RETHINKING THE SECURITY-DEVELOPMENT NEXUS IN THE CONTEXT OF HUMAN SECURITY

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Abstract

This paper sought to reshape the discourse on the security-development nexus. The paper indicts the former discourse that is based on the traditional conceptualization of security and development and demonstrates the extent to which such a discourse is intellectually bereft in achieving security and development. In that sense, the paper undergirds the new discourse presented in this paper on the security-development nexus with the concepts of human security and human development, and their interactions and mutual effects and influences. It is anchored on the conviction that since a discussion of security and development makes better sense if it is focused on the individual, the nexus of security and development should also be brought to the level of the individual; hence, this paper discusses the human security-human development nexus.

Keywords: security, development, security-development nexus, human security, human development, human security-human development nexus.

Introduction

The discussion on the security-development nexus has traditionally focused on the interplay between security (the classical sense of it) and development. This is well captured in the terms of Collier et al, namely "war retards development, but conversely, development retards war". Although attempts to correlate traditional security and development had been rife before Collier and others, it was they who offered the explication of the security-development nexus. In the two-tier proposition, Collier et al argued that war leads to underdevelopment, and in the second that underdevelopment leads to war. Nonetheless, the central thesis of the security-development nexus, which is that war leads to underdevelopment, gyrates around the thinking that war is always destructive and there is nothing valuable about war. This, of course, has been challenged for its focus on the destructive power of war, which according to Schievels is misleading to the extent that it disregards the transformative and creative powers of war.

This critique is fortified by Acemoglu and Robinson, who contended that developed nations experienced development after "critical junctures", which they defined as 'major events disrupting the existing economic or political balance in society' that

are often violent. To strengthen their case, Acemoglu and Robinson relied on the example of the English civil war (1642-1651) and the Glorious Revolution in 1688, which they argued were important steps to creating the current inclusive political systems in the UK. Voors et al offer Rwanda, Angola, and Mozambique as post-conflict success stories. Uganda is also an example in its own right, of the development success story following a brutal civil war (1981-1986).

The idea that war can only be viewed as negative is a new concept according to Cramer, who castigates it as a 'liberal interpretation of war'. In the alternative, Cramer in his defence of war as not a stupid thing, argues that development often inheres violence to the extent that violence is also associated with social creativity, although it also destroys.

Yet, despite the above critique of the security-development nexus, there remains a gap in the literature as to the place of human security in the security-development nexus.

CONCEPTUAL PERSPECTIVE

Development

The concept of development is a straightforward one, as several conceptualizations of it have emerged over time. Initially, especially in the 1940s, development was conceptualized in terms of the economy and industrialization. However, this has Meta-morphed into several other meanings such as economic growth, social and political modernization as put forth by the modernization theory, and in the 1980s into economic growth and structural adjustment change. The divergent conceptualization notwithstanding, development has been conceptualized with some common aspects. The concept has a common thread that runs through most if not all conceptualizations of development, viz. development is associated with change or transformation.

Change happens on many planes and dimensions; hence development is not only about the economy of a state. That is why conceptual variations have emerged, including human development and sustainable development, and gained traction in the United Nations development agenda. Drexhage and Murphy, borrowing from the "Brundtland" report or the World Commission on Environment and Development (WCED) (1987, p.42) titled "Our common future"; have contended that sustainable development is "development which meets the needs of the present without compromising the ability of future generations to meet their own needs". Yet, an examination of "sustainable development" reveals that it is not a variation of the concept of development proper. It appears to be simply a description of "development that is cautious and responsible" not a definition of development itself. It does not substantively state what "development" is; it simply makes a statement about how development ought to be.

Human development has been conceptualized as the process of enlarging people's choices. The human development concept emerged as a response to the narrow, traditional development conception of development. According to Haq, "the defining difference between the economic

growth and the human development schools is that the first focuses exclusively on the expansion of only one choice, i.e., income, while the second embraces the enlargement of all human choices whether economic, social, cultural or political". At the core of the incentive to develop the human development concept was the belief Haq held that the economic measures of development viz. Gross Domestic Product, could not measure well-being. Understandably, GDP aggregates the collective income of people but fails to capture the distribution of income across society. Implicit in that is the fact that a country can post a strong GDP growth when a large number of people are poor or sliding deeper into poverty.

The process of enlarging people's choices, as Nayak understood human development appears to be rather vague and makes the conceptualization of human development boundless, and therefore, grotesque since people's choices can be infinite and malleable. Nonetheless, Nayak offers three essential choices that should be expanded for human development to be said to occur, namely; longevity, knowledge, and decent living. In sum, the human development concept rejects the idea that development should swirl the expansion of income and wealth of a country, but about the extension of the health and long life, knowledge, and a decent standard of living of the people. This view of development is people-centered because it considers people to be the referent objects of development, not the national economy.

Security

The concept of security became more prominent at the close of the Cold War and has since undergone conceptual changes over the years. During the Cold War era, security meant the control, threat, or use of force by the state. Bernard has argued that the raison d'être at that time was that states are both the main users of force and the main targets of force, and by that logic, they had to be the referent object security. Consequently, security came to be conceptualized in terms of the state and military power. Accordingly, until new concepts of security emerged, security was traditionally interpreted through the prism of national or state security and security threats in terms of military threats. However, later on, especially, following the end of the Cold War, the focus on the state, the military, and external threats was criticized for being too narrow and dysfunctional in light of the prevailing realities, which included gross human rights violations, and civil wars that constantly threatened the lives, livelihoods, and dignity of the human person in several states.

As a result, the conceptualization of security was expanded beyond state security that focused on military might, and concepts such as the human security emerged, which pivoted security to the individual, not the state, as the referent object. Human security aims to secure the human being as the vital core that is to be protected, which is the dividing line between it and state security— since state security's vital core is the security of the state from its destruction.

Human security understands that the threats individuals and peoples face are many and various and that they are not necessarily the threats the state contends with. Individuals and people can be threatened by a financial crisis, a violent conflict, a pandemic, a national policy that undercuts public and private investments in health care, a terrorist attack, water shortages, chronic destitution, or pollution in a distant land. These threats affect individuals and people although they may not necessarily threaten the state.

The concept of human security is not infinite to the extent that it does not cover all necessary, important, and profound aspects of human living, but only a limited vital core of human activities and abilities. The "vital core" consists of the rights and freedoms of individuals and people, yet not all rights and freedoms but only those that attach to their survival, livelihood, and basic dignity. Accordingly, 'vital core" delineates a threshold of living below which individuals and peoples are not able to lead "tolerable" lives, including but not restricted to: the availability of healthy food and clean water, a roof over one's head, employment, a clean environment, public health and the freedom to worship. Elements of the vital core are fundamental human rights that all persons and institutions are obliged to respect or provide, even if the obligations are not perfectly specifiable. The rights and freedoms in the vital core pertain to survival, livelihood, and basic dignity.

However, it is important to keep in mind that the vital core is highly contextual – what prevents people to live tolerable lives depends upon the context as well as how people experience and perceive their insecurity. For the same reason, Alkire argued that the vital core consists of freedom from fear and freedom from want, which needs to be specified by appropriate procedures in any given context. Moreover, Alikire added that the task of prioritizing rights and capabilities, each of which is argued by some to be fundamental, is a value judgment and a difficult one, which may be best undertaken by appropriate institutions.

As stated already, human security is people-centric, not state-centric, and therefore, it places a premium on the security of individuals and people, not the state. Accordingly, as also stated prior, the focus on humanity distinguishes human security from the objective of protecting the state from especially external threats upon which security policies in the nineteenth and twentieth centuries were anchored.

HISTORICAL ORIGINS OF HUMAN SECURITY

The idea of human security has been treated as a post Cold War concept but it is not a novel one or of recent times. It has a long history dating centuries ago and appearing in the writings of Hobbes, Locke, Hume, and Rousseau, according to whom the security of the individual was the prime purpose for creating a state as a guarantor of such security. Since the Treaty of Westphalia in 1648 marked the birth of the nation-state, human security has implicitly been regarded as the primary purpose of having a state.

Pearson proposed in 1968 that "the peace and security of ordinary people should take precedence over the sovereignty of states...". Historical developments, as discussed

above, also contributed to this paradigm shift. Globalization has, in addition to the collapse of the Soviet empire, led people to shift their attention from state security and military threats and defences to cosmopolitan people-centered perspectives backed by the United Nations.

In 1994, the UN Human Development Report identified human security as a topic of discussion (UNDP, 1994). An overview of the influence of human security on UN policy can be found in the UNDP's Human Security Framework and the UN Centre for Regional Development's Human Security Report.

Sadako Ogata and Amartya Sen of the UN Commission on Human Security reported that "a new security framework focuses directly on people" and focuses on "shielding people from acute threats and enabling them to take charge of their own lives". There seems to be a considerable distance between the goal of individual empowerment and the traditional priorities of state security.

The Human Security Network, founded in 1998, consists of twelve developed and developing countries worldwide, all of which contribute to the UNDP's human security framework. There is a distinction between their emphasis on human rights (for instance, Norway, and the establishment of the International Criminal Court in The Hague) and their emphasis on development (for instance, Switzerland, and previously Japan). Even though the Network has receded from the public eye in recent years, its member countries continue to emphasize human security priorities internationally.

From state security to human security, the concept shifted the focus from the state to the individual as the subject and object of security policy. Human security has been recognized as partially dependent upon those states of mind that we tend to associate with human well-being, since human beings, unlike states, are capable of sensations and emotions.

Since 1994, the United Nations Human Security Unit has defined freedom as (a) freedom from fear, (b) freedom from want, and (c) freedom to live in dignity. According to David Hastings, a working definition of human security would be achieving physical, mental, and spiritual peace/security in individuals and communities at home and around the globe - in a balanced local/global context. As part of Franklin D. Roosevelt's Four Freedoms, the three principles incorporate a subjective component.

According to Maslow and Nussbaum, these three principles are rooted in basic human needs. A number of variables are involved in these factors that extend beyond what has traditionally been considered to be a political issue. In addition to marking a significant development in the human security concept, this extension and broadening also represent a change in direction. The absence of violent threats was not the only condition for human security that some analysts considered. They also included relative safety from economic destitution, acute infectious diseases, safe fresh water, adequate nutrition, and protection against environmental degradation and disasters as minimum requirements[45]

THE PEOPLE-CENTRED SECURITY-DEVELOPMENT NEXUS

Security (or the absence of war as Collier et al understood it) has been associated with development and development with security and vice versa. However, although human security may be associated with development at least to the extent that all else stays equal, the existence of human security lets individuals work, thrive, prosper, and ultimately cause the development of their societies—development should not necessarily be associated with human security. When people were not blighted by poverty, hunger, disease, natural or environmental disasters, gross human rights violations, etc., which are agents of human insecurity to the extent that they are threats to the survival, livelihood, and basic dignity of the people, the people would have the necessary conditions to produce, prosper, and ultimately develop themselves, their communities, and country.

In addition, the existence of threats to human security can also be fodder for instability, civil wars, and ultimately, underdevelopment. In the same vein, Browning has also argued that human security and development explain how concerns about human security are often translated into concerns about the stability and security of existing political structures and ruling regimes. If this were to erupt into violence or a civil war, destruction and disruptions in production and commerce would follow and ultimately, underdevelopment. To that extent, therefore, Generally, and in addition, evidence of human security is rife in the developed

(traditional) security and human security have a conceptual convergence.

Yet, the agents of human insecurity are not necessarily eliminated by a state of development. In other words, a society may be developed but such a reality would not automatically remove the agents of human insecurity. To contend otherwise would be to suggest that developed economies do not have human security threats, which would be unreasonable and flatly false. Individuals in those states have always and continue to face serious threats to their lives. Covid-19, for instance, exposed the reality of the threats to human security both in the developing and developed worlds.

In the United States, for instance, the attrition rate from COVID-19 for Americans was at the time of writing this article, from January 2020, above 1 million lives were lost to the disease and over 100 million infections from the disease. In other words, over a period of three years, from January 2020 to January 2023, about 27,000 individuals had been dying from the Coronavirus pandemic every month. In the United Kingdom, 24,315,983 individuals had suffered the Covid-19 pandemic threat to their lives, and in fact, 205,540 of them had suffered fatalities from the pandemic by the time of writing this paper. Moreover, in 2021 alone, the UK faced what Reeve has described as "a moment of intense human insecurity" in the UK that saw the civilian death rate in the country nearly three times what it was in 1940–41, the most intense year of the Blitz in the second world war.
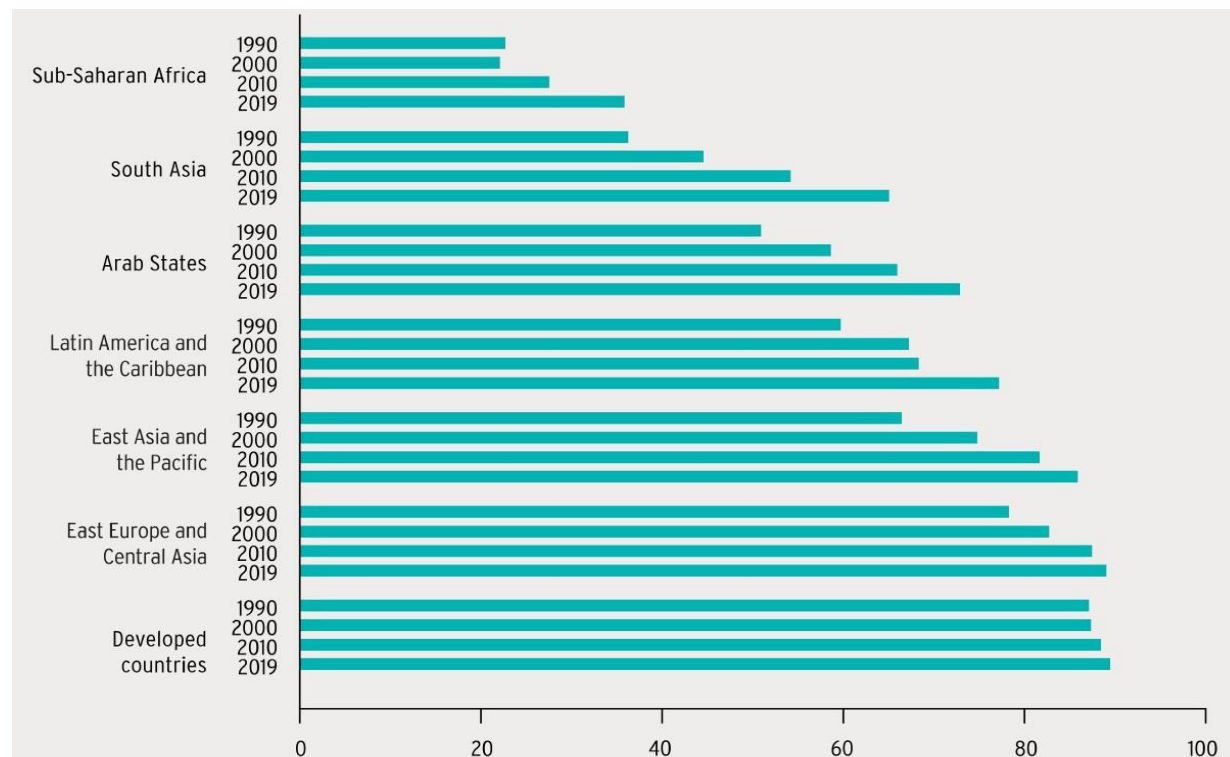
world, as much as in the developing world, as shown in Figure 1 below. In fact, the

developed world has been losing more people to non-communicable diseases than sub-Saharan Africa.

Figure 1: share of deaths from non-communicable diseases

Source: Human Development Report Office based IHME (2020)

Yet, it is not only security from pandemics or diseases that threaten the human security of individuals in the developed world. Food insecurity is also rife in developed societies, which vindicates the assertion that human insecurity is not just a poor country's issue. This type of human insecurity affects more advanced economies in Europe and the United States as much as it does in the developing world. In the US, a study showed that more than 60 percent of low-income households with children experienced an income shock due to COVID-19, resulting in food insecurity and difficulty paying bills. Food insecurity in households with children rose in July 2020 to 32 percent, more than double the rates measured in 2018. Gundersen and Ziliak reported that more than 41 million persons in the United States, or about 12% of the population, were threatened by food insecurity in 2016.

A study published in 2017, reported that food insecurity "could be an intermittent reality for some 7% of Germany's population" while in France, a report cited in Elie indicated that eight million people face food insecurity in France. Moreover, according to Elie (2021), 19% of French households find hardship in paying for their children's lunch at school; while 27% can rarely afford fresh fruit, vegetables, meat,

and fish; and many regularly skip meals. A study published in 2022 indicated that in Italy 22.3% of the entire population is either at-risk-of-food-poverty or food insecure.

Thus, from the above empirical evidence, it can be confirmed that human insecurity is replete in the developed, as much as it is rife in the developing world. Additionally, it cannot be argued safely that development results in human security or that the remedy to human insecurity is development. Development in the traditional sense of the word (which encompasses abstract-cum-macro-economic figures) and human security are mutually exclusive. Thus, a better framework of the development-security nexus ought to interrogate the interlinkages between security and development that boils down to the individual. It can be picked from this that since the preponderant view of security focuses on the security of the individual (human security), and the modern conception of development is about the individual (human development); hence too, a reasonable view of the security-development nexus ought to focus on the interplay between human security and human development.

Whereas it is difficult to link development and security and vice versa in the traditional sense of the concepts, it is not very complicated to do the same in the modern view of the concepts. Without a doubt, human security is foundational to human development and human development fortifies human security. In other terms, there is no human development without human security, and without human

development, human security is in many ways in doubt.

HUMAN SECURITY AND HUMAN DEVELOPMENT

As discussed earlier, human security encompasses the freedom of the individual from fear, want, and indignity.

Freedom from fear and human development

Freedom from fear consists in protecting individuals from threats directed at their security and physical integrity and includes various forms of violence that may arise from external states (and groups), the acts of a state against its citizens, the acts of one group against others and the acts of individuals against other individuals. Such threats impede at best and at worst impair the capacity of individuals to be productive, innovative, and creative, and ultimately, the threats stymie individuals from developing growing incomes that enable them to develop. For instance, if an armed conflict were imposed on a state by another, or by a group on a government, it threatens the security of individuals in the state in several ways including by displacing them, destroying their property, preventing them from engaging in economic activities, and affecting public infrastructure such as education, health and water.

Yet, when displaced, individuals leave behind their factors of production, workplaces and workstations, and property (wealth), without which it is impossible for them to make and grow incomes that would lead to their development. When a property is destroyed, wealth is too destroyed and development is inevitably impeded, and such is what would also happen were

economic activities to be decimated due to conflict. Studies have proven the impact on human development that the agents of human insecurity cause.

For instance, a study about the factors that impeded the return of individuals to their areas of origin from which they had been displaced due to conflict, in Iraq (Harsham Camp in Erbil), revealed that the displaced persons had their homes damaged or completely destroyed, making a return to their areas of origin without adequate financial means impossible because upon return they would grapple with paying rent dues. In Sulaymaniyah city, in Iraq, people complained of constant debt because they were unable to work and earn a decent wage there, having been displaced from their homes, but also hesitated to return to their areas of origin because work was not available (IOM, 2019). In Yemen, the FAO reported that displaced persons who were uprooted from their livelihood faced unemployment, food insecurity, and malnutrition; many have to pay rent in places they are displaced to without sustainable or even available sources of income. It can be inferred from this that the displaced persons had fallen into poverty to the extent that they were unable to even afford rent were they to return to the areas from which they had been driven due to threats to their lives from a violent conflict, proving that threats to human security impede human development. Therefore, human insecurity can be said to lead to impeding human development. It is, therefore, imperative that threats to human security are removed to create and sustain conditions for human security and by inference, human development.

Freedom from want and human development

Freedom from want refers to the protection of individuals so that they might satisfy their basic needs and the economic, social, and environmental aspects of life and livelihoods. The basic needs an individual needs include access to adequate and nutritious food, and water; decent shelter, education, and healthcare, among others. Human beings also need a sense of belonging and a healthy environment that enhances or that does not abridge health and wellness. These are foundational to and predicate human development. Without access to adequate and nutritious, a human individual cannot have the energy to work and be productive. They may also be prone to diseases that can impair their ability to be productive. In this vein, studies have found that lack of access to adequate and nutritious food is associated with decreased nutrient intakes; increased rates of mental health problems and depression, diabetes, hypertension, and hyperlipidemia; being in poor or fair health; and poor sleep outcomes.

Shelter is also important because it offers comfort from the harsh conditions of the environment including heat and cold as well as from risks to the personal security of individuals. Research has proven that lack of shelter has negative impacts impact on the health and lives of individuals. In this sense, Roy et al. found out that homeless people are at greatly increased risk of death; Hwang found out that men in homeless

shelters in Toronto were two to eight times more likely to die than their counterparts in the general population; while Frankish et al. reported that a higher prevalence of mental illness and substance abuse in homeless adults than in the general population. Thus, it can be inferred that the said risks of homelessness including poor health and mortality cannot lead to the human development of victims. Nonetheless, research has imputed a direct relationship between homelessness and unemployment or low incomes. In a survey of 300 homeless young people in Australia, Parkinson found out that 22 percent had no income at all and that even when homeless people had had a job, their engagement in the labour market was often minimal and short-lived. By inference, such a reality cannot result in human development.

Access to education empowers individuals with the necessary knowledge and skills that enable them to be competitive and productive and to earn a living. Access to healthcare ensures the health of individuals, which is a predicate of productivity. The absence of these negatively affects human development, and vice versa. For instance, The World Bank has reported that education promotes employment, earnings, health, and poverty reduction. Research has also shown that there is a 9% increase in hourly earnings for every extra year of schooling. Thus, to achieve human development, the threats to human wants and needs have to be removed, and once they are not present, human capacity, ingenuity, and creativity are unleashed hence income generation, growth, and human development.

Freedom from indignity and human development

Freedom from indignity is the promotion of an improved quality of life and enhancement of human welfare that permits people to make choices and seek opportunities that empower them. Inhuman and degrading treatment can involve social isolation, lack of meaningful activity, and lack of access to fresh air. This dimension of human security is important for human development because the absence of it causes intense physical or mental suffering, which is not conducive to the productivity of the victims. If an employed individual is unproductive because they were distracted or fell ill due to maltreatment, they either lose employment or their business, which does not bode well for human development.

HUMAN DEVELOPMENT AND HUMAN SECURITY

Human development also anchors human security in several ways as is discussed in this section. In other words, while the removal of threats to the security of individuals is paramount for the attainment of human development, it is also true that human development alleviates human insecurity. As observed already, Nayak puts forth three constituent elements of human development, viz. good health and longevity, level of education and literacy, and decent living of individuals. These dimensions of human development are possible when individuals have grown their incomes. Without a grown income, individuals may not live long in good health, may not attain a good education, and may enjoy a decent standard of living. Plus, when

an individual attains these things, they also attain freedoms, especially from fear and want (human security)

Good health/longevity and human security

The value of good health as a dimension of human development is that it is "both essential and instrumental to human survival, livelihood, and dignity". A person who has grown an income and can afford the means to access healthcare has no worries as to their health or longevity. Hence, access to good health eliminates individuals' fears of ill health and early mortality. Such persons are in other words secure to that extent. Nonetheless, it is important to observe that other threats to health manifest in the form of threats to the security of food and to environmental security, among others.

Poverty is also related to the incidence of infectious disease; in 2012 alone, 2.5 billion people were have lived on less than $2 per day and 1.3 billion lived in extreme poverty, with more than 2.6 billion without basic sanitation; 1.1 billion people in developing countries had inadequate access to water; while more than 900 million people were hungry. Therefore, poverty and infectious disease are considered to be "fellow travellers—each feeding on the other".

Moreover, environmental conditions, including water, sanitation, and air pollution, are associated with diseases in conditions of poverty. Thus, poverty, poor sanitation, malnutrition, hunger, and lack of clean drinking water contribute to the spread of infectious disease, while poverty, infectious disease, environmental degradation, and war continuously affect one another (United

Nations, 2004, p.15) cited in Martin During the conflict, basic living conditions and healthcare deteriorate, contributing to the mass spread of infectious disease, while during environmental disasters such as tsunamis drought, floods, earthquakes, volcano eruptions, landslides, forest fires, etc., the security of persons in terms of health is threatened.

Yet, individuals who have experienced human development—who have grown their incomes can afford dietary requirements and mitigate the health-related impacts of environmental security, infectious diseases, pandemic, etc., because they have the means to do that. They can draw confidence from the fact that they can mitigate the impact of a calamity, or treat an illness, which gives a sense of security. In that way, it is safe to infer that human development anchors human security.

Level of education/literacy and human security

The relationship between education and literacy on the one hand and human security is that education and literacy are in their own right forms of security for individuals while illiteracy is a form of insecurity as it abridges an individual's capacity to compete in the obtaining environment and succeed. If an individual were illiterate and uneducated, they would feel insecure if they encountered a literate and educated counterpart who has the basic knowledge and skill to compete and succeed. Moreover, education is the most robust tool that any individual can use to secure livelihood and employment. A study by the OECD revealed that on average across OECD countries, 83% of the

population with tertiary education is employed; while in Iceland, Norway, Sweden, and Switzerland, the average employment rate of tertiary-educated individuals is over 88%. By the same logic, without a certain level of education, an individual will find it difficult to get a job and earn a decent income, while an educated person would more easily find employment and earn a living. A person who earns a decent living (who enjoys human development) can also enjoy a sense of security as they can take care of many of the needs and wants that would make them insecure, including food, shelter, clothing, etc. Hence, education and the human development that derives from it lie at the core of human security.

A decent standard of life and human security

A decent standard of living as a dimension of human development anchors human security. A decent standard of living is linked to economic security to the extent that an economically insecure person cannot enjoy a decent standard of living since they do not have stable jobs or sources of income, are susceptible to economic shocks, which work together or in isolation to impair the individuals' ability to meet their basic needs. Studies have found that people that enjoy a high level of economic security have a higher level of happiness on average, which appears to derive from their sense of security over threats to them and their livelihoods. Hence, it is sound to extrapolate that an individual who enjoys a good standard of living (and therefore enjoys human development) and is therefore

economically secure, is insulated from the worries of not being able to meet the basic necessities of life. In that sense, such an individual can be said to enjoy the security that derives from the dimension of human development to wit, a decent standard of living.

Conclusion

The foregoing discussion was about rethinking the discourse on the security-development nexus, which has hitherto gyrated around the traditional concepts of security and development. The paper has exposed intellectual encumbrances to the discourse of security and development in its traditional form. It found it intellectually untenable and misguiding policy efforts to create security. In the alternative, the paper has focused on the now dominant conceptualization of security and development, both of which are conceptualized in terms of the individual—to reshape the discourse on security and development. By implication, the paper has made a case for the interlinkages between development and security that centre around the individual.

Recommendations

Based on the above findings, a security policy should focus on ensuring that the threats to the security of every individual who is a citizen are removed en masse. States should undertake conscious steps to promote the social, environmental, health, economic, political, psychological, and any other factors that ensure the survival of individuals, first and foremost, and promote their well-being at any given time. Social

security, health, economic security, and political security are vital for the physical survival and or well-being of the individual, but psychological security is important to ensure mental well-being.

Therefore, any interventions should not address one aspect of security at the expense of another but should promote all as a bundle. This is because if any one of them is neglected, this holds the victim in a state of insecurity, even if all the rest are addressed. To suggest, if all but the factors that cause social insecurity are addressed, the individual remains insecure on account of the social insecurities. Moreover, addressing the social, economic, environmental, health, and political insecurities at the expense of psychological insecurities leaves the individual traumatized and unable to feel secure based on their mental state. Human security is indivisible and therefore, states should address it holistically wherever and whenever it manifests itself.

The above boils down to two aspects that Leaning and Arie suggested: (a)

interventions should ensure secure the minimum levels of survival (with water, food, and shelter) and provide minimum levels of protection from life threats; and (b) how to support basic psychosocial needs for identity, recognition, participation, and autonomy. An individual who attains these dimensions of security will also be placed on an essential launch pad for human development because they will be in a state of being, both physical and mental, in which they will unleash their potential for their development.

On the flip side, development policy should focus on promoting the factors that foster the well-being of citizens, which will in turn prevent them from sliding into insecurities. These include good healthcare systems and programmes that ensure the longevity of individuals, education systems and policies that ensure that all citizens access a decent education, and programmes and policies that ensure a decent standard of living for every individual.

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