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The nexus between human security and human rights

1. Introduction

Human security changes the focus of interest from traditional security to the security of the person; that is, the safety of the individual in society. In this regard, human security recognizes that the personal protection of the individual and the preservation of their integrity does not come primarily from the protection of the state as a political entity, but from the approach to personal well-being and quality of life. Therefore, if human security is perceived and understood as the preservation and protection of the life and dignity of the individual human being, we can speak about its narrower or broader meaning and definition. From the aspect of the research focus in this paper, the broader understanding of human security includes several key aspects that can be directly connected to the concept of the promotion and protection of human rights. Equally, the Declaration of Universal Human Rights, the first document in this sphere adopted after the Second World War, also recognizes the inherent dignity and equal and inalienable rights of all members of the human family as the foundations of freedom, justice and peace in the world.

The first essential aspect of the broader understanding of human security is the opportunity for all citizens to live in peace and security in their own country. This presupposes the ability and capacity of states and citizens to prevent and resolve conflicts through peaceful and non-violent means, and, once a conflict is over, to effectively carry out reconciliation efforts. Such a meaning is in direct correlation with Article 3 of the Universal Declaration of Human Rights (UDHR), according to which "everyone has the right to life, liberty

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and security of person."[2] The right to liberty and security is also enshrined in the Charter of Fundamental Rights of the European Union (CFREU), within Article 6: "everyone has the right to liberty and security of person."[3]

The second aspect refers to discrimination. Human security implies that people should enjoy all rights and obligations without discrimination, including human, political, social, economic and cultural rights. This is also in correlation with Article 7 of the UDHR, which points out that all humans are entitled to equal protection against any discrimination.[4] This issue is also a part of Article 21 of CFREU: "Any discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited."[5]

The third aspect is the social content: equal access to political, social and other processes that make economic policy. Article 22 of the UDHR highlights that "everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation 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."[6] The importance of social security and social assistance is also recognized in Article 34 of the CFREU, which states that "everyone residing and moving legally within the European Union is entitled to social security benefits and social advantages in accordance with Community law and national laws and practices." It adds that "in order to combat social exclusion and poverty, the Union recognises and respects the right to social and housing assistance so as to ensure a decent existence for all those who lack sufficient resources, in accordance with the rules laid down by Community law and national laws and practices."[7]

The fourth aspect is the establishment of the rule of law and an independent judiciary, so that every individual in society should have the same rights and obligations. This is also a part of Articles 8, 9, 10, 11 and 12 of the UDHR; within the CFREU, it is covered in Chapter VI, dedicated to justice.

These aspects of human security on the one hand, and the international regulation of human rights (primarily in the UDHR and CFREU), on the other, show that the ideas are closely interconnected. In fact, from this aspect, it can be seen that international human rights norms largely define the content of the concept of human security. Understood in this way, human security means much more than protection from non-structural direct physical

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2 Universal Declaration of Human Rights of 10 December 1948.
3 Charter of Fundamental Rights of the European Union of 18 December 2000.
4 Universal Declaration of Human Rights of 10 December 1948.
5 Charter of Fundamental Rights of the European Union of 18 December 2000.
6 Ibidem.
7 Charter of Fundamental Rights of the European Union of 18 December 2000.

violence. Therefore, the following section analyses the development of the concepts of human security and human rights in more detail.

2. The idea of human security

Historically, security has been considered as both a prerogative and a responsibility of states, but the evolution of threats, especially since the end of the Cold War, has considerably altered this understanding.[8] In this period, the expansion and deepening of the security concept has initiated the development of new security concepts, with the promotion of new reference objects as well as new approaches for their provision. In this context, human security is one of the concepts that has gained significant attention among scientists and policymakers.

The basic question behind the idea of human security is: How safe and free are we as individuals? This is not a new question, but it has been attracting growing interest among scholars and policymakers, especially during the past 30 years. Freed from the constraints of the Cold War, governments, international organizations, non-governmental organizations and ordinary citizens are increasingly in a position to answer it as objectively as possible and to act to enlarge the envelope of security, safety and freedom. As a result, the human security conception is becoming more and more universal; that is, applicable to any society in the world. The idea of human security can be best understood via the following questions:

– Security for whom (referent)?
– Security of what values (values)?
– Security from what threats (threats)?
– Security by what means (means)?[9]

First, it can be pointed out that in the prevailing neo-realist conception, the state is the referent object of security. Since the state is the primary provider of security, if the state is secure, then those who live within it are also secure. Second, from this perception, two values associated with the state are crucial: 1) territorial integrity and 2) national independence. Third, the central threats to territorial integrity and national independence are violence and coercion by other states. As a result, security is achieved through the retaliatory use or threat of violence, and by a balance of power, where power is mainly equated with military capabilities. This understanding leads to a perception of a world in which co-operation between states is limited to alliance formation and is, at best, tenuous. Moreover, institutions and

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8 F. Fouinat, *A Comprehensive Framework for Human Security*, in: *Security and Development – Investing in Peace and Prosperity*, R. Picciotto and R. Weaving (eds), London and New York 2006, p.71.

9 L. Georgieva, *Risk Management*, Skopje 2006, p.44.

norms are creatures of states and, therefore, of little value, especially in the sphere of security and military affairs.

From the other side, within the conception of human security, the primary referent object of security is the individual. Human security proponents do not discount the importance of state security, but they treat it as no more than co-equal to individual security. Hence, the key argument is that, ultimately, state security depends on the security of the individual, in complete opposition to the neo-realist position. It should be noted that human security does not ignore the importance of state security in relation to the security of individuals; however, it highlights the importance of other aspects (the safety of individuals) in the creation of the so-called big picture and perception of security.

Second, in the human security approach, there are two crucial values: 1) the personal or bodily safety of the individual and 2) his or her personal freedom. Personal freedom, in general, can be thought of in terms of two aspects: the freedom of the individual to associate with others and the freedom of the individual in relation to their most intimate choices (marriage, personal law, sexual orientation, etc.).

Third, according to human security, threats must be reckoned as both direct and indirect. They arise from identifiable sources, such as other states or non-state actors of various kinds, and from structural sources; that is, relations of power at various levels from the family upwards to the global economy. The most specific direct threats in this context are violent death or disablement (violent crime, killing of women and children, sexual assault, terrorism, genocide), dehumanization (slavery and trafficking in women and children, use of child soldiers, physical abuse of women and children, kidnapping, abduction), discrimination and domination (discriminatory laws and practices against minorities and women, banning/rigging elections, subversion of political institutions and the media), international disputes (inter-state and great power tensions and crises), and the most destructive weapons (weapons of mass destruction, small arms, landmines). Indirect threats generally relate to deprivation (levels of basic needs and entitlements, such as food, drinking water, primary healthcare, primary education), disease (incidence of life-threatening illness), natural and human-made disasters and population displacement (at national, regional and global levels), sustainable development (GNP growth, inflation, unemployment, inequality, population growth/decline, poverty), and environmental degradation at national, regional and global levels (air, land, water, global warming, deforestation).[10]

Finally, there are four key aspects to appropriate means and instruments. First, in the human security approach, force is a secondary instrument as it is not very effective in dealing with the various threats and risks to personal safety and freedom. Human development and human governance are,

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10 Ibidem.

therefore, the preferred instruments of security. If coercion is necessary, then various kinds of sanctions are a first resource; force should be used collectively, preferably under the auspices of international instruments, and only in regard to management of human security threats. Second, long-term co-operation is possible and indeed vital. The growing interdependence and increasing porousness of states make collaboration and coordination with others well-nigh inescapable. Therefore, states should and must promote common approaches to dealing with human security threats and risks. They must also reach out to international organizations, non-governmental organizations, and other agencies in civil society. The third aspect is so-called soft power. Contrary to the traditional security conception with its central role for hard or military power, within the human security approach, soft power or the power of persuasion has a central and crucial role. Such soft power should be used in terms of developing ideas and practices about the necessity of comprehensive co-operation in achieving human security. The fourth and final aspect is related to the perception that states, along with regional, international and non-governmental organizations, should combine their politics and approaches in fostering norms of conduct in various areas of human security. In this regard, norms must be supported by national and international institutions, global economic and financial institutions, regional organizations, state institutions and NGOs. National and international institutions can be effective only if states and other actors make them work.

From all the above, it follows that human security is a broad concept that includes a multitude of threats and risks to individuals, as well as a multitude of actors and activities to deal with such risks and threats. By promoting this concept, the theoretical and analytical framework for researching and analysing security in today's conditions has been expanded. From the perspective of this paper, it can be stated that almost all the indicated direct and indirect threats to human security can be brought into direct or indirect correlation with basic human freedoms and rights. In fact, human freedoms and rights can be positioned at the centre of the security and development agenda. Respect for and realization of human rights are sources of human security; conversely, human insecurity is a source of human rights violations.[11]

On the other hand, the concept of human security can also be analysed from the perspective of the theory of development. According to this, human development and positive peace are two spheres that overlap in one area, which can be called human security. This is because the ultimate goal of human security should be sought in the overlapping of conditions for the development of individual abilities and the creation of a society free from

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11 R. Picciotto, *Investing in Peace and Prosperity*, in: *Security and Development – Investing in Peace and Prosperity,* R. Picciotto and R. Weaving (eds), London and New York 2006, p.15.

structural violence, such as poverty and discrimination.[12] In other words, it is about building a society in which individual human rights, economic development and social justice are respected. These are goals that cannot be achieved by military means and methods, but mainly through the development of society, including all its spheres (economic, social, respect and realization of human rights, rule of law, etc.). The source of human security should, therefore, also be sought in the theory of basic human needs, where the main issue is the definition of the hierarchy of human needs, which is always dependent on the social context in which the question is asked.

3. International dimensions of human security

At the international level, the concept of human security was initially promoted within the framework of the UN. Kofi Annan, the former Secretary General of the UN, believed it was necessary to expand the horizon of what is meant by peace and security. According to him, peace means much more than the absence of war. Hence, the human security framework must also include issues related to economic development, social justice, protection of the natural environment, democratization, and the promotion and protection of human rights and the rule of law.[13] The UNDP developed the concept of human security to encompass not just the achievement of minimal levels of material needs, but also the absence of severe threats of an economic or political kind: job security, income security, health security, environmental security and security from crime. These are emerging concerns all over the world.

"Human security in its broadest sense embraces far more than absence of violent conflict. It encompasses human rights, good governance, access to education and health care and ensuring that each individual has opportunities and choices to fulfil his or her own potential … Freedom from want, freedom from fear and the freedom of the future generations to inherit a healthy natural environment – these are the interrelated building blocks of human and therefore national security."[14]

Such an approach introduces a new concept of human security, which equates security with people rather than territories, and with development rather than arms. It examines both the national and the global concerns of human security. The UNDP Report sought to deal with these concerns through a new paradigm of sustainable human development, capturing the potential peace dividend; a new form of development co-operation; and a restructured system of global institutions. Starting from this broader

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12 M. Mitrevska, *Human Security*, Skopje 2016, p.35.

13 K. Annan, Towards a Culture of Peace. Data from the Internet site: http://www.unesco.org/opi2/letters/TextAnglais/AnnanE.html

14 Data from the Internet site: https://hdr.undp.org/content/human-development-report-1994

understanding of the concept of human security, the UNDP highlighted the following essential components:
- Economic security (freedom from poverty).
- Food security (free access to food).
- Health security (access to equal healthcare).
- Personal security (protection from threats, torture, physical violence).
- Community safety (identity protection).
- Political security (protection from repression and guarantees of human rights).[15]

Despite the approach of the UN, the development of the concept of human security has received significant attention in various countries. A positive example in this regard is the Canadian government, which sees human security as freedom from pervasive threats to human rights, security or life.[16] As a result, five priorities have been defined in Canada's foreign policy for the achievement of human security:
- Protection of civilians, by strengthening norms and capacities for reducing human losses in armed conflicts.
- Peace support operations.
- Conflict prevention by strengthening the capacity of the international community for the prevention or resolution of conflicts, and developing local capacities for non-violent conflict management.
- State management and responsibility, taking care of the responsibility of public and private sector institutions in conditions of established norms of democracy and human rights.
- Public security, with an emphasis on developing a network of international expertise, capacities and instruments to thwart the growing threats posed by the rise of transnational organized crime.[17]

These priorities state the crucial need to build a network of human security based on safety and dignity for all subjects in society, as well as on equal opportunities for their development.

The Japanese government defines human security as the preservation and protection of the life and dignity of the individual human being. This points to the conclusion that human security can only be ensured when, on the one hand, the individual is assured of a life free from fear and disadvantage, and on the other hand, there is development, education, reduction of poverty, reduction of unemployment and the implementation of social and health care.[18] Therefore, to ensure human freedom and potential, it is necessary to address a large number of issues from the aspect of human security, while

15 Ibidem.

16 Data from the Internet site: https://www.dfait-maeci.pe.ca/foreignp/homansecurity/

17 Ibidem.

18 Y. Takasu, Toward Effective Cross-Sectorial Partnership to Ensure Human Security in a Globalized World. Data from the Internet site: https://www.mofa.go.jp/policy/human_secu/speech0006.html

highlighting the need for the development of co-operation over this issue between numerous state and civilian actors at the international, regional, national and local levels.

4. The evolution of the human rights issue

Especially nowadays, the issue of human rights and their protection is usually analysed through the prism of the global, international approach. On the one side, this is confirmed by the numerous international declarations and conventions in this sphere, which are usually referred to by state and non-state actors dealing with the protection and promotion of human rights. On the other, there is a dilemma over how the structural processes of globalization – especially the economic, political and legal structures which constitute these processes – affect human rights. Also, does globalization lead to new forms of domination and new patterns of social suffering?

There are numerous theoretical definitions of what universal human rights represent and encompass. These are mostly aimed at the analysis of human rights through the prism of socially constructed perceptions about the freedom of the human as an individual. In this regard, Tomas Cushman defines human rights as "socially constructed ideals of freedom and human–being."[19] It, therefore, follows that societies have (or should have) norms, values and ideals that might be labelled as human rights, and which guide human action. Still, the term is generally used to describe ideals of freedom that are universal, which all humans have as a consequence of simply being human. Human rights are, by their essence, and in their very nature and language, global rights.

Scholars of human rights have generally considered the emergence of human rights in modernity as the process of the successive development of different ideas of rights as ideals of human freedom and as protections against particular kinds of human vulnerability.[20] From a historical perspective, the issue can be viewed through the prism of the three phases or so-called generations of human rights. According to Thomas Cushman, the first was associated with the events of the American and French revolutions in the 18th century. In his view, these revolutions were based on a conception of human rights as the civil and political rights of individuals over and against forms of state power and tyrannical rule. In both cases, individual rights were specified primarily as negative rights or ideals that aimed to negate the power of the state or the sovereign (in these cases, the kings of England and France)

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19 T. Cushman, The Globalization of Human Rights, in: *The Routledge International Handbook of Globalization Studies*, B. Turner (ed), London and New York 2010, p.590.

20 T. Bryan, *Vulnerability and Human Rights,* University Park, PA: Pennsylvania State University Press, 2006.

over supposedly free individuals.[21] These rights were specified as natural and inalienable and were held to be superior and peremptory to what were considered unjust laws and political practices. They specified ideas about the liberty of individuals from external forms of power. It is especially important to underscore the fact that the rights that underpinned these revolutions were negative, because later conceptions of human rights, especially those that are very prevalent in the present-day global world system, have conceived of human rights in terms of the obligations of states to foster human thriving and alleviate vulnerability by specifying what states should or ought to do for individuals or groups of specifically vulnerable individuals.[22]

The second generation is associated with social and economic rights, necessary to protect individuals from possible repression by various state systems of governance. Unlike first-generation rights, social and economic rights conceive of freedom as fostering and ensuring the physical (and, by way of that, the mental) well-being of human beings. The aim of these rights is to alleviate human vulnerability through interventions, especially by the state, to provide basic necessities of human life such as food, shelter and healthcare. From today's perspective, the main dilemma arising from this generation of rights is related to the challenge for states (especially underdeveloped and developing ones) to ensure at least the necessary minimum of economic and social rights for all their citizens.

Third-generation rights are directly associated with the globalization process, which is seen as having consequences (usually negative) for particular vulnerable groups. While lower-class members of a particular society might claim social and economic rights in the face of economic vulnerability, these very same members might make a further set of claims for specific or special rights by virtue of their membership in a minority group or culture.[23] These group rights, and possibly specific demands related to group norms, may be in stark contrast to individual human rights. Therefore, the globalization of human rights might be conceived as a process of competition between different sets of ideas about what constitutes the main source of domination and vulnerability of human beings, and how this can be alleviated.

5. The nexus between human security and human rights

There is no doubt that the quest for security is one of the perennial issues that follow human and state development. Through the expansion and deepening of the security concept in the past 30 years, the issue has taken on new

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21 T. Cushman, The Globalization of Human Rights, in: *The Routledge International Handbook of Globalization Studies*, B. Turner (ed), London and New York 2010, pp.591–594.

22 Ibidem.

23 Ibidem.

dimensions. The importance of human security is increasingly emphasized; it can, therefore, be concluded that the quest for human security is a defining issue of our times. Hence, the issue of the relationship between freedom and basic human rights on the one hand, and security (including human security) on the other, is gaining more and more importance. Therefore, it is essential to understand the linkages between human security and human rights in the contemporary world. This paper shows that there is a close interrelationship and that the understanding of human rights (through the indicated generations of human rights as well as international norms) has a significant impact on the definition of human security. In practical terms, this means that the protection of human rights makes a significant contribution to the achievement and promotion of human security. Equally, the dominant dimensions (personal security; human rights, rule of law and equality; and social justice) of human security have a direct positive impact on the protection and promotion of human rights.

The first dimension, the concept of personal security and safety, refers to all aspects related to the achievement of fundamental conditions for promotion of the security of individuals as human beings. As mentioned above, there are currently numerous (direct and indirect) challenges, risks and threats facing personal security. Among direct challenges, the focus of human security is mainly on strengthening international law in terms of genocide, war crimes and use of weapons harmful to the civilian population. In other words, this concept is at the core of humanitarian interventions aimed at improving the living conditions of refugees and persons displaced by conflicts, crises, and so on. Additionally, in cases where military force is used to prevent genocide or ethnic cleansing, it is often justified by humanitarian goals (e.g., to restore human rights and dignity). As for indirect challenges, human security focuses on strengthening international and national capacities for effectively dealing with deprivation, disease, natural and human-made disasters, population displacement and sustainable development.

It can, therefore, be noted that (personal) security is a human right itself. Article 2 ("Everyone has the right to life") and Article 4 ("No one shall be subjected to torture or to inhuman or degrading treatment or punishment") of the UDHR, Article 6 ("Everyone has the right to liberty and security of person") of the CFREU, and Article 7 of the American Convention on Human Rights ("Every person has the right to personal liberty and security"), explicitly refer to security in the framework of human rights.

The second dimension of the concept of human rights and governance of law is primarily based on the fundamental assumption of the basic, individual rights to life, freedom and happiness, as well as on the international community obligation to protect and promote such rights. International efforts at codifying and more closely defining the content of these rights began in 1948, with the adoption of the Universal Declaration of Human Rights

by the General Assembly of the United Nations. This declaration established around 30 basic principles for basic human rights, including the following:

- Personal rights (e.g., right to life, protection from racial, ethnic, sex or religious discrimination).
- Legal rights (e.g., right to a legal remedy in the case of violation of fundamental rights, the right to a regular trial process).
- The right to religion.
- The right to basic needs (e.g., food, basic health and welfare standards).
- Economic rights (e.g., right to work, rest and freedom, social security).
- Political rights (e.g., right to participate in elections and in state management).[24]

Within the Charter of Fundamental Rights of the European Union, this issue is also regulated through several chapters:

- Dignity (e.g., right to the integrity of the person).
- Freedoms (e.g., freedom of thought, conscience and religion, right to education, right to asylum).
- Equality (e.g., equality before the law, respect for cultural, religious and linguistic diversity).
- Solidarity (e.g., healthcare, environmental protection).
- Citizens' rights (e.g., right to vote and to stand as a candidate in elections to the European Parliament, right to good administration).
- Justice (e.g., presumption of innocence and right of defence, right to an effective remedy and to a fair trial).[25]

The third dimension, or equality and social justice, generally involves the so-called structural factors and challenges to human security. This dimension, then, is also closely related to fundamental human rights in the sphere of social equality and inclusion. The right to social security and an adequate standard of living is enshrined in the Universal Declaration of Human Rights (UDHR), which states that "everyone, as a member of society, has the right to social security."[26] Other significant mentions include "the right to social security as well the economic, social and cultural rights as inseparable from the dignity and free development of the human being" (Article 22, UDHR), "the right to fair and just working conditions" (Article 31, CFREU), and the "right to social security and social assistance" (Article 34, CFREU).

Here, the need for designing new national and global responses to achieve effective social protection is increasingly highlighted. There is no doubt that without social security, affordable healthcare, a healthy environment, and international peace, it is difficult for any human being to consider themselves safe. Moreover, the Human Rights Watch 2022 report notes that the world has yet to address the broader and persistent problem of widespread poverty

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24 Universal Declaration of Human Rights of 10 December 1948.
25 Charter of Fundamental Rights of the European Union of 18 December 2000.
26 Universal Declaration of Human Rights of 10 December 1948.

and inequality, or to build adequate social protection systems for the next inevitable economic disruption after the Covid-19 pandemic.[27] There is no doubt that poverty presents a serious challenge for both human security and human rights, considering that it leads to humiliation and violation of basic rights. Such large problems and open issues require large-scale and responsible approaches to deal with them, both at the global and national levels.

Conclusion

For human rights to be realized, they must first be identified and codified within the framework of international, regional and national legal systems. The analysis in this paper shows that the idea of the existence and respect for universal human rights has a long history. Concretely, the analysis of these ideas through the prism of the 18th-century American and French revolutions shows that the declarations then adopted defined a set of individual and collective rights that belonged to all citizens. Later, after the Second World War, the Universal Declaration of Human Rights was also adopted, making a significant contribution to the affirmation of human rights at a global, international scale. However, it should be pointed out that at that time, security was understood only through the prism of the military dimension (human security as a concept did not exist); hence, the original idea was the protection of individuals mainly from inhumane and illegal acts by state authorities. The term "security" in the Declaration did not refer to human security; this developed later, in contemporary conditions. Still, the significance of the Declaration cannot be neglected, especially in terms of the defined rights to social security and protection, legal and political security and protection, healthcare, a healthy environment, and so on.

Through its Charter of Fundamental Rights, the EU also manifests a broad and serious approach to establishing and respecting universal human freedoms and rights. The analysis in this paper has shown that through questions about dignity, freedom, equality, solidarity, justice and citizens' rights, the EU is shaping its approach to greater protection of human rights.

Generally, there is no doubt that human security implies the promotion and realization of human rights. Meanwhile, analysis of the declarations shows that (human) security should also be considered as a part of basic human rights ("everyone has the right to life," Article 2 UDHR; "everyone has the right to liberty and security of person," Article 6 CFREU). Hence, this can be accepted as an additional dimension of the interrelationship between human security and human rights. The analysis here has shown that individual security issues (whether the so-called hard/classical or soft/expanded security)

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27   Data from the Internet site: https://www.hrw.org/sites/default/files/media_2022/01/World%20Report%202022%20web%20pdf_0.pdf

cannot be considered separately from the issues of universal human freedoms and rights. There is no doubt, then, that threats to human security must also be perceived through the prism of structural violence, which, among other things, implies the violation of human rights (regardless of whether the violator is, for example, the state itself, a certain social group, or a global actor). Therefore, the conclusion emerges that the effective protection of human rights can be further realized through the adequate acceptance and full implementation of the human security concept.

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https://www.hrw.org/sites/default/files/media_2022/01/World%20Report%202022%20web%20pdf_0.pdf

Universal Declaration of Human Rights of 10 December 1948. https://www.un.org/sites/un2.un.org/files/2021/03/udhr.pdf

The nexus between human security and human rights

Abstract

The expansion and deepening of security have initiated the emergence of new concepts, which, among other things, have enabled new ways of understanding and interpreting threats and risks in the security sphere. Human security is one of the new concepts that are becoming part of the security strategies of many countries, despite still-present dilemmas, especially over its practical significance and usability. This paper explores the interrelationship between human security and human rights, starting from the reference object towards which both are directed; that is, the individual. On the one hand, it explores the placement and meaning of human rights in the concept of human security, also enabling its greater concretization; on the other, it analyses the meaning and impact this concept has and should have in promoting and protecting human rights. Hence, the main thesis is that the human security concept has a greater chance of being more widely accepted and more effective when based on human rights, and that human rights are more likely to be protected and respected if treated as part of human security.

Keywords: human security, human rights, Universal Declaration of Human Rights, Charter of Fundamental Rights of the European Union

Relacja między bezpieczeństwem jednostki a prawami człowieka

Streszczenie

Rozszerzenie i pogłębienie bezpieczeństwa wpłynęło na pojawienie się koncepcji, które umożliwiły m.in. powstanie nowych sposobów rozumienia i interpretowania zagrożeń i ryzyka w tej sferze. Bezpieczeństwo jednostki jest jedną z koncepcji, które stają się częścią strategii bezpieczeństwa wielu państw, pomimo wciąż istniejących dylematów, dotyczących zwłaszcza jego praktycznego znaczenia i użyteczności. Niniejszy artykuł bada wzajemne powiązania między bezpieczeństwem jednostki a prawami człowieka, wychodząc od punktu odniesienia, na który oba te pojęcia są ukierunkowane, czyli jednostki. Autorka analizuje z jednej strony miejsce i znaczenie praw człowieka w koncepcji bezpieczeństwa jednostki, co umożliwia jej większą konkretyzację, z drugiej zaś – znaczenie i wpływ, jaki ta koncepcja ma i powinna mieć na promowanie i ochronę praw człowieka. Na tej podstawie stwierdza, że koncepcja bezpieczeństwa ludzkiego ma lepsze szanse na szerszą akceptację i większą skuteczność, gdy opiera się na prawach człowieka, a prawa człowieka mogą być lepiej chronione i przestrzegane, jeśli będą traktowane jak część składowa szeroko pojętego bezpieczeństwa.

Słowa kluczowe: bezpieczeństwo jednostki, prawa człowieka, Powszechna Deklaracja Praw Człowieka, Karta Praw Podstawowych Unii Europejskiej