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Global Civil Society: Challenges of Security and Policing**Abstract**

Globalization broadly refers to the expansion of global linkages, the organization of social life, global consciousness; and an expectation of global societal norms and behaviors underpinned by just laws. The democratization of established and emerging nation states identified challenges of security for its citizens. Emerging nation states require a stable government supported by a comprehensive security apparatus that supports its citizenry. That support is provided by a policing paradigm that embraces the state and private security agencies. The authors discuss the challenges facing the security industry and a law enforcement community policing paradigm that is inclusive, transparent and accountable.

Keywords: Private security, policing; globalization, global civil society.

Global Civil Society: Challenges of Security and Policing

The concept of civil society has an historical beginning in the Roman Empire where there were rules to protect citizens (*societas civilis*), but Glasius (2013), argues that modern roots lie in the Enlightenment period to challenge the notion that a ruler could treat subjects in any manner that the ruler deemed appropriate. Then civil society refers to a voluntary association whereby there is a social contract that outlines the rights and obligations of citizens (Sekligman, 1992). Glasius (2013, p.145), argues that “with the exception of Kant (1991), Enlightenment thinkers conceived this rule bound society in national terms.” However, in the 20th century the term civil society was seen to mean global civil society (GCS). Anheier, Glasius and Kaldor (2001, p.17) define global civil society in the following terms: “global civil society is the sphere of ideas, values, institutions, organizations, networks, and individuals located *between* the family, the state, and the market, and operating *beyond* the confines of national societies, politics, and economics.” Human rights are, and always were, a component of the community policing paradigm and if that paradigm is to be part of the global policing paradigm then policing should be discussed and understood within the context of globalization.

The globalization of the world was described as a world in motion in that transnational connections shape contemporary life by influencing perceptions of community, ethnicity and culture (Inda and Rosaldo, 2002). Tomlinson (1999, p.20) argues that globalization “alters the context of meaning...it affects people’s sense of identity, the experience of place and of self in relation to place.” Whereas Aas (2007), saw the term globalization as a world in motion in which there were transnational networks that facilitated the flow of capital, goods, information and the exchange of technology. In addition, there was also the global movement of dubious individuals and illegal goods, being the 'dark side' of globalization that transcends national and international borders to the detriment of citizens. This includes human trafficking and human rights abuses, as defined by the United Nations, by nation states.

It is the introduction of developing global networks that challenges the 'normal' conceptions of society, ethnicity, and culture because the mobility of humanity creates diasporas that challenge the social belonging. It is the growing demand for control of the mobility that Aas (2007) argues changes the dynamics of social control between the nation-state and the emerging nations that are often perceived to be a threat to the developed world. This often manifests itself in internal civil war where

human rights abuses abound and there are refugees and other migrants that seek to leave the war zone but are perceived to be a threat by neighboring countries or countries in which they seek shelter. The conflict in Iraq and Syria has highlighted these issues, where the specter of international terrorism is high on the agenda following the terror attacks in Paris in 2015.

The earlier terrorist attacks on New York on 11 September 2001 and London on July 7, 2005 provoked a global response of solidarity from the western world that suggested a shared fear of vulnerability and that in turn identified a 'world risk society.' The notion of a 'world risk society' was identified as being a society that was united by shared awareness of risk and fear (Beck 2002). This development of societal definitions is important as: "In the post- 9/11 world, threats are defined more by the fault lines within societies than by the territorial boundaries between them. From terrorism to global disease or environmental degradation, the challenges have become transnational rather than international." (National Commission of Terrorist Attacks Upon the United States, 2004, p. 517). The problem relates to the migration (permanent), and movement (temporary), of people to other countries and the societal norms and cultural differences that they take with them and transpose into that country of destination. The societal problems that this identifies include, but is not limited to, static notions of social order (Urry, 2002), or that trans-border interconnectedness inevitably leads to homogenization (Chan, 2005).

How society is now perceived is important because with the mass movement of ethnic groups and refugees fleeing war zones and their society the question is raised, what do they view as their society? Is it the best of their society before its demise due to civil war, or will it be embracing a new societal model in their destination country? The problem is that if there is to be a criminological enquiry that encapsulates the concept of globalization, what society values are there that are common across political, religious, cultural and ethnic boundaries? In western society the criminological inquiry into society was based upon the understanding that "society here meant that which was ordered through a nation-state, with clear territorial and citizenship boundaries and a system of governance over its particular citizens." (Law and Urry, 2004, p. 398). Globalization does not automatically lead to an integrated world system and one needs to keep in mind not only the intensity of the transnational connections, but also the "disconnections, the paradoxes, concrete modalities and resistance," (Aas 2007, p. 287). However, it is acknowledged by Branović (2010) that in the context of where security sector governance is weak, private security providers who are not subject to democratic oversight may themselves weaken the security of the state and its citizens. The authors acknowledge that in the

literature reviewed transnational connections have the ability to influence the governance of the nation-state's internal security with policing being an important factor. (Mawby 1999; Sheptycki, 2000, 2002; Deflem, 2000; 2002). .

The international private security industry has been the focus of increasing attention since the US-led invasion of Iraq in 2003. For the US Army alone, the US Government Accountability Office reported in 2006 that 60,000 contracted personnel supported its operations in Southwest Asia (Spearin, 2006). The various roles and expectations relating to private actors and security governance was discussed by Bryden and Caprarini (2006). In discussing the international policy context issues identified included Fragile Statehood, Armed Non-State Actors and Security Governance (Schneckener, 2006), Private Sector, Public Security (Baile, 2006), Insurgencies, Security Governance and the International Community (Schnabel, 2006) and Reconstructing the Public Monopoly of Legitimate Force (Wulf, 2006). In addition, there was discussion on Assessing the Relationship between Humanitarian Actors and Private Security Companies (Spearin, 2006b).

The complexity of the roles and expectations of the private security industry identified the need for regulation and oversight if they were to achieve their stated objectives. Born, Caparini and Cole (2007), identify that private security companies (PSCs) are a rapidly expanding industry and identify the broad scope of their activities and those trends and some of the emerging private threats impacting the security sector (Buzatu, and Buckland, 2010). Private security companies around the world play a prominent role in the protection of facilities, goods and persons. The challenge of security privatization were identified by Isenberg (2006) with data obtained from Iraq because private military and security companies (PMSCs) are a particular segment of the private security market, providing a range of services with a particular focus on conflict and post-conflict settings. These diverse roles will require regulation of both international and domestic companies through an effective legal and policy framework. That will allow for the identification of their positive contributions as well as defining minimal standards and the requirement of adequate oversight and public control over these services. The challenges of Regulation have been identified by Krahmann (2006) Ghebali (2006) Spearin (2006a) and Wilson (2006) with challenges of the governance of private security and international organizations identified by Hagmann and Kartas (2006)

Østensen (2011) identified that the UN has paid private military and security companies (PMSCs) for a range of services in the areas of humanitarian affairs, peacebuilding and development.

However, this practice has rarely translated into coherent policies that could guide the UN in defining acceptable standards or ensuring transparent and responsible contracting procedures. It was at the end of the 20th and at the beginning of the 21st century that a number of high profile incidents at the highlighted key challenges related to the privatization of military and security services. It identified that companies providing these services had the potential to act in a manner that failed to respect international human rights and humanitarian law, and highlighted their flawed accountability, particularly where private actors operate in situations of armed conflict or in other contexts of state fragility.

An international initiative to promote compliance with international human rights and humanitarian law by Private Military and Security Companies (PMSCs) operating in armed conflicts was launched by the Swiss Federal Department of Foreign Affairs (FDFA). That initiative has resulted in two major developments: The Montreux Document and the International Code of Conduct (ICoC). The Montreux Document was developed jointly with the International Committee of the Red Cross (ICRC) and adopted in 2008, and focused on legal obligations and best practices for states related to operations of private military and security companies during armed conflict. The ICoC focused primarily on the responsibilities of private security companies operating in complex environments, and was developed in 2010 through a multi-stakeholder initiative involving governments, private security and civil society representatives. Both these documents are complimentary to each other and are the supportive of other international and national regulatory measures.

The Montreux Document is divided into two distinct parts. The first part of the document, (Part One), identifies pertinent obligations under international human rights and humanitarian law for states. The responsibilities of PMSCs, their personnel, and the liability of management oversight are also addressed. The second part of the document, (Part Two), identifies good practices for state regulation of PMSCs. This includes the establishment of transparent regulatory regimes, terms for granting licenses and measures to improve national oversight and accountability. To ensure that only PMSCs capable of complying with international human rights and humanitarian law provide services, good practices in the areas of training, appropriate internal procedures and oversight are proposed.

Schulz, and Yeung. (2008, p.3) argue that a major issue in all aspects of security and policing is that of gender. "Gender refers to the particular roles and relationships, personality traits, attitudes, behaviours and values that society ascribes to men and women. 'Gender' therefore refers to *learned* differences between men and women...Gender roles vary widely

within and across cultures, and can change over time.” Female personnel are needed for all aspects of security that include, but are not limited to, guarding buildings, road-blocks, airports, and within airport security to perform body searches on women and children. Female personnel may also play an important placatory role in potentially threatening situations during these searches.

One indicator of the effectiveness of security of a society is the maintenance of a safe and secure environment because that is conducive to economic development, education and health care. That in turn provides stability and the potential for the growth of civil society organizations. These goals can only be achieved if women enjoy the same rights as men in shaping their immediate social environment. Schulz, and Yeung, (2008) argue that there is evidence that local men and women tend to view female personnel as less threatening and more approachable in both established democracies and emerging democracies. That being so then female personnel enhance the legitimacy of security and policing operations in the host communities. An additional benefit is that female personnel serve as role models for the host communities. An awareness of culturally-specific gender issues will benefit all personnel, regardless of gender, to adjust to the host community and to be more responsive to the cultural milieu in which they will work, which can enhance local acceptance of the presence of private security personnel and their role in nation building (Østensen, 2011).

Branović (2010) identified that the private sector supplies a broad spectrum of military and security services to governments facing a lack of territorial control and law enforcement capacities. These services range from combat support to training for military and policing units, logistics and the protection of individuals and property. Then in democratic and emerging democratic nations the control of civil society and the maintenance of the status quo is not only the responsibility of the police service per sé but of many agencies.

In general terms policing may be defined as all individuals who are authorized to maintain the peace, safety, and order of the community through democratic regulation and laws. It includes the maintenance of societal order and matters that include, but are not limited to, law, health, morals, safety, and other matters affecting the public welfare. Then a single entity, namely the police, is a group of people trained in methods of law enforcement, crime prevention and detection. The authors posit that the police cannot address all the functions within the definition unless that policing function is encapsulated in the community policing paradigm.

"Community policing is, in essence, a collaboration between the police and the community that identifies and solves community problems. With the police no longer the sole guardians of law and order, all members of the community become active allies in the effort to enhance the safety and quality of neighborhoods" (Trojanowicz Gleason, Pollard, and Sinclair 1994: Preface vii). That philosophy acknowledges that the police cannot effectively perform without the support of the civil society, being the community and other agencies. (Alderson 1978: Trojanowicz, et al 1994: Trojanowicz, Gaines, and Kappeler, 2001).

How society is now perceived is important because with the mass movement of ethnic groups and refugees fleeing war zones and their society the question is raised, what do they view as their society? Is it the best of their society before its demise due to civil war, or will it be embracing a new societal model in their destination country? The problem is that if there is to be a criminological enquiry that encapsulates the concept of globalization, what society values are there that are common across political, religious, cultural and ethnic boundaries? In western society the criminological inquiry into society was based upon the understanding that, "society here meant that which was ordered through a nation-state, with clear territorial and citizenship boundaries and a system of governance over its particular citizens." (Law and Urry, 2004, p. 398). Globalization does not automatically lead to an integrated world system and one needs to keep in mind not only the intensity of the transnational connections, but also the "disconnections, the paradoxes, concrete modalities and resistance," (Aas 2007, p. 287). The authors acknowledge that in the literature reviewed transnational connections have the ability to influence the governance of the nation-states internal security with policing being an important factor. (Mawby 1999; Sheptycki, 2000, 2002; Deflem, 2000: 2002).

Nationalism, Ethnicity, and Identity reflects the consequences of rapid change as well as the impact of longstanding social values (Farnen, 1994). There has been the homogenization of former communist/eastern European nations; the movement towards transnational policing in the expanding European Union with agreed protocols that have allowed for the development of task forces to deal with transnational crime. In the 'third world' there has been an attempt to re-instate or overlay colonial models of policing that only worked when the indigenous people were subjugated by colonial laws. The laws of the developing nation often do not culturally or ethnically fit the colonial model and bring back real and perceived grievances against former colonial masters. There is the 'peace keeping' model which is often one of

martial law and authoritarian control rather than community developed control by consent. The 'peace keeping' model is often tied to the 'war making' model which is controlled by the 'war on terrorism' by controlling a territory and eradicating the enemy's will to resist.

There has been a growth in the development of formal (legitimate, authoritatively and bureaucratically structured) policing according to Manning (2004), who argues for democratic policing rather than policing organized around political, religious or legal systems. Liang (1992, p.2) argued that "democratic policing should be: legalistically guided; focus on individuals, not groups or their politics; eschew terrorism, counter- terrorism and torture and strive to ensure minimal damage to civility." However, the contrary argument is that democratic policing must be organized around specific political, religious, ethnic, cultural and legal ideologies because only then will the citizen being policed recognize the importance of policing and will support it.

If self-policing and voluntary social policing were adequate, there would be no need for the police at all. Policing is not new because policing by custom for mutual social benefit made sense to communities long before formal codes and regulations led to the introduction of officials to enforce the laws. (Alderson 1978: 1998) The literature identifies that from primeval groups based on the family, extended family and groups of families, and 'parental' or 'group' authority (*pater familias* and *patria potestas*), social order was maintained through both habit and historical custom (Maine, 1917). Alderson (1998, p. 11) observed that "the more developed and complex a society becomes, the more it depends on a multiplicity of laws and their enforcement, rather than on superstition, myth, divine providence, or on mere informal moral motivations." This is important because as the nation state develops their policing models they must be aware of, and cater for, issues that may be 'bounded by superstition, myth, divine providence, or on mere informal moral motivations'.

The global context of policing relates not only to the nation state but to social problems that may exist within that nation state. This may include, but is not limited to, crime, political instability, ethnic conflict, and human rights violations. These issues will have to be addressed by the nation state but their impact and consequences may go beyond the state border and impact, not only neighboring states but distant countries. Included in the problems facing effective democratic policing are social problems that may be categorized under the broad heading of crime, political instability, ethnic conflicts and human rights abuses and global migration and refugee problems brought about by nation states involved in political, sectarian civil wars that involve, and impact, other

nations in an effort to seek a peaceful resolution. .

Crime

Official definitions of crime are legislative, however, in practice crime is defined by administrative policies and enforcement practices. In the United States although much of its laws are rooted in English Common Law, (the law of a country or state based on custom, usage, and the decisions and opinions of law courts), it is now largely codified by legislative definition. Nearly all crimes, including offenses that were common-law crimes, are now defined by statute and are, thus, statutory crimes. In the early development of common law, all crimes were wrong for two reasons. They were wrong for or evil in themselves (*ma/a in se*), or they were viewed as wrong because they were prohibited by criminal statute (*mala prohibita*). (Regolli & Hewitt 1996).

In many developing and emerging nations their law may be adopted from past colonial masters or may be a combination of their historical understanding of their own culture and ethnicity and common law. Whatever the basis is for that nation's law there is a requirement that it embraces not only basic Human Rights but that it is fair, equitable and transparent. 'In accordance with democratic principles of equality before the law, the police are obliged to protect all citizens equally without discrimination and without distinction as to sex, race, colour, language, religion, opinion, social, national or ethnic origin, property, birth or other status,' Carty (2006, p. 22). The encapsulation of those tenets into police practice will allow for the police service to build bridges with the community.

In dealing with crime the police must demonstrate professionalism and integrity through ethical behavior (Kingshott, 1996; 1999; 2000a; 2000b; Carlson 2002; Carty 2006). This is important because the police powers "to temporarily deprive people of their freedom, to limit full enjoyment of their rights (for example, to stop, question, detain and arrest, seize property, take fingerprints and photographs and conduct intimate body searches) and, under extreme circumstances, to use even lethal force," Carty (2006, p. 22), need to be transparent. That transparency, coupled with accountability, will allow for the citizens being policed to an understanding of the policing function. This understanding will in turn in order to instill trust and co-operation and a reduction in the crime rate.

Carneiro, Galroa, Paulo and Sachsida (2005) considered the effects of a number of social interaction variables in the probability of an individual engaging in different types of illegal behavior.

The analysis was undertaken for the capital of Brazil using a data set constructed especially for this study through interviews with all the convicted fellows at the Papuda State Jail of Brasilia. The overall results obtained in this paper are in line with the literature that supports the view that social interaction traits such as strong family links, marital status, frequency of church attendance among others, affect the probability of an individual engaging in an illegal behavior.

From their results Carneiro et al (2005) came to three main conclusions from their results. First, social interaction appears to be an important factor in explaining criminal behavior. Second, different sets of social interaction variables are required to explain different types of crime. Third, some variables affect different types of crime in opposite directions. The example that the authors' use to illustrate their hypotheses is that an educated person has a lower probability of committing homicide, but a higher probability of being a drug dealer. In the same deductive process, when an individual uses drugs his probability of committing homicide increases, but his probability of being a drug dealer decreases (Carneiro *et al* 2005). The results are important for the context of a developing country as they suggest that criminal behavior can be fought by means of incentives and to stronger links among individuals of the same family, community or neighborhood (Becker, 1974).

The fact that crime exist in all nations is not unusual but many instances of crime are underpinned by social problems that include, but are not limited to, poor education, poor housing, unemployment, and poor medical support. Then policing is not only about the police but by other agencies working with the police to deal with the underlying core problems that can affect the crime rate. There will have to be inter-agency protocols that provide outreach for minority communities and civil society groups (Carty 2006). The training for the police, and other social agencies, should include "cultural, ethnic and religious awareness, mediation and community relation skills, problem solving and partnership approaches ...," (Carty 2006, p. 46), all of which have been successfully used in intervention strategies around the globe, but only when there has been political stability and the country seeking to democratize.

Political instability

Political instability is a situation where by a country experiences political turmoil. It may also involve the death of people within that country and in many cases the country deteriorates in terms of its economic progress, (Alesoina, Ozier, Roubini and Swagel 1996), and change is an inevitable consequence of that turmoil. Political instability is not new and in many democratic nations it simply means that there will be an election for a new government in the hope that the newly elected

government can solve the problems that resulted in discontent and disillusionment in the previous government. In 2009 there was reported to be growing political instability in Latvia, Ukraine and Georgia that was primarily triggered by the global economic crisis and deep internal problems, such as corruption (Timoshenko, 2009). In Latvia, riots in January 2009 illustrated just how badly the Baltic country had been affected by the world economic crisis. That same world economic crisis also affected both the Ukraine and Georgia with the result that they are moving into a period of political instability. Analysts agreed that the main cause of instability is the difficult political and economic contexts in these countries, which include high level corruption and bad governance. Hostile meddling by Russia is only seen as a secondary (Timoshenko, 2009).

Successful intervention and the establishment of policing in the global context can only be achieved if there is political stability but it is usually the political instability that promotes political change which initiates the desire for social change. However, it is for the emerging or changing nation state to develop democratic methodology that allows for that change. Gyimah-Brempong and Traynor (1999) explored the relationship between political instability and economic growth in Sub Sahara African nations. Three major findings by the authors were that first; the statistically significant inverse relationship between political instability and economic growth identified within the earlier literature was confirmed. Second, the estimates system of equations indicates that economic growth and political instability are jointly endogenous. Thirdly, in addition to the direct impact that political instability has upon growth, estimates confirm the hypothesis that political instability indirectly decreases economic growth by decreasing long run capital accumulation.

Ethnic conflict

The causes of ethnic conflict are debated by political scientists and sociologists who generally fall into one of three schools of thought: primordialist, instrumentalist, and constructivist. The primordialist argument relies on a concept of kinship between members of an ethnic group. This is because kinship "makes it possible for ethnic groups to think in terms of family resemblances". (Horowitz, 1985, p.57). In addition, ethnic groups and nationalities, "exist because there are traditions of belief and action towards primordial objects such as biological features and especially territorial location". (Horowitz, 1985, p.57). The instrumentalist argument sought to explain such persistence as the result of the actions of community leaders, "who used their cultural groups as sites of mass mobilization and as constituencies in their competition for power and resources, because they found them more effective than social classes". Smith (2001, pp.56-57) In contrast,

the constructivist argument identifies the importance of the socially constructed nature of ethnic groups. This may be further described as a nation being a community socially constructed, and being identified by the individuals who perceive themselves as part of that group.

An example of this argument is Rwanda. It was the Tutsi/Hutu distinction that was codified by the Belgian colonial power in the 1930s on the basis of cattle ownership, physical measurements and church records. Identity cards were issued on this basis, and these documents played a key role in the discrimination and marginalization of one group that led to the genocide of 1994 (Mahmood 2001). Ethnicity and its conflicts are more complex than defining within the limitations of primordialist, instrumentalist or constructivist arguments. Ethnicity is complex and more recent scholarship identifies academic disciplines that includes philosophy, lawyers - determinism; economists - comparative functions of group memberships; historians and sociologists - genocide and ethnic cleansing.

In the last decade, discourses of economic and political liberalization and globalization have swept the world. Concerns with ethnic pluralism were reinforced by global movement of peoples across national and international borders. "Labor migration, expulsion, and flight to escape civil war or repression have increased ethnic heterogeneity in some countries and caused others to see themselves as heterogeneous for the first time." (Horowitz 1985, xi). During the same period many states were fragmenting and more than 30 ethnic and sectarian conflicts have displaced or killed millions of people. Isaacs (1975, p.3) believes that ethnic violence claimed "more than 10 million lives since the end of World War II."

Ethnic conflict is global and its effects are to be seen in places such as Burma, Bangladesh, Sudan, Nigeria, and Iraq. The Somali invasion of Ethiopia and the terrorism associated with the Sikhs, the Basques, the Palestinians', the list is endless, however, all can be described as having underlying issues relating to ethnicity. Although it has been argued that ethnic group formations and inter-ethnic relations are important aspects of social behavior in a diverse society there are a number of questions raised. These include, but are not limited to, what are the ethnic affiliations that make them conducive to severe conflict? Why do political parties in a divided society split along ethnic lines, even when that results in perpetual minority status for one or more groups? Why is ethnic conflict apparently more intense and violent in Asia and Africa than in North America or Europe?

At the end of the Cold War, academics, including Huntington (1993) and Kaplan (1994),

predicted conflicts fueled by civilization clashes, tribalism, resource scarcity and overpopulation. The post-Cold War period saw the rise of a number of ethnically- informed secessionist movements, predominantly within the former communist states. Although there were conflicts that involved secessionist movements in the former Yugoslavia, Transnistria in Moldova, Armenians in Azerbaijan, Abkhaz in Georgia and Chechens in the Russian Federation, many of the conflicts were fueled by issues other than ethnicity. In addition, Huntington (1996) identified that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world. This has proved to be correct but many of those conflicts have also identified Human Rights abuses where there is no credible law enforcement or government agency that can investigate the crimes because many of the crimes are instigated by corrupt agencies supported by a corrupt government.

An example of this can be seen in the Sudan where on March 4, 2009 The International Criminal Court in The Hague, Netherlands issued an arrest warrant for Sudanese President Omar al-Bashir on charges of war crimes and crimes against humanity in Darfur. The indictment accuses Sudanese troops and the Janjaweed Arab militia of support in the murder of civilians and preying on them in refugee camps. In addition, the militia are also accused of waging a campaign of rape to drive women into the desert, where they die of starvation. The three-judge panel in The Hague said there was insufficient evidence to support charges of genocide in a war in which up to 300,000 people have died and 2.7 million have fled their homes (Corder, 2009).

Al-Bashir is the first sitting head of state the court has ordered arrested. The response to that news was that Al-Bashir's government denounced the warrant as part of a Western conspiracy aimed at destabilizing the vast oil-rich nation of Sudan. The U.N. said Sudan had ordered the expulsion of six to 10 humanitarian groups from Darfur including Oxfam, Solidarities and Mercy Corps, and seized assets. This was acknowledged by Sudanese Vice President Ali Osman Mohammed Taha who confirmed that 10 "associations" were asked to stop operating in Sudan "because they violated laws and regulations.... whenever an organization takes humanitarian aid as a cover to achieve a political agenda that affects the security of the country and its stability, measures are to be taken by law to protect the country and its interests." (Corder 2009, p.1)

Human Rights and Human Trafficking

The Universal Declaration of Human Rights (UDHR) is a living document that was introduced in 1948 by the United Nations. "It is the foundation of international human rights law, the first

universal statement on the basic principles of inalienable human rights, and a common standard of achievement for all peoples and all nations." (United Nations, 1948, p.1). The Declaration affirms the inherent human dignity and worth of every person in the world because Human rights are universal values inherent to all regardless of race, creed, ethnicity, and religion, cultural or political affiliations. The Declaration represents a contract between governments and their peoples. They have been identified as "a common inheritance of universal values that transcend cultures and traditions, but are quintessentially local values and nationally-owned commitments grounded in international treaties and national constitutions and laws." (United Nations 1948, p.1). However, although many countries may pay lip service to this statement it is not always translated into action and one major abuse of Human Rights legislation relates to the criminal activity of Human Trafficking, a form of modern day slavery.

In South Asia the problem of bonded labor is rooted in the caste system and continues to flourish in feudal agricultural relationships in many areas of the world. To control a bonded laborer that individual will be routinely subjected to mental, physical and sexual violence. It is not unusual for entire families to be bonded on agricultural estates in South Asia; children trafficked for profit in West Africa; and women exported for domestic and sexual slavery in Europe. (Anti-Slavery 2009).

"[Bonded labourers] are non-beings, exiles of civilization, living a life worse than that of animals, for the animals are at least free to roam about as they like ... This system, under which one person can be bonded to provide labour for another for years and years until an alleged debt is supposed to be wiped out, which never seems to happen during the lifetime of the bonded labourer, is totally incompatible with the new egalitarian socio-economic order which we have promised to build ..." Justice P.N Bhagwati, Indian Supreme Court, 1982 (Anti-Slavery 2009, p.2)

Human trafficking is not limited to under developed or emerging nations: it is a global problem. Although the perception is that this human trafficking is a 'third-world' problem; it is a problem that may involve 'third-world' or evolving nations but its impact is global. Human trafficking is often linked to Asia and the Middle East where many aspects of the cultures appear not to support the UN's statement on Human Rights. That assumption is often flawed as countries within those regions lead the fight against Human Trafficking. Bahrain backs trafficking war (Torr, 2009, p.1).; "Human trafficking is an affront to human dignity that must be stopped," said Her Highness Shaikha Sabeeka bint Ibrahim Al Khalifa, wife of His Majesty King Hamad and chairwoman of the Supreme Council for Women. Suzanne Mubarak, wife of the former Egyptian President Hosni Mubarak,

highlighted the movement's work to combat human trafficking since 2004, emphasizing the role of the private sector.

"While the primary obligation to prevent and combat human trafficking lies with national governments, we believe that the business community can make an immense difference by assuming a leadership role in supporting innovation in labour policies, supply chain management and corporate social responsibility initiatives....By shouldering its share of responsibility, transforming the dynamics of the profession, adopting a zero tolerance approach to trafficking in the policies of their enterprises, the business community can sever the demand-supply chain of this soaring criminal practice and regain the much needed confidence and trust of the wide public."(Torr, 2009, p.1)

There remains a lack of awareness by the general public concerning human trafficking because it was often linked solely to sexual exploitation, but included bonded labor, domestic servitude and other criminal activities, which have been seriously under-reported. The importance of the statements by Her Highness Shaikha Sabeeka bint Ibrahim Al Khalifa, and Ms Mubarak is that they speak from a culture that is mistakenly viewed as subjugating women and women's rights. The problem crosses cultural, religious and ethnic divides and requires a global response, and that is a challenge when attempting to discuss global policing initiative.

Conclusion:

In attempting to place policing in a global context it is acknowledged that the overall security of a nation state is the responsibility of many law enforcement agencies. It is about social interaction whereby individuals are given authority to interfere in another's life to ensure that the societal norms stated in common and statute law are adhered to for the benefit of society. Then before that authority can be given there must be a fair, just and equitable law administered through the executive branch of a lawful government that has the support of all those it governs.

That government, like the security and law enforcement agencies, must have the support of the general populous and this is earned through laws and policies that are transparent and fair and are for the benefit of all without discrimination, bias or prejudice towards gender, sexual orientation, race, ethnicity and culture, language, religion or any other status measurement. It is that commitment to Human Rights and social equality that will allow all peoples to reach their individual goals through equitable distribution of education, housing, basic healthcare, employment and

sustainable natural resource management that will allow for the individual, and nation state to grow, and prosper.

It is accepted that within the growth and development of a nation state there will be inequalities with real or perceived grievances that may be translated into criminal actions. Those criminal actions carry with them consequences as defined by the law and the law enforcement agencies must deliver the law in a manner that does not exhibit bias or prejudice and acknowledges that every person has basic human rights and should be treated with dignity and respect whilst transitioning through the lawful process of apprehension, court and lawful sanctions (corrections).

Political instability will have an effect upon the nation states economy and by so doing affect every citizen. It is imperative that there is a political system that allows for discord within the government without fear of sanctions. The political system must be such that political instability and its consequences are kept to a minimum. Citizens have the right to challenge or even change governments without an adverse effect upon the nation state. This can be achieved through democratically elected government officials. In many instances political instability sees an increase in Human Rights Abuse of not only political opponents of the government but of normal citizens and the abuse is usually carried out by the law enforcement agencies acting on illegitimate orders from the government.

Human Rights have been identified as a core concept in the political stability of a nation state and underpin the ethical principles of law enforcement regardless of the policing model adopted. There will be many challenges facing police management (Kingshott 2000a, 2000b, 2006: 2009) and the organizational culture associated with the police service will also impact police service delivery. (Kingshott 1999a; 1999b; Kingshott & Prinsloo, 2004). The public expectation will be to hold the police to a higher standard and accountable (Kingshott 1999b).

The global context of law enforcement can only be successfully delivered with a policy that upholds a fair and just criminal justice acting in an ethical manner that acknowledges and upholds Human Rights. The law enforcement management must be fair and equitable and there will be personal and organizational transparency and accountability. To achieve this there must be agreed protocols to share data to deal with the sociological problems that are not the

sole responsibility of one agency. The training must instill professionalism and integrity as well as providing for retention and career development for all personnel based on ability without bias and prejudice towards race, ethnicity, gender, sexual orientation, age, religion or culture. Even if police agencies become "superbly professional, technically proficient and with sparkling integrity, they would still lack legitimacy without negotiating their mission, strategies and tactics with local and national communities.' (Neyroud, 2005, p. 599).

The fragility of democracy is exposed by the bias, prejudice and ethnic divisions and mobilization of ethnic movements predisposed to violence to achieve an objective. In discussing the global context of security and policing it has been identified that there has to be political stability for the established and emerging nation states (Bayley, 1999). That stability will allow for democratization where the patriarchal status quo is challenged, and changed, and that the role of women is acknowledged. The challenge is to initiate change without violence; to choose the ballot box and not the bomb.

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