Gender and Security in the 21st Century

Úrsula Oswald Spring
CRIM-National University of Mexico
United Nation's University: EHS
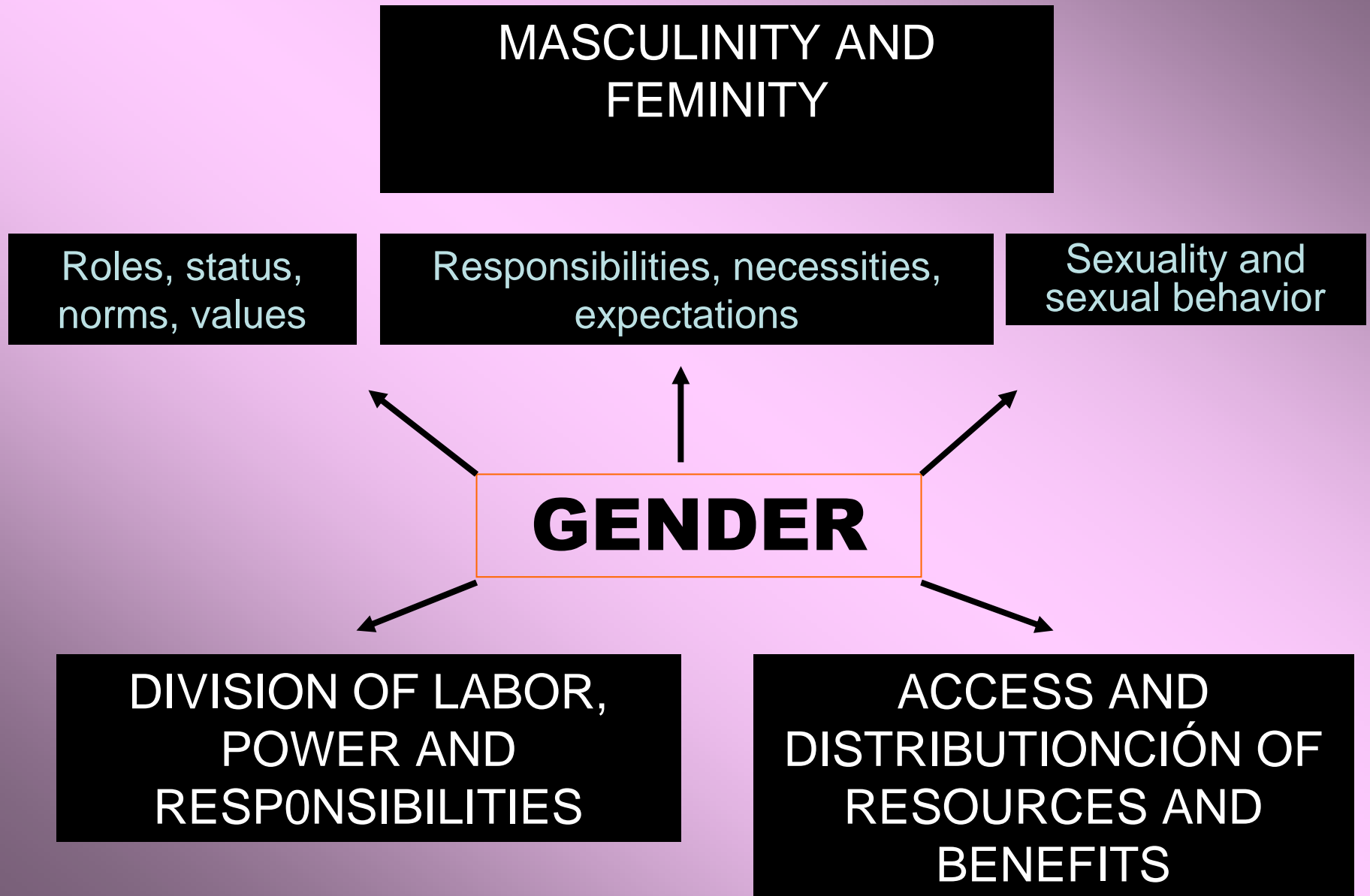**National Coordinator on Water Networks**

1. Securitizing Global Change
2. Gender a social construction
3. HUGE: Human, Gender and Environmental security
4. Gender Security
5. Social Vulnerability
6. Holistic Sustainability
7. Conclusions

1. Securitizing Global Change

- **Securitization**: as an **inter-subjective** understanding is constructed through discursive & political processes to transform something into an existential threat that enables the use of exceptional measures to deal with the threat.
- **Asking: Which security** (determination); security of whom (reference object); security of what (values at risk); security from what of from whom (sources of threats)
- **'Referent object'**: that is **threatened** such as the state, the survival of humans and the environment
- **Values at risk: free-market values, identity, biodiversity, climate system**
- **Sources of threats:** globalization, state, GEC, patriarchy
- '**Securitizing actor': who** pointed to the **existential threat** (speech act) able to legitimize extraordinary measures
- **'Audience':** permitting **extraordinary measures**
- **What is the shift** from a normal political issue to 'a matter of security'?

Source: **Copenhagen School, Brauch et al. 2008, 2009**

2. Gender a Social Construction

MASCULINITY AND FEMINITY

Roles, status, norms, values

Responsibilities, necessities, expectations

Sexuality and sexual behavior

GENDER

DIVISION OF LABOR, POWER AND RESP0NSIBILITIES

ACCESS AND DISTRIBUTIONCIÓN OF RESOURCES AND BENEFITS

Questions arising to gender studies

1. Is scientific objectivity serving specific interests?
2. How can we deal with risks when we still do not know what kind of new risks will emerge as a result of global change?
3. How are gender dimensions changing the methodology of research, the analytical approach and the theory-building?
4. Why are we still mostly using Eurocentric and North American theoretical concepts for analysis? How is this scientific way resulting in bias and thus perpetuating systemic social vulnerability?
5. Is it enough to speak about Western ethics, based on male led philosophical tradition when addressing social and gender vulnerability?

Main Attributes of Social Identity

- **Thousands of years of experience have created a society in a specific socio-historic environment where symbolic elements have developed (class, ethnicity, age, religion, race, nationality). They are in permanent change, but its main attributes –gender, sex and race- and the socioeconomic conditions –rich, poor- are stable.**

- **Each process of classification implies relations of identity; inclusion or rejection and exclusion, what constitutes the basis of any power exercise, discrimination and violence.**

Social Representations

- **"Systems of values, ideas and practices"** create a **system of order that is** able to offer a person the possibility to get familiar with its social and material world.

- Communication within a community offers a **code of common social interchange** where several aspects of life, personal and collective history are **classified without ambiguity** (Moscovici, 1976: xiii).

- Social representations originate & change in **daily life**, where society is the **thinking and acting system**.

- The theory of social identity establishes a continuum between personal and social identity with a *processual,* relational, multidimensional, contextual and essentialist character (Serrano 2009).

Gender Security & Identity

- 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 security is **socially constructed** and systemic within the present patriarchal society, and it is normally taken for granted. The relations are linked to gender status–ethnicity/race, class, age and minority status- in relation to the model of reference.

- **Equity and identity** are the values at risk. The source of threat comes in first instance from the patriarchal hierarchical and violent order, characterized by exclusive, dominant and authoritarian institutions such as non-democratic governments, churches and élites.

- The symbolic distribution of space and time 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.

Characteristics of Social Identity

Social identity is:

- *processual* resulting from and leading to permanent change (Taijfel, 1985; Adams, 2005);

- *relational* due to its transformation linked to interaction (Moscovici, 1976, 2000);

- *multidimensional* operating inside, between individuals, groups and ideologies (Doise, 1986);

- *systemic* open, dissipative & self-organizing system (Prigogine, 1992; Oswald, 2005)

- *contextual* forging relationships in specific contexts;

- *essential* due to the diversity and complexity of social interactions that are sustained and transformed by identity processes (Serrano, 2004, 2009).

Social Identity

- Tajfel (1979:31) affirms that social identity is generated in a world where processes of **unification and diversification** are occurring with giant steps, faster than ever in previous history.

- Hogg and Abrams (1988: 78) argue that persons have a **basic necessity to simplify** and order reality, where the **categorization** of the social environment is elaborated by **social comparison**.

- Social representation of gender is specifically charged with **stereotypes,** to be weak, incapable, dependent and vulnerable.

- These are **social categories** are complex in a symbolic system that has been socially & dialogically constructed (Habermas). Both are part of an inalienable collective life, enriched by ideologies, rites, beliefs and daily practices (Eliade).

Socially Constructed
Gender Differences

Patriarchy

- Patriarchy is the systematic domination of women by men.
- Religious patriarchy is the systematic exclusion of women from roles of religious authority, often based on the presupposition that God is male.
- Patriarchal mindset is shared by most religious traditions (Judaism, Hinduism, Christianity, Buddhism, Islam). Religious patriarchy is obstacle to cross-gender solidarity. However, religious structures are not an expression of divine law; rather, they are the result of historical events driven by human decisions.
- In gender studies *patriarchy* refers to a **social organization** marked by the **supremacy of a male** figure, group of male figures, or men in general.
- It is depicted as **subordinating women**, children, and those whose genders and bodies defy traditional man/woman categorization.

- Plato and Aristotle focussed in the character of families in pre-state (patriarchy), or the significance of the family as a specific cell of the state and society.
- Compte and Fustel de Colange claimed that the composition of states and societies sprang from individual families and still represented some variants of precarious natural laws. Their analyses never answered the questions regarding the transference of the "patria potestas" to a wider net of state and society, where the contractual rights of society and power had to be defined.
- Bachofen (1861) *unveiled "mother rights*", questioning the primacy of patriarchy. However, "mother rights" were initially linked to natural biological laws, and religious taboos.
- Sir Henry Sumner Maine analysed multiple forms of patriarchy, all of them linked to constructivism.
- Friedrich Engels related the origins of the family to private propriety and the State, but took for granted the division of labour between women (domesticated wives, carers, and mothers) and men (breadwinners).
- Anthropologists and archaeologists dismissed this traditional role division and researched the matriarchal family organization in native cultures.
- Marcel Mauss described the circulation of women or other goods, establishing an economic relation of reciprocal interchange.
- Margaret Mead also scrutinized the biological role given to maternity and paternity from her fieldwork experience in Samoa.

Origin and Patrilinearity

- **Patriarchy** (from Greek: *patria* meaning father and *arché* meaning rule) defines the sociological condition where male members of a society tend to predominate in positions of power. The term patriarchy is also used in systems of ranking male leadership in hierarchical religious bodies.

- **"Patrilineal"** defines societies where the derivation of inheritance originates from the father's line (Judaism)

- **"Patrilocal"** defines a habitat of control coming from the father's geographic/cultural community. Most societies are predominantly patrilineal/patrilocal.

- In **matrilineal/matrilocal** society, a woman will live with her mother and her sisters and brothers, even after marriage. Her brothers act as 'social fathers' and has a high influence on the women's offspring.

Social results of Patriarchy: Disadvantage

Gender Equity Indicator	Lowest Country	Worldwide Average	Highest Country	Countries Reporting	Year Reported
Ratio of girls to boys in primary education	0.63	0.95	1.03	163	2001
Ratio of girls to boys in secondary education	0.46	0.69	1.39	144	2001
Ratio of girls to boys in tertiary education	0.15	1.13	3.36	116	2001
Ratio of literate women to literate men	0.42	0.93	1.09	123	2004
Women's share in salaried office employment (%)	6.1	40.26	55.9	136	2003
National parliament seats held by women (%)	0	14.43	49	182	2005
U.N. Gender Equity Index (combined male-female parity in economic, political, and resource decisions)	0.123	0.551	0.908	78	2003

Source: United Nations Statistics Division (UNSD), 2005
http://unstats.un.org/unsd/demographic/products/indwm/ww2005/tab4b.htr

Gender as mode of social situation

- **Role:** man and women get different social roles (military, childrearing)
- **Norms:** Men assertive, logic, strong; women deferential, modest, weak: a society expect to conform to those roles
- **Performance and behavior:** not fixed trails, but increasingly more flexible and variable
- **Identity:** "All the ways on might understand oneself to be a man or a women…with any subset of gender norms, roles and traits ascribed (Anderson: 2006:4)" and understood, while repudiated others (stereotypes, racism)
- **Symbolism:** gendered representations through conventional association, imaginative projection and metaphoric thinking: male space (garage) women (kitchen)

Gender and Situated knowers

- **Alternative knowledge located in space and time, inside view, different position and knowledge**

- **First person vs. third person knowledge, interpretation of external symptoms (I am here and now)**

- **Emotions, attitudes, interests and values: source of security and transparency**

- **Personal knowledge of others (difference Erkenntnis and Wissenschaft): others interpret differently their behavior, with different skills**

- **Cognitive style: background beliefs, worldviews, mind sets**

- **Epistemic relations to other inquirers (informants, students, interlocutors)**

- **Situated knowledge relates formal with informal forms; affect attitudes (doubts, certainty, confidence); justify deepness; questioning authorities, create confidence; empower other as subject**

Feminist Epistemology

Disadvantage of women in Science

- Excluding from inquiry
- Denying epistemic authority
- Denigration their feminine cognitive style and mode of knowledge
- Producing theories that represents women as inferior, serving male interests
- Producing theories rendering gendered power invisible
- Producing knowledge reinforcing gender and other social hierarchies
- Hierarchical barriers to achieve leadership positions

Situated knowers and knowledge

1. Feminist empiricism
2. Feminist standpoint theory
3. feminist postmodernism
4. feminist science
5. feminist defense
6. feminist critics and conception of objectivity
7. trends in feminist epistemology

Feminist Empiricisms

- Experiences provides the sole and gives justification of knowledge. They cannot be separated in disciplines, methods, assumptions and canons

- For Quine (1963) a) observation is thoroughly theory-laden; b) another project within science where our own practices of inquiry are empirically researched; c) division between facts and values; d) individualist inquiry reduces bases for naturalized behavioral and neuro-psychology; but feminism is concerned on inquiry of social practices relating to gender , race, class and other bases of inequality

- Feminists exposed androcentric and sexist biases of scientific research, related to social and political factors and through construction of knowledge oppression in maintained.

- Analyses for underlying bias, displacing evidence; pragmatic approach stresses plurality of aims: *paradoxes* shows social interests helping deconstruction of social representations; *procedural* approach controls bad biases by appropriate social organization of inquiry; *moral realist* approach argues that social and political value judgments have truth-values within feminist approach.

Standpoint theories

(Hardsock, 1987; Rose, 1987; Smith, 1974; Mac Kinnon, 1999; Collins, 1990, Harding, 1991; Longiono,1990 ; Butler, 1993)

• Represent world from a articulated socially situated perspective giving epistemic privilege or authority

1. Social location: privileged perspective

2. Scope of privilege: what question or subject?

3. Aspect of social location: social role, subj. identity

4. Ground of privilege: what justifies it?

5. Type of epistemic superiority: greater accuracy, ability, sensitive

6. Relative perspectives of others

7. Modes of access to perspective (location, within, training)

Divergence with marxist standpoint theory

- Worker class epistemic privilege on economics, sociology and class struggle (Marx, Lukács, Gramsci) through collective consciousness within capitalistic system

- Oppression gives centrality to   experimental access

- Value of change or supplanted by appropriation of surplus values of use

- Universality: workers represent social world representing universal human interests

- Greater objectivity than capitalistic representations

- Collective self-consciousness and self-fulfilling

- Collective revolutionary actions generates self-understanding

Feminist Postermodernisms

- Poststructuralist and postmodernist theories attempts against universality, necessity, objectivity, rationality, essence, unity, totality, foundations and ultimate truth and unique reality. Particular situatedness and contestability of claims or systems of thought serves to critical and libratory functions.

- "Discursive fields: signs get their relative meaning from their relations to other signs in a system of discourse,. Not fixed in meaning neither time (critic of Kant). No whole truth exist, no definite set of terms. Actions and practices are linguistic signs going beyond themselves as metaphors and metonymy. Meanings are constantly subverted by other actions and postermodernisms celebrate ironic, parodic and campy renditions of conventional behavior as politically liberating (Butler, 1993).

- FPM views the self as constituted by signs, but with social twist, occupying multiple social identities (women, mother, worker, black, poor, heterosexual…) and tensions among conflicting identities open space for disrupting discourse systems, individually constructed.

Empistemic advantages

(Elizabeth Anderson, 2006)

- Women have generated new questions, theories and methods

- Gender has played a causal role in scientific transformation

- Defense of these changes as cognitive, unjust socially, exclusive, hierarchal and violent

Types of legitimate influence social values in science

- Selection and weighting cognitive values (Kuhn, 1977) to take up the slack between theory and evidence: diffusion of power, simplicity, scope, fruitfulness, internal consistency, empirical adequacy, consistency with other beliefs and not a truth-oriented.

- Diffusion of power recognize s cognitive accessibility of the knower

- Holism implies the meaning or significance of facts depends on their relations to other facts: divorced women get poorer, does not mean that women are better married.

- Pluralism of theories and research programs should be normal feature of science

Feminist critique of objectivity

- **Subject/object dichotomy**: was is really existing? *F: absolute knowledge presuppose problems with ontology*

- **Aperspectivity**: objective knowledge is ascertained through the view of nowhere; *F: representations of world implies interests, positions, biases, epistemological errors linked to power and androcentric projection*

- **Detachment**: knowers are objective when they are emotionally detached; *F: androcentric perspective maintaining sharp boundaries*

- **Value-neutrality**: with neutral attitude; *F: never possible, subjacent*

- **Control**: experiment and observation under control; *F: impossible without subjective mode of interaction, observation, dialogue, political engagement and caring for needs*

- **External guidance**: representations dictated by the way tings are, not the knower; F*: False dichotomy between external and internal. Object of study is selected, what aspect, how to interpret evidence implies choices and metaphors, constraining scientific explanation (Haraway, 1989, 1991).*

Feminist View of Objectivity

- Methodological guidelines avoids sexist errors and biases, ensuring gendered features of important social phenomena (Nielsen, 1990) through diverse methods, depending on question of research.

- Emotional engagement and sympathetic identification with subject of study gives "dynamic objectivity" (Keller, 1985).

- Reflexivity obliges to take same social position, enhancing objectivity and improving reflexivity within marginalized groups, empowering them and reconfiguring standpoint theory.

- Democratic discussion includes a) all points of views; b) more empirical account of social interactions (Potter, 2001); c) greater importance of equality among inquirers.

- Longino's "influential account" offers public venues for criticism of knowledge claims; change theories confronted with criticism: re-cognizes openly standards of evaluation; follows norm of equality of ideas.

Trends in Feminist Epistemology

- **Tendency** of feminist empirism, standpoint theory and postmodernism have evolved.

- **Unsituated *empirism***, politically neutral subject of knowledge has embraced relativism of standpoint theories, blurring separation between currents. Today stresses centrality of situated knowledge, interplay of facts and values, plurality of theories without standpoint.

- ***Standpoint*** focussed on justification of context of discovery from subaltern perspective abandoning transcendental standpoint position

- **Postmodernism** stabilized with empiricist standards, reconstructing ideas of objectivity and epistemic responsibility as situated knowledge. Nicholson (1990) reformulates toward pragmatism, fallibility and contextualization claims.

- **Differences remains**, reflected in choices of tools, theories and identity politics with materialist epistemology (Harsock, 1996).

- Missing are approaches to synthesize and to deconstruct claims, however they are converging.

3. HUGE

- Human, Gender and Environmental Security (HUGE) combines a **wide gender concept** (vulnerable: including children, elders, indigenous and other vulnerable groups) **with a human-centered focus on environmental security and peace challenges**.

- HUGE analyzes the patriarchal, violent and exclusive structures within the family and society questioning the existing process of social representation-building and traditional role assignation between genders. HUGE asks for the obstacles to overcome the consolidated discrimination of women and poor, but also narrow feminist approaches of male-female opposition.

- HUGE's '**human security**' includes equity, development and conflict resolution through social organization, specific governmental policies, private ethical investments and legal reinforcements by stimulating socio-political participation of women, young, elders and marginal.

- At the **international level** HUGE analyses the potential of free and equal access to world and regional markets and the limits due to existing trade distortions.

- HUGE revises the obstacles for world solidarity to support poor countries with financial aid, technology and debt relief.

Human, Gender, Environmental Security

Determination Which security?	Reference object: Security of whom?	Value at risk: Security of what?	Source(s) of threat: Security from whom or what?
National security	The State	Territorial integrity	State, substate actors
Human security	Individual, humankind	Survival of humankind people	Natural events, state, globalization
Environmental security	Ecosystems, rural and urban systems, water and food	Sustainability	Humankind, natural events
Gender security	Gender relations, indigenous people, minorities	Equity, identity, social relations, solidarity, tolerance, culture	Patriarchy, totalitarian institutions (élites, governments, religious fundamentalism, dominant cultures), intolerance, violence

- As a holist concept, the '**environmental security**' component of HUGE studies concerns of a healthy environment, integral management of natural resources, prevention and remediation practices that can reduce vulnerability from hazard impacts.

- As nonviolent conflict resolution is a central part of personal and social identity in a world where processes of unification and diversification are occurring quicker than ever in the past history, human beings have a basic necessity to **simplify and to put order into complex realities through social comparison.** The upcoming systems of values, ideas and practices creates simultaneously processes of living together offering persons and groups the possibility to get familiarized with the social and material world, on behalf contradictory messages and behaviours.

- HUGE analyses thus the consolidation of **participatory democracy** **and governance** with conflict prevention and peace-building; in summary the concept studies a 'huge' solidarity process of sustainable, equal and peaceful development.

4. What is Gender Security?

- 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 security is **socially constructed.** The relations are linked to gender status–ethnicity/race, class, age and minority-in relation to the model of reference.

- **Equity and identity** are values at risk. The source of threat comes in first instance from the patriarchal hierarchical and violent order, characterized by exclusive, dominant, aggressive and authoritarian institutions such as non-democratic governments, churches and élites.

- The symbolic distribution of space and time 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 and creates special risks and threats for women.

Multi-resilience–building:
a Southern Approach

Challenges, Capacity and Resilence

- **Challenges** are a combination of potential and real institutional, societal, economic and political processes, that are able to deal with risks, fears and hazards.

- **Capacity-building** is "a combination of all the strengths and resources available within a community, society or organization that can reduce the level or risk, or the effects of a disaster." (ISDR, 2004: 2)

- **Resilience** is "the capacity of a system, community or society potentially exposed to hazards to adapt, by resisting or changing in order to reach and maintain an acceptable level of functioning and structure. This is determined by the degree to which the social system is capable of organizing itself to increase its capacity for learning from past disasters for better futures, protection and to improve risk reduction measures." (ISDR, 2004: 6)

- Resilience means in Latin *resilio*, referring to "return from a leap, jump, rebound", and in common acceptation "elasticity".

- In physic it represents the capacity of a material to recover the same form after having been exposed to extreme pressures.

- In the social field it refers to the "human capacity which permits persons after having passed through adverse situations to be not only safe but also transformed through this experience"[1]

- Gloria Laengle defines it as "the capacity of human being to overcome difficulties and at the same time learning from the errors".
  Ángela Quintero refers to "the capacity of a family to adapt and reconstruct from the adverse situation"

- Helena Combariza defines "human resilience is the capacity of an individual or social system to live well and develop positively, irrespective of the difficult conditions and even being reinforced and transformed".[2]

1 Chamochumbi, Walter. La Resiliencia en el Desarrollo Sostenible http://www.ecosur.net/La%20resilencia/la_resiliencia_en_el_desarrollo.htm
2 Arias ,V. C. "Un punto de vista sobre la resiliencia". Universidad de Antioquia, 2004. p12.
ttp://www.ecosur.net/La%20resilencia/la_resiliencia_en_el_desarrollo.htm

5. Social Vulnerability

- Social vulnerability is a **historical** and accumulative result of poverty and an **unequal access** to material & cultural consumption and power

- **Increase susceptibility** of a community or people confronted with extreme events; women headed households are at greater risk of hazard impacts & crises

- Poor women are at highest risk: **poverty has women's face** (82%; UNEP 2009)

- Hazard impacts **can empower** affected people and prepare them to cope with disasters and new risks: **resilience-building.**

Gender, Threats and Disasters

Women contribute subjective and objective values

Subjective values (social identity):
- **Caring** about their families, children, neighbors and those in need
- Positive **self-esteem** in crisis situations
- Emotionally **stabilizing** families before, during and after a disaster
- **Guardians** of traditions and values
- **Locally** attached

Objective values (contextualized social agency):
- **Flexible, adaptable and able** to shift activities immediately by diversifying (refugee camps, survival activities, collection, reconstruction, services, agriculture, reforestation, ecotourism,)
- Open to **collaborate in rescue** activities
- Generate **survival strategies** in case of disasters
- Contribute **to the national economy**
- Create **local employments**, incomes and stabilize emigration
- Generate political stability and **conciliate conflicts**

Social Networks reducing Social Vulnerability

- Complex social networks sustain humans in normal times.
- Human vulnerabilities during change, hazard, disaster or conflict related to global warming, are usually a matter of disruption or failure of these networks.
- Formal data banks on disasters do not distinguish between gender and other demographic questions.
- Existing data overlooks social vulnerability and does not account for gender identity during normal, let alone crisis situations.
- Improved data and training about the impacts of climate, disaster, and other disruptions will lend a more nuanced understanding of women as social beings aligning in networks of family and community.
- More accurate data and training will facilitate understanding the networks that underlie a resilient society, where women educate and care.
- This opens the possibility to reduce gender related social vulnerability, improve hazard resilience, and increase the survival of the whole communities.

Solidarity and gender

- Feminism and the emancipation of women will be a factor, but for patriarchy to be dismantled, and for solidarity to take root, feminism (and all other movements seeking the common good of humanity) will have to work together, in partnership. Riane Eisler offers a list of the "seven key relationships that make up our lives":

- 1. Our relationship with ourselves
  2. Our intimate relationships
  3. Our workplace and community relations
  4. Our relationship with our national community
  5. Our international and multicultural relationships
  6. Our relationship with nature and the living environment
  7. Our relationship with our spirit

Women's Role and Perception

Women's roles and social identity are manifold:

- **reproductive** (child-bearing, nurturing and maintenance of households)
- **productive** (livelihood support, food production, survival strategies)
- **social** (integrating family and community as a whole), and **psychological** (stabilizing personal relations and emotions)
- **cultural** (historic memory of family, clan and village)
- **self-perception** of women: weak, incapable and depending on men
- **socially** our work force is taken for granted and considered without or with less economic value, producing a historical discrimination consolidated during thousands of years (USA: 40% of GDP).

Obstacles to Human, Gender and Environmental Security: HUGE

- **Top-down policies:** unequal development processes, environmental destruction, injustice, concentration of wealth, and weak health, school and public security.
- **Bottom-up:** weak internal organization, unemployment, gender violence, analphabetism, missing solidarity and training, hunger, illness and violent conflicts.
- **Violent conflict resolution:** intolerance; imposition of authoritarian solutions, undemocratic decision, apathy.

Alternative: A 'HUGE' solidarity process of sustainable and intra- and inter-generational equality and development, reinforced by international and local collaboration, solidarity and nonviolent conflict management and preventive risk reduction.

6. Holistic Sustainable Development

6. Holistic Sustainable Development

1. Non traditional threats to stability and for fulfilling MDG
2. Anticipation, early warning, prevention and preparation
3. Legal and financial disaster and risk management (top-down)
4. Empowerment and resilience-building (bottom up)
5. Environmentally-friendly and ethical businesses
6. Science and technology: green-house gases must be globally reduced 50% by 2050: small environmental businesses boost the local and national economy and create new jobs, industries and services
7. Decentralized systems of energy, often at small scale, are supplied with renewable energy sources (wind, solar-thermal, solar photovoltaic, sea and waves, biogas, biomass from waste, geothermal, hydro energy) and create local jobs and development
8. Guarantee of basic livelihood for the most vulnerable including health care, food sovereignty, education and training, democratic access to and sustainable use of natural resources, participative planning
9. **Women are able to contribute to sustainable livelihood, water and food security.**

Patriarchal Mindset

Exponential Growth ("more, more, more")

MIMETIC DESIRE LEADS TO MIMETIC VIOLENCE
IN THE PURSUIT OF
WEALTH ACCUMULATION
POWER & DOMINATION
WORLDLY HONORS

Solidarity Ethos

Sustainability Enabling

MIMETIC DESIRE FOR NONVIOLENCE

LEADS TO
GENDER EQUITY
WEB OF PARTNERSHIPS
TRUTH, FREEDOM, CARE

Sustainable Development

Human Person Integration

MIMETIC DESIRE FOR A SIMPLE LIFE

FOCUSED ON
HUMAN DIGNITY AND
HUMAN GROWTH IN
BODY, MIND, SPIRIT

Sustainability Ethos

Human Habitat Enhancement

MIMETIC DESIRE FOR ECOHEALTH

LEADS TO
GLOBAL STEWARDSHIP
HUMAN HABITAT LEGACY
SUBSIDIARITY NETS

Girardian: Revision of the Process Model, 2005

**Patriarchal Hegemony has a
Negative Influence on Solidarity**
(i.e., as patriarchy increases, solidarity decreases)
? ? ? ? ? ? ? ? (-)

**Sustainable
Human
Development
has a
Negative
Influence on
Patriarchy**
(i.e., as human
integral
development
increases,
patriarchy
decreases)

(-)
?
?
?
?
?
?
?
?

Patriarchy Mindset	Solidarity Ethos
Sustainable Human Development	Sustainability Ethos

?
?
?
?
?
?
?
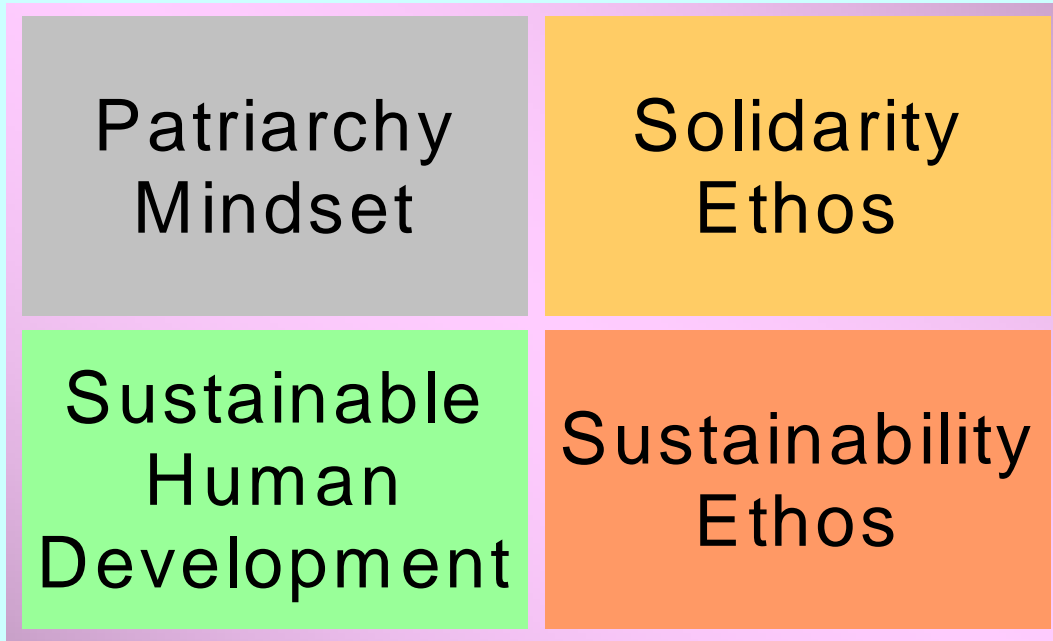
**Solidarity
has a
Positive
Influence on
Sustainability**
(i.e., as solidarity
increases,
sustainability
increases)

(+)

(+)? ? ? ? ? ? ? ?
**Sustainability has a
Positive Influence on Human Development**
(i.e., as sustainability increases, human development increases)

Source: Luis T.
Gutierrez, 2008

Truth Telling and Learning

"Limits to Growth" Transition Phases	Truth-Freedom-Care Transition Phases	Role of Religion (remove obstacles, believe in people)
Visioning	The UN MDGs provide a good starting vision (continuous improvement)	Minor
Networking	Min Top-Down Max Bottom-Up (subsidiarity rules)	Minor
Truth Telling	Seek the truth based on science and experience (no doctrines)	Important
Learning	Freedom to learn by making mistakes (no coercion)	Critical
Loving	Care enough to make decisions taking into account both personal interest and the common good (*homo solidarius*)	Essential

7. Conclusions

1. **Global security challenges** posed by GEC are urgent and women play a key role in adaptation, mitigation and resilience-building.

2. An integrated policy perspective (strengthen governments, relief agencies, socio-environmental organizations, peace activities and conflict resolution groups, technology and businesses) can **overcome the gaps what women are doing and what is happening at the policy level.**

3. Coordinated **stakeholders and transdisciplinary approaches** are able to mitigate negative outcomes and social failures.

4. **No simple solution exists:** biofuel from grains has created more hunger; from waste biofuel avoids food and energy insecurity.

5. **Forests are habitat of wild fauna, flora** and restoring them mitigate the GHG and reduce health risks.

6. Corral reefs, mangroves, swamps and wetlands **mitigate disasters** and host great biodiversity.

7. The **complexity of GEC** requires adaptation, social agreements and a **new ethic** for production and consumption.

8. The future is becoming **more complex and highly uncertain**. Technology itself is becoming a factor for risk (Beck). Everyone will have to learn to live with new risks, uncertainty and complex threats, where diversity, openness and solidarity will be the most important parameter for survival of humanity and the Earth.

Thank you for your attention
uoswald@gmail.com
http://www.afes-press.de/html/ download_oswald.html