Original article

Cultural security in the era of migration and terrorist threats

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INFORMATIONS	ABSTRACT

While for some immigrants contemporary Europe is a paradise, others consider it an evil and a plague, which should be fought with fire. It is the battlefield between the Western culture and the culture brought from the south with the influx of the Muslim population, which leads to the erosion of the former. Refugees who mingled with radical Islamic warriors penetrate the borders of the EU. Some people try to live alongside their native inhabitants, set up their enclaves, profess their faith, and enforce their laws, especially Sharia law. This behavior of the Muslims directly affects the possibilities of preserving and nourishing the values that determine the national and religious identity of local communities. As a consequence, it poses an immediate threat to the security of the cultural state. Constant anxiety and fear for their lives and health as well as the good of the culture fuel the ongoing terrorist attacks carried out by current Islamists as well as their children and grandchildren who have been recruited and drawn to faith in Allah.

KEYWORDS

cultural security, national identity, culture, terrorism

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Introduction

The unreliability of modern terrorists and their determination to kill many innocent European citizens is based on murdering the inhabitants of the promised land where bombs are not dropped, and where a lot of Allah followers and good social care can be found. Thus, for some immigrants it is a paradise, for others – an evil and a plague, which should be fought with fire. Some of them live alongside the indigenous people, set up their enclaves, profess their faith and try to implement their law, especially Sharia law. This behavior of the Muslims directly affects the possibilities of preserving and nourishing the values that determine the national and religious identity of local communities. As a consequence, it poses an immediate threat to the security of the state's culture, discovering who we were, who we are, and who we will be in the future.

The present can be understood through the prism of the past, so it is worthwhile to discover the roots in order to explain why today's extremism, separatism, and fundamentalism exists. Identity is the key concept to understand modern fundamentalism. It is the fear of loss of identity that pushes people to radicalism, to rigorous adherence to the rules and standards established by a given religion, political doctrine or ideology. Speaking of religious fundamentalism, most people associate it almost automatically with the fundamentalism of Islam, forgetting that it applies to all religions around the world, including our Christian religion. During the current period of massive migration, there is a growing concern in the communities of modern Europe about Islamist fundamentalists and radicals, their views, principles and the resulting threats to our lives and health that take the form of terrorist activities.

The purpose of this article is to identify the relationship between the threat posed by the influx of large numbers of immigrants who are the followers of their only God, Allah, and his prophet, a religious and political authority and an archetype of God – Muhammad, isolated from the local community of settlement as well as the increasing number of terrorist attacks and their impact on the cultural security of the country. The main research question is whether the growing threat of migration and terrorism affects the cultural security of the state?

The attempt to answer the research question has led to the thesis that society can safely develop, consolidate and cultivate values that determine its identity and freely draw from the experience and achievements of other nations only when ensuring harmony, order and deep sense of national security are ensured. Various research methods were used in the research process, in which the main criterion of selection was rationalization of the procedure and the possibility of obtaining objective results. The most important method of research was the systematic review of literature with the transition to quantitative and interpretive techniques. A systematic approach was used at all stages of the review of the literature of the subject, including the legal acts, namely the search, selection, synthesis and analysis.

1. Cultural security

According to G. Michalowska "...Cultural security in the national dimension means the conditions in which society can preserve and cultivate the values that determine its identity while at the same time drawing freely from the experience and achievements of other nations. It is a state of balance that is indispensable but neither theoretically nor empirically impossible to define..." [1]. This definition, however, does not reflect the whole issue – it defines its very core, using partial knowledge of the elements. Therefore, it will be reasonable to consider the notion of the essence of culture, the meaning of which has been constantly changing, modifying and disintegrating over time. Today, we find seven basic meanings of the word "culture" derived from Latin in a Polish language dictionary, for example: "cultura" from verb "colo" and "colere", meaning – cultivate, i.e.: "...material and mental activity of societies and its products; the society considered on account of its material and intellectual achievements; appropriately high level of society development; ability to interact with people; artificial

cultivation of cells, tissues, organs or whole microorganisms; the species or variety of plants grown on the site; also: the area of cultivation of a plant and its cultivation, the structure of agricultural soils produced as a result of agrotechnical treatments and a rational economy; as well as: such treatments and economy…" [2]. In addition, the analyzed literature of the subject distinguishes three basic features of the cultural activity of man, which characterize his subjectivity: "…culture as an activity, or rationalization and humanization of the world; culture as a product, or as a sum of human works; culture as the quality (perfection) of the human spirit…" [3, p. 52]. Of course, all these qualities interpenetrate and complement each other, gaining new meaning, defining the scope of human work, and distinguishing between spiritual culture, material culture, and individual and social culture – civil society. J. Pruszynski has seemingly included these features in his proposed definition "…Culture is the whole of spiritual, intellectual and material achievements created by the effort of individuals and groups, preserved and fixed, as well as the relation to its components…" [4, p. 62]. In addition, A. Wlodkowska proposes a typology of culture, for example: "…material culture (all human products); spiritual culture (values, ideas, philosophical currents, religion, literature and art); social culture (organization of social life, norms of social activity and behavior)…" [5, p. 144]. There is some dissonance in these considerations due to the definition of civilization. As most scholars of the subject argue: "…Civilization is the state of development of society in a given historical period, conditioned by the degree to which man has mastered nature, the material goods, the means and the skills achieved by a particular society in a given historical period…" [6]. Therefore, the division of culture into material, spiritual and social values renders the system of values and social norms, and the concept of civilization completes this understanding with the collection of material and technical matters and achievements of humanity. The collision of civilization written by S.P. Huntington suggests that civilization is the largest cultural unit, where the most important cultures include: "…Western, Latin American, Orthodox, African, Islamic, Hindu, Chinese and Japanese…" [7, p. 48, 49]. Each ethnic group, nationality or religious group has its own distinct cultures that are more or less similar to one another. Cultural differences have led to conflicts between states, peoples and followers of particular religions as well as clashes of civilizations. The fratricidal struggle in the former Yugoslavia where the followers of different religions murdered one another can be used as an example. Christian Europe did not help the Bosnian Muslims, while at the same time condemned the atrocities of the Orthodox Serbs but shut their eyes to the actions of Catholic Croats. In fact, the Serbs supported Orthodox Russia and the Bosnian Muslims supported Iran and some Islamic states. As a result, another division developed between the inhabitants of the Old Continent and the followers of Allah. On the other hand, there was a strong cultural identity and a sense of threat to their own identity among the fighters, which further pushed them to fratricidal struggles.

Identity is yet another term that reflects cultural security and contemporary religious fundamentalism: "…in relation to an individual identity constitutes self-awareness; facts, characteristics and personal data to identify a person; according to the community, it is an awareness of common features and a sense of unity…" [8]. A. Wlodkowska claims that "…Identity is a set of characteristics of a given culture based on its specifici-

ty and self-esteem in relation to others, which induces its members to identify with the values of culture, thus creating their own distinctness in the consciousness…" [5, p. 147]. As we can read, *Identity refers to the individual as well as to the social and ethnic groups of the whole nation, for identification purposes.* It helps find followers of particular cultures as well as followers of specific faiths, and shapes national and social attitudes. From the standpoint of internationalism, where human life, dignity and human rights are more important than national divisions, it is achieved through patriotism with deep respect for the homeland, and the meticulous implementation of civic duties imposed by the constitution of a given state. Moreover, such figures shape and create nationalism, the main value of which is the nation. Under these slogans, it is easy to find among communities that demonstrate xenophobia and chauvinism. If people promote attitudes of dislike and hostility towards racial, religious or ethnic aliens and cultures, they have an uncritical attitude towards their own people, they do not acknowledge its disadvantages and exaggerate the advantages. It is pure contempt and hatred towards other peoples. At the end of the day, only racism promotes the view that the value of man depends on his or her race. In this case, the views of the Nazis during World War II seem to be a good example, as their actions led to a genocide on an unprecedented scale. An important role in these disagreements is played by cosmopolitans who manifest that the homeland of man is the whole world, the rules of organization of nation states are outdated, and national and historical ties are devoid of significance.

This is a difficult time in the era of globalization, mass migration, xenophobia, chauvinism and the growing threat of terrorism. It seems that the cause of the latter is deeply rooted in religious fundamentalism. In addition, cultural threats that can lead to a crisis, conflict, and even war can include: demographic problems, including ever-aging European, ethnic, religious, property, and spiritual delusions. Ethnic conflicts most often originate from contradictions of current interests, prejudices, and differences in patterns of life. The contradiction of current interests manifests itself in economic, territorial, pathological and political conflicts. Prejudices are a result of historical and xenophobic conflicts. On the other hand, the differences in patterns of life lead to religious and racial-cultural conflicts. Undoubtedly, many of these problems have an impact on the development of societies and their identity, and they are rooted in the violation of human rights and fundamental freedoms, cultural and religious prejudices and discrimination against national, ethnic, cultural, religious and linguistic minorities. They include: European socialism, chauvinism, xenophobia, religious fundamentalism, social pathologies such as crime, terrorism, mafia structures, drug addiction, epidemics, prostitution, alcoholism, illiteracy, mass unemployment, dysfunctional families and the ubiquitous cult of violence and the brutality of interpersonal relations. Furthermore, the collapse of the health care system makes it an ideal source of local and regional conflicts. Not only does it affect cultural security, but also state security in general.

2. Religious fundamentalism of terrorist organizations

Since the beginning of the 1980s, terrorism as a whole has changed due to the emergence of religious terrorism. Although this type of terrorism has a much older origin,

the Islamic revolution in Iran in 1980 caused its flourishment. It applies not only to the development of Islamic terrorist groups, but also Christian, Jewish and other religious sects. In the 1990s, the increase in the number of terrorist religious groups in relation to all active international terrorist groups was significant. While in 1994 terrorist groups, motivated by religion, accounted for one third (16) of all religious groups, they constituted half (26) in 1995. At present, all known terrorist groups proclaim religious slogans. One characteristic of religious terrorists is that they treat violence primarily as a sacred act, fulfilling the duty of the divine command. In this way, this type of terrorism takes on a transcendent dimension. Its perpetrators are free of any moral or political constraints. While lay terrorists have tried to reduce the number of casualties, as they are more interested in attracting public attention to their demands, religious terrorists are trying to eliminate a fairly broad category of enemies. In this way, violence on a large scale is not only morally justified according to them, but it is also a necessary factor for achieving the goal. The best proof of this is the number of victims of their attacks since the beginning of their increased activity. In 2002, religious terrorists organized 25% of all terrorist attacks in the world, which consumed more than 58% of all victims reported that year. Examples of the acts on the ground of the religious motif may be the Tokyo submarine attack in March 1995 (12 people killed), the Oklahoma City federal office building which was demolished in April 1995 (168 killed) or the New York and Washington attacks with the use of abducted passenger aircraft on September 11, 2001 (2973 killed, not counting 19 hijackers and 26 still officially recognized as missing). The world, as a collection of states, is not free of this type of dangers. The conflict in Northern Ireland was both separatist and religious. Moreover, it is the new source of terrorism here, namely Islamic fundamentalism, which is so characteristic of the Middle East. Islamic fundamentalism, the ideological base of many followers of Allah, is a kind of religious fundamentalism that exists in many Muslim countries. It is characterized by the recognition of the primacy of the religious factor over secular life, the desire to establish and strengthen the Islamic state, the reliance on the Quran, the elimination of non-Islamic influences and the fight against attempts to modernize Islam by fellow believers. As already mentioned, Islamic fundamentalism has been developed and incorporated into life in Iran by Ayatollah Khomeini. However, the principal idea of the fundamentalists is to conquer all Muslim countries, and their additional problem is the division of the Shiites and Sunnis. They cause the internal and interstate conflicts, such as the bloody riots and acts of terror in Algeria, the Iran-Iraq war, and the current Syrian war. They are constantly exacerbated and inflamed by the Middle Eastern conflict of Islamic fundamentalism which has also played an important role in the spread of tensions in the Balkans, as well as in former Soviet republics, including the ever-shaking Chechen struggle. Concerns about Islamic fundamentalism stem from the fact that it does not naturally allow for dialogue with different concepts, and it addresses the infidels in general and in the rich West in an exceptionally sharp way. With such slogans carried on the banners and with arms in hand, North Africa has emerged as a region that is constantly expanding the Islamic state, bloodily eliminating its enemies and people of different religious views. The causes of Islamic fundamentalism are not so obvious and unambiguous. The structure of classical Islam, in which the reli-

gious sphere does not separate itself from the political model of the Christian separation of the Church and the state, as well as the influence of European ideas on the Islamic world in the nineteenth and twentieth centuries, and attempts to revive this religion, should be taken into account. It seems that the breakdown of the binary world of international politics at the end of the past century has been an important factor in providing some breakthrough to the development of modern Islamic fundamentalism as well as to many current political processes. Islamic fundamentalism is both perilous and becoming more and more dangerous every year, due to the ever-increasing number of Muslims in Western Europe.

According to Pew Research, the Muslim minority in all European countries accounted for around 6% of the total population in 2010. This means that it has grown by about 2% since 1990. Pew expects it to increase to 8% by 2030. Most of the Muslims are of course in the areas where they have been living for generations, namely in Bosnia and Herzegovina, Albania, Bulgaria, and Russia. In Western Europe, a large group of followers of Allah live in France, where their number officially reaches over 4.7 million, which accounts for about 7.5% of the country's population. Relatively numerous Muslim minorities reside in Belgium (around 6%) and in Austria and Switzerland (around 5.7%). For comparison, there are from 15 to 25 thousand followers of Islam in Poland according to various estimates, which is less than 0.1% of the population of our country [9]. The BAMF reported that 1.2 million Muslims have come to Germany in the past six years. According to the BAMF, over 4.7 million Muslims live in that country today. Unofficially, it is very likely that there are many more of them, since about 1 million immigrants from Africa and the Middle East arrived in Germany in 2015 only. The average German believes that every fifth person living in his country is a Muslim [10]. It is estimated at about 13 million followers of Allah it back Islamist groups hostile towards Europe and Western civilization and aim to spread Islam with word and sword in order to re-immigrate and then convert Europeans to Islam. These groups are few in number, but they have a strong influence on European Muslims, as they are constantly growing in strength and gaining a more powerful position and obedience. This situation threatens people with moderate views as well as foreigners in countries such as Algeria, Egypt, Sudan, Ethiopia, Syria and others, where fundamentalists operate, strengthening international terrorism, international policy conditions, destabilizing regions and existing forms of cooperation, for example, Islamic fundamentalists in Turkey's internal and international politics. Small groups of Islamic radicals create the so-called Global Islamic Networks (GSI) in Western Europe. In practice, this means not only a departure from the classical hierarchical structure of organization, but, above all, lack of a clear and permanent location, the so-called "no territory". One of the important consequences of this is that GSI does not have to rely on sponsor countries, being rather autonomous and self-sufficient, and therefore less susceptible to economic sanctions. Terrorist cells can operate independently, but there are people who, through their contacts, make connections between them. Networks are based on places where outsiders can be recruited, such as mosques, cultural centers, prisons and universities. The so-called hate ministries that can attract recruits and influence them ideologically play a special role. For young people searching for an identity in open and heterogeneous

Western societies, radical Islam responds to their earthly needs, giving meaning to their life and, often, death. People in the center of terrorist networks are called super juniors because they have connections with many terrorist cells in different countries. They are connected with nomads and local nodes or leaders of individual cells. They form links with end nodes, i.e. regular network members. Nomads are usually veterans of Afghanistan, Algeria, Bosnia and Chechnya, nodes may be graduates of training camps in such places, but this does not have to be the rule, and the final nodes may not have any combat experience. The only thing that they can combine is the sincere desire to fight the infidels and the ability to find other people who can share with them the deadly knowledge of killing. Terrorist networks may include men and women, young and old, prisoners and students, Muslim-born and converters. Together, they represent a serious threat to the security of the European community and local societies, and therefore, should be opposed firmly and effectively. Otherwise, further acts of barbarism committed on the streets of our cities shall be expected. If we do not react on time, they will kill us very soon. Recent terrorist attacks in Paris, Berlin and London are obvious and tangible examples.

In the Islamic strategy, foreign militants, especially citizens or residents of Western countries, play an important role in bolstering their ranks in Syria or Iraq, and then returning to their homelands. Western Europe is also infamous in this regard. According to different sources, the army has recruited and trained over 10,000 people who are fanatical and determined supporters of the radical and brutal jihadist ideology aimed at establishing the Islamic state's caliphate. Among those people, many have already returned to Europe, forming a forerunner of the Islamic state and its ruthless struggle for the primacy of Islam in the Old Continent. The influx of new extremists, such as the incoming wave of immigrants with mothers, children, young and older people, is just a matter of time. These militants, in most cases converts or native Europeans who have adopted Islam, are the real fifth column of jihad in their respective countries. They rally, conspire and organize like-minded young Muslims, frustrated by the lack of prospects and opportunities in the liberal Western world. This is the way in which a European movement is being created, which, if not stopped, may soon bring forth and spread Islamic terror on an even greater scale.

3. Immigrant identity and state safety

In heterogeneous societies, religion and ethnicity constitute additional variables which are taken into account in socio-economic models of state development. In multiethnic, multireligious and multicultural societies, exclusion and discrimination are more common than peace, integration or equality. A paradox can be seen when analyzing European society of the 21st century. On the one hand, modern globalization, the ideas of the world without borders, mass migrations and the desire to live in another place, make the structure of modern states multiethnic, e.g. United States, England, France or Germany. Officially, the so-called political correctness, greater tolerance as well as openness to other cultures and beliefs are present in these countries. On the other hand, the opposite tendency in the form of separatist movements is rapidly emerging,

not only due to the strong sense of solidarity between the social and ethnic groups, but also because of the regional solidarity of more industrialized regions, for instance, Catalonia in Spain. The escalating separatist trend may become a decisive factor for the future of the European Union and the dangers in the Member States. The migration crisis that cannot be solved neither by the European Union as a whole nor individual states has greatly strengthened the demands of the separatist movement and state nationalism. These processes deepen and accelerate due to the issues connected to the sense of national identity as well as indigenous peoples and immigrants.

An immigrant is a person who leaves his or her country to improve the quality of life, to find a better job, school or to join family members. Immigrants do not run away from war and persecution, they can safely return to their country, and the authorities of their states of origin provide legal protection at all times. Economic immigrants are defined as those who leave their country in search of better jobs and earnings elsewhere. People can be considered as such even if the cause of departure is extreme poverty that causes physical necessity to leave. The issue of immigration is generally regulated by national legislation. Most of the definitions of the word "immigrant" define it as a person who moves to another country for living purposes. In addition, the literature of the subject discusses second and third generation immigrants as well as their children and grandchildren. Young people born in Western European countries often undergo a process of radicalization, join the militant side of Islam and become so-called lone wolves. They carry out terrorist attacks using any available tools or equipment needed solely to blow up and inflict suffering on unbelievers.

Aside from the aforementioned aspect of the country of origin, immigrants very often identify their purpose of departure. Young Poles who emigrate to the United Kingdom look for a job that is better paid, but not necessarily prestigious. The issue of patriotism loses its significance when such an immigrant is given an opportunity to work as a dishwasher in England for 4,000 pounds. Ukrainians who come to Poland believe that they will find stable employment corresponding to their level of education and receive fair wages for their work. The mass exodus of Syrian emigrants to Europe results from the belief that the balanced and rich Europe will give them a chance to develop and have better lives. A desire for shelter and safety is also somewhere in the background. However, the magnitude of the phenomenon forces the local community to ask the basic question and find answers: how to distinguish refugees from immigrants? How to provide legal protection for a refugee and to send an immigrant who only wants to receive social benefits and not work very often back to the country of origin? It is a shame that, in practice, both of them wish to preserve their cultural distinctiveness and national identity. The shared beliefs and culture of immigrants allow them to form a compact community which, over time, may become weaker due to the cultural environment of particular countries. This is the case of Polish emigration, especially of young people, to Western European countries. However, the cultural distinctiveness of Muslim immigrants is very clear, even in the long run and in the second and third generations, as evident from the example of Germany. Identity is built into the pyramid of human necessities as a need to belong to a social group. This means that it is of very high importance in life, but at the same time, the individual must take active action,

seek out religious followers, speak the same language and cultivate the same tradition in order to meet this need. Therefore, multicultural and multiracial countries that are inhabited by different ethnic groups should shape and influence the sense of their national identity. They should think about the multifaceted sense of national and cultural security of the entire multinational community.

The immigrant identity and sense of separateness are primarily shaped by active participation in the life of the local community, while strong relationships with the nationality group are also maintained at the same time. Personal relationships, contacts and friendships with work colleagues, etc., should also be established. It is not possible to build an immigrant identity solely on the basis of past experiences and activities in the group of benefactors. Every human being also needs contact with other individuals, not just with the community as a whole. Among other things, immigrants are eager to create their own towns, districts or enclaves. All of this overlaps with the opportunities offered by modern means of communication. National services available online greatly help them connect with other emigrants and provide a platform for exchanging experiences. They can also serve as a place to recruit young people who are frustrated and wish to find their place in the world, primarily children of current immigrants who are often busy and do not pay attention to the problems of their offspring. The simplicity of making friends on social provides an oasis in which skilled Islamists are sought. The priests of hatred can convince others to share their religious values. Those people can then be recruited into jihadist groups that lead a holy war, sometimes with their close neighbors. Every immigrant who finds himself in a new society or in a new state, faces differences and discrepancies in terms of attitudes, language and culture. Even if an immigrant wants to fit into a new society and adapt to the requirements of state law as quickly as possible, he or she practically always wants to keep his or her previous personal and social identity. They cannot get rid of it in a short time even if they want to, as it is impossible from the psychosocial point of view. Only their children and grandchildren can generally go ahead and shift from one cultural identity to another. On the other hand, new societies and states that immigrants move to as well as their citizens and social and state institutions want to integrate immigrants into their lives altogether. They often wish to be like them and do a lot of work to speak their language, know their history, observe their laws, norms and patterns of behavior and participate in activities that express the willingness of the local society and the state. This is the case even when they are unfavorable or hostile towards the society and the state which a particular immigrant originates from. However, the process of adaptation of an immigrant to a new society is long and difficult. It takes place at different rates and it should occur at its own individual pace. Researchers distinguish two fundamental types: the assimilation process and the integration process. By recognizing the doctrine of multiculturalism as more conforming to human rights, modern states adopt a model of integration that many of them declare constitutional. Establishing a connection with the immigrant's native country allows them to express themselves in various ways. Very often, speaking in a native language and reluctance to learn a new one cultivates national traditions and indigenous cultures as well as interests in events in immigrants' own countries, preferred national and personal patterns, con-

tacts with the fatherland and desire to return to or bring their loved ones. Language closely links the individual to the society in which she lives, to its members, the general culture, history and the natural environment. This encompasses, of course, verbal and nonverbal language. In words, images, colors, motions, smells, there are contents, experiences, ethical postures and patterns of behavior that connect individuals with a nation, ethnic or religious group, local community and living environment.

When a new immigrant arrives in our country, everyone looks at him or her and says that he or she is under special supervision. On the other hand, when our children and grandchildren enter the terrorist forces, our vigilance is dormant. At the beginning of religious terrorism, we were dealing with imported terrorism, threatened with an external provocation. An example of this is the Islamic Armed Group that kidnapped the Air France No. 8969 flight from Algiers to Paris in December 1984 and was responsible for a series of bomb attacks in France between 1995 and 1996. This group initially operated in Algeria and later on in France. Its training camps were located in Belgium and the United Kingdom. It has transferred its political and religious activities from its country of origin to Europe. Terrorism was further imported due to the Madrid attacks in 2004 which, in fact, constitute an example of attacks where most of the bombers are immigrants living in Europe. Unfortunately, it has turned out that we are dealing with the second-generation phenomenon. The threat did not come from outside of Europe but had its roots inside in the form of immigrant children and people born and raised here, who later attacked. All the bombers who carried out the attacks in London in July 2007 were British Muslims whose parents had come from Pakistan. Only Germaine Lindsey was a convert born in Jamaica. The leader of this group, Mohammad Sidique Khan, had been previously audited by MI5, which claimed that he was not a threat under surveillance. At this point, the term "cleanskin" has come into being as unknown police and special services in force before a possible assassination. The discovery that the second and third generation Muslims radicalize and direct their grievances, anger and political activity against the state that is their real motherland and the place where their grandparents, parents and friends live, was a shock to the British society and the world. An even more surprising and dangerous threat has appeared when we began dealing with conversions. Converts are people who change their religion. Shahada, a Muslim creed, states: "There is no god besides Allah, and Muhammad is his Prophet." This three-fold, deliberate and thoughtful public denunciation decides a person's acceptance of the Islamic faith. Converts are identified by security services as the blue-eyed threat. Muriel Degauque, of Belgian origin, educated and raised in a Catholic family, can be used as an example here. After converting to Islam, she went to Iraq where she committed suicide on an American military convoy in 2005. According to many authors of the literature of the subject based on research conducted on European Islam, 30% of Al Qaeda's assets are converts. They are extremely valuable to terrorists because they demonstrate a high degree of radicalization. The converts are also not on police and special services records, have good education, blend well with the crowd, know the customs of the local community and therefore have a very high operational value. Fritz Gelowicz, who was planning to blow up the NATO Air Base in Ramstein, could be given as an example. Converts are very often our neighbors and

people who have converted to Islam without our knowledge. Therefore, their operational value is incomparably higher than the Muslims' of the second or even third generation. The transition to Islam alone does not make a true devotee of Allah a real warrior, as everyone who aspires to kill needs to pass a special training. In this case, the process of radicalization also involves the moment when a recruit decides to depart, go to a training or participate in a direct fight outside of Europe. At the same time, many of them prepare to return to Europe to their home. As trained and skilled jihad fighters, they can plan and carry out terrorist attacks upon their return to a country of origin in order to further radicalize its community. Simultaneously, it is recommended that a travel to Greece or another European state be more camouflaged, to clear the tracks and give the impression of a tourist excursion. Therefore, on the one hand, we should focus not only on travels, but also on returns. On the other hand, professional work is being done in order for communities to continue to radicalize. When we combine these observations with statistical data, we get a rather frightening picture of contemporary multinational Europe. According to some statistical predictions, the Muslim population in France may grow rapidly, even up to 17 million. For now, however, no office in France can report exactly how many Muslims live in the country. According to recent data, 46% of immigrant children born in 2015 are Muslim. As stated in a study by the National Institute for Statistics and Economic Research (INSEE), 7.3 million children born in France in 2015 had at least one foreign parent, representing almost 11% of the population. These figures show that 46% of immigrant children are Muslim and 45% are Christian. Immigrants from East Asia and America constitute the remaining 9%, a group which also includes the predominantly Muslim Turkish families. When we add followers of Islam from other parts of Europe, we receive a very serious threat to Christian identity, values of our forefathers, cultural assets and our lives. In view of the above as well as the prevailing trends in promoting attitudes of reluctance, hostility towards racial, religious or ethnic aliens and their culture, state security, including cultural security, is severely threatened.

Conclusions

The relationship between culture and broadly understood security seems to be unreasonable. Security has always been a permanent and inseparable element of social life. When analyzing the role of culture in security, three main positions emerge: culture defines the behavior of states, culture is a theoretical model for explaining states' behavior in the sphere of strategy, human behavior can be understood through the prism of culture, which has been its natural environment. The relationship between culture and safety drew the attention of S.P. Huntington who proposed a civilization paradigm attempting to explain changes in the international environment of the late 20th century. Thus, culture is becoming an important factor of security, which was traditionally considered free of risk. The analysis of the broad concept of security as well as, more strictly, cultural security, allows to answer a few basic questions: what is security, how to ensure it and what type of security are we interested in? Based on the answers to these questions, we begin to realize that cultural security is a crucial part of the general state security. At the same time, we understand that cultural security of the state

does not ensure a sense of security for the general population. We recognize that cultural and national identity is a valued element of cultural security. On the other hand, threats to cultural security are a consequence of negative changes in the cultural environment of states, arising both in international and national relations. If we divide the threats to cultural security according to the accepted cultural categories, i.e. spiritual and material ones, we adopt an additional criterion for classifying the sources of threats. This is the first division category to include threats in the field of symbolic culture, resulting from the broadly understood globalization. In such circumstances, the greatest challenge for cultural identity may be the blurring of national symbols, the weeping of language, the ubiquitous English terminology and the weakening and the relativization of national traditions. In the second division category, the culture of materialism, often referred to as the culture of being or civilization, has to do with all tangible products of society, which serve to satisfy its natural ontological needs. It includes the tools of work, everyday objects, housing, means of communication and transport, archaeological discoveries, public and private objects, etc. It can be considered our physical aspect of life. This process, which involves cultivating our traditions, taking care of language, par excellence our cultural security, is threatened by the influx of mass, uncontrolled migration of foreign religions as well as different national and cultural identities. Their often cynical, doubtful, threatening, and impaired attitudes toward our local community is manifested in the organization of terrorist attacks. While they turn the attention to the recent attacks and, first and foremost, the efforts to prevent them from proving that terrorism cannot be fought exclusively with military means, one must consider what lies at the root of it. We should find the causes and sources of Islamic fundamentalists' terrorism and limit its impact on our daily lives. It is impossible to work peacefully in the constant fear for one's own life. It would be incorrect to say that our children and other young people are not at risk of becoming frustrated and seeking solace in the love of Allah, which gives rise to social and political protests. In fact, young people started social protests leading to the overthrow of the authorities in Tunisia and Egypt. Islamic radicalism, using the existential crisis of young Muslims, has created an effective link between instilling radical values in mosques and recognizing extremist ideology and revolutionary activity. The possibility of leaving young Muslims in the state of dependence and socio-economic marginalization in the revived Arab countries depends on the restriction of their illegal migration to Europe and the elimination of radical Islam. Persistent feelings of humiliation and frustration often push young people towards violence and terrorism. It is necessary to create such socio-political and economic mechanisms to keep these potential terrorists in their homeland. Efforts on the part of the whole community and global corporations should be aimed at using the resources of those regions in a way that forces the appropriate authorities to give up their income and distribute material goods more equitably in order to eliminate nepotism and ubiquitous corruption. It seems that the current major problem with cultural security is based on the lack of peaceful settlement of the conflicts in Afghanistan and Syria, which promotes the radicalization of Muslims in Pakistan, the Central Asian states and North Africa, and indirectly exacerbates the threat of terrorist attacks in Europe as well as the influx of illegal immigrants.

The recent, mass arrival of Allah followers from the Middle East and Africa to Europe has led to the formation of cultural and ethnic groups or, in other words, subcultures. The reason for this may be that all immigrants have their own nationality, origin, language, religion as well as characteristic appearance, behavior and specific, personal views on life. Every immigrant cultivates specific traditions and rituals that connect him with other representatives of these groups and communities. As a result, however, immigrants living in the so-called multicultural societies are isolated and perceived as aliens. Multiculturalism represents life of various cultural groups that do not enter into permanent relationships with one another despite residing in the same territory. Intergroup contacts usually occur under favorable circumstances such as sharing an apartment. Generally, one of the groups is dominant and its members determine the rights and impose them on members of the minority perceived as aliens. As a result, extreme reactions to dissimilarity find expression in social ideologies and practices. Thus, fanatically xenophobic racism, anti-Semitism, ideologies of hostility and contempt for other nations, Nazism, fascism, communism, as well as sexism and homophobia, which rely on opposition and hatred of everything that is different and deviate from the pattern indicated by the leaders, become dominant in the modern world of multiculturalism. The analysis of some of the terrorist attacks carried out in recent years makes us realize that sons, daughters and even grandchildren of the first-generation immigrants commit terrible crimes against those with whom they previously attended the same school in acts of hate. Hence it is clear that a different religion, customs and language are the reason for isolation and becoming an alien, which leads to increased frustration. The various forms of discomfort, pain, anger, antagonism and even boredom, irritation and anxiety provoke some immigrants and their descendants to ruthless acts of terror against the so-called Others. Due to the fact that it is difficult to understand people who speak a different language, they adhere to another god and follow dissimilar traditions and customs. In this way, one can identify the mutual implications of the broadly understood culture, cultural security, legal and illegal inflow of immigrants and means of migration and terrorism. The last one has gone through a long process of evolution from national-liberation struggles to a conflict which is now deeply rooted in religious fundamentalism. Therefore, as some claim, the prospect of the Third World War with terrorism threatens our security as well as the dynamic, free development and existence of individual nations.

Author contributions
All authors contributed to the interpretation of results and writing of the paper. All authors read and approved the final manuscript.

Ethical statement

The research complies with all national and international ethical requirements.

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Bezpieczeństwo kulturowe w dobie migracji i zagrożeń terrorystycznych

STRESZCZENIE	Podczas gdy dla niektórych imigrantów współczesna Europa wydaje się być rajem, inni uważają ją za zło i zarazę, z którą należy walczyć ogniem. Jest to pole bitwy między kulturą zachodnią a kulturą sprowadzoną z południa wraz z napływem ludności muzułmańskiej, co prowadzi do erozji tej pierwszej. Uchodźcy, którzy zmieszali się z radykalnymi islamskimi wojownikami, penetrują granice UE. Niektórzy ludzie próbują żyć razem z tubylcami, zakładać enklawy, wyznawać wiarę i egzekwować swoje prawa, zwłaszcza prawo szariatu. Takie zachowanie muzułmanów bezpośrednio wpływa na możliwości zachowania i pielęgnowania wartości, które determinują tożsamość narodową i religijną społeczności lokalnych. W konsekwencji stanowią bezpośrednie zagrożenie dla bezpieczeństwa państwa kulturowego. Ciągły niepokój i lęk o życie i zdrowie, a także dobro kultury podsycają ciągłe ataki terrorystyczne przeprowadzane przez islamistów, a także ich dzieci i wnuki, które zostały zwerbowane i związane z wiarą w Allaha.
SŁOWA KLUCZOWE	bezpieczeństwo kulturowe, tożsamość narodowa, kultura, terroryzm

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