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Contemporary Dimension of Cultural Security

Współczesny wymiar bezpieczeństwa kulturowego

ABSTRACT

Cultural security determines the creative potential of a particular society. Culture, in turn, proves the identity from which the entire development process of a given nation is derived. Contemporary societies, especially in the era of globalisation and intensified migration, are facing the challenge of managing cultural diversity and protecting their unique traditions. Understanding and protecting the various dimensions of cultural security pose a particular challenge that requires an integrated approach and cooperation, not only on an international level but also, in particular, support for local communities in preserving and nurturing their heritage. The research hypothesis is that cultural security is one of

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the elements of state security, one that influences its social and political stability. In order to verify it, an interdisciplinary approach combining legal, sociological, political, and cultural perspectives was used by conducting a source literature analysis, an analysis of legal acts and international documents, as well as case studies. The research findings indicate that states with effective cultural policies are more resilient to hybrid threats, disinformation, and polarisation.

Keywords: security; cultural heritage; culture; identity; tradition

INTRODUCTION

Contemporary cultural security is becoming an increasingly important issue in the context of the dynamic changes taking place in the world, both locally and globally. In an era of globalisation, complex political crises, technological change and the growing importance of environmental concerns, the protection of culture and heritage is facing new challenges.[1] The contemporary dimensions of cultural security encompass a wide range of issues that combine traditional elements of tangible heritage protection with new challenges related to intangible heritage, the role of technology, politics or the impact of social changes. In other words, cultural security is a complex concept that encompasses diverse aspects of the protection of heritage, identity and cultural values of societies. Contemporary societies, especially in the era of globalisation and intensified migration, are facing the challenge of managing cultural diversity and protecting their unique traditions. The topic addressed is particularly relevant in view of the growing need to protect cultural resources in the context of natural disasters[2] and global challenges such as migration, armed conflicts or the impact of technology on the life of societies.

The aim of this article is an attempt to analyse various dimensions of contemporary cultural security, which become crucial in the context of contemporary crises, but also act as a tool for understanding the role of culture in shaping social, political, and national identities. In particular, we highlight the tangible, intangible, social and political aspects of cultural security, exploring how these elements interact to protect cultural heritage in the face of contemporary threats.

[1] K. Kaczmarek, M. Karpiuk, J. Kostrubiec, *Security of the Eastern Border of the European Union: The Politico-Legal Aspects*, "Revista Jurídica Portucalense" 2025, vol. 1(38), p. 193.

[2] J. Kostrubiec, M. Karpiuk, D. Tyrawa, *The Status of Municipal Government in the Sphere of Ecological Security*, "Hungarian Journal of Legal Studies" 2024, vol. 65(2), p. 174.

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UNDERSTANDING OF THE TERM "CULTURAL SECURITY"

The conceptual scope of the modern understanding of the term "cultural security" is becoming widespread and encompasses virtually all areas of human existence, both individually and socially. It includes the understanding of two concepts, namely "culture" as such and "security".

Culture on its own, without any subjective relationship, does not by its very nature have a raison d'être. In other words, what is an imperative of its existence and, at the same time, its paradigm, is relationality, on the one hand, between subjects understood on a micro and macro scale and, on the other hand, between subjects and objects, i.e. the whole area of material creations of the subject. It seems, therefore, that the primary dimension of culture is related to the spiritual sphere.[3] A. Filipek defines culture as "an expression of shared values, norms and behavioural patterns. It is culture that forms the condition for the existence and functioning of society. We are influenced by it throughout our lives".[4] According to A. Kłoskowska, culture "is characterised by the fact that the subject and object of culturally determined actions here are people themselves, that the regulating influence of culture refers in this case not to any other substances or values but to the relations, roles and arrangements of people in their interrelationships".[5] The cited definitions of the understanding of culture in the first sense always refer to the subject, here understood as the human person. Next, by way of some analogy, to an object understood as a kind of product of some good that has come about as a result of the subject's activity, i.e. to a productive work of a subject or subjects.[6]

Contemporary approaches to security also take into account its dynamic nature, treating it as a process of constant striving for an elimination of threats and an improvement of those mechanisms that provide a sense of security.[7] The concept of security, with its conceptual scope, outlined by the subject, refers to all activities as a result of which a human being can shape his/her, broadly understood, spiritual potential, which is expressed in broadly understood creative capabilities.[8] In other words, it constitutes a certain field of free action of the subject in all the areas of his/her existence. It refers, therefore, to a certain state of non-threat and a feeling of some kind of certainty and existential peace. Contemporary definitions take

[3] A. Kroeber, *Istota kultury*, Warszawa 2002, pp. 24–26.

[4] A. Filipek, *Relacje między kulturą społeczną a bezpieczeństwem społecznym*, Warszawa–Siedlce 2013, p. 162.

[5] A. Kłoskowska, *Socjologia kultury*, Warszawa 1981, p. 19.

[6] A. Kroeber, *op. cit*., p. 24.

[7] M.Z. Wiśniewska, *Bezpieczeństwo – pojęcie, istota, typologia*, "Problemy Jakości" 2017, no. 2, pp. 2–3.

[8] A. Szczepański, *Pojęcie bezpieczeństwa i jego typologia – próba systematyzacji*, "Zeszyty Naukowe Collegium Witelona" 2023, vol. 3(48), pp. 28–34.

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into account both physical and psychological aspects. They emphasise the need to protect against threats and to provide conditions for the development and fulfilment of goals.[9] T.W. Grabowski defines the term "security" in this context as follows: "(…) a state of being free from threat that guarantees certainty of existence and the preservation of one's own values and the possibility of pursuing one's own goals".[10]

Cultural security is a concept that refers to the protection of cultural identity, national heritage and cultural values from threats arising from globalisation, migration or domination of foreign cultures. Contemporary definitions of the term take into account both the tangible and intangible aspects of culture. Cultural security is a multidimensional concept that refers to the protection of cultural heritage, traditions, cultural identity and the provision of conditions that enable their preservation and development in the face of contemporary threats. UNESCO's definition emphasises the role of protecting cultural heritage in a community context and providing conditions for its development.[11] It is the protection of cultural heritage, ensuring that it can be passed onto future generations in a way that preserves the identity, diversity and integrity of communities and enables cultures to develop creatively in accordance with their values.[12]

In the political and legislative context, it is worth recalling UNESCO's definition, which draws attention to providing specific space for cultural expression and development, both locally and globally. It defines cultural security as the protection and promotion of cultural diversity, through the creation of policy frameworks that foster the creation, production, distribution and accessibility of cultural goods.[13]

In the Council of Europe's approach, safeguarding cultural diversity and cultural identities is linked to ensuring the conditions for free creative expression, access to information, and policy frameworks that sustain cultural and linguistic diversity in a shared global context.[14] This definition refers to cultural identity in the context of broad social, political and technological change.[15]

It follows from the definitions cited above that cultural security can be defined as an ability of a state to protect cultural identity, cultural achievements and national

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[9] *Bezpieczeństwo*, [in:] *Wielki słownik języka polskiego*, https://wsjp.pl/haslo/podglad/83399/bezpieczenstwo/5212747/stan (access: 9.2.2025).

[10] T.W. Grabowski, *Bezpieczeństwo*, [in:] *Bezpieczeństwo publiczne*, ed. T.W. Grabowski, Kraków 2023, p. 15.

[11] D. Jach, *Wybrane zagadnienia z zakresu bezpieczeństwa kulturowego*, "Wiedza Obronna" 2018, no. 1–2, p. 144.

[12] P. Dobosz, *Pojęcie dziedzictwa kulturowego i jego znaczenie dla działań polskiej administracji publicznej wobec integracji europejskiej*, "Ochrona Zabytków" 2002, vol. 55(2), pp. 122–123.

[13] Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

[14] Declaration on Cultural Diversity, adopted by the Committee of Ministers on 7 December 2000 at the 733rd meeting of the Ministers' Deputies.

[15] *Ibidem*; K. Kaczmarek, M. Karpiuk, A. Spaziani, *Use of Artificial Intelligence in Public Sector: Threats and Prospects*, "Studia Iuridica Toruniensia" 2025, vol. 26(1), p. 31.

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Data: 19/11/2026 02:55:20

heritage under conditions of openness to the world, enabling the development of culture through the internalisation of those values that are not incompatible with its own identity.[16] It encompasses both the protection of tangible cultural assets, such as monuments or works of art, and intangible aspects, such as traditions, the language or social values. It also points to the need for cultural education in the context of contemporary threats.[17] Contemporary definitions of the term "cultural security" therefore emphasise the need to protect both the tangible and intangible aspects of culture, while taking into account openness to change and external influences that are compatible with one's cultural identity.[18]

Cultural security in its conceptual area is also referred to the protection of cultural identity against threats arising, e.g., from increasing globalisation, migration and the resulting domination of foreign cultures. According to A. Łapińska, cultural security can be defined as an ability of a state to protect cultural identity, cultural heritage and national heritage under conditions of openness to the world, enabling the development of culture through the internalisation of values that are not incompatible with one's own identity.[19] It follows from the aforementioned definition that cultural security, as if in the first instance, should secure the entire intangible dimension of culture. It is above all on its foundation that the other material goods are formed in the next place.

Cultural security in tangible terms refers to the protection of cultural assets such as monuments, works of art, architecture, literature, handicrafts, as well as places of special historical and religious significance. The protection of these resources requires appropriate conservation measures, funding and education of the public about their significance and value. Destruction of these resources, e.g. as a result of warfare, climate change or irresponsible urbanisation, may lead to an irreversible loss of part of the national and cultural identity. This process would not be possible without the original subject formation of a specific social group inhabiting and characterising a specific territory.

[16] A. Łapińska, *Pojęcie bezpieczeństwa kulturowego – próba systematyzacji*, "Securitologia" 2014, no. 2, pp. 15–23.

[17] J. Czaja, *Kulturowe czynniki bezpieczeństwa*, Kraków 2008, p. 34.

[18] D. Wiktor-Mach, *Dziedzictwo kulturowe a rozwój. Dylematy i wyzwania na przykładzie Turcji*, [in:] *Tożsamość i efektywność. W poszukiwaniu mechanizmów zrównoważonego rozwoju*, eds. K. Jarecka-Stępień, A. Surdej, Toruń 2016, pp. 29–51.

[19] A. Łapińska, *op. cit.*, pp. 19–21.

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Data: 19/11/2026 02:55:20

TANGIBLE DIMENSION OF CULTURAL SECURITY

Cultural security in the tangible dimension first and foremost involves the protection of the resources that form the basis of a community's identity and cultural heritage in that dimension. These resources include monuments, works of art, architecture, artistic craftsmanship and other material elements that bear witness to the past and the cultural legacy of generations. The protection of these resources from destruction, loss or illegal circulation is a key aspect that requires action at local, national and international levels.

The tangible dimension of cultural security, therefore, concerns all physical objects that constitute cultural heritage, including architectural monuments, memorials, works of art, handicrafts, as well as other objects related to the traditions and history of a community. The protection, the provision of which is often the responsibility of the public administration,[20] of these resources is essential in the process of cultural continuity as material evidence of the identity and heritage of a particular society to succeeding generations.[21] Monuments, which are part of the tangible cultural heritage, bear witness to the achievements of a given civilisation, its history, beliefs, traditions and values. In turn, works of art, architecture and other physical elements are carriers of human emotions, aesthetics and thought. Thus, the preservation of these resources not only safeguards their permanence but also protects culture from being forgotten.[22]

Material cultural heritage is subject to various threats, both natural and human. The most imminent ones include, first and foremost, armed conflicts in the broadest sense. Frequently, important monuments and works of art are deliberately destroyed during hostilities in order to weaken the identity of the opponent or to destroy symbols of culture. Examples of such destruction include the destruction of ancient monuments in Iraq during armed conflicts in the 21st century or the destruction of buildings during wars in the Balkans or now in Ukraine. In post-war Poland, this was mass devastation of Evangelical cemeteries.[23] Another threat, and one that is often encountered, is an illegal trade in works of art and artefacts. Smuggling not only deprives societies of access to important elements of their culture but also leads to an irreversible loss of some unique artefacts. In this context, international cooperation in the fight against trafficking in illegal works of art is particularly

[20] M, Karpiuk, J. Kostrubiec, *Provincial Governor as a Body Responsible for Combating State Security Threats*, "Studia Iuridica Lublinensia" 2024, vol. 33(1), p. 108.

[21] A. Włodkowska-Bagan, *Bezpieczeństwo kulturowe*, [in:] *Bezpieczeństwo państwa*, eds. K.A. Wojtaszczyk, A. Materska-Sosnowska, Warszawa 2009, pp. 143–171.

[22] T. Kośmider, *Kulturowy wymiar bezpieczeństwa państwa polskiego – wyzwania i zagrożenia*, "Rozprawy Społeczne" 2014, vol. 8(1), pp. 28–35.

[23] M. Murzyn-Kupisz, *Barbarzyńca w ogrodzie? Dziedzictwo kulturowe widziane z perspektywy ekonomii*, "Zarządzanie Publiczne" 2010, no. 3, pp. 19–32.

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Data: 19/11/2026 02:55:20

important, as is the creation of effective mechanisms to secure cultural objects.[24] Apart from the most drastic threats, mentioned above, there are those that are more dependent on the technical conditions of the structures of a certain decision-making factor, and they result solely from exploitation. Inadequate maintenance of monuments, as well as excessive tourist exploitation, may lead to a gradual loss of their original value. They are often exposed to air pollution, moisture, as well as direct mechanical damage. In the case of some objects, such as frescoes in churches or ancient sculptures, inadequate preservation may lead to their irreversible removal from the cultural space.[25]

The protection of the tangible dimension of cultural security can be carried out at different levels: local, national and international. It requires legislative, educational and technological measures to ensure that heritage is preserved for future generations. At the international level, organisations such as UNESCO play a key role in the protection of cultural heritage. Conventions, including the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage[26] and the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property,[27] form the basis of international efforts to protect tangible heritage. UNESCO coordinates restoration projects, organises educational programmes and assists Member States in the protection and management of cultural resources.[28] At the national level, the protection of cultural heritage consists of the legal protection of monuments. It is covered in the 2003 Act on the Protection and Guardianship of Monuments.[29] Under this Act, registers of monuments are created and preservation measures are taken to ensure their sustainability and safety. New technologies, such as 3D scanning, digitisation or drones, are helpful in the whole process of heritage conservation; they enable creation of accurate representations of monuments and their monitoring in real time, with cyber security being of importance.[30] Owing to these technologies, it is possible not only

[24] J. Piwowarski, *Trzy filary kultury bezpieczeństwa*, "Kultura Bezpieczeństwa" 2018, vol. 30, pp. 9–21.

[25] M. Bodziany, *Bezpieczeństwo kulturowe Polski w „cieniu" zagrożeń XXI w.*, "Wschodnioznawstwo" 2017, vol. 11, pp. 1–2.

[26] Adopted by UNESCO on 16 November 1972 (Journal of Laws 1976, no. 32, item 190).

[27] 14 November 1970 (Journal of Laws 1976, no. 20, item 106).

[28] G. Michałowska, *Bezpieczeństwo kulturowe w warunkach globalizacji procesów społecznych*, [in:] *Bezpieczeństwo narodowe i międzynarodowe u schyłku XX wieku*, eds. D.B. Bobrow, E. Haliżak, R. Zięba, Warszawa 1997, p. 132.

[29] Act of 23 July 2003 on the protection and guardianship of monuments (Journal of Laws 2003, no. 162, item 1568).

[30] K. Kaczmarek, M. Karpiuk, C. Melchior, *A Holistic Approach to Cybersecurity and Data Protection in the Age of Artificial Intelligence and Big Data*, "Prawo i Więź" 2024, no. 3, pp. 105–106; M. Karpiuk, C. Melchior, U. Soler, *Cybersecurity Management in the Public Service Sector*, "Prawo i Więź" 2023, no. 4, p. 8.

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Data: 19/11/2026 02:55:20

to protect objects from destruction but also to archive them digitally so that they can be restored in case of damage.[31]

The tangible dimension of cultural security is integral to the protection of national and global heritage. The protection of monuments, works of art and other tangible cultural resources requires effective legislative, conservational and international cooperation. In the face of increasing threats, both natural and human, it is essential to take all possible measures to ensure that the material cultural heritage is preserved for future generations.

INTANGIBLE DIMENSION OF CULTURAL SECURITY

The intangible dimension of cultural security is, as it were, the foundation for ensuring the continuity and integrity of cultures in the face of globalisation, migration, as well as changing social and political conditions. It refers to those aspects of culture which, although they do not have a physical form, are important for the identity of social and national groups. These include the language, traditions, rites, rituals, music, dance, folk knowledge, craft skills, beliefs, religion, and any other practices that are passed on from generation to generation. Intangible cultural heritage not only represents the uniqueness of a community, but it also plays a key role in creating social bonds, integrating groups and maintaining a sense of belonging.[32]

Like tangible cultural heritage, intangible cultural heritage is particularly vulnerable to a number of threats, both external and internal. The main threats that may lead to a loss or vanishing of intangible heritage include, e.g., globalisation, cultural change, and disappearance of local traditions. Globalisation, while contributing to cultural exchange, can also lead to the uniformity of cultures and the blurring of boundaries between different traditions. An increased influence of so-called dominant cultures, especially Western ones, in the media, commerce and the Internet, may lead to the marginalisation of local languages, traditions and rituals. Younger generations, influenced by global trends, may lose interest in their local traditions, leading to their disappearance.[33] To some extent, the process of globalisation is also linked to the issue of the slow disappearance of certain languages and dialects. After all, the language is one of the primary elements of intangible cultural heritage. However, as a result of urbanisation, migration and globalisation, numerous languages

[31] *Muzeum w 3D i maszyna czasu – technologie cyfrowe na rzecz dziedzictwa kulturowego*, https://www.kpk.gov.pl/wp-content/uploads/2023/06/06_Artykul_Muzeum-w-3D-i-maszyna-czasu--%E2%80%93-technologie-cyfrowe-na-rzecz-dziedzictwa-kulturowego_asl.pdf (access: 10.2.2025).

[32] J. Czaja, *op. cit.*, pp. 71–75.

[33] T. Jemioło, *Bezpieczeństwo kulturowe w warunkach globalizacji i procesów społecznych*, "Zeszyt Problemowy TWO" 2001, no. 3, p. 20.

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Data: 19/11/2026 02:55:20

and dialects are in danger of extinction. According to UNESCO reports, there are more than 2,000 languages worldwide that are in danger of extinction. Language loss means not only the loss of words and expressions but also the disappearance of unique ways of thinking, traditional knowledge and social perspectives that were associated with a given language.[34]

Other threats include progressive and rapid social and generational changes. These are mainly migration, changes in urbanisation, changes in the structure of the family and the role of women, which seem likely to lead to a loss of traditional behaviours, especially those related to the family lifestyle. The special role of maintaining a certain generational identity, i.e. traditions and customs, should be noted here. However, in time or as a result of changing living conditions, they may not be able to pass on their skills and knowledge to the younger generation. As a result, these traditions are becoming less and less present in social life.[35] The commercialisation and distortion of these traditions are significantly linked to this threat. It is mainly as a result of commercialisation processes that certain aspects of intangible cultural heritage are exploited in a manner that distorts their original meaning. In particular, rites, rituals, dances or music can be reduced to being perceived mainly as some material offer. In such cases, the original context of the tradition is often ignored, and its spirit and meaning are reduced and lost.

Intangible cultural heritage is dynamic: it changes, evolves and adapts to new conditions, yet its protection is essential to ensure cultural sustainability and continuity. Safeguarding intangible cultural heritage does not mean locking it in the past but rather fostering its development and adaptation in a way that does not compromise its foundations. The protection of intangible cultural heritage requires a balanced approach that takes into account both the preservation of traditions and their adaptation to contemporary conditions. In this context, it is important to create an appropriate legal, institutional and educational framework to support the preservation of intangible elements of culture.

In the area of the protection of intangible cultural heritage, the international community took action. In 2003, UNESCO adopted the Convention for the Safeguarding of the Intangible Cultural Heritage,[36] which places an obligation on member states to develop policies to protect intangible heritage and promote its diversity. This Convention calls for action to preserve and pass on traditions, folk knowledge, languages and other intangible forms of culture. Another process of safeguarding cultural heritage is compilation of appropriate documentation and its digitisation. Documentation is a key

[34] Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted by UNESCO on 20 October 2005 (Journal of Laws 2007, no. 215, item 1585).

[35] M. El Ghamari, *Zagrożenia bezpieczeństwa kulturowego wobec kryzysu migracyjnego oraz terroryzmu w obszarze*, "Ante Portas – Studia nad Bezpieczeństwem" 2016, no. 2, pp. 331–333.

[36] Adopted by UNESCO on 17 October 2003 (Journal of Laws 2011, no. 172, item 1018).

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Data: 19/11/2026 02:55:20

element of preservation. Recording traditions, rituals, music, dance or handicrafts allows them to be preserved in a form that can be passed on to future generations. In this way, traditions can be made accessible not only to the community from which they originate but also to a wide audience throughout the world.[37] Education, which plays a key role in the whole process of intangible cultural security, is essential if effective measures are to be taken in this regard. In this area, dedicated educational programmes should be developed and implemented to promote local traditions, languages and crafts. These would help younger generations to understand the value of the heritage in question and could encourage active participation in its protection. Supporting local communities, organising workshops, festivals or training courses allows skills and knowledge to be passed on in a way that involves all the members of the community.[38]

The intangible dimension of cultural security forms an indispensable part of preserving a community's identity. Safeguarding this heritage requires an integrated approach that combines tradition with modern methods of protection. International cooperation, education and the involvement of local communities are key to ensuring the survival of intangible heritage in a changing world.

SOCIAL DIMENSION OF CULTURAL SECURITY

Cultural security, understood as the protection and preservation of cultural heritage, is a multidimensional concept. Contemporary challenges to cultural security include not only tangible and intangible aspects but also social aspects, ones which are crucial to the long-term maintenance of a community's cultural identity. The social dimension of cultural security refers to the relationship between a given culture and society, and the ways in which communities participate in the creation, preservation and transmission of their traditions, values and beliefs. This article aims to explore the role of the social dimension in the context of cultural security protection, to identify threats that may affect social cohesion in the context of cultural heritage, and to outline ways to foster social responsibility for cultural protection.

The social dimension of cultural security focuses on the relationship between culture and society. It is concerned with the way in which communities protect, nurture and transmit their cultural heritage, as well as the role of culture in creating identity, social integration and building a sense of belonging. In this sense, cultural

[37] L. Korporowicz, *Bezpieczeństwo kulturowe w rozwoju zrównoważonym*, "Edukacja Międzykulturowa" 2018, no. 2, pp. 45–49.

[38] J. Gierszewski, *Bezpieczeństwo społeczne. Studium z zakresu teorii bezpieczeństwa narodowego*, Warszawa 2013, p. 45.

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Data: 19/11/2026 02:55:20

security is also related to the balance between diverse social groups that share common values and traditions, as well as between integration into the global society.[39]

Social security in the context of culture implies that the preservation of cultural heritage is not the responsibility of individuals or organisations but of entire communities that have their impact on decisions regarding the transmission and protection of their culture. The social dimension is related to the involvement of society in acts of heritage protection, as well as to the role that culture plays in social, educational and political life. A secure cultural society is one that is able to integrate its traditions with the demands of the modern world in a balanced manner, without losing its identity.[40]

The social dimension of cultural security is exposed to a number of threats that may lead to social destabilisation and loss of traditions. Political and social tensions are particularly dangerous in this regard. This is because they have a direct impact on social and cultural stability. The consequence of such actions can be destruction of cultural minorities, marginalisation of their languages, traditions and customs. Such threats may lead to a loss of identity and weakening social and cultural ties among members of a given community.[41] Intensive cultural exchanges are also associated with this process, whereby different traditions and beliefs may clash. This in turn may lead to social tensions. In this context, an integration of different ethnic and national groups into one society poses a challenge, as the loss of cultural identity by minority groups can lead to the marginalisation of their traditions and values.[42] In other words, younger generations may lose connection to their history, customs or the language. This may result in an erosion of social cohesion and cultural identity, particularly in communities that used to have a strong and distinct tradition.[43] Today's digitally dominated societies have less interest in traditional forms of culture. Consequently, many institutions face a shortage of resources or adequate public support, which may affect their ability to actively participate in heritage conservation.[44]

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[39] Development Strategy of the National Security System of the Republic of Poland 2022, adopted by the Council of Ministers on 9 April 2013, National Security Bureau, https://www.bbn.gov.pl/ftp/dok/01/strategia_rozwoju_systemu_bezpieczenstwa_narodowego_rp_2022.pdf (access: 5.3.2025), p. 80.

[40] J. Gierszewski, *Bezpieczeństwo społeczne jako dziedzina bezpieczeństwa narodowego*, "Historia Polski" 2018, no. 23, pp. 21–38.

[41] J. Pawłowski, *Postrzeganie bezpieczeństwa militarnego i politycznego w świetle uwarunkowań politycznych i zagrożeń dla państwa. Próba definiowania*, "Wiedza Obronna" 2022, vol. 281(4), pp. 24–32.

[42] S. Zalewski, *Bezpieczeństwo polityczne państwa*, [in:] *Podstawy bezpieczeństwa narodowego (państwa). Podręcznik akademicki*, ed. J. Pawłowski, Warszawa 2017, pp. 349–351.

[43] M. Leszczyński, *Bezpieczeństwo społeczne a współczesne państwo*, "Zeszyty Naukowe Akademii Marynarki Wojennej" 2011, no. 2, pp. 126–129.

[44] A. Szerląg, *Bezpieczeństwo kulturowe przesłanką konstruowania tożsamości młodego pokolenia na styku kultur. Ku jakiej tożsamości?*, "Multicultural Studies" 2018, vol. 5(1), pp. 31–35.

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Data: 19/11/2026 02:55:20

Securing the social dimension of cultural security requires an active involvement of communities, governments and international organisations. Both strengthening social inclusion and fostering cultural identity in the face of global change constitute important elements of protection. In this context, a number of key actions to be taken stand out, such as education. Education plays a key role in shaping social attitudes towards cultural heritage. Introducing culture and heritage-related subjects in schools and organising workshops, seminars or intercultural encounters would enable younger generations to understand the importance of traditions and their role in society.[45] Intercultural dialogue is also linked to education. Promoting mutual understanding and acceptance of diversity is key to maintaining a degree of social cohesion. This role could be fulfilled by developing intercultural programmes that would allow for an exchange of experiences, joint celebration of traditions and respect for differences which, consequently, would foster a sense of community and belonging.[46] In this regard, it seems even necessary to strengthen the role of cultural institutions by supporting their activities, organising cultural events, festivals, exhibitions, as well as promoting local traditions and artistic creativity. They should act as a bridge between tradition and the present, and they also need to play educational and integrative roles.[47]

The social dimension of cultural security is essential to maintain social cohesion and stability in the context of cultural heritage protection. Protecting traditions, values, languages and customs in a global society requires an active involvement of communities, education, support for cultural institutions and building of intercultural dialogue. This is the only way to ensure that culture, as an integral part of identity and social security, is protected and nurtured, while taking into account the changing conditions of the modern world.

POLITICAL DIMENSION OF CULTURAL SECURITY

Cultural security is a multifaceted issue that encompasses diverse dimensions: tangible, intangible, social and political. Each of these dimensions is central to the protection of cultural identity and the preservation of heritage in the face of contemporary challenges. The political dimension of cultural security refers to the role of state and international policies in the protection of culture, both from national and

[45] J. Nikitorowicz, M. Guziuk-Tkacz, *Wielokulturowość – międzykulturowość – transkulturowość w kontekście edukacyjnym*, "Edukacja Międzykulturowa" 2021, no. 2, pp. 24–31.

[46] K. Gawlikowski, *Dialog międzykulturowy – „inspirująca koncepcja" czy konieczność?*, [in:] *Kultury świata w dialogu*, ed. A. Czajka, Warszawa 2012, pp. 6–10.

[47] R. Inglehart, P. Norris, *Wzbierająca fala. Równouprawnienie płci a zmiana kulturowa na świecie*, Warszawa 2009.

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global perspectives.[48] This article discusses key aspects of the political dimension of cultural security, as well as the challenges faced by states and international organisations in ensuring the protection of cultural heritage in the context of domestic and international politics.

The political dimension of cultural security refers to actions taken by state and international institutions to protect both tangible and intangible cultural heritage from threats arising from conflicts, political decisions, globalisation, as well as changing social and economic conditions. Cultural policies, heritage protection law, international agreements and conventions aim to provide a framework for a systematic protection of cultural values and to ensure their long-term sustainability and integrity. The cultural policies of states aim to protect local traditions, languages, customs, and to counteract negative external influences that may threaten national identity.[49]

What is a fundamental threat to political cultural security, as noted above, is all kinds of armed conflicts. It is mainly during wars that many valuable monuments, works of art, as well as intangible traditions are destroyed or looted. The destruction or looting of monuments is often used as a political tool to obliterate the cultural identity of the opponent.[50] Another threat may come from state policies, especially in countries with strong nationalist tendencies, which may lead to the marginalisation of cultural minorities and their heritage. In some cases, state cultural policies promote a homogeneous national identity that often fails to take into account the cultural diversity of minorities.[51]

Securing the political dimension of cultural security requires the creation of appropriate legal, institutional and international frameworks to ensure the protection of heritage in the context of global change. In this respect, it is based on the activities of the aforementioned international UNESCO organisation. The 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage and the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage are the cornerstones of the international approach to cultural protection. Both of these Conventions provide legal frameworks for the preservation of cultural security within political action.[52] Individual countries should support each other in protecting their heritage, both in crisis

[48] See also M. Karpiuk, *Glosa do wyroku Naczelnego Sądu Administracyjnego z dnia 12 lutego 2018 r. (II OSK 2524/17)*, "Studia Iuridica Lublinensia" 2019, vol. 28(1), pp. 185–194.

[49] M. Leszczyński, *Kształtowanie bezpieczeństwa społecznego przez państwo*, "Prace Naukowe Uniwersytetu Ekonomicznego we Wrocławiu" 2010, vol. 102, pp. 189–190.

[50] L. Chojnowski, *Polityczny sektor bezpieczeństwa*, "Zeszyty Naukowe WSOWL" 2012, no. 3, pp. 114–115.

[51] J. Beutlich, *Bezpieczeństwo a postawy wobec własnego narodu: patriotyzm i nacjonalizm*, "Przegląd Naukowo-Metodyczny. Edukacja dla Bezpieczeństwa" 2010, no. 1, pp. 92–95.

[52] J. Łukaczyński, *Wybrane zagadnienia prawnej ochrony dziedzictwa kulturowego w krajach Unii Europejskiej*, "Przegląd Prawa i Administracji" 2012, vol. 89, pp. 21–37.

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Data: 19/11/2026 02:55:20

situations and as part of long-term preventive measures.[53] Therefore, each country should create and implement policies for the protection of cultural heritage within its borders. This requires not only legal regulations for the protection of monuments but also various regulations in this respect.[54]

The political dimension of cultural security plays a key role in ensuring the protection of cultural heritage in the context of contemporary challenges. Protecting heritage requires an involvement of states, international institutions and non-governmental organisations working together towards developing effective cultural, legal and educational policies. At the same time, states have to face numerous threats, such as armed conflicts, nationalism or commercialisation, which may affect the future of their heritage. It is only through international cooperation and joint action that cultural preservation can be ensured in the changing world.

CONCLUSIONS

Cultural security refers to protecting and ensuring the continuity of traditions, values, languages, arts, customs and other elements of the cultural identity of societies. In this context, cultural security can be understood as a process of ensuring conditions for the survival and development of these elements in the face of various threats, such as globalisation, cultural homogenisation, demographic change, and political actions that may lead to the marginalisation or even destruction of local cultures.

In the future, for the contemporary dimension of cultural heritage security, it will be crucial to establish a balance between protecting traditional cultural values and being open to change. Culture should be regarded as a dynamic element that connects the past to the future, while at the same time enabling the preservation of national identity and fostering innovation. The education and cultural policies of individual states and nations must liaise together on these grounds to ensure sustainable preservation of cultural heritage in a context of rapid global change.

For this reason, cultural security is a key element of modern societies that requires consideration of both tangible and intangible aspects. Understanding and protecting the different dimensions of cultural security is a challenge that requires an integrated approach, cooperation not only on an international level but, in particular, support for local communities in preserving and nurturing their heritage. Only in this way will it be possible to create a space where cultural diversity is treated as a value rather than a threat. There is no doubt that without the support of

[53] D. Wiktor-Mach, *Rola UNESCO w ochronie dziedzictwa kulturowego w konfliktach zbrojnych*, "Horyzonty Polityki" 2017, vol. 8(24), pp. 31–48.

[54] R. Kania, *Polityczne uwarunkowania współczesnego systemu ochrony prawnej dziedzictwa kulturalnego w Polsce – wybrane zagadnienia*, "Studia Prawnoustrojowe" 2021, no. 51, pp. 23–28.

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authorities at the level of individual states, international organisations, as well as NGOs, it will not be possible to proceed and promote culture effectively.

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ABSTRAKT

Bezpieczeństwo kulturowe stanowi o potencjale twórczym określonego społeczeństwa. Kultura zaś świadczy o tożsamości, z której wynika cały proces rozwojowy danego narodu. Współczesne społeczeństwa, szczególnie w erze globalizacji i intensyfikacji migracji, stoją przed wyzwaniem zarządzania różnorodnością kulturową oraz ochrony swoich unikalnych tradycji. Zrozumienie i ochrona różnych wymiarów bezpieczeństwa kulturowego stanowią swego rodzaju wyzwanie, które wymaga zintegrowanego podejścia oraz współpracy nie tylko w wymiarze międzynarodowym, a szczególnie wsparcia dla lokalnych społeczności w zachowaniu i pielęgnowaniu ich dziedzictwa. Hipoteza badawcza zakłada, że bezpieczeństwo kulturowe jest jednym z elementów bezpieczeństwa państwa, wpływa bowiem na jego stabilność społeczną i polityczną. W celu jej weryfikacji zastosowano podejście interdyscyplinarne, łączące perspektywy: prawniczą, socjologiczną, politologiczną i kulturową. Przeprowadzono analizę literatury przedmiotu oraz aktów prawnych i dokumentów międzynarodowych, a także studia przypadków. Wnioski płynące z badań wskazują na to, że państwa prowadzące efektywną politykę kulturową są odporniejsze na zagrożenia hybrydowe, dezinformację oraz polaryzację.

Słowa kluczowe: bezpieczeństwo; dziedzictwo kulturowe; kultura; tożsamość; tradycja