

## HUMAN SECURITY IS NOT ONLY A NEW CONCEPT

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### ABSTRACT

The purpose of this paper is not only to emphasize that the human security is not a new concept, in fact, the human security is the key component of the international system from which states and nations originate and maintain its stability. The modern concept of human security identifies the weaknesses of this traditional paradigm of the security which in itself is focused on the state security instead of individual security. The overwhelming security concept, traditionally has been state centric, expanding the support and legitimacy of state instruments and supported by the principle of state sovereignty. The ideal state of Plato, Aristotle statement, Hobs concept on *Leviathan*, the Prince of Machiavelli and above all the Marx concept of '*The dictatorship of the Proletariat*' show the final goal of the state on security, individual and community security, although they have differing views on the means to achieve this goal. There exist several ties between the human rights and human security. 'Security' in the form of personal security (such as protecting from arbitrary arrest), social security (such as providing basic needs such as food) and international security (such as the right to live in an international safe order), matches with the existing human rights. Security policies should be integrated more with the strategies for promoting human rights, democracy and development. Although the modern concept for human rights mainly derives from Europe, there needs to be mentioned that the notions of liberty and social justice, which are fundamental to the human rights, are part of all the cultures. On the long path in building a modern legal society, the need for security, respectively for eliminating all forms of risk rose, which can question the fundamental rights and liberties such as: physical integrity, privacy, dignity, property etc. In this respect, we can mention that the security is a basic function of each state, since without an appropriate level of security we cannot even talk about the democratic government, neither for social stability in general. Additionally, we cannot talk about the legal system without democracy and the system of human rights and liberties, nor about security stability without the establishment of the respective institutions which provide protection for it. Thus, the security is one of the fundamental preconditions for the existence of the social society.

**Keywords:** Human security, concept of security, human rights and freedoms, life, security policy.

## HUMAN SECURITY IS NOT ONLY A NEW CONCEPT

The World can never be in peace if people are not safe on their day to day life (Ferrero-Waldner: 2013). The definition of Human Security dates since the political declaration of United Nations in mid 90-ties. The concept of human security appeared as holistic part of the human development paradigm cultivated in the UNDP by Mahbub ul Haq, the Pakistan former Minister of Finance, with strong support by the economist Amartya Sen. Thus, the UNDP document of 1994 was the first big international document which articulated the human security in conceptual terms on proposals for the policies and actions (Jolly & Basu

Ray: 2006). The human security is described in that document as a situation in which individuals are relieved from the trauma that surround the human development, or this trauma lack completely. Initially, human security means security from chronic threats such as hunger, diseases and repression. Secondly, it means protection from sudden and harmful division of models of daily life- such as home, work or in the society. Guaranteeing human security requires a step by step approach to address economic, food, health, environment, individual, community and political security. This special meaning of the human security is categorized as one of the expanded definitions and it comprises the basis for division on the meaning of human security (Collins: 2017). Human security is a “people oriented” security, which places individuals and communities on the main security agenda. Creating a culture of global policy, based on rights for all, is a necessary requirement for improving human security. The Universal Declaration of Human Rights is drafted as result of the most serious violations of human dignity, in particular after the experience of the Holocaust during the Second World War. The human being is in its main focus, while its Preamble refers to “freedom from fear and poverty”. A similar approach is present also on the concept of human security (MFA Austria: 2003). Human security requires the true meaning of human rights while the responsibility in protecting human rights falls on the states (De Mello: 2000)<sup>1</sup>. The majority of threats against security show directly or indirectly the dimension of human rights. The purpose of Human security is to protect human rights by preventing conflicts and by addressing detailed causes of insecurity and abidance. The Human security strategy aims to create the culture of global policy based on human rights. In this context the education on human rights represents a strategy for achieving human security, since it teaches people that they should look for solution to their problems most of all on the foundations of the overall global values, supported by the rule of law and not based on the power. Human security is promoted in the society in a decentralized form, starting from the basic human needs of men and women, which means starting from personal security problems, poverty, discrimination, social justice and democracy. Freedom from exploitation or corruption starts only then when people do not accept that their rights continue to be violated. Institutions of civil society such as International Transparency, support such emancipation process, based on the knowledge of human rights (De Mello: 2000).

“Human rights offer the necessary basis which would enable the continuity of human development and safety.”

*(Fourth Ministerial Meeting of Human Security Network in Santiago de Chile, July 2002)*

According to Mr. Kinhide Mushakoji<sup>2</sup> the importance of Human Security consists also of the following three issues:

*One:* Safety which was developed as concept closely linked with Westphalia state in the sense of national and international security, is detached from the state and is linked with its

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<sup>1</sup> Sergio Vieira de Mello, High Commissioner to the United Nations for Human Rights, 2000, stated that the culture of human rights off the power of its most predictions presented to each individual. Responsibility for the protection of human rights lies with the states. However, what gives human rights structure their day and their ongoing sustainability are, understanding, respect and expectation of every individual person's human rights. Sergio Vieira de Mello Brazilian citizenship was among 23 people killed on 19 August 2003, when a suicide truck destroyed the UN headquarters in Baghdad, where he worked as a diplomat Sergio.

<sup>2</sup> The President of Japan Human Security Studies (JAHSS), Mr. Mushakoj studied international policy and peace studies. He served as the dep.rector of UN University (1976-1989), President of the International Association of Political Sciences (1985-1988), and has lectured at Universities such as Sophia, Meiji Gakuin University, Ferris University, Chubu University Osaka and University of Economy and Law.

true agents, individuals and communities. The state remains a vital factor but it also becomes an object of critical research since it is a necessity for today, at this time of global change and crisis.

*Two:* human security is a concept which was initially developed by the intellectuals concerned by the multidimensional realities of human insecurity. It was taken from Canada and Japan, not from the United States. It is a non-hegemonic concept which could facilitate the dialogue between the hegemonic and non-hegemonic and non-hegemonic political and economic forces, in the global and local aspect, wherever the human insecurity appears in this time of crisis and changes.

*Three:* human security is a complementary concept of human rights. It emphasizes the particular realities of human insecurity and in this way it complements the universal concept of Human Rights. The debates on the rights of people to peace at the UNHCHR, insist on the right of people for human security in its attempt to go beyond European Universalism (HSS Journal, Osaka: 2012).

The idea that humans should be safe on their day to day life is not a novelty or a theoretical development of the area in which we are living. An anthropocentric focus continues to lead the early philosophy of liberalism which brings to focus the individual and describes several necessary conditions to guarantee the safety of people through liberty and equality.

Similarly, the tradition of liberalism within the discipline of international relations focuses on expansive normative visions and aims to guarantee human rights. Security studies as sub-discipline of International Relations and its critical security school, often place the security of individuals at the center of their critique towards the state centric and military security. In fact, these arguments of the critical security researchers, are largely led by a vision of criteria that need to be fulfilled in order to guarantee the human security (Collins: 2007).

There are several ties between the human rights and human security. "Security" in the form of personal security (such as the protection from arbitrary arrest), social security (such as providing basic needs such as food) and international security (such as the right to live in a safe international order), matches with the existing human rights. "Security policies should integrate more with the strategies for promoting human rights, democracy and development. Human rights, the humanitarian law and refugee rights provide the normative framework as the basis for access to human security (Dep. of Foreign affairs of Canada: 1999). Violations of human rights present threats to human security, therefore they are used as indicators within the mechanism for early warning, with the purpose of conflict prevention. Nevertheless, human rights also play a role during the after war period, for the management and transformation of conflicts as well as for building peace. By transferring knowledge, building capabilities and shaping behaviors, education in the field of human rights comprises the basis of true prevention culture (MFA of Austria: 2003). Vesl Latifi on his book "National Security Policy" writes that in every society there exist concurring and often contradictory perspectives for a number of problems and as such not all conflicts represent a threat to the peace and security (Latifi: 2004). In a democracy, the freedom of speech allows for people to transmit these perspectives to their elected representatives. These, on the other hand are obliged, through public debate to discuss and to assess issues which present a risk to explode. This procedure enables democracies to mitigate their conflicts and to search for fruitful compromises which have the support of the society in general. It is no wonder that precisely due to the lack of properly functioning democratic institutions often tensions

escalate beyond control and turn into violent conflicts. Considering its internal mechanism for channeling the conflict, democracy is seen as linked to peace and security. This link differs for another reason: it is now generally acceptable that security is not a standalone goal, but it definitely needs to serve the wellbeing of the citizens.

Human rights are not only an essential instrument for conflict prevention, but they are also the core of the concept of development of governance and democracy. Additionally, they offer the basis, through active participation, building transparency and accountability, treating social and global problems. "Building Governance" is comprised of two complementary forms of capacity building: "building state" and "building society". Building state offers "democratic security", which can best be seen at the end of the conflict in the attempt for rehabilitation and reconstruction. Human development includes overall education on human rights with the purpose of empowering people in deeming their rights and respecting the rights of others (Lichem: 2003). Human Security in essence is an attempt for building global security, where the security of the individual is at the center of international priorities ...; where the international standards for human rights and rule of law have been promoted and have been constructed in a coherent network for protection of the individual (Axworthy:1999).

The respect for human rights – the acknowledgment that all human beings are born equal, free, with dignity and that the right is the foundation for the functioning of the democratic society. A democratic state is obliged to ensure that it provides and respects, protects and fulfill all human rights by ensuring that all its citizens may live free from fear and free from demands. In democracy, a special focus should lie on those rights which are the key to civil participation, such as the right to gathering, the freedom of speech, the freedom of opinion, conscience and religion. Yet, civil and political rights cannot guarantee peace and human security. A favorable environment for the democracy may be created only if the basic economic, social and cultural needs are considered. International norms and human rights are those that determine the notion of human security. With the change of the society, the economy, culture, security and lifestyle changes too. States and cultures every day and more are oriented towards one another, administrative borders are eliminated, and migration appears in new forms, while the free exchange of goods, valuables and humans is a reality. But this increases the challenges too, in particular those of human security. The national security systems of western Balkan countries and others are in the reform and development process. They are vulnerable towards the internal challenges, such as the rule of law, countering corruption and organized crime, but also global threats (Fridrih Ebert foundation: 2009).

"The world will never have peace, if people do not enjoy human security on their day to day lives."  
*(Report on Human Development, UNDP 1994).*

Human security at the last instance is in a long line of neologism including the overall global security and corporate security which is encourage the policy makers and researchers to think about international security as something much more than protecting military, state and territorial interests. The most vocal in human security are the governments of Canada and Norway, which have the primacy in creating a "Human Security Network", between governments and non-governmental organizations (NGOs), in order to adopt the concepts. The definition "Human Security Network" has also began to appear in the academic works and is subject to new research in several big universities (Ronald:1996).

Human security presents the possibility for enjoying the results of human development. Based on the UNDP Report on Human Development of the year 2000, the human development, same as human rights have the same visions and goals. The indicators for the Human Development, which is used in the UNDP report consist of as follows: access to education, providing food, health services, gender equality and political participation, which directly match with the human rights (MFA Austria: 2003). “Report on Human Development”, is focused on threats to human security. This brings to the conclusion that concepts of human security, human rights and human development are closely linked and reciprocally interrelated (MFA Austria: 2003). The idea about human dignity is as old as the history of mankind, which on the various cultures and religions appears in different forms. For example, in the African philosophy “*Ubuntu*”, and the protection of foreigners in Islamism, a human is dedicated very high values. “The Golden Rule”, according to which humans need to treat others the same way as he would want to be treated, exists in all main religions. The same rule applies also related to the responsibility of the society to take care of the poor and to the fundamental notions of social justice (MFA Austria: 2003). Nevertheless, the idea for “human rights” is result of philosophical thought of modern times, based on the philosophy of rationalism and illuminist, then liberalism, democracy but also socialism. Although the modern concept for human rights mainly derives from Europe, there is a need to mention that the notion of freedom and social justice, which are fundamental to human rights, are part of all cultures. United Nations under the leadership of Eleanor Roosevelt, Rene Cassain and Joseph Malik, developed the Universal Declaration of Human Rights for which they hired 80 people from North to South. Human rights as the concept on economic, social, cultural, the right to self-determination and development, as well as the freedom from racial discrimination and apartheid, have become the overall worldwide concept (MFA Austria: 2003). Within the rights stipulated in this Declaration, we point out those articles which directly refer to the term human security and other related rights. In this context we mention also the quote from Aristotle, the absolute classic of the early days of democracy and the teacher of Alexander the Great. The paradigm from Aristotle says that “*It is only in democracy that people have a share to liberty*” (Aristotle).

These human rights are stipulated in articles, 3, 4, 5, 12, 22 and 25 (G.A of U.N: 1948) of the Universal Declaration of Human Rights drafted in 1948 by the United Nations General Assembly.

*Article 3:* Every person has the right to life, liberty and security of person (G.A. of U.N). This article comprises of three different rights: *the right to life in its biological meaning* (Inter-Alia the right and ability to existence) (Eide: 1989) and a more expansive meaning (protection from inhuman conditions of living); *the right to personal freedom*, such as, the right to movement; and the right to personal security, such as the right to protection against intensive interference by state and non-state actors, including private individuals (the right to integrity) (Alfredson & Eide: 1999).

*Article 4:* No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms .

*Article 5:* No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.



*Article 12:* No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

*Article 22:* Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

*Article 25.*

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

After this historical act, the Assembly invited all member states to announce the text of the Declaration and to make all attempts to spread it, to make it available to read it and explain it in particular in schools and other educational institutions of all countries and states no matter what their political status is (Alfredson & Eide: 1999).

In the context of the worldwide concept of universal rights, the Constitution of Republic of Kosovo, on its second Chapter, respectively in Article 22 (1) on the Direct applicability of International Agreements and Instruments, in regards to the Universal Declaration of Human Rights, it emphasizes that Human rights and fundamental freedoms guaranteed by the following international agreements and instruments are guaranteed by this Constitution, are directly applicable in the Republic of Kosovo and, in the case of conflict, have priority over provisions of laws and other acts of public institutions.

The Constitution of Republic of Albania has dedicated the first chapter to the fundamental rights and liberties (general principles), Art.15, par.1 and 2:

*Article 15.1:* The fundamental human rights and freedoms are indivisible, inalienable, and inviolable and stand at the basis of the entire juridical order.

*Article 15.2:* The organs of public power, in fulfillment of their duties, shall respect the fundamental rights and freedoms, as well as contribute to their realization.

The Constitution of Republic of Macedonia has dedicated Article 8, to human rights and liberties:

*Article 8:* The fundamental values of the constitutional order of the Republic of Macedonia are the basic freedoms and rights of the individual and citizen, recognized in international law and set down in the Constitution;

The Constitution of Montenegro, in Article 6 stipulates that the state shall guarantee and protect rights and liberties and that everyone shall be obliged to respect the rights and liberties of others.

Based on the assessment of these Constitutions, we conclude that the Constitution of Republic of Kosovo, gives much importance and priority to the Universal Declaration of Human Rights in case of conflict with legal provisions and other acts of public institutions.

## CONCLUSION

The modern concepts of security more and more are being based on the obligation of states to its citizens for creating collective feeling of security, based on the principle, "whoever lives and operates in a respective country has the right to feel free." The democratic countries in making their policies in the security aspect, as a very essential and sensitive issue for all aspects of life and with worldwide importance, based on the documents, strategies and drafting of above policies, have the purpose of increasing the feeling of social, economic and political security of the nation and its institutions towards threats and risks. To conclude, security can be defined as a situation free of risks of any nature for the state and the society and as a situation in which the individual feels safe; where his rights and liberties are intact (*considering that often human rights and liberties are considered as indicators for measuring security*), where the individual is free from fear on his day to day life, in the absence of threats and risks that society and the government would otherwise face. Furthermore, there exists a connection between human rights and human security, where human security presents the possibility of enjoying the results of human development.

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