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## Personal Security: Current State and Development Prospects for the Reflection on Security of Individuals and Human Collectivities

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# **PERSONAL SECURITY: CURRENT STATE AND DEVELOPMENT PROSPECTS FOR THE REFLECTION ON SECURITY OF INDIVIDUALS AND HUMAN COLLECTIVITIES**

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## **ABSTRACT**

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Personal security is a new perspective for the security research and description, which has grown in our times out of a human security concept developed by UN experts. The concept, which the English-language literature analyses mainly from the perspective of security studies, is now becoming a theoretical construct that stands a chance to become an independent subdiscipline of security studies in Poland because it is more and more often invoked as a basic category of national security, next to the security of the state. In this paper, the author presents the current status of the reflection on personal security in Poland and worldwide. He gives an overview of how this new security category is defined, identifies the entities that can be analysed from its perspective, and points out to further directions of research in this area.

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## **INTRODUCTION**

Personal security is a relatively new concept, the representatives of which attempt to establish it as a theory or a concept that can be permanently incorporated into security studies as an independent subdiscipline.

Nevertheless, those studying the personalistic trend in the area of security have still a long way to go before their knowledge suffices to build the identity of this relatively young discipline in such a way as to make a human being and human collectivities the centre of attention and main subjects of security.

At the moment, personal security is not a uniform current. In the wake of the efforts undertaken by UN representatives since the 1990s, the interest in these issues has grown, but mainly in the circles of social development experts and politicians, rather than academics in the field of security studies. However, from the very beginning, the concept of human security, which is now a perspective from which personal security issues are analysed, has not been treated as a security theory, but rather as a concept or a practical construct of some sort that was to make the political decision makers (important figures in the international security environment) aware of contemporary global problems that are experienced by every single man – the problems that were pushed into the background in the Cold War era. In this concept, however, a noteworthy aspect is the concern for a human being and his life in the world of enormous disproportions, tough political gameplay, and even tougher economic rules. In the world that, on the one hand, experiences a historically unprecedented technological progress and, on the other hand, is unable to solve its basic underlying existential problems or stop poverty, deprivation, hunger or social pathologies that are spreading along with the development of human civilisation. Such a pragmatic approach to the concept of human security has never encouraged the attempts to introduce it in the domain of science.

So far no coherent concept of personal security has been worked out, and many security studies experts even question the very rationale for its analysis from a securitological perspective, arguing that it should be analysed by other scientific disciplines. Nevertheless, more and more voices and attempts are observed to make it a subdiscipline of security studies because the ultimate beneficiary of every type of security, be it national, state or that of local communities, is a man: as a human being, a member of the community, or finally a citizen of the state<sup>1</sup>.

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<sup>1</sup> In recent years, two valuable papers have been published on the subject, namely K. Drabik's *Bezpieczeństwo personalne i strukturalne (Personal and Structural Security)*, Warsaw 2013 and A. Urbanek's *Współczesny człowiek w przestrzeni bezpieczeństwa. W poszukiwaniu teoretyczności bezpieczeństwa personalnego (A Contemporary Man in the Security Space: In Search of the Theoretical Nature of Personal Security)*, Słupsk 2015.

In this context, it is worth analysing how the current reflection on personal security looks like, as well as outlining the prospects for the development of such a reflection, in terms of security of a human being and that of human collectivities.

#### PERSONAL SECURITY IDEA: THE ORIGINS

Personal security concept in its modern, pragmatic understanding has grown primarily out of the concept of human security, authored by UN experts. The term 'human security' was popularised by the Report of the United Nations Development Programme (UNDP) of 1994<sup>2</sup>, although the genesis of the concept itself can be traced back to the period immediately after the end of the Second World War. Already in June 1945, as reported in the UNDP report itself, the US Secretary of State during the conference in San Francisco, said that the battle of peace has to be fought on two fronts. The first is the front where victory spells freedom from fear, and the second is the one where victory means freedom from want<sup>3</sup>.

The development of this concept also stemmed from the dissatisfaction with the level of socio-economic development and the international security system, which had been growing since the 1960s<sup>4</sup>. In the mid-1970s the World Order Models Project (WOMP) has attempted to create a substantive basis for building a more stable and fair world order, pointing out to the issue of individual well-being and security<sup>5</sup>. This was the first attempt in that period to draw attention to the importance of personal security in the then discourse on the condition and directions for the development of human civilisation. Last but not least, the concept also benefited from the activities of the Club of Rome thin-tank. In its report *The Limits to Growth*, the readers' attention has been drawn to the fact that every person in the world faces a series of pressures and problems that

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<sup>2</sup> *United Nations Development Program, Human Development Report 1994*, New York 1994.

<sup>3</sup> *Ibidem*, p. 24.

<sup>4</sup> For more details, see K. Bajpai, *Human Security: Concept and Measurement*, Kroc Institute Occasional Paper, August 2000.

<sup>5</sup> The World Order Models Project (WOMP) was established in 1968 under the World Law Fund. The WOMP sought to promote values that could be accepted as goals and basis for the new world order, based on peace, social justice, economic well-being, ecological balance and a broad political participation. Cf: <http://www.worldpolicy.org/history> (accessed: 25.06.2014).

require his attention and action. These problems affect him at many different levels, and range from the problems of everyday life, through local and national problems, up to global concerns, and therefore must be taken into account in building the world of the future<sup>6</sup>.

In the 1980s the work of two independent UN commissions played a significant role in the development of the personal security concept. The first one was the Independent Commission on International Development Issues, chaired by Willy Brandt and its final report, entitled *North-South*, in the introduction to which W. Brandt wrote: "Our Report is based on what appears to be the simplest common interest: that mankind wants to survive, and one might even add has the moral obligation to survive. This raises not only traditional questions of peace and war, but also how to overcome world hunger, mass misery and alarming disparities between the living conditions of rich and poor"<sup>7</sup>. The second commission was the Independent Commission on Disarmament and Security Issues led by Olof Palme. In the Commission's report, *Common Security* attention was drawn to alternative ways of thinking about peace and security. Although the report focuses on issues of military security, it also stresses that the security of the Third World is primarily threatened by poverty resulting from economic inequalities, which in turn translates into the security of both the countries and their populations<sup>8</sup>.

In 1992, the UN Secretary-General Boutros Ghali, in his report "An Agenda for Peace" was the first politician after the Cold War to mention that the UN peacemaking and peace-keeping efforts should have focused on human security. In the report, the concept of human security was used in relation to preventive diplomacy, restoration of peace, peace-keeping and post-conflict peace-building, and the conclusions included a motion that the UN peace-oriented efforts should have followed an integrated approach to human security<sup>9</sup>.

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<sup>6</sup> D. H. Meadows, D. L. Meadows, J. Randers, W. W. Behrens III, *The Limits to Growth*, Universe Books, New York 1972, p. 17-18.

<sup>7</sup> The Independent Commission on International Development Issues, *North-South: A Programme for Survival*. The MIT Press, Cambridge, MA 1980, p. 13.

<sup>8</sup> The Independent Commission on Disarmament and Security Issues, *Common Security: A Blueprint for Survival*, Simon and Schuster, New York 1982, p. xv and p. 172.

<sup>9</sup> See Report of the UN Secretary-General: *Agenda for Peace*, New York 1992, *Human security in theory and practice*, An Overview of the Human Security Concept and the United Nations Trust Fund for Human Security, New York 2009.

However, the assumption that human security can be achieved in two ways, on the one hand, by freedom from fear and, on the other hand, by freedom from want, i.e. the assumption that underlies the modern concept of human security, was only substantiated in the UNDP report from 1994 which is now a key document for the study of the above issues<sup>10</sup>.

The authors of the report, having personally experienced the changes in the international security environment after the end of the Cold War, adopted a thesis, actually quite a sensible one, that the concept of security had for too long been interpreted narrowly: as protection of national interests in foreign policy or as security from the threat of a nuclear holocaust. Yet for most people in the world, a sense of insecurity is more often the result of their daily worries and concerns rather than fear of global catastrophes. People are more likely to worry about going hungry, losing their jobs or falling a victim of common crimes or persecution. Looking at human security not from the angle of the state and global threats but rather from the perspective of a human being, his dignity, rights and freedoms is the starting point for formulating main assumptions behind the concept. The UNDP report states as follows<sup>11</sup>:

- 1) Human security is a universal concern as it is relevant to people everywhere.
- 2) All components of human security are interdependent and closely related.
- 3) Security of an individual is easier to ensure through early prevention than later intervention.
- 4) Human security is people-centred rather than state-centred.

In the report itself, we will not find an explicit definition of human or personal security since, as the authors claim, human security, like other fundamental theoretical constructs, such as the notion of human freedom, is more easily understood and interpreted through its absence than its presence. Nevertheless, human security must be considered in its two important aspects: freedom from fear (violence) and freedom from want<sup>12</sup>, which have developed as the two main streams of the general concept of security, with the followers and opponents on both sides.

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<sup>10</sup> The concept of human security is the focus of the second chapter of the Report, entitled *New dimensions of human security*.

<sup>11</sup> See *United Nations Development Program, Human Development Report 1994...*, p. 22–23.

<sup>12</sup> *Ibidem*, p. 23–24.

FIG. 1. AREAS OF PERSONAL SECURITY AND RELATED THREATS ACCORDING TO THE UNDP REPORT



Source: Own compilation based on *United Nations Development Program, Human Development Report 1994*, New York 1994.

In line with the 1994 concept, human security can be ensured through the use of two, closely related methods:

- 1) by shifting the main focus from the state security to individual security;
- 2) by linking security concepts and activities with the basic theoretical assumptions and actions in the field of sustainable development.

In the report, its authors went even further than the representatives of the Copenhagen school and distinguished seven basic categories (areas) of security, important from the perspective of the security of an individual<sup>13</sup>: – *economic security*, which requires an assured basic income – usually from productive and remunerative work, or in the last resort from some publicly financed safety net, at least needed to permit a decent standard of living;

<sup>13</sup> Ibidem, p. 24–25.

- *food security*, which means that all people at all times have both physical and economic access to quality food;
- *health security*, the primary purpose of which is providing the minimum protection against diseases, granting universal access to health care and limiting unhealthy lifestyles;
- *environmental security*, the essence of which comes down to mitigation of environmental degradation;
- *personal security* (physical security), which is about the protection against all forms and manifestations of violence and marginalisation;
- *community security* (welfare), which is related to the protection against the loss of identity and securing a person from various forms of social pathologies;
- *political security*, which is about the protection against all forms of pathologies related to the political power and authority.

Apart from the aforementioned security categories, the report lists six basic categories of global threats that have a significant impact on the security of all humanity. These include<sup>14</sup>:

- uncontrolled demographic growth;
- unsustainable level of economic development;
- excessive migration;
- environmental degradation;
- drug production and trafficking;
- international terrorism.

The areas of personal security and related threats, as included in the report, are presented in Fig. 1.

The concept of human security cannot be considered as an alternative to the theory and practice of national or state security. These concepts, which was also highlighted in the report, are not exclusive, but complementary. Indeed, it is difficult to talk about the security of the state when there is no sense of security among its citizens and vice versa<sup>15</sup>.

This multidimensional and broad view of the security of an individual, as briefly mentioned in the UNDP report, was summarized in 1995 by professor Emma Rothschild in her, famous at that time, article entitled *What is security?* The author discerned the origins of personal security in the process

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<sup>14</sup> Ibidem, p. 35.

<sup>15</sup> See Human Security Centre, *What is Human Security*, <http://www.humansecurityreport.info/index.php> (accessed: 21.11.2012).



of extending of a general concept of the security of nations, thus partially confirming the view that the concept of human security has actually evolved from Buzan's concept and as such is one of the important components of national security, perceived in the broader agenda<sup>16</sup>.

At present, attention is also given to the third aspect of personal security, namely freedom from indignity, which together form a specific triangle of personal security, graphically illustrated in Fig. 2.

FIG. 2. A CONTEMPORARY APPROACH TO THE CONCEPT OF HUMAN SECURITY



Source: Own compilation based on *Human Security Unit Strategic Plan 2014–2017 – July 2014*.

### EVOLUTION OF THE HUMAN SECURITY CONCEPT

Since the publication of the UNDP report, the concept of human security has evolved, although it is still not a fully-fledged theory, or even a security field. The problem of defining personal security and outlining its area and the subject of research still remains a key issue.

<sup>16</sup> See E. Rothschild, *What is Security?*, "Deadalus", Summer 1995, vol. 124, No. 3.

TABLE 1. SELECTED DEFINITIONS OF PERSONAL SECURITY AND THEIR METHODOLOGICAL IMPLICATIONS

Type of definition	Author	Essence of security	Security research focus
Definitions of the UNDP and those referring directly to the UNDP report	The authors of the UNDP report	Two aspects: First, safety from direct threats such as hunger, disease and repression, and secondly, protection from threats that could disrupt the patterns of daily life: loss of employment, low income, etc.	Security analysis focused on the personal dimension from the angle of global problems and threats.
	Louise Frechette	Values that all people cherish the most from the perspective of their security and quality of life.	Studying such indexes as: access to food, living (residential) conditions, health status, access to education, protection against threats to physical safety, etc.
	Ramesh Thakur	Personal security refers primarily to the quality of life of the people.	Studying the Human Development Index (HDI)
	Commission on Human Security	Protecting the vital core of all human lives in ways that enhance human freedoms and human fulfilment.	Examining the factors that determine life success.
Definitions referring to the idea of sustainable development	Frances Stewart	Security is linked to sustainable development in the perspective of the state and the personal perspective.	Studying the factors that promote sustainable development and translate into the quality of life.
	Jennifer Leaning (et al.)	Personal security is an underlying condition for sustainable human development.	Studying the factors that determine the minimum standard of living and pro-development attitudes.

Type of definition	Author	Essence of security	Security research focus
Alternative definitions	Gary King and Christopher Murray	Personal security – the expected number of years of future life spent outside the state of “generalised poverty”.	Studying the Human Development Index (HDI)
	Andrew Mack	Personal security is linked to the threats of contemporary armed conflicts.	Studying personal security in terms of human suffering caused by war.
	Fen Hampson et al.	Personal security as a global public good.	Studying the factors that determine public security.

Source: Own compilation.

Generally speaking, three basic categories of contemporary human security definitions (Table 1) can be distinguished: definitions referring to the proposals given by the authors of the 1994 UNDP report, definitions linking security with sustainable development, and alternative definitions.

Personal security can be defined from a negative perspective, as the lack of threats to numerous key human values, including the most fundamental ones, such as physical security. The definition of Kanti Bajpai can be quoted as an example here, according to which personal security “(...) relates to the protection of the individual’s personal security and freedom from direct and indirect threats of violence. The promotion of human development and good governance and, when necessary, the collective use of sanctions and force are central to managing human security”<sup>17</sup>. One can also adopt a positive approach to the concept, as Sabina Alkire does, assuming that the objective of personal security “(...) is to safeguard the vital core

<sup>17</sup> K. Bajpai, *The Idea of a Human Security Audit*, Joan B. Kroc Institute Report, Fall 2000, No. 19, p. 1–4, as cited in: J. Dedring, *Human security and the UN security council*, [in:] *Globalization and Environmental Challenges: Reconceptualizing Security in the 21st Century*, H. G. Brauch, U. O. Spring, C. Mesjasz, J. Grin, P. Dunay, N. Ch. Behera, B. Chourou, P. Kameri-Mbote, P. H. Liotta (eds.), Heidelberg 2008, p. 606.

of all human lives from critical pervasive threats, in a way that is consistent with long-term human fulfilment”<sup>18</sup>.

The above-quoted definition is elaborated on by a proposal included in the report of the Commission on Human Security of 2003, in which personal security is about protecting the vital core of all human lives in ways that enhance human freedoms and human fulfilment<sup>19</sup>. In the opinion of the Commission, security “(...) means protecting fundamental freedoms – freedoms that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people’s strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity”<sup>20</sup>.

According to Sadako Ogata, several key elements make up personal security. A first essential element is the possibility for all citizens to live in peace and security within their own borders. This implies the capacity of states and citizens to prevent and resolve conflicts through peaceful and non-violent means and, after the conflict is over, the ability to effectively carry out reconciliation efforts. A second element is that people should enjoy without discrimination all rights and obligations – including human, political, social, economic and cultural rights – that belonging to a State implies. A third element is social inclusion – or having equal access to the political, social and economic policy making processes, as well as being able to draw equal benefits from them. A fourth element is that of the establishment of rule of law and the independence of the justice system. In her opinion, each individual in a society should have the same rights and obligations and be subject to the same set of rules. These basic elements which are predicated on the equality of all before the law, effectively remove any risk of arbitrariness which so often manifests itself in discrimination, abuse or oppression<sup>21</sup>.

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<sup>18</sup> S. Alkire, *Conceptual Framework for Human Security*, 2002, <http://www.unocha.org/humansecurity/chs/activities/outreach/frame.pdf> (accessed: 20.06.2014).

<sup>19</sup> *Human security now*, Commission on Human Security, New York 2003, p. 4.

<sup>20</sup> *Ibidem*.

<sup>21</sup> *Inclusion or Exclusion: Social Development Challenges For Asia and Europe*, Statement of Mrs. Sadako Ogata, United Nations High Commissioner for Refugees at the Asian Development Bank Seminar, 27 April 1998, <http://www.unhcr.org/3ae68fcd54.html> (accessed: 23.06.2014).

A particularly important issue that is stressed in the concept of personal security is the connection between security and development. In her article from 2004, entitled *Development and Security* Frances Stewart proposed a thesis that security and development are deeply interrelated because<sup>22</sup>:

- security is an essential element of human well-being, so it becomes an important object of individual development;
- the lack of security in larger human collectivities has adverse consequences on economic growth, and thereby on the development of an individual and human collectivities with which he is connected;
- imbalanced development becomes a source of conflicts and escalated violence.

On the other hand, according to Jennifer Leaning (et al.), personal security “(...) is an underlying condition for sustainable human development. It results from the social, psychological, economic, and political aspects of human life that in times of acute crisis or chronic deprivation protect the survival of individuals, support individual and group capacities to attain minimally adequate standards of living, and promote constructive group attachment and continuity through time. Its key measurable components can be summarized as: a sustainable sense of home; constructive social and family networks; and an acceptance of the past and a positive grasp of the future”<sup>23</sup>.

At the UN summit in 2005, heads of governments and states recognised the right of all individuals to live in freedom from fear and want and in dignity, with an equal opportunity to enjoy all their rights and fully develop their human potential. Consequently, personal security is designed to provide the means to survive, and to defend and safeguard human freedom and dignity in response to all current and emerging threats – threats that are common and multi-faceted<sup>24</sup>.

As can be seen from the above explications, personal security today involves the search for definitions and setting the limits for this new discipline of security studies. Gary King and Christopher Murray argue that disputes over the identity of personal security echo of the confusion that security

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<sup>22</sup> See F. Stewart, *Development and Security*, Centre for Research on Inequality, Human Security, and Ethnicity (CRISE), Working Paper 3, University of Oxford, London 2004.

<sup>23</sup> J. Leaning, M.D., S.M.H., S. Arie, *Human Security in Crisis and Transition: A Background Document of Definition and Application*, Working Draft, Prepared for US AID/Tulane CERTI, September 2000, p. 37.

<sup>24</sup> UN, *Resolution adopted by the General Assembly, 60/1, 2005 World Summit Outcome*, New York 2005.

studies have been experiencing since the end of the Cold War. And they also propose their own concept of personal security, assuming that it is the expected number of years of future life spent outside the state of “generalised poverty”. In their opinion, “generalised poverty” occurs when an individual falls below the threshold of the adopted domains and indexes that stand behind the quality of human life (well-being). Their proposal is to study personal security with the use of the Human Development Index (HDI) that is applied in the UN works<sup>25</sup>. This idea has been criticised both methodologically and politically and deemed controversial since its very first announcement<sup>26</sup>, so it is difficult to regard it as a basis for research. Andrew Mack, in turn, proposes to measure individual security in terms of human suffering caused by war. In his report he details the impact of war on individual states, measured by the number of casualties among the civilian population<sup>27</sup>. However, this is too narrow a research perspective, as it does not take into account the entire spectrum of non-military threats to personal security.

#### SUBJECTS OF PERSONAL SECURITY

In today’s personal security debate, an individualistic approach prevails, according to which the subject of security is a human individual. This is in contrast to a collectivist approach, where attention is paid to collective security subjects, i.e. social groups, local communities, nations or societies. In other theories and concepts, the importance of various types of institutions, including state institutions as the basic security subjects, is emphasized, which is a reference to a realistic perception of security-related issues. Is it possible to reconcile such approaches then?

To answer this question, it would be worthwhile to clarify mutual relationships between the two categories of security: personal and structural. The creator of the personal and structural concept of security is a Norwegian sociologist, Johan Galtung<sup>28</sup>. In his concept, Galtung distinguishes

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<sup>25</sup> See G. King, C. Murray, *Rethinking Human Security*, “Political Science Quarterly”, 2001/2002, 116(4), p. 585–610.

<sup>26</sup> See F. O. Hampson, *Bezpieczeństwo jednostki (Individual Security)*, [in:] *Studia bezpieczeństwa (Security Studies)*, P. D. Williams (ed.), Kraków 2012, p. 229.

<sup>27</sup> A. Mack, *Human Security Report 2005: War and Peace in the 21st Century*, Oxford University Press, New York 2005.

<sup>28</sup> See J. Galtung, *A Structural Theory of Revolutions*, Rotterdam University Press, Rotterdam 1974; *Modelle zum Frieden: Methoden und Ziele der Friedensforschung*, Jugenddienst-Verlag, Wuppertal 1972.

two security entities: a man as an individual who is the subject of personal security and human collectivities, which he considers to be the subjects of structural security. In Galtung's concept, a cohesive collectivity is a fundamental factor in structural security, and security, in turn, determines an overall condition of the collectivity. An example of such a coherent collectivity is the nation, equated with political society<sup>29</sup>. Referring to the above concept, Polish security-related studies often assume that personal security consists in the creation for a man (a person, a human being) "of such multiple conditions of existence which, if properly consumed by him, will ensure his full personal development (self-fulfilment<sup>30</sup>)". According to Krzysztof Drabik, personal security actually determines the conditions for any person's continuity as a specific individual. From the position of an individual, they are therefore interpreted as security conditions which are both individual and specific. Then we can talk about security from the perspective of the overall physical, mental, spiritual and intuitive condition of a particular individual<sup>31</sup>.

But security itself is not analysed solely from the perspective of a personal subject. According to Marian Cieślarczyk, security is monitored, evaluated and anticipated from the point of view of a particular (personal) entity, but this is done from the perspective of other entities within the social structure<sup>32</sup>. Therefore, attention should be paid to the second category of security, namely the structural security. This type of security refers not only, as J. Galtung has it, to human collectivities, but also to the organisational and institutional context of the social life at international, regional, state and local levels. Its essence lies mainly in such targeting the activities of all social life institutions, specific to multiple dimensions thereof, that their working and, above all, their effects, guarantee the personal security<sup>33</sup>.

<sup>29</sup> K. Drabik, *Bezpieczeństwo personalne i strukturalne w teorii umowy społecznej J. Locke'a* (*Personal and Structural Security in J. Locke's Theory of Social Contract*), „Zeszyty Naukowe AON”, 2012, No. 3(88), p. 19–21.

<sup>30</sup> See K. Kołodziejczyk, *Bezpieczeństwo. Kontekst personalno-aksjologiczny* (*Security: the Personal and Axiological Context*), „Zeszyty Naukowe WOSWL”, 2009, No. 1, p. 140.

<sup>31</sup> K. Drabik, *Bezpieczeństwo personalne i strukturalne w teorii umowy społecznej J. Locke'a...*, p. 20.

<sup>32</sup> M. Cieślarczyk, *Teoretyczne i metodologiczne podstawy badania problemów bezpieczeństwa i obronności państwa* (*Theoretical and Methodological Basis for the Study of Security and State Defence Problems*), Publishing House of the University of Natural Sciences and Humanities (UPH), Siedlce 2011, p. 41.

<sup>33</sup> See K. Kołodziejczyk, *Bezpieczeństwo. Kontekst personalno-aksjologiczny...*, p. 140.

Despite the earlier reservations, Galtung’s theory seems to be extremely useful for the multidimensional analysis of security, including personal security, as indicated, among others, by Krzysztof Drabik. In his opinion, this diverse approach to security analysis can be reduced to the analysis of individual and collective entities, regardless of the types of threats that are identified in the process of cognition<sup>34</sup>. He thinks that the personal and structural dimension of security is embedded in equivalent perspectives: direct and indirect, subjective and objective, individual and collective psychological and sociological, to which the structural and systemic perspective can be added too. Therefore, the personal and structural dimension of security is defined by the plurality of attributes which are summarised in Table 2.

TABLE 2. ATTRIBUTES OF PERSONAL AND STRUCTURAL SECURITY

<b>personal security</b>	<b>structural security</b>
individual subjective direct psychological subject-related participatory structural	collective objective indirect sociological object-related and structural forced systemic

Source: Own compilation based on K. Drabik, *Bezpieczeństwo personalne i strukturalne w teorii umowy społecznej J. Locke’a (Personal and Structural Security in J. Locke’s Theory of Social Contract)*, „Zeszyty Naukowe AON”, 2012, No. 3(88), p. 19–20.

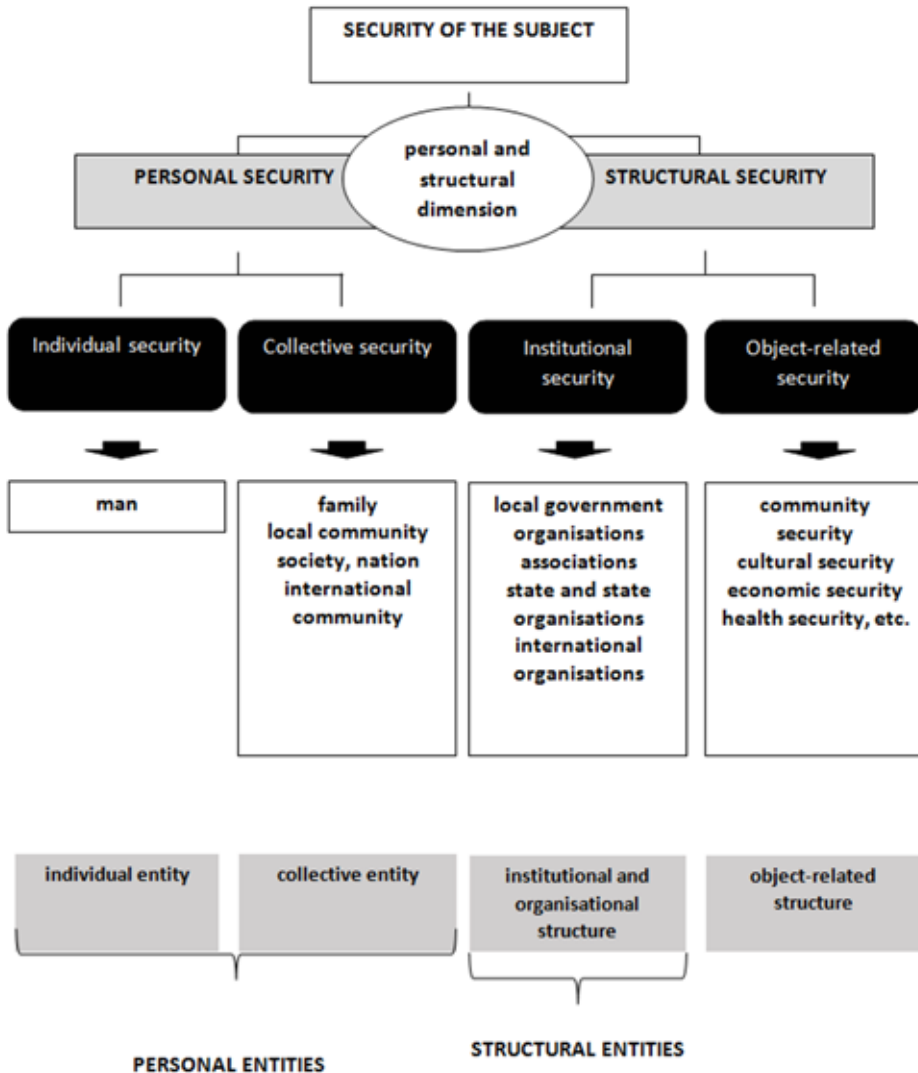
These approaches to personal security do not overcome the individualist and collectivist perceptions of security and, above all, such an understanding of the security concept means that collective entities: families, other social groups, local communities and society as a whole are either ignored or treated as objects (structurally). Therefore, it seems tempting to classify security subjects from the personal and structural perspective in such a way as to cover all entities: individual, collective and structural ones. Such an attempt was actually made by Krzysztof Drabik, who was already quoted above. In his work “Bezpieczeństwo personalne i strukturalne” (“Personal

<sup>34</sup> K. Drabik, *Bezpieczeństwo personalne i strukturalne w teorii umowy społecznej J. Locke’a...*, p. 19–20.



and structural security”), he classified among personal entities not only human beings but also collective entities, including the nation, to which he assigns some specific properties as a subject of national security. On the other hand, he classified structural security as an object-related concept<sup>35</sup>.

FIG. 3. PERSONAL AND STRUCTURAL ENTITIES



Source: Own compilation.

<sup>35</sup> For more details, see K. Drabik, *Bezpieczeństwo personalne i strukturalne...*

However, in practical security research, the aspects of structural security cannot be clearly separated from a personal aspect, where the main subject is a human being. Structural security has an ancillary function for a man, regardless of time and space, so it only becomes a sensible notion when it is considered and implemented in the personal context. In order to reconcile all the positions on personal and structural security subjects, three types of entities can be distinguished: personal individual entities, personal collective entities and finally, structural entities or social institutions that affect personal security. These entities fit squarely within three basic categories of security: security of an individual, collective security and institutional security. Details of the above classification of security are summarised in Fig. 3.

#### SUMMARY

To sum up the discussion above, a thesis can be accepted that **personal security is a security category in which the main subject is a man – a man as an autonomous individual, but also as a member of human collectivities, a biological, cultural and, above all, social being.** Therefore, personal security includes not only an individual entity (a man), but also collective entities, social groups, local communities, the society or the nation with which individuals are closely linked to form some specific, clearly separated communities. Consequently, personal security is a certain objective state that is subjectively felt by humans or a different collective entity as the lack of threats, the certainty of the existence, possession, functioning and development, as well as living in freedom with full rights and dignity. And this condition is positively valued by the security entities. It is the result of their own actions and of pro-security actions undertaken by their environment. Therefore, it is also a process in which a man and other collective entities undertake some prevention measures, such as avoidance, prevention or defiance, in a fully autonomous manner or in cooperation with other entities, in order to stand out against various kinds of potential or real threats to their living space and thus achieve a satisfactory state of security. And that is why personal security is a social process by nature. For a man and human collectivities it is an important value, an existential need and a right, but also a duty, and thereby an important motivation to act<sup>36</sup>.

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<sup>36</sup> A. Urbanek, *Współczesny człowiek w przestrzeni bezpieczeństwa...*, p. 437.

Personal security is a relatively young concept and theoretical construct that requires deeper studies and research. The starting point for such a discussion should be the concept of human security, which, owing to the UN efforts, is now quite clearly a part of the global security policy.

The deliberations contained in this paper give rise to some important observations and conclusions that can actually guide such an academic quest in the right direction.

1. Personal security should be treated, next to the state security as a primary category of national security, the aim of which is not only to ensure the sovereignty and subjective recognition of a state in the international arena, or social peace in internal relations, but also to ensure security to all its citizens, all groups and human communities and, last but not least, to the entire society, so not only to individual subjects, but also to collective entities.
2. A basis for further research and theoretical considerations should be the concept of human security. Developed by the UN experts, the concept was not treated from its very inception as a theory of security, but rather as a concept or a peculiar practical construct that was to make the political decision makers (important figures in the international security environment) aware of contemporary global problems and force them to act. Nevertheless, the concept has actually become a springboard for a wider academic debate on the issues of personal security. Undoubtedly, the creators of the human security concept deserve credit for creating the underpinnings for its development and translating its basic assumptions into the actual implementation of security policy by the UN, the European Union and other countries such as Canada and Japan, but all these facts are still insufficient for introducing the concept into the domain of science (its 'scientification').
3. For this reason, it is necessary to give a careful thought to the direction in which the concept of personal security should be developed or where to seek relevant theoretical inspirations. It is beyond question that a combined personal and structural concept of security is the right perspective here. When accordingly modified, it allows for overcoming the disparities between individualistic and collectivist approaches to the issue of subjectivity in the security area, including in the personal security domain, thus making it a suitable base for the personal and structural model of security studies.

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