Case study

Social capital of Kłodzko County
– implications for the security of the region and its inhabitants

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INFORMATION	ABSTRACT

For more than two decades, the social capital theory has attracted interest in the fields of sociology, political science and economics. Its various theoretical and empirical approaches invariably explain new and often hidden phenomena arising at the interface between institutional society and the economy. Its essence is trust built on relationships between people and between people and institutions that are the pillars for shaping security, in the broadest sense of the term, as well as the feeling of security among citizens. Social capital is also a scientific category requiring constant reconstruction and permanent attention in relation to changing social, cultural, political and economic realities. The primary (cognitive) aim of this article is to identify the characteristics of the social capital of Kłodzko County, its peculiarities and implications for the security of the region and its citizens (not only in the social dimension).

Introduction

Security is now seen as everyone's need – an overriding value, a state of certainty and tranquillity, a lack of threats, a continuous process or ability to survive. This concept had long been construed in strictly military terms. The end of the Cold War brought about a greater openness to a new quality of international relations, resulting in the emergence of a new academic category called security studies in the 1990s. Security studies, which only included an analysis of the determinants of war and peace, focused on the new social, cultural and economic threats posed by the disappearance of a natural adversary for the United States and NATO. The end of the bipolar system and the resulting emergence of non-polarity, as well as technological and informational developments, have allowed states to pursue nuclear proliferation plans. After 11 September 2001, further threats included terrorist attacks, whose perpetrators were not so much states as non-state structures or religious organisations, which became new actors on the international stage. A.D. Rotfeld noted that "public, blatant and indiscriminate terror is [...] a weapon of destruction with a power of deterrence and intimidation no less than that of nuclear weapons during the Cold War" [1, p. 14]. Social

problems resulting from uncontrolled migration after the collapse of the bipolar world are a separate subject of research and have become a prime cause of the resurgence of such negative phenomena as prejudice, xenophobia, ethnocentrism and even nationalism at the cultural interface, leading to cultural conflicts [2, p. 111-130]. These problems have intensified and evolved in the 21st century, particularly in Europe, which became a centre that absorbed economic migrants and refugees following the Arab Spring.

From a substantive standpoint, the typology of security is an open catalogue of different types of security, of which the most commonly defined and described are economic, social, public, cultural, ecological, energy, political, etc. This variability was captured by Janusz Stefanowicz, who noted that "modern times, bringing in parallel to the progress of civilisation an increasing range of threats, have changed the scope of perception and reasoning of the concept of security. In the past, security was construed strictly from a military angle, today it has expanded to include other non-military aspects: political, economic, environmental" [3, p. 18]. He is echoed by Stefan Korycki who recognised that "the contemporary conception of security encompasses – as is generally accepted – a much broader dimension than in the past. The old notion of security essentially encompassed political and military aspects. Today, it also includes economic dependence and interdependence, raw material issues, ecology, demography, social and humanitarian issues, as well as issues related to preserving national identity, and ensuring proper participation in the civilisational development of the modern world. The nature of security must be viewed in relation to an immediate threat that is subjectively assessed as unfavourable or dangerous" [4, p. 53-54].

Notwithstanding the volatility that has emerged over the last several decades, it should be noted that the trust that is the foundation of security has remained constant. Indeed, trust is "the bedrock that makes any interpersonal relationship possible" [5, p. 31]. This was emphasised, for example, by H. Mamzer and T. Zalasiński: "however, the changeability of the world, the changeability of its actors, the uncertainty of the predictions and assessments, make trust a key phenomenon in the modern world […] Trust in oneself and in others thus becomes a key basis that allows people to function in a world that glorifies changeability" [5, p. 11]. Taking into account the consideration of social capital, this trust is "a mechanism based on the assumption that other community members exhibit honest and cooperative behaviour based on commonly held norms" [6, p. 38].

In reference to the adopted research objective, several uncertainties are revealed, which form the basis for clarifying the research problems. For the purposes of the article, the main research problem adopted was the specificity of the region's (and people's) social capital and the implications between citizens and the public sphere, with the latter comprising institutions that are not only responsible for security and public order, but that also shape citizens' sense of security and trust. An attempt to answer the main research problem so formulated is the conjecture contained in the main hypothesis, the essence of which is that the specificity of a region's social capital is the result of geographical and social (historical) factors as well as economic conditions, while social capital itself is built on trust in all institutions and in the people themselves. Due to the complexity of the problem and the main hypothesis, these were broken down into specific items (Table 1). A specific research problem was also formulated: Which areas of security are affected by social capital? It corresponds to a specific hypothesis: Social capital influences social, public and cultural security.

To address this aim, the essence of the concepts of security, community and social capital were clarified. The research method comprised secondary source analysis, comparative analysis and a case study.

Implications of social capital and individual security

Security (Latin: *securitas*), as an interdisciplinary and multifaceted concept, derives from the term "freedom from care", which, in a static sense, means a state where the given entity faces no threats. The dictionary of the Polish language defines security as a state of calm and certainty and the absence of danger [7]. According to Ryszard Klamut's approach, it is a state where one experiences peace, certainty, satisfaction and contentment through a certain feeling of security that the individual deems sufficient [8]. In the dynamic sense, insecurity "causes harm to the individual or human group as it destabilises its identity and functioning. They then manifest tendencies to change the existing state of affairs, resist unfavourable changes in their extrinsic sphere and use protective measures that can restore their sense of security. Such trends demonstrate that security is not so much a defined state of affairs, but an ongoing social process in which actors seek to improve the mechanisms that provide them with a sense of security" [9]. Taking into account its changing nature, security can be defined as the process of achieving and maintaining safety and providing the opportunity and freedom to fulfil one's needs by seizing opportunities and addressing challenges, thereby preventing threats to the given entity [10, p. 2].

Treating security as a supreme need and value is a popular approach. Abraham Maslow's hierarchy distinguishes five levels of needs: physiological (basic, and at the same time, essential needs, i.e. hunger, sleep), security (more complex needs, i.e. employment, healthcare, housing), love and belonging, esteem and self-actualisation. Fulfilling the first-tier needs (the lowest in the hierarchy) allows one to move on to the next tier. Defined as the primary need of each individual, security has simultaneously become a core need of states, organisations, social groups and international systems. Security as a value is also construed similarly, with its most important aspects being life, family, love or happiness, which are determined by factors like age, gender, nationality and social position. This means that security derives from the objective conditions of an individual's existence, the social structure and the other actors with whom they establish relationships to fulfil the relevant needs.

Accordingly, trust, which is the foundation of security, is a "feature of interpersonal relationships that shapes current reality", a "value", a "social rule" that affects culture in the area of trust, as well as a process determined partly by the individual involved. Trust is also "the dependence of a person, group or company on a voluntarily accepted obligation towards another person, group or company to recognise and protect the rights and interests of those involved in a joint venture and economic exchange" [11, p. 380].

Barry Buzan framed security as an indivisible category. He defines them across three levels and five sectors. The first perspective focuses on the individual, the state and the international system. Security at the individual level is complex and concerns the subjective sense of security. The threats faced by individuals can be social, economic or political (these areas are linked to the 5 sectors) and they become the motivation for action to improve security levels. To do so, the individual can establish various organisations (watchdog, spiritual, cultural, political, etc.). In turn, the state also becomes a tool by which the individual seeks to achieve a proper security level. The paradox is that the state can also become a source of social danger for the individual (high inflation and unemployment, poverty, migration). The third level is the international policies that the state uses to ensure security at both the individual and national levels [12, p. 19-34].

Despite having different priorities, the sectors listed below work together to create a network of information and mutual benefit. The first sector is military security, focused on the

offensive and defensive capabilities of states and their perceptions of each other's intentions. The second is political security, which concerns the organisational stability of states, systems of government and ideologies. The third sector is economic security, which includes access to the resources, finances and markets necessary to maintain acceptable levels of prosperity and state power. The fourth sector is social security, which concerns the ability of societies to reproduce their traditional patterns of language, culture, associations, religious and national identity and customs. The final one is environmental security involving the maintenance of the local and global biosphere as the basic support system on which all other human endeavours depend [13, p. 433]. Security is thus conceived as the pursuit of freedom from threats and the ability of states, local communities and organisations to maintain their independent identity and functional integrity in the face of threats.

The concept of localism is crucial to analysing social capital and its security implications. Paweł Starosta distinguishes two trends that represent the essence of the local community. The first relates to "experiencing and sharing the same symbols, norms, values that determine the sources of a group's cultural identity"; it involves "the objective relationships and dependencies that are generated among people", as well as "respecting each other's rules of understanding, communication and interaction" [14, p. 97]. The second trend acknowledges that it is the space that recognises identity and provides the opportunity to create social life in the social, cultural and economic areas.

By contrast, Kazimierz Sowa emphasises that "a local community is a community that occupies not some local space, but a specific space that has a name and its own local tradition" [15, p. 55]. A central feature of local communities is enduring bonds, most often cultural and emotional, creating lasting interactions. Prevailing localism can support environmental protection measures because it is recognised as a factor in sustainable development. Globalisation and technological changes in information, communication and transport have accelerated the global flow of goods and services. This has also given rise to increased pro-environmental measures on the part of local societies. The spatial manifestation of this form of localism is reflected by the approach to urban development, which is transitioning from a preference for road transport and urban sprawl design to one that focuses on compact urban forms and neighbourhoods with extensive cycling and walking paths [16]. Apart from the question of the local community's structure (territorial rooting, ties), the reasons for its formation and continued existence also come to the forefront. These include both territory and tradition, as well as natural resources, nature and cultural heritage [17, p. 82-84].

Local communities are characterised by a specific culture created by closed and often unique cultural circles. With regard to such circles, the problem of cultural security linked to the specifics of a particular local community is apparent. One definition indicates that this type of security is "a category referring not only to the nation […], but also to the entire social structure – from social individuals to social groups (e.g. professional, peer, school), organisations and institutions, local communities, national minorities […]. Cultural security is thus a category embedded not only in national, group or individual culture but at all levels of culture related to social positions and overt and covert social roles" [2, p. 7].

Assuming at the same time that in some theories cultural capital is an element of social capital (while appearing independently in others, e.g. in P. Bourdieu's theory), cultural security of local communities should be deemed an important component and dependent variable in the study of regional security as a whole in material, spiritual and social terms [2, p. 109]. To analyse the cultural specificity of Kłodzko County, it is necessary to look at the region from

the perspective of material culture (the condition and variety of cultural monuments and artefacts), spiritual (immaterial) culture (values, traditions and customs, regional symbols and heroes, regional language and the level of religiosity of the inhabitants), and social culture (participation in culture and the cultural practices of the inhabitants). While all three components of cultural security are a vital building block of a region's cultural capital, the most significant is the people and their willingness to participate in and "enliven" culture [2, p. 321].

Besides culture, the local community is also defined by institutional factors. In this respect, it is defined as "a form that encompasses the entire life of the population, shaping the responsibility systems of groups and institutions and enabling their members to meet their needs. They enable people to solve basic life problems and maintain existence, socialisation, social control, security and order" [18, p. 91].

The issue of community has a prominent place in sociological research. Contemporary approaches, schools, concepts and sources of bond formation have highlighted the new faces of localism and glocalism. Thus, a local community can be linked to a territory, but also constitute a "city as a virtual community". Due to the massive use of social media, the emerging virtual bonds, network of relationships and sense of security are reinforced, as is the social, cultural or economic capital.

Pillars of social capital in Kłodzko County

The concept of social capital is defined in various ways, whether from the sociological, economic or management standpoint. It is generally accepted that the concept was introduced into the social sciences and popularised mainly by Pierre Bourdieu, James Samuel Coleman and later Francis Fukuyama and Robert Putnam. For the purpose of analysis, this paper adopts the approach proposed by P. Bourdieu and R. Putnam.

Robert Putnam recognised that a group's or community's trust and shared values are among the most crucial characteristics of social capital. However, they are insufficient in and of themselves. Namely, social capital is distinguished by civic engagement and own initiative. In Kłodzko County, the needs of social organisations can be met thanks to the "Programme of co-operation of Kłodzko County with non-governmental organisations and entities conducting public benefit activity", which is adopted annually by the County Council. The Programme provides the opportunity and conditions for civic engagement, and more specifically, its objectives are to "make active citizen participation in public life a reality and enable citizens to have a real impact on the social situation in the county. These objectives include: promoting civic society by supporting the activity of county residents; integrating entities carrying out activities in the area of public tasks; opening up to innovation and competitiveness by enabling non-governmental organisations to carry out public tasks; ensuring effective performance of public tasks by engaging non-governmental organisations in their implementation; creating conditions for strengthening existing non-governmental organisations, the emergence of new organisations and civic initiatives; promoting and popularising the county and the region" [19, p. 39]. In the context of this Programme, financial support was provided to disabled persons' associations in the field of sports, culture and recreation, foster care (working with the Sisters Servants of the Blessed Virgin Mary in Kłodzko, shaping interpersonal communication skills, etc.), social assistance, ecology and protection of natural heritage (supporting initiatives and events, i.e. harvest festivals, angling, restocking of the Nysa Kłodzka river, beekeepers' association), education, education and upbringing (prevention and education of children and young people, counteracting various forms of social exclusion, teacher training), order

and safety (funding of District Volunteer Fire Brigade Competitions, Volunteer Water Rescue, rescue equipment) [20].

Robert Putnam pays particular attention to the various positive effects of social capital like "mutual support, cooperation, trust, institutional efficiency", which can outweigh the negative ones i.e. "sectarianism, ethnocentrism, corruption" [21, p. 39]. He also pointed out the possibility of externalities "affecting the wider community, so that not all the costs and benefits of social connections accrue to the person making the contact" [21, p. 36]. To illustrate this, he used the example of neighbours who reduce crime by monitoring each other's homes. He also noted that "a well-connected individual in a poorly connected society is not as productive as a well-connected individual in a well-connected society. And even a poorly connected individual may derive some of the spillover benefits from living in a well-connected community" [21]. Notably, social capital is vital to economic progress and sustainability, as most economic behaviour is embedded in social networks. Social capital plays an important role in providing access to more information, improving social cohesion and civic engagement, as well as increasing political participation, responsiveness and effectiveness of local government, and providing a sense of security [22].

Robert Putnam also defines other capital types: "bridging (or inclusive) and bonding (or exclusive). Some forms of social capital are, by choice or necessity, inward looking and tend to reinforce exclusive identities and homogeneous groups" [21, p. 40]. Bonding capital is suitable for "surviving" while bridging capital is good for "making progress" [21]. Thus, bonding social capital "constitutes a kind of sociological superglue" through "in-group loyalty", reciprocity and solidarity, whereas bridging social capital "provides a sociological WD-40" and is used to "spread information" [21, p. 40-41]. Social capital may also be structural or cognitive, strong or weak, horizontal or vertical. It can be measured and analysed at the individual and collective level, from a societal perspective standpoint, and at the micro, meso- and macro levels based on a geographical perspective [23, p. 481]. Consequently, social capital is a complex, multidimensional concept comprising various forms, dimensions and types.

Social capital can also be defined as a social system that "is more than the sum of its parts. An essential part of the social system is the links between its elements […] connecting individual actors and their economic, human and cultural capital to the social system as a whole" [24, p. 12-13]. Empirical research by UNESCO has shown the positive impact of social capital on health, educational outcomes, social comfort and tax honesty [25]. As such, social capital has the potential to serve as a means of development. It can shape economic performance at both micro and macro levels.

In contrast, Pierre Bourdieu's approach recognises that such values as social respect, dignity and honour, which constitute intangible goods, are simultaneously a "bridge" to building cultural capital. Further, these values provide an advantage over material goods. Bourdieu's concept of capital also makes it possible to describe social structure. In his approach, society is categorised by the type (i.e. cultural, economic and social) and size of capital, but the mutual conversions of these capitals are equally important. According to P. Bourdieu, cultural capital has three forms: embodied (i.e. knowledge and competencies in a certain field, language), objective (cultural heritage in material form, i.e. books, paintings, art, machines, instruments) and institutionalised (i.e. master's degrees, competition and training course diplomas). Social capital comprises the ties, relationships, contacts and friendships that allow active action in the social space (through meetings, parties, seminars, etc.). It is linked directly to economic capital. In contrast, symbolic capital is related to social recognition and trust. Moreover, it pertains to the exercise of symbolic power.

In Kłodzko County, social capital is demonstrated through the establishment of small thematic groups, associations and clubs. Some of these are examples of bridging capital with elements of bonding capital and vice versa. This certainly applies to the Hejszowina ensemble, comprising experienced artists from the Kudowa Zdrój town choir. The ensemble's name is a Czech term for the Szczeliniec Wielki peak. Founded in 2013, the ensemble operated independently for several years. Only in 2016 did the Kudowa Centre for Culture and Sport take custody of Hejszowina (mainly by providing organisational help). The ensemble plays folk and convivial music. Initially focused on simply performing in the region, the ensemble eventually transitioned to an approach oriented towards Polish-Czech identity. Today, the regional and ethnic character of Lower Silesia is a hallmark of Hejszowina. The ensemble participates in festivals and Christmas carols and pastorals concerts both in Poland and abroad, mainly in Georgia (under a cooperation agreement between the two countries).

Common cultural heritage and traditions, as well as trust and mutual support between the towns of Kudowa-Zdrój, Poland, and Náchod, Czechia, are noticeable. This is due to historical and ethnic experiences in the Kłodzko District, among other things. While the free movement of people and goods has been ensured since the outset of this cooperation, "the unprecedented, consensual change in the importance of borders is creating the conditions for the development of cross-border ties, not only in a regional context (e.g. within cross-border regions or Euroregions) but also in a local dimension, where the border does not constitute a barrier for neighbouring urban organisms (belonging to different countries)" [26, p. 4]. Extensive cooperation in the fields of sports, culture, tourism and social affairs, ongoing since 2002, has had a significant impact on cross-border social integration. One of the factors that have made this possible has been EU financial support. The cross-border projects went beyond the standard terms of cooperation. This resulted in closer relations and the signing of a 2013 declaration to increase cooperation in all areas of socio-economic life. Joint projects included:

- modernisation of the Czechia-Poland road connections for pedestrian, cycle and car traffic, as well as the lighting and drainage system, which served to improve the infrastructure and technical condition for residents and tourists alike,
- integration of the inhabitants of both towns (Kudowa-Zdrój and Náchod) through joint water sports activities, i.e. swimming competitions, meetings of sports clubs and first aid training,
- waste segregation and environmental education for children, as part of which containers, rubbish bags and equipment were purchased for the municipal facilities and competitions focused on this issue were organised for children [26].

Cooperation between the two towns has been and continues to be a catalyst for regional and local socio-economic development. The key to success was "mutual trust between the two cities and a willingness to entrust the partner with responsibility for selected areas of the local community's functioning, so that it would feel the greatest benefit from the anticipated increased integration" [26].

The spirit of Polish-Czech culture is also reflected by various events held in both regions – Kudowa-Zdrój and Náchod. Though it is impossible to list them all, the most noteworthy is the "CZ-PL" Polish-Czech Music Festival, created by the late Pawel Królikowski. He believed that "with joint cultural fun and a well-sung song, two close peoples can be brought together so that they want to like each other more and cooperate more intensively" [27]. Yet, CZ-PL is recognised not only as a song festival but also as a venue for art and film. The last week of July 2019 saw the fourth edition of the Festival, which was also the last one to be attended

by Paweł Królikowski. The Festival ran for three days, with participants of the gala concert including Hejszowina, Mateusz Ziółko, Kuba Blokesz, Katarzyna Dąbrowska, Jitka Sedláčková, Olga Szomańska and Dáša Zázvůrkov. Like every year, a contest was held, with Poles singing musical pieces in Czech and Czechs in Polish. Accompanying the Festival was a wide range of Polish-Czech cuisine, films and art exhibitions. A month later each year, the International Chopin Festival is held in Duszniki-Zdrój, while Kudowa-Zdrój hosts the Moniuszko Festival. Both events are the oldest music festivals in Poland. Additionally, Kłodzko organises regular events and concerts (organ, guitar), choir performances and the International Theatre Clash Festival throughout the year. November 2019 marked the Festival's 25th anniversary. In the 1990s, in the wake of the Festival's launch, theatre classes were established at Kłodzko High School, influencing other educational and artistic activities. Other popular events include the Oktober Festung (September), Fortress Days (August), Kłodzko Days (August) and the traditional regional fairs during the aforementioned events and holidays. The year 2019 saw the launch of yet another Polish-Czech project, in this case, one related to inducing various impressions when sightseeing, hence its name: Festival of Impressions. The project focuses on "the issue of individuals who lived or worked in the Kłodzko Borderland area" [28]. The project, implemented by the Kłodzko District, included the development of a mobile application that allows visitors to explore such places as Bystrzyca Kłodzka, Kłodzko, Duszniki-Zdrój, Kudowa-Zdrój, Náchod and Hronov by providing them with various information and military history.

In terms of improving and fostering safety, Kłodzko District inhabitants have set up Volunteer Fire Brigades, which provide support in rescue and prevention activities. The District has a total of 62 Volunteer Fire Brigades comprising nearly 2,000 volunteer firefighters. By a decision of the Chief Commandant of the State Fire Service, 21 Volunteer Fire Brigades were included in the National Firefighting and Rescue System. These units also constitute the Dolnośląskie Voivodship Commander's Regional Operational Reserve [29]. Notably, the Kłodzko District Volunteer Fire Brigades cooperate with their Czech neighbours. Various firefighting exercises and simulations are held during joint projects and programmes. Popular exercises include those that combine simulated car, bus or flood accidents. They involve fire brigades from the Czech border region, as well as those from partner towns in Poland, and those integrated within the rescue system. Here, one example of grassroots action is the "Ring Road 2018" exercise. The idea came from a Kłodzko Medical University student who combined his professional work with his passion and created an accident scenario. The exercise brought together the Kłodzko State Fire Service, the Kłodzko Volunteer Fire Brigade, the Kłodzko Police, the Kłodzko Mountain Volunteer Rescue Service, and the Kłodzko Medical University (WSM). The year 2019 saw another exercise – "Mine Rescue Maneuvers 2019" – yet again proposed by the students of the Kłodzko Medical University. Working with the Kłodzko Fire Service, the Nowa Ruda Fire and Rescue Unit, the Volunteer Fire Brigades, the Wałbrzych-Kłodzko Mountain Volunteer Rescue Service, the Kłodzko Health Care Unit and the Salus Specialist Medical Centre, the Kłodzko Medical University organised a simulated mass casualty event inside the underground tourist route in the Nowa Ruda mine. Such simulations are aimed at improving command skills, testing operational and tactical capabilities, exchanging lessons learned and verifying existing procedures in a crisis or mass casualty scenario. The existing bond and the norms and values in the medical social group are conducive to the development of exclusive capital in Kłodzko County. At the same time, the local community has had a noticeable impact on public safety.

Improving the safety level of the Kłodzko County inhabitants by providing fire brigades with additional equipment, as well as increasing the efficiency of the Nowa Ruda-Słupiec Volunteer

Fire Brigade by upgrading its means of communication, were the focus of the 2019 civic budget projects [30, Art. 4; 31]. Ten projects were implemented, including ones focused on cultural and sports infrastructure.

In 2020, PLN 142,307,000 was earmarked for the implementation of ten projects, four of which involved "increasing the safety of the Kłodzko District inhabitants by equipping Volunteer Fire Brigades" in Nowa Ruda-Słupiec, Stary Gierałtów and Trzebieszowice in new equipment and special clothing. Other projects were focused on sports [32]. In turn, in 2021, PLN 149,000 was earmarked for the implementation of ten projects under the civic budget. Four of these concerned "increasing the safety of the Kłodzko District inhabitants" through such actions as equipping Volunteer Fire Brigades in Bożków, Nowa Ruda-Słupiec, Szalejów Dolny with special clothing, medical equipment (i.e. AEDs, medical bags, multi-gas detector, telescopic rams for technical rescue) and training equipment (i.e. projector, laptop, CCTV) [33]. Other projects focused on the area of culture and sport.

Francis Fukuyama recognises that "social capital is an instantiated informal norm that promotes cooperation between individuals. In the economic sphere it reduces transaction costs, and in the political sphere it promotes the kind of associational life that is necessary for the success of limited government and modern democracy […] it also is a byproduct of religion, tradition, shared historical experience, and other types of cultural norms. Thus whereas awareness of social capital is often critical for understanding development, it is difficult to generate through public policy" [34].

Euroregion Glacensis is an example of an effectively functioning entity in which local and regional government representatives participate. EG's primary task is to support "Polish-Czech cooperation and the development of border areas, closely linked by geographical and historical-political conditions" [35]. Euroregion Glacensis has based its activities on a set of principles including partnership (equality of parties), solidarity, subsidiarity (provision of institutional support for the implementation of cross-border cooperation objectives by local communities under the principle of subsidiarity), pragmatism and consensus. More significantly, both states maintain "apoliticality and identity (national, state, regional and local)" [35]. Reference should also be made to the principle of symmetry (the same number of votes and seats are kept for voting). EG's activities are highly effective, especially in the field of tourism. Projects included signage compliant with a uniform regional tourist attraction model (information boards, signposting), marking the cross-border cycle and ski routes, religious trails and constructing towers and viewpoints. Outreach campaigns are carried out in the media and printed publications (maps, newsletters) are produced.

One notable organisation is the Kłodzko Flying Club, which has formally pursued aviation hobbies for over a decade. Its activities are focused on:

- promoting and developing aviation, with particular attention to sport aviation,
- training and improvement of aviation staff (trainers, instructors),
- disseminating aviation knowledge and skills to the public,
- organising competitions, aviation events and supporting initiatives involving children and young people,
- strengthening the region's position, supporting local development and international cooperation [36].

Through its activities, the Flying Club supports all ideas related to flying and modelling, not only in the Kłodzko District. Informally, the activity of the Kłodzko Valley aviation cadre has a much longer history.

This hermetic environment distinguished by its multi-disciplinarity seeks to cultivate the spirit of aviation that was evident in the 1940s. The apparent lack of cooperation with local authorities and the limited capacity to do so may result in the demise of any small civil aviation initiatives.

Conclusions

The variety of approaches and definitions of social capital can be linked to existing social phenomena. Meanwhile, the very phenomenon of social capital formation will generate civic initiatives, creating conditions for building new forms of activity among the local community. Additionally, contact with a neighbouring country sharing a common historical and ethnic background makes it possible to implement projects on different grounds. This particularly applies to long-term or cyclical projects, which bring permanent added values to society, including trust, commitment and a sense of security. These values also influence the local and cross-border economic development of the regions while delivering urban and regional services in the form of transport infrastructure upgrades, pedestrian, cycle and car traffic management as well as environmental and historical services.

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Conflict of interests

The author declared no conflict of interests.

Author contributions

The author contributed to the interpretation of results and writing of the paper. The author read and approved the final manuscript.

Ethical statement

The research complies with all national and international ethical requirements.

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Kapitał społeczny powiatu kłodzkiego – implikacje z bezpieczeństwem regionu i jego mieszkańców

STRESZCZENIE	Teoria kapitału społecznego od ponad dwóch dekad budzi zainteresowanie zarówno w obszarze socjologii, politologii, jak i ekonomii. Jego różne ujęcia teoretyczne i empiryczne niezmiennie wyjaśniają nowe, często ukryte zjawiska powstające na styku społeczeństwa instytucji i gospodarki. Jego istotą jest zaufanie budowane na relacjach ludzi z ludźmi oraz ludzi z instytucjami stanowiącymi filary kształtowania szeroko pojmowanego bezpieczeństwa i jego poczucia wśród obywateli. Kapitał społeczny to również kategoria naukowa wymagająca nieustannej rekonstrukcji i permanentnej uwagi w związku ze zmieniającą się rzeczywistością społeczną, kulturową, polityczną i gospodarczą. Głównym (poznawczym) celem artykułu jest identyfikacja cech kapitału społecznego powiatu kłodzkiego, jego specyfiki oraz implikacji z bezpieczeństwem (nie tylko społecznym) regionu i jego obywateli.
SŁOWA KLUCZOWE	bezpieczeństwo, kapitał społeczny, powiat kłodzki, bezpieczeństwo kulturowe, bezpieczeństwo publiczne

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