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Cezary Smuniewski

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**An individual and the sense of security in a state.
Religious freedom from the viewpoint of security psychology**

Abstract

The author's aim is to present an interdisciplinary reflection combining the contents common to the topics associated with religious freedom of every individual and the sense of security in the state which he postulates to be a subject of research in the area of security psychology. The author believes that the religion related subjective sense of security of individuals living on state territory should be taken into account when creating national security. The study fits into the framework of research on Poland's national security, which draws on the output of such sciences as politology, law, psychology, philosophy.

Key words: religious freedom, security psychology, national security, state, individual

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Introduction

Satisfaction of the need for security seems to be of rather fundamental importance for the effectiveness of establishing social relations by individuals. A psychological analysis of an individual's need for security should be referred to the nature of their social relationships, including those connected with religion, behaviours arising from religious faith. The aim of this study is an interdisciplinary reflection combining the contents common to the topics associated with religious freedom of every individual and the sense of security in the state which are directly related to Poland's national security and topics typical of reflection in the area of security psychology. The main sources used for writing this text included: the 1997 Constitution of the Republic of Poland, scientific texts concerning national security, politology, psychology, security psychology, religious law.

Issues – basic notions

Guaranteed by law and enforced by the state, religious freedom is one of the preconditions for ensuring personal (from Latin *persona* – person, individual) security, which in the life of a political community is one of the forces making up national security. It is in the interest of the citizens and the state that religious freedom is ensured. It is this freedom that is perceived as one of the forces affecting the sense of security or insecurity of individuals in the state. In this manner questions covered by security psychology surface on the horizon of reflection typical of security science, politology and legal sciences. However, such concepts as “national security”, “state”, “person/individual”, “security psychology” may

appear ambiguous in this context. Therefore, let us qualify them.

National security and the state

First of all, we are interested in national security and the state. After Waldemar Kitler, the first of these concepts is understood as the supreme value, national need and the priority objective of the activity of the state, individuals and social groups, and at the same time as a process embracing various means to guarantee sustainable, undisturbed existence and development of the nation (state), including protection and defence of the state as a political institution as well as protection of individuals and the entire society, their property and natural environment against the threats which significantly restrict its functioning or are damaging to the goods which are subject to special protection. Therefore, understood as a value security is a set of numerous specific values.¹ Thus, it is not surprising that national security is an area of research for which axiology is a major point of reference.² Reflection on individuals, their dignity and rights seem to be the fundamental subject in this research. National security is a very broad notion covering military, identity, economic, materials and energy, cultural, ecological, demographic, social and other issues. The issue of security was taken into account when the principles of the political system of the Republic of Poland were formulated. Security, being an objective of state activities, is an expression of basic social needs and as such requires permanent satisfaction. This satisfaction should take

¹ Cf. Kitler (2011): 31.

² Smuniewski (2019).

place both at the level of individuals, social groups, political community (nation), institutions (state and non-governmental), as well as by those entities. At this point we have come to specifying the understanding of another important concept – the state. We assume that it is a compulsory organisation equipped with the attributes of supreme power in order to protect order against external and internal threats, ensuring for the community inhabiting its territory, made up of interdependent groups with diverse interests, the favourable conditions of existence in proportion to strength of their economic position and political influence.³ It should not escape our attention that the state is a compulsory organisation vis-a-vis individuals, equipped with the attributes of power, while its objective is to protect against various threats, which should be understood positively – the state is meant to create the best possible conditions for the development of individuals and their social forms of living. Therefore, the state is a space where the contents of such notions as person/individuals, society, compulsion, power, security meet and overlap. It is a dynamic space, requiring to be researched from the viewpoint of security psychology. The outcome of such research should become an important source of information for the state when planning its efforts aimed at assisting individuals and social groups.

Let us add to the above discussion of national security several thoughts of an axiological origin. Thanks to this the issue of values, such as religious freedom and sense of security – which are the subjects of study in security psychology – becomes more clearly visible. In a democratic state ruled by law security is one of the fundamental values affecting

³ Gulczyński (2007): 108.

the society and the functioning of the state and its authorities.⁴ The imperative of creating national security arises from the fact that security is a universal value, although of utmost importance is the security of individuals, social groups and the state. It is necessary to take into account the broadness of its categories that are distinguishable depending on the area of activity of a given entity. That is why they are considered extensively likewise as regards the aspect of objectives, functions and tasks they are supposed to fulfil or identification of entities dealing with the analysed issues, as well as the area they affect. The main elements of security include: absence of threats, feeling of certainty and freedom of development, which are closely interrelated.⁵ National security understood as a value is associated with other values which

determine the secure existence of a state (its sovereignty, stability of its borders, territorial integrity) – as a subject of international relations, as well as the society (nation) – as the key component of a democratic state.⁶

In Poland, the basis source of law as regards national and state security is the 1997 Constitution of the Republic of Poland. However, security is one of unnamed constitutional principles. The Polish fundamental law does not provide any definition of security, although the term security is mentioned twice in the enumeration of principles of the system of state.

⁴ Czuryk, Dunaj, Karpiuk, Prokop (2016): 13.

⁵ Cf. Czuryk (2018): 16; Czuryk, Dunaj, Karpiuk, Prokop (2016): 17; Karpiuk (2014): 28–34; Karpiuk (2013): 26; Lis (2015): 30.

⁶ Kitler (2011): 10; C. Smuniewski (2019): 32–40.

The basic regulation, both for the issue of security and religious freedom,⁷ is Art. 5:

The Republic of Poland shall safeguard the independence and integrity of its territory and ensure the freedoms and rights of persons and citizens, the security of the citizens, safeguard the national heritage and shall ensure the protection of the natural environment pursuant to the principles of sustainable development.⁸

This provision is correlated with Art. 26:

The Armed Forces of the Republic of Poland shall safeguard the independence and territorial integrity of the State, and shall ensure the security and inviolability of its borders.⁹

Security is mentioned in the chapter dedicated to the rights of individuals, though in the context of their restriction. Pointed out should be the basic regulation of Art. 31(3):

Any limitation upon the exercise of constitutional freedoms and rights may be imposed only by statute, and only when necessary in a democratic state for the protection of its security or public order, or to protect the natural environment, health or public morals, or the freedoms and rights of other persons. Such limitations shall not violate the essence of freedoms and rights.¹⁰

⁷ Cf. Necel (2018): 67.

⁸ Journal of Laws of 16 July 1997, No. 78, item 48: Art. 5.

⁹ Ibidem: Art. 26.

¹⁰ Ibidem: Art. 31(3).

The notion of security is also used in Art. 53(5):

The freedom to publicly express religion may be limited only by means of statute and only where this is necessary for the defence of State security, public order, health, morals or the freedoms and rights of others.¹¹

In the Polish Constitution, the most significant part of the regulation concerning security has been linked with the office of the president. The major provision is Art. 126(2):

The President of the Republic shall ensure observance of the Constitution, safeguard the sovereignty and security of the State as well as the inviolability and integrity of its territory.¹²

Notwithstanding that in Art. 126 security of the state is mentioned separately beside sovereignty, territorial inviolability and integrity, it does not change the fact that other goods are protected by the components or even equivalents of state security. However, the fact that they are mentioned separately raises their rank.¹³ The phrase “national security” is used in the content of Art. 135:

The National Security Bureau is a constitutional advisory body to the President of the Republic of Poland in matters of internal and external security of the state.¹⁴

¹¹ Ibidem: Art. 31(5). Cf. Journal of Laws of 1977 no. 38, item. 167, Art. 18(3); Cf. Journal of Laws 1993 no. 61 item 284: Art. 9(2).

¹² Journal of Laws of 16 July 1997, No. 78, item 483: Art. 126(2).

¹³ Cf. Kitler (2011): 28.

¹⁴ Journal of Laws of 16 July 1997, No. 78, item 483: Art. 135.

Both national and state security are seen in the internal and external aspect.¹⁵ In the Constitution, security is generally identified with the situation of peace, certainty, safeguard, protection, absence of threats. The major types of security are as follows: security of the state, security of citizens, internal security and external security. National security is based on the concept of security of the state in its state-centric approach.¹⁶

Person

Another important notion is “person”. Security as such concerns people (individuals, formal and informal social groups) and the need for security, for human functioning and development appears only in those places that are inhabited by man. Such values as national and state security draw their greatness from a much more fundamental value, which is each and every human being. This study invokes the philosophical notion of a person, keeping in mind the fact that for hundreds of years psychology developed as part of philosophy and has become a separate area of study since empirical research methods were adopted. That is why in literature concerning the history of psychology the opening of the first laboratory of experimental psychology by Wilhelm Maximilian Wundt in Leipzig in 1879 is taken as the date of emancipation of psychology.. The introduction of the term ‘person’ to psychology, which denotes an individual, of necessity contributed to personalised treatment of man, is a an effect of the quest

¹⁵ Cf. Kitler (2011): 28.

¹⁶ Cf. Bień-Kacała (2015): 26; Zięba-Załucka (2014): 411–428; Czuryk, Dunaj, Karpiuk, Prokop (2016): 23–27.

for the identity of a single person.¹⁷ However, Ryszard Stachowski notes that at this point it is necessary to beware of apparent semantic convergence of Wundt's "individual" with the individual contained in the notion of a person in a broad personalistic approach, that is such which refers to a specific human being revealing their abilities both in history as well as everyday life. In this approach a human person is an individual subject rather than a universal abstract creature deprived of the features distinguishing a given individual from the others. On the other hand, Wundt's "individuality" plays a purely methodological function, manifested in the approach which may be called methodological individualism.¹⁸ Let us get back, however, to the separation of psychology from philosophy. That event meant the closing of psychology to metaphysics, thus leaving no margin for the mystery of man. Consequently, psychology also closed itself to philosophical anthropology.¹⁹ However, when psychology focuses its reflection on man as a subject and the category of person, then there is always a problems of the relation between psychology and philosophical anthropology, which boils down to a fundamental question: what kind of psychology? what kind of anthropology?²⁰

Reflecting at this point on "person" we should remember that this is one of the key notions for Western civilisation, its beginnings and development, major problems and dilemmas, the end of which is unseen. The notion of "person" makes us reflect on what is uninterruptedly important, what we constantly discover and in what we recognise our future

¹⁷ Cf. Stachowski (2005): 113.

¹⁸ Cf. Ibidem: 114–115.

¹⁹ Cf. Ibidem: 124.

²⁰ Cf. Ibidem: 127.

as the humanity. All the time in history it is a human person that is at stake. As noted by Jean Mouroux:

The notion of a person is in the centre of all human problems. Every philosophy, every culture should have a position on this issue.²¹

The English lexeme ‘person’, which is the equivalent of Latin *persona* and Greek *πρόσωπον* [*prosopon*], has a rich history of applications and thematic references in various areas of knowledge: philosophy, theology, sociology, psychology, theory of communication, pedagogy, politology, security studies and many others. Let us recall that it all began in ancient Greece, when the word *prosopon* was used to designate a mask worn by an actor on stage during a performance. Thanks to such writers as e.g. Tertullian (d. 240), St Gregory of Nazianzus (d. 389 or 390) and St Cyril of Alexandria (d. 444), as well as the Christian discussion on God, which was reflected in the documents of the Council of Ephesus (A.D. 431), stressing the one Person of the Son of God, with time the word ‘person’ gained an ever broader application and got to be given a definition. It was verbalised by Boethius (d. between 524 and 526) – a Roman philosopher and theologian, translator of Aristotle, who wrote: “*naturae rationalis individua substantia*”. Therefore, person is an individual substance of a rational nature. Therefore, the notion we are interested in originated in the theatre and through theology was adopted by philosophical anthropology, to thus become one of the major notions of the entire Western civilisation. Security of individuals and various types of references to the notion

²¹ Mouroux (1966): 11.

of person have also become an important research subject in the area of security studies.²²

Security psychology

The remaining introductory notion is security psychology. This area of knowledge should be located among the auxiliary studies with respect to security science.²³ Security psychology includes, first, a reflection on the security of individuals and the society (also on the national scale); second consideration of security as a psychological concept; third, exploration of psychological contents fitting within the boundaries of security science; and fourth, psychological investigation of the sense of security (sense of threat).²⁴ Therefore, from the viewpoint of security psychology important is the issue

²² Cf. Gierszewski, Kwiatkowski (2021): 102–122; Rosłon (2019): 243–251; Smuniewski, Mazurek, Kochańczyk-Bonińska (2018): 93–108; Drabik (2013); Grabińska, Spustek (2013); Grabińska (2013).

²³ In this place I refer to distinctions made by Waldemar Kitler, who claims that the security science includes the following areas of study: 1) general security studies (security theory; security philosophy; security theology); 2) detailed security studies (defence studies; public safety studies; common security studies; political security studies; economic security studies; ecological security studies, social security studies; information security studies; security engineering, etc.); 3) Auxiliary studies (security history; security sociology; security anthropology; security administration; defence administration; military administration; security law; defence law; military law; crisis management; education for security; defence education; security/defence didactics; security, defence and military economics; security, defence and military logistics, etc.). Kitler (2018): 21–25.

²⁴ Major topics dealt with at academic classes on security psychology on subjects such as national security or internal security include: psychological concepts fitting within the framework of security science, the concept of threat and typology of threats. Such classes are in a large measures aimed at making students acquire an ability of thinking in

of subjectiveness as regards perception of the sense of security or the sense of threat. The latter concern extremely important problems taking account of which in the analysis of psychological conditions of threats to the individual's sense of security constitutes (or should constitute!) an equally valid complement to the analysis of objectified situational conditions.²⁵ Without the data supplied thanks to the security psychology studies it would be hard to attain a comprehensive view of the society whose security is created in the state. Without that same data it would be difficult to plan systemic assistance of the state to individuals perceiving various types of threats (the relationship: state – individual – society), as well as to inspire help initiatives within the society (within voluntary relationships arising and existing outside of the sphere of the state and economy).

Religious freedom and security – legal perspective

The notion of religious freedom may be understood in at least three dimensions. First, in the physical dimension – as the freedom to act or refrain from acting. Second, in the moral dimension – as the freedom to do moral good or evil. Third, in the legal dimension – as the freedom provided for by the laws.²⁶ It is the third that is of particular interest to us, and in the Polish legal order. Henryk Misztal noted that in its legal meaning freedom demands psychological freedom. Any coercion or obstacle in exercising physical freedom

psychological terms, about the conditions of security, about psychological individual and collective responses in the situations of threat.

²⁵ Cf. Czajkowski (2017): 146; Czajkowski, Semchuk (2018), Szafrńska, Szoltek (2009).

²⁶ Cf. Necel (2018): 67–68.

wipes out psychological freedom thus leading to violation and impediment in exercising legal freedom. That scholar also noted that the concept of psychological and legal freedom is linked with the notion of religious freedom, which refers to that sphere of human activity which is associated with worldview convictions.²⁷ Religious freedom guaranteed by law at the level of the constitution is one of the forces affecting the sense of security or insecurity of individuals in the state. After all, it is this freedom that is associated with what is most profound in man, what allows to specify the goal and sense of life, establish relationships and assume various responsibilities. Therefore, it is not surprising that the freedom of conscience and religion should be perceived in conjunction with human rights²⁸ and dignity of each person.²⁹

The issue of human dignity seems to be of particular significance here. The 1997 Constitution reads as follows:

The inherent and inalienable dignity of the person shall constitute a source of freedoms and rights of persons and citizens. It shall be inviolable. The respect and protection thereof shall be the obligation of public authorities.³⁰

The dignity of the person is seen as a basis for religious freedom as well as all other human rights and liberties. That issue was particularly succinctly formulated by Józef Krukowski,

²⁷ Cf. Misztal (2000): 206, similar contents were presented by Tadeusz Płoski. Cf. Płoski (2003): 89.

²⁸ Cf. Sobczak, Gołda-Sobczak (2012): 27–65.

²⁹ Cf. Abramowicz (2006): 227–244.

³⁰ Journal of Laws of 16 July 1997, No. 78, item 483: Art. 30.

who in his statement invoked the classical (cf. Boethius' definition) understanding of person:

The principle that human dignity is the source of human rights and freedoms; it is based on the truth about man as a personal being equipped with the attributes of rationality, freedom, and conscience.³¹

Let us, therefore, look at the Polish legal regulation with respect to the issue of religious freedom and security. In the Preamble to the 1997 Constitution the Polish Nation is described as

all citizens of the Republic, both those who believe in God as the source of truth, justice, good and beauty, as well as those not sharing such faith but respecting those universal values as arising from other sources, equal in rights and obligations towards the common good – Poland.³²

The Preamble also mentions culture rooted in the Christian heritage of the Nation and in universal human values, as well as responsibility before God or own conscience. Pursuant to Art. 5 of the Constitution national heritage is safeguarded by the Republic of Poland, just like independence and integrity of its territory. This safeguarding is associated with ensuring human and civil rights and freedoms as well as security of citizens.³³ The reference in the Preamble to the Polish Nation as citizens who believe in God and “those not sharing

³¹ Krukowski (2000): 89.

³² Journal of Laws of 16 July 1997, No. 78, item 483: Preamble.

³³ Cf. Ibidem, Art. 5.

such faith” should be understood not only as a description of the state of the society in 1997, but also as the right to religious freedom bestowed on citizens in creating the Nation, and consequently building its security.

The relationship between national security and religious freedom is pointed out in the Constitution by invoking to the category of common good, which is evidenced by the following provisions:

the Republic of Poland shall be the common good of all its citizens;³⁴

loyalty to the Republic of Poland, as well as concern for the common good, shall be the duty of every Polish citizen;³⁵

it shall be the duty of every Polish citizen to defend the Homeland;³⁶

and

the relations between the State and churches and other religious organizations shall be based on the principle of respect for their autonomy and the mutual independence of each in its own sphere, as well as on the principle of cooperation for the individual and the common good.³⁷

³⁴ Ibidem, Art. 1.

³⁵ Ibidem, Art. 82.

³⁶ Ibidem, Art. 85 p. 1.

³⁷ Ibidem, Art. 25 p.3.

One of the major axiological concepts employed by the 1997 Constitution is the notion of “common good”. On one hand, ensuring security as an objective of the activity of the state and its authorities should be perceived exactly from the perspective of common good, which covers security which is a social and public, not exclusively individual value.³⁸ On the other, there is the issue of collaboration between the state and the Church and other religious communities for common good.³⁹ It should be noted that the same people are members of state and religious communities (or do not identify themselves with any religion), and the same people are obliged to defend common good – the Homeland.

Conclusions

From the viewpoint of security psychology, the sense of security of individuals in the state and the national (social) sense of security are important issues. This sense of security has a power to reveal itself as a force making one capable of defending the Homeland, building common good. Through promotion and protection of religious freedom the state may fulfil itself as a subject caring for common good, creating conditions for secure development of its own people, the sense of security of individuals in the state and the nation as a whole.

Only the state (the democratic state which is cared for by and cares for its citizens) which is a compulsory organisation can guarantee and protect various freedoms, including religious freedom. It is exactly because the state is the most effective instrument to ensure survival of the society and

³⁸ Cf. Czuryk (2018): 23–24.

³⁹ Cf. Świst (2018): 155.

provide undisturbed living and national development conditions, it is able to guarantee religious freedom. Acting for national security, it should take into account efforts aimed at protecting religious freedom. It creates legal and organisational foundations for all safeguards of security, and moreover guarantees unification of efforts of many entities (organisations, including third sector organisations) through strong systemic ties, as their relatively effective promotion and enforcement. The position of the state is particularly privileged here owing to: the scope of its decisions, authoritativeness of decisions, exclusive power to formulate the norms of positive law, postulated monopoly to use force, consequences and extent of decisions. It should be also noted that ideas undermining the existence of nation states have a potential to become a force aimed against religious freedom, and at the same time ideas aimed against religious freedom have a potential to become a threat to national security and functioning of states.

Since the security of the nation (society) and each of its citizens should be most fully realised within the framework of state, but also because it is the state that is obliged to ensure broadly conceived security for each citizen and the entire political community through protection and defence of the people as well as their individual and collective goods against potential and existing threats arising as a result of external and/or internal interference, the state should be concerned with what is the integral part of the society and in a large measure its strength, that is voluntary relationships established and operating outside of the sphere of the state and economy, which involve *inter alia* Churches and religious associations. Those entities (together with others, such as e.g.: associations, independent media, sports and leisure clubs, discussion milieus, civic involvement groups) are in the interest

of the vitality of the state since they pave the road to professional associations, political parties, trade unions, alternative institutions.⁴⁰

Religious freedom, legally guaranteed by the state and safeguarded by relevant institutions, seems to be an element favouring creation of national security through building internal state order. The processes of creating national security require respecting religious freedom in the state. This respect should be, however, under constant supervision: on one hand, by a competent state authority, and on the other by appropriate non-governmental organisations. Supporting such organisations is in the interest of the state.

State social programmes as well as security education at school should include the issues of religious freedom, with reference to the guaranteed human freedoms, rights and duties, internal order favouring development of the national community building security in its various dimensions. Promotion of appropriate contents in social and educational programmes may protect against proliferation of fundamentalist and discriminating behaviours. Such programmes should protect the society both against atheisation of national culture as well as perception of religion as a synonym of a concrete Church/denomination/religious association.

Each person is entitled to religious freedom owing to the very fact of being a human, whose inherent attribute is human dignity. Subjective feelings concerning security (and threats) should not be trivialised, but analysed. Religious freedom should be recognised as one of the areas where internal social relationships can be formed basing on mutual responsibility for each other, building a mutual sense of security.

⁴⁰ Cf. Żyro (2012): 182.

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