

## The Insecurities of Human Security

Benjamin Abadiano, 2004 Ramon Magsaysay awardee for emergent leadership for his work in uplifting the plight of indigenous peoples criticized the Philippine government's approach to peace in Mindanao. He argued that unless the government prioritized "human security" over national security, peace negotiations between the Muslim rebels and the government would be useless. Innocent collateral victims of this failure include the indigenous peoples. One dimension of human security which Abadiano emphasizes is "the need for government to focus more on improving the livelihood of people instead of buying arms." In other words "the talk of peace should be anchored on development."

*Kasarinlan's* issue on "Human Security in Conflict Situations" recognizes the relevance of Abadiano's argument. This volume is devoted to highlighting the different dimensions of human security and its relevance in addressing the day-to-day problems encountered by ordinary people. The overall context of the shift from traditional to non-traditional concerns is highlighted in Evelyn B. Serrano's and Max M. de Mesa's "Human Security: A Human Rights Approach to National Security?" The article in particular examines the changing discourse by looking at human security concerns within the rubric of the human rights discourse. In particular, it tackles the emphasis from the narrow perspective of human rights which initially covered only civil and political rights to a more wholistic view that expands the coverage to economic, social and cultural rights. The article also examines the continuing challenge to human rights in particular and human security in general and the manner in which human security has

to confront the challenges posed by internal conflict, market flows and the flow of values and norms.

Another dimension to theorize and conceptualize the discourse on human security is seen in M.C.M. Santamaria's "Framing Ethnic Conflict and the State in Southeast Asia." Using ethnicity as an important variable in the study of conflict and other power arrangements in Southeast Asia, Santamaria attempts to relate ethnicity with the organizing concepts of culture and nation. These include internal colonization, ethnocentric state, unequal consociation, religion-dominated or states with theocratic tendencies, neo-patrimonial state, family state construct and administrative state. In all these models, he looks for possible areas of constructive intervention through the political will of government, mediation of third parties like the Association of Southeast Asian Nations (ASEAN), the diplomatic route, the international law, and the use of knowledge as an arena of positive intervention in the region. He sees the possibilities of all of these in a multi-prong intervention involving the global, national and local levels.

A more micro-dimensional understanding in the challenge confronting human security can be discerned in Gina Rivas Pattugalan's "Small Arms Proliferation and Misuse: Human Security Impact and Policy Actions in Southeast Asia." The paper examines the human cost of small arms in the region and discusses the initiatives undertaken by the ASEAN and selected member countries in coordination with global actions against small arms. The human security issues involving small arms include the displacement of the population, the emergence of child soldiers, the violation of human rights and humanitarian laws and the inability of these states to provide for effective security.

And lastly, an examination of the problems which have brought about present day human insecurities can only be best understood given its historical context. This is clearly seen in Gaimu Maina's "Paths of Mau Mau Revolution: Victory and Glory Usurped." The paper looks into what Maina refers to as a survey of the "major frustration paths in the history of the Kenya colonial state" from the early 1890s that confluenced into the Mau Mau revolution of 1952-1965. It examines how the establishment of a colonial state has created land problems which became very central in the establishment of the politics of the dominant class and perpetuating socioeconomic inequalities in Kenyan society. Maina also shows the emergence of the Mau Mau movement in liberating Kenya, supported unwittingly by the

schism between European and African Protestant Christians that led to through the creation of the Kikuyu Independent Schools Association and the Kikuyu Independent Church. These institutions were independent of government and European missionary management. Reinforcing the liberation movement were the myths created around heroes such as Chief Waiyaki, the first Gikuyu nationalist martyr and Jomo Kenyatta. Despite the Mau Mau movement winning the war of independence of Kenya, the movement was sidelined when the Mau Maus were not allowed to take part in any of the programs of the colonial state to prepare them to manage an independent country. This could only spell disaster as seen in some of the Mau Maus becoming squatters in the newly acquired large African farms while others drifted into urban areas where employment is not easily available. Thus, the traditional problems of security, as in confronting a colonial state is transformed into a human security problem in a period of independence where justice is still to be served and socioeconomic equality remains elusive. ❀

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We would like to announce that starting this issue there will only be an Editorial Board instead of having a University of the Philippines Editorial Board and an International Advisory Board. We would also like to announce the addition of Ari Sitas, Professor of Sociology at the University of KwaZulu-Natal, Durban, South Africa and Vice-President of the International Sociological Association as member of the Editorial Board.

Though their names have appeared in the previous issue as members of the International Advisory Board, we would like to formally welcome to the Editorial Board Leonora Angeles, Assistant Professor at the School of Community and Regional Planning and the Women's Studies Programme, University of British Columbia; Belinda Aquino, Professor of Political Science and Asian Studies and Director of the Center for Philippine Studies, University of Hawaii at Manoa; and Harsh Sethi, Consulting Editor of *Seminar*.

Finally, we would like to acknowledge the financial support given by Senator Aquilino Q. Pimentel, Jr. in publishing this issue of *Kasarinlan*.