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Vardhaman Mahaveer Open University
वर्धमान महावीर खुला विश्वविद्यालय, कोटा
(Affiliated with UGC & Distance Education Council)



Kota, Rajasthan, India, 14-15 October 2008

**Richness of Philosophical, Cultural
and Religious Diversity.**

**Why Reconceptualizing of
Security Matters for the South?**

**Úrsula Oswald Spring
CRIM-UNAM**

UNU-EHS-MRF-Chair on Social Vulnerability

Content

1. Peace and Security
2. Philosophy of Peace in the Orient, Indigenous Societies and in the Occident
3. Ahimsa and Gandhi
4. Sustainable Peace
5. Peace and Patriarchy
6. Human, Gender and Environmental Security a **HUGE** Peace with Security

Peace thinking in the East, South and West

1. In all cultures peace thinking evolved to mitigate the hegemonic impulses and to deal with conflicts by consensus. The desire of human beings has always been to live **together in harmony with other humans and nature** with understanding, dialogue, tolerance, respect and cooperation.
2. The global thought on peace starts with the thinking of **Hinduism** in India, **Buddhism** in China, **indigenous** reflections on harmony and equilibrium; later **European** contributions and finally perspectives on contemporary **globalization** and global **environmental change**.
3. **Women** play a special role in **peace-building**. They use their own tools to achieve their goals. They tried to convince warriors to abolish war and reduce dominance and exploitation, e.g. with a sexual boycott as documented in the Greek comedy 'Lysistrata' of Aristophanes: 'without peace, no sex'.

History of Peace and Security

- Greek and Roman empires were influenced by the cultures and thinking of **India and China cultures**. The ancient process of state consolidation interacted with the modern European model of political division of power and democracy.
- The process of social representations resulted from **internalized Eurocentric** ideals that produced a unique model of development for the whole world (private propriety, state of law, militarism, division of power, electoral democracy, human rights).
- The modern international law evolving from the **Westphalian order** (1648), the division of power within the state and an independent system of justice were main achievements to oppose despotic kings and governors.
- European thinkers, like Grotius and Kant, created an **idealist world view** where agreements based on cooperation, and personal responsibility tried to achieve peace. Regional and religious wars, resource competition, two World Wars and the Cold War hampered peace and development.
- Since 2001, the 'war on terrorism' replaced the bipolar power and ideological competition with a **unipolar** superpower (Fukuyama 1992) creating new insecurities.

Hexagon Series: First volume of the Security Handbook for the Anthropocene

Hans Günter Brauch
Ursula Oswald Spring
Czesław Mesjasz
John Grin
Pál Dunay

Navnita Chadha Behera
Béchar Chourou
Patricia Kameri-Mbote
P. H. Liotta
(Eds.)

VOL 3 / HEXAGON SERIES ON HUMAN
AND ENVIRONMENTAL SECURITY AND PEACE

Globalization and Environmental Challenges

Reconceptualizing Security
in the 21st Century

 Springer

H.G. Brauch, J. Grin, C. Mesjasz, P. Dunay, N. Chadha Behera, B. Chourou, U. Oswald Spring, P.H. Liotta, P. Kameri-Mbote (Eds.):
Globalization and Environmental Challenges: Reconceptualizing Security in the 21st Century (Berlin–New York: Springer-Verl.,2008).

see at: <http://www.afes-press-books.de/html/hexagon_03.htm>.

Globalization and Environmental Challenges pose new security dangers and concerns. In this reference book on global security thinking, 92 authors from five continents and many disciplines, from science and practice, assess the global reconceptualization of security triggered by the end of the Cold War, globalization and manifold impacts of global environmental change in the early 21st century. In 10 parts, 75 chapters address the theoretical, philosophical, ethical and religious and spatial context of security; discuss the relationship between security, peace, development and environment; review the reconceptualization of security in philosophy, international law, economics and political science and for the political, military, economic, social and environmental security dimension and the adaptation of the institutional security concepts of the UN, EU and NATO; analyze the reconceptualization of regional security and alternative security futures and draw conclusions for future research and action.

Hexagon Series, vol. IV & 2nd vol. of the Security Handbook for the Anthropocene

Hans Günter Brauch
Úrsula Oswald Spring
John Grin
Czesław Mesjasz
(Eds.)

Patricia Kameri-Mbote
Navnita Chadha Behera
Béchéir Chourou
Heinz Krummenacher

VOL 4 / HEXAGON SERIES ON HUMAN
AND ENVIRONMENTAL SECURITY AND PEACE



Facing Global Environmental Change

Environmental, Human, Energy, Food,
Health and Water Security Concepts

 Springer

Hans Günter Brauch, Úrsula Oswald Spring, John Grin, Czesław Mesjasz, Patricia Kameri-Mbote, Navnita Chadha Behera, Béchéir Chourou, Heinz Krummenacher (Eds.): *Facing Global Environmental Change: Environ-mental, Human, Energy, Food, Health and Water Security Concepts*. Hexagon Series on Human and Envi-ronmental Security and Peace, vol. 4 (Berlin – Heidelberg – New York: Springer-Verlag, 2008), i.p .

In the second volume of this policy-focused, global and multidisciplinary security handbook on *Facing Global Environmental Change* addresses new security threats of the 21st century posed by climate change, desertification, water stress, population growth and urbanization. These security dangers and concerns lead to migration, crises and conflicts. They are on the agenda of the UN, OECD, OSCE, NATO and EU. In 100 chapters, 132 authors from 49 countries analyze the global debate on environmental, human and gender, energy, food, livelihood, health and water security concepts and policy problems. In 10 parts they discuss the context and the securitization of global environmental change and of extreme natural and societal outcomes. They suggest a new research programme to move from knowledge to action, from reactive to proactive policies and to explore the opportunities of environmental cooperation for a new peace policy.

Hexagon Series, Vol. V & third volume of the Security Handbook for the Anthropocene

The third volume approximately 100 chapters will address in

part I: Introduction: Concepts of Security Threats, Challenges, Vulnerabilities, Risks

part II: Military and Political Security Threats, Challenges, Vulnerabilities and Risks

part III: Economic, Social, Environmental Security and Human Threats, Challenges, Vulnerabilities and Risks in the Near East, North & Sub-Sahara Africa and in Asia

part IV: Threats, Challenges, Vulnerabilities and Risks for Urban Centres in Hazards and Disasters

part V: Coping with Global Environmental Change: Climate Change, Soil and Desertification, Water Management, Food and Health

part VI: Coping with Hazards and Strategies for Coping with Social Vulnerability and Resilience Building

part VII: Coping with Global Environmental Change: Scientific. International and Regional Political Strategies, Policies and Measures

part VIII: A Technical Tool: Remote Sensing, Vulnerability Mapping and Indicators of Environmental Security Challenges and Risks

part IX: Towards an Improved Early Warning of Conflicts and Hazards and

part X: Summary and Policy Conclusions

2. Philosophy of Peace: Hinduism

- Hinduism is the world's **third largest** religion (after Christianity and Islam), representing about 13% of world population. As one of the oldest religions in the world, it grew in syncretism during the past 5,000 years, creating numerous sects and cultural movements and **tolerance** and **integration of dissidents**.
- Hinduism developed the doctrine of 'karma' where the individual reaps the results of his good and bad actions through different lives.
- Peace values in Hinduism are related to religious beliefs. The liberation from suffering and from the compulsion of rebirth is attainable through the **elimination of passions**, the **comprehension and respect of the other**, and through the knowledge of reality as an union with god.
- As a theological system Hinduism does **not have a single founder**, no single model of morality or a central religious organization, but hundreds of **different religious groups**.
- Security is linked to **the safety of authorities** (king), who guarantees the security of the people (Dadhich). His syncretic tendency stressed tolerance, mutual understanding and co-existence and a **permanent renovation**, which was enriched with positive elements of existing practices of peaceful behaviour.

Jainism

- Mahavir eradicated conception of **God as creator and protector** and developed positive messages of life: **nonviolence** (ahimsa); **truth** (Satya); **non-stealing** (achaurya); **celibacy** (Brahmacharya) and **non-possessiveness** (aparigraha), which opened the infinite potential of humans in perception, knowledge, power and bliss for freedom and joy.
- Jainism is based on **eternal cosmic principles** of a colossal machinery running without error and halt, in absolute harmony; propose a **perfect system of democracy** with equality of opportunities to achieve freedom and spiritual perfection.
- *Jainism* recognizes the **natural phenomena** as symbioses of mutual interdependence, which has created the bases for modern ecology and nonviolence or 'ahimsa', as a practical moral principle for daily life (Radhakrishnan 1952; Radhakrishnan/Moore 1957; Radhakrishnan/Muirhead 1958).

Buddhism

- **Four truths:**

- *dukkha*, life mean suffering
- *samuday*, the origin of suffering is hate, greed and excess
- *nirodha*,|when the root causes are overthrown suffering is over
- *magga*, to defeat suffering opens complementary ways:
 - **truth** with the right for recognition and intention
 - **morals** with correct speaking
 - **doing** and living
 - **deepness** where training and correct efforts
 - **attentiveness** and the ability for contemplative meditation creates happiness for human beings and peace
 - **samsara**, the continuing walking to perfection represents the circle of life, death and rebirth

- Growth and decline happen to everybody: to humans, to gods and goddesses, but also to devils and nature. All beings are prisoners of the cycle of life, fixed by the 'karma', which register facts, thinking, emotions, necessities, pulsations and excesses. Only through a deepening of life, knowledge and the daily fight against egotism and abuse, it is possible to overcome these karmic forces and to leave this circle of violence and abuse.

Kongfuzi or Confucius' Impacts on the Thinking on Peace

- **Kongfuzi** (551-479 BCE), born as a poor villager, developed some principal **philosophical and moral concepts** that are still valid in contemporary China, Korea and in other Asian countries.
- Consolidated **political theories** and **institutions** and created a value system for living in peace within an organized society and caring about nature.
- He put in the centre of human behaviour **five virtues**: humanity, uprightness, morals, wisdom and sincerity.
- **three social obligations**: loyalty, respect for parents and ancestors, and courtesy substituting violence, conquest and exploitation promoted by hegemonic interests.

Lao Tse and his Impact on the Thinking on Peace

- Lao Tse (around 6th century BCE) wrote the book '*Tao-te King*' or '*Dao De Jing*' has influenced the society and policy in China and overseas.
- As a metaphysician: '**tao**' (way), representing the origin of the world order and the knowledge for guiding society through moral behaviour by peaceful means, as eternal source understood as the origin of earth, the law of the laws, the rationality and the absolute. Looking with humility to nature it is possible to live the '*tao*' and empirical knowledge brings deepness into understanding and behaviour. Humans should live and act on earth respecting other beings and allowing a minimal footprint.
- '*Ren*' (humanity, love for others) and learning during life. His ideal was a small country, few laws, where a king knew his people, away from power and ambitions.
- He called for the abolition of the army and was against any war, not precisely for moral reasons, but because any conquest is always insignificant & trivial compared with unlimited internal resources of a person.
- '*tao*' and '*ren*' defined 'Easternization' as an emerging force of the non-West, including other Southern countries. They thought that China and India symbolize by its population size, material capacity and cultural and spiritual civilization an alternative to occidental hegemony.

Indigenous Cosmovision

- Intimate relationship between caring for and fearing nature was part of the indigenous cosmogony and beliefs, which established a **harmony and equilibrium** between humans, nature, gods and goddesses. People were educated to love and respect this intimate relationship, but also the existing political system.
- Destruction or offence of gods/goddesses could only bring disasters and devastation, and re-establish equilibrium human beings and animals were sacrificed. The highest values such as cooperation, dignity, freedom, love, solidarity, respect and peace were taught, together with a hierarchical system of power. Military force, science and technology permitted to improve the quality of life and to maintain a growing population in very different ecosystems.
- Indigenous great cultures and cosmovision was related to domestication of four plants: corn (maize), potatoes, beans and squashes, enabling its people to capture the food energy inside the plants, offering culture, medicine and productive techniques with well planned cities, temples and palaces.
- Fertility goddesses: corn (Centéotl), flowers (Xochipilli), Mother Earth (Tonantzin) is still represented today in the Virgin of Guadalupe and their cult of syncretism and in *Marianism*. Ritual calendars 260 days ran parallel to the calendar of 365 days, divided into 18 months of 20 days, helping peasants to optimize the agrarian cycle with sophisticated systems of irrigation and natural fertilizers for five harvests.

Indigenous and Latin America

- Latin America has **merged two traditions**: an indigenous tradition of high cultures of the Maya, Aztecs, Inca and multiple small civilizations searching for equilibrium between humans and nature with a colonial European tradition, influenced by Spain and Portugal.
- Catholic Church as ideological transmitter eradicated the non-Christian indigenous cosmovision, still reflected by the today syncretic 'mestizo' society.
- The result is an ideological tension created by the 'white' European elites and the indigenous population where indigenous and Christian traditions and rites have merged. This duality influenced the thinking on peace within the countries.

European Thinking on Peace

- Peace thinking emerged from early Greek and Roman concepts of democracy, citizens' rights and from *Pax Romana*.
- During the **thirty years war** (1618-1648), **Grotius** challenged the power-oriented approaches from Thucydides to Machiavelli with a cooperative **pragmatism** promoting an international legal framework for co-operation among states; two decades later: **Westphalian** order.
- After the French Revolution, **Kant** in his '**eternal peace**' (1795) developed the legal bases for an idealist 'eternal world' order based on a republican order (democracy, domestic order), an international organization (a new international order with a league of nations) and human rights (rights of world citizens, individual rights and obligations) and personal responsibility
- In the 19th century, **Marx** addressed the economic processes and their societal repercussions and he fought against the inhuman conditions of capitalism by creating a **socialist utopia** for workers through class struggle and Rosa Luxemburg fought for **international solidarity**.

Liberation through Education

- The idea of peace changed from a static state of no-war to a more dynamic process of enabling social change and **positive peace**.
- The basic idea of Freire's Pedagogy of the Oppressed (1998) admitted that the oppressed have been **deprived of their voices** and therefore, **denied their role as active co-creators of culture**, and thus would permit them to transform the situation of oppression into **cultural liberation**

Future Peace and Security

- During the past five centuries, the **West** has dominated world thinking on peace through conquest, Christian religion, transnational economy, instant communications, and cultural homogeneity that has created for minorities a consumerist world model.
- Occident has **benefited** from multiple knowledge coming from the Orient and indigenous societies, integrated and transformed into the present world model of legal norms and **social habitus**. Western ideas have been spread by processes of globalization, multilateral organizations and by the media (TV, radio, films).
- The results have been an unprecedented **scientific and technological innovation**, secularism, but also social inequity, **poverty**, violence linked to organized crime, and growing intercultural tensions often expressed by fundamentalist (Muslim, Christian, Jewish et al.) thinkers and movements.

3. Gandhi and Ahimsa

- Gandhi's teaching started in South Africa within a dramatic situation of Apartheid and racial discrimination (Mandela 1994), reached also Ghana where Nkruma was inspired by his ideas when he created the utopia of an African socialism.
- Nyerere used in Tanzania the traditional '*ujamaa*' for developing a livelihood approach with nonviolence
- The '*ubuntu*' development of South Africa recreated traditional communitarian roots of self-development with Gandhi's ahimsa, to reconcile a country divided by decades of racial conflicts.
- Burundi and Rwanda used the '*gacaca*' (grass-root tribunals in villages), a bottom-up ahimsa movement, to close some of the wounds of the previous civil war,
- Gandhi influenced Martin Luther King's Civil Right Movement, where the main idea of true peace is not the absence of tensions, but the daily presence of justice and equality.

4. What is Sustainable Peace?

- ‘**Preventive diplomacy**’ (Dag Hammarskjold & Boutros-Ghali). Tries in **preventive** way to avoid escalation and spreading of conflicts through political solutions, widely employed in African to support peaceful emancipation.
- Orient contributed to nonviolence with other humans and nature. From the Indian tradition the ‘*ahimsa*’ concept signifies not to do harm to any living organism due to re-incarnation and development of the spirit.
- China’s Taoism proposed a harmony among sky, earth, and humans generating cosmic energy which is the way to intelligence and fruitful life.
- Indigenous societies, living in difficult environmental conditions, have also developed a deep respect and unity with nature
- Dark history of gender discrimination, intra-familial violence, feminicides, rape, trafficking of women and girls, aggression against women and children have created higher vulnerability of women; acceptance of UN Security Council Resolution 1325 that reinforced the ongoing gender mainstreaming in the UN bodies. Women are crucial in development.

50 Indicators of Sustainability

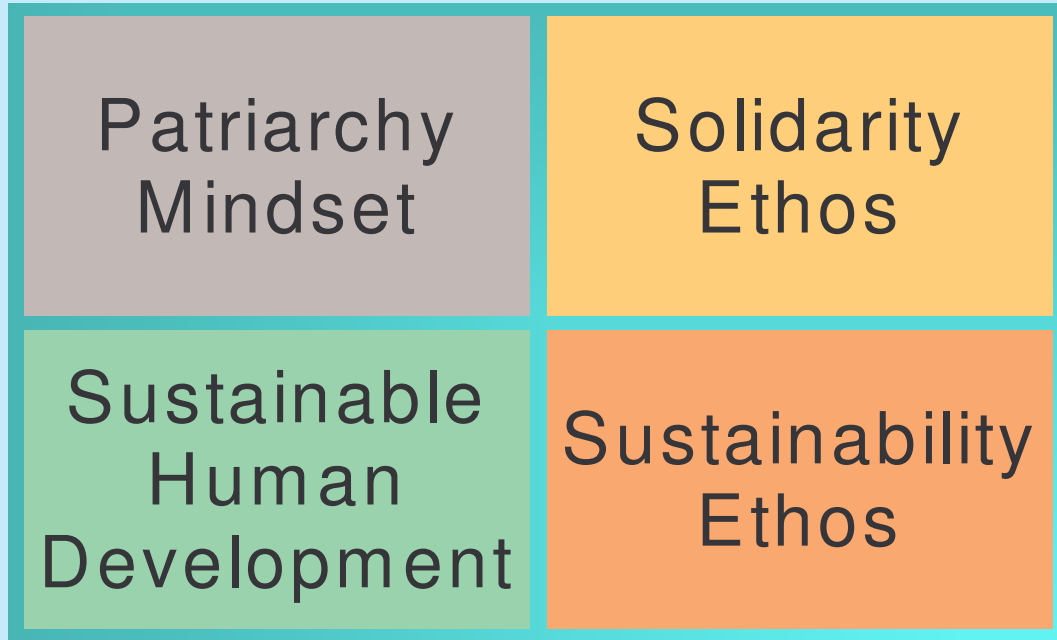
| Theme | Sub-theme | Indicator |
|------------------------------|-----------------------|-------------------------------------------------------------------------------------|
| Atmosphere (9) | Climate change | Emissions of greenhouse gases |
| | Ozone layer depletion | Consumption of ozone-depleting substances |
| | Air quality | Ambient concentration of air pollutants in urban areas |
| Land (10) | Agriculture (14) | Arable and permanent crop land area |
| | | Use of fertilizers |
| | | Use of agricultural pesticides |
| | Forests (11) | Forest area as a percent of land area |
| | | Wood harvesting intensity |
| | Desertification (12) | Land affected by desertification |
| | Urbanization (7) | Area of urban formal and informal settlements |
| Oceans, seas and coasts (17) | Coastal zone | Algae concentration in coastal waters |
| | | Percent of total population living in coastal areas |
| Fresh water (18) | Fisheries | Annual catch by major species |
| | Water quantity | Annual withdrawal of ground and surface water as a percent of total available water |
| | | Water quality |
| | | |
| Biodiversity (15) | Ecosystem | Area of selected key ecosystems |
| | | Protected area as a % of total area |
| | Species | Abundance of selected key species |

5. Peace and Patriarchy

- In the Orient and Occident, during several millennia patriarchy emerged as a common social practice and the underlying factor of violence (Reardon 1985).
- As a cross-cultural phenomenon, social representations and personal identity processes have consolidated a **status quo** in beliefs, rules, and habits, where male hierarchy dominates gender.
- Therefore, peace movements, activities and education must transform the patriarchal mind-set.

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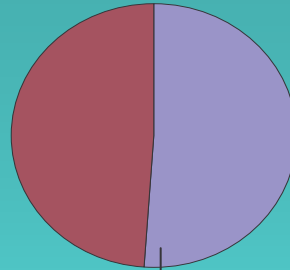
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**Solidarity
has a
Positive
Influence on
Sustainability**
(i.e., as solidarity
increases,
sustainability
increases)
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(+)

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

Inequality for Women

Women in the World

50.3%



67%

68%

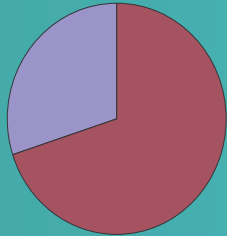
36%

41%

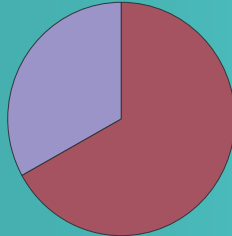
70%

12%

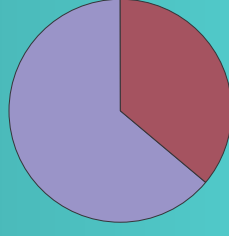
113%



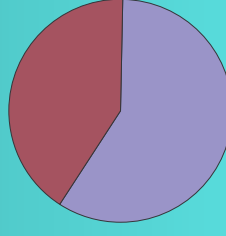
Illiterate
Adults
1 billion



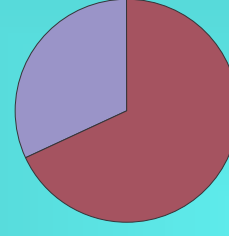
Without Access
to Basic School
300 million



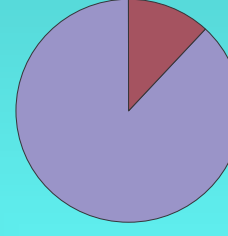
With Access
to Secondary
School



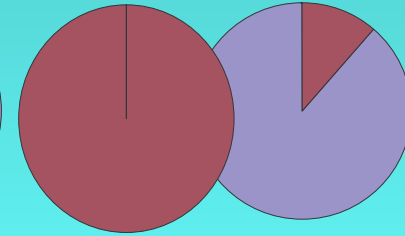
% of Women
infected by
HVI/AIDS of
all Infected



Extreme
Poverty



Representation
in
Parliament



Charge of Daily Work
for Women in
Developing
Countries
(% of Work of Men)

Source: UNIFEM, 2000, 2007; UNAIDS, 2000

90% of all Maternal Dead occurs in Developing Countries: (500,000 dead/year)

| 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>

A group of people, including a woman in a red shirt, are gathered around a large white document or screen. The image is somewhat blurry and pixelated. The text '6. HUGE: Human, Gender and Environmental Security' is overlaid in green on the left side of the image.

6. HUGE: Human, Gender and Environmental Security

Human, Gender and Environmental Security (HUGE)

| Level of expansion | Determination Which security? | Mode of expansion Reference object Security of whom? | Value at risk Security of what? | Source(s) of threat Security from whom or what? |
|--------------------------|------------------------------------------------------|-------------------------------------------------------------------|------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| Without expansion | National security (political, military dimension) | The State | Sovereignty, territorial integrity | Other States, terrorism, sub-state actors, guerrilla |
| Increased | Societal security | Nations, social groups | National Unity, national identity | (States), Nations, Migrants, Alien cultures |
| Radical | Human security | Individuals (Humankind) | Survival, quality of life, cultural integrity | The State, globalization, nature, GEC, poverty, fundamentalism |
| Ultra-radical | Environmental Security | Ecosystem, urban and agricultural system | Sustainability | Nature Humankind |
| Trans-radical | Gender security | Gender relations, indigenous, minorities | Equity, identity, social relations | Patriarchy, totalitarian institutions (élites, governments, religions, culture), intolerance |

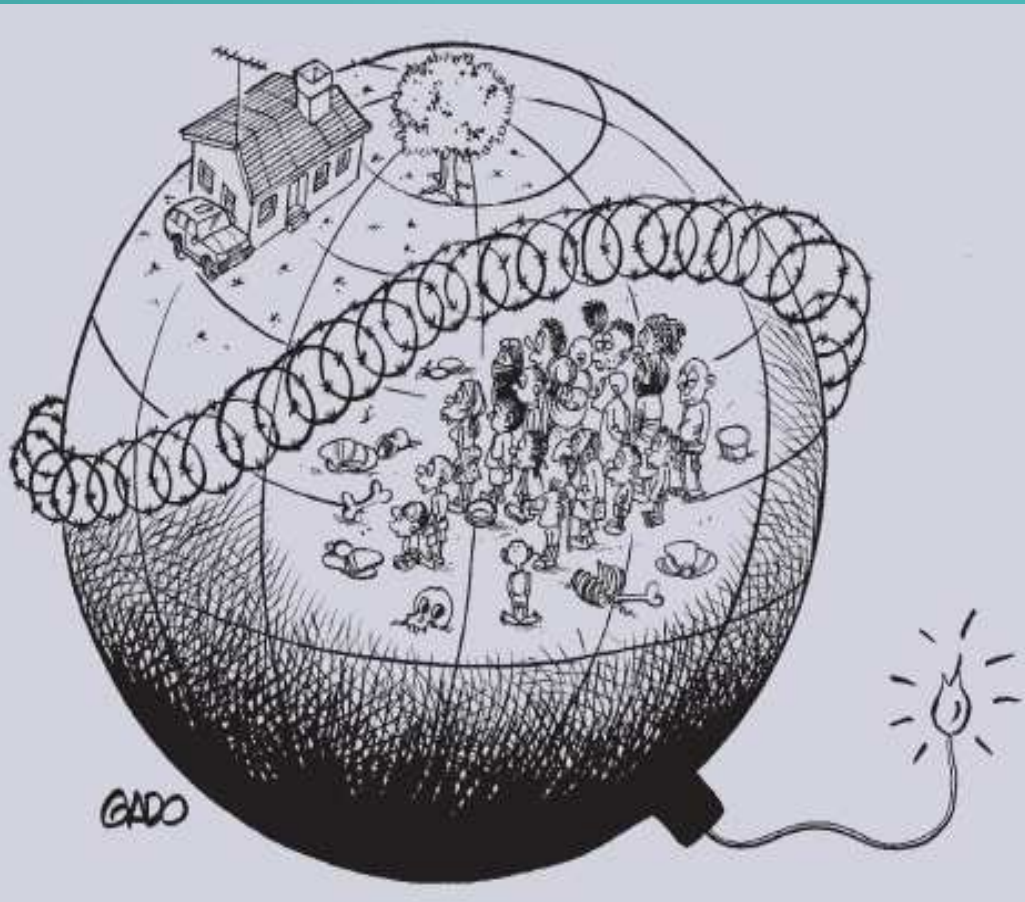
Source: Bjørn Møller, 2003:279 and Úrsula Oswald, 2001, 2004

HUGE

- Oswald (2001) suggest a **widened concept** of Human, Gender and Environmental Security (HUGE) that combines a ample gender concept of vulnerable groups with a **human-centered** focus on environmental security and peace challenges.
- HUGE concept 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 consolidating women discrimination and powerlessness.
- Reorients 'human security' to **greater equity** and **development** through social organization, specific governmental policies (quotas), private ethical investments and legal reinforcements by stimulating sociopolitical participation of women, young, unemployed, indigenous, elders and other minorities.
- At international level HUGE improves **free and equal access** to world and regional markets without trade distortions. It stimulates further **world solidarity** to support the poorest countries with financial aid, technological support and debt relief.

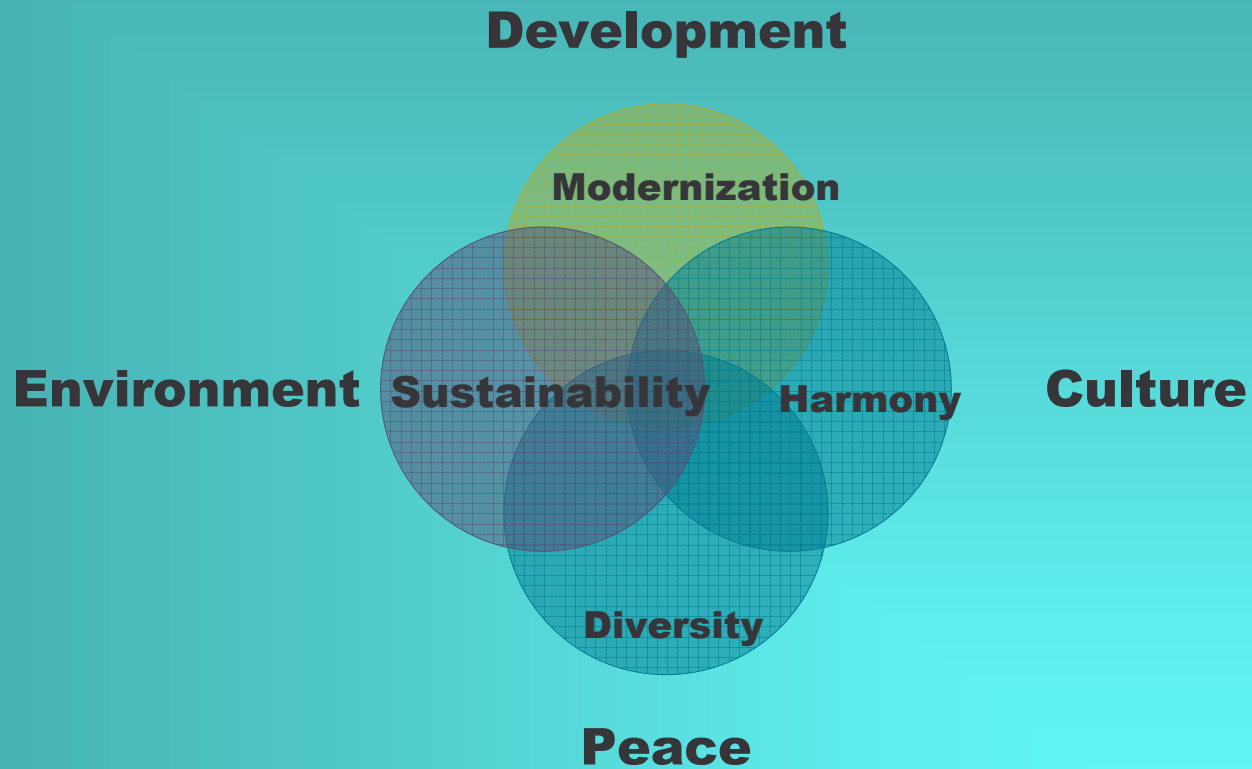
- HUGE includes a **healthy environment**, integral management of natural resources, prevention and remediation practices to reduce vulnerability and to stimulate resilience-building through bottom-up organization combined with top-down policies and institution-building.
- **Nonviolent conflict resolution** is central for personal and social identity in a world where processes of unification and diversification are occurring quicker than ever.
- HUGE includes the **consolidation of participatory democracy and governance**, promoting conflict prevention, nonviolent conflict resolution and peace-building: a '**huge**' **solidarity** process of sustainable, inclusive, just and equal development.

Future of Humanity: Sustainable Peace with HUGE or what?



-) **cooperation** with solidarity vs. isolationism and elite behaviour;
-) **cultural diversity** vs. economic monopoly;
-) **peace with ahimsa** vs. himsa; and
-) **spirituality** vs. secularity.

Sustainable Peace with HUGE





Thanks for your attention

uoswald@gmail.com

http://www.afes-press.de/html/download_oswald.html