The Role of Security in Social Well-Being

Aleksandra Bulatović[1]
Ljeposava Ilijić[2]
Olivera Pavićević[3]

Abstract

The paper focuses on security as a highly valued political good whose provision is being one of the basic functions of the state realized internally through a functional approach to rights. It explores various phenomena that affect society and the overall quality of social life in the context of the traditional understanding of human rights in a democratic society, and how the fight against organized crime jeopardizes human rights. The current trend in combating organized crime is manifested in a narrow spectrum of repressive responses to security threats, shifting the policy of combating organized crime beyond the framework of social well-being as a concept that guides social organization. The consequence of implementing such a policy against organized crime is intensified victimization. This paper aims to consider the proportionality of responses to threats from organized crime in the context of the infringement of human rights due to the use of repressive measures. Also, in the second part of the paper, the authors want to emphasize that a functional approach to ensuring security, as a value that enables the sustainability and development of the community, implies an integrative approach, i.e., the need to involve women as actors in the security system because a security strategy without an integrative approach deprives society of its overall attributes, negatively impacting its resilience and diminishing it.

The authors problematize the dysfunctionality of institutions, which results in the creation of market foundations for organized crime. Where the state effectively offers services that organized crime provides in weak states (debt collection, protection from violence and extortion, effective transactions in money and goods etc.), the space for the market placement of "products" of organized crime is significantly narrowed. Considering the proportion of repressive and non-repressive proactive action against organized crime, in the second part of the paper, the authors assess the realistic scope of favorable consequences that such a combined policy of combating organized crime would produce in the sphere of the composite corpus of human and civil rights affected through the categories and institutions of the democratic political system.

Keywords: *security, integrative approach, organized crime, social well-being*

---

[1] PhD, Senior Fellow, Institute for Philosophy and Social Theory, University of Belgrade.
[2] PhD, Senior Fellow, Institute of Criminological and Sociological Research, Belgrade.
[3] PhD, Senior Fellow, Institute for Criminological and Sociological Research, Belgrade.

I. Security

Security is a socially constructed concept that gains specific meaning only within a given social context. The broadest definition of security implies freedom from fear, threats, and physical violence, which includes preventive or repressive actions to secure human rights. Since security is a concept with multiple meanings, it includes moral, ideological, and normative elements. This more ambitious understanding of security implies that, in addition to neutralizing traditional security threats, it also influences the quality of life of the population towards the optimal satisfaction of all essential rights.

The widely defined protection of rights and the various areas in which international law intervenes indicate the desire to establish standards for the protection of human rights and fundamental freedoms[4].

Explaining the needs that connect elements into wholes, as well as the reasons for such interconnectedness in the structure, is based on a functional perspective. Security is functionally explained as a social phenomenon based on relationships that form connections and links between various security elements (and cooperation)[5]. The existence (or anticipation) of a conflictual relationship between two (or more) elements in a particular society is the basis for the need for security, and the set of these relationships defines the security system or creates security system elements.1 Shaping social practices can be understood as a reflection of social complexity and the need for power. Displaying power in the security sphere inevitably reveals a symmetric or asymmetric power relationship between participants (security subject and danger subject), and increasing community resilience requires identifying friction factors in achieving the well-being of community members[6] .

The integrative approach to security produces synergistic effects in the dynamic shaping of security as a phenomenon, which is recognized in the systemic outcome as a high level of resilience. Being holistic, the integrative approach represents a humanistic approach with specific philosophical and ethical significance, and it is directly reflected in the domain of human well-being. This approach involves creating meaningful connections between different elements (goal, means to achieve the goal, system organization, activities and measures to achieve the goal, and organization function), leading to a greater possibility of resolving conflicts by changing perspective, applying knowledge from one area to another thanks to its functionality, and expanding the context in which the problem is considered. The traditional approach to conflict resolution is opposed to the reality created by contemporary conflicts that more than ever in human history affect civilians, leading to the globalization of the immigration phenomenon. The changed nature of modern conflicts, dominated by informal armed groups, militias, and military factions, has also led to massive human rights violations and numerous civilian casualties. As the endangerment of existing social relations triggers a social reaction to prevent and suppress that endangerment, it directs the innovation of approaches to thinking about security. The relationship between global, national, and human security requires a new way of thinking about security in the context of global

---

[4] A. Bulatović, O. Pavićević, Crna ekonomija i crno društvo, Beograd: Institut za filozofiju i društvenu teoriju. 2021, p. 232.

[5] T., Smith, *Surprise, Security, and the American Experience*, in International Journal, 2005, 60(1), pp. 309-312.

[6] M. Mijalkovski, *Komplementarnost ljudske, nacionalne i kolektivne bezbednosti*, in Vojno delo, 2008, 60 (2), p. 120.

transformations that have conditioned the emergence of new global dangers. The basic role of the security system is to prevent dangers, protect human rights and freedoms, and contribute to the overall development of society. The effects of new global dangers are evident in the realization of the security functions of the system, which has been transformed from the functional field of the defense system to the functional field of the security system. In the context of global integration, the defense system has lost its significance because the causes of global dangers cannot be prevented by the defense system as a specific system of protecting security. The perspective of global integration implies a redefinition of the system and its security functions, focusing on the basic element of the system – the individual. Human security is a relatively new paradigm for addressing security issues, and, in comparison to traditional security concepts based on territorial integrity and state sovereignty, human security focuses on the safety of each individual[7]. The essential importance of the security of each individual for the creation of peaceful and stable societies is directed toward identifying and preventing risks that threaten individuals and can originate from various social spheres. The approach of human security aims to ensure freedom from fear, freedom from poverty, and the right to a dignified life. If we do not view this as an issue of human security and as a problem that has a significant impact on everyday life, powerlessness, distrust, alienation, and vulnerability will become inevitable[8].

In the context of law, the mutual relationship between the state and society in ensuring security encompasses the state's obligation to respect and protect rights, as well as, under certain conditions, to act in a way that limits them. Therefore, the relationship between the concepts of security and human rights is complementary.

As a fundamental human right, security is guaranteed by key international human rights documents. The right to security, along with the right to life and freedom, is guaranteed by Article 3 of the Universal Declaration of Human Rights of the United Nations, which is now considered a source of customary international law, i.e., general practice accepted as law. Based on this document, legally binding instruments were later developed, such as the International Covenant on Civil and Political Rights, which represents one of the sources of contemporary international law of the highest rank in the hierarchy, where the right to security is separately stated in Article 9[9].

The right to life means that the state must provide conditions for society to function safely, ensuring the individual's safety within it and eliminating all dangers in that regard. Security, or the lack thereof, affects the quality of life in numerous spheres, opening up different perspectives for its analysis. In traditional understanding, the reference object is the state, but in contemporary understanding, the reference object of security is society. Therefore, the current understanding of security expands its object beyond the traditional view, so that security is now considered not only in terms of threatening the state but also as endangering society, labeled as a non-conventional, so-called "soft" security threat[10] .

---

[7] Ž. Bjelajac, *Bezbedonosna kultura umeće življenja*. Univerzitet Privredna akademija Pravni fakultet za privredu i pravosuđe Novi Sad, 2017, p. 140.

[8] M. Babović, O. Vuković et al., *Ljudska bezbednost – dve studije slučaja u Srbiji*. Beograd: SeConS – Grupa za razvojnu inicijativu, 2015, p. 67.

[9] European Communities, Treaty Establishing a Constitution for Europe, *Official Journal of the European Union,* C series, 310, 2004.

[10] S. Đorđević, *Understanding Transnational Organized Crime as a Security Threat and Security Theories* in Western Balkans Security Observer, 2009, 4 (13), pp. 39-52.

II. Organized Crime

One of the dominant non-conventional security threats, according to the established degree of harmfulness of the action, i.e., the degree of endangering social order and values, is organized crime as a specific form of crime. The significance that organized crime has on our everyday lives can be illustrated by global statistics based on the Corruption Perceptions Index and country rankings provided by the organization Transparency International. Mexico is ranked 100th, and Serbia is ranked 86th. The involvement of holders of political and state functions who appear as exponents of organized criminal groups with which neither the state nor society had the means to cope represents a challenge for everyone, from those employed in state institutions to citizens and scientific researchers who could provide quality solutions in this difficult situation[11].

Organized crime, in its essence, encompasses not only organization, planning, task division, discipline, and responsibility within a criminal organization aimed at achieving profit but also involves a certain connection with the state and its specific organs. This connection takes the form of collaboration between law enforcement agencies and those who seek to evade or undermine the law. This includes implicit agreements made between professional criminals and other officials responsible for law enforcement, with the purpose of protecting the former from arrest and punishment[12].

Radical changes in security needs provoke methods of combating organized crime that increasingly concentrate them in a very narrow spectrum of repressive responses and actions. This seriously jeopardizes the sphere of human rights in terms of traditionally accepted criteria, which are based on considering the consequences from the perspective of proportionality, i.e., weighing the degree of deprivation of traditional civil liberties that may be justified in the fight against transnational organized crime. As such, this issue becomes an unavoidable element of contemporary politics in societies grounded in values and rules defined by democratic tradition[13].

From the perspective of the concept of human security, the actions of organized crime manifest dramatically destructively, as human security is, in fact, an amalgamation of human rights, including rights such as environmental rights and the right to security from an economic crisis. Human security is a paradigm that denotes a new, modern concept of security, focused on the dynamic consideration of social problems in a broad spectrum that creates the exposure of individuals and communities to direct and indirect security threats emanating from state and non-state actors. The reference object of human security is the individual, not the state. Changes in the understanding of security have conditioned its narrower definition, now associated with "freedom from fear," with an emphasis on morally justified and necessary preventive or repressive actions to secure and protect human rights. Since repressive action, in principle, seriously jeopardizes the sphere of human rights in terms of traditionally accepted criteria of human rights, considering the consequences from the standpoint of proportionality, or balancing the amount of renunciation of traditional civil liberties that may be justified in the fight

---

[11] M. Zirojević, D. Đukanović, D. Gajić, *Tradicionalna i savremena shvatanja o kriminalu, organizovanom kriminalu i transnacionalnom organizovanom kriminalu*, in: Bjelajac, Ž., Zirojević,M. (eds.) *Organizovani kriminalitet Izazov XXI veka*, Novi Sad: Pravni fakultet za privredu i pravosuđe, 2012, p. 32.

[12] M. Eliot, *Zločin u savremenom društvu*, Sarajevo, Veselin Masleša, 1962.

[13] A. Bulatović, O. Pavićević, cited, p. 12.

against organized crime, is an unavoidable element of contemporary policy in that domain, in societies based on values and rights defined by democratic tradition.

The fear of repressive actions by state authorities not only instills a sense of vulnerability and insecurity but also prompts a recognition of the delicate balance needed in empowering these authorities. Special rules, investigative techniques, and powers intended to combat organized crime should be treated as exceptions due to their potential to enhance efficiency at the cost of compromising human rights. Within the legal context, the goals of interpersonal transactions are shaped by inclinations that can be identified as needs. These perspectives collectively underscore the complexity of maintaining a just and rights-respecting framework in addressing both state actions and individual interactions[14].

III. Crime Control

The goals of interpersonal transactions are determined based on inclinations that, in the legal context, can be referred to as needs. Protection against crime is precisely the fundamental expectation of the criminal justice system. Security policy should increase both the subjective sense of freedom and the protection of citizens, and crime control within it represents a strategic approach aimed at creating institutional practices that enable the sustainability of social organizations as structures that facilitate the achievement of social goals and the satisfaction of social needs.

In contemporary societies, the police bear the formal responsibility and legitimacy for ensuring security through coercion. At the same time, the efficiency of police work is subject to scrutiny. In this sense, the role of the police is to be complementary to the judiciary and to provide support to the judicial process. An adequate response to citizens' needs for personal security and access to justice is at the top of the hierarchy of expectations from police work.

Today, investigative and intelligence work is considered the dominant form of countering organized crime in police operations. Therefore, when security considerations take precedence over the unhindered enjoyment of human and civil rights, problems arise from the perspective of civil rights. Alongside the fight against threats from organized crime, a message is sent to citizens that, in facing various challenges, the state is effectively willing to do whatever it takes to achieve its goal. Thus, security becomes an uncritically positioned value in society, disrupting the overall order of social values. The fact that security is important but not the most important value is suppressed in public consciousness, and the quality of life in its entirety, personal freedoms, and rights are more important than security itself.

Laws regulating the use of force by the state carry particular weight. They impact the entire society and must be guided by the public interest. There is currently a public debate regarding the draft of a new law on internal affairs, which, in fact, encompasses a whole package of laws: on data processing and records in the field of internal affairs, DNA registry, asylum, judges, the organization of courts, public prosecution, the High Council of the Judiciary, and the High Council of the Public Prosecution.

---

[14] Z. Pavlović, *Significance and justification for the establishment of prosecutor's office Special Jurisdiction in combating organized crime*, in Bjelajac, Ž., Zirojević, M. (eds.) *Organizovani kriminalitet Izazov XXI veka*, Novi Sad: Pravni fakultet za privredu i pravosuđe, 2012, p. 605.

Among other things, the new regulations allow the use of new technology for mass surveillance to be employed for facial recognition, targeted against specific groups of people, and its selective use is not possible due to the principle on which it operates – using suitable software. Matching biometric camera footage with images from the police biometric photo database enables the rapid identification of a vast number of individuals in an exceptionally short period. This is unacceptable from the standpoint of human rights and freedoms. The application of biometric video surveillance, which is an intrusive technology, would have unforeseeable consequences for democratic society, citizens' rights, and freedoms. Namely, the use of biometric technology can instill justified fear among citizens of constant monitoring and surveillance by the state, resulting directly in deterring citizens from exercising freedom of expression, assembly, association, as well as freedom of movement. Such regulations increase the risk to privacy, and there is no balance between the two conflicting rights – the right to security and safety and the right to privacy.

The citizens' mistrust of the government's handling of modern technologies, marked by irregularities and abuses that infringe upon constitutional rights, particularly the right to privacy and personal data protection, is rooted in tangible evidence. This mistrust is not abstract; it is fueled by specific instances, such as the absence of accountability for numerous unauthorized accesses to citizens' data each year without proper legal authorization. This lack of determination of responsibility, despite being a mandated obligation, contributes to growing skepticism. In the context of social dynamics and specific relations, it becomes crucial for a society to assess, at any given socio-historical moment, the optimal balance between repressive measures and social control. This evaluation shapes the content of a comprehensive model for institutional crime prevention.

IV. Well-Being

Subjective well–being, which primarily pertains to an individual, is usually seen as a psychological construct that consists of a person's cognitive and affective evaluations of their life. These evaluations rest on emotional reactions to events as well as on cognitive judgments of satisfaction and fulfillment. Thus, subjective well–being is a broad concept that includes experiencing pleasant emotions, low levels of negative moods, and a generally high level of satisfaction with life. To achieve subjective well–being one needs an individual vitality to undertake activities that are meaningful, and engaging, and make one feel competent and autonomous[15]. The dynamics and specifics of social relations determine that, for a particular society, in every concrete socio-historical moment, it is necessary to evaluate the optimal relationship between repressive measures and measures of social control, thereby determining the content of a composite model of institutional crime prevention. In the context of the quality of life, it is a threat or impairment of values.

Repression and the criminal justice system are significant factors in people's well-being. The police have the function of increasing the sense of well-being because, at the community level, they enable the confrontation of security threats. Since "displaying power in the security sphere inevitably reveals a symmetrical or asymmetrical power

---

[15] A. Bulatović, *Well-Being as key matter of philosophical reflection and practice* in Roth, M., Hein, E. (eds.) *Philosophische Praxis 6: Philosohpiere!*. Hartung-Gorre Verlag, Konstanc, 2019, p. 71.

relationship between participants (security subject and danger subject)," then the police, in performing their function, can negatively impact the well-being of citizens, as they can be a friction factor in achieving that well-being.

However, well-being is defined differently depending on the values of the community, so it is possible to cumulatively increase well-being even if the endangerment of a certain value increases. In the legal context, security can be defined as the price of trust that a citizen gives to the state and the legislator. Although, in terms of general prevention, every repressive function is applied to exert a certain preventive influence, whether that expectation is justified or not, intensifying repressive police work, instead of increasing human security, can endanger it by violating the right to freedom from state terror. This is particularly pronounced in the application of special investigative techniques in the fight against organized crime, where security effects in terms of human security imply meeting the need for minimal use of special powers with maximum security effects, achieved primarily through procedural limitations on the application of certain investigative techniques so that operational work does not effectively jeopardize human security. In this way, even in the context of directing repressive measures towards certain dysfunctions in the community, under competence, action is taken in the right optimization of relationships in the community, contributing to the increase in social capital that plays the most significant role in our subjective well-being. As trust is one of the most important elements of all social relations, it affects all processes in society, including crime. Increasing trust increases social capital, which plays the most significant role in subjective well-being[16].

In a comprehensive sense, achieving a balance between rights and intrusive measures entails several key components. This includes upholding citizens' right to access their data, implementing internal hierarchical control within institutions, ensuring disciplinary accountability, and establishing external oversight by independent institutions over the collection, storage, and utilization of this data. This multifaceted approach aims to safeguard individual rights while maintaining a necessary degree of security. The relationship between well-being and changes in the scope of discretionary powers is intricate. Well-being is fundamentally tied to the assurance of individual rights, safety, and quality of life. Changes in the scope of discretionary powers, which refer to the authority given to decision-makers to exercise judgment within certain bounds, can significantly impact well-being.

When discretionary powers are expanded without adequate checks and balances, there is a potential for abuses that can threaten individual well-being. On the other hand, a careful and transparent adjustment of discretionary powers can contribute to societal well-being by allowing for effective responses to emerging challenges while respecting fundamental rights.

Balancing discretionary powers with the protection of individual rights becomes crucial for fostering a society where well-being is a priority[17]. Striking this balance ensures that the exercise of discretionary powers aligns with the principles of justice, fairness, and the overall welfare of the community. Therefore, changes in the scope of discretionary powers should be approached with careful consideration of their implications for the well-being of individuals and society as a whole.

---

[16] A. Bulatović, O. Pavićević, cited, p. 102

[17] A. Bulatović, S. Korać, *Manjak etičke kompetencije u javnoj upravi i ljudska bezbednost.* In Zbornik radova Instituta za kriminološka i sociološka istraživanja, 2014, 33(2), pp. 145-163.

V. Change in the Scope of Discretionary Powers

A common misconception arises when people equate the terms "well-being" and "security." However, they do not always denote the same concept. Well-being is primarily concerned with the state of one's soul or inner self, whereas security pertains to one's physical condition or safety.

Within the framework of the contemporary understanding of the security concept, security is viewed in a broader context. It goes beyond merely neutralizing traditional security threats and extends to actively influencing the quality of life for the population. This broader perspective seeks to optimize the satisfaction of all essential rights, acknowledging the interconnectedness of security and the overall well-being of the community. In cases where the optimal rights of the population to a reasonably good life are jeopardized, there are problems in the security domain.

The traditional justification for state coercion and repression is based on the idea that rights are conditioned by the way they are used, and therefore their derogation is possible under certain conditions. According to the understanding of civil rights in a democratic and liberal society, they include the right to privacy, freedom of movement, independent decision-making on how to express opinions on certain topics, whether a person will answer certain questions, whether they will provide information about their private life, i.e., the right to personal secrets. The application of special investigative techniques implied by the modern approach to combating organized crime involves repressive measures that are unusual for everyday life, such as surveillance, wiretapping, waste inspection, and questioning acquaintances, thereby compromising the autonomy of the individual as a human being, i.e., their right to a secret they voluntarily refuse to disclose. The right to human dignity before the state, manifested in the specific sphere of the right to privacy and secrets, is opposed to the right of the state (and as a moral right) to violate the privacy of citizens when there is a strong enough suspicion that the content of the secret is criminal, i.e., such that it endangers the general interest to an extent that constitutes a criminal offense. The principle of reciprocity justifies the violation of privacy by the state as a departure from the usual ethical framework: if a citizen violates the right of another citizen or society as a collective by committing a criminal offense, he automatically deprives himself of his own right equivalent to the one he violated. Moral risk is inevitable when special investigative techniques are applied to someone for whom there are no clear indications that they have committed a criminal offense, based only on suspicion or external indications (for example, socializing with criminals or terrorists). This risk balances the need to establish the truth, i.e., to obtain evidence to detect, clarify, and adjudicate a specific criminal matter of organized crime, and its adequate control requires a clear framework of authority, structures of indications, and a reliable system for protecting accidentally discovered information.

Civil rights are characteristically political rights, different from human rights because human rights are determined concerning the preservation of life. When civil rights are treated enumerative, i.e., when it is decided declaratively who has which rights and whether they are human rights, then they are re-conceptualized as human rights. In this way, the composite concept of human rights gradually transforms into the broad concept of security, i.e., human security that can be reduced to the right to a quality life.

The question of well-being is a question of creating a complete picture of values in society, depending on how well-being is defined. If we consider well-being as the quality of social life, it should be kept in mind that it is primarily expressed in the immediate

environment, at the level of the local community, and police engagement within its framework is assessed based on what the police, actually, do in line with citizens' expectations ranging from expectations that the police function as an instrument of law, through expectations that the police ensure public order and peace, to expectations of the police as a public service that serves citizens. If these expectations are met, it increases the sense of well-being and confidence in the functionality of the social order, i.e., the quality of life as the ultimate outcome of human motivation. In other words, the potential to achieve an optimal relationship between different measures within the composite model of institutional crime prevention should be sought in establishing a balance between the need to reduce organized crime and the need to prevent a drastic violation of human rights.

VI. Women And Transformative Changes In Security Architecture[18]

The well-being of women is a crucial factor in their ability to address risks effectively. Their personal or internal capacities are directly impacted by their state of well-being, influencing their vulnerability to risks. Consequently, women need to prioritize self-care and initiate a proactive approach to safeguarding their well-being, recognizing it as an integral element in ensuring their overall security. Traditional gender roles have similar aspects: men are portrayed as aggressive, and protectors, and women are their nurturing support. Femininity is mostly associated with tenderness, while men are attributed to more competitive, assertive qualities such as dominance, leadership, and sometimes violence, especially in the context of warfare. In communities where these gender constructions are strong, there is implicit acceptance of one gender's domination over the other and the acceptance of violent assertiveness as an expression of masculinity[19]. These norms usually imply acceptance of other norms that promote both structural and direct violence. A radical alternative to such a social structure involves condemning violence as an acceptable expression of masculinity and condemning the dominance of one group over another. Deconstructing these socially constructed gender roles opens up space for peaceful coexistence[20].

Gender equality is an expression of a norm change that, on a general level, prevents violence by spreading from the individual to the national level[21]. The development of societal responses to security threats focusing on resilience is grounded in empirically confirmed linkages between women's security and community stability[22]. Women's security has structural value for community security. States with higher levels of gender equality in social, economic, and political terms are more stable and rely less on

---

[18] This section of the text is based on a previously published article, namely: Bulatović, A., Žene i bezbednost – Integrativni pristup otpornosti. In: Ćopić, S., Antonijević, Z. (urs.) *Feminizam, aktivizam, politike: Proizvodnja znanja na poluperiferiji*, Beograd: Institut za kriminološka i sociološka istraživanja, 2021, 431-442.

[19] E. Bjarnegård, E. Melander, *Disentangling gender, peace and democratization: the negative effects of militarized masculinity*, in *Journal of gender studies*, 2011, 20(2), pp. 139-154.

[20] A. Alexander, R. Turkington, *Treatment of Terrorists: How Does Gender Affect Justice?*. In CTC Sentinel, 2018, 11(8), pp. 24-30.

[21] For example, if members of the community condemn violence, the likelihood of violent groups gaining support or recruiting fighters decreases.

[22] M. O'Reilly, *Why Women? Inclusive Security and Peaceful Societies.* Washington: Inclusive Security, 2015.

military force in dispute resolution[23]. As gender equality increases, women's emancipation increases, and the risk of conflicts decreases. Even in international crises and conflicts, states with higher gender equality levels that participate in them demonstrate less violence compared to other states involved in the conflict[24]. One of the key components of the argument seeking to theoretically explain this phenomenon focuses on changes that have occurred in the domain of traditional gender roles related to changes in social structures where norms and institutions limiting the use of violence have developed[25]. Achieving authentic security is not possible until unequal structures of gender, race, and class power are deconstructed, eliminated, or at least reduced, introducing economic, social, and political gender dimensions into the paradigm of human security[26].

In modern governance, public policies are considered one of the most significant instruments as they establish norms and patterns of thinking and behavior, create, and regulate political subjects, establish new relationships in society, define problems, propose solutions, create new social and semantic worlds, and establish power regimes. The issue of women's integration into the security sphere is related to political freedom and economic independence, and they are largely defined by standardization. Regulations not only determine the normative structure of offenses and punishment but also have symbolic value because they determine what is acceptable or desirable in society. Regulations ensure gender equality by stipulating that neither men nor women have the right to dominate the other in any sphere. Achieving gender equality generally implies increased women's rights. By removing barriers that hinder effective women's participation in the security sector, transformative changes in security architecture are enabled. Female leadership, in terms of the process by which leaders achieve goals (which happens when an individual shares idea to meet certain social needs that others accept as potential solutions), is overlooked in many societies. Recognizing and respecting this will be important for the inclusion of women because they still do not participate equally in the security sphere. They are still underrepresented in national and international security institutions and discussions, and gender perspectives are not sufficiently integrated into strategic documents guiding national and international security[27]. This emphasizes the importance of context. The security agenda should be tailored to address both existing and emerging needs, advocating for a human security approach that is gender-equal in its norms and practices. This approach aims to prevent the undervaluation of human capital, a key resource, and to promote a more balanced and sustainable orientation of overall social capacities towards the well-being of society.

---

[23] L. Sheperd, *Power and Authority in the Production of United Nations Security Council Resolution 1325*, in *International Studies Quarterly* 2008, 52 (2), pp. 383-404.

[24] Tl. Gizelis, *Gender Empowerment and United Nations Peacebuilding* in Journal of Peace Research, 2009, 46(4), pp. 505-523.

[25] S. Pinker, *The Better Angel of Our Nature*. New York, NY: Viking, 2011.

[26] An important component of United Nations Security Council Resolution 1325 is the inclusion of women in peace processes. Although women participated in these processes between 1992 and 2018, it was to a very limited extent: 13 percent in negotiations, 3 percent in mediations, and 4 percent as signatories of major peace processes. The vast majority of peace agreements do not address gender, and by 2018, only 4 out of 52 concluded agreements contained provisions on gender issues (UN Women, 2021). *See* A. Tickner, *Peace and Security From a Feminist Perspective*, in S. E. Davies, J. True (eds.), *The Oxford Handbook of Women, Peace, and Security*. Oxford: Oxford University Press, 2019, p. 15.

[27] M. Bloom, *When Women Are the Problem*, in United States Institute of Peace. *Charting a New Course: Thought for Action Kit*. Washington, DC: United States Institute of Peace, 2015, p. 20.

VII. Conclusion

Security and well-being are inextricably connected as two sides of the same coin. Assessing the realistic scope of favorable consequences stemming from a unified policy to combat organized crime within the democratic political system requires careful examination. On one hand, such a policy has the potential to enhance public safety, protect individual rights, and fortify democratic institutions against criminal threats. However, it necessitates a delicate balance to prevent any encroachment on civil liberties, ensuring that measures taken are proportionate and respectful of fundamental rights. Furthermore, the effectiveness of the policy depends on robust implementation, international cooperation, and ongoing evaluation to address evolving challenges. This kind of experience pushes us to think more consciously about the issue of the successful execution of a combined policy against organized crime given that it could yield tangible benefits for human and civil rights within the democratic framework, emphasizing the importance of strategic and rights-conscious approaches. What we need is to create spaces and opportunities for incorporating security and well-being practices into our security policies to ensure not only basic needs are met but also social, political, and cultural factors. Such an approach suggests that any framework for human security should be rooted in human rights rather than market principles.

References

1. Alexander, A., Turkington, R., *Treatment of Terrorists: How Does Gender Affect Justice*?. In CTC Sentinel, 2018, 11(8): 24-30.

2. Babović, M., Vuković, O. et al., *Ljudska bezbednost – dve studije slučaja u Srbiji*. Beograd: SeConS – Grupa za razvojnu inicijativu, 2015.

3. Bjarnegård, E., Melander, E., *Disentangling gender, peace and democratization: the negative effects of militarized masculinity*, in *Journal of gender studies*, 2011, 20(2): 139-154.

4. Bjelajac, Ž., *Bezbedonosna kultura umeće življenja*. Univerzitet Privredna akademija Pravni fakultet za privredu i pravosuđe Novi Sad, 2017.

5. Bloom, M., *When Women Are the Problem*, in United States Institute of Peace. *Charting a New Course: Thought for Action Kit*. Washington, DC: United States Institute of Peace, 2015, pp. 20–21.

6. Bulatović, A., *Well-Being as key matter of philosophical reflection and practice* in Roth, M., Hein, E. (eds.) *Philosophische Praxis 6: Philosohpiere!*. Hartung-Gorre Verlag, Konstanc, 2019, pp. 70-81.

7. Bulatović, A., *Žene i bezbednost — Integrativni pristup otpornosti*, in Ćopić, S., Antonijević, Z. (urs.) *Feminizam, aktivizam, politike: Proizvodnja znanja na poluperiferiji*, Beograd: Institut za kriminološka i sociološka istraživanja, 2021, pp. 431-442.

8. Bulatović, A., Korać, S., *Manjak etičke kompetencije u javnoj upravi i ljudska bezbednost*. In Zbornik radova Instituta za kriminološka i sociološka istraživanja, 2014, 33(2): 145-163.

9. Bulatović, A., Pavićević, O., *Crna ekonomija i crno društvo*, Beograd: Institut za filozofiju i društvenu teoriju. 2021.

10. Đorđević, S., *Understanding Transnational Organized Crime as a Security Threat and Security Theories* in Western Balkans Security Observer, 2009, 4 (13): 39-52.

11. Eliot, M. *Zločin u savremenom društvu*, Sarajevo, Veselin Masleša, 1962.

12. European Communities, Treaty Establishing a Constitution for Europe, *Official Journal of the European Union,* C series, 310, 2004.

13. Gizelis, TI., *Gender Empowerment and United Nations Peacebuilding* in Journal of Peace Research, 2009, 46(4): 505-523.

14. Mijalkovski, M. *Komplementarnost ljudske, nacionalne i kolektivne bezbednosti*, in Vojno delo, 2008, 60 (2): 108-126.

15. O'Reilly, M., *Why Women? Inclusive Security and Peaceful Societies*. Washington*: Inclusive Security, 2015.

16. Pavlović, Z., *Significance and justification for the establishment of prosecutor's office Special Jurisdiction in combating organized crime*, in Bjelajac, Ž., Zirojević, M. (eds.) *Organizovani kriminalitet Izazov XXI veka*, Novi Sad: Pravni fakultet za privredu i pravosuđe, 2012, pp. 591-605.

17. Pinker, S., *The Better Angel of Our Nature*. New York, NY: Viking, 2011.

18. Sheperd, L., *Power and Authority in the Production of United Nations Security Council Resolution 1325*, in *International Studies Quarterly* 2008, 52 (2): 383-404.

19. Smith, T., *Surprise, Security, and the American Experience*, in International Journal, 2005, 60(1): 309-312.

20. Tickner, A., Peace and Security From a Feminist Perspective. In: S. E. Davies, J. True (eds.), *The Oxford Handbook of Women, Peace, and Security*. Oxford: Oxford University Press, 2019, pp. 15-25.

21. UN Women (2021). *Global norms and standards*, www.unwomen.org/en/what-we-do/ peace-and-security/global-norms-and-standards.

22. UN, Universal Declaration of Human Rights, RES 217 A, www.ohchr.org/ EN/UDHR/ Documents/UDHR_Translations/eng.pdf.

23. United Nations Security Council (2000). Resolution 1325, https://undocs.org/S/ RES/1325.

24. Zirojević, M., Đukanović, D., Gajić, D., Tradicionalna i savremena shvatanja o kriminalu, organizovanom kriminalu i transnacionalnom organizovanom kriminalu. In: Bjelajac, Ž., Zirojević,M. (eds.) *Organizovani kriminalitet Izazov XXI veka*, Novi Sad: Pravni fakultet za privredu i pravosuđe, 2012, 19-35.