



Chulalongkorn University

Peace in a sustainable context

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1. Peace a complex concept in evolution: negative, positive, cultural, sustainable and engendered peace



Peace

- Peace relates to the welfare of people and is a **desideratum** in all societies. It includes harmony, peace, cooperation, welfare, livelihood, partnership, negotiation and consensus.
- "Peace allows to recognize us as human being. The processes of socialization, learning, cooperation, the capacity of sharing, partnership, altruism, etc. are factors in the origin of the human specie. These qualities were decisive in the birth and later in the 'success' of hominids and modern humans (*homo sapiens*). " (López 2004: 885).
- Cooperation and collaboration permit human beings to survive, create and to advance in science, technology and culture.

Negative peace

- Absence of war and physical violence
- Galtung developed in 1964: "Negative peace refers to the absence of violence. When, for example, a ceasefire is enacted, a negative peace will ensue. It is negative because something undesirable stopped happening (e.g. the violence stopped, the oppression ended)".
- A state in which there is not – or not yet – an open conflict between state actors. All the tensions that break out in open conflicts may exist. This is not a stable peace.
- Mechanisms: control of arms, demilitarization, disarmament
- Often people mistake **non-violence** as the mere absence of open conflict among sub-state or groups of actors with **nonviolence** (ahimsa).

Positive peace

- Galtung (1964): "Positive peace is filled with positive content such as restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflict".
- Positive peace means the **freedom from violence** in all forms and the unfolding of conflict in a constructive way; freedom from **structural and cultural violence**.
- **Conflicts** are **motors of change** when they are peacefully negotiated and with gender equity

Preconditions for a positive peace (Czempiel)

1. changes of the existing **anarchy of the international system** within a global framework of **multilateral organizations** promote cooperation among states;
2. the **balance of power** should be achieved through a **redistributive social justice** of the development opportunities;
3. the **democratization of the legal system** must reflect the decisions of the whole society;
4. better controls by **citizen on decision-making** among power groups increase transparency;
5. new forms of **participatory governance** expand opportunities and **regulate the complex interactions** between regional and global levels;
6. **modern, professional education** with global access improves strategic competition.

End of Cold War situation

- The end of the Cold War coarsely exposed **North- South differences** (World Bank, 2000, 2013).
- In the South it revealed **existing disparity between social classes** (CEPAL, 2013), **ethnic and religious groups** (Oswald, 2004), **urban and rural** differences (CEPAL, 2013), but especially **gender-based discrimination** (UNIFEM, 2013, CEPAL, 2013, WB, 2013).
- Multilateral organizations (World Bank: WB, IMF, UNDP, UNESCO) in charge of finances, development tools, debts and debt servicing established the **Millennium Development Goals** in order to **reduce the gaps** between the four worlds (Nuscheler, 1995, Senghaas, 2003), and disparities mitigate within country (CEPAL, 2004, Galtung, 1972; Sen & Nussbaumer, 2002).

Evolution & consolidation of peace concept

- Interaction of **peace education** with practical peace courses, including collaboration between peace researchers and peace activists.
- Promoting **gender and regional balance** within organization, universities and research projects
- Linking **human and environmental security** and promoting a security concept able to deal with new and old threats: security threats in the world have changed at unprecedented speed, **transcending** traditional military security.
- **Human security** has been defined by UNDP (from 1994 on):
“Protection from the threat of disease, hunger, unemployment, crime, social conflict, political repression and environmental hazards” (UNDP 1994: 23). Four pillars:
 - **Freedom: from fear, from want, from disasters and to live in dignity within a state of law and with human rights and gender equity**
- Confronted with **new risks**, science and technology did enormous progress. Military technology permeated **civil life** (microwave, Internet, nanotechnology, genetics).
- **New knowledge brings new threats** and society does not have enough time to get adapted to the new complexity (risk society)

Sustainable peace

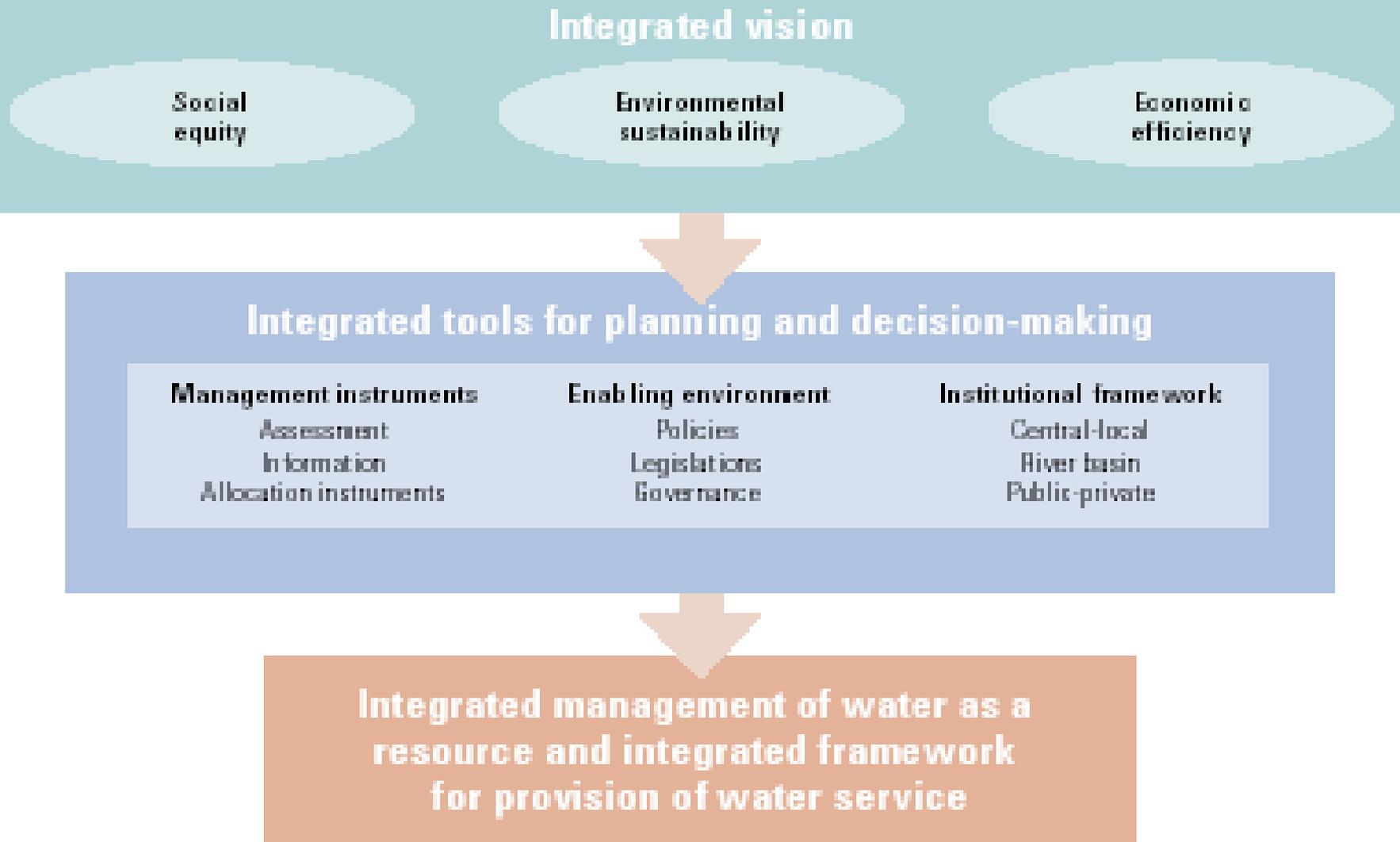
池の中にたばこの
吸殻や石や工サを
投げないで下さい。



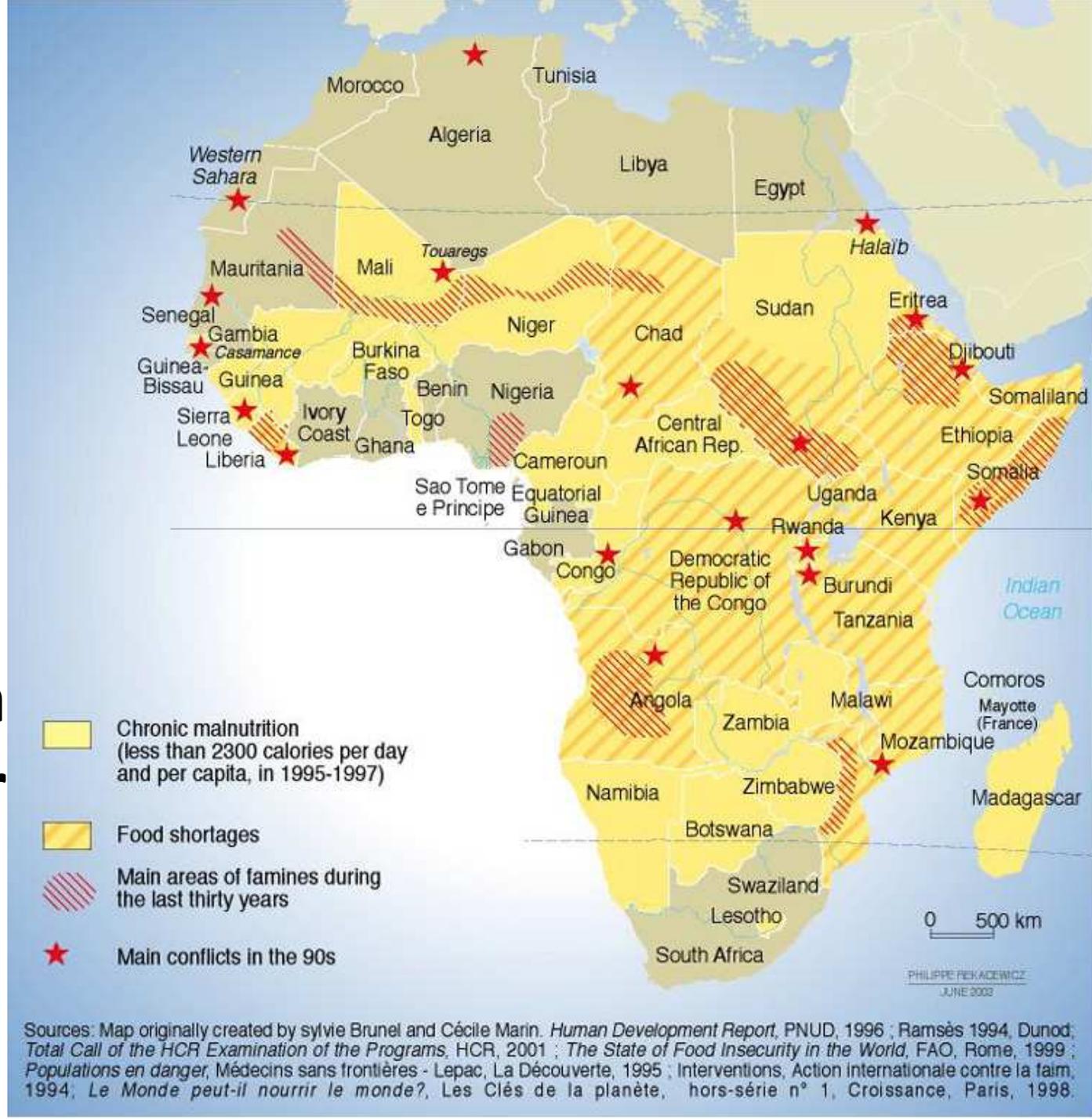
Sustainable peace

1. Protection and recovery of **biodiversity** and **ecosystem services**
2. Mitigation of **green-house gases** with science and technology to reduced globally 50% by 2050
3. Decentralized systems of **energy**, often at small scale, are supplied with **renewable** energy sources (wind, solar-thermal, photovoltaic, sea and waves, biogas, biomass from waste, geothermal, hydro energy)
4. Environmentally-friendly and ethical **businesses**
5. **Small businesses** boost the **local and national economy** and create new jobs, industries and services
6. Guarantee of or the most **vulnerable** including health care, food sovereignty, education and training, democratic access to and sustainable use of natural resources, participative planning.
7. Anticipation, early warning, prevention and **preparation** of disasters
8. Legal, env. & financial disasters with **risk management** (top-down)
9. **Empowerment**, adaptation and resilience-building (bottom up)
10. **Women are able to contribute to sustainable livelihood**

Holistic resources management



Interlinks between drought, floods, weak governance, conflicts, undernourishment, hunger and war in Africa



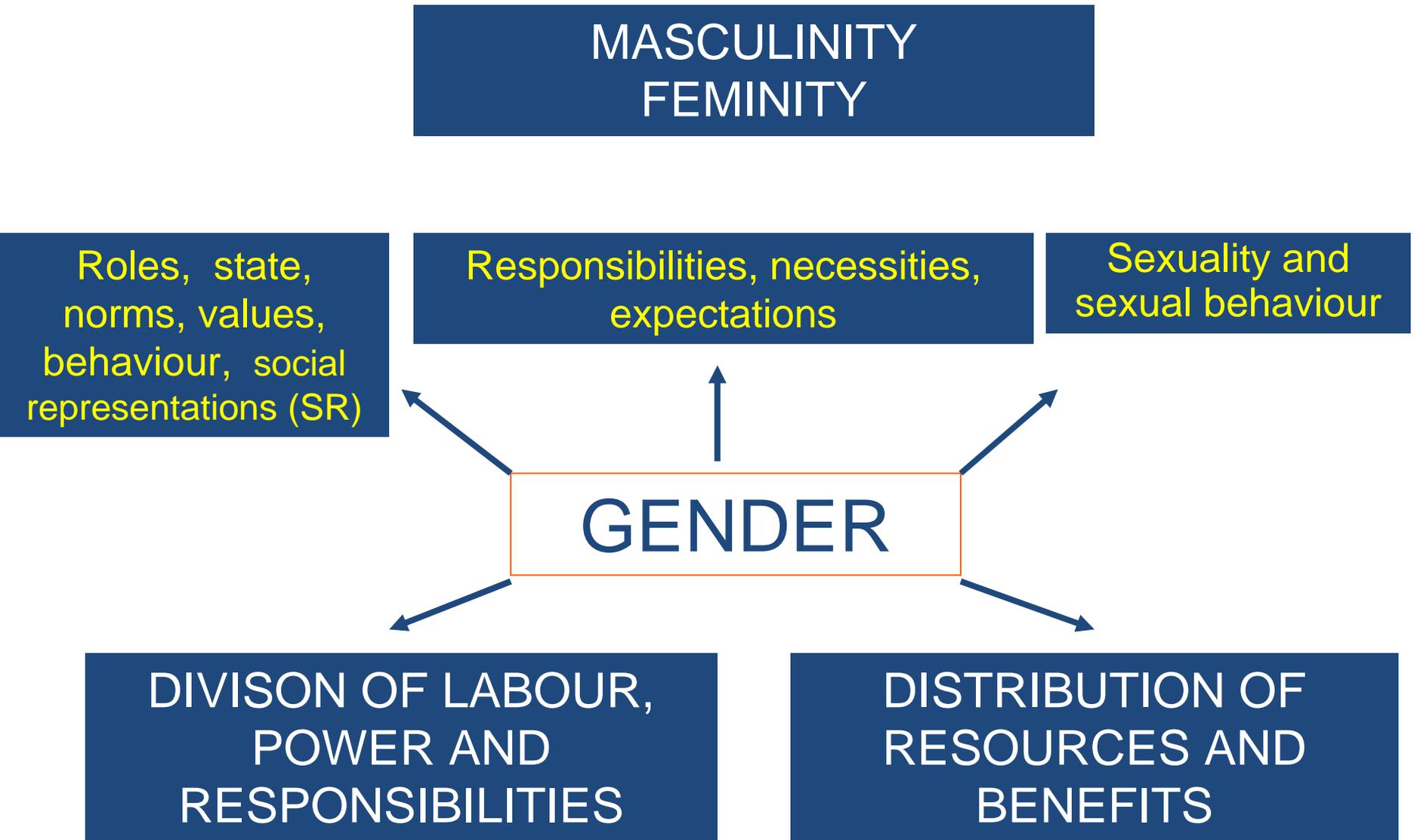
Sources: Map originally created by sylvie Brunel and Cécile Marin. *Human Development Report*, PNUD, 1996 ; Ramsès 1994, Dunod ; *Total Call of the HCR Examination of the Programs*, HCR, 2001 ; *The State of Food Insecurity in the World*, FAO, Rome, 1999 ; *Populations en danger*, Médecins sans frontières - Lepac, La Découverte, 1995 ; *Interventions*, Action internationale contre la faim, 1994 ; *Le Monde peut-il nourrir le monde?*, Les Clés de la planète, hors-série n° 1, Croissance, Paris, 1998.



Engendered peace

- **Engendered peace** visibilizes discrimination among genders, indigenous and minority **status**, as the reference object. **Equity and identity** (E. Serrano, 2004) are the values at risk. The **source of threat** comes first from a patriarchal order, characterised by totalitarian institutions, such as authoritarian governments, churches and financial and political elites.
- **Gender** refers to the process of socialization to “**become**” a gendered human being; a men or a women, depending on the **position of the social structure**.
- Gender is **socially constructed** and systemic within the present **patriarchal society**, and it is taken for **granted**. The relations are linked to gender status–ethnicity/race, class, age and minority status- in relation to the model of reference.
- The **symbolic distribution of space** assigns the male the **public sphere**: production, *res publica, homo sapiens*; and the **women the private**: reproduction, home, *homo domesticus*.
- The **distribution of power** acquires also generic forms. Men exercise a hierarchical and vertical power of domination and superiority and women **subordinated powers** in their household.

Gender is socially constructed



- **Feminist studies** stress “that feminine and masculine identity(ies) must be constructed and should be understood as **cultural achievements**” (Moore, 1994: 42).
- Lacan argues that the **constellation of “self”** has no essential attributes and is bound up within the world of **images and representations**; contextualized in an important system of meaning and signification that forge **“subjectivities”**. In this sense, **patriarchy** represents the **deepest ideology of an occidental system of domination** where for thousands of years a **social division of labour and power** subjected women, sanctioned by a specific social, cultural and legal system (e.g. Pateman, 1989).
- Neoliberalism  capitalism  feudalism 
slavery  **patriarchy**

**Policy
Makers**

Male and elite-dominated parties/political agendas limit opportunities for women's voice

Voice

Male and elite-dominated policy making can exclude women's concerns

Instructions

**Gendered
Mediation**

Delivery

Providers

Women's capacity to use voice or exercise choice is mediated by men or local dominant interest groups, or is distorted by gender-biased access to politics or markets

Gender-biased services misspecify women's needs for public provision

Choice

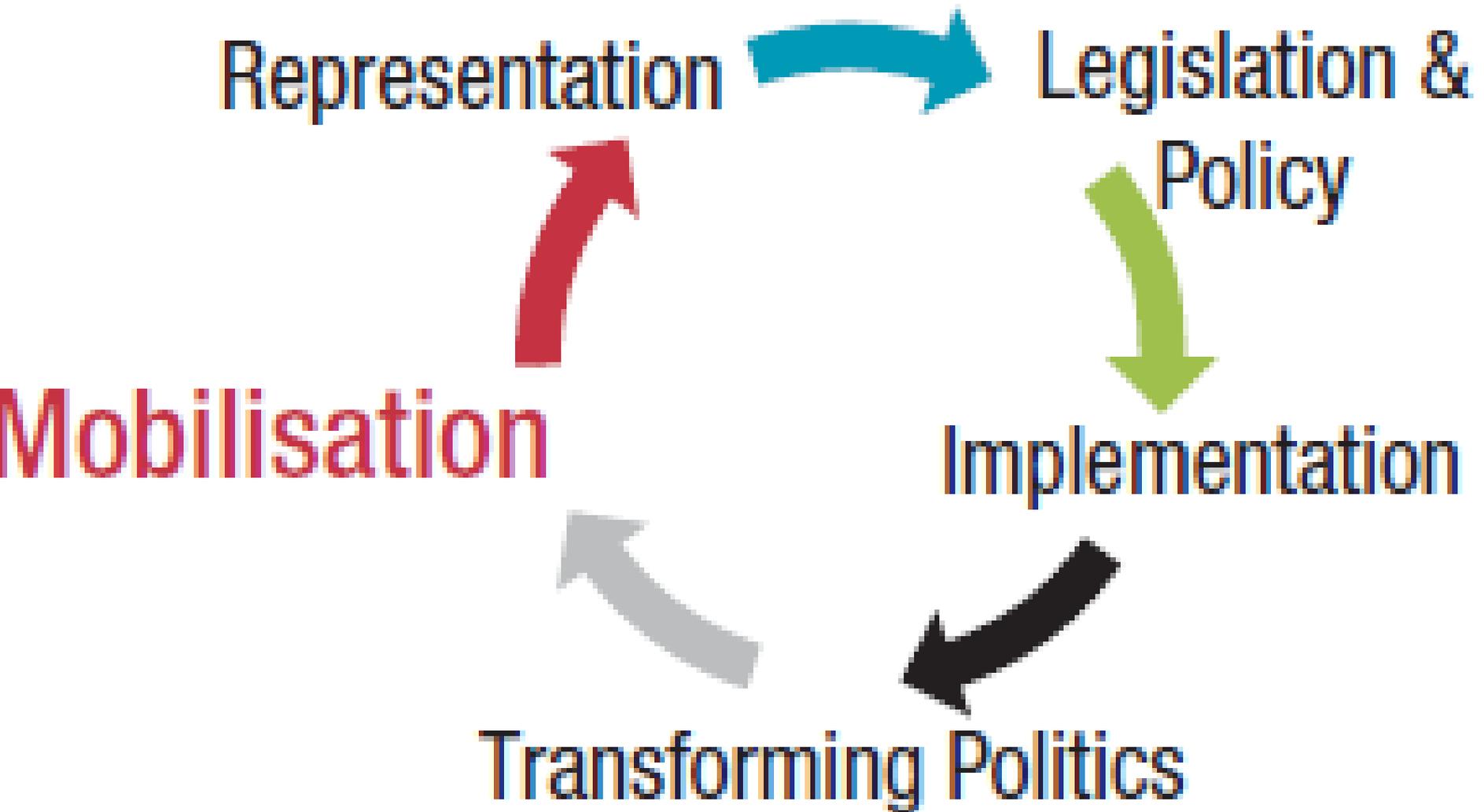


The dashed arrows symbolise weaker accountability due to gender bias

Role of feminism

- Feminists started from the beginning of the last century onwards to promote **justice, equality and equity**:
- First: women's **right to vote & to be voted**; later gender **equality** and **equal participation** in society, politics, culture and the economy.
- Linked existing **patriarchal structures** (Mies, 1998; Bennholdt-Thomsen, 1999; von Werlhof, 1988, 1996) with **violence** (Oswald) and **war** (Reardon), **domination** (Young), **power** (Shiva, Bartky), **classism** (MacKinnon, Abel), **racism** (Cresnhaw), **conflicts** (Butler), (hetero)-**sexism** (Calhoun, Littleton, Ferguson, Greer), **democracy** (Mouffe), **science** (Haraway), **moral** (Held, Card, Benhabib), **identity** (Serrano, 2004), **culture** (Williams, Arizpe), and **naturism** (Warren, Plumwood, Wan Ho, Shiva, Mies, Velázquez).

Engendered peace policy





2. Ecology and its evolution: Manifold ecological approaches

Manifold ecological approaches

- The ecology concept has been conceptualized by many social scientists as
 - human ecology (Marsh 1864; Young 1974),
 - political ecology (Thone 1935)
 - deep ecology (Leopold 1949; Naess 1973, 1989)
 - ecofeminism (d'Eaubonne 1974; Shiva/Mies 1997)
 - urban ecology (Pelt 1977, Davis 1978, Sukopp et al. 1979)
 - social ecology (Bookchin 1988, 2005),
 - political geocology (Brauch/Dalby/Oswald Spring 2011)
 - peace ecology (Kyrou 2007, Oswald Spring/Brauch/ Tidball 2014)

- **Ecology** is based on the two Greek terms **oikos** (οἶκος) equivalent of a household, house or family and **logos** (λόγος) speech, philosophy or science. It is the root of both economics and ecology.
- The ecology concept was coined by **Ernst Haeckel** (1834–1919) for the study of **living species** and their physical and biotic surroundings.
- The **ecology concept** “has been centrally concerned with the concept of adaptation and with all properties having a direct and measurable effect on demography, development, behaviour and spatio-temporal position of an organism” (Ellen 1996: 207).
- **Human ecology** studies gradually evolved in geography, sociology, psychology, anthropology, zoology, epidemiology, public health, economics, and natural ecology examining the relationship between humans and their biophysical, social, and built environments (Marsh 1864; Young 1974). Ellen argued that “the other major impact of ecological concepts in the social sciences has been in the relation of political environmentalism, and to environment and development... Increasing attention is also being paid to the cultural construction of nature, indigenous technological knowledge, the management of collectively owned resources, and environment history” (Ellen 1996: 208).

- Mahatma Gandhi's thinking, inspired by the Hinduist and Buddhist traditions and the Jaina **ahimsa** concept on nonviolence and the environment had a significant impact on Arne Naess' environmental philosophy and **deep ecology**, and on Schumacher's (1999) **small is beautiful** philosophy.
- **Ecological economics** has evolved since the late 1980s when the International Society for Ecological Economics (ISEE) was established with the statutory goal to advance "our understanding of the relationships among ecological, social, and economic systems and the application of this understanding to the mutual well-being of nature and people, especially of the most vulnerable, including future generations" (Norgaard 2002: 37).

- The **political ecology** concept is used since the 1930s in human and development geography, anthropology and in ecology to explain “the political dynamics surrounding material and discursive struggles over the environment in the third world” (Bryant 1998: 80–89). It studies “the **relationships between political, economic and social factors with environmental issues** and changes” trying to politicize environmental phenomena. Some integrated it “with political economy (Peet and Watts 1996: 6)” studies on “degradation and marginalization, environmental conflict, conservation and control, and environmental identities and social movements (Robbins 2004: 14)”.
- The term **ecofeminism** was introduced by Francoise d'Eaubonne (1974) “to call attention to **women’s potential** to bring about an **ecological revolution**” and it now refers to “interdisciplinary perspectives on the inextricable interconnections among human systems of **unjustified domination**—both of humans and earth” (Warren 2002: 218). Environmental philosophy with a gender perspective is a novel **systemic approach** to a complex reality from critical, interdisciplinary and constructivist perspectives.

- Brauch et al. (2011) used the concept of a **political geoecology** responding to earlier proposals by Alker and Haas (1993) for a new **ecopolitics** or by Dalby (2000, 2002, a, b) for an **ecological geopolitics**. While Dalby (2000) approached eco-geopolitics from critical geopolitics (1998) and challenged the framing of environmental matters in terms of national security, Brauch (2003, 2003a) argued that a political geoecology is needed that combines the **regional implications of global change and its potential outcomes**: disasters, environmentally-induced migration, crises, and conflicts, and Oswald (2008a) stressed the triggering factors and focused on social vulnerability. Adding climate into the discussion challenges the traditional meanings of security.

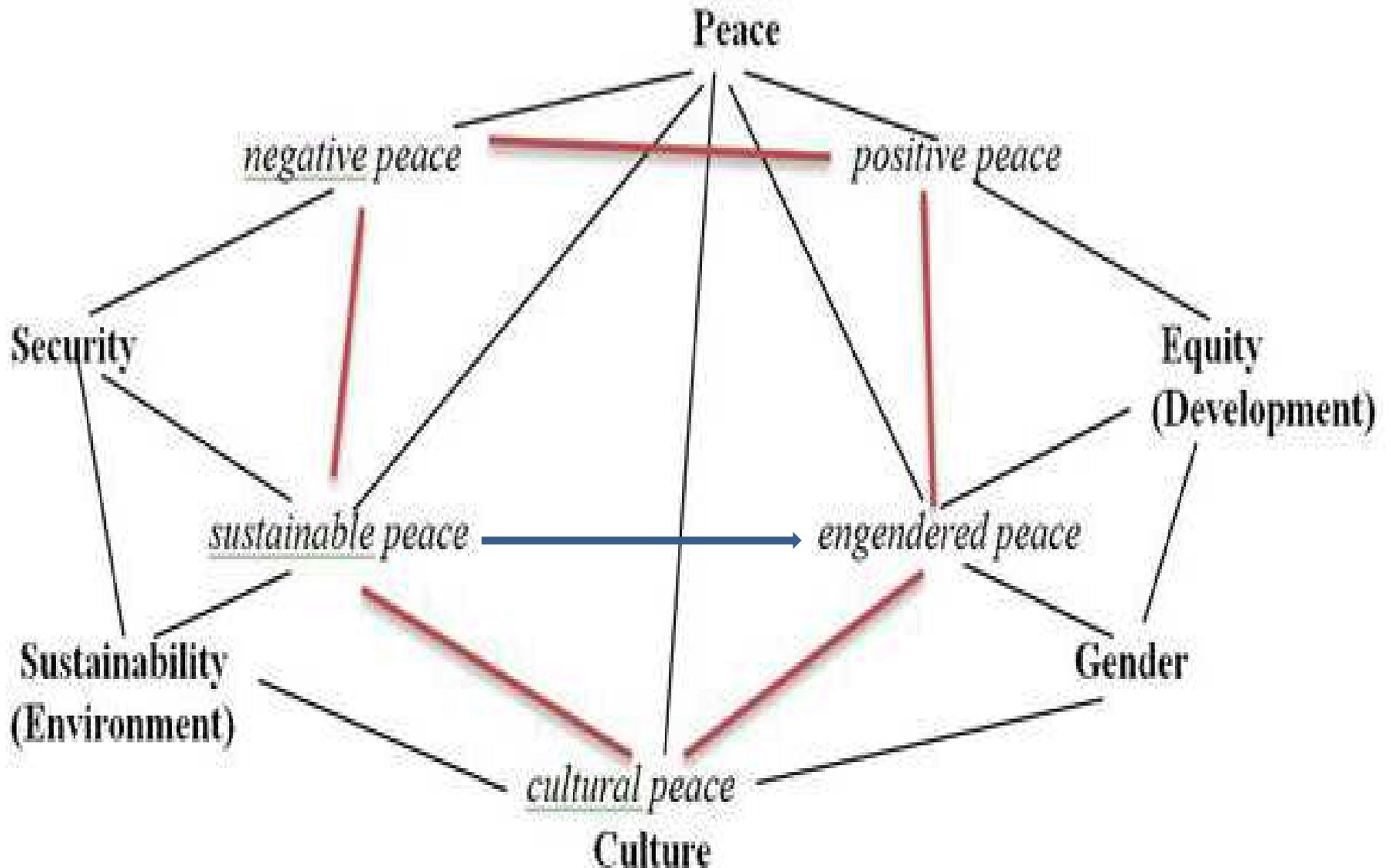
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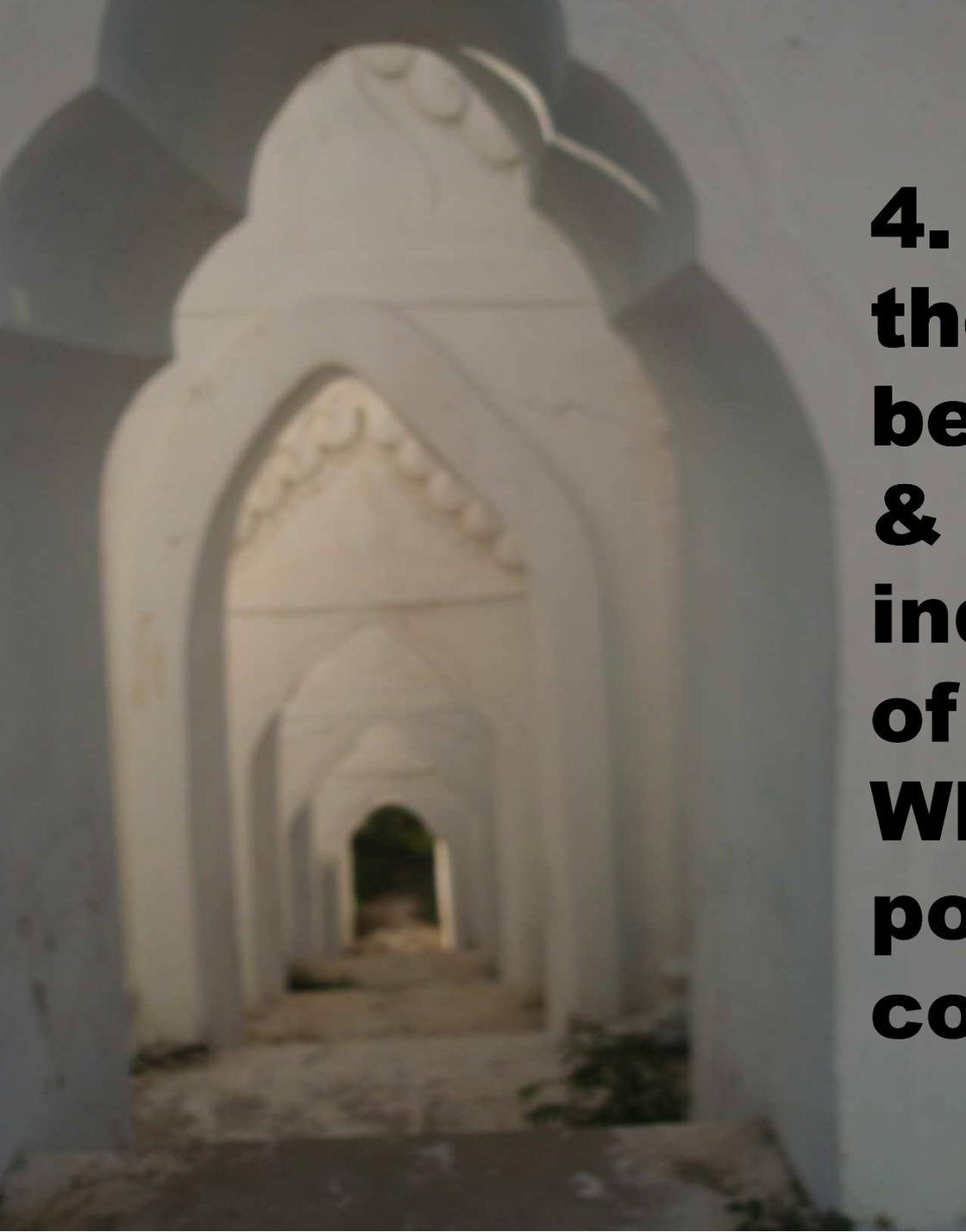


Peace ecology

- Peace ecology calls for “**peace with nature**”: increasingly challenged by anthropogenic interventions into the earth system during the Anthropocene (Crutzen 2000)
- How human beings respond to new dangers to their survival, but also of plants and animals
- Declining biodiversity depends on ecosystem destruction, altered carbon & nitrogen cycle, water pollution and soil depletion
- **Business-as-usual prevails** when the political, economic, military and religious elites are unwilling or unable to change root causes of global environmental and climate change.
- Many religious leaders, scientists, policymakers have called for **alternative visions** aiming for sustainable development and sustainable peace, where peace with nature can be achieved.
- **Peace ecology in the Anthropocene** may be conceptualized with 5 conceptual pillars consisting of peace, security, equity, sustainability & gender.

Five Pillars of Peace Ecology





**4. What will limit
the relation
between peace
& sustainability:
industrialization
of warfare
What is the
policy in ASEAN
countries?**

New global conflict foci

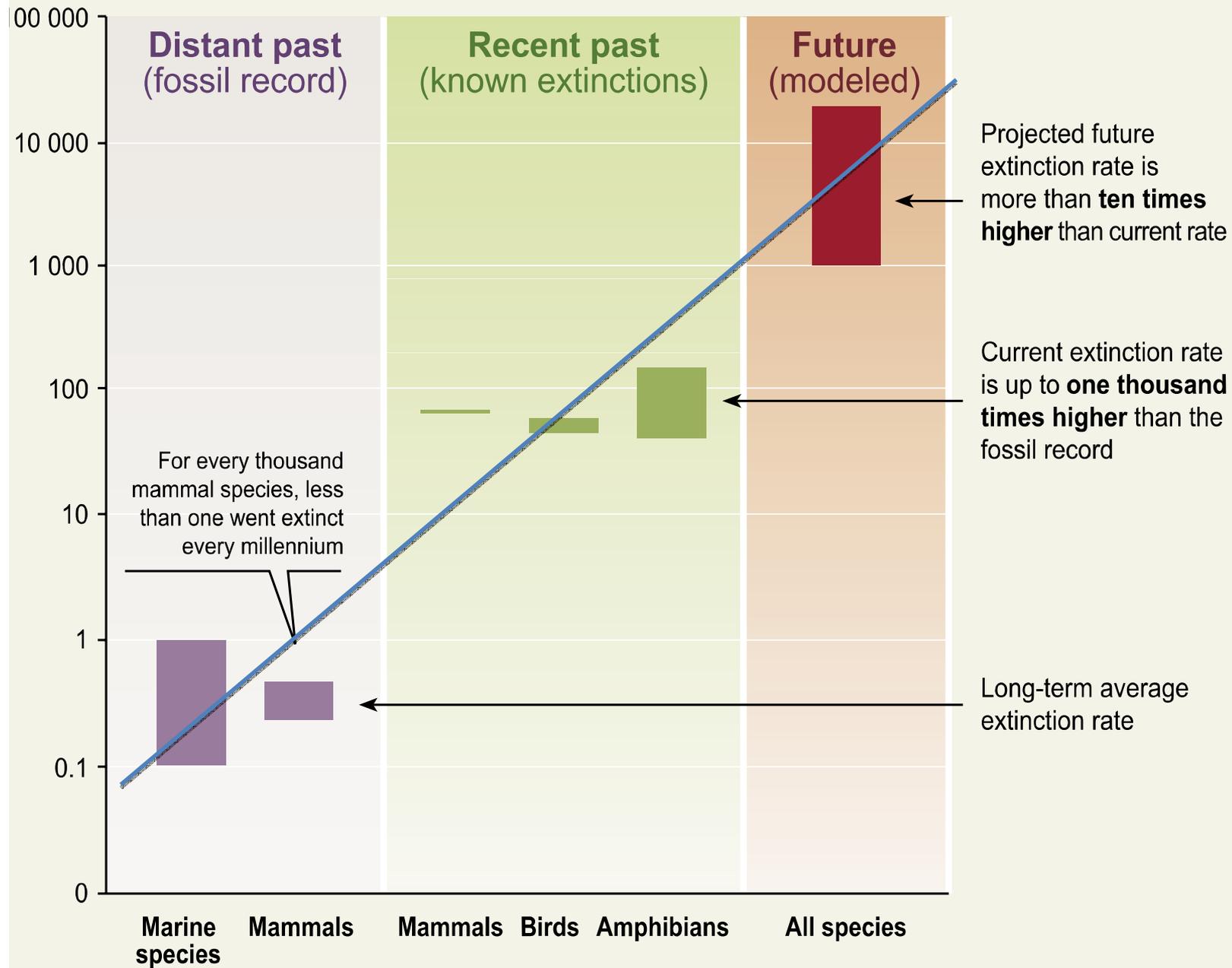
The neoliberal growth model has created four main conflict foci:

- *militarism and physical violence;*
- *poverty, marginalization and exclusion;*
- *gender, indigenous and minority discrimination;*
- *environmental destruction and natural resource depletion*
- *cultural homogenization and loss of human diversity through fashion, internet, pop and fast food*

New threats in the 21st century

1. Food scarcity and hunger riots
2. Water scarcity, pollution and disasters
3. Energy supply and resource conflicts
4. Disasters and climate-related extreme events
5. Human conflicts: poverty, massive migration, loss of livelihood
6. Terrorism, warlords, AMD, crime, wars
7. Gender violence & discrimination, inequality inside countries and between North and South

Extinctions per thousand species per millennium



Source: Millennium Ecosystem Assessment

Security agenda of ASEAN countries

- **Traditional military and political security was proposed in Brunei, 2013:**
freedom from fear: create security community; Nuclear-Weapon-Free-Zone; Network of Regulatory Bodies on Atomic Energy; Regional Mine Action Centre; combating terrorism, trafficking in persons, and trafficking and production of illicit drugs; Maritime Security; Military Medicine; Counter-Terrorism and Peacekeeping Operations;
- **Legal:** Common Visa for non-ASEAN nationals; regional maritime cooperation; air transport services;
- **Emergency:** Joint Oil Spill Preparedness and Response; Energy Cooperation Mid-Term Review; Humanitarian Assistance and Disaster Relief;
- **Exterior:** Roadmap for an ASEAN Community; forum for dialogue and cooperation on issues of strategic importance to the region, including political, security, economic and development issues for promoting peace, stability, economic prosperity and integration in East Asia; ASEAN and China; Conduct in the South China Sea; Korean Peninsula; Palestine and Israel; peaceful conflict resolution means in accordance to UNSC Resolution 2118;
- **Deepening and widening security agenda is missing**



5. What will extend and deepen the relationship between sustainability and peace: engendering peace with a HUGE security

Sustainable peace implies **new** productive processes, active participation, awareness of society towards new growth models (**risks**) and technological changes for basic needs of human beings: clean air, **safe water** and sufficient, permanent and **good food**. Change relationship from **depredation-pollution** to renewed development: preservation of **social equity** and **recovery** of environment with intra and intergeneration equity.

Equality as moral principle guides political decisions to **grant weakest** basic necessities, **nonviolence** with **solidarity** among human beings. Social justice protect vulnerable and poor nations.

Social relations are constructive, dynamic and respectful of individual **dignity**, regional **differences** and necessities of diverse social groups.

Economic mechanisms for social justice: **canceling** external debts of LDC, **Tobin tax** on speculative capitals, elimination/reduction of **military expenses** with a view towards **social investments** and environmental recovery with ecological swaps, carbon tax, REDD plus.

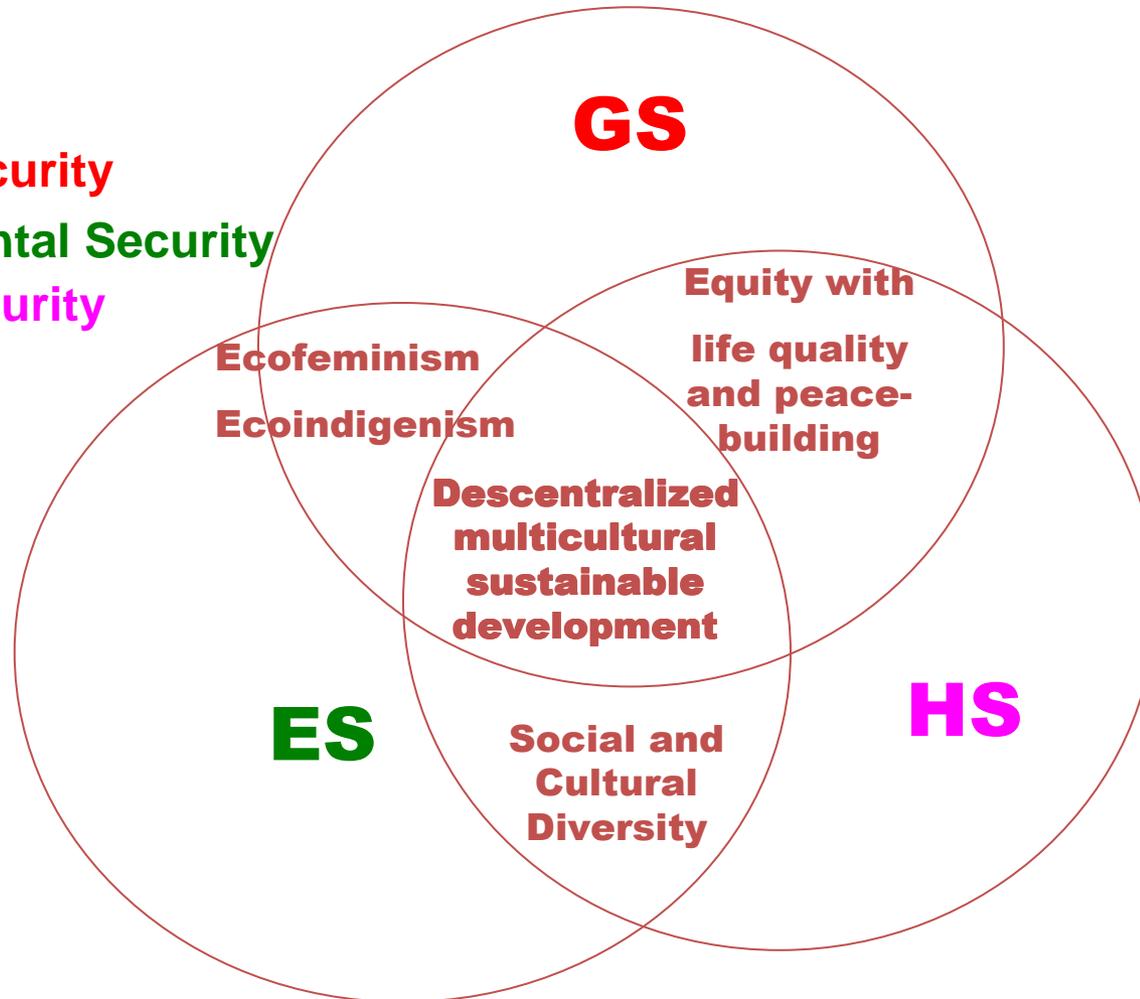
System of cultures of engendered peace

HUGE:

GS – Gender Security

ES – Environmental Security

HS – Human Security



Multiculturalism
 Self-organized dissipate system
 Technological diversity
 Joy of creative efforts
 Agathos & Kalos
 Local sufficiency economy

Civilizing processes
 Multiplicity of relations
 Ethic of care
 Plurality & politically transversal
 Social Justice
 Gender equity

Democratic practices from below
 Bio-socio cultural collaboration with gender equity
 Protecting vulnerable & reducing risks
 Permanent evaluation with transparency
 Regional peacebuilding
 Participative policy



GS

Gender Security

Equality
Participation
Internal Conflict Resolut.
Family Integration
Satisfact.of Human Needs
Care of Children
Care of Elderly
Care of Family
Care of Nature
Solidarity
Respons. Reproduction
Sharing
Joy of Life



HS

Human Security

Life Conditions
Poverty Erradication
Social Gap Reduction
Social Security
Public Security
Democracy
Justice
Transparency
Confidence
Descentralization
Liberty
Erradicat.of Corruption
Trust
Cooperation



ES

Environmental Security

Sustainability
Bio-Rationality
Biodiversity
Protection
Prevention
Recovery
Reduction in Use
Recycling of Waste
Reuse
Ecodefensive Production
Saving of Resources
Energy Efficiency
Self-Sufficiency
Food Security



HGS

Human & Gender Securities

Nutrition Security
Health Improvement
Life Quality
Conflict Resolution
Self Determination
Education with Ethic
Women as Epistemic Subjects
Social Responsible Acts
Communitarian Wealth
Socilization for Change
Feminization of Decisionmak.
Antiwar activities
Cultural Diversity
Local Solidarity
Humanization of Production



HES

Human & Environmental Securities

Biocentrism
Anthropocentrism
Reduction Consumerism
Ethical Tech. Development
Humanized Technology
Sust. Dynamic Stagnation
Global Articulation
Local Production
Instit.Environment. Laws
Environmental Services
Reduction of Pollution
Safe Managem. of Toxics
Human- Nature Relation



GES

Gender & Environmental Securities

Food Production
Safe Food Transform.
Self-Sufficiency
Culturally Accept. Food
Permanent, Safe Food
Waste Management
Organic Production
Rational Management
Local Markets
Admon. of Nature
Green Promotion
Human-Nature Rights
Educ. through Nature
Integral Soc. Security



**Thank you very much
for your attention**