Understanding the Concept of Cultural Security: An Holistic Approach

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Abstract- This paper has briefly highlighted the two broader security paradigms – Traditional and Non-Traditional Security Paradigms. However, cultural rights have been discussed from Non-Traditional Perspective comprehensively. The concept of concept of culture is interpreted and explained from security and philosophical perspective. Simply, in this study a Holistic approach[1] has been applied to understand the concept of cultural security. The paper is composed of major three parts. Part-I is introduction which deals with the significance of Theoretical framework. Part-II deals with Literature review and Methodology. Part-III deals with discussion and conclusion.

Key Words: Cultural Security, Non-Traditional Security, Governance, Pakistan

I. INTRODUCTION

Theoretical framework is *sine qua non* to understand, connect, apply, and interpret different words, texts, and concepts with respect to a particular social, political, eco-religious, health, or any other problem of people in a society. It enables the investigator to formulate a logical framework to interweave various concepts to go into the depth of problem and to diagnose its doable solution. This study is an effort to highlight various concepts to understand, apply, interpret and correlate the concepts of cultural rights, cultural security, and non-traditional security.

II. LITERATURE REVIEW

Khan, at el. (2021) has highlighted cultural security and cultural rights of Kalash community as minority community in Khyber Pakhtunkhwa, Pakistan. However, this work has not highlighted this case study from philosophical point of view.

Khan, Sanaullah & Abdullah (2018) have thoroughly discussed the concept of personal and political security and blasphemy laws with special reference to Pakistan. They also discussed also provisions of 1956, 1962 and 1973 constitutions related with personal security of citizens in Pakistan. Their work did not discuss the cultural rights of the citizens of Pakistan.

Khan & Jaspal (2017) have also discussed thoroughly discussed Plant biosecurity from both traditional and non-traditional security paradigms. However, this study did not deal with cultural rights and cultural security of the people.

III. METHODOLOGY

This is mainly qualitative based qualitative data and content analysis method. Analytical and philosophical approaches have been applied to this study.

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[1] Dr. Amir Ullah Khan has applied this new approach to the study of culture in the light of available literature.

The concept of threat generates the various nature of security – subjective, objective, and discursive. The various scholars of security and strategic studies further broadened the concept of security on the basis of this philosophical orientation of security. In primitive ages, security was mainly traditional in nature and the people of a locality were concerned about the protection of their territorial boundaries so as to protect themselves against any danger posed by an enemy. This kind of security is basically is military security. The local people focused on building and stockpiling of weapons and other tolls of warfare. With the passage of time, the nature of traditional or military security was changing due to scientific and technological advancement which also brought changes in the nature of weapons and diplomacy – coercive diplomacy. In late 21st century, a paradigm shift took place in the security studies; and traditional security was shifted to non-traditional or human security. Here the main focus in on Non-Traditional security paradigm. However, for general understanding the Traditional Security Paradigm a brief discussion is also essential (Buzan & Schouenborg, 2018; Buzan, 1983; & Buzan, Wæver, Ole & Wilde, 1998).

Figure-1 Security Paradigms
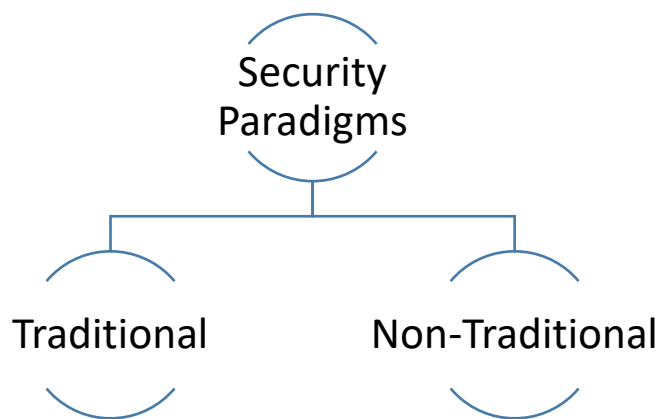
Source: (Khan, Sana Ullah & Abdullah, 2018:122)

A.   Traditional Security Paradigm
In modern times, this traditional security school of thought is popularly known as Realists; which is mainly focussed on military security and ignores the rest of aspects of security (Khan, Jaspal & Yasmin, 2013).

B. Non-Traditional Security Paradigms
The Human Security concept evolved at a time of great international shifts: the disintegration of the Soviet Union ended the Cold War, lifting the shadow of bipolar politics that clouded relations between countries, but gave way to the recognition of new threats and conflicts in addition to the many unresolved ones (Tadjbakhsh & Chenoy, 2007: 1). Shahrbanou Tadjbakhsh and Anuradha M. Chenoy point out that: 'There is no consensus among the scholars on definition of human security. Everyone interprets it according to his own understanding. However, it is a paradigm shift from traditional or military security to non-traditional security mainly focused on the safety of individuals and communities' (Ibid., 9).
The United Nations Development Programme (UNDP) took initiative in 1996 to redefine the concept of security and brought health security, political security food security, environmental security, community security, economic security, and personal security under the umbrella of security studies (Ibid; Syed, 2014). Human security therefore doe not only include military security threats but also other security threats wherein human being is the epicentre (Tadjbakhsh & Chenoy, 2007: 13-14). Economic security revolves around unemployment, poverty, etc. Food security has the access to grains which is needed to people for their survival. Similarly, Personal security is the freedom of fear from threats to life, from physical torture, from violence, etc. In addition to this, the threats due to pollution, climate change, floods, earthquakes, disasters to ecosystem of a society generated the concept of Environmental security. Health security is the freedom from fear of diseases and other health problems. So far Community security is concerned it is the protection against threats to its identity, and other discriminatory measures. Community security is the protection against threat posed to cultural norms, legitimate rights of the neglected classes of the society – women, ethnic groups, indigenous people, other minorities – and

refugees. In addition, political security is the protection of fundamental human rights against authoritative regimes, or abuse of powers by state's oppressive policies of torture, mal-treatment or disappearance, or unlawful politically manoeuvred detention and imprisonment. Simply, threats in a political system due to poor governance generate the concept of Political security (Ibid. 14-16).

The various security sectors are overlapping and interconnected. For example, political security (corruption, bad governance, lack of rule of law, violation of fundamental rights, lack of transparency, lack of political participation of neglected classes of the society, political instability) creates economic instability which further threatens food, personal, community, health and social security of people. Generally all security sector comes under the umbrella of political security due to their existence in the state. However, for the sake of understanding these are categorised so as to frame a policy to address threats to that particular sector of security. Furthermore, social and community securities are also interconnected; while culture comes under the purview of the Community security.

Figure-2   Community Security
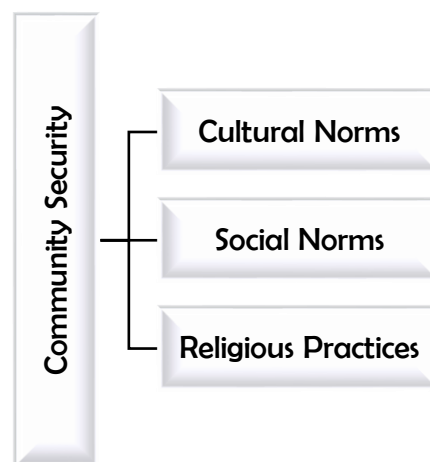
The threats to the core cultural values generate the concept of Cultural Security. The concept culture always engaged the circle of anthropologists to define and redefine it according to their understanding and environment. Once culture was conceived as 'the heritage of the learned behaviour which made men as humans or heritage people in a particular society' (Keesing, 1974: 73). Roger M. Keesing points out various approaches to understand the concept of culture. He categorised these approaches as follow: a) Adaptive System Approach; b) Structural System Approach; c) Symbolic System Approach; and d) Socio-Cultural System Approach.

Leeslie White is considered as the founder of the Ecological/Evolutionary Approach to culture. The main theme of this approach is that a culture is adaptive and changes by demographic, technological, environmental, or systemic factors. The advocates of this approach have a consensus on that a culture is a system which is transmitted from one generation to next generations to serve them in their respective ecological milieu and to determine their mode and standard of life in terms of technological advancement, economic system, religious beliefs, social stratifications, and political system. It is also important to mention that this approach interweaves cultural and biological components of human behaviour (Ibid). Lewis R. Binford connects culture with environment by defining Culture as: "A culture is all means which facilitate individuals and various groups within ecological set up instead of bringing these means under genetic control" (Ibid, 75; & Lewis R., 1968). Similarly, Harris defines culture from human behaviour's perspective by stating as: "A Culture is pattern of human behaviour or way of life of a community."

Cultures as Cognitive Systems

Another anthropological approach took place with the emergence of 'Cognitive Anthropology' which had mainly focused on the psychological understanding of the concept of culture. Roger M. Keesing considered this development in the field of anthropology as an attempt to explore the classification of folk. This also helped to give birth to *lexical* semantics like "ethno-science" and "ethnographic semantics" (Ibid). Ward Goodenough in this connection says: "A culture is composed of norms and values acceptable and believable to all members of a society where these norms operate. It is the organisation of people and their emotions and behaviour reside in their mind to perceive and interpret them (Goodenough, 1957: 167).

Cultures as Structural Systems

Another approach to culture, related to but distinct from both the American cognitivist and continental Structuralist approaches, has been to treat cultures as systems of shared symbols and meanings. Levi-Strauss has attempted to interconnect culture, mind, and symbolic words of men. This is also called 'a Structuralist Approach'. He is the view that a culture is structured on art, language, kinship, and myth which are the product of mind. He viewed culture as 'shared symbolic system (Levi-Strauss, 1971). Geertz's view of culture is systematic. He applies general theory to interpret ethnographic particulars. He considers cockfight, a funeral, a sheep theft, and other daily life practices of the people Keesing, 1974:79; Geertz, 1967; Geertz, 1972; & Geertz, 1973).

Cultures and Sociocultural Systems

Sociocultural systems represent the social realizations or enactments of ideational designs-for-living in particular environments. A settlement pattern is an element of a sociocultural system, not an element of a cultural system in this sense. (The same conceptual principles might yield densely clustered villages or scattered homesteads, depending on water sources, terrain, arable land, demography, and the peaceful or headhunting predilections of the neighbouring tribe.) A mode of subsistence technology similarly is part of a sociocultural system, but not strictly speaking part of a cultural system.

Cultural as Security

Figure-3
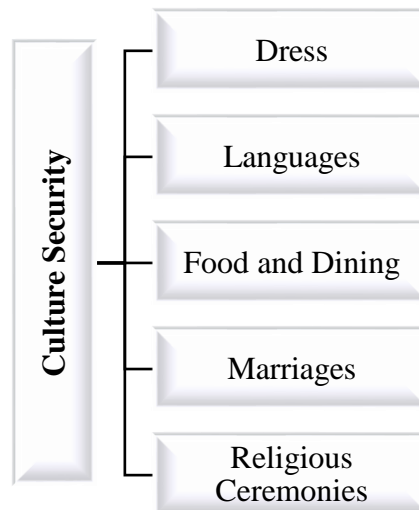
Wetherell and Potter define culture on the basis of its construction – a construction of Culture Heritage and construction of Culture Therapy. A 'Culture as Heritage' is collection of values, rituals, and traditions transfer from one generation to next generations. And a 'Culture as Therapy' is deals with identity, roots, pride, and values (Durrheim & Dixon, 2000: 97; Wetherell, & J. 1992:91). It is worth to note that both kinds of culture can be synthesised because both are inter-connected. Norms and traditions of any community are also the symbolic identity of that community too; and that community keeps their traditional norms and values supreme.

M. Verkuyten classified culture into a) Culture as Heritage; b) Culture as Doctrine; and c) Culture as Mentality. Culture as Heritage is composed of rich, obsolete, and valuable traditions of the people. Culture as Doctrine is the outcome of fanaticism and intolerance. Culture as Mentality is the deviant behaviour of the foreigners (Verkuyten, 1997; & Durrheim & Dixon, 200:97). A nation is a large collection of men such that its members identify with the collectivity, without being acquainted with its other members, and without identifying in any important way with sub-groups of that collectively. Membership is generally unmediated by any really significant corporate segments of the total society. Sub-groups are fluid and ephemeral and do not compare in importance with the 'national' community. Links with groups predating the emergence of the nation are rare, tenuous, suspect, and irrelevant (Gelner, 1987:6).

Cultural as System of Rights

Like other rights, cultural norms and identity have been recognised as one of the fundamental rights of various communities, especially minorities and indigenous people because of fear of annihilation of their identity and existence accordingly by the majority in a society. These rights have been granted by United Nations organisation (UNO) and its various agencies through conventions, resolutions, and Declarations; which bound the national governments to legislate in this regard.

The preceding chapter shall give a detailed account of cultural rights in the light of United Nations Charter, United Nations Declaration on Human Rights, United Nations Education and Scientific Cooperation (UNESCO), Constitutions of Pakistan, and other legislative measures.

V.   CONCLUSION

The aforementioned discussion shows that different scholar have discussed culture from their own perspective. The concept of culture has been discussed from Non-Traditional Security perspective. In addition to this, it is also discussed as Community security. Moreover, the approaches of various prominent scholars on culture as systems of cognition, structuralism, Socio-Cultural, and rights have also been taken into account. Likewise, it has also been discussed as a Culture as a security. The threadbare analysis shows that there are convergence of opinions in these approaches which can be brought together under a new concept and approach that is A Holistic Approach to understand the concept of culture appropriately.

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