Deepening Security towards Human, Gender and Environmental Security: A HUGE Concept

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1. Introduction

On the background of manifold new risks and threats due to climate change, scarce and polluted resources; increasing marginality in Africa, Latin America (Boltvinik/Hernández Laos 1999) and several Asian countries; as well as physical violence related to transnational crime, human trafficking and undemocratic governments and of failed states; this paper widens the military and nation-state security concept to a *Human, Gender and Environmental Security* (HUGE) in a deepened understanding of security (Wæver 2000, 2008; Brauch 2008; Dalby 2008). It combines a broad gender concept that includes children, elders, indigenous groups and other minorities, with a human-centered focus on *environmental security* (ES) challenges, peace-building and gender equity. *Gender security* (GS) reflects livelihood, food, health and public security issues, as well as education, cultural diversity and the reduction of gender based violence (GBV).

The most frequent cases of violence, exclusion, discrimination and neglect, are related to gender. Nevertheless, there are only incipient theoretical developments on gender security. This paper seeks to find out why has this happened? As gender security is related to human and environmental issues, aggravated by regressive globalization (Kaldor/Anheier/Glasius 2003) and climate change (IPCC 2007, 2007a), women, children and elders are the most vulnerable. They are highly exposed and their security is threatened in multiple ways. This chapter explores further how gender security can be theoretically understood within the existing diverse evolution of feminist studies. Furthermore, it researches how gender security is related to human and *environmental security* (ES), starting with the GECHS and UNU-EHS approach, which have addressed the environmental dimension of *human security* (HS), but omitting the gender dimension.

2. Deepening Security: Human, Gender and Environmental Security: HUGE

From a constructivist approach, the conceptualization of security has evolved focusing on the relationship among different security concepts. The 'Copenhagen School' systematized the links among several security approaches (Wæver 2000, 2008; Buzan/Wæver/de Wilde, 1998). The different security dimensions and levels of analysis are interrelated: often military security[1] directly affects societal and economic security by causing threats for survival to individuals and groups.

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[1] Militarism and militarization describe state control by force, using weapons and armies to exercise power, internal repression and external defense of borders against potential invaders or sub-state actors. The second meaning is related to political culture or ideology, where military values such as patriotism are promoted together with national heroism, strength, capacity of armed response, WMD, superpower behavior, military structure and armed interventions. They are the theoretical, ideological and social background for patriarchal, hierarchical and violent behaviors.

Among the extended concepts, Wæver (2008a) developed *societal security,* labeled by Møller (2003) as 'incremental'; HS described it as 'radical' and ES as "ultra-radical" (table 1). Going beyond the traditional realist approach of Wolfers (1962), the security definition of the Copenhagen School distinguished between different referent objects (state, nation, societal groups, individuals, humankind, and ecosystems), depending on the security concern where the values at risk are sovereignty, national unity, survival and sustainability. Asking *security from whom* or *what*, *risks from whom* and *threats from whom* and *from what*; the sources of threat have changed since the late 20th century. This classification has offered a specific heuristic contribution that has inspired subsequent modifications.

Table 1: Human, Gender and Environmental Security (HUGE): A Transradical Approach. **Source**: Møller, 2003: 279; Oswald Spring, 2001, 2004, 2007, 2008.

Degree of expansion	Denomination (security of what?)	Referent object (security of whom)?	Value at risk (security of what?)	Sources of threat (security from whom and for what?)
No expansion	National Security (political, military)	The Nation-state	Sovereignty, territorial integrity, power relations	Other states, terrorism, sub-state actors, guerrilla, terrorists, AMD
Incremental	Societal Security	Nations, societal groups, social movements	National unity, identity, governance, tolerance, cosmovision	Nations, migrants, alien cultures, mass media, internet
Radical	Human Security	Individuals, humankind	Survival, quality of life, livelihood, equality, development	State, globalization, elites, terrorism, organized crime, social gaps
Ultra-radical	Environmental Security	Ecosystem, humankind, green-house gases, toxics	Sustainability, industri-alization, consumption, development, modernization, future	Nature, global change, global warming, population growth, development patterns, resilience
Trans-radical	Gender Security	Gender relations, indigenous, minorities, children, elders, vulnerable groups	Equity, equality, identity, solidarity, social representations, culture, and cosmovision	Patriarchy, totalitarian institutions (governments, churches, elites), dominant culture, intolerance, violence

3. Human, Gender and Environmental Security: A HUGE Security Concept

The core query revolves around a few questions concerning the different meanings of nature, the environment, disaster, risks, and vulnerability (Birkman, Nishara, Hettige 2006), and their relation to socially constructed cosmovisions that affect gender security? How are these perceptions a result of thousands of years of identity processes and social representations, and how does perception create and increase social vulnerabilities? Why is a woman's vulnerability always sub-estimated or not taken into account in daily life and deteriorating before, during, and after a disaster or crisis? What concrete mechanisms can women and other vulnerable groups develop to increase their resilience and develop coping capacities, allowing them to reduce their social vulnerability and better deal with recurrent crises, dangers and disasters? What kind of multi-resilience building is required for women to deal with the complexity of social, psychological, physical and gender vulnerabilities? How can an integrated Human, Gender, and Environmental Security (HUGE) help women and others socially vulnerable, to reduce their susceptibility and increase their resilience? How can HUGE

diminish fatal cultural and life outcomes and strengthen a community-based preparedness to improve living conditions, historical memory (cosmovision), economy of solidarity, gift economy, resilience, and support disaster risk reduction (DRR)?

The present effort intends to understand the deeper security links and to mainstream the components of vulnerability within an increasing globalized risk culture (*Weltrisikogesellschaft*, Beck 2007), where power relations establish and recognize risks and distribute them among the world's social groups. This creates an 'exclusive' (Stiglitz 2002; Salazar 2003), 'regressive globalization' (Kaldor/Anheier/Glasius 2003; Oswald 2008a) or 'a globalization of organized violence' (Held/Mc Grew 2007), with increasing negative effects on global environmental change (IPCC 2007). In this complex constellation, the traditional nation-state security approach is insufficient. From a constructivist approach, and a positive understanding of peace as "freedom from fear" and "freedom from threat", the Copenhagen School (Wæver, 2000, 1995; Buzan/Wæver/de Wilde, 1998) has widened and modified the security concept from a national narrow military point to include political, economic, societal, and environmental dimensions. Their security conceptualization has changed its interest from state to human security concerns. In 1994, the UNDP Human Development Report popularized the human security concept and sectorialized it within seven broader categories (economic, food, health, environmental, personal, community, and political security). Therefore, a *horizontal widening* goes from national military security to five dimensions (political, military, economic, social, and environmental); a *vertical deepening* from 'state' to 'human' and 'gender' security, as well as from 'national' upward to 'regional', 'global', and downward to 'societal', 'local', 'grass-root', and 'family' security; and a s*ectoralization* from arms and military industry to energy, food, health, water and livelihood security (Oswald/Brauch 2008: 941-942).

In analytical terms and linking up HS and ES to GS, Oswald proposes a *transradical* level of expansion (table 1). An initial definition of GS refers to the process of socialization, to 'become' a gendered human being: men or women, depending on the position of the social structure. Thus, GS is socially constructed and systemic within the present patriarchal society, and it is normally taken for granted. The relations are linked to gender status–sex, ethnicity/race, class, age and minority status – in relation to the model of reference. Equity and identity are the values at risk, and the source of threat comes from the patriarchal hierarchical and violent order in first instance, characterized by exclusive, dominant and authoritarian institutions such as non-democratic governments, churches and elites. Secondly, they stem from established and developed social relations of violence and prejudice. They penetrate the most intimate spaces of a couple and family, affecting labor relations, political and social contacts, and primarily also the exercise of power where a system of exclusion, discrimination and stigma dominates, threatening equity and personal or group identities.

Elaborating a conceptual analysis from a gender perspective, as a mode of identity and social relations, is an initiating focal point that creates identity processes leading to specific gender insecurities (Serrano 2004). These processes are the result of thousands of years of social praxis, and the outcome of this social construction leads to high social vulnerability. Gender security is a broad concept interlinked with human and environmental security concerns, gender equity, and human rights. Taken a step further, one can analyze the longstanding identity processes that lead to ever increasing social vulnerabilities and limited self-reliant responses. Thousands of years of gender

discrimination have created social representations resulting in adverse situations and confronting people with extreme living conditions. This active discrimination process should be analyzed, as it reinforces social vulnerability and the personal negative identity-building that creates structural dependency. As a result of the preceding analyses, one may examine how social construction of different representation building blocks can reinforce resilience and reduce social vulnerability. In conclusion, pledging for a widening and deepening understanding of gender security confronts mounting risks and uncertainty, in a world threatened by globalization, global environmental changes (GEC), disasters, marginalization, terrorism, violence, migration, and refugees. HUGE focuses also on a healthy environment and resilience-building for highly vulnerable groups that are able to reduce the impacts of risks associated with hazards (Brauch 2005, 2005a). In hazard prone areas, changes in consciousness, identity, and social representation processes create sustainable elements for bottom-up decision-making and resilience-building dynamics, reinforced by social organization and support from NGO's. They enable women and other exposed groups to reinforce their own resilience through a bottom-up organization. If combined with top-down policies, through institution building and specific tools (such as prevention, disaster funds, laws, and norms), they are able to guarantee effective early warning, preventive evacuation, disaster help and reconstruction.

HUGE reorients 'human security' against structural discrimination processes, where specific governmental policies, institution building and legal reinforcements should stimulate political and social participation of women, youth and elders (Jelin 1998; Kaji' 2001) to overcome the 'glass ceiling'. It deepens GS concerns by transforming existing processes of social representation-building and traditional role assignation, and links them up with HS and ES processes. Empiric research during the last years on disasters in different parts of the world (tsunami in the Indian Ocean; earthquakes in Pakistan, Turkey, and Iran; floods in Mozambique; hurricanes in the Gulf of Mexico) has shown that a higher number of the dead and displaced people are women and girls (Ariyabandu/Fonseka 2008; Oswald 2008b). Social vulnerability increases during and after disasters or conflicts, beyond the existing violent conditions in daily life, and further makes them fall victims of human trafficking, rape and sexual exploitation (Perpiñan/Villareal/Oswald 2008).

Thus, social vulnerability[2] in the recovery phase can be reduced. A complex and varied world implies political and cultural diversity that may contribute to nonviolent conflict resolution processes, consequently possibly the reinforcement of peace-building in conflict-prone regions (Ameglio 2007). Aceh and Sri Lanka showed different outcomes after the tsunami impact in the Indian Ocean. In the first case international support after a serious disaster permitted a peace agreement, while in the second case struggle among foreign aid distribution aggravated the existing civil war situation. Thus, HUGE complements the top-down policy approach of official human security understandings (UNDP 1994) by extending the traditional scope of security (*widening*), the actors (also including grass-root perspectives), the referent objects and institutions (*deepening*) and the sectors (*sectorialization*) of security concepts. Since the Rio Earth Summit in 1992, the dangers posed by Global Environmental Change (GEC) – due to anthropogenically induced production and consumption patterns and waste (Dalby 2008)– for the survival

[2] Immediate and efficient support for isolated regions affected by social and natural disasters could prevent long-term effects such as famine, violent outbreaks and complex emergencies (Denov 2005).

of humankind and for global and human security were added to the international political and security agenda.

HUGE links in theoretical terms the social, physical and ideological components of the three concepts and establishes levels of analysis with system and sub-system relations, with a revision of the capacity of the system's consistence by self-regulation. It orients the proposals in direction of a desirable future for everybody, especially for the highly socially vulnerable. On the policy side, horizontal interchange among social movements, organizations and experiences could strengthen the empowerment of the vulnerable and reinforce top-down early warning and disaster prevention. Solidarity with the poorest countries and social groups, financial aid, debt reduction and genuine support for development (Sachs 2005) are pillars for a sustainable peace (Oswald 2008c), able to reduce threats and fears and to strengthen the HUGE perspective.

4. Gender Security, the missed concept in Political Sciences and International Relations

Most international organizations relate GS with gender equality[3] (UN-IANGWE: Inter-Agency Network on Women and Gender Equality), human security, equity, mainstreaming, empowerment, livelihood, GBV, and gender improvement (Canadian's Perspectives on Security, Conflict and Gender 2003). FAO (2006) defines gender as the promotion of household security, family well-being, planning, production, and many other household and survival activities as a key for food security. Several other definitions emphasize livelihood security, allotting women the responsibility for the well being and survival of the family. Gender, staff security, and safety are developed in the frame of UN peacekeeping and blue helmets, who address specific threats, security norms, and dangers for women during peace-keeping activities.

European security concerns are related to gender perspective starting with a gender-inclusive decision-making for peace and justice (Gitti Hentschel, 2006). Revising the literature further, Hillary Ward introduced 'women's security' and linked it to the Canadian understanding of human security, where lacking health security limits freedom from want in daily life. In Asia gender and human security are threatened by the trafficking of women and girls. In most international treaties signed by governments with UN organisms, gender-based violence is mentioned (UNFPA 2002a), especially in critical situations, such as conflicts and wars (UNSC Resolution 1325). Violence and discrimination are seen as the major obstacles for progress in South Asian states and as a gendered entity, the state often tends to marginalize certain groups from decision making and implementing processes. Consequentially, good governance is a key issue for bringing the voice of the poor and neglected to appropriate forums. Greater gender participation would facilitate the expression of ideas, views, and opinions of the people at the local levels, and give governing institutions legitimacy and public support for

[3] Gender equality promotes the same application of law. It includes equal opportunities without differences in remuneration for the same work and responsibility. It promotes processes enabling women to surmount the "glass ceiling" which keeps women from gaining access to leading position in businesses, policy and public life. Therefore equality includes also the same political and economic influence, preparing all people to participate in a common development processes. Often diverse forms of human, social, natural, political and cultural capitals are included, enabling all persons, but above all those discriminated, to improve their situation and to bring its positive efforts for society. Thus multiple researchers speak of different feminist behaviors and a new masculinity (Jiménez/Tena 2007), where thousands of years of patriarchy are overcome in favor of greater equity in the present and future society.

common work (www.rcss.org/gender_security_report.doc) and sustainable development processes. Marsha Henry (2007) from India stresses women's reproductive decision-making ability in her analysis and the involvement of women in peacekeeping missions. Rape is treated as a security issue in South Africa (Muthien/Combrinck 2003; Muthien/Taylor 2002) and international organizations are promoting specific support for disenfranchised women (UNFPA 2004).

The Millennium Development Goals (MDG 2000) recorded the key demands from Beijing and included the improvement of maternal health and the combat of infectious and vector transmitted illnesses (see Box 2), which have increased due to GEC. UNFPA (2002a) focuses on gender equality and reproductive health to avoid new cases of HIV-AIDS, undesired pregnancy, abortion, female feticide, feminicidios, and intra-familiar violence.

IFAD (2005) recognized that women are faced with three sets of pressures:
external pressures: vulnerabilities caused by the macro policies, with which individual units of poor and powerless women are unable to deal (i.e., with regard to food supply);
internal pressures: challenges from within extended households in the form of traditional power hierarchies, be they patriarchy, caste or religious norms, apart from practices such as alcoholism or indigenous rituals (the allocating process);
given variables: the entitlement base.
Along with pressures among these three alternating processes, women operate also from an initial resource bundle or entitlement of at least six variables:

a. productive assets (land, forests, livestock, seeds, food, markets);
b. non-productive assets (jewelry, real estate, furniture, savings, etc.);
c. human capital (empowerment, literacy, household labor power, age, caste, children, resilience-building, preventive DRR, and post-disaster resilience)
d. income and employment (livelihood base, type of employment, resource base, types of income from agriculture, micro-enterprises, wage work, migration);
e. social claims, such as the public distribution system, struggles for public services, communitarian kitchen, school breakfast, mid-day meals, subsidies, or extension support;
f. community claims in the form of traditional practices supporting individuals and families, such as the sharing of cereals, meat, foods or other forms of support, exchange, and barter systems that are based on reciprocity and can be considered entitlements (N. Azad, IFAD 2007).

Military bases, war and conflicts not only create high vulnerability for women (Reardon 1985), but warfare is increasingly transforming the body of women into a battle field (Ren/Johnson 2002, Afriquenligne, 24 August 2007 about sexual violence in D.R. Congo). Also, in daily life, gender violence exists and is generally accepted in society. Organizations within the United Nations systems that collect data (UNSC Resolution 1325[4]; UNIFEM 2007; FAO 2002, 2005a, 2006) have confirmed that violence against women and girls is the most recurrent on Earth (Riviere/Cominges 2001). Each third woman in the world is being beaten and each fifth is being sexually harassed or violated (UN 2006). This violence against women includes 20 million abortions where 78,000 women die each year; 80 million women get pregnant against their will each year; 2

[4] See: United Nations Security Council Resolution 1325 on "Women, Peace and Security"; at: <http://www.un.org/ events/res_1325e.pdf> and: < http://www.peacewomen.org/un/sc/1325.html>

million women are affected by HIV/AIDS (Muthien/Combrinck 2003); 60 million girls do not live due to gender-selective abortions, infanticide or negligence; 2 million girls are forced to sex traffic; 130 million girls suffer from genital mutilation and 4 million girls are sold each year as slaves, for marriage or prostitution (UNFPA 2002, 2002a). Sen (1990) speaks of about 100 millions missing girls.

Normally, this violent behavior occurs within the household. However, in research surveys, men who were responsible for committing these crimes have claimed innocence. They declared men from other cultural backgrounds, different regions and lower social classes as guilty of these crimes. These offences that are usually not reported by affected women and their families are not punished by the traditional system of justice. Intra-familiar violence is often not yet recognized as an aggression, much less as a legal issue, because it is taken for granted from a male perspective (Meyers 1997). In addition, most countries in the South still lack laws against this type of violence, and even if they exist, they are not being enforced by male judges or due to a patriarchal practice of law and power exercises.

Thus, gender security (GS) is normally taken for granted, socially identified and represented within society. During millennia, society as a whole has forgotten that gender relations were socially constructed and reinforced through habits, ideology and political systems. The world has been organized for at least five thousand years based on patriarchal patterns, where the male gender (the strong sex) dominates the female (the weak sex), creating inequity, exclusion, violence and submission. Nobody is born as a man or woman; everybody is born with a body which acquires a generic significance in this world (De Beauvoir 1949; Lamas 2002, 1996). From early childhood on gender is socialized (Lloyd/Duveen, 1992; Piaget 1950) and consolidated during personal life history. Family structures, schools, work and clubs are organized to subsume gender identities into daily life, avoiding that gender discrimination becomes visibilized and combated.

The background of most of these violent behaviors concerning gender discrimination is related to lack of power. It refers to constructed treatment based on sex and social vulnerability, including diverse connotations of values which change among cultural and social contexts. Power can only be exercised with permission of the dominant group (the father, husband, brother or boss). Nevertheless, in most societies a married woman's civil identity is now camouflaged by her husband's, and her assets and property are transferred to her husband. The main control of material goods remains in the hands of men who decide on money, property, productive activities, inheritance and gifts. If women try to transgress the assigned social and family roles, they are exposed to interfamilial and social violence. But gender insecurity is often not perceived as such, due to the existing interdependence between patriarchy and female submission, which are anchored by personal identity processes (carer) and objectified by social roles that have been induced and trained during millennia. As a result of this longstanding process, female identity gets "morally and socially obliged" to care for the others as her process of socialized self-identification.

> Women's subjectivity is constituted in the pedagogy of gender to care about others, to maintain land nourish life, from the intimate space through affective reproduction and the erotic one… In this function of caring for others with their affections, we can find the sense of our existence: the mother when she is breast-feeding; the lover when she makes love. These facts permit the affirmation in the field of identity (Lagarde 1990: 192).

Without doubt, gender is socially constructed and the axis of classification is linked to genital difference (sexual dimorphism: female-male), facts that permits a biological explanation of social representations of gender, deeper rooting the mechanisms of distinction, and with them, the processes of discrimination. This process is criticized as a biosocial-cultural construction. As the relationship between men and women implies complex interlinks (Jiménez/Tena 2007) and relates to human and societal security (Wæver 2008a), threats are not always perceived as purely confrontational.

In theoretical terms, GS is a complex concept developing slowly in social and gender sciences. Betty Reardon (1985) was among the first who related gender perspectives to security concerns, peace-building and peace education. She traced back the root causes of gender-related violence to occidental masculine behavior, military and colonial consolidation, and its institutions and organization-building. The UN Security Council referred to GS in Resolution UNSC 1325 separately to 'gender, security, and human rights'. Tasneem, Jayawardena. Shrestha, Siddiq, Quddusi, Bhatt and Anarkoly (2007) related it to social security issues and they work to ensure groups' rights enhancement to maintain sustainable living conditions. Several UN agencies have focused on livelihood, well-being and food security (UNESCO 2002, 2003; UNDP 1994, 2007; UNEP 2007; UNFPA 2002, 2004; UN 2006; USSD 2005; UNMP 2005).

Key elements point to the economic security of women with regards to property rights, education and training, equal access to paid work regardless of ethnic, religious, and caste differences, and the encouragement of small scale business and economy of solidarity within local areas (Beijing Conference 1995). Furthermore, IFAD (2005) found that women face external and internal pressures[5]. In Latin America first, and later in South Asia, gender security has improved with survival strategies to combat household marginalization. Later, sustainable resource management and environmental concerns were added (Agarwal 1992). Hoogensen (2005: 1) argued that "global gender perspectives can in many respects transcend the constructed barriers and stereotypes between the Global North and South, thereby reducing if not eliminating the hierarchical and unequal relationships that have often been a result of human security efforts."

As a result of this hierarchical thinking in the international arena, security threats are still narrowly defined in a military and nation-state ideology. Not only does modern war-ideology consider 99% of civilian deaths in the Iraq war 'collateral damages,' but the *demonization* and black-white thinking also induce dehumanizing processes. In these cases human, gender, and environmental security concerns are excluded from this narrow security agenda.

Religions in East and West are strongly reinforcing existing gender differences and power gaps (Oswald 2008d); similar to the division of gender, religious roles and norms are also socially constructed. They can be changed, whenever the world has been organized for millennia along gender lines (Urrutia 2002), able to create a complex and partly unconscious process of gender identity. This creates security challenges in a

[5] External vulnerabilities are caused by macro policies, with which individual units of poor and powerless women are unable to deal (i.e. with regard to food supply) and the internal are challenges from within extended households in the form of traditional power hierarchies, be they patriarchy, caste or religious norms, apart from practices such as alcoholism or indigenous rituals (the allocating process).

wider sense, where communities and social groups have a legitimate right to achieve their own security based on the identity "trickling up to (that) of the policymakers" (Hoogensen/ Rottern 2004: 169). Worldwide, the results are GBV, social differences, exclusion and discrimination between genders, similar to the gap between rich and poor, classes and castes. Both are creating long-standing insecurities. Empirical evidence is the worldwide differences in gender equity indicators, they are worse in countries with low economic development (Table 2)

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.htm

Given this complexity, 'gender security' is understood in this article in a broader sense. It corresponds to the agenda of human and political emancipation, and it tries also to overcome Western middle-class feminism. Gender security includes culture and space as integral parts of the cosmovision, which can be re-appropriated by powerless people (e.g. Domitila, a poor indigenous woman in the mining region in Bolivia, Viezzer 1977).

Within this theoretical background Mary Caprioli (2004) used 'women's security' to demonstrate how democracy and human rights apparent to be gender neutral and therefore, their application reinforces existing gender biases. Because there still exists a lack of indicators for women's security, she proposes to measure personal and health security (fertility rate, gender violence, rape, and percentages of births attended by health staffs); economic and political security (economic inequality, political inequality of women in legislatures, policy, underemployment, salaries and job structure); social and cultural security (education, illiteracy, structural violence i.e., poverty levels); and human rights and democracy indicators (Personal Integrity Rights, polity type, executive recruitment, and democracy). She concludes that gender bias exists in all these variables and so called gender-neutral human rights that promote unequal freedoms and rights for women, increasing the existing gender gap.

Genevieve Vaughan (1997) approached GS in a different way. She deconstructed post-modern feminism and defined women's free labor for child rearing and at home as 'gift economy'. This free gift is related to maternal thinking (Ruddick 1995) or mothering (Chodorow 1978), producing collective social changes, which go beyond the 'exchange paradigm' in a free-market society. "Exchange puts the ego first and allows it to grow and develop in ways that emphasize me-first competitive and hierarchical behavior patterns…What we need to do is validate the one connected with women, causing a basic shift in the values by which we direct our lives and policies" (Vaughan 2004: 11). Thus, the invisible, considered as being without value have to be valuated.

There is a second triggering process related to the exchange paradigm. Markets are creating artificial scarcity to revaluate goods and services. Usually, this scarcity is artificially created in order to maintain control and increase power, but simultaneously it induces processes of depredation in social and environmental terms. This scarcity is increased by wasted resources, invested in armament[6]. Thus, the gift agenda implies to liberate "everyone – women, children and men – from patriarchy without destroying the human being who are its carriers and the planet where they live" (Vaughan 1997: 23). By this intentionality of giving, caretaking is more important than the objectivity of an account, satisfying the constant social communicative needs, where reality is represented and reinterpreted without competitiveness, transforming the *homo sapiens* into a *homo donans*. The gift-economy visualizes also the invisible passivity and receptivity of women not as a mechanical concatenation, but as a creative process, where equal exchanges are not only self-reflecting, but also self-validated by reciprocity. These processes change the dominant system of existing social representations by creating new identities, increasing GS and reducing violence and exclusion.

5. Some Conclusions

Bringing together human, environmental and gender security (HUGE) with peace-building and risk reduction the concept of the "Anthropocene suggests the interconnection of human and ecological matters (which) needs to be understood in a way that transcends the divisions between the natural and the human that have structured thinking about security and especially identity since the emergence of modernity. We are not on Earth; we are part of an ecosystem we are changing." (Dalby 2008; Dalby/Brauch/Oswald 2008).

The positive outcomes of these processes create larger 'freedom from fear', 'from want' and 'from hazard impacts', consolidating peaceful behaviors that are creatively supported by active and equal participation of women (Kameri-Mbote/Anyango Oduor 2008) and children (UNICEF 2000), bringing new energy to decentralized developing models that can consolidate nonviolent daily interactions. Emerging conflicts get resolved through negotiation and conciliation; where the vulnerable receive an opportunity to express their concerns and the solutions are proposed in equal terms, offering the conflicting parts a win-win opportunity.

Physical and structural violence is inherent in the present highly competitive free-market system and its current mechanisms of regressive globalization. The Socialist utopia was destroyed by a repressive and bureaucratic communist regime in the URSS. Which utopia is left to develop ethic principles, communitarian responsibility, gender visibilization and environmentally sustainable development? How could a 'post-modern democracy be consolidated, based on consensus', with equity, real citizen representation and quality of life? Violence and discriminative processes limit the bottom-up empowerment of women and other vulnerable groups; therefore, insensible governmental behavior provides a forum for voicing the concerns of the disempowered, including bad governance. To overcome this structural misbalance in GS, a complex

[6] Only 17 billion USD would feed everybody in the world during a year. The same amount is spent on the military in one week, a typical example of waste that creates artificial scarcity. Further, gift giving by big 'exchange-ego' in the form of aid from industrialized countries to developing ones is not functioning, due to the strings imposed by the donors and their underlying interests, which often pauperize poor countries even further.

strategy is required, where official governmental activities are combined with education. Beside this top-down and official vision of equality and greater female participation in public affairs, there is also the bottom-up approach, where women get empowered in their daily activities, frequently developing survival strategies, gift economy and micro-businesses (Oswald 2008e). They get organized and are able to resolve their daily sustain by training, often through cooperation, solidarity and collective activities.

The confluence and diversity of these different strategies, ideological and political struggles and activities share common basic ethical principles such as plurality, diversity, equity, justice, sustainability and social equality. Alternative social groups dream about a globalization with a human face ("another world is possible"), social integration, gender equity, peace-building, nonviolent conflict resolution, and environmental care and risk reduction. Within their organizations, they have maintained flexible structures and alliances, avoiding imposition of homogenizing ideas and hegemonic strategies of struggle, such as co-optation processes and male power hierarchies within global organization (Oswald 2008). The history of wars, violence, domination and destruction has led to poverty and death; can a HUGE security in a diverse, just, equitable and sustainable co-existence word guarantee a different civilization?

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7. Abbreviations

DRR	Disaster Risk Reduction
EOLSS	Encyclopaedia for Life Support System
ES	Environmental Security
FAO	Food and Agriculture Organization of the
GEC	Global Environmental Change
GS	Gender Security
HIV-AIDS	Human Immune Deficiency Virus/Acquired Immune Deficiency Syndrome
HS	Human Security
HUGE	Human, gender and environmental security
IFAD	International Fund for Agricultural Development
IPCC	Intergovernmental Panel on Climate Change
NGOs	Nongovernmental organizations
UNDP	United Nations Development Program
UNEP	United Nations Environmental Program
UNESCO	UN Education, Science, Cultural Organization
UNFPA	United Nations Population Fund
UN-IANGWE	United Nations Inter-Agency Network on Women and Gender Equality
UNICEF	United Nations Children's Fund
UNIFEM	

UN-MDP	United Nations Millennium Development Program
UNSC	United Nations Security Council
UNSD	United Nations Statistic Division
UNU-EHS	University of United Nations University, Institute for Environmental and Human Security
URSS	Union of Socialist Soviet Republics
USA	United States of America