reference to security?
- to what extent do authors of security studies take into consideration the reflection on the understanding of a person from the point of view of revealing it in action and through action?

- to what extent do authors of security studies take into consideration the reflection on the issue of existential threat, insecurity in human life?
- to what extent are authors of security studies aware of the need to look for balance in human thinking and activity?
- to what extent do authors of security studies justify the existence of the connection between an action of a person and the whole of his or her life?
- in what way does the "ontology of action" adopted by the authors enable developing of the culture of dialogue and respect towards otters?

As for the axiological dimension of a person in the Polish security studies, the following issues need to be taken into consideration:
- what ethical and aesthetic values are present in security studies?
- to what axiological orders do these values belong?
- to what extent do authors of security studies consciously operate on the axiological ground?
- to what extent do authors of security studies justify the choice of values?
- what image of a person as the subject of security studies emerges from security studies in the ethical and aesthetic aspect?
- what image of social and political reality emerges from security stud-ies in the ethical and aesthetic aspect?
- how consistent is the axiological foundation of security studies?

6. CONCLUSION

The above postulated identification of the subjective dimension of research conducted as part of the Polish security studies is an essential condition of effectiveness of all security building processes. Without the understanding of the phenomenon of a person in thinking about security, without the description of anthropology being the basis for the Polish security, there cannot be expected any consistent security studies focused on a clearly defined objective. Security anthropology[22],

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[22] As for building and developing security anthropology cf. C. Smuniewski, *Człowiek zagrożony. Perspektywa wykorzystania teologii w rozwoju nauk o bezpieczeństwie*, in: *Pragnę żyć! Interdyscyplinarna dyskusja o bezpieczeństwie i godności życia ludzkiego*, P. Wójcik, M. Składanowski, T. Syczewski, J. Połowianiuk (ed.), Lublin 2014, pp. 61-88; C. Smuniewski, *Wprowadzenie do teorii walki cywilizacji w naukach o bezpieczeństwie*, in: *Metodologiczne i dydaktyczne aspekty bezpieczeństwa narodowego*, W. Kitler, T. Kośmider (ed.), wyd. Difin, Warszawa 2015, pp. 82-103; C. Smuniewski, *Czy systemy cywilizacyjno-kulturowe mogą przybierać charakter konfliktogenny? Z namysłu nad fundamentalizmem i ekstremizmem*, in: *Europa w dobie przemian. O wielokulturowości i bezpieczeństwie*, C.

Smuniewski, R. Kobryński (ed.), Oficyna Wydawniczo-Poligraficzna „Adam", Warszawa 2016, pp. 429-472; C. Smuniewski, *L'uomo tra l'inizio e la fine, tra la guerra e la pace*, w: *È già iniziata la Terza Guerra Mondiale? La Chiesa a servizio dell'uomo e della società tra la guerra e la pace*, G. Calabrese, C. Smuniewski (ed.), Canterano-Roma 2017, pp. 13-27. On anthropological foundations of security building processes cf. C. Smuniewski, *Tworząc bezpieczeństwo. O potrzebie budowania kultury życia wspólnego w cywilizacji zachodniej*, in: *Edukacja dla bezpieczeństwa. O kształtowaniu kultury bezpieczeństwa*, A. Skrabacz, L. Kanarski, K. Loranty (red.), Warszawa 2015, pp. 17-35. On security anthropology with the focus on a cultural dimension cf. D.M. Goldstein, *Toward a Critical Anthropology of Security*, "Current Anthropology" Volume 51, Number 4, August 2010, pp. 487-499; *Anthropology and Security Studies*, F.A. Hurtado, G. Ercolani (ed.), Murcia 2013; Ch.B. Cabalza, *The Anthropology of National Security: Towards the Development of a New Epistemology*, Special Edition, "National Security Review", NDCP 50th Anniversary, October 2013, National Defense College of the Philippines, Camp Emilio Aguinaldo, Quezon City, pp. 69-83. The publication by Mark Maguire, Catarina Frois and Nils Zurawski is a distinguishing work. The book presents the results of anthropological research on security with a particular, but not the only, focus on Europe. The authors take into consideration the post-Cold War context, economic crises, securitisation and contemporary processes of changes in national states, their citizens and non-citizens in a deep way. Europe is presented in the book as the space of security industry. *The Anthropology of Security: Perspectives from the Frontline of Policing, Counter-terrorism and Border Con-*

discovered and built, seems to be one of fundamental elements in the creation of the integral system of processes forming national security in its great complexity, in which, in its every element, there is a human, as a creator or recipient – the subject.

The analysis of the beginning of the 21 century allows concluding that no state can individually answer the challenges concerning international security. Especially such issues as: terrorism, migration, global warming requires cooperation and agreements on the global scale. One of potential elements of this cooperation seems to be recognizing the situation at the level of reflection on man as the subject of security studies. No one should be persuaded that it is impossible to think about security building without the possibly of deepest reflection on man in the whole of his/her complexity.

This complexity and recognizable tensions, anxieties and desires seem to be the basis of conflicts which do not happen without man [man's participation]. Therefore, research on a human subject present in security studies, and so also on

trol, M. Maguire, C. Frois, N. Zurawski (ed.), London 2014. A big and important work in the Polish scientific environment is the monograph of the Siedlce scientific environment. Cf. S. Jarmoszko, *Antropologia bezpieczeństwa. Kontury naukowej tożsamości*, Siedlce 2015.

the society, seems to be essential for the reflection upon threats and security building of the future.

ENDNOTES

[1] W. Kitler, *Obrona cywilna (niemilitarna) w Polsce*, Ministerstwo Obrony Narodowej, Warszawa 2002, p. 21.

[2] W. Kitler, *Bezpieczeństwo narodowe: podstawowe kategorie, dylematy pojęciowe i próba systematyzacji*. Zeszyt Problemowy Towarzystwa Wiedzy Obronnej, Dom Wydawniczy Elipsa, Warszawa 2010, p. 17.

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[5] Cf. e.g. K. Marx, *Capital*, London 1993.

[6] Cf. e.g. M. Horkheimer, T.W. Adorno, *Dialectic of Enlightenment*, Stanford 2002.

[7] G. Le Bon, *The Crowd*, New York 1896.

[8] J.O. Gasset, *The Revolt of the Masses*, New York 1993.

[9] E. Fromm, *Escape from Freedom*, New York 1994.

[10] O. Spengler, *Decline of the West*, New York, Oxford,1991.

[11] Cf. e.g. A. Wielomski, *Charles Maurras wobec protestantyzmu* [*in*:] Grott B. (ed.) *Różne oblicza nacjonalizmu*, NOMOS, Kraków 2010, pp. 329-338.

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Dieu. Histoire philosophique d'une Alliance (En. *The Law of God. The Philosophical History of an Idea*).

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[19] *Przekonać Pana Boga. Z ks. Józefem Tischnerem rozmawiają Dorota Zańko i Jarosław Gowin*, wyd. Znak. Kraków 1999, pp. 9-10.

[20] Cf. *Kryzys i prawda. Imperatywy przywracanego porządku*, G. Noszczyk, C. Smuniewski (ed.), wyd. Księgarnia św. Jacka, Katowice 2013. The work contains a contemporary view on crises which became a part of the narrative of different sciences. The monograph includes articles of scientists from different parts of the world and different research environments, including: Giulio Maspero, Gianfranco Calabrese, Janusz Królikowski, John Wauck, George J. Woodall, Grzegorz Noszczyk, Tomasz Szyszka. In the context of the analysis and conclusions presented in this article, a special attention should be drawn to the study by Marian Szymonik. Cf. M. Szymonik, *Aby przezwyciężyć kryzys człowieczeństwa. Humanizm tomistyczny w służbie godności człowieka*, in: Kryzys i prawda. Imperatywy przywracanego porządku, G. Noszczyk, C. Smuniewski (ed.), wyd. Księgarnia św. Jacka, Katowice 2013, pp. 208-222.

[21] Narrowing down the scope of research to the Polish security studies, and the determination of the time span of the published scientific works, reports and recommendations seem to be necessary to achieve the objective of the research.

[22] As for building and developing security anthropology cf. C. Smuniewski, *Człowiek zagrożony. Perspektywa wykorzystania teologii w rozwoju nauk o bezpieczeństwie*, in: *Pragnę żyć! Interdyscyplinarna dyskusja o bezpieczeństwie i godności życia ludzkie*go, P. Wójcik, M. Składanowski, T. Syczewski, J. Połowianiuk (ed.), Lublin 2014, pp. 61-88; C. Smuniewski, *Wprowadzenie do teorii walki cywilizacji w naukach o bezpieczeństwie*, in: *Metodologiczne i dydaktyczne aspekty bezpieczeństwa narodowego*, W. Kitler, T. Kośmider (ed.), wyd. Difin, Warszawa 2015, pp. 82-103; C. Smuniewski, *Czy systemy cywilizacyjno-kulturowe mogą przybierać charakter konfliktogenny? Z namysłu nad fundamentalizmem i ekstremizmem*, in: *Europa w dobie przemian. O wielokulturowości i*

bezpieczeństwie, C. Smuniewski, R. Kobryński (ed.), Oficyna Wydawniczo-Poligraficzna „Adam", Warszawa 2016, pp. 429-472; C. Smuniewski, *L'uomo tra l'inizio e la fine, tra la guerra e la pace*, w: *È già iniziata la Terza Guerra Mondiale? La Chiesa a servizio dell'uomo e della società tra la guerra e la pace*, G. Calabrese, C. Smuniewski (ed.), Canterano-Roma 2017, pp. 13-27. On anthropological foundations of security building processes cf. C. Smuniewski, *Tworząc bezpieczeństwo. O potrzebie budowania kultury życia wspólnego w cywilizacji zachodniej*, in: *Edukacja dla bezpieczeństwa. O kształtowaniu kultury bezpieczeństwa*, A. Skrabacz, L. Kanarski, K. Loranty (red.), Warszawa 2015, pp. 17-35. On security anthropology with the focus on a cultural dimension cf. D.M. Goldstein, *Toward a Critical Anthropology of Security*, "Current Anthropology" Volume 51, Number 4, August 2010, pp. 487-499; *Anthropology and Security Studies*, F.A. Hurtado, G. Ercolani (ed.), Murcia 2013; Ch.B. Cabalza, *The Anthropology of National Security: Towards the Development of a New Epistemology*, Special Edition, "National Security Review", NDCP 50th Anniversary, October 2013, National Defense College of the Philippines, Camp Emilio Aguinaldo, Quezon City, pp. 69-83. The publication by Mark Maguire, Catarina Frois and Nils Zurawski is a distinguishing work. The book presents the results of anthropological research on security with a particular, but not the only, focus on Europe. The authors take into consideration the post-Cold War context, economic crises, securitisation and contemporary processes of changes in national states, their citizens and non-citizens in a deep way. Europe is presented in the book as the space of security industry. *The Anthropology of Security: Perspectives from the Frontline of Policing, Counter-terrorism and Border Control*, M. Maguire, C. Frois, N. Zurawski (ed.), London 2014. A big and important work in the Polish scientific environment is the monograph of the Siedlce scientific environment. Cf. S. Jarmoszko, *Antropologia bezpieczeństwa. Kontury naukowej tożsamości*, Siedlce 2015.

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