Sustainable-engendered peace in the Anthropocene

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1. Research Question

How could a sustainable-engendered peace be enhanced to reduce the threats of social inequality, dual vulnerability, destruction of biodiversity and ecosystem services with catastrophic outcomes for humans and environment in the Anthropocene?

2. What means sustainable –engenderd peace

- The concept of a 'sustainable-engendered peace' refers to the **structural factors related to long-term violence,** deeply **embedded in the patriarchal system** and characterized by **authoritarianism, exclusion, discrimination, exploitation and violence**. This dominant social structure affects values such as **equity, equality and justice,** and often even threatens the survival of individuals and social groups. This dominant system has also **concentrated the wealth of earth** within a small group of **oligarchs** who manage multinational enterprises and controls governments to grant their interests.

- The **sources of threats** have been consolidated over thousands of years by **patriarchal institutions, religious controls, self-identified beliefs and social representations, and totalitarian exercise of power. They have also affected natural resources, climate and ecosystem services.** The concept of a sustainable-engendered peace attempts to reach an understanding of the **deeply anchored links to patriarchy and its war system** (Reardon 1980) that are related to the **physical, social and cultural threats of the dominant values and behavior in the Anthropocene**.

- The **sources of threats** have been consolidated over thousands of years by patriarchal institutions (Folbre 2006), religious controls (Jasper 2013), and the totalitarian exercise of power (Held 2004).

3. Patriarchy as key obstacle for sustainability on planet Earth in the Anthropocene

September 10th 2011
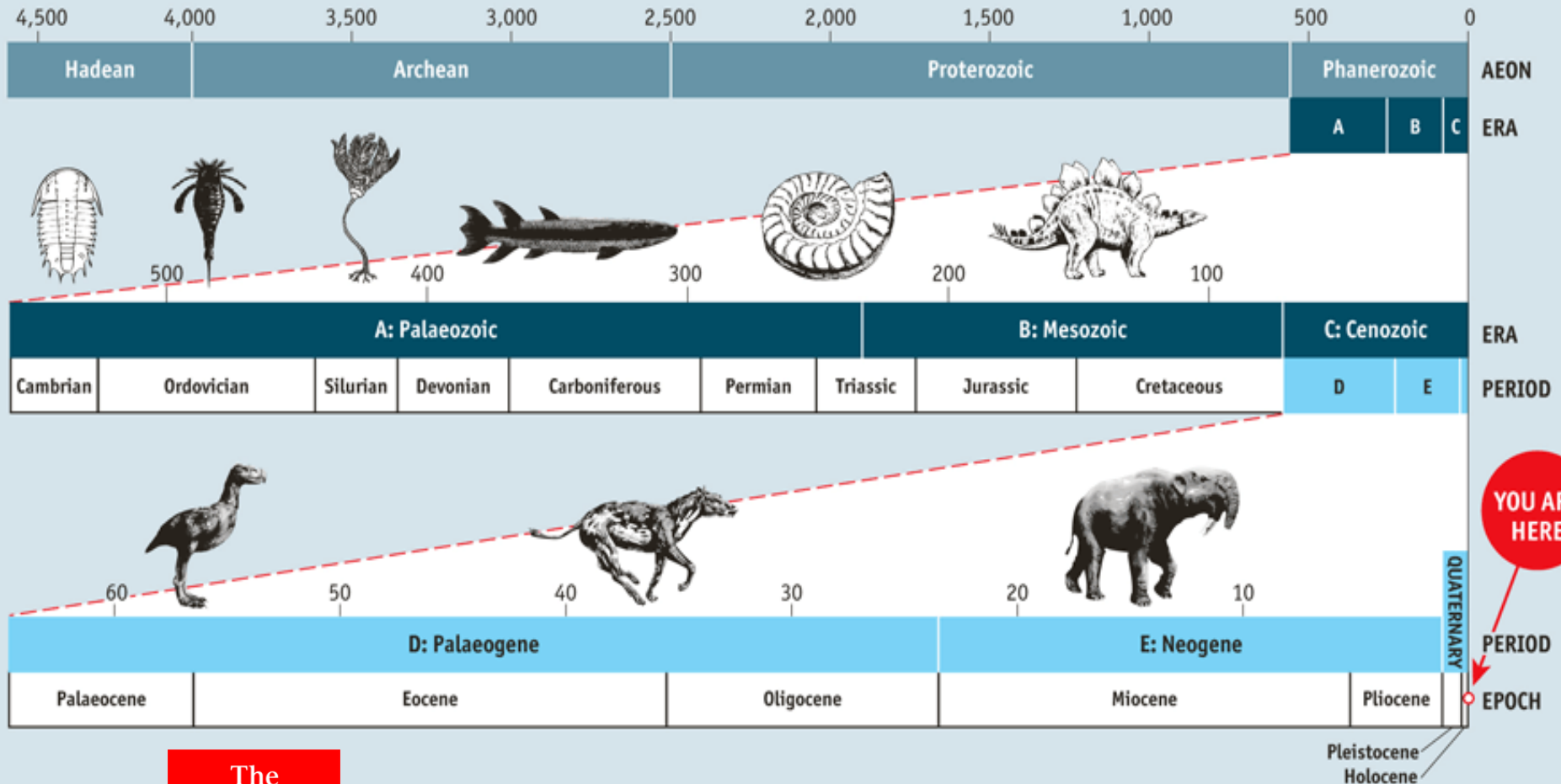
Anthropocene

- Paul Crutzen (2002) proposed the idea of the Anthropocene. This concept relates to the environmental changes produced, predominantly by **human intervention and corporate enterprises, in the earth system** since the industrial revolution, but especially during the last five decades, because of the intensive use of fossil energy, the rapid increase in greenhouse gas emissions into the atmosphere, the pollution and warming of the seas, and an accelerated process of urbanization. The Anthropocene is a new geological epoch that is changing the earth history of the Holocene.

- This concept is useful for understanding **the transformative negative effects of human activity on the planetary ecology**, but **human agency also has a positive potential for change**. It is precisely the dominant patriarchal global order that is limiting human choice and agency.

4. Adaptation of patriarchy to decentralized village structures, king-god cities, monarchies, feudalism, capitalism, and neoliberalism

- During thousands of years of evolution, patriarchy adapted to regional and social differences, even though its basic roots was and is **violence, discrimination, domination, exploitation, and oppression in household and society**, in short, a system of waging war in order to maintain the dominant power relationships.

- Its vertical structure integrated **cultural and ritual elements** into its system of rule in Mesopotamia, China, Meso-America, the Roman Empire, and later in the European conquest of America, Asia, and Africa.

- **Neoliberalism** replaced the traditional legal forms of social coexistence and **imposed worldwide a single system of rule controlled by Bretton Wood**: the International Monetary Fund, the World Bank and the World Trade Organization and the Consensus of Washington.

5. Systemic obstacles for a sustainable-engendered peace

5.1. Negative peace:

Absence of physical or personal violence, negotiation of a cease-fire or agreements for ending a war and violent confrontation, indifferent realtions, repression

5.2 Structural peace:

Absence of injustice, inequality and inequity, economic exploitation, discrimination, intra-country and inter-country class and gender relations
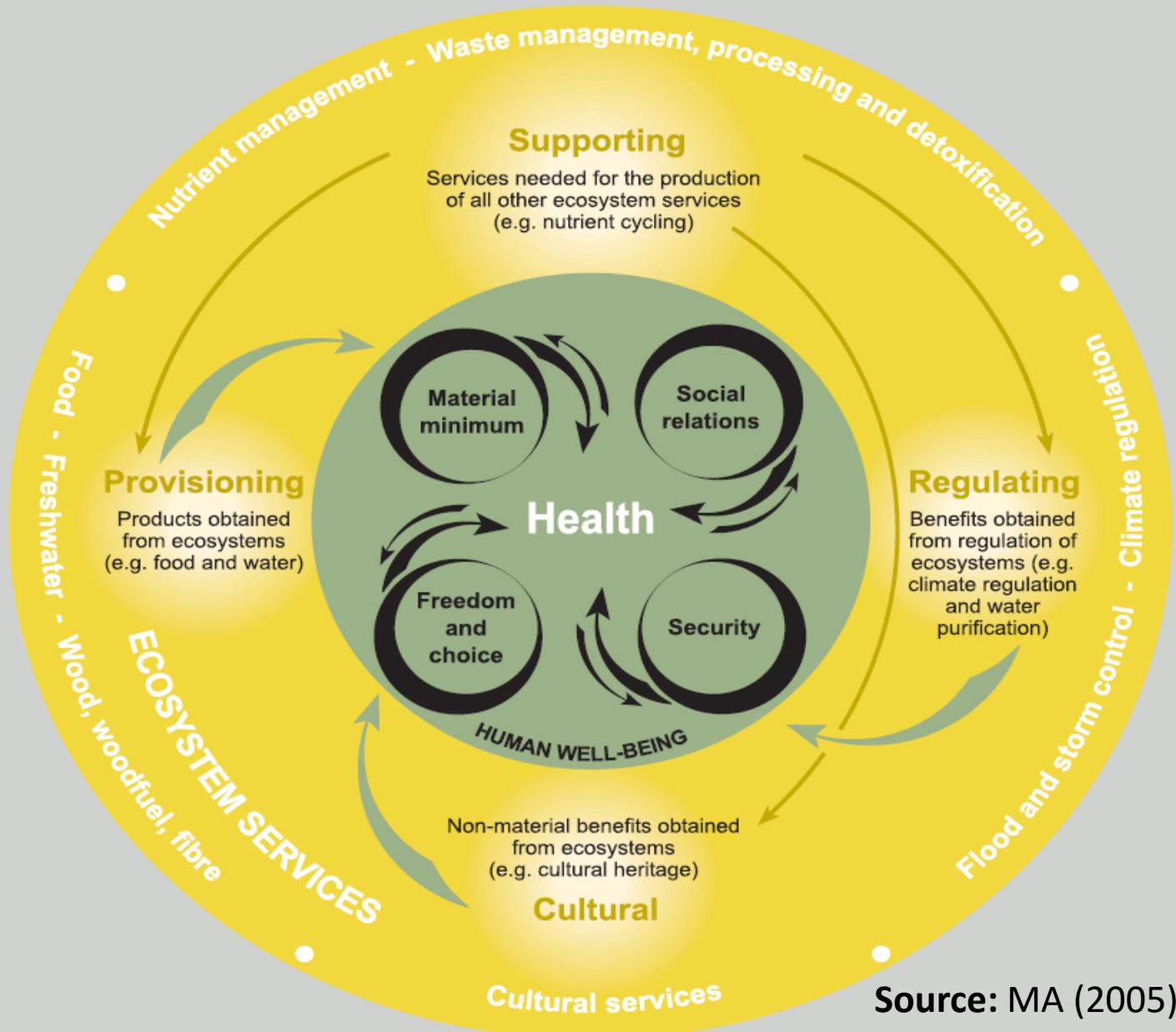
5.3 Culture of peace

- Includes a **diverse set of values, traditions, behaviors, attitudes and ways of life** with respect for life on earth and for human beings (UNESCO 2002).

- Conflicts between human beings, communities and states should be managed through **conflict resolution**, where discriminative social representations and violence are ended through negotiation that can lead to win-win conditions for all those involved. In this positive sense, a 'culture of peace' should promote **peacebuilding education** (Reardon/Snauwaert 2015a, 2015b) in order to deepen the dialogue and increase cooperation between races, genders and ages.

- The existence of two concepts, **peace and culture**, has also created tensions. Groff and Smoker (1995) insisted that the wider understanding of culture must include symbols, rituals, heroes and values, but the crucial issue of an integrated culture of peace is related to shared values, including **relationships with others, with nature, and with God.**

- A culture of peace has a **visible and a hidden dimension** of culture, both of which influence the peacebuilding process.

5.4 Sustainable peace

- Our ecological footprint in 2014 was equivalent to the depletion of **1.5 planets** (WWF 2014), even though we have only one that has favorable conditions for human life. In the distant past, **fossil records show that for every thousand mammals, only one became extinct**. The current extinction rate is a **thousand times greater** than the fossil record, and the future is expected to be ten times more destructive still than the present (MA 2005). During the last six decades of the Anthropocene in hand of multinational enterprises, **9 million km2 of soil (an area roughly the size of China) were moderately degraded and three million km2 were severely degraded,** losing their original biological function.

- Sustainable peace entails zero tolerance of ecosystem service **destruction**, and reduction of **carbon, water, soil, food, urban and rural foot-print** in households and in communities, within countries and across States.
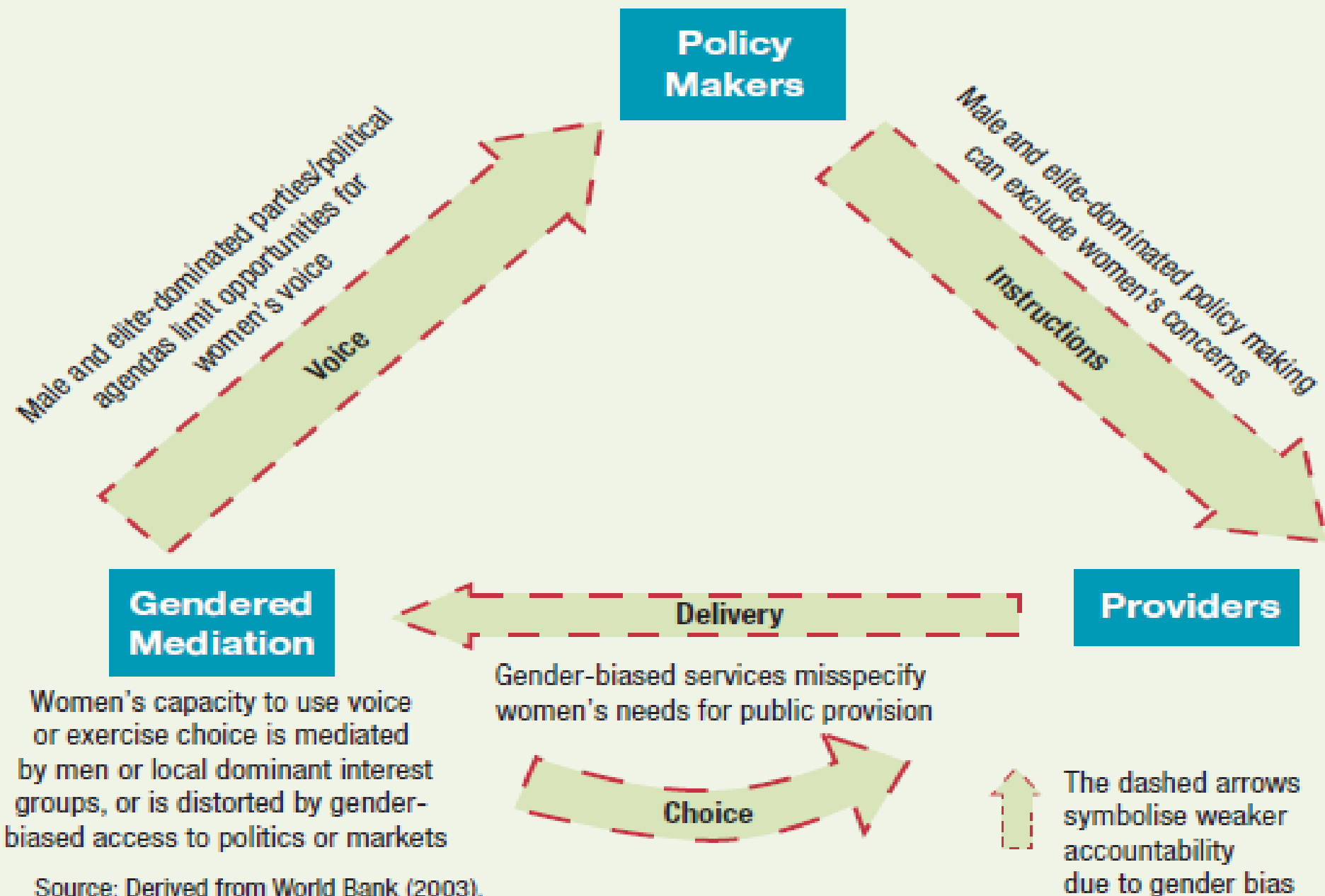
Ecosystem services in danger

Source: MA (2005)

5.5 Engendered peace

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

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

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

Choice

The dashed arrows symbolise weaker accountability due to gender bias

Source: Derived from World Bank (2003).

- The **values at risk are established gender relations** (Lagarde 1990; Lamas 1996), deeply rooted in the **dominant social representations of gender** (Jodelet 1991; Serrano 2010), which are **manipulated by an oligarchy** (Stiglitz 2010; Yiamouyiannis 2013) and reinforced by **religious fundamentalism, hierarchical churches** (Gutiérrez 2013), and **schools** (Gramsci 1975, 1998). This social structure affects values such as equity, equality, solidarity, justice (Truong et al. 2014), **cultural identity** (Serrano 2014), and often even the **survival of individuals and social groups** (Oswald 1994).

- The **sources of threats** have been consolidated over thousands of years by **patriarchal institutions** (Folbre 2006), **religious controls** (Jasper 2013), and the **totalitarian exercise of power** (Held 2004).

- **Patriarchy** must be understood historically as being **imposed on women through violence** (via conquest, spoliation, rape, and feminicide), **discrimination** (by laws and rules), **subordination** (through economic and sexual control), **hierarchy** (by the notion of paterfamilias, today represented by the global oligarchy), **inequality** (in education, income, leisure and political power), through **exclusion** (patrilineal and patrilocal inheritance and exclusive globalization), and through **social classes and social representations** (constructed self-self-discipline and internalization of gender roles).

FROM VIOLENCE TO NONVIOLENCE
FROM PATRIARCHY TO PARTNERSHIPS
OF SOLIDARITY AND SUSTAINABILITY

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

FROM SUSTAINABILITY TO
SUSTAINABLE NONVIOLENCE AND
SUSTAINABLE HUMAN DEVELOPMENT

Girardian: Revision of the Process Model, 2005

6. Human, gender and environmental security and peace (HUGE) to overcome social inequality, dual vulnerability and catastrophic outcomes

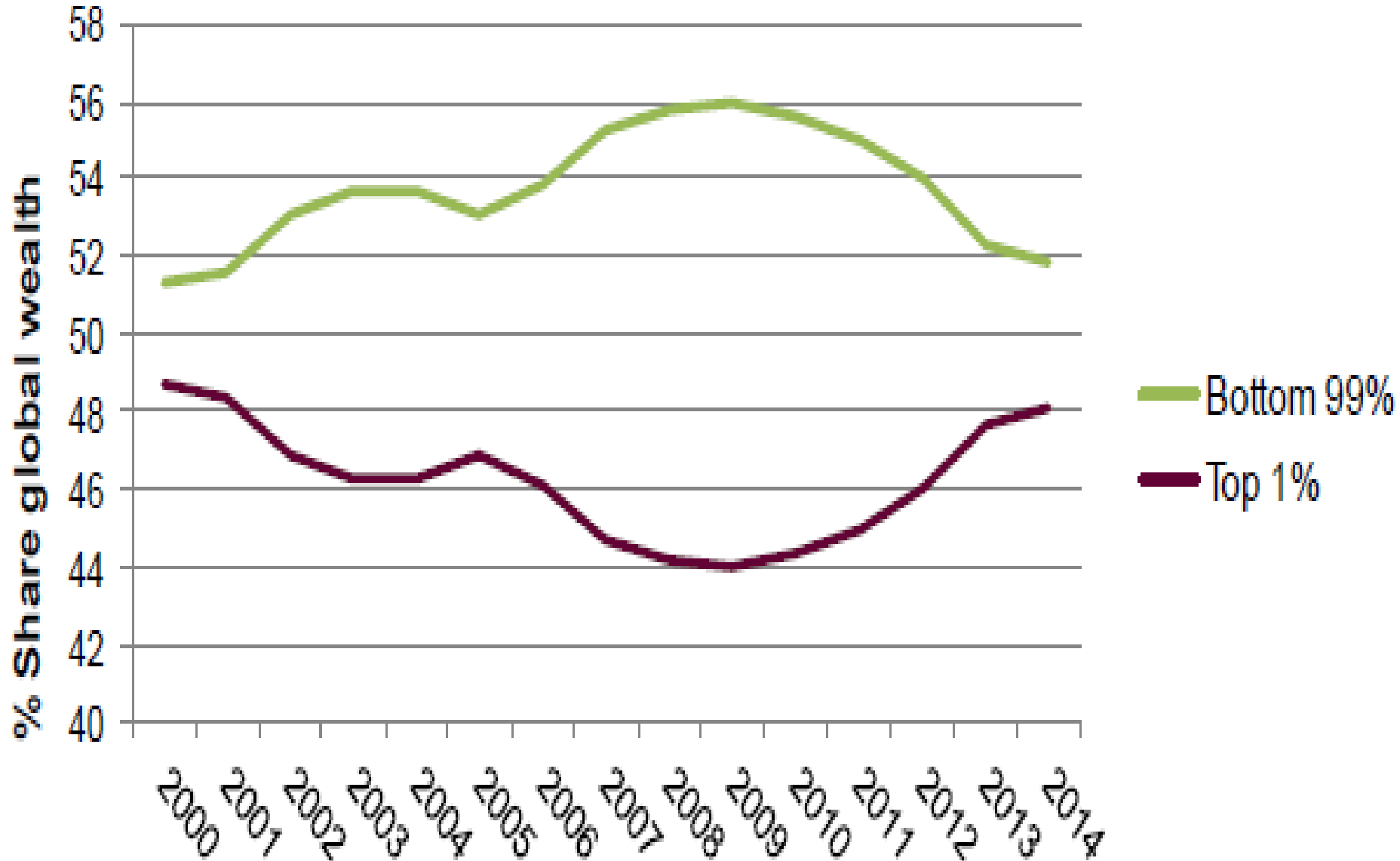## 6.1 Widening and deepening the security concept: Human security

- Human, Gender and Environmental Security & Peace (HUGE) analyzes a **wide gender concept** (vulnerable) including vulnerable groups with a human-centered focus on **environmental security** and peace challenges. (Oswald, 2001, 2004, 2008).

- HUGE **scrutinizes 'human security'** where equity, equality, development, conflict resolution, solidarity and social organization are key variables.

- HUGE examines **gender security** and the impacts of o disasters on vulnerable groups and regions.

- HUGE searches the fulfillment of **human rights**, gender equity and social equality among the most vulnerable people.
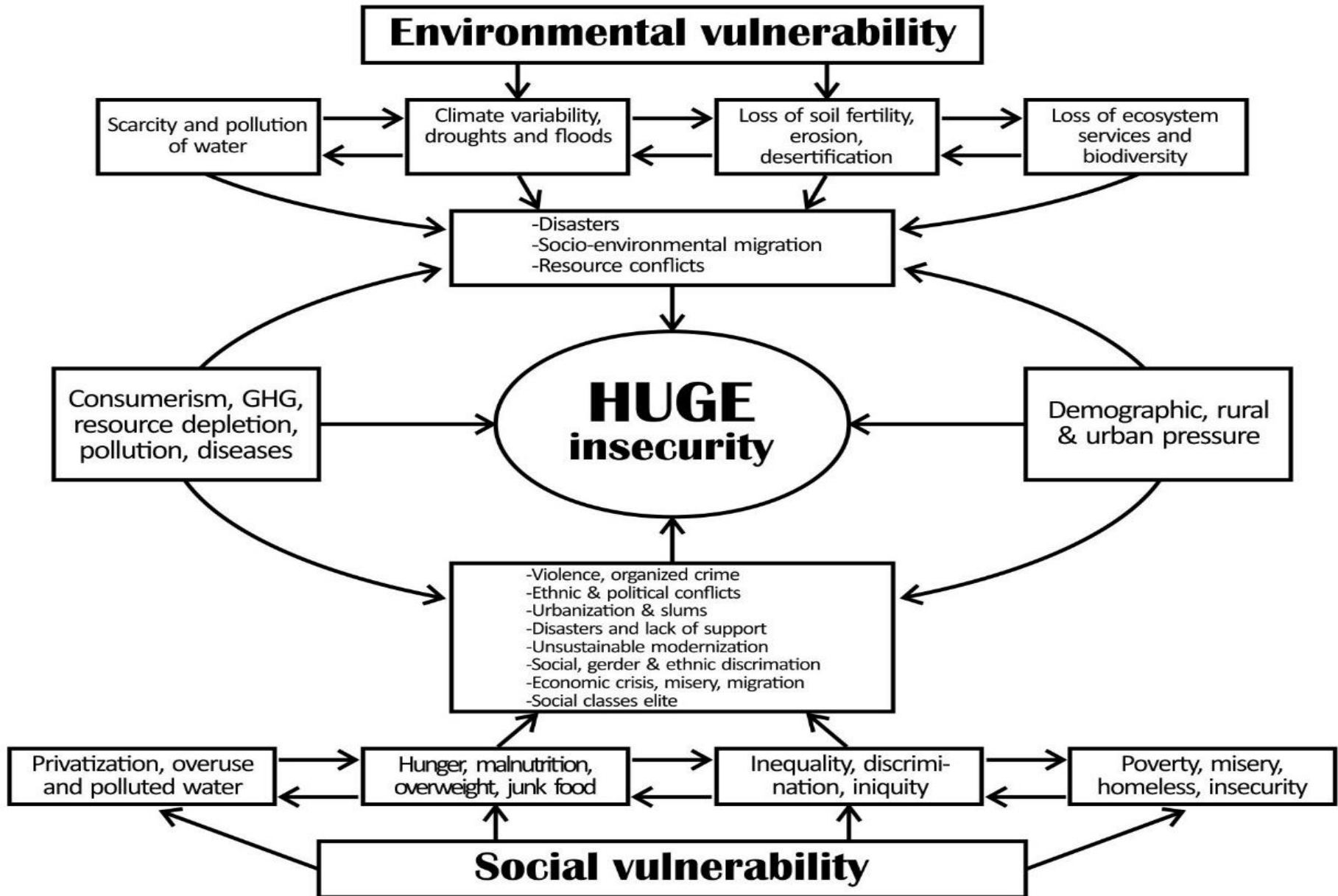
HUGE Security & Peace

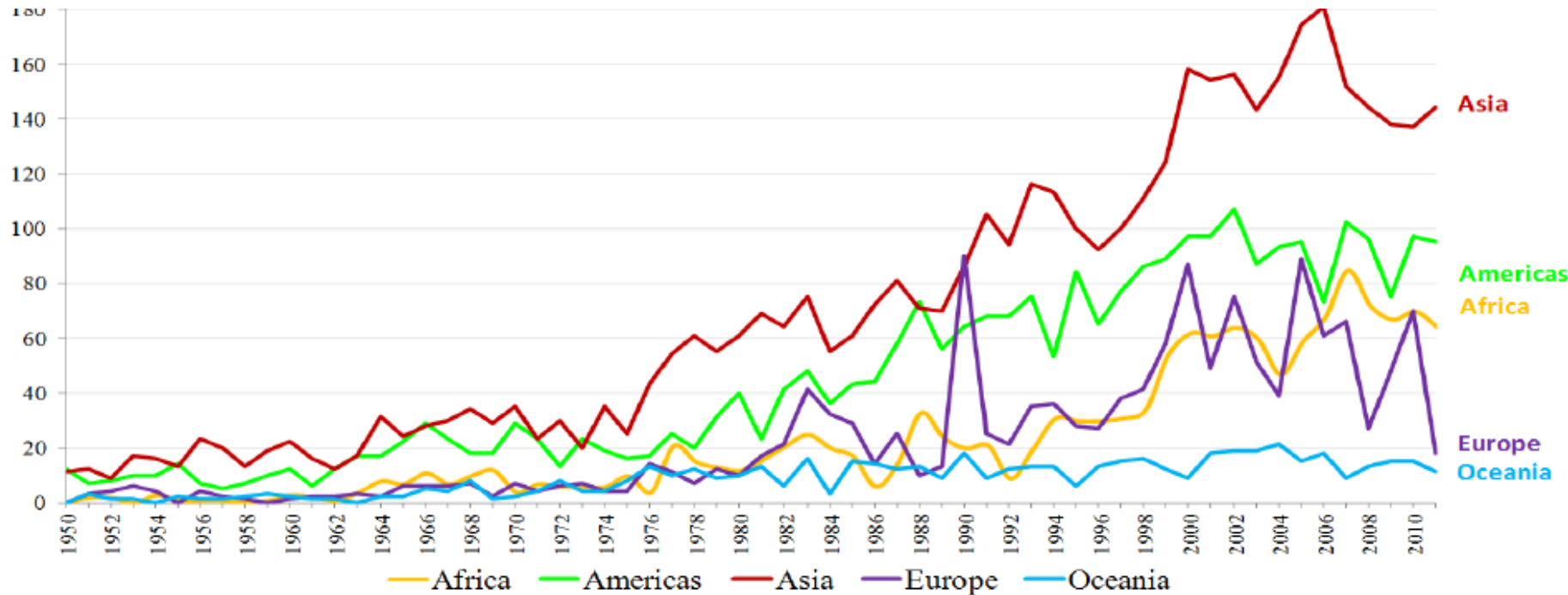| Determination Which security?	Reference object: Security of whom?	Value at risk: Security of what?	Source(s) of threat: Security from whom or what?
National security	The State	Territ. integrity	State, substate actors
Human security	Individual, humankind	Survival of humankind people	Nature, state, globalization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

6.3 Social inequality (Oxfam 2016, based on Credit Swiss data available 2000-2014).
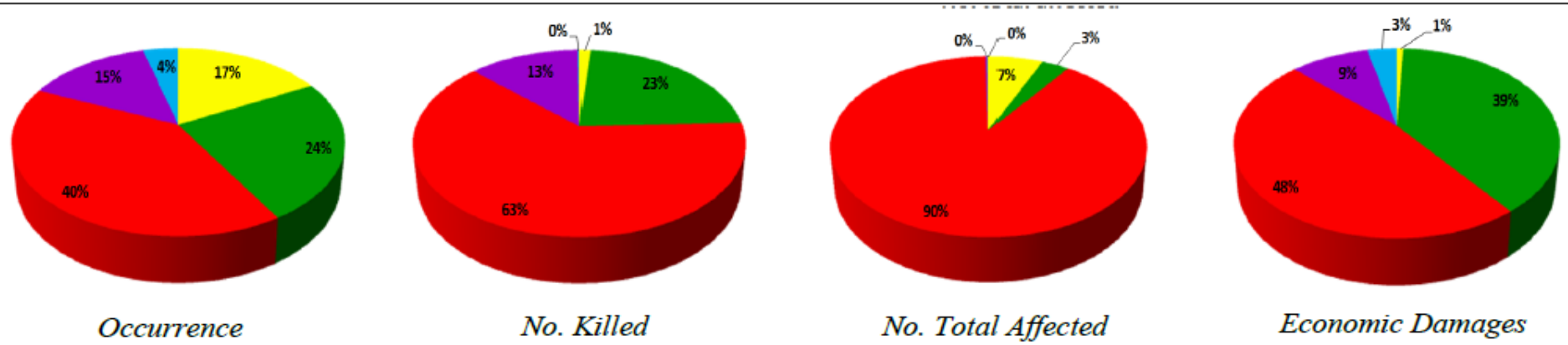
6.4 Dual vulnerability

Environmental vulnerability

- Scarcity and pollution of water
- Climate variability, droughts and floods
- Loss of soil fertility, erosion, desertification
- Loss of ecosystem services and biodiversity

-Disasters
-Socio-environmental migration
-Resource conflicts

Consumerism, GHG, resource depletion, pollution, diseases

HUGE insecurity

Demographic, rural & urban pressure

-Violence, organized crime
-Ethnic & political conflicts
-Urbanization & slums
-Disasters and lack of support
-Unsustainable modernization
-Social, gerder & ethnic discrimation
-Economic crisis, misery, migration
-Social classes elite

- Privatization, overuse and polluted water
- Hunger, malnutrition, overweight, junk food
- Inequality, discrimination, iniquity
- Poverty, misery, homeless, insecurity

Social vulnerability

6.5 Catastrophic outcomes: 60 years of disasters worldwide: 1950-2011 (EMDAT 2013)

Asia's share: 2002-2011

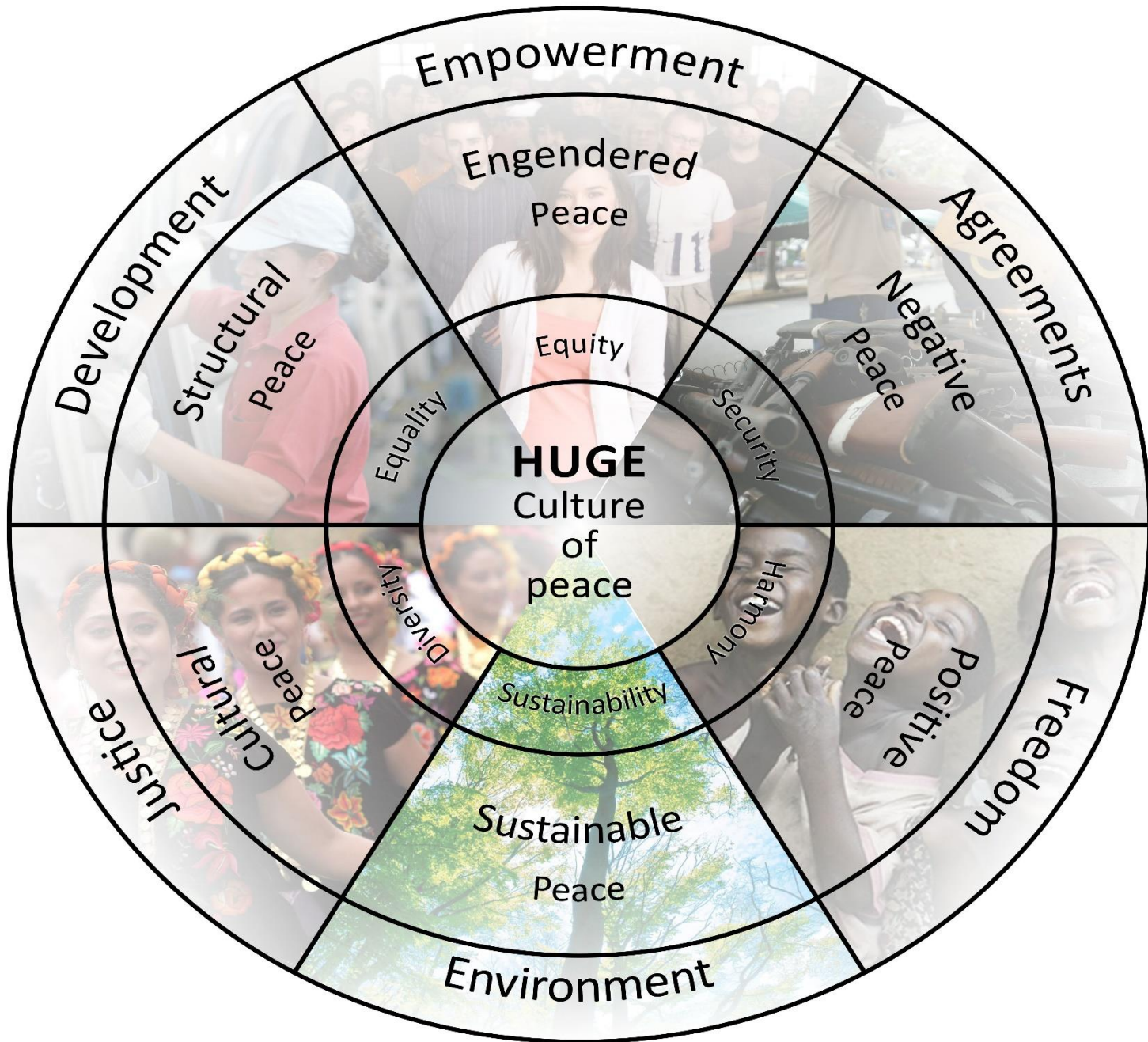|	Occurrence	No. Killed	No. Total Affected	Economic Damages
Africa	17%	1%	7%	1%
Americas	24%	23%	3%	39%
Asia	40%	63%	90%	48%
Europe	15%	13%	0%	9%
Oceania	4%	0%	0%	3%

Legend: Africa, Americas, Asia, Europe, Oceania

Source: CRED, 2013

Climate stress, conflicts and human security
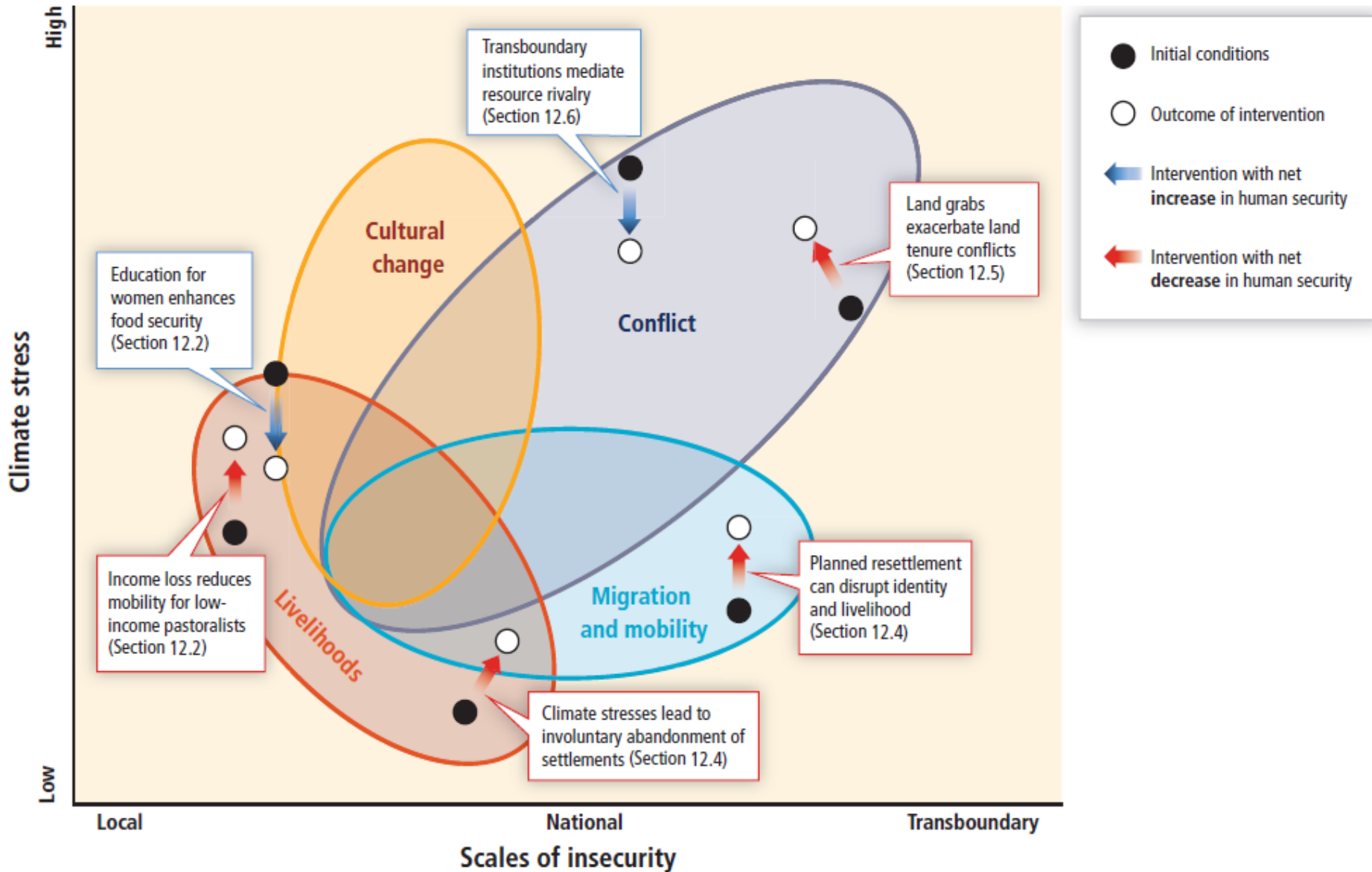
7. Conclusions

- A sustainable-engendered peace paradigm includes a **holistic approach** that will allow us to understand that life on earth and among humans is interrelated and interdependent.

- More **just and more equal power structures** may enable civil society to restructure global and local societal arenas and to educate and train actors to promote the societal values of love, genuine caring for others, **fairly sharing** all that is available to the group; and empowerment, helping group members to achieve fulfilment, cooperation and maturity—making together for mutual fulfilment.

- **Feminism is profoundly transformational**, for it calls for fundamental changes in personal values and human relationships as well as in structures and systems (Reardon 1980: 14).

HUGE
Culture
of
peace

Empowerment

Engendered Peace

Development

Structural Peace

Agreements

Negative Peace

Equity

Equality

Security

Justice

Cultural Peace

Diversity

Sustainability

Harmony

Freedom

Positive Peace

Sustainable Peace

Environment

Thank you for your attention