SECURITY AS A DIMENSION OF AN ONTOLOGICAL BALANCE

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Abstract. The modern notion of security, in a general philosophical sense, is a multi-dimensional conception that can be applied to any form of existence dependent upon survival and development. This general characterization of security grows out of methods and explanatory means directed at defining the relation between war and peace, with synonyms thereof. Thus, analysis of security in ontological terms refers to a balance between the idea of happiness (peace) and the reality of aggression (war). Such an approach, according to the author, seems to be cognitively valuable because of its twofold perspective. It allows for both, the exact and the universal definition of security, while addressing a specialized subject issues. With this point of view author presents an outline of such perception.

In the modern times, the issue of security is subject to multidisciplinary scientific research in many fields of study. The semantic space of this term evolved from narrow definitions, associated with military readiness of a state to fight against external aggression, to multidimensional perception of personal and structural security. From a static definition, in which security means lack of threats (the state of non-threat, peace, certainty[1]) to a dynamic definition, in which security is an activity, aimed not only at counteracting threats, but – in the first place – at prolonging development. Safety is a process[2], it is a permanent change towards something that may be changed, towards harmony, happiness and balance. It is a form of existence, which is full of dignity, which is a guarantee of survival, development and improvement[3]. This direction of evolution of the state of security is due to the modern civilizational phenomena, identification of an increasing number of threats, from strictly military (terrorist) through social, civilizational to cultural and ethical inclusively. A distinctive sign of today's research on security is fear of threats, fear of negative interference with the individual and social course of life, uncertainty due to lack of possibility of satisfying basic needs[4]. Paradoxically, a modern man not only feels fear

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[1] M. Szymczak (ed.), *Słownik języka polskiego*, PWN, Warsaw 1978, vol. 1, p. 147.

[2] J. Stańczyk, *Współczesne pojmowanie bezpieczeństwa*, Warsaw 1996, p. 18.

[3] Cf. J. Świniarski, *O naturze bezpieczeństwa. Prolegomena do zagadnień ogólnych*, Ulmak, Warsaw- -Pruszków 1997.

[4] Maslow introduced the category of security into the canon of basic human needs. Security is attained thanks to stabilization (mutual support, social order, compliance with the law), through construc-

of the military mass destruction weapons, against terrorist acts and armed conflicts, which erupt in various parts of the world; increasingly often, the fear is associated with negative effects of civilizational development, including the entire range of processes of social, cultural and ethical disintegration.

Doubts concerning the impact of development of science and technology have been expressed by Francis Fukuyama: „One of the basic drivers of the human historical process has been the development of science and technology, which is what determines... a great deal of a society's structural characteristics... There is no guarantee, however, that technology will always produce... positive political results"[5]. The modern problem of social inequality and economic dispropor-tions has been presented vividly by Bertrand Russell in the essay *On economic security*: "Security depending upon exceptional privilege is unjust, and the man who has to find excuses for an injustice by which he profits is bound to acquire a distorted moral sense"[6].

Lack of security *par excellence* is lack of internal (personal, autotelic) and exter-nal (structural, social) harmony and order, peace and eudaimonia. Omnipresent uncertainty and chronic lack of stabilization subjectively strengthen the impact of negative phenomena in the modern world. Thus, security as the multidimensional category of identification in the world of social beings, as the subject of scientific analysis, but mostly as the teleology of existence and development, is becoming a cognitively significant issue.

Therefore, it is a good idea to reflect upon the modern etymology of security, understood as a balance between the ideal (embedded in the sphere of imagination and desires) and the primitive, drive-based and military. It is about the ontological analysis of security as the primary category and value of human existence, from the perspective of balance between whatever is first and ideal and whatever is first and real (which may be different), and, ultimately, between the ideal and the real being. This typology of analysis can be referred to as the plane of balance of security. Security is a certain ontological synthesis, an effect of a dialectic clash between a thesis (idea, desire for eternal peace) and anti-thesis (reality of militarism, negative impacts of civilizational development). It is a reflection of the Aristotelian „golden mean", but also the Hegelian absolute spirit and the Marxist matter, which, in terms of quality, opens a new dimension in the process of dialectic progress. Placement of security

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tion of freedom from fear, chaos and uncertainty. Security is a permanent state of stabilization and freedom from threats. Cf. A.H. Maslow, *Motivation and Personality*, New York 1958; Cf. J. Śwniarski, W. Chojnacki, *Etyka bezpieczeństwa*, AON, Warsaw 2004.

[5] From: F. Fukuyama, *Our Posthuman Future: Consequences of the Biotechnology Revolution*, New York: Farrar, Straus and Giroux, 2002.

[6] B. Russell, *Mortals and others: American essays*, 1931-1935 Routledge; 2nd edition (September 20, 1996).

in the philosophical perspective of the state of balance, recognized in the process of clashing of opposites, is a cognitively valuable process.

Happiness as the ultimate good

Defining of security in terms of ontological balance should start with the historic analysis of the notion of happiness, which was the main aim of philosophical and ethical reflection, both of ancient and modern philosophers and thinkers. Happiness fulfilled the requirement of searching for sense in life, it was an idealized exemplification of order, harmony, peace and safety. A happy man is ethically brave, has sufficient external goods and lives in a just state. Socrates thought that the highest expression of happiness was the well-being of the soul, attained through knowledge of what is good and what is evil. "Happiness is fully based on knowledge"[7]. Aristotle perceived happiness as the ultimate virtue, which is an aim in itself – an autotelic virtue. Thus, the aim of human desires and aspirations is happiness, regardless of other goods. The most significant thing is what we aim for as the sole objective. As Aristotle states, "now such a thing happiness, above all else, is held to be; for this we choose always for self and never for the sake of something else, but honor, pleasure, reason, and every virtue we choose indeed for themselves (for if nothing resulted from them we should still choose each of them), but we choose them also for the sake of happiness, judging that by means of them we shall be happy"[8]. Thus, happiness is anything that is connected with order, peace, the most perfect form of bravery, but also possession of external goods[9]. Happiness is an autotelic value, it is teleologically autonomous, independent of other values, and if an individual aims at attaining some significant objective, it is only to intensify the subjective notion of happiness. A perfect reflection of happiness is moral virtue, which reflects hard work on one's character, passions and desires. Thus, this moral virtue is the ultimate goal[10].

The notion of happiness, in the meaning assigned to it by ancient philosophy, reflects the perfect and ultimate teleology, exemplified by the formula *kalos kai aghatos*. The virtues of beauty, goodness, knowledge, courage and justice combine an original and idealistic plane of well-being, social harmony, and thus happiness. The ancient eudaimonia creates the postulate of eternal peace, it reflects the aim at shaping of a model citizen of a city-state, whose attitude in life reflects the appropriate ethical ideals. Thus, the dreams of happiness are representations of what should be, but is not, attainable in the reality of this world. The ancient, idealized criteria of a happy being, although they shape the directions of ethical behaviors, are far from existential reality.

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[7] I. Krońska, *Sokrates*, Wiedza Powszechna, Warsaw 1989, p. 100.
[8] Aristotle, *Nicomachean Ethics*, translated by WD Ross, from the Internet Classics Archive, Book I.
[9] Ibidem.
[10] Ibidem.

Among the human dispositions, formulated by Aristotle, there are both intuitive skills, which are aimed at the highest ideals and practical abilities, aimed at things that may be otherwise. The dissonance between these dispositions is typical for the human antagonism between whatever there is and whatever remains the subject of dreams and desires, or between reality and idealism. Thus, the notion of happiness can be categorized as belonging to the idealistic sphere of human dispositions, which, although they influence the practice of everyday life, are not its absolute determinant; moreover, their impact is rather slight. An adequate example of a dissonance between the intuitive eudaimonia and everyday practice is the Biblical vision of peace. It is beyond human ability to attain eternal peace – it is possible only after the Kingdom of God begins on Earth, and thus it is something within the gestion of a transcendental being. In the Book of Micah we read: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid"[11].

A man creates the notion of the ideal, and at the same time postulated state of eternal peace and happiness, which are a symptom of escape from the world of bad deeds, threats and wars. The idea of eternal peace was preached by Immanuel Kant, who believed the war to be irrational and unreasonable – wars should be eliminated from human relations. Moreover, moral virtues and any thankfulness, built on the ground of military victories, contradict the irenologic axiology. If war is a bad deed, then all virtues that come from the joy of victory are unworthy of man. The idea of eternal peace does not participate in a morally based militarism. Wherever there is eternal peace, there can be no war. Similarly, in the Parmenidean ontology, being is eternal and infinite, and thus there is no such thing as non-existence. Kant puts emphasis on irrationality of human behaviors that glorify militarism in a religious form: "The feasts of thanksgiving during a war for a victorious battle, the hymns which are sung – to use the Jewish expression – "to the Lord of Hosts" are not in less strong contrast to the ethical idea of a father of mankind; for, apart from the indifference these customs show to the way in which nations seek to establish their rights – sad enough as it is – these rejoicings bring in an element of exultation that a great number of lives, or at least the happiness of many, has been destroyed"[12].

The human nature and the quality of social relationships create a world beyond imagination, which is not a world of ideas, but – sometimes – its minimalistic reflection[13]. The omnipresent cult of the war, accepted and embedded in the canons of politics,
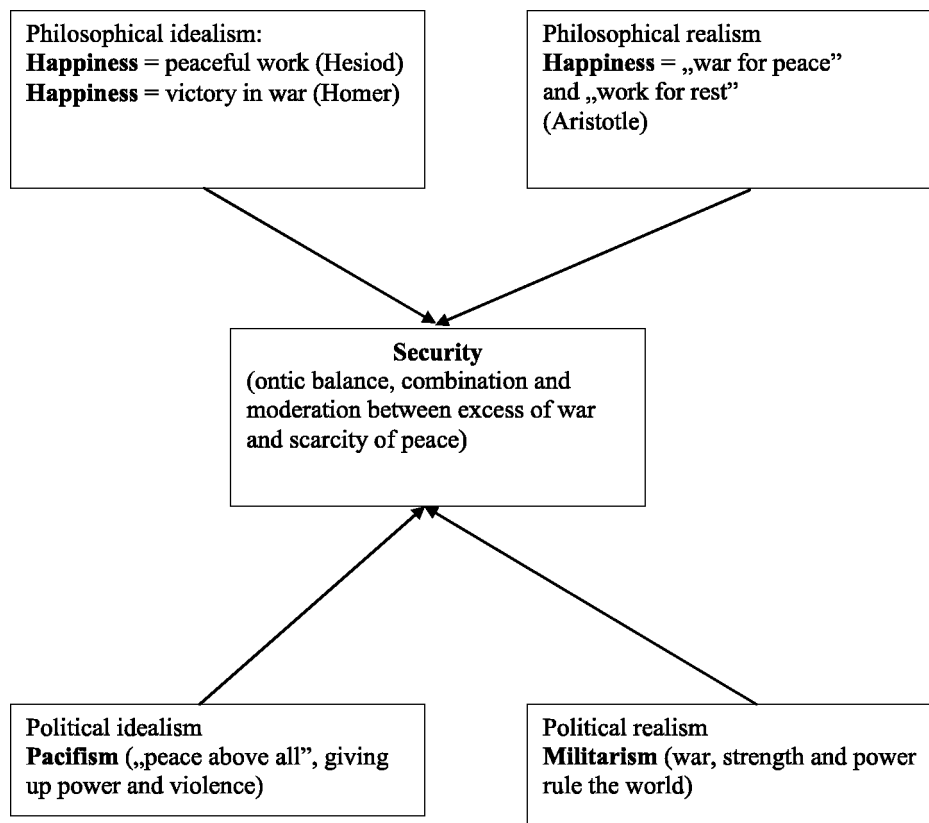
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[11] Book of Micah 4:3-4.

[12] I. Kant, *Perpetual peace*, 2005, © Cosimo Books.

[13] The concept of two worlds – ideal and real – was created by Plato. In Plato's philosophy, the real world is only a shadow, an imperfect reflection of the perfect world of ideals.

problematic phenomena, security seems to be the primary goal of human desire. It is the modern equivalent of the ancient eudaimonia. In the post-modern era, the objective of man is to have a life full of dignity, ensuring survival and development, and thus being a secure form of existence. It is no longer about the imaginative visions of man and the world, but the safe reality of being, which ensures not only freedom from threats, but also a dignified life and its prolongation.

Diagram 1

The ontological dimension of security as a synthesis of idealistic and realistic components in the philosophical and politological context

Philosophical idealism:
Happiness = peaceful work (Hesiod)
Happiness = victory in war (Homer)

Philosophical realism
Happiness = „war for peace"
and „work for rest"
(Aristotle)

Security
(ontic balance, combination and moderation between excess of war and scarcity of peace)

Political idealism
Pacifism („peace above all", giving up power and violence)

Political realism
Militarism (war, strength and power rule the world)

In the above context, security is the state of actual balance, closer to reality of any form of being. It is the equivalent of the vital human dispositions from desire

of love and peace to fascination with abuse and destruction. The theoretical base for security, understood in this way, consists of metaphysical analyses of philosophers and thinkers, who perceived the essence of being from the perspective of dialectic metamorphoses of the matter, the spirit and human impulses.

Theories of balance of being emerged as early as in the ancient times. One of these was formed by Empedocles, who combined the variability of Heraclitus and the invariability of being of Parmenides. Unlike his predecessors, he believed that the essence of being consisted of four elements: earth, fire, water and air, which influenced the world thanks to impact of two forces. In various configurations, they establish changeable forms of being. These forces are love and conflict, which remain mutually connected in a dialectic relation. The impact of love and conflict leads to division of the world's history into four periods:
> ➤ Static perfection of order of all elements.
> ➤ Dynamic change, clashing of elements.
> ➤ Static state of mixing of elements.
> ➤ Dynamic return to the previous harmony.

The metaphysics of Empedocles separates energy from the matter, thus emphasizing the dialectic metamorphosis of elements, subjected to two antagonistic forces. It is significant that Empedocles does not assume a monistic vision of the world, determined by the power of love and happiness. A condition that initiates the process of change of the elements is a clash between love and conflict, and thus the dialectic configuration of differentiated forces. The Empedoclean conflict shows the reality of the world in its diversity, but first of all, it depicts the source of energy for processual changes.

The issue of ontological balance also emerges in the ethics of Aristotle. The golden mean theory implies the need to live by the rule of moderation not only in ethics and customs; moderation becomes the primary criterion that defines happy existence. A universal dimension of happiness is the moral virtue, which is "a state of character concerned with choice, lying in a mean, i.e. the mean relative to us, this being determined by a rational principle, and by that principle by which the man of practical wisdom would determine it. Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate"[15]. The Aristotelian moral virtue, which reflects the state of balance between the ethical extremes, is equivalent to the modern perception of security, which is a synthesis between the existential extremes of peace and war.

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[15] Aristotle, *Nicomachean Ethics*, translated by WD Ross, from the Internet Classics Archive.

An inspiration for formulation of the concept of safe balance is the Hegelian dialectics of the spirit. As a result of a clash between the thesis and the antithesis, we obtain a synthesis, which, in the triadic metamorphosis, points to the sense of ontological balance. Such spiritual balance is reflected by security. It seems that the Hegelian theory of dialectics of the spirit, which explains the complexity of the internally antagonized being, as a result shows that the core of security is the permanent clash of the thesis and antithesis, synthesis and anti-synthesis. Metaphysical heterogeneity of security distinguishes it from the traditional idealistic eudaimonism. It seems that it is closer to the reality of the world. Symptomatic to the perception of the sense of security, alienated from the idealism of the virtue of goodness and happiness, is the description of the nature of philosophy, provided by N. Hartmann, who writes: "For philosophy, unless it wants to remain a theory, its attitude towards reality is decisive. It is easy to formulate utopian ideals and criticize whatever is real from their perspective. Nevertheless, reality has the historic right, which allows it to go beyond all these utopias"[16].

Shaping of a dignified form of existence goes beyond the metaphysical and idealistic rhetoric, and, as it has been emphasized by Hartmann, it is not subject to constant criticism due to insufficient adjustment to the practice of everyday life, which is full of threats and anything that escapes the schematic beliefs of an idyllic existence. Historic reality is the transcendence of all beliefs of what life should be like; it goes beyond the eudaimonic utopias.

The concept of a man in the aspect of impulsive balance has been formulated by Sigmund Freud. After the experience of the First World War and victory of militarism over pacifism, disappointed by the inadequacy of the theory of domination of culture over the primitive, natural impulses, he reformulates the metaphysical image of man. He bases the impulsive human nature on two basic human dispositions: to life and death. The integrity of human natural dispositions is implied both by the mythical Eros (life) and Thanatos (death). Human existence is marked by a permanent clash between these two ontological forces that are the source of the real image of synthesis of war and peace. A practical determinant of virtue and reason is the ability to maintain balance between the dominance of Eros on one side and Thanatos on the other. To shape security, it is necessary, in general, to search for an internal balance in the field of biological passions and cultural conventionalities. Any imbalance in this perspective leads to militarism, destruction and deconstruction, as well as idealism (super goodness[17]) reaching beyond the human capacity.

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[16] N. Hartmann, *Die Philosophie des deutschen Idealismus*. Teil II: Hegel, Berlin und Leipzig 1929, p. 310, in: M. Żelazny, *Heglowska filozofia ducha*, IfiS PAN, Warsaw 2000, p. 294.

[17] M. Berdyaev formulated rightly the metaphysical and dialectic sense of peace and war, and good and evil in general. Cardinal evaluations of what is good and what is evil become doubtful in the context of moral ambiguity of the "environment of the world", and the dream of eternal peace is a transcendent

The unextinguished militarism in the history of civilization has shown that the ideal of a pacifistic society, as defined by Freud, seems to be of utopian nature. Analysis of history of co-existence of nations has indicated a continuous process of changes and balance between peace and war. This realistic plane of dialectic changes differs from the idealistic concept of eternal peace, which is an attribute of the Kingdom of God on Earth. In the real world of global politics, the idea of eternal peace is the same utopia as the idea of absolute pacifism. Shaping of peace is a task, embedded in the natural processes of civilizational change, with war as their inseparable attribute.

Psychoanalytical and Nietzschean dialectics of construction (power) and deconstruction (weakness)

Hatred and cruelty seem to establish a constitutive plane of human existence; they reflect the existence of the impulse of death, which accompanies the constructive impulse, aimed at multiplication and enrichment of life – the impulse of Eros. The human tendencies and dispositions to construction and destruction, love and hatred create a mix of intellect and emotions that serve the purpose of strengthening life[18]. The equality of rights of the impulses of life and death is due to the permanent aim at retaining balance between the two, at „co-existence", „co-creation", integrated building of harmony and security of man. This impulsive balance takes place in culture and it is determined by culture. Culture becomes the sense of suffering, it hinders achievement of eudaimonic goals; at the same time, the dialectic nature of man makes it difficult to attain full happiness. In the primitive state, humans could feel happy to a greater extent, thanks to lack of cultural conventionalisms, but their need to be secure could

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idea that can never be attained. Eternal peace and pure goodness are possible only in the new ontological form, which is the super goodness, which is an act of God. No human is able to revalue goodness sufficiently to make it lose its metaphysical sense and become a basis for shaping of eternal peace. Berdyaev put this as follows: "From the absolute, normative perspective, war is evil, but from a relative point of view, it may be the least evil, or even good, due to the fact that the absolute moral values act in the dark and sinful environment of the world. The basic ethical paradox is associated with the fact that the difference between good and evil, that is, only the emergence of what is good, is associated with sinful downfall, and in a sinful world, good never operates in its pure form. Pure and absolute good may be revealed only in this world, which is on the other side of good and evil. Then, the kingdom of good turns into the Kingdom of God, which is the super goodness". N. Berdyaev, *O przeznaczeniu człowieka. Zarys etyki paradoksalnej*, translated by H. Paprocki, Antyk, Kęty 2006, p. 204.

[18] The primary impulsive perspective contains the elements of hatred and cruelty towards others; at the same time, it contains the will of maintaining one's life. This natural, instinctive tendency of man to suppress the thoughts of own death is associated with the awareness of passing by, and it brings fear against it. Thus, the implication of existential fear is directing aggression towards the surroundings and thus violating the established cultural norms. It seems that the „natural character" of the war is due to the eternal clash between the acknowledged and necessary mechanisms of passage and the instinctive impulse to save one's life.

not have been fulfilled. Thus, as it has been concluded by Freud, the modern man of culture has attained a greater space of security at the expense of the possibility of attaining happiness. Freud described this problem in the following manner: "since culture imposes such great sacrifice not only upon sexuality, but also on human inclination towards aggression, it becomes easier for us to understand that a man can hardly find the sense of happiness in it. In this regard, it was indeed easier to the primeval man, who knew no restrictions to impulses on the other hand, he had little certainty of being able to enjoy this happiness for long. The civilizational man, in exchange for giving up a certain amount of potential happiness, has earned a certain amount of"[19].

An attribute of ontological dualism between the ideal (weakness) and the specific reality (power) has been emphasized by Frederic Nietzsche, who, referring to the mythological tradition, defined the human dispositions in two aspects – Apollonian (focused on desires, seeming and imaginative) and Dionysian (mad, exuberant, but being the core of life. Nietzsche thought that the dominant Christianity is a cradle of moral weakness, speculative idealism and tributary transcendence. Therefore, the ideals of Christianity reached the hearts of the poor, emotionally unstable, who perceived the community as the source of power and strength and could praise the theology of peace, although born from contempt, hatred and aggression towards the former oppressors. Weak people and weakness as a human trait and disposition to withdraw from the reality of fight and war, ironically, does not prolong the state of security. Survival is ensured only by the sense of dignity and the disposition of a brave, generous, courageous and expansive soul.

According to Heraclitean philosophy, the unchangeable state of nature does not exist; therefore, there is no perspective of perpetual peace, which may, though, be the object of utopian imagination, strengthened by nostalgia for the ideal model of human relations. Similarly, the Nietzschean vision of man proves the necessity to follow the path of war in the process of creation of an egotistic, strong personality, despite the generally approved culture and morality of the weak and in opposition to ethics of the Christian love of one's neighbor. A man of power is the real causative factor of security.

Security is an ontological dimension of human existence. It contains two dialectical themes. The first theme relates to the diversified, conflict-driven sphere of human dispositions of biological origin. A human being is subject to a perpetual struggle between the powers of destruction and construction, between the impulse of life and death, between the healthy and pathological realization of existence. The result of this internal rivalry is the state of ontogenetic balance, moderation and a specific compromise between the will of existence and its opposition. The second practical theme reflects the sense of a dialectic clash between aiming at the imaginative ideal, reflecting the desire to participate in whatever is valuable, beautiful and good, but also real,

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[19] Z. Freud, *Kultura jako źródło cierpień*, (in:) *Pisma społeczne*, translated by R. Reszke, KR, Warsaw 1998, p. 204.

corrupt, deconstructed, closer to suffering and death. Thus, security is a metaphysical reflection of the nature of human beings in themselves and their social relations, but in a dimension, which implies a state of moderation and balance. Secure existence is a result of a permanent process of achievement of balance, a specific mode of balancing between the constructive and peaceful and the deconstructive and warlike.

A human being seems to be a component of the reality of nature, which – quite naturally – aims at retaining balance. Thus, security is the natural state of balance, the Aristotelian "golden mean", and getting away towards the extremities of idealism and militarism violates this ontological balance.

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Bezpieczeństwo jako spektrum przestrzeni ontologicznej

Streszczenie. Współczesne rozumienie bezpieczeństwa można ująć w ogólnym (filozoficznym) podejściu, ponieważ dotyczy wielowymiarowego opisu każdej z form istnienia, dotykającej zagadnień przetrwania i rozwoju. Według tak szeroko aspektowego ujmowania bezpieczeństwa, jak zauważa

autor, związane jest ono z metodą dochodzenia do niego i procesu jego ustanawiania (pokojowego bądź w ramach wojny). Pojawia się w związku z tym wymiar ontologiczny wyrastający w ramach odpowiednich znaczeń i definicji. W takich ramach spektrum opisu rozciąga się między szczęściem (pokojem) i agresją (wojną). Tym samym ontologiczna analiza bezpieczeństwa balansuje między ideą szczęścia a rzeczywistością agresji i wydaje się być istotnością świadomie wartościującą, ważną w opisie przedmiotowym.