

## Reflections on the concept of security

**Abstract:** The author presents a theoretical view of the ontological aspects of safety and security issues, such as building multidisciplinary research. The starting point is examining the issue of collective security in the form of security of the family, community and national security. Attention is focused on the state's security system as a subsystem of a structure for public and individual safety. Safety of the individual author sees as an element of the value system in the context of the development of an autonomous defense mechanism built on the foundation of the codes of conduct and self-development of samurai.

**Key words:** Security, security system, ontological aspects, social security, axiological aspects, public safety systems, security as a value, Bushido effect, normative dimension of security;

### Introductory remarks

In reflections about human's existence, we look for "parameters" that are concrete indicators of quality of life and safety. Despite of some intuitive capabilities, it is impossible to avoid defining these categories, which are related to this reflections. Leaving the category of quality of life<sup>1</sup> (undoubtedly related to the order and security), we should stay with securitological<sup>2</sup> approach, which is based on philosophy, but supported by other fields of science such as psychology or sociology. "(...) security as an object of research has multi- and interdisciplinary character"<sup>3</sup>, so securitology has to have it as well.

### Ontological aspects of security

Human race since ages wanted to provide itself a proper conditions for living, evolving and to satisfy its aspirations and needs. So it had to find an effective measures, methods and forms designed to ensure the high level of security. "Combining historical reflection and the analysis of present, at the beginning we have to remember, that interests of security measures (...) today has its apogee, today when the world we live in is at a turning point"<sup>4</sup> and in which we are wondering how the human race will survive with its all cultural traditions<sup>5</sup>. The optimal level of non-threat situation determines not only the survival but also the possibilities of further development of civilization. This desired state – security, is defined as "the opposite of risk"<sup>6</sup> and as "a state of affairs which frees from all fears"<sup>7</sup>.

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<sup>1</sup> CZAJKOWSKI W., PIWOWARSKI J. *Administrowanie jakością życia*, „IDO – Ruch dla kultury”, 2010, no. 10, p. 17–23.

<sup>2</sup> KORZENIOWSKI L. F. *Securitologia. Nauka o bezpieczeństwie człowieka i organizacji społecznych*, EAS, Kraków 2008, p. 23 and 33; ŠKVRDA F. Vybrané sociologicke otázky charakteristiky bezpečnosti v súčasnom svete, In ČUKAN K., a. kol. *Mládež a armáda*, MO SR, Bratislava 2005, p. 41; HOFREITER L. *Securitológia*, Akadémia ozbrojených síl gen. M. R. Štefánika, Liptovský Mikuláš 2006, p. 19; KORZENIOWSKI L. F. *Securitologia na początku XXI wieku*, „Securitologia”, 2007, no. 5, p. 186; JURCZAK W., *Znannja w oblasti biezpieki – skladowa czastina uniwersitetskoj oswieteli*, „Bezpieka żyttedzialnosti”, 2007, no. 5; MACIEJEWSKI J. *Securitologia – uwagi socjologa. Bezpieczeństwo w kontekście społeczno-kulturowym*, [in:] *Bezpecnost a bespecnostna veda*, HOFREITER L. (red.), Akademia ozbrojenych sil gen. M. R. Stefanika, Liptovský Mikuláš 2009; MATIS J., *Socialno-pedagogicke aspekty pripravu bezpecnostneho manazera*, „Securitologia” 2008, no. 7; ЯРОЧКИН В.И. *Сек'юритология – наука о безопасности жизнеобеспечности*, Ось – 89, Moskwa 2000, p. 12; JANOSEC J. *Sekuritologie – nauka o bezpečnosti a nebezpečnosti*, „Vojenské rozkledy”, 2007, no. 3

<sup>3</sup> KORZENIOWSKI L.F. *Securitologia*, op. cit., p. 47; comp. JANOSEC J., KORZENIOWSKI L. F. *Nauki o bezpieczeństwie*, EAS, Kraków 2011, p. 70.

<sup>4</sup> ROSA R. *Zarys polskiej filozofii bezpieczeństwa*, Akademia Podlaska, Siedlce 2009, p. 6.

<sup>5</sup> See: HUNTINGTON S. P. *Zderzenie cywilizacji*, Muza, Warszawa 2004.

<sup>6</sup> *Słownik współczesnego języka polskiego*, t. I, Reader's Digest Przegląd, Warszawa 2001, p. 50.

<sup>7</sup> *Słownik języka polskiego*, Linde M. S. B. (red.), t. I, Gutenberg Print, Warszawa 1994, p. 84.

All actions leading to provide the proper level of security consist of many elements – starting with these the simplest ones and ending with very complicated systems of security<sup>8</sup>. It should be noticed, that there are many different kinds of threads and to each one of them there should be related appropriate types of security. We can distinguish for example collective and individual security. Collective security can be understood as security of family, local society or even of the nation and the state. When considering security as security of each extracted entity, it can be noticed that we have two expressions: “being secured” and “feeling safe”. This applies not only to individuals but also to smaller and larger social organisms. Because of great importance of security, all fields of science and of human activities should be studied with securitological approach<sup>9</sup>, especially in the world of globalization and with all of its aspects<sup>10</sup> (such as economic, physical, technical, organizational and psychological).

Security is a very comprehensive term. It can be related to different circumstances and to various objects and subjects as well. Those could be individual items or its clusters of different sizes. This also could include a specific person or a specific human collectives which could meet numerous of properties, functions, activities and roles or profession. All of these elements exist at a given time, have a beginning and an ending and also change and interact with other objects. Therefore, they are exposed to many threats and need to be protected. Without proper security level they could be much easier and faster degraded or even destructed. The only matter that don't need security are the ideal beings<sup>11</sup> or these which have – as Ingarden defined – ideal way of existence<sup>12</sup>. This existence can not be threatened by anything. Its constancy excludes both breach and the loss of their property as well. By the way, an additional hypothesis can be formulated – because of fact, that people have “limited” access to world of ideas or just treat it marginally, opportunity to raise the actual level of security can be limited as well. Deeper look into this matter gave among the others one of American thinker – Richard Malcolm Weaver<sup>13</sup>. His work is one of the most important elements of safety culture<sup>14</sup>.

Systems having at least a sufficient level of order are the ones that allow to maintain, improve and restore the proper level of security. In fact, the optimization of social security is based on a stable and orderly institutions which in the opinion of Arnold Gehlen, are purposeful “not only in the closest practical way”, but there are also “point of reference and ‘behaviour support’ in the area of higher interests”<sup>15</sup>. Stable institutions are very important elements of social support that satisfy “(...) vitality, but also the spiritual needs of man such as need for durability, community and safety”<sup>16</sup>. You can take a close approximation, that

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<sup>8</sup> Comp. Bertalanffy L. (von), *Ogólna teoria systemów. Podstawy, rozwój, zastosowania*, PWN, Warszawa 1984.

<sup>9</sup> Comp. ЗАПЛЯТИНСКИЙ В., МАТИС Й., *Безопасность в эру глобализации*, Kijów-Liptowski Mikulasz 2010

<sup>10</sup> Comp. KOČAN. Š. *Charakteristika a vyšetrovanie korupcie*, Akadémia PZ v Bratislave, Bratislava 2012, p. 198.

<sup>11</sup> Comp. TATARKIEWICZ W., *Historia filozofii*, t. I, PWN, Warszawa 1999, p. 86–102.

<sup>12</sup> The analysis of ideal way of existence was carried out by R. Ingarden in *Spór o istnienie świata*, t. I, PWN, Warszawa 1960; comp. КМІЕСІКОВСЬКИЙ В., *Istnienie idealne i intencjonalne w ujęciu Romana Ingardena: badania ontologiczne*, Semper, Warszawa 2006.

<sup>13</sup> Comp. WEAVER R.M., *Idee mają konsekwencje*, Profesjonalna Szkoła Biznesu, Kraków 1996.

<sup>14</sup> The first pillar of safety culture in Marian Cieślarczyk's concept is the mental pillar, which includes spiritual elements such as values, principles and standards or knowledge. The second pillar includes elements of organizational culture (for example law regulations, organizational structures and procedures) and the third one is built from element of material culture (such as infrastructure, technical equipment and work places). CIEŚLARCZYK M., *Fenomen bezpieczeństwa i zjawisko kryzysów postrzegane w perspektywie kulturowej*, [in:] *Jedność i różnorodność*, Reklajtis E., Wiśniewski R., Zdanowski J. (red.), ASPRA-JR, Warszawa 2010, p. 96.

<sup>15</sup> GEHLEN A. *Osobowość*, [in] tegoż *W kręgu antropologii i psychologii społecznej*, Czytelnik, Warszawa 2001, p. 377.

<sup>16</sup> *Ibidem*.

feeling safety is based on opinion that in particular situations whatever happens is not random and discretionally. The events and processes run on a repetitive basis in its specific typical form that are not a subject of unexpected aberration. This form can be often predicted with considerable accuracy. Then the most likely forecast the course of events and phases of processes, their determinants, consequences and alternative options are known. In this case, it is possible to considerable predict all what's is going to happen. Accurate forecasting and control of current and future course of events allow to create a proper program for ensuring satisfactory level of security. In these systems in which all elements are not in order – the level of security drops or even completely disappears, even if there are made some attempts to maintain it.

It should be noticed that in systems, whose elements are random, because of this condition, there is a high demand for security. However, these systems do not meet the basic conditions for ensuring satisfactory level of safety and security. This becomes very clear in the communities in which there was almost complete disorganization of social life. Rebuilding security in such cases requires the reconstruction of the "subsoil" – beginning with restoring the order.

Safety is a particular state of a system or an object, susceptible to the effects of various factors, including these that threaten its existence, its important properties or the proper functioning. The state can not make any modifications to the nature of the system or object but may affect this nature in some point.

#### From the ontological to axiological aspects of security

Considerations of security are not often taken from the axiological perspective. However, it tends to be the subject of reflection of philosophers and then it is referred to as a value. More often, however, the consideration of philosophers concern such values as good, quality, truth and happiness. Of course, security is mostly understood as a state – special and desirable “state of none threat, calmness and certainty”<sup>17</sup>. And the “value” is the basic category of ethics and can be defined as an special subject of a symbolic nature, which is the goal of the deep aspirations of the human and an object of desire, special care and attention. Modernity is characterized by rapid changes, scale of which is often global. Rapid changes and so-called effect of scale<sup>18</sup> can be understood not only in math, but also in psychology. Then it means multiplication of negative phenomena, because more often these which are associated with the good and happiness in general need an overhaul long-term processes. “It seems that the world now more than ever is subject of power of the mass’ idol and god of speed that can only lead to lower standards [also standards of security], falsification of quality and general loss of basic (...)”<sup>19</sup>. Focusing on the case of the ontological aspect of the discussion, we can say that the expected security is guaranteed only if there is a system that really establishes and maintains this state. Providing security to a certain system helps to maintains its existence, its nature, properties and its functions and roles.

“When reflecting on the security, you should keep in mind both what it applies to, which is specific secured system, as well as what it provides – security system. The main condition of ensuring the real level of security is to select appropriate protection system and the effective compliance of the safety function. This statement seems reasonable, because

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<sup>17</sup> *Słownik języka polskiego*, t. I, PWE, Warszawa 1978, p. 147.

<sup>18</sup> Comp. BEGG D., FISHER S., Dornbush R. *Economics is all around you*, Publisher McGraw–Hill Education, Berkshire 2005.

<sup>19</sup> WEAVER R. M. *op. cit.*, p. 8.

there are actual security systems that don't satisfy this need or just fulfill it in a minimally way"<sup>20</sup>.

Security system can be a kind of subsystem of specific structure. It derives its security from the potential of their own. This is at least to some extent. This type of the situation occurs both systems – the natural (such as autonomous security system of individual) and artificial, constructed by people. Integrated internal security subsystems are effective only when the whole system is functioning properly and when external threat does not appear. Recall that the natural system having internal, private security is human with its autonomous security system and we should always start with that when we want to meet the challenges of security effectively. Another autonomous source of security of than entities, systems and objects is external security system. Often its efficiency depends not only on itself but also on the other systems and the level of perfectionism of their interaction. Then we are dealing with multisystem security level. This is evident in the case of public safety systems, which depend on customary and positive law, the institutional system of justice, as well as on these systems that are providing the service of public order, protection of life and property and protect the health of citizens. Proper functioning of the uniformed services depends on the smooth functioning of the other systems, for example the power systems, communications and transport system. On the one hand, with the development of civilization public safety increases, which is result of the creation of a variety of specialized systems and continuously raising the level of their reliability and efficiency. On the other hand, however, this increases the complexity of the system, which unfortunately leads to the fact that it is not sufficiently reliable and efficient in all cases. The emergence of new threats often leads to neglects many existing threats, which were temporarily effectively neutralized. Accurate forecasting of risks that may occur, arise constantly difficulties and makes that prevention is also very difficult.

We live in a time searching for the spectacular effects of commerce and finding points of interest in the eccentric extremes. This is a departure from the Platonic Center, from the Golden Middle postulated by Aristotle and the yin-yang harmony. Only the "bad road" is a fast and effective way which brings spectacular results. The effects of this seductive "way" unfortunately influence security so it becomes an alarmingly scarce state. It is possible that the current lack of considerations security as a value, is related to fact, that the scale of risks since a long time did not increase that fast. Therefore, the demand that security is determined as the value requires a serious and responsible reflection of a philosophical and anthropological character. This consideration has a key role in determining the role of man in building, cultivating and developing multifaceted security. Until now security understood as the value could be expressed by other values, such as freedom, dignity, justice, health and ancient Greek eudaimonia<sup>21</sup>. Therefore, now it can not be explained by other values. Nowadays it is obvious, that security is a very important element of value system and is a condition of *sine qua non* for protecting other values.

Today it is necessary that security is treated with all due seriousness as the values that has its own autonomous identity. There is no doubt that reflection on this topic should lead thorough knowledge of the conditions and the essence of this value, because it strategic for the survival of humanity.

Speaking of the present, these considerations should be carried out not only analytically but whenever it is possible – also in a holistic way. The opinion of the American thinker – Weaver can be a warning against another approach: "Specialization develops only a part of the human; partially developed man is deformed and deformed one should be the last

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<sup>20</sup> WĘGRZECKI A. *Ontologiczne i aksjologiczne aspekty bezpieczeństwa*, [in:] *Bezpieczeństwo jako wartość*, Apeiron WSBPI, Kraków 2010, p. 16.

<sup>21</sup> Eudaimonia (gr.) – is a Greek word commonly translated as happiness or welfare; however, "human flourishing" has been proposed as a more accurate translation. Comp. Tatariewicz W., *Historia filozofii*, op. cit.

of the people fit to rule”<sup>22</sup> and the efficient administration of security. In the Western cultural circle “position of philosophy doctor and his secular follower – nobleman was appropriate. [People like him] did not expect from science the escape from the Center and dipping even deeper into the mysteries of the physical world. This means cowardice and moral defeatism. (...) The modern scientist can be compared to a drunkard who after realizing the loss of balance is trying to save himself by clinging trinkets”<sup>23</sup>. Weaver warns against this approach to security, which avoids the value system, because it leads to flatten problems to technical elements. It also ignores the axiological area and the related emotional side, which affects the proper motivation and holism, which are the source of deeply internalized values.

One of the systems of values, which got in the 50s global coverage is defined as a holistic concept of Modern Bushido<sup>24</sup>. As it turned out thanks to contemporary practice both in Japan, where bushido formed, and all over the world as well, "Modern Bushido effect" can be characterized by the flagship effects, such as increased efficiency (for example in economy) and security level of both individual and social. Not to mention the economic security. The core of these effects are values of the Samurai code of conduct and self-improvement, which is based on the concept of Prince Shotoku<sup>25</sup> (beginning of VII century). It is based on administration in which the legal system is preceded by an authentic morality of all public officials and officers.

In this case the knowledge about term “security” should be desired and widely available and should be defined also as the value with its individual and collective character. We should strongly sought of this value, especially at a time when the concept of freedom is subject of numerous aberrations<sup>26</sup>.

#### Safety as the multiaspects value

Security is not a homogenous state and is not related only with the individual's livelihood and human communities. This phenomenon is a value with individual, social, cultural, legal, existential, economic, political, military, and psychological and spiritual character. However, you can see that it has a common subjective denominator. The denominator is a clear impression of stability and durability expected in a particular context, a successful state, connected to the sense of absence of risk. Stability is defined here as present permanent basis of impression. The durability is combined with a feeling of lack of legitimate risks here in the foreseeable future. This impression has many aspects and is a common denominator for the entire spectrum of security as a value, which can be also called a state or phenomena. Undoubtedly, the security should be defines as value with high demand of individuals and of communities as well in every cultural circle<sup>27</sup>.

#### Security and other values

Values not only correspond to security, but somehow they also constitute its life. These are health, freedom, peace, dignity, and finally, justice, peace and self-realization.

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<sup>22</sup> *Ibidem*, p. 62.

<sup>23</sup> *Ibidem*, p. 62–63.

<sup>24</sup> „*Bu-shi-do* means literally Military-Knight-Ways - the ways which fighting nobles should observe in their daily life as well as in their vocation; in a word, the ‘Precepts of Knighthood’, the *noblesse oblige* of the warrior class”. NITOBE I., *Bushido – The soul of Japan*, Kodansha International, Tokyo 2002, p. 34–35.

<sup>25</sup> *Jūshichi jō kempō* – „Prawo siedemnastu artykułów”, prafoma konstytucji Japonii – comp. KANERT M., *Buddyzm japoński*, TRIO, Warszawa 2004, p. 240; comp. Czop A., SOKOŁOWSKI M., *Prawo Siedemnastu Artykułów. Zręby japońskiej kultury administracji i zarządzania bezpieczeństwem*, „Zeszyt Naukowy Apeiron”, 2011, no. 6, p. 121–138.

<sup>26</sup> KOŁŁATAJ H. *Porządek filozoficzno-moralny, czyli nauka o należytościach i powinnościach człowieka wydobytych z praw wiecznych, nieodmiennych i koniecznych przyrodzenia*, Drukarnia Jana Maja, Kraków 1810.

<sup>27</sup> Comp. Huntington S. P., *op. cit.*

These values occupy its rightful place in the deliberations of majority of known systems of values. However relatively few philosophical reflections are directly related to safety. We can find them in the philosophy of the Far East, even in the aforementioned Samurai Bushido code that combines influences of several Far Eastern religious systems. But here, also more important are these values which are fundamental for security. This gives us an opinion that meeting the safety value should be achieved by these fundamental values. Skipping fundamental values and underestimating them in socialization systems can lead to building construction methods and safety systems of a very fragile and sometimes illusory nature.

It may turn out that the emphasis on the improvement of safety systems, will create with the time limitations in the use of other values such as freedom or dignity. This on the other hand may undermine the actual "safety" achieved in this way. That's how the anarchy that does not respect values, chaos and then tyranny are born.

Either way, the security defined both as the state and the value is one of basic human needs. It gives confidence and the trend to keep it is one of the elements of sense of life. This sense can be achieved by heading through modern version of Way of Warrior – Modern Bushido. This system is not directly connected with the struggle within the meaning of rivalry, because it is assumed that the fight, which we managed to avoid is a victory battle. And that doesn't mean that we are always prepared to fight. At the same time cultivate the mandatory values is held here through the personal participation – training and discussion based on participant observation<sup>28</sup>. The Bushido system excludes intellectual experiments which are only based on position of the observer. This Japanese, already well-known around the world kind of coaching<sup>29</sup> is also based on values and the training, the unity of body and mind and the self-improvement led by the qualified teacher which is also holistic<sup>30</sup> master of Martial Arts Systems. It cultivates and creates security mainly in a practical way, but above all, treat them as a value. But at the same time it transfers the entire spectrum of security states far greater than the direct method of self-defense<sup>31</sup>.

### Conclusions

1. Security is defined as particular and desirable state of lack of threat and as a value as well.
2. Although security is not autotelic value, its location among other values is extremely important and gives it very strong position.
3. The states that are in opposition to the creation of security are, for example, self-will, anarchy, lack of tolerance, coercion and receiving or misappropriating such values as freedom, truth and dignity. The lack of basic features of Modern Bushido which is to distinguish the good from the bad and giving up the negative values leads in effect to reduction in the level of security.
4. There is a normative dimension of security, which includes moral, social and legal norms. The current trend is moving towards idolatrous worship of rule of law, to the unjustified "faith" in the effectiveness of the procedures. This effectiveness can – but does not have to – be the effectiveness of high-test only once. We are aware of the fact that the law and procedural algorithms are auxiliary tools. Systems of law operating in deprived communities without proper educational systems which affirms certain values, are doomed to fail<sup>32</sup>.

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<sup>28</sup> KUDELSKA M. *Filozofia – kilka uwag wstępnych*, [in:] *Filozofia Wschodu*, t. I, red. B. Szymańska, Uniwersytet Jagielloński, Kraków 2000.

<sup>29</sup> Comp. BENNEWICZ M. *Coaching czyli restauracja osobowości*, Gruner+Jar Polska, Warszawa 2009.

<sup>30</sup> Comp. AMBROŹY T. *Trening holistyczny – metodą kompleksowej uprawy ciała*, EAS, Kraków 2004.

<sup>31</sup> Comp. PIWOWARSKI J., AMBROŹY D. *Aesthetic Factor as a Determinant for Local Environment Management*, "Law, Economy & Management", 2012, vol. 2, no. 1, p. 99–106,

<sup>32</sup> Frycz MODRZEWSKI A. *O poprawie Rzeczypospolitej*, [in:] *idem, Wybór pism*, W. Voise, Wrocław 1977, BNI 229.

5. Limitations of safety issues involving the avoidance of system of values and reduction efforts to provide desired state of security to the actions of a legal-administrative character, is an conduct devoid of imagination and common sense. In consequence it is not effective and even can generate different kinds of threats in those moments in which people that should provide security will start to take it away.
6. There is a need of affirmation security understood as the value and related to a socially desirable value system. And at the same time it is necessary for the fulfillment of self-realization of individuals. This gives the opportunity for specific, long-term effects associated with the administration of security systems based on assimilated authentic moral values.
7. Expanding excessive legal systems will cause the opposite effect, since the adoption of proper attitudes is the internal component corresponds mainly to motivation. External motivation is more visible and can further contribute to the generation of anti-values hypocrisy, beyond the depletion genuinely internalized value systems. It can be concluded through psychological theory of cognitive dissonance<sup>33</sup>. In a further development of this reasoning we can form a hypothesis that overly complex systems of law (external motivation), contrary to their original purpose, promote the growth of the pathology and amount of threat. The proper education system can be opposed to this effect, but it should teach that moral principles are more important than legal ones.
8. After referring to the concept of the Maslow's hierarchy of needs, it should be noticed that security in its basic meaning is not on top of it, but definitely is a solid and important element of its base. You can not ignore that fact in any way, because you can not build a house from the roof – you have to start with the foundations. However this moral “weapon” should be related to one of the most important of human's needs – self-realization and enhance self-esteem<sup>34</sup>. This holistic way, which has been shown in the tradition of knightly culture of honor, can create security – defined both as value and as desired element of quality of man's life.

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<sup>33</sup> ARONSON E. *Psychologia społeczna*, Zysk i S-ka, Poznań 2006, p. 152–177, 448.

<sup>34</sup> MASLOW A. *Motivation and Personality*, Harper & Brothers, New York 1954; FRANKL V. *Man's Search for Meaning*, Perseus Publishing, New York 2000.

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**Kľúčové slová:** bezpečnosť, bezpečnostný systém, ontologické aspekty, sociálna bezpečnosť, axiologické aspekty, systém verejnej bezpečnosti, bezpečnosť ako hodnota, Bušido efekt, normatívne dimenzie bezpečnosti.

### Súhrn

Autor článku prezentuje teoretický pohľad na ontologické aspekty bezpečnosti a otázky bezpečnosti, ako objekt multidisciplinárneho výskumu. Východiskom skúmania problematiky je kolektívna bezpečnosť v podobe bezpečnosti rodiny, miestnej komunity a národnej bezpečnosti. Pozornosť sústredil na bezpečnostný systém štátu ako subsystém špecifickej štruktúry pre verejnú a individuálnu bezpečnosť. Bezpečnosť jednotlivca autor vníma ako prvok hodnotového systému, v kontexte rozvoja autonómneho vnútorného obranného mechanizmu budovaného na základoch pravidiel správania sa a sebarozvoja samuraja.

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