INTERNATIONAL SECURITY, PEACE, DEVELOPMENT, AND ENVIRONMENT

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Summary

The present chapter links within a historical framework the development of world society with dominant peace theories. It analyses the destruction of the environment and the social marginalization caused by today's regressive globalization. The process of present social representations is a result of deep internalized Eurocentric ideals that have homogenized a unique model of development for the world. Core values such as private property, division of powers, occidental electoral democracy, individual human rights and a state of law with a free-market ideology were first imposed by army and conquests, later reinforced by colonialism, ethnocide and catholic religious beliefs. Today, they are unified by cultural patterns of consumerism propagated through mass media and fashion (Castells 2002). In a globalized world, norms and laws are controlled by 200 transnational enterprises, which own 40% of the global wealth. Their process of concentration of richness is supported by G-8, the multilateral organisms (WB, IMF, and WTO) and the Security Council of the UNO, NATO and the armies from hegemonic countries. As they apply globally and are consolidated through propaganda, these occidental social representations are creating conflicts everywhere in the world with the traditional belief models.

Throughout human history, one of the outstanding processes of conflict has been social stratification, creating tensions between salves and rulers at first, after as class struggles. Former empires tried to resolve these contradictions, developing material and immanent world values that transmitted symbolic patterns through social learning. They created some expectations for social mobilization, but also by physical and cultural repression. Simultaneously, peaceful thinking developed and tried to compensate with nonviolent practices the frequent inhuman conditions of life. Oriental thinking linked thousands of years ago personal wellbeing to a hierarchical political order, where subjects and emperors were mutually co-responsible, giving birth to the longstanding political system of the Chinese mandarins. Hinduism, Buddhism and Jainism developed as a nonviolent practice of social connivance, where the respect for nature and other humans brought up an effective model for active conflict resolution from local to international level. All these personal identity processes were anchored by religious traditions (Christian, Hindu, Muslim and Buddhist values) and the status quo of today's status quo in beliefs, rules, and costumes, where gender discrimination and violent male hierarchical domination has reinforced social discrimination.

Greek and Roman thought created the bases for the present European model of political division of power and democracy. Thinkers such as Grotuis and Kant developed an idealist world based on on globally accepted laws, consensual agreements, human rights, and personal responsibility that should consolidate peace, solidarity and human wellbeing. However, the narrow military option and power struggles generated multiple regional armed conficts and two bloody World Wars. The Constitution of the United Nations should now avoid further armed confrontations. Nevertheless, the arm industry in industrialized countries transferred the violent actions to the South in from of proxy wars, where warlords, dictators and failed governors maintain despotic regimes.

In Latin America indigenous hierarchical structured empires were quickly dominated by

European military conquests. Unknown arms and illnesses decimated after a sole decade the native population. The lost manpower was supplied with slaves from Africa. Independence and revolutions emerged together with liberal capitalism and neo-colonial threats from the powerful northern neighbor. They led Latin America introduce the legal principle of non-intervention into the UN-Charter. More recently, the tension between individual responsibility, free-market ideology and socio-political organization created global social tensions and a world divided geographically in North and South, and socially in poor and rich; where race and gender aggravated social vulnerability and marginalization. All these negative outcomes are worsened by global and climate change.

Finally the chapter links the analysis of environmental deterioration to peace efforts within a wider cultural background, where a model of rape-capitalism based on fossil energy dilapidation is bringing the planet and the society as a whole to limits of growth, but threatened more seriously southern countries through extreme weather events. Often confronted with a survival dilemma, due to increasingly adverse socioeconomic, political and natural environments, women, indigenous peoples, the poor and urban marginal grass-root movements are getting collectively organized. They have developed a model of life for everybody and not only for reduced elites. Focused on cultural diversity, these efforts are using traditional technologies, knowledge and values of nonviolent consensus-building and sustainable environmental practices that were developed during millennia in their diverse cultures. They may be able to offer the present violent and unsecured world alternatives of peaceful resolution of antagonisms.

1. Introduction

This chapter focuses on the cultural diversity within the present global world as result of collective developed values, beliefs, customs and behaviors. They have created a material and immanent world that has transmitted symbolic patterns through social learning. These cultural developments have generated a great variety of social norms and systems of rules, creating bases for resolving conflicts and for living together peacefully or to fight violently. The present reflections explore historically the diverse cultural backgrounds, the evolution of some peace practices and theories, and the transformation in security thinking. They link the destruction of the environment with the discrimination and violence against women, children, elders and other minorities, as a result of the consolidated hierarchical gender relations.

This chapter offers an overview on peace theories, which have been enriched with practical thinking and social movements' actions. It starts with reflections on Hinduism, Buddhism and Jainism that have influenced not only Gandhian thinking on nonviolence and brought India to independence, but after centuries of colonial exploitation they have offered the subcontinent a potential for growth with dignity, where 'ahimsa' represents an effective model for conflict resolution from a intrapersonal to a global level.

It starts in China, the teachings of Confucius and Lao Tse that have consolidated political theories and institutions , which have strengthened a value system that is able to promote peace for human beings. The political system was capable to consolidate the

longstanding social system in the world (*mandarins*), based on a structure of dominance but also of interdependence, co-responsibility and respect for the environment. Their philosophies and Indian religions created in Asia a multiculturalism and religious pluralism without asking for the ultimate truth but a way to live in peace and harmony with society and nature.

In Europe, the process to peace thinking is based on early Greek and Roman thoughts on democracy. It was taken up by Kant (1981) in his 'eternal peace' that has developed the legal bases for an idealist world based on human rights and personal responsibility (Kantian's imperative, 1956). Grotius (1625) with a cooperative pragmatism challenged the power-oriented approaches from Thucydides to Machiavelli and promoted an international legal framework for cooperation among states. Marx (1966) analyzed the inhuman conditions of capitalism and proposed a socialist utopia for workers. All these efforts and at least five centuries of colonial exploitation and two bloody world wars could constrain the bellicose impulses and facilitate in the framework of occidental ideology the reference in the United Nations Charter (1945): "To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace" with the goal to avoid World War III. The idea was to promote a global era of development, well-being and peace. In analogy to Kant's 'eternal peace' (1981) Senghaas (2004) in his 'earthly peace' scrutinizes the interdependencies and the dilemmas in a divided world with an economic, political, cultural and social globalization and explores a hexagon of civilization to overcome the contradictions.

A third peace input came from Latin America, and its long history of local and regional violence among states. They have a long history of local and regional violence among states created several high cultures (e.g. Inca, Maya, Mexica), whose science, technology and food innovations spread from the subcontinent globally (Frischer/McKenna, 1996). The pre-Columbian hierarchical political structure, the cruel exploitation of dominated regions by tributes and a violent dominance of these societies enabled Spain and Portugal to establish local alliances with exploited ethnic groups and thus the conquest. Half a millennium of colonial domination, post-colonial exploitation and interventions created in Latin America a highly stratified social structure and a philosophy of dependency, which helped small political, military and economic elites to accumulate power and wealth.

However, the Latin American experience with colonialism and after the independence by invasions and neo-colonial threats resulted in the legal principle of non-intervention during the Chapultepec conference in January 1945. During the drafting of the UN-Charter the subcontinent tried to protect the region and the rest of the world from interventions it had experienced legitimated by the Monroe-doctrine (1823). As active partners in the drafting of the United Nations Charter many states from the subcontinent proposed mechanisms for conflict resolution within regional bodies prior to involving the Security Council.

The consolidation of these diverse practices of peace efforts around the world and

during thousand of years are today threatened by an exclusive globalization process (Kaplan 2002, 2003), Multinational enterprises are trying to appropriate social, cultural, human and natural resources for a small world elite. This process, based on an intensive use on hydrocarbons, not only creates new violence and a bellicose future due to scarce resources,but threatens also the environment generating global human-induced environmental changes.

The second part of the chapter relates the analyses of the environment to peace efforts within a wider cultural background. The Mexica king Netzahualcóyotl, living in a extremely vulnerable environment (on a lake in the high plateau of Mexico) and aware of the potential destruction of nature by humans, created one of the first known environmental laws protecting forests, trees, water and biodiversity. This early warning on environmental issues was forgotten by the capitalism of rape, able to deforest great parts of Europe, America and Asia. The rapid growing demand of food and the increase in fossil hydrocarbons use, linked to the industrial revolution was promoted on the cost of the environment and the loss of non-renewable resources. With her silent spring Rachel Carson (1962) called to change the cornucopian model, based on the irrational mistreatment and destruction of nature by agrochemical abuse. Confronted with economic exploitation at any costs and short-term interests, deep ecology questioned both the socialist and the capitalist models of production. Later ecofeminists through critical gender analyses established the links between increasing social and environmental exploitation (growing scarcity and pollution of resources and violence against women) by the neo-liberal model reinforced by patriarchal violence.

The third part of the chapter deals with the transformation of peace theories and the paradigm shift, when patriarchy was understood as a core factor of violence, war, discrimination, exploitation and environmental destruction. Peace movements, activities and education got new inputs from feminist and social movements. Peace researchers, educators and activists, such as Elise Boulding (2000, 1992), Betty Reardon (1994, 1996), Vandana Shiva (1988, 1993, 2002; Shiva/Mies 1997), Sara Rosenbaum de Horowitz (2005), Rigoberta Menchú (2004), Wangari Maathai (2003, 2006) and other grass-root women have changed the focus from war and armament to the root causes of violence in daily and public life. They have opened bottom-up alternatives for a post-modern world characterized by nonviolent practices, peace-building, gender equity and sustainable development including grass-root movements, women, indigenous, poor, unemployed and other marginal groups open a diverse and decentralized future.

The final part of the chapter understand peace as a central part of personal and social identity in a world where major processes of unification and diversification are occurring faster than ever in history (Moscovici 1984: 31). Any person has a basic necessity to simplify the social environment through social comparison and doing so improves its self-esteem positively (Hogg/ Abrams 1988: 78). The value systems, ideas, beliefs and social practices are simultaneously creating a system of order that could offer a person or group the facility to get familiar with the social and material world. This is crucial when they are confronted with conflictive messages and behaviors. A common social interchange within a community is based on an efficient communication. It offers a shared code of interchange, where several aspects of life,

personal and collective history are classified (Moscovici 1976: xiii). This helps to overcome contradictions and insecurities and offers the possibility for cooperation. People get enabled to deal with new fears that are results from the ongoing globalization process and the global climate change.

This process of construction of social representations is result of a long historical development, where different ways of social confrontation and negotiation were trained. This diversity was disrupted by imposed mind sets, wars, social crises, globalization and environmental destruction. The first global process was the military and ideological conquest of Latin America, Africa and Asia by Europe and the Christian Churches. They imposed a colonial order, anchored economic underdevelopment, and created subordination in most parts of the world. They looted systematically natural resources – food commodities, gold, silver, minerals, medicinal and therapeutic plants, later oil and gas. When native populations were decimated by forced labor and new illnesses, an enormous number of African slaves replaced the indigenous workforce in mines and agriculture in America. Exploitation and forced displacement created not only social fragmentation and destruction in the affected regions, but also a Eurocentric thinking, where patriarchal dominance and elite interests were consolidated worldwide.

These global trends have affected the thinking of peace and have created different responses, which are often based on historical backgrounds and local conflict resolution. Without doubts Asia developed in the past not only the longstanding political system (the mandarins), but also a model of nonviolent conflict resolution, named *ahimsa*.

2. Historical Roots of Peace Thinking

2. 1. Indian Origins of Nonviolence: Hinduism, Jainism and Buddhism

2.1. 1. Hinduism

Hinduism covers religious beliefs and practices for the majority of the Indian population. As one of the oldest living religions in the world, it grew in syncretism over the last 4,000 years, creating numerous sects and cultural movements. The earliest evidence for element of the Hindu faith dates back to 3,000 BCE. Archaeological excavation in the Punjab and Indus valleys revealed the existence of urban cultures at Harappa (Pakistan) and Mohenjo-daro on the Indus banks, where ritual baths were found as early evidence of purification rites. Phallic symbols and a large number of goddesses discovered permit the conclusion of early fertility rites (Rajaram Frawley, 1994).

Some Indo-Aryans theories claimed that Aryans (noble) were nomadic people coming probably from southern Russia and the Baltic to India, bringing with them their language and culture. Archaeological evidence concluded that the Aryan invasion may never have happened and that the traditional Indo-Aryans were the original population (Frawley 2000). They gathered around fire for their rituals and gods were represented by the forces of nature (sun, moon, and storms) and communities in the Indus valley gathered at rivers for their purification and regarded rivers as sacred such as a diversity

of male and female gods.

The most general feature is the 'caste' system and the acceptance of the 'Veda and Upanishad' as sacred scriptures. The *Veda* comprises the liturgy and interpretation of the sacrifice and culminates in the mystical and speculative works of *Upanishad*, which contains the Brahman doctrine. This consists that the self of all things and its identity with the individual soul or '*atman*' is the absolute reality. Later theistic elements were developed in the '*Bhagavad-Gita*'.

Hinduism accepted in all its expressions the doctrine of 'karma', in which the individual reaps the results of his good and bad actions through different lives. The liberation from suffering and from the compulsion of rebirth is attainable through the elimination of passions and through the knowledge of reality and finally the union with god.

Hinduism as a specific theological system differs fundamentally from other religions, not having a single founder without a single model of morality or a central religious organization with hundreds different religious groups. Hinduism is the world's third largest religion (after Christianity and Islam), claiming about 13% of the world population.

2.1.2. Jainism

According to mythology the first Jina was a giant living 8.4 million years ago, but the first records of Jina are traced to 550 BCE in east India. This religion is based on eternal cosmic principles of a colossal machinery running without error and halt, in absolute harmony. In their ideology the Jains propose a perfect system of democracy and emphasis on equality of opportunities to achieve absolute freedom and spiritual perfection overcoming also the existing caste system in Indian society.

The principles of self-creation, self-rule and self-regulation offer the world a lasting peace and prosperity, because all souls possess an infinite knowledge, cognition and power. But souls are also prisoners of their 'karma', which must be liberated from earthly necessities to achieve a higher state of self-conscience. It preaches the purest form of sincerity, forgiveness and creating friendship with all beings, avoiding any violence. For this reason Jaina monks cover their mouth and clean their ways before walking in order not to destroy any living beings. *Jainism* recognizes the natural phenomena as symbioses of mutual interdependence, which has created the bases for modern ecology.

2.1.3. Buddhism

Buddhism developed in Northern India a 'way of the middle´ (*Bodh-Gaya*) through meditation taught by Buddha, who as a 35 years old prince, Siddhartha Gautama (563-483 B.C.) was illuminated and was renamed 'Buddha', the illuminated. He transmitted the Buddhist maxims within a 'quadruple community' consisting of monks (*bhikkhu*), nuns (*bhikkhuni*), male (*Upasaka*) and female laics (*Upasika*). From the beginning his teachings were based on tolerance for other religions, races, social groups and a

peaceful living together. He did not recognize a god, a soul, a caste, social difference or any other discrimination against humans and nature (in opposition to Brahmanism). Buddha taught with his life how to find freedom and peace on earth.

His beliefs challenged the existing rigid social structure where the 'impure' or without caste were exploited. His thought can be understood as a philosophy of life (Jaspers 1919) because the basic maxims do not refer to supernatural authorities. Only later his followers transformed in Buddhist schools his philosophical teaching into a system of beliefs and a religion.

The main goal of Buddhism is to develop a feeling of compassion and knowledge through ethical behavior and the cultivation of virtues by daily praxis of mediation. This frees each person from suffering and permits to enter into a state of '*nirvana*' understood as peace and paradise on earth. For this reason deep knowledge and self-control is attainable for everybody not due to a godly revelation, but through self-discipline and meditative contemplation.

The further syncretism of Hinduism, Jainism and Buddhism with other philosophical and moral currents created the known elements of Indian religions, but its influence spread to China, other Eastern countries and later to the whole world. It linked philosophy, religion and *Weltanschauung*. Until today it influenced deeply policies in Bhutan, Sri Lanka and Thailand, but is also present in parliamentary practices in Japan. In 1995 China tried to use Buddhism politically through an exchange of the 'Panchen Lama' by a child whose parents were party members.

Geographical diversity, cultural interlinks, syncretism, political consolidation and ethical performance transformed slowly religious beliefs into daily habits, training people for practical life. The development of human compassion and truth helped to free the people from pain on earth and to find the 'nirvana'. The freedom from *dukkha* (pain, egoism and suffering) through rebirth is only defeated by overcoming the egoistic 'me' impulses through mediation, self-observation and moral behavior.

The four truths are named 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 eight complementary ways of perfection which are important and trace a moral for a happy life. It includes truth with the right for recognition and intention; morals with correct speaking, doing and living; and deepness where training and correct efforts, attentiveness and the ability for contemplative meditation creates happiness for human being.

Samsara, the continuing walking to perfection represents the circle of life, dead and rebirth. Growth and decline happens 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 deepening life, knowledge and the daily fight for overcoming these karmic forces it is possible to leave this circle.

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community to defend themselves from the army, the paramilitary, the local white government, drug dealers and other enemies, in order to survive the ongoing ethnocide.]

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Grotius, Hugo (1583-1645, 1625). *De Jure Belli ac Pacis (On the Law of War and Peace).* [A reflection on existing violence and how pacific agreements could resolve and prevent bellic outcomes and wars. In one chapter he described the liberty of the sea a key aspect for communications amongst peoples and nations. No country has the right to monopolize the control over the ocean due to his immensity, lack of stability and changing limits.]

Habermas, Jürgen (1987, 2 vol.). *Teoría de la acción comunicativa. Racionalidad de la acción y racionalidad social. Crítica de la razón funcionalista*, Taurus, Madrid, Spain. [A deep analysis in communicative action and its functional reason.]

Habermas, Jürgen (1995). *Problemas de Legitimación en el Capitalismo Tardío,* Amorrortú Editores, Buenos Aires, Argentina. [The book analyzes the manner of justifying by late capitalism the greater exploitation and resource depletion.]

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Haraway, Donna J., 1991: *Simians, Cyborgs, and Women: The Reinvention of Nature*, Routledge: New York). [Women are underprivileged and exploited similar to nature.]

Harding, Sandra (1986). *The Science Question on Feminism,* Cornell University Press, Ithaca, USA. [Feminists suffer from an epistemic discrimination and by struggling are acquiring abilities which permits complementary analysis of men.]

Harding, Sandra (1988). *Is Science Multicultural? Postcolonialism, Feminism, and Epistemologies,* Indiana University Press, USA. [The author proposes a new scientific analysis taking into account gender bias, regional and cultural limits.]

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Hartsock, Nancy C. M. (1983b). *Money, Sex and Power: Toward a Feminist Historical Materialism,* Longman, New York, USA. [Feminist historical analysis confronted Marxist analysis of materialism.]

Hartsock, Nancy (1990). *Foucault on Power*, in: Linda J. Nicholson (edited and Introduction), *Feminism/Postmodernism,* Routledge, New York, USA. [Feminist understood the approach of Foucault and took into account the power inequality existing between genders. Postmodern feminism offers an analysis on power relations and discrimination due to gender discrimination.]

Haslam, S.A., P. J. Oakes, J. C. Turner y C. McGarty (1995). "Social categorization and group homogeneity: Changes in the perceived applicability of stereotype content as a function of comparative context and trait favourableness", *British J. of Social Psychology 3*4:139-160. [Social categorization generate identification with the group or differentiation. The mechanisms are using stereotypes comparing the own group and the others.]

Hegel, Georg Wilhelm Friedrich (1770-1831; 1895). *Lectures on the History of Philosophy*, London, UK. [Hegel influenced with his rigorous analyses and its idealism the thinking and the literature of his time. Marx and Engels were deeply penetrated by Helgel's analysis. He developed the bases of the philosophy of laws.]

Helfrich, Silke (2000, ed.). *Códigos de conducta y monitoreo en la industria de la confección, experiencias internacionales y regionales,* Ed. Fundación Böll, San Salvador, El Salvador. [Feminist analysis of the real situation of women's worker in textile factories.]

Helfrich, Silke (2001, ed.). *Género, feminismo y masculinidad en América Latina*, Ed. Fundación Böll, San Salvador, El Salvador. Theoretical compilation of feminist analysis and theories on masculinity in LA.]

Hobbes, Thomas (1658). *De Cive*, Ed. W. Molesworth, London, UK. [During Illustration English empiricism brought up the development of laws and its reinforcement by State and government.]

Hogg, M. A. y D. Abrams (1988). *Social Identification: A social Psychology of Intergroup Relations and Group Proceses*, Routledge, London, UK. [Social identification is a complex process related to the creation of stereotypes by comparing the proper group with the others. This permits a communication with a common code among the members of a collective, where all objects are named and the processes precisely classified.]

Homer-Dixon, Thomas (1991). "On the Threshold: Environmental Changes as Causes of Acute Conflict", *International Security* 16(2): 76-116. [Empirical studies on interrelation between environmental scarcity and conflicts in different parts of the world.]

Homer-Dixon, Thomas (1994). "Environmental Scarcity and Violent Conflicts: Evidence from Cases", *International Security* 19(1): 5-40. [Empirical studies on interrelation between environmental scarcity and conflicts in different parts of the world.]

Homer-Dixon, Thomas (1999). *Environment, Scarcity, and Violence*, Princeton University Press, Princeton, USA. [Empirical studies on interrelation between environmental scarcity and conflicts in different parts of the world.]

Homer-Dixon, Thomas (2000). *The Ingenuity Gap,* Alfred A. Knopf, New York, USA. [Empirical studies on interrelation between environmental scarcity and conflicts in different parts of the world.]

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Hume, David (1711-1776). *A Treatise of Human Nature, being an attempt to introduce the experimental method of reasoning into moral subjects* (3 vol.), London, UK. [The author introduced the positivist method of science, where a scientific acknowledgement has to be proved by experiments which can be repeated by other independent of the result.]

International Labor Organization (2005). World Employment Report 2004-05, Employment, Productivity and Poverty Reduction, ILO, Geneva, Switzerland, http://www.ilo.org/public/english/employment/strat/wer2004.htm [A systematic analysis how productivity and full employment can reduce poverty, give personal dignity and improve the internal market. Thus again stimulates the economy and creates favorable conditions of growth.]

Interamerican Bank of Development (2006). *Report on violence in Mexico,* IBD, Washington, D.C., USA. [An analysis how public violence and organized crime, together with a corrupt system of rule of law reduces GDP of Mexico in almost 5%.]

Jahn, Egbert (1994). „Frieden", in: Dieter Nohlen (ed.), *Lexikon der Politik Band 6, Internationale Beziehungen*, C.H. Beck, Germany: 155-158. [Handbook on peace.]

Jaquette, Jane J. (1994). *The Women's Movement in Latin America*, Westwiew Press, Boulder, USA. [Analysis of women's movements in LA.]

Jaspers, Karl (1919). *Psychologie der Weltanschauungen,* internet. [Psychological and historical understanding of different world and mind sets.]

Jefferson, Thomas (1743-1826; 1984*). Private Letters*, internet, [President of the USA he played for religious freedom and conflict resolution concernd with the Napoleonic war. "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."]

Jelin, Elizabeth (1998). "Toward a Culture of Participation and Citizenship: Challenges for a More Equitable World", in: *Culture of Politics, Politics of Cultures, re-visioning Latin American social movements,* Westview Press, Boulder, USA. [Bottom-up approach to overcome the present injustice in the world.]

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Kant, Immanuel (1956). *Kritik der Reinen Vernunft*,Vol. 3&4, Suhrkamp, Frankfurt a.M., Germany. [A philosophical key thinker who analyzed the mechanisms of pure thinking.]

Kant, Immanuel (1956a). *Schriften zur Metaphysik und Logik*, Vol. 5, Suhrkamp, Frankfurt a.M., Germany. [A German philosopher who analyzed the mechanisms of logic and ethical behavior.]

Kant, Immanuel (1981). *Eternal peace: And other international essays* (University Microfilms International; January 1). [A German philosopher who proposed mechanisms for eternal peace and noviolent living together.]

Kaplan, Marcos (2002). *Estado y globalización*, IIJ-UNAM, Mexico, D.F. [Globalization is threatening the traditional understanding of sovereignty and national state, obliging to adapt to a global economy and instantaneous communication.]

Kaplan, Marcos (2003). "Globalización, política y Estado", in: Úrsula Oswald S. (coord.). *Soberanía y desarrollo regional. El México que queremos,* UNAM, Coltax, Canacintra, México D.F.: 41-82. [Globalization is threatening the traditional understanding of sovereignty and national state, obliging to adapt to a global economy and instantaneous communication.]

Keynes, John Maynard (1998). *The Commanding Heights: The Battle for the World Economy*, Simon & Schuster, New York, USA . [A theoretical proposal of welfare state which could create wellbeing, jobs and taxes to pay for. It support also the redistribution of wealth through progressive taxations.]

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Biographical Sketch

Úrsula Oswald Spring , Full time professor and researcher during 28 years at the National University of Mexico, in the Regional Multidisciplinary Research Center (CRIM). Former Minister of Ecological Development in the State of Morelos and former General Attorney of Ecology in the same state. Trained at university level in anthropology, ecology, medicine, philosophy, psychology, modern and classic languages. Coordinator of 24 multidisciplinary studies and 12 disciplinary one. President of the International Peace Research Association (IPRA): 1998-2000; Founder member and Secretary General of CLAIP (Latin-American Peace Research Association) 2002-2006; President of Green World Association; President of the Scientific Commission of International Environmental Law, member of the Universal Movement for Scientific Responsibility and Latin-American's Coordinator of Diverse Women for Diversity.

Has written 35 books; 8 Technical Reports for UN; 178 scientific articles and chapters of books, published in different languages, about issues related to development, sustainable model of the world, peasants, food security, peace research and conflict resolution, genetic psychology, environmental education, integral water, sewage and waste management, organic agro systems, water conflicts and hydro-diplomacy, bioremediation, nitrogen fixation from the air to the soil, micro propagation of plants, biological control of pests in agriculture and forestry, and new concepts of security: Human, Gender and Environmental Security (HUGE). During the last 35 years was adviser of rural and urban grass-root organizations, ecological and governmental dependencies, interested in sustainable development and diverse development models.