



Humanitarian security in the context of contemporary threats: a theoretical and axiological analysis

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Annotation. This study introduces an axiological framework for addressing humanitarian security challenges in Central Asia. The region faces issues such as identity fragmentation, value disorientation, and ethical risks in digital environments, which cannot be solved by institutional or technical measures alone. Drawing on the theoretical contributions of Amartya Sen, Martha Nussbaum, Barry Buzan, and Manuel Castells, the model integrates value coherence, cultural continuity, education, digital literacy, and adaptive feedback mechanisms. Internalized values function as protective mechanisms that strengthen resilience against both traditional and emerging threats. Personal analytical observations highlight the importance of intergenerational value transfer, critical engagement with global norms, and locally rooted ethical discourse. The axiological immunity model offers a culturally sensitive and theoretically grounded approach to sustainable humanitarian security in contemporary Central Asia.

Keywords: humanitarian security; axiological immunity; central asia; value coherence; cultural continuity; digital literacy; ethical resilience.

Zamonaviy tahdidlar kontekstida gumanitar xavfsizlik: nazariy va aksiyologik tahlili

Annotatsiya. Ushbu tadqiqot Markaziy Osiyoda insonparvar xavfsizlik muammolarini hal etishga mo'ljallangan aksiyologik yondashuvni taqdim etadi. Mintaqaga identifikasiya parchalanishi, qadriyatlarning chalkashligi va raqamli muhitdagi axloqiy xavf kabi masalalarga duch keladi, ularni faqat institutiy yoki texnik choralar bilan hal qilish mumkin emas. Amartya Sen, Martha Nussbaum, Barry Buzan va Manuel Castells nazariy ishlanmalariga tayangan holda, model qadriyatlar uyg'unligi, madaniy meros, ta'lim, raqamli savodxonlik va moslashuvchan fikr-mulohaza mexanizmlarini o'z ichiga oladi. Ichki qadriyatlar xavfsizlikni mustahkamlovchi himoya mexanizmi sifatida xizmat qiladi, an'anaviy va yangi tahdidlarga qarshi bardoshlilikni oshiradi. Shaxsiy tahliliy kuzatuqlar avlodlararo qadriyat uzatish, global normativlarga tanqidiy yondashuv va mahalliy axloqiy diskursning ahamiyatini ko'rsatadi. Aksiyologik immunitet modeli zamonaviy Markaziy Osiyoda barqaror insonparvar xavfsizlikni ta'minlashga madaniy sezgir va nazariy asoslangan yondashuvni taklif etadi.

Ключевые слова: gumanitar xavfsizlik; aksiyologik immunitet; markaziy osiyo; qadriyat uyg'unligi; madaniy meros; raqamli savodxonlik; axloqiy bardoshlilik.

Гуманитарная безопасность в контексте современных угроз: теоретический и аксиологический анализ

Аннотация. В исследовании представлен аксиологический подход к решению проблем гуманитарной безопасности в Центральной Азии. Регион сталкивается с такими проблемами, как фрагментация идентичности, дезориентация ценностей и этические риски в цифровой среде, которые не могут быть решены только институциональными или техническими мерами. Опираясь на теоретические работы Амартии Сена, Марты Нуссбаум, Барри Бузана и Мануэля Кастельса, модель объединяет когерентность ценностей, культурную преемственность, образование, цифровую грамотность и адаптивные механизмы обратной связи. Внутренне усвоенные ценности выступают защитным механизмом, укрепляющим устойчивость к традиционным и новым угрозам. Личный аналитический подход подчеркивает важность передачи ценностей между поколениями, критического взаимодействия с глобальными нормами и локально основанного этического дискурса. Аксиологическая модель иммунитета предлагает культурно чувствительный и теоретически обоснованный путь к устойчивой гуманитарной безопасности в современном регионе.

Ключевые слова: гуманитарная безопасность; аксиологический иммунитет; центральная азия; согласованность ценностей; культурная преемственность; цифровая грамотность; этическая устойчивость.

INTRODUCTION

In the early twenty-first century, the concept of security has undergone a profound paradigmatic transformation. Traditional state-centric and militarized interpretations of security have proven insufficient to explain and address the complex risks facing modern societies. Scholars of security studies increasingly argue that the primary referent of security can no longer be the state alone, but must include the human being as a central analytical category. This shift reflects the growing recognition that threats to human dignity, values, identity, and social cohesion may be as destructive as conventional military dangers [1].

Globalization, digitalization, and the expansion of information technologies have intensified non-military threats that directly affect human consciousness and moral orientation. In this context, humanitarian security emerges as a conceptual framework that links security to human development, ethical responsibility, and value protection. While international reports emphasize policy dimensions, this study argues that humanitarian security also requires deep philosophical and axiological interpretation.

The purpose of this article is to develop a theoretical understanding of humanitarian security through an axiological lens, combining classical conceptual approaches with the author's critical interpretation. Particular attention is paid to values as internal mechanisms of resistance to contemporary humanitarian threats.

The methodological part relies on a historical-documentary approach, which allows for a chronological interpretation of security interpretations, a contrastive analysis of sources, and the study of practical applications. This article proposes a three-stage analysis: (1) the initial formation of historical sources; (2) the expansion of the concept of human security (since 1994); (3) the scientific and practical application of the concept of humanitarian security in the current context.

LITERATURE REVIEW

Humanitarian security originates from critical reflections on the limitations of traditional security paradigms. Classical realist approaches, represented by state-centered and power-oriented theories, conceptualize security primarily in terms of military capability and political sovereignty [2]. However, such approaches fail to capture the everyday vulnerabilities of individuals exposed to social inequality, cultural erosion, and informational pressure.

The concept of human-centered security was systematically articulated in the Human Development Report, which defined security as freedom from fear and freedom from want [1]. While this definition is widely cited, it remains largely descriptive. From a theoretical perspective, it is necessary to expand this understanding by emphasizing the normative and value-based dimensions of security.

In this regard, humanitarian security may be defined as a socio-cultural condition in which fundamental human values, moral orientations, and life strategies are protected from destructive influences. This definition supplements existing approaches by highlighting the axiological foundation of security. Unlike institutional or technical interpretations, it focuses on internal resilience formed through values and social consciousness.

The axiological dimension constitutes the conceptual core of humanitarian security. Contemporary scholars increasingly emphasize that security cannot be reduced to institutional protection alone; rather, it depends on the stability of value systems that regulate individual and collective behavior [3]. From this perspective, values perform a dual function: they serve as normative guidelines and as internal mechanisms of resistance against destructive influences.

Martha Nussbaum's capabilities approach further reinforces this argument by linking human security to the preservation and development of essential human capabilities, including ethical reasoning, emotional integrity, and social participation [4]. Building upon

these approaches, this study argues that axiological stability functions as a form of humanitarian immunity. Values are dynamic and public reasoning plays a decisive role in shaping value priorities [5].

Modern humanitarian threats differ fundamentally from traditional security risks in both form and impact. Barry Buzan's expanded security framework highlights the significance of societal and cultural sectors, where identity and values become primary objects of threat [5]. Information manipulation, cultural homogenization, and moral relativism are key challenges to humanitarian security, as highlighted by Manuel Castells' analysis of network society [6].

RESEARCH METHODOLOGY

The methodological framework of this study is based on a **historical-documentary approach**, which enables a systematic reconstruction of the evolution of security concepts over time, a comparative assessment of different theoretical perspectives, and an analysis of their practical applications. This approach is particularly suitable for understanding humanitarian security as it allows for tracing both conceptual developments and socio-political implementations across different historical periods.

The study is structured around a three-stage analytical model:

The initial formation of historical sources – This stage involves examining primary historical documents, state reports, and early scholarly interpretations of security, in order to identify the foundational assumptions and paradigms that shaped early security thought. Attention is paid to how social, political, and cultural factors influenced the conceptualization of threats and protective measures.

The expansion of the concept of human security (since 1994) – This stage focuses on the post-Cold War period, particularly following the publication of the United Nations Development Programme's *Human Development Report* in 1994, which introduced a human-centered approach to security. The analysis includes international policy documents, academic literature, and case studies to assess how the concept of human security evolved in response to non-military threats such as poverty, inequality, cultural erosion, and information risks.

The scientific and practical application of humanitarian security in the current context – The final stage examines contemporary practices, policies, and initiatives aimed at safeguarding humanitarian security. Emphasis is placed on both normative and operational dimensions, including education, cultural preservation, social consciousness, and ethical responsibility.

In addition to the historical-documentary method, the study applies a value-based theoretical model of humanitarian security, emphasizing the axiological foundations of security. Within this model, education, cultural identity, and social consciousness function as mediating mechanisms that connect abstract value principles with concrete social behavior. This approach allows the research to explore how internalized values and ethical norms contribute to societal resilience against contemporary threats, including ideological manipulation, moral relativism, and information distortion.

The methodology also integrates philosophical reflection and axiological analysis, allowing for a critical assessment of contemporary security challenges in Central Asia. By combining historical reconstruction, conceptual analysis, and value-based evaluation, the study provides a multidimensional understanding of humanitarian security that bridges theory and practice.

Finally, the methodological framework includes a critical evaluation of sources, ensuring that both historical and contemporary materials are examined with attention to bias, context, and applicability. This ensures that conclusions drawn about humanitarian security

are not only theoretically sound but also practically relevant for policy-making and social development initiatives.

RESULTS AND DISCUSSION

From a theoretical perspective, humanitarian security can be understood as a stable socio-cultural condition in which the fundamental values, rights, and life strategies of individuals and social groups are protected against both internal and external destructive influences. Unlike traditional state-centric or militarized notions of security, humanitarian security emphasizes the axiological dimension, where values, ethical norms, and cultural identity function as internal mechanisms of resilience. Central to this stability are education, social consciousness, and cultural identity, which mediate between abstract principles and practical social behavior, ensuring that societies can resist ideological manipulation, moral disorientation, and social fragmentation.

Contemporary societies face a growing challenge in the form of fragmented social consciousness, driven by accelerated information flows, digital media proliferation, and competing value narratives. This fragmentation undermines the capacity of individuals to develop coherent worldviews, weakens shared moral reference points, and reduces social cohesion. Consequently, strengthening humanitarian security requires cultivating a reflective and value-oriented social consciousness, emphasizing ethical reasoning, historical memory, cultural continuity, and critical thinking. These factors collectively act as stabilizing forces within the humanitarian domain, fostering both individual and societal resilience against non-traditional threats.

In the Central Asian context, humanitarian security is closely linked to axiological stability and cultural identity. Rapid modernization, urbanization, and digitalization challenge traditional value systems, creating vulnerabilities that manifest in susceptibility to radical ideologies, social apathy, and information manipulation [3][5]. The preservation of cultural identity – including language, traditions, and collective memory – is essential for maintaining social cohesion and psychological stability. Axiological mechanisms, such as value-based education, digital literacy programs, and community engagement, serve as preventive strategies that reinforce societal resilience and mitigate humanitarian risks.

The implementation of a value-based humanitarian security framework in Central Asia is expected to yield several outcomes. First, it can strengthen social cohesion by reinforcing shared ethical and cultural norms, thereby reducing polarization and susceptibility to extremist ideologies. Second, it promotes sustainable humanitarian security by integrating ethical, educational, and cultural dimensions into social policy, ensuring resilience against both traditional and emerging non-military threats. Third, it enhances adaptive capacity, allowing societies to respond effectively to crises, including technological disruption, ideological pressures, and social instability. Finally, it supports the preservation of Central Asian identity, balancing historical traditions with contemporary moral and ethical challenges while enabling engagement with global cultural flows.

Achieving these outcomes requires targeted implementation strategies, including:

- assessment of value systems to identify strengths, gaps, and vulnerabilities in societal norms through surveys and participatory studies.
- integration of ethical and cultural education into curricula to cultivate moral reasoning, critical thinking, and social responsibility.
- development of digital axiological literacy to equip citizens with the skills to critically evaluate online content and make ethically informed decisions.
- promotion of community engagement through local forums, cultural events, and participatory initiatives to reinforce shared values and social cohesion.

- continuous monitoring and feedback mechanisms via social research, ethical audits, and participatory governance to track evolving threats and adapt value frameworks accordingly.

Importantly, humanitarian security should be conceptualized as a dynamic and adaptive system rather than a fixed condition. Its stability depends on the continuous interaction between individual consciousness, social institutions, and cultural traditions. Societies capable of reflective adaptation, ethical deliberation, and integration of emerging technological and social challenges demonstrate higher resilience and long-term stability.

Humanitarian security in Central Asia fundamentally relies on axiological foundations. Institutional, economic, and technological measures are important, but their effectiveness is contingent upon coherent and socially embedded value systems. By fostering reflective social consciousness, promoting ethical and cultural education, and strengthening digital literacy, Central Asian societies can enhance resilience against contemporary humanitarian threats. This integrated approach ensures that humanitarian security is both a practical framework for societal protection and a theoretical model grounded in human dignity, moral responsibility, and cultural continuity.

CONCLUSION

Humanitarian security constitutes a complex theoretical construct that integrates ethical, cultural, educational, and cognitive dimensions of social life. Its core distinguishing feature is the centrality of values as both protective mechanisms and sources of social resilience.

By approaching humanitarian security through an axiological and human-centered framework, this study emphasizes the necessity of strengthening social consciousness, education, and cultural identity in the face of contemporary challenges. Such an approach provides a sustainable theoretical foundation for further research and practical application in the field of humanitarian security.

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