

Human Security: Redefining the Ethics of Peacebuilding

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I. INTRODUCTION

Human security is the freedom from fear, want and indignity. While peace is "not merely the end of violence, but is a condition that allows for emancipation from insecurities in the broad sense". Hence establishing the idea that a sustainable peacebuilding effort is a condition derived from the successful implementation and progression of the emancipatory human security approach to people whose insecurities are at stake. This article will discuss how human security answers the ethical questions of peacebuilding- "Which type of peace?" "Whose security/peace?" "How security/peace?" and "What type of security/peace"- by identifying the state's *raison d'etat* in its response to the people.

II. ANSWERING THE FIRST AND SECOND QUESTIONS: "WHAT TYPE OF PEACE", "WHOSE SECURITY/PEACE"

To maintain a sustainable peacebuilding effort, the emancipatory human security perspective suggests that, the general public's beliefs and perceptions must confer legitimacy onto the state. With this context, human security answers the question of "What type of peace" by categorizing peace as the emancipation from insecurities (fear, want and indignity). In a similar sense, human security also responds to the question of "Whose peace" by emphasizing on the provision of security to the people whose insecurity is at stake, as opposed to any other external actor. By doing so, the approach of human security agrees that a "failed" and "fragile" state is one that can not exercise its primary function of social protection, therefore failing in its duty to protect, provide and empower its citizens. Hence, as per human security, a sustainable peacebuilding effort is cemented by the state's local legitimacy - the emphasis is to be laid on the perceptions of the people within the state rather than the existence, power or nature of the state itself. To do so, the state must adhere to its Social Contract (Leviathan) and maintain the local people's needs as the referent to establish its legitimacy amidst the belief of the general public. Human security, therefore, proposes to the field of peacebuilding, that the state should protect the survival, livelihood and dignity of the population while ensuring that it can provide for and safeguard the public's large expectations.

III. ANSWERING THE THIRD QUESTION: "HOW SECURITY/PEACE"

Furthermore, with respect to the question of "How security/peace", human security emphasizes the empowerment of people: transforming them into "agents of change, protecting them, and providing welfare". As suggested by Prof. Tadjbakhsh, to attain sustainable peace, the state should avoid short-term military or policing solutions and should instead resort to a long-term, comprehensive strategy that combines protection, provision of welfare and emancipation. The state should hence focus on the strategies of economic growth that are inclusive of distribution, equity and enhanced freedom. By following these strategies, the state would be able to achieve human security through human development (Mahbub Al Haq, 1994 Human Development Plan) which would, therefore, lead to the enhancement of the public's capabilities and functioning. This betterment in the people's (resources) capabilities and functioning would consequently protect and establish a sustainability in the concept of the state's functioning- which forms an essential component of the state's security—hence constituting a successful peacebuilding effort. Alongside the empowerment of the people, the human security approach also details the importance of a departure from considering "Liberal Democracies" as a precondition to peace. Even though the model of a "Liberal peace" may be efficient, the public must be maintained - not only as subjects - but as peacebuilding aims. To ensure this, the peacebuilding needs to centre around the underlying norms of the local population, the public's involvement in the design and implementation, and finally the idea that the public should be the direct beneficiaries of the intervention. Consequently, a successful peacebuilding effort, from the human security point of view, then depends on the consensus surrounding the validity of the peacebuilding models by the local population and also their reception of the results of the peacebuilding endeavour.

V. ANSWERING THE FOURTH QUESTION: "WHAT TYPE OF SECURITY/PEACE"

Finally, human security answers the question of "What type of security/peace" by stressing the importance of a peace that responds to the emancipation from insecurities in everyday life. Through the lens of human security, every insecurity (threat to survival, functional threat to livelihood or threat to dignity) is just as imperative to protect as the other. Furthermore, it also affirms the fact that all threats and insecurities are interlinked and interdependent. Hence to ensure a successful peacebuilding effort, a connection must be sought between all insecurities in a manner that the intervention in one domain transcends into positive

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externalities. Hence, the human security approach proposes the idea of peace as a wholesome emancipation from insecurity - with no insecurity gaining a "priority" over the other.

VI. CONCLUSION

To conclude, human security is the freedom from fear, want and desire. It proposes the idea that peace is the broad emancipation from insecurities through its answers to a series of ethical questions to peacebuilding: "Which type of peace?" "Whose security/peace?" "How security/peace?" and "What type of security/peace".

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