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**Małgorzata Jaroszyńska, *Bezpieczeństwo kulturowe Europy w XXI wieku* [The European Cultural Safety in the 21st Century],
Wojskowa Akademia Techniczna, Warszawa 2016, pp. 143**

In the face of the events unfolding in not just contemporary Europe, and I am writing these words after a recent series of attacks in Spain and Finland, I reached for Małgorzata Jaroszyńska's book *Bezpieczeństwo kulturowe Europy w XXI wieku* [The European Cultural Safety in the 21st Century]. It seems to be a topic that is extremely up-to-date and discussed in the media, in the political debates, and in conversations between people. In the introduction the author notes: "In literature such extreme views are popular that the immigrants pose a cultural threat to countries or even entire regions of the world that host them. On the other hand, it is important to maintain the identity of migrant societies" (p. 6). It is worth mentioning that the attention to cultural security is also a departure from the classical understanding of security only in the military aspect.

The author of the publication is a doctor of social sciences in the discipline of security sciences and a lecturer at the Military Academy of Technology. According to the description on the book cover: "The area of particular interest is the cultural security, multiculturalism and social aspects that emerge in this area".

The book is divided into four chapters. The first one, *Security in the Age of Globalization*, focuses on discussing what globalization is, what its effects can be (negative, positive, and neutral) and how it is related to security. It also explains the essence of cultural security.

The second chapter, *Europe's Cultural*, presents the typology and characteristics of national and ethnic cultures in Europe. The author moves between

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concepts such as policulturalism, transculturalism, multiculturalism. In addition, the research done by Geert Hofstede is included. It presents the classification of cultures by four dimensions: distance of power, collectivism, individualism, femininity and masculinity, and the avoidance of uncertainty. Historically, the essence of European cultural values was discussed, because “Europe is not only a geographic area or a political dimension, but from a cultural point of view, it is primarily a community of values that have influenced the shaping of the spiritual face of the continent and its identity” (p. 50). On the other hand, cultural isolation among countries is compared to the barrier of progress.

In the third chapter entitled *Culture conflicts and their conditions*, Islamophobia was juxtaposed with the dying values of Christian culture and the notions of intercultural communication and transcultural flows were explained. The author presented an ‘alien’ concept that “became real and is present in the lives of individuals and entire communities” (p. 70), also in terms of national stereotypes and cultural clashes.

The fourth chapter, *The threat to the cultural security of the European countries*, presents the demographic situation of the followers of religions: Christianity, Islam, Judaism and their further divisions, and at the end touched upon the non-religious threats to the cultural security. One of the subsections is a polemic with the views expressed by a journalist – Oriana Fallaci.

In the book *The European Cultural Safety in the 21st Century* the reader finds many theories in various fields of science – sociology, psychology, communication, political science. The opinions of researchers and specialists were mentioned, among them there were: Ryszard Kapuściński, Benjamin Barber, Gilbert Chesterton, Samuel Huntington, Jacek Czaputowicz, and Jan Czaja. In addition, research results and statistics were presented to show the demographic image of the European continent. The publication is certainly an attempt to explain the intricacies of cultural security and gives the reader an overview of the various ways in which globalization, international communication and other concepts can be understood. Undoubtedly, for the students of internal security, national security, political science and international relations, this publication can serve as a course book for basic concepts of security.

After reading Małgorzata Jaroszyńska’s book, I get the impression that the subject of cultural security in Europe in modern times was taken too briefly. Other publications that had been published before discussed the problem of Islamophobia or the dangers that Islam religion may impose in countries where different cultures were established. Perceiving the problem mainly in religious terms, especially in the light of Islam religion, seems to be an oversimplification. As

the author presented, according to the calculations, there is no threat in terms of cultural exchange in Europe, which demagogues are so afraid of. At the same time, in media the terrorist attacks are identified in majority with the followers of Islam. As a counterpoint to this statement, Małgorzata Jaroszyńska recalled Anders Breivik's case, where "the cause of the assassination was the condemnation of immigration, the fear of Islamization and the objection to multiculturalism" (p. 99). The discussions about accepting refugees can show similar views, and terrorist attacks in Europe confirm the populists' argument that the only solution is to build tight fences. The author asks: "[...] what is Europe afraid of? Is it afraid of Muslim migration or expansion of Islam? Are Islam and Muslim culture in fact threats to European culture?" (p. 76). It is clear for Małgorzata Jaroszyńska that Europe should not be afraid, and yet it is frightened.

The subsection concerning non-religious dangers has relatively few pages. It is difficult to agree with the author that the cultural security is the sum of dangers primarily of religious background. The answer to the increase of globalization trends, commercialization and the American approach to reality is that communities are turning towards tradition, religion, and in extreme cases towards nationalism. The country policy shapes the vision of the nation, as media and the people themselves do, especially in the age of social networking. In the book *The European Cultural Safety in the 21st Century*, the broader development of the following notions, according to Grażyna Michałowska and the reviewer, is lacking: "[...] the growth of migration, especially illegal ones, combined with open borders, facilitates the activity of undesirable aspects of religious fundamentalism, terrorists, organized crime operating in the sphere of economy, arms trade, drugs, and human trafficking" (p. 121). You can also mention the material destruction of the cultural heritage.

In conclusion – it is worth reading Małgorzata Jaroszyńska's publication, due to a thorough discussion of issues related to cultural security, although the book does not exhaust the subject. I wonder how the author would refer to the activity of the so-called Islamic State and to the rhetoric of Polish politicians on refugee placement. It is worth considering in the light of this statement: "The respect for a different cultural heritage, which is repeatedly emphasized in European documents, is not always reflected in the reality" (p. 133).