## Ecofeminism File --- GJJP

## \*\*\*Negative\*\*\*

## ---1nc Shell

**Transportation infrastructure and transit creates gendered dichotomies**

**Perkin o7** (Patricia E., Faculty of Environmental Studies, York University, “Feminist Ecological Economics and Sustainability” JOURNAL OF BIOECONOMICS Volume 9, Number 3 (2007))

The journey-to-work strand of research made a major contribution to urban geography. It produced a substantial body of highly consistent and well supported evidence showing that women (especially married women) displayed different worktrip patterns relative to men. The work on this topic is a textbook example of social science, showing how knowledge can be built up by debate and by formulating and testing hypotheses. The strand also led directly into one of the most productive areas of recent feminist urban research: the investigation of gendered spatial labour markets (Nelson, 1986; Hanson and Pratt, 1988; England, 1993). One significant research project (Hanson and Pratt, 1995) traces its lineage back to early studies on this topic (e.g., Hanson and Hanson, 1978). Yet, as I will argue below, the very success of this line of inquiry has affected the development of the topic of gender and transport as a whole. Research interest in the work-trip overshadowed other mobility issues, such as nonwork-trips (see Hillman and Whalley, 1977, on recreation), trips by nonemployed people such as older women (Rosenbloom, 1993) and potential trips that are not made. In part, the emphasis on the work-trip was a response to social change, as economic restructuring and a growing service sector generated new working conditions and labour demands for women in developed countries. But interest in the work-trip also derives in part from its power as a metaphor, both for women’s lives and for feminist geography. The work-trip is the single human activity that most clearly bridges the symbolic and spatial distinction between public and private which is a feature of western urbanism. It is the actual and metaphoric link between the spheres and spaces of production and reproduction, work and home. Serious attention to the work-trip unsettles the neat binary of separate spheres, and forces us to recognize the messy interwoven reality of daily life. The topic of the work-trip has thus served as a way of dissolving conceptual boundaries. The focus on employed women challenges the crude association of ‘women = home/men = paid work’, and reminds us that men’s lives also include a domestic component. Also, the focus challenges the barrier between the theoretical literature on labour markets and housing markets; as Pratt and Hanson (1991: 57) note: ‘The prime link between housing markets and labour markets in both residential choice and job search models remains the journey to work as some measure of home-work time/distance/cost’. But while the focus on the work-trip served to destabilize and dissolve some conceptual boundaries in human geography, it also tended to fix the conceptual boundary around the field of gender and transport and hence to marginalize some issues. The two decades of scholarship on gender and transport generated a substantial body of research organized around some clearly defined theoretical questions (notably those to do with women’s journey to work). Yet an examination of attempts to integrate and summarize the field as a whole shows that the potential of a feminist geography of gender and transport has hardly been developed, especially when compared to the outpouring of other research into gender. The evidence for this claim includes both the paucity of general literature on gender and transport, and the rather tentative and limited use of feminist theory in the few reviews which do attempt to describe the field. A survey of the general literature reveals apparently only one book specifically devoted to gender and transport (a collection edited by Grieco et al., 1989), and this, too, has a focus on employment. Some important general works are in the form of conference proceedings or planning documents. These have limited circulation and are highly orientated towards policy recommendations (for example, the conference articles collected in Rosenbloom, 1980b; GLC Women’s Committee, 1985). In short, while much attention has gone into specific topics, the overall conceptualization of the field has been largely neglected. This theoretical underdevelopment has been remarked upon in passing by at least two authors (Beuret, 1991; Little, 1994). Several authors do attempt to summarize and review the subject area as a whole in an article or chapter, typically written from a background in planning and policy, or for a readership with those concerns (Rosenbloom, 1980b; Giuliano, 1983; Pickup, 1984; 1988; Hamilton and Jenkins, 1989; Beuret, 1991; Lang, 1992; Levy, 1992; Little, 1994). Attempts to explain gendered variations in transport commonly begin with descriptions of travel behaviour. A straightforward description of gender differences in travel patterns (trip distance, modal choice, trip purpose, public transport use, etc.) is presented, and these differences are then explained with reference to a variety of concepts from the gender literature, such as household responsibilities, position in labour market, socialization, income, and vulnerability to male violence (e.g., Beuret, 1991; Lang, 1992; Little, 1994). While this approach is simple and informative, it restricts the subject area to the realm of behavioural differences. Although critical of conven ional transport planning, it is firmly rooted in that tradition, drawing on concepts from the gender literature in an ad hoc manner. In an alternative approach (typified by the frequently cited work of Pickup) a theoretical discussion of gender is presented first, which is then used to explain transport patterns. Pickup (1984; 1988) argues that women’s gender role is the primary reason for their low travel mobility, and he identifies three components of the role: family role-playing, gender-related tasks and the conditions under which women travel. While this approach is more consistent with work in feminist geography than the approach described above, the use of the concept of gender role is somewhat problematic. Although Pickup does direct attention to unequal access to household resources (such as a car), the concept of role-playing tends to imply equivalence, consensus and choice rather than power and coercion. As such, it has been heavily criticized by feminist theorists in other contexts. Pickup’s framework also downplays constraints on

mobility which are located in gender relations outside the home, such as women’s lower rates of pay and lower access to company cars.

**Gender relations are the backbone of globalization. Accepting dissenting feminist opinions is key to the continuation of human life.**

Acker 04 Professor Emerita at University of Oregon (Joan,“Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 18-20)//AS

 “Globalization” captures a multiplicity of changes that are, it is claimed, altering the contours of economies, polities, and social life in general at the end of the 20th Century and the beginning of the 21st Century. Influential male theorists in the social sciences argue about the meaning of the term, the processes involved and the likely outcomes (e.g. Giddens 1999; Bauman 1998; Beck 2000; Sen 2002; Wallerstein 1974; Hardt and Negri 2000). Disagreements exist about whether present globalization is a new stage in capitalist development or a continuation of globalizing processes that have been characteristic of capitalism from its emergence in the 15th Century. Or, possibly, globalizing processes began much earlier and are not inevitably tied to capitalism (Sen 2002). Other disagreements have to do with how total is the economic and cultural penetration of global capitalism, how fundamental are the transformations of economic and social processes, how much these changes improve or undermine conditions of daily life, how central are technological innovations to other changes, and how much have global forces overwhelmed the autonomy of nation states. Many writers link the concept of a “new economy” to the concept of globalization, seeing new technology-based production and communication as necessary to and facilitating the expansions and penetrations of globalization. Granting that capitalism has always been “global,” there do seem to be identifiable changes in global processes in the past 30 years or so. As I understand it, globalization refers to the increasing pace and penetrations of movements of capital, production, and people across boundaries of many kinds and on a global basis. This view emphasizes that globalization is processual and contradictory as well as complex and multifaceted (e.g. Lenz 2002). Globalization is about class, race/ethnic, and gender relations: it is political and cultural, as well as economic.2 The growth and consolidation of transnational corporations, along with new forms of decentralization, relocation and reorganization of production and subcontracting are parts of the process. “Free marketization,” or the reduction of old state and contractual controls with the substitution of other controls, and the potential commodification of almost everything are other aspects of present changes.3 The old controls that have either disappeared or are under attack include those that protected local/national firms and industries, enacted welfare state supports and constrained capitalist actions to oppose unions, to endanger workers’ health and safety, or to pollute the environment. New controls, on the other hand, may regulate new categories of workers, constrain opponents of unlimited corporate freedom, or reinforce neo-liberal ideology, such as mandates in the U.S. that impoverished single mothers must work for pay without regard for the welfare of their children. Organizational restructuring, downsizing, new forms of flexibility and new forms of employment relations are parts of free marketization. Finally, there is the emergence of new leading sectors of global capitalism based on technological innovations, the “new economy.” As identified in the business literature, these are computer and information technology, global finance, and biotechnological innovation. All of these changes are interrelated and shaped by the ideological dominance of neoliberal thought. The dominant discourse on globalization that describes and theorizes the above changes has a hidden commonality: gender and often race are invisible. Globalization is presented as gender neutral, even though some theorists do pay some attention to women, the family and women’s employment (e.g. Castells 2000). This ostensible gender neutrality masks the “implicit masculinization of these macro-structural models” (Freeman 2001; see also Ward 1993). The implicit masculine standpoint in the ruling relations (Smith 1987) from which theories of society have been constructed impedes adequate analysis. For example, unpaid caring, household, and agricultural labor, along with much informal economic activity that maintains human life (Elson 1994; Mies 1986), do not enter the analyses or are assumed to be in unlimited supply. The omission of, mostly women’s unpaid work seriously biases discussions of the penetration of capitalist globalizing processes and limits understanding of both negative consequences and potentials for opposition (Bergeron 2001; GibsonGraham 2002).

**And thus the alternative – we should embrace and release our emotions. We should not use rationality as the approach to solve our problems. If we always use rational to engage our problems we create a world where we focus on the masculine dominate trait. Only by figuring out our emotions and what it means to be then we can effectively solve the case.**

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

When a human being is examined from a holistic perspective, it becomes clear that people's actions are based on emotions rather than rationality. There is nothing like satisfaction of emotional needs that can motivate a person. Rationality alone is on the other hand a poor motivator for action. However, in the final analysis emotion and reason are two integrated parts of a whole human being. They should therefore not be seen as separate entities. Patriarchy, however, believes that reason and emotion can be completely detached. Based on this false assumption patriarchalism the masculine faculty of rationality. Superior reason is therefore used to suppress inferior emotion, and to rationalize away the disastrous consequences from application of an exaggerated masculine force. The result of such false beliefs is that political leaders and business people are pursuing economic profits due to their unsatisfied emotions. They develop a greedy approach to life, because they lack affect and have been forced to repress emotional needs. However, to save face they argue that it is rational and therefore good. In order to compensate for inadequate emotional satisfaction they pursuit maximization of economic profit, material acquisition, advanced technology and power. Such people find it rational to expand economic growth, arguing that it will alleviate poverty. However, in reality economic growth is not rational It is oppositely highly irrational since it is causing poverty for women, Others and nature. It is founded on the treasured patriarchal human characteristics of competition, maximization, greed, self-interest and individualism. Since these masculine, rational traits lack a dynamic tension with the complementary but opposite feminine emotional forces of cooperation, optimization, conservation, community, and social care they become exaggerated and destructive. This destruction is manifested in the four crises. To generate harmony inside a person, among people, and between people and nature the human mental function of reason must be balanced with the dualised, opposite, but complementary human emotion. Reintegrating the full human mental faculty is important in order for people to understand themselves. A human being will not succeeded in becoming a happy, healthy and harmonious person as long as society teaches that a person is superior, only when he or she is defined and act as being masculine. Masculinity is only one part of a person which cannot stand alone. It needs to be seen in a dynamic tensions with its complementary feminine part. Thus, a person is much more than only rational. If the emotional side is undermined, a person will never fully know him or herself. That would be a huge loss. It would prevent a person from becoming a balanced, whole human being, who can venture into the world with an open mind and deal appropriately with challenges that come his or her way. Oppositely, a fragmented, rational human being, cannot know him or herself. Lack of self-knowledge will lead the person to commit "stupid actions", the consequences of which will roll on forever and ever and lead to unhappiness, destruction and crises. It is therefore necessary that a person is defined as a whole human being. To function, a person needs to develop nationality as well as emotions. Only then will the person be able no deal with the challenges of the world, including amelioration of the current crises. Such a new, holistic anthropology must be pan of development studies. Development studies are a multi-disciplinary subject that includes the economic, political and social aspects of people's realities. However, the mental or psychological reality of people is lacking, when it should be an integrated part of the studies. Only few development authors have included the mental (emotional) aspect of the people they study in their research. Robert Chambers was perhaps one of the first to make psychology a natural part of his work. However, also E. F. Schumacher focused on the full human being and his feelings in the development context. Since then more development academics have joined, but seen from a subjective point of view, most authors in development studies still focus on masculine, quantitative issues and objects, rather than on a quality of life for real people. Many for example still argue that "political will" can solve development problems. These people consequently lack the insight that this concept does not exist in human psychology. Politicians are human beings who are motivated to act according to their individual emotions, rather than due to their political rationality. lf they have suppressed their emotions, they will not be able to feel empathy or care for women, Others and nature. They consequently will not be motivated to alleviate poverty, even though they may have plenty of political will. It is for this reason political leaders decide that their own economic advantage is more important thanEnding the rape and genocide of women and Others in the Darfur region. It is also for this reason that Leaders in the World Bank and managers of multinational corporations find it economical to place polluting activities in the Third World. When women, Others and nature are harmed or killed by the poison, compensation is cheap and profit is high. Since emotions is the dualised other and empathy is part of these inferior feminine feelings, showing care and concern for women, others and nature is no what a superior, rational, masculine individual does. Instead, he rationalizes the human suffering away: He may argue that the dualised other is lazy or stupid and should therefore be seen as a lower leveled being that has little economic to lose and who is happy with some handouts. He may see women and Others as being passive and hence responsible for their own misery. He may believe that had these others only done as the Ups, then they would not belong to the Downs. Women and Others are therefore seen as being inferior ones who deserve subordination. Thus he falls into the trap psychologists call for "blaming the victim". That is easier than to examine oneself. Conclusively, as shown throughout the dissertation, rationality cannot prevent domination, exploitation and violence of women, Others and nature. Scientific rationality is in fact promoting these violent trends. When we understand ourselves enough to realize that, it is our human feelings that drive us rather than our rationality then we can reconcile our fragmented selves and find peace. When we get in touch with our emotions then we have a good chance to develop as human beings and become respectable, caring, balanced and happy persons. Such a person would not permit that children live in poverty, he would also not abuse other adults, neither would he rape women nor kill anyone. He would also not destroy nature. Due to his inner balance, he would not need to commit such atrocities. Hence, when we include the full spectre of our human faculty, we may be able to develop caring relationships between men and women, adults and children, white and blacks, humans and nature and we would find that rational. The outcome of knowing ourselves and pursuing inner balance may in the end, result in a world without crises and "development problems". Ecofeminism is a struggle for survival of people, nature and the future generations of both categories. In order to succeed in this a new anthropology is required. It must be one, which can define human beings as a whole person, hence integrating the masculine reason with the feminine emotion. When we are fully integrated people, we would not need to bring up our children by the traditional means of reward and punishment. The abuses against children need to stop. It is inhuman and cruel. Only when we get in contact with our own emotions will we be able to understand the suffering of these children, and end it. Caring for children means that they can grow up, becoming caring adults. This is highly likely leading to a non-dominant, non-violent world. This is another challenge for development studies. It could play an important role in promoting a new anthropology that includes emotion and ensures that children are cared for. As Robert Chambers already has pointed out, improving childrearing in a development context, is essential in order to promote a future generation of people that will care about women, Others and nature. Conclusively psychology deserves to play a central role in development studies.

## \*\*\*Links\*\*\*

## ---Airports

**Airports link to gender gaps**

**Brooks 06** David Brooks is a political and cultural commentator who considers himself a moderate and writes for The New York Times [“The Gender Gap at School” 2006 http://mail.colonial.net/~isutter/sophomore%20handouts/FOV1-00059BD2/persuasive,%20%22The%20Gender%20Gap%20at%20School%22,%20Brooks.pdf]//gv

There are three gender-segregated sections in any airport: the restrooms, the security pat-down area and the bookstore. In the men's sections of the bookstore, there are books describing masterly men conquering evil. In the women's sections there are novels about ... well, I guess feelings and stuff. The same separation occurs in the home. Researchers in Britain asked 400 accomplished women and 500 accomplished men to name their favorite novels. The men preferred novels written by men, often revolving around loneliness and alienation. Camus's "The Stranger," Salinger's "Catcher in the Rye" and Vonnegut's "Slaughterhouse-Five" topped the male list. The women leaned toward books written by women. The women's books described relationships and are a lot better than the books the men chose. The top six women's books were "Jane Eyre," "Wuthering Heights," "The Handmaid's Tale," "Middlemarch," "Pride and Prejudice" and "Beloved." There are a couple of reasons why the two lists might diverge so starkly. It could be men are insensitive dolts who don't appreciate subtle human connections and good literature. Or, it could be that the part of the brain where men experience negative emotion, the amygdala, is not well connected to the part of the brain where verbal processing happens, whereas the part of the brain where women experience negative emotion, the cerebral cortex, is well connected. It could be that women are better at processing emotion through words. Over the past two decades, there has been a steady accumulation of evidence that male and female brains work differently. Women use both sides of their brain more symmetrically than men. Men and women hear and smell differently (women are much more sensitive). Boys and girls process colors differently (young girls enjoy an array of red, green and orange crayons whereas young boys generally stick to black, gray and blue). Men and women experience risk differently (men enjoy it more). It could be, in short, that biological factors influence reading tastes, even after accounting for culture. Women who have congenital adrenal hyperplasia, which leads to high male hormone secretions, are more likely to choose violent stories than other women. This wouldn't be a problem if we all understood these biological factors and if teachers devised different curriculums to instill an equal love of reading in both boys and girls. The problem is that even after the recent flurry of attention about why boys are falling behind, there is still intense social pressure not to talk about biological differences between boys and girls (ask Larry Summers). There is still resistance, especially in the educational world, to the findings of brain researchers. Despite some innovations here and there, in most classrooms boys and girls are taught the same books in the same ways. Young boys are compelled to sit still in schools that have sacrificed recess for test prep. Many are told in a thousand subtle ways they are not really good students. They are sent home with these new-wave young adult problem novels, which all seem to be about introspectively morose young women whose parents are either suicidal drug addicts or fatally ill manic depressives

## ---Bikes

**The aff’s discussion of benefits of the plan ignores women in their consideration**

**Garrard 7—Jan--** is a Senior Lecturer in Public Health in the School of Health and Social Development. She teaches research methods and program evaluation at undergraduate and postgraduate levels and supervises honours and higher degree students. Dr Garrard is an active researcher in the areas of physical activity promotion for women, promotion of active transport, and program evaluation (“Promoting transportation cycling for women: The role of bicycle infrastructure” Pittsburgh university, 7/17/07, http://health-equity.pitt.edu/916/1/12pm.pdf]//AY

Objective. Females are substantially less likely than males to cycle for transport in countries with low bicycle transport mode share. We investigated whether female commuter cyclists were more likely to use bicycle routes that provide separation from motor vehicle traffic. Methods. Census of cyclists observed at 15 locations (including off-road bicycle paths, on-road lanes and roads with no bicycle facilities) within a 7.4 km radius of the central business district (CBD) of Melbourne, Australia, during peak commuting times in February 2004. Results. 6589 cyclists were observed, comprising 5229 males (79.4%) and 1360 females (20.6%). After adjustment for distance of the bicycle facility from the CBD, females showed a preference for using off-road paths rather than roads with no bicycle facilities (odds ratio [OR] = 1.43, 95% confidence interval [CI]: 1.12, 1.83), or roads with on-road bicycle lanes (OR = 1.34, 95% CI: 1.03, 1.75). Conclusions. Consistent with gender differences in risk aversion, female commuter cyclists preferred to use routes with maximum separation from motorized traffic. Improved cycling infrastructure in the form of bicycle paths and lanes that provide a high degree of separation from motor traffic is likely to be important for increasing transportation cycling amongst under-represented population groups such as women. © 2007 Elsevier Inc. All rights reserved. Keywords: Transport; Bicycling; Gender; Physical activity; Public health Introduction Cycling for transportation has a range of health, environmental, social and community benefits (Hendriksen et al., 2000; Carlos and Phillips, 2000; Wagner et al., 2001; Kjellstrom et al., 2003). Use of active transport modes is low in most English speaking countries (Pucher and Dijkstra, 2003). Countries with low rates of utilitarian cycling also have substantial gender differences in cycling. In Australia, the female rate of commuter cycling is less than one third that of the male rate (Bell et al., 2006). Substantial gender differences in cycling participation in Australia and other English speaking countries have led some researchers to suggest that women are not interested in cycling (Merom et al., 2003). This is not the case in several western European countries, where utilitarian cycling rates are high, and women cycle more frequently than men (Garrard, 2003). Traffic safety concerns have been identified as a major constraint on cycling in countries with low rates of cycling, high rates of car use, and large gender differences in cycling (Garrard et al., 2006; Goldsmith, 1992). These concerns appear to have a differential impact on women, perhaps because they are more risk averse than men (Byrnes et al., 1999). Female respondents in an on-line survey of 2403 cyclists in Melbourne, Australia, in 2005 were more likely than males to report that ‘concerns about cycling in traffic’ and ‘aggression from motorists' were constraints on cycling (Garrard et al., 2006). In a telephone survey of 1880 adult Australians conducted by the Australian Associated Motor Insurers (AAMI) in 2004, women (46%) were significantly more likely than men (38%) to agree with the statement “aggressive drivers put me off walking or cycling” (unpublished data, Australian Associated Motor Insurers, 2004). Available online at www.sciencedirect.com Preventive Medicine 46 (2008) 55–59 www.elsevier.com/locate/ypmed ⁎ Corresponding author. Fax: +61 3 9244 6261. E-mail address: garrard@deakin.edu.au (J. Garrard). 0091-7435/$ – see front matter © 2007 Elsevier Inc. All rights reserved. doi:10.1016/j.ypmed.2007.07.010Many countries provide on-road and off-road bicycle facilities to address this constraint on utilitarian cycling, but the impact of these facilities on population or gender-specific cycling rates or route choice is difficult to measure rigorously (Nelson and Allen, 1997; Ogilvie et al., 2004). Stated preference surveys, where respondents are asked to choose between alternatives with different attributes, have found gender differences in safety concerns associated with commuter cycling route choice (Krizek et al., 2005; Tilahun et al., nd). A small-scale stated preference study in Melbourne reported that female commuter cyclists perceived onroad facility type (on-road lane compared with no bicycle facility) to be more important in route choice than males (DeGruyter, 2003). We are not aware of any published studies of gender differences in commuter cyclist route choice based on observed behaviour, rather than self-reported behaviours or stated preferences. Gender-specific cyclist counts at several inner-Melbourne locations provided an opportunity to explore the impact of cycling facilities on a population group (women) with greater sensitivity to adverse traffic conditions. We investigated if females are more likely than males to use bicycle facilities with greater separation from motor vehicle traffic for personal travel by bicycle (principally to and from work).

**Bikes link—reinforces masculinity**

**Blue 11** (Elly, author of the forthcoming book, Bikenomics and the editor of *Taking the Lane* a quaterly and blog that publishes feminist nonfiction about bicycling. “What’s behind the gender gap in bicycling?” 6/21/11 http://takingthelane.com/2011/06/21/why-women-bike-or-dont/)

My latest column on Grist went up yesterday. In it I take on a topic that’s been on my mind for a while — the gender gap in bicycling. That gap is getting wider, and the usual line up of explanations and assumptions doesn’t really do it for me. Yes, fear is real and valid. Yes, clothes and hair can be a conundrum. Yes, there’s a whole world of baggage and cultural stuff going on. But when I hear from women about why they don’t ride, the real reason always seems to be that they have a lot of places to be and not a lot of time, particularly for investing in something totally new that seems particularly dangerous, uncomfortable, and inconvenient. “Why would I mess around with that when I’m barely making it through the week as it is?” is the general drift. These are economic issues (yes, the division of labor for unpaid work is a major part of the economy). This has been talked about a little. But it tends to get lost in the din of data that correlates women’s ridership with safe-feeling bike infrastructure. I can’t say this isn’t good science. But as long as we’re comparing U.S. cities with Dutch and German ones, I want to see how the economic numbers on gender match up with transportation, too. Also, it may be worth asking, while we’re investigating cultural characteristics tied to gender: Why are so many men riding? Is it workplace-specific pressure? A marketing success? A sporting connection? Maybe it’s fashion. Maybe it’s fear — or rather a learned approach to fear that leads you to challenge yourself, compete with others, and prove your strength and bravery. I’d love to hear any ideas about this. It’s surprising that an uptick in men cycling has barely been discussed in terms of gender — there is a deafening silence on the topic of how men in particular are embracing safer bicycling infrastructure, for instance. One study I cited in the Grist story points out that women are more likely to openly admit fear of going to the dentist — but that men are less likely to actually go in for that feared check up. By the way, I want to be clear that the need for safer and more reasonable bicycling conditions is urgent. But let’s not pin that need on women — we don’t need that burden, and men honestly don’t need anything that reinforces the pressure to be macho and fearless either. Perhaps all our motivations are more complicated than we realize or admit. If we’re going to talk about cycling in terms of gender, and we should, then we have to look well beyond the bike lanes.

## ---Competitiveness

**Competitiveness and Management are inherently masculine**

**Broadbirdige 08** (Adelina, Senior Lecturer, Department of Marketing, University of Stirling, Scotland. Her research has concentrated on human resource management issues in retailing, and she has a particular interest in the gender issues therein “Gender and Management: New Directions in Research and Continuing Patterns in Practice” British Journal of Management, Vol. 19, S38–S49 (2008) <http://onlinelibrary.wiley.com/store/10.1111/j.1467-8551.2008.00570.x/asset/j.1467-8551.2008.00570.x.pdf?v=1&t=h404o4dv&s=fb248f4d28ee4cc565ad2d716c417fb348d56f26>)

In many organizations management has been, and continues to be, represented as gender neutral, whether as part of supposedly nongendered bureaucracy or as taken-for-granted managerial imperative. However, management often involves homosocial practices (e.g. Byrne and Neuman, 1992; Ibarra, 1992; Kanter, 1977; Liﬀ and Cameron, 1997; Pelled, Ledford and Mohrman, 1999; Schneider, 1987), with men’s preference for men and men’s company, and the use of masculine models, stereotypes and symbols in management (often from sport, the military and evolution, such as the ‘law of the jungle’). Male homosociality that combines emotional detachment, competitiveness and viewing women as sexual objects as well as ostracizing and undermining them, and perpetuates hegemonic masculinity, also suppresses subordinate masculinities and reproduces a pecking order among men. Management, and especially what is often understood as eﬀective business management, has often been assumed to be consistent with characteristics traditionally valued in men (Alimo-Metcalfe, 1993; Heilman, 2001; Marshall, 1991; Powell, Butterﬁeld and Parent, 2002; Schein, 2001). There have been signiﬁcant historical transformations of management, from male near-monopoly, to dominant traditional managerial masculinities, and to more modern forms of gendering (Collinson and Hearn, 1996; Kerfoot and Knights, 1993; Roper, 1994). For both management and employees, management contributes to processes of gendered identity formation. Within management strong gender specializations persist, often underwritten by gender divisions in education and training, e.g. men’s domination of most engineering and technology sectors. Though men have been very prominent in the institutional development of personnel management (Trudinger, 2004), in many countries human resource management has tended to be an area of management in which women are relatively more represented (Legge, 1987). Management is subject to and contributes to workplace gender power relations within and across hierarchical levels, in recruitment, selection, appraisal, promotion and so on. Those parts of managerial practice that involve corporate management–labour relations can be rethought in terms of gender relations, often meaning cooperations and conﬂicts between groups dominated by men. Many studies on gender in management, especially human resource management, have focused on recruitment, appointments, promotion, team-building, communication, power, authority, equal opportunities policy and sexual harassment (Adler and Izraeli, 1988, 1994; Davidson and Burke, 1994, 2000; Ely, Scully and Foldy, 2003; Powell, 1993; Powell and Graves, 2003; E. Wilson, 2000; F. Wilson, 1995, 2003).

## ---Economy

**The aff’s advocacy current global economy uses gendered dichotomies**

**Peterson 7**—V. Spike, Professor at the Department of Political Science With courtesy affiliations in Women’s Studies, International Studies,  Institute for LGBT Studies, Comparative Cultural and Literary Studies,  and Center for Latin American Studies Associate Fellow, Gender Institute, London School of Economics (“Rewriting (Global) Political Economy as Reproductive, Productive, and Virtual (Foucauldian) Economies” International Feminist Journal of Politics, 6/6/07, http://www.informaworld.com/smpp/title~content=t713722173]//AY

PRODUCTIVE ECONOMY I begin with the productive economy as that which is most familiar – and perhaps most in need of rewriting. For the most part, this is the economy of conventional narratives focused on primary (natural resources), secondary (manufactures), and tertiary (services) production. Its agentsidentities revolve around production, distribution, and consumption as these relate to waged labor and commodities. It presupposes specialized (also gendered and racialized) divisions of labor and the production of goods and services for market exchange. The productive economy’s primary sites are workplaces, firms, corporations, transportation networks and markets, though reproductive and virtual economies are not separable from these sites. 9 Rather, it is the stabilization of a public–private dichotomy that casts (paid) productive labor as economic and denies (unpaid) reproductive labor relevance to conventional economic theory. In short, the productive economy constructs ‘work’ as that which is paid. The state shapes the rules, disciplines participants, and provides infrastructure and backup. 10 The productive economy features contracts and exchange, as well as coercion, bargaining, and coordination. And racialized gender is pervasive – shaping identities, desires, tastes, job expectations, labor relations, career ladders, paychecks, consumption patterns, and benefit packages. The productive economy is most obviously about products (objects, services, commodities, property), factors of production (symbolic and material resources, labor), the processes of production, and processes by which goods are consumed. But it also involves identities and the production of desires and tastes. 11 How these activities occur and how distribution is patterned vary dramatically, across time and space. Today’s globalization dynamics and economic restructuring mark new, and many would argue, structural transformations in the organization of work, identities, resources, and power. In Janine Brodie’s words: ‘[ T]he current round of restructuring entails a fundamental redrawing of the familiar boundaries between the international and national, the state and the 6 International Feminist Journal of PoliticsDownloaded By: [London School of Economics & Political Science] At: 14:40 6 June 2007 economy, and the so-called “public” and “private”’ (1994: 46). The productive economy remains an important site in these new developments. But read alone, it misses, even hides, too much. Ironically, it is global dynamics that increasingly reveal both the centrality of ‘private’ sphere activities (which is especially clear when we examine the reproductive economy of informalization), and the impossibility of ‘closure’ in exchange systems (which is especially clear when we examine the virtual economy of dematerialization). Hence, understanding production is more complicated than descriptions of objects and the prices they command. In short, the productive economy is centered on familiar themes of commodity production and work processes but as rewritten here it also involves less objective or objectied production – of information, services, desires, tastes, and financial abstractions. The material effects of this production may be less direct (for example, how insider knowledge shapes the concrete availability of goods or employment) but no less consequential for well-being than the effects of more familiar production (for example, how access to material resources determines acquisition of food and shelter). To illustrate features of the productive economy, and how this economy interacts with reproductive and virtual economies, I look briefly at the shift from material-based to information-based production, the growth in services, and the feminization and racialization of flexibilization. From Material-based to Information-based Production Globalization has involved a shift away from material-intensive to hightechnology and knowledge-intensive industries and this shift is registered internationally by a decline in the prices of and demand for (non-oil) primary products and raw materials. This has implications for all raw material exporting countries, but is especially damaging to many non-industrialized countries. Development strategies in the latter have historically assumed that the costs of importing foreign capital goods would be paid for in part by raw materials exports to countries where industrialized production would ensure increasing demand. Instead, declining terms of trade (‘a cumulative 50% over the last 25 years’ (United Nations Development Program 1997: 9)) hurt developing economies by exacerbating unemployment and eroding foreign investment. It also reproduces and even increases debt dependency insofar as export-oriented development strategies have meant increased import costs that require increased borrowing. ‘In the case of developing countries (excluding oil exporters and China), income losses arising from declining terms of trade, already large in the 1980s, have grown larger still in the 1990s and trade deficits too have grown’ (Hoogvelt 2001: 76). This puts further pressure on these countries to view (unregulated) labor as their most competitive resource. It also exacerbates out migration in search of work. Peterson/Rewriting (global) political economy 7Downloaded By: [London School of Economics & Political Science] At: 14:40 6 June 2007 Growth in Services As a corollary to the shift from material-based to knowledge-based manufacturing, in industrialized countries there has been both a downgrading of manufacturing (dramatic growth in low-wage, semi- and unskilled jobs 12 ) and a phenomenal growth in the service economy. This is most pronounced in industrialized countries – where service employment constitutes 50–70 per cent of the workforce – but is an emerging pattern in developing countries as well (World Bank 2000: 6, 29). In contrast to middle-income jobs associated with Fordist material-based manufacturing and unionized workers, service jobs tend to be polarized: either skilled and high-waged (professional-managerial jobs in health, education, financial, and legal services) or semi-, unskilled and poorly paid (in cleaning, food, retail, and telemarketing services). Chang and Ling characterize the former as ‘technomuscular capitalism’ and the latter as ‘a regime of labor intimacy’ (Chang and Ling 2000: 27). As one consequence, we observe a pattern of polarization both within countries – as job growth is increasingly low wage – and between countries – as the gap between developed and developing countries widens. This unevenness is exacerbated by the concentration of financial transactions and foreign direct investment (FDI, two-thirds of which is now in services (World Bank 2000: 72)) in the three most developed regions of the world – Japan plus the newly industrialized countries of south-east Asia, Western Europe, and North America. Hence, more than half of all developing countries are marginalized from the benefits of credit, infrastructural development, and technology transfer. In effect, this distribution rejects the decision by firms to follow the ‘low road’ to development, that is, ‘opting for the low-cost labor available in low-wage countries, without introducing more sophisticated technology that would represent the “high road,” with higher productivity and higher wages’ (Benería et al. 2000a: viii). In short, technological developments and financial flows (features of the virtual economy) have altered investment strategies and, hence, production processes and labor markets. As feminist scholarship documents, the shift toward low-skilled services is extremely gendered and racialized (Clark 1996; Sassen 1998; Marchand and Runyan 2000). 13 These developments have important effects on culture as well as worker subjectivities worldwide. Flexibilization This refers to shifts in production processes away from large, integrated factory worksites, unionized workers, and mass production of standardized consumer goods to spatially dispersed (global) production networks, increasingly casualized and informalized workers, and small batch production for culturally constructed niche markets. At the core of flexibilization are efforts to deregulate production processes and labor markets – hence, increasing 8 International Feminist Journal of PoliticsDownloaded By: [London School of Economics & Political Science] At: 14:40 6 June 2007 freedom for management – ostensibly to eliminate inefficient ‘rigidities’ imposed by regulation. Here the discourse of neoliberalism invokes flexibility as deregulation, and as Lisa Adler argues, substituting ‘flexibility’ for ‘structural adjustment’ effectively sanitizes the material and political implications of economic change (Adler 1999: 218). To cut labor costs, flexibilization involves more subcontracting, smaller enterprises (often linked to centralized networks), part-time and temporary employment, and avoidance of organized labor. It is linked to the reproductive economy especially by reference to informalization and to the virtual economy especially by reference to dynamic speculative processes (Cerny 1996: 129). In effect, flexibilization feminizes the workforce insofar as women are preferred for the low-wage positions associated with export-led industrialization, downgraded manufacturing, and low-skilled service jobs. 14 Moreover, shifting labor processes demand different styles of management: ‘leaner and meaner,’ more innovative, entrepreneurial and risk-taking, more flexible across tasks, and less loyal. In important senses, these are as much identity issues as they are workforce practices.

**Economic discourse is inherently based in the masculine view because of its economic profit based system. – it justifies the domination and usage of women and the Others as tools for economic maximization**

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

In order to support this profit-making system science developed the discipline of economics. Economics is firmly founded on dualised values. It has therefore prioritized hard, masculine characteristics as being mannerly in economic profit making. It has ensured that all soft, feminine traits are considered as being subordinate and disgraceful for the economic individual. Hence, superior reason is selected over inferior emotion, competition over cooperation, self-interest over community-interest, maximization over optimization, and the needs of the individual over the needs of society. The first mentioned are superior human qualities that belong to the Ups, while the second ones are inferior traits that relate to the Downs. This bias focus on masculine characteristics has produced societies that consist of rational, competing, self-interested, and profit maximizing individuals. These individuals are often men, but may also include women, as long as they are willing to identify with the masculine traits and behaviour. The highest goals of these individuals are profit making for their own benefit. To maximize this objective the Ups are using the Downs as instruments. Hence, any rational individual with respect for himself would be exploiting nature's resources together with the free or cheap labour of women and Others. This means that all Downs are perceived as being instruments for the profit making of the Ups.

**The economic consumption leads to the usage of all natural resources leading to extinction.**

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

Nature is by the economic individual perceived as being a heap of dead parts laying idle for his profit making. It is therefore rational to make nature productive by exploitation. However, due to lack of holistic awareness and his ever-increasing greed the maximizing individual overlooks the reproductive necessities of nature and the natural limits this brings to his profit making. Hence economic man's greedy and limitless resource exploitation results in increased scarcity of natural resources and degradation of the environment. Since people need food, shelter, clothing, medicine and other necessities provided by nature, increased scarcity means that less resources are available to sustain the lives of women, Others and nature. Thus, when the political system and its economic market direct natural resources to profit-maximization of rational man, women and Others cannot produce food, clothing and shelter for themselves and their families. This gives a vicious circle of hunger, malnutrition, ill health and poverty that ends in death. Thus, the crises of poverty suffered by women and Others are mainly caused by economic man's greed for natural resources. Economic man also makes nature poor. The continuous exploitation and pollution of the environment will eventually lead to nature becoming as dead as science perceives it to be. That may then be called a self-fulfilling prophecy, however, with one logical blunder: when nature dies, also humanity will perish.

## ---Energy

**Patterns in the energy infrastructure reflect the gender hierarchies of men and women—understanding these hierarchies is key to poverty reduction**

**Gaynor and Jennings 3—**(“Annex on Gender and Infrastructure” Cathy and Mary, http://www4.worldbank.org/afr/ssatp/Resources/HTML/Gender-RG/Source%20%20documents/Issue%20and%20Strategy%20Papers/G&T%20Rationale/ISGT11%20%20Gender%20and%20Infrastructure%20WEDC.pdf]//AY

Gender Related Issues in Energy: For more than 90% of the 650 million people in Africa, energy is about wood, waste, dung, candles and kerosene. 14 Energy is one of the most basic requirements for all people, women and men, rich and poor. It is used to cook food, boil water and to provide heat, light and power for appliances. Typically a poor urban family spends 20 percent of 14 A Brighter Future? Energy in Africa’s Development (200?) Africa Energy Team, World Bank, Washington its income on fuels. The World Summit on Sustainable Development in Johannesburg 2002 acknowledged that access to energy is needed to help achieve the Millennium Development Goals and included a reference to this in the Plan for Implementation. 15 National energy policies need to target poor households in order to enable them to pursue sustainable livelihoods. However there is still much uncertainty about how 15 See for example the special issue of ENERGIA News Vol.5, no.4 (www.energia.org), an international network on gender and sustainable energy. The materials posted in this site, which is sponsored by the World Bank Institute of the World Bank, including any findings, interpretations, and conclusions, are entirely those of the authors and should not be attributed in any manner to the World Bank, to its affiliated organizations, or to members of its Board of Executive Directors or the countries they represent. 18 to operationalise gender and poverty in energy. There is a wide gap between women and men and between the rich and the poor in terms of access to different types of energy and in their use of different forms of energy. These gender differences need to be known and understood in order to increase access and affordability, to help both women and men to derive benefits from provision of energy and to ensure that the energy sector is contributing to poverty reduction. The availability of affordable and accessible energy will enable women to devote more of their energy to productive activities by reducing their domestic burden. Affordability of energy will be crucial but different for both women and men and levels of energy demand, uses, consumption patterns and their ability and willingness to pay will differ. One clear example is reflected in the fact that women’s domestic responsibility for cooking will make energy for this purpose a priority for them. Men may instead be primarily concerned to use energy for running appliances. Instead of purchasing labour saving appliances used by women, men, who largely control household income may opt to buy recreational appliances such as radio or television. Understanding the decision-making process within households in relation to energy services is therefore important for designing effective solutions. Introduction of electricity is often assumed to create a time saving for women but this is not automatic. For example, the availability of electric light could lead to women spending longer time outside the home on productive activities and still doing their domestic chores in the evening/night using electric light. Some studies suggest that, even with an electricity connection, many poor households will use a different and cheaper source of fuel for cooking. For women to really avail of benefits from electricity, there is need for associated applied technology and access to microcredit. With access to these, women are more likely to be able to make use of electricity in small enterprise development. Many of the traditional income generating activities for women are energy demanding such as food preparation and processing and beer brewing. Availability and affordability of this energy and energy efficient technologies could have a significant impact on the viability of these activities. Men and women cannot be treated as a uniform group of customers for energy, any more than one can ignore differences based on income, location and other factors affecting consumer energy needs. When people as both users and producers of energy services are factored into discussions on energy, there is greater potential to address gender and poverty dimensions. There has been some shift in the sector to focusing on the concept of energy services (uses) rather than on fuels (e.g. electricity) and their supply or technologies (e.g. solar equipment). This approach is more promising for poor women and men as it implies shifting emphasis to what people use energy for and identification of the constraints and The materials posted in this site, which is sponsored by the World Bank Institute of the World Bank, including any findings, interpretations, and conclusions, are entirely those of the authors and should not be attributed in any manner to the World Bank, to its affiliated organizations, or to members of its Board of Executive Directors or the countries they represent. 19 conditions around these end uses. Energy planning must focus on this demand rather than supply side if services are to meet the needs of women and the poor. Large-scale energy projects, such as gas and electricity generation, are generally dominated by better-off men, and the needs of women and of the poor may not be high on their agenda. In such projects, issues such as land tenure, property rights and possible relocation will be significant and the interests of women and of the poor must be protected. Consideration needs to be given to social impact especially how women and men will be differently affected by relocation, and to employment possibilities and whether women will benefit from increased economic opportunities. The following box provides evidence from a World Bank study in Asia, which looked at the links between gender, poverty and energy and clearly show that these links must be better understood if the energy sector is to contribute positively to poverty reduction. In guidance provided by the World Bank on Energy and Gender Equality 16 , three particular issues are identified: • The need for national energy policies to take account of domestic energy needs and requirements, and the priorities of women and men 16 Energy and Gender Equality (July 2002) The World Bank Gender & Development Group Briefing Notes, Washington • The need to know and understand current patterns of energy collection, processing and use • The need to focus on reduction of women’s and girl’s heavy work burden due to the existing energy patterns.

## ---Generic

**Patriarchy is rooted in civilization. Rejection is key.**

Zerzan 5 American author and philosopher (John, “Patriarchy, Civilization, and the Origins of Gender”, 2005, 4-6, http://zinelibrary.info/files/originsofpatriarchy.pdf)//AS

Confined, if not fully pacified, women are defined as passive. Like nature, of value as something to be made to produce; awaiting fertilization, activation from outside herself/ itself. Women experience the move from autonomy and relative equality in small, mobile anarchic groups to controlled status in large, complex governed settlements. Mythology and religion, compensations of divided society, testify to the reduced position of women. In Homer’s Greece, fallow land (not domesticated by grain culture) was considered feminine, the abode of Calypso, of Circe, of the Sirens who tempted Odysseus to abandon civilization’s labors. Both land and women are again subjects of domination. But this imperialism betrays traces of guilty conscience, as in the punishments for those associated with domestication and technology, in the tales of Prometheus and Sisyphus. The project of agriculture was felt, in some areas more than others, as a violation; hence, the incidence of rape in the stories of Demeter. Over time as the losses mount, the great mother-daughter relationships of Greek myth––Demeter-Kore, Clytemnestra-Iphigenia, Jocasta-Antigone, for example––disappear. In Genesis, the Bible’s first book, woman is born from the body of man. The Fall from Eden represents the demise of hunter-gatherer life, the expulsion into agriculture and hard labor. It is blamed on Eve, of course, who bears the stigma of the Fall.(27) Quite an irony, in that domestication is the fear and refusal of nature and woman, while the Garden myth blames the chief victim of its scenario, in reality. Agriculture is a conquest that fulfills what began with gender formation and development. Despite the presence of goddess figures, wedded to the touchstone of fertility, in general Neolithic culture is very concerned with virility. From the emotional dimensions of this masculinism, as Cauvin sees it, animal domestication must have been principally a male initiative.(28) The distancing and power emphasis have been with us ever since; frontier expansion, for instance, as male energy subduing female nature, one frontier after another. This trajectory has reached overwhelming proportions, and we are told on all sides that we cannot avoid our engagement with ubiquitous technology. But patriarchy, too, is everywhere, and once again the inferiority of nature is presumed. Fortunately, "many feminists," says Carol Stabile, hold that "a rejection of technology is fundamentally identical to a rejection of patriarchy."(29) There are other feminists who claim a part of the technological enterprise, which posits a virtual, cyborg "escape from the body" and its gendered history of subjugation. But this flight is illusory, a forgetting of the whole train and logic of oppressive institutions that make up patriarchy. The dis-embodied high-tech future can only be more of the same destructive course. Freud considered taking one’s place as a gendered subject to be foundational, both culturally and psychologically. But his theories assume an already present gendered subjectivity, and thus beg many questions. Various considerations remain unaddressed, such as gender as an expression of power relations, and the fact that we enter this world as bisexual creatures. Carla Freeman poses a pertinent question with her essay titled, "Is Local: Global as Feminine: Masculine? Rethinking the Gender of Globalization".(30) The general crisis of modernity has its roots in the imposition of gender. Separation and inequality begin here at the period when symbolic culture itself emerges, soon becoming definitive as domestication and civilization: patriarchy. The hierarchy of gender can no more be reformed than the class system or globalization. Without a deeply radical women’s liberation we are consigned to the deadly swindle and mutilation now dealing out a fearful toll everywhere. The wholeness of original genderlessness may be a prescription for our redemption.

**Urbanization allows for dichotomies in labor—this leads to female poverty**

**Masika 97—**Rachel (“Urbanisation and Urban Poverty: A Gender Analysis” October 1997, World bank organization, http://www.bridge.ids.ac.uk/reports/re54.pdf]//AY

The urbanisation process is itself shaped by gender roles and relations. For instance the scale and nature of migration into urban areas in Latin America is much influenced by decisions in rural households about who should migrate and for what reason, by constraints placed on women’s work outside the home by households, and by the demand for female labour in urban areas (Chant 1992). Some studies have highlighted the extent to which migration patterns are differentiated by gender (ibid.). These studies have shown that female migration is of much greater volume and complexity than was previously believed and that migration has gender-differentiated causes and consequences. Female migration is increasing despite the constraints of women’s dependent position within the family and society, as households are in need of income, and more employment opportunities are available to women (UN 1995). In some towns and cities in Latin America and the Caribbean, and parts of South East Asia, rural out-migration is female selective, urban sex ratios usually show more women than men and levels of female household headship are higher in urban than rural areas (ibid.). Nevertheless, in most of the developing world, single-male migration is more common. The effects of this on family structure, decision-making and women’s autonomy and well-being are varied. Where family relations are strained by male absences and remittances are irregular or non-existent, it may lead to increased female poverty. On the other hand, households where women do receive remittances may be among the better off and gain independence and decision-making power through managing household resources.

**The affs binary between the “developed” and “developing” worlds is a reflection of the male/female dichotomy.**

Acker 04 Professor Emerita at University of Oregon (Joan,“Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 21-22)//AS

Processes paradigmatic of globalization, such as the search for the lowestwage women workers for clothing manufacturing, began much earlier in Southeast Asia in the 1960s, as Cecilia Ng points out in her article in this volume. Prior to “globalization,” the terminology in the feminist and other literatures focused on “development,” “restructuring,” and “structural adjustment.” This terminology reflects the fact that much feminist “globalization” research is about women in the South, the Third World, or in “peripheral” or “developing” countries. This terminology is itself problematic primarily because none of it adequately represents the complexity of actually existing global relations. In addition, the terminology rests on binaries that reveal the locations of theorizers in the rich, economically dominant sectors of the world economy (Mohanty 2002). Research on gender, work and economic life in the North, in the “core,” the First World, in “developed” countries has been extensive and accelerating, but not so clearly linked to globalization, although that linkage is beginning to appear (Walby and Gottfried, forthcoming). “Women in Development” and “Women and Work” represented two different research communities, with different discourses and different members. Research on gender and work in countries that were neither impoverished and “developing” nor rich and “developed” often got classified in the Women and Development box, although differences and variations were and are huge. With the destruction of the socialist economies and the beginning of their transformation into capitalist economies linked into the capitalist world system, another arena of change affected by globalization emerged. The problems women face in these transforming societies are different in many ways from those in the rich capitalist nations or in the so-called developing nations. A distinct research area is emerging around gender and change in the former socialist countries and in countries such as Cuba and China which are still formally socialist, but in the process of entering the global capitalist world (True 2000). These broad categorizations, rich capitalist, developing, and ex-socialist nations, represent different pre-existing social/economic arrangements, the conditions which shape the ways in which different groups of people are incorporated in global processes, and conditions which globalizing capitalist organizations both use and contend with. These categories are much too broad, however, for within them exist great variations based on class, gender, race, politics, culture, and local and national histories. While adequate comprehension of globalizing changes must be based on knowledge of local and concrete situations, categorical boundaries can inhibit truly global understandings that emphasize linkages and interdependencies.

**Urban development ignores the priorities of women**

**Masika 97—**Rachel (“Urbanisation and Urban Poverty: A Gender Analysis” October 1997, World bank organization, http://www.bridge.ids.ac.uk/reports/re54.pdf]//AY

Feminist researchers have drawn attention to the fact that much of the literature on women, gender and urban development has fallen outside the mainstream. The realm of urban planning has been defined in physical and spatial terms, linked to men’s work patterns, dealing with issues such as transport, housing, land and infrastructure whilst issues around health, education and the family, linked to women’s work ,have been commonly dealt with as separate national level sectoral concerns (Moser 1995). In general, urban women’s priorities have often been ignored in the design of human settlements, the location of housing, and the provision of urban services (Beall 1995a). However, there is increasing recognition of the discrimination faced by women in most aspects of employment, housing and basic services, and greater efforts by some governments and international agencies to reduce or remove this (UNCHS 1996).

## ---Hegemony

**Uncontested Hegemonic masculinity leads to atrocities**

Acker 04 Professor Emerita at University of Oregon (Joan, “Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 28-29)//AS

Masculinities in Globalizing Capital. In the history of modern globalization, beginning with the expansion of England and other European countries in colonial conquest, agents of globalization, leaders and troops, have been men, but not just any men. They have been particular men whose locations within gendered social relations and practices can be captured by the concept of masculinity. ‘Masculinity’ is a contested term.12 As Connell (1987, 2000), Hearn (1996), and others have pointed out, it should be pluralized as ‘masculinities,’ because in any society at any time there are several ways of being a man. Connell (2000) defines masculinities as “configurations of practice within gender relations, a structure that includes large-scale institutions and economic relations as well as face-to-face relationships and sexuality” (p. 29). Masculinities are reproduced through organizational/institutional practices, social interaction, and through images, ideals, myths or representations of behaviors and emotions. Hegemonic masculinity is the most desired and admired form, attributed to leaders and other influential figures at particular historical times. More than one type of hegemonic masculinity may exist simultaneously, although they may share characteristics, as do the business leader and the sports star at the present time. Connell (2000) identifies “globalizing masculinities,” beginning with the masculinities of conquest and settlement of the 18th and 19th Centuries that combined “an unusual level of violence and egocentric individualism” (p. 47) among the conquerors. Masculinities of empire cast the male colonizers as more manly and more virile than the colonized, thus emasculating colonized others, and, at the same time, legitimating violence in the interests of empire. Globalizing masculinities organized around violence and domination seems to have been predominant in these two periods of conquest and settlement. As corporate capitalism developed, Connell and others (for example Collinson and Hearn 1996) argue, a hegemonic masculinity based on claims to expertise developed along with masculinities still organized around domination. Hegemonic masculinity relying on claims to expertise does not necessarily lead to economic organizations free of domination and violence however (Hearn and Parkin 2002). Hearn and Parkin (2002) argue that controls relying on both explicit and implicit violence exist in a wide variety of organizations. In today’s organizing for globalization, we can see the emergence of a hegemonic hyper-masculinity that is aggressive, ruthless, competitive, and adversarial. Think of Rupert Murdoch (Reed 1996), Phil Knight (Strasser and Beklund 1993), or Bill Gates. Gates, who represents a younger generation than Murdoch and Knight, may seem to be more gently aggressive and more socially responsible than the other two examples, with his contributions to good causes around the globe. However, his actions made public in the anti-trust lawsuits against Microsoft seem to still exhibit the ruthlessness, competitiveness and adversarialness of hyper-masculinity. This masculinity is supported and reinforced by the ethos of the free market, competition, and a ‘win or die’ environment. This is the masculine image of those who organize and lead the drive to global control and the opening of markets to international competition. Masculinities embedded in collective practices are part of the context within which certain men make the organizational decisions that drive and shape what is called “globalization” and the “new economy.” We can speculate that how these men see themselves, what actions and choices they feel compelled to make and they think are legitimate, how they and the world around them define desirable masculinity, enter into that decision-making. Decisions made at the very top reaches of (masculine) corporate power have consequences that are experienced as inevitable economic forces or disembodied social trends. At the same time, they symbolize and enact varying hegemonic masculinities (Connell 1998).

## ---Infrastructure

**Research Proves Gender Inequality in Infrastructure**

**AFRICAN DEVELOPMENT BANK GROUP 09** [“CHECKLIST FOR GENDER MAINSTREAMING IN THE

INFRASTRUCTURE SECTOR” January 09 http://www.afdb.org/fileadmin/uploads/afdb/Documents/Policy-Documents/Checklist%20for%20Gender%20Maintstreaming%20in%20the%20Infrastructure%20Sector.pdf]//gv

Current research suggests that there is differentiated access to use of and control over infrastructure facilities and services by men and women, linked to inequalities in intrahousehold relations, property rights and cultural restrictions (Doran 1990). Yet in reality infrastructure projects are often gender insensitive because it is assumed that women and men will automatically equally benefit from new infrastructure, without due acknowledgement of the full range of social and economic impacts, whether positive or negative. Too often, the positive outcomes experienced by women through infrastructural projects have been unintended and unplanned. Well-designed, appropriately located and affordably priced infrastructure can be a powerful tool in the pursuit of gender equality. Therefore, gender mainstreaming should not only be regarded as a factor requiring attention in infrastructure projects but rather must be considered as a critical factor in ensuring the project’s success and sustainability by ensuring that women do not become worse off both absolutely and in relation to men (World Bank 2008).

**Infrastructure development discourse is riddled with gendered language that separates women**

**Masika and Baden 97—Rachel and Sally,** development consultant who also teaches on the MSc Development Studies programme at Birkbeck College, specialist on gender issues in agricultural and economic development, (“Infrastructure and Poverty: A Gender Analysis” June 1997, Swedish International Development Cooperation Agency, http://www.bridge.ids.ac.uk/reports/re51.pdf8]//AY

3 Gender issues in mainstream debates on poverty and infrastructure Infrastructure planning and policy has been treated largely as a technical exercise, with, until recently, little attention to gender issues, or to wider social and environmental factors. However, the negative impact of some kinds of infrastructure development in terms of social, economic and environmental factors has led to greater attention to gender issues. Poverty issues are increasingly addressed, through greater attention to delivering low-cost infrastructure services for low income groups with more emphasis on appropriate technologies. Closely linked to this is increasing emphasis on participatory goals in programme planning and implementation. It is now commonplace to refer to the need for (poor) women’s participation in local-level infrastructure development projects, as one aspect of the wider requirement for community participation 4 . Growing attention to gender issues in mainstream infrastructure provision is based on the identification of gender-differentiated preferences, roles and responsibilities, and therefore differentiated needs for services. Focusing more infrastructural investment on services used by and appropriate to women will, it is hoped, reduce demands on women’s time and/or improve their own or other household members’ health and welfare, with significant poverty implications. Much of the literature categorises women as a separate, ‘hard done by’ category that warrants special attention in infrastructure provision. The extent to which gender issues are taken on board varies depending on the nature of the service, the extent to which it is perceived to be closely associated with pre-existing gender roles or norms and to have positive social or environmental externalities. For example, water and sanitation services are often seen as ‘female’ activities and to have considerable potential health benefits. Thus, much work has been done to develop gender-sensitive policy and practice in this sector (see Baden 1993 for a summary). In the energy sector, the benefits of improved energy facilities are often perceived in terms of time freed from collecting firewood (again, a ‘women’s’ task) and, potentially, reallocated to other productive activities, as well as in terms of reductions in environmental degradation. By contrast, interest in gender aspects of transportation is relatively new in development debates, and is concentrated on rural Africa, where it is seen as important in improving agricultural productivity and supply response, because of the predominance of women as rural producers and in agricultural marketing (Levy 1991; World Bank 1994; Bryceson and Howe 1993; Calvo 1994a, 1994b; Barwell 1996). Other sectors, such as telecommunications, have not yet been tackled from a gender (or poverty) perspective in developing countries.

## ---Mass Transit

Mass Transit and urban infrastructure reinforce masculinity

MacGregor 02 (Sherilyn, B.A. in interdisciplinary feminist studies and an M.A. in urban planning from Queen's University (Kingston, Ontario) and a Ph.D. in environmental studies from York University Lecturer School of Politics, International Relations and Philosophy at Keele University 1/1/2002 “Urban Affairs: Back on the Policy Agendam”)

In the introduction to this chapter, we mentioned the ‘feminine’ and ‘masculine’ urban models discussed among Norwegian transport researchers in the 1980s. The Copenhagen Metropolitan Area study (and indirectly also a number of other studies showing how urban structural conditions affect accessibility, car dependency and travel) supports the assumptions upon which the ideas about the ‘feminine’ and ‘masculine’ city models were constructed. Moreover, the study shows that in the present urban structure of the Copenhagen region, women’s accessibility is more equal to that of men if they live in the inner districts. Among suburbanites, there is a clear tendency for women to find it necessary to choose among a narrower range of job opportunities and leisure facilities than their male counterparts. In the current discourse on sustainable urban development, many debaters appear to consider the transport consequences of land use and transportation infrastructure investment as a typical ‘boys’ topic’, perhaps because so many of the analyses carried out within this field have been dominated by the ‘number crunching’ of traffic engineers. At least in Demark, contemporary feminist utopias depict ecologically sustainable cities as small local communities situated in green surroundings, with local food production and a local balance between dwellings and workplaces. Gemeinshaft and life world are the focus rather than gesellschaft and system world. However, the transportation implications of such a settlement structure-=-given that the residents are not to be prohibited from using facilities outside their little eco-village—is seldom discussed the attempts made in the 1980s to open a gender equality debate within the field of transportation was thus indeed pioneering, as the ‘feminine’ utopia model emphasized proximity between different city facilities as a strategy where the inhabitants would not have to choose between a substantial car dependency and constrained opportunities for choice. Both from a feminist and sustainability perspective, such an urban development path should be encouraged.

## ---Technology

**The use of technology and eigineering reinforces the gendered dichotomies**

**Faulkner 2k** (Wendy, Science Studies Unit, Universtiy of Edinburgh. “The Technology Question in Feminism” a paper for publication in *Women’s Studies International Forum*, June 2000)

One obvious stream within feminist scholarship on technology concerns ‘women *in* technology’, most commonly the question ‘why so few?’ women in engineering. Despite nearly two decades of government and industry backed 'women into engineering' campaigns, the numbers entering engineering are still derisory in most countries, even compared with those going into science. Quite apart from any discrimination or discouragement they may face, most girls and young women are voting with their feet: it doesn't occur to them to get into either craft or professional engineering; they just aren't interested. The virtual failure of these initiatives indicates to me a failure to analyze critically the ways in which technology itself gets gendered in the eyes of would be technologists. In particular, I believe the continued male dominance of engineering is due in large measure to the enduring symbolic association of masculinity and technology by which cultural images and representations of technology converge with prevailing images of masculinity and power (eg, Caputi, 1988; Burfoot, 1996; Basalmo, 1998). Yet, consistent with the liberal feminist tradition, the 'women in technology' literature and campaigns view technology as gender neutral and as unequivocally 'a good thing' which women would enter into if only early socialization (e.g., to play with mechanical toys) and workplace structures (e.g., concerning childcare) were changed (Henwood, 1996).

**Technology is created for economic incentives which leads to suffering via pollution. That excludes feminine values because it ignores the potentially devastating effects.**

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Modem technology is the means to generate economic profit. Since the greed of the Ups is pressing, the need to generate more wealth is urgent. This means that technologies commonly are developed in a rush, without careful consideration about the effects from its application. The result is that modem technology often causes pollution of both society and nature. This leads to serious suffering on the part of women, Others and nature. The rational individuals may notice these effects but since the priority is of economic profit making and the Downs anyway are considered of a lower value, the polluting activities are rationalized away as being necessary for the benefit of all. The rational individual has consequently no human empathy for the pain and suffering his activities are causing the dualised other. The reason for this is straightforward and simple: Human emotions of empathy, care and concern are feminine values, which are seen as being soft, naive, unimportant and disgraceful in the hard, rational, masculine, competitive, individual world.

## ---Transportation

**Because of gender dichotomies feminine perspectives have been excluded from infrastructure discourse.**

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After two decades of feminist writing on ”the urban question,’’ it should be unnecessary to start by underlining the absence of gender from the analysis and understanding of urban development. In this paper, however, I will discuss one way of seeing this absence as a result of dichotomies, implicit or explicit, in much of urban analysis: private space vs public space, home life vs politics, domestic labor vs paid employment, reproduction vs production. These binary oppositions (broadly corresponding to different theoretical frameworks) bring into geographical analysis the dualisms that androcentric thought and practice posit as necessary and/or as facts: culture vs nature, rational mind vs pre-rational body and irrational emotions, objectivity vs subjectivity, public vs private (Harding, 1986). Men and masculinity are linked to the former and women and femininity to the latter in each dichotomy, thereby structuring gender symbolism, gender identities and a gender division of labor where women have only families and domestic duties and no jobs, while men have only professional trajectories and no families. Very schematically, analysis and theorizing of urban spatial development have focused almost exclusively on one side of these dichotomies (production, politics, paid employment, public space) and paid only cursory attention to the other. The lines of division are not absolute, to be sure, but they are quite clear and compelling. They are based on an emphasis on the value of the adult male’s activities and experiences of urban development and a corresponding devaluation of the activities and experiences of women thereby reproducing gender hierarchies and ways of thinking about them.

**Transportation is rooted in feminist ideologies**

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The trade offs between the private and social benefits of improved transportation services including improved access to health and education services, economic and social empowerment of women, social inclusion of marginal rural populations, are also often not accounted for in evaluations of transport projects. The impact of better transport on women’s labour participation and wage rates, impacts on social standing and empowerment, and indirect impacts on family health are also issues which tend to be excluded from projects. In terms of formulating effective gender focused transport strategies, the issue is whether the benefits of gender specific interventions are worth their costs. It may be clear that women have worse or more expensive transport than men, but this may be the result of more general gender inequality, for example, in terms of access to the household budget of private transport, rather than biases in transport service provision. In practice, many transport interventions can be designed to help the most vulnerable, including women; the first stage of the design process in rural road projects should be to prioritise the transport needs of rural women, and identify the potential for time and cost savings of appropriate interventions. 3. AGRICULTURAL ACTIVITIES OF WOMEN AND TRANSPORT Agricultural production is one of the activities for which rural household labour has to meet time allocation requirements. Women’s participation in agriculture is principally concerned with subsistence crop production, whilst men undertake cash crop cultivation and animal husbandry. The practised division of labour tends to assign heavy physical activities to men, and more burdensome and time-consuming activities to women. A critical issue in many rural areas is that men frequently control income from agricultural production, so that women both have limited control over financial resources, and limited incentives to participate in many kinds of agricultural production. Seasonal variations in labour demand due to peak and slack agricultural periods also affect the time allocation of household members. A Kenya survey (Ahmed, 1985) found that women spend an average of 4.5 hours per day on the farm during the low season, and between 6 and 9 hours per day during the peak season. Women’s workload during slack agricultural seasons is only slightly less demanding. During the low season, when the number of hours spent in the field is lower, the number of hours spent on other activities such as water and fuelwood collection increases. The transport requirements associated with specific agricultural calendars and prevailing crop arrangements are determined by the number of movements required during the cultivation of each crop. These movements are influenced by: • Distances between fields

**Big gender gap in transportation development**

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‘Pro-poor’ interventions tend to focus on community based provision, with simple, low cost technology and user participation. There is a tendency to impose organisational models for infrastructure development in low income communities, which overlook existing networks and initiatives. More recognition is needed of the diverse organisational forms involved in infrastructure services provision and management in poor communities and the ways in which gender and other social divisions and interests (e.g. caste, class) are represented in these. Greater attention is also needed to intrahousehold processes and decision-making which lead to gender differences in use and control of infrastructure facilities and services. Poverty and equity concerns are also relevant to the regulation and management of parastatal and privatised utilities and mechanisms, through, for example, health and safety controls, policy towards the informal sector, employment and training opportunities and accountability to users. Mainstream debate has focused on the implications of gender roles for particular sectors, notably water and sanitation, where women have a major role and where there are social externalities to investment through improved health. Women’s participation is seen as essential to render these interventions effective and experience suggests that creative approaches are needed to ensure this. More recently, attention has turned to the transport sector, in recognition that a major part of low income, especially rural, women’s time is used in transportation for both domestic and income generating purposes, often without access to technologies or services which would facilitate this. However, assumptions about potential time savings resulting from infrastructure investment need to be carefully reviewed. Complementary investments may be required to realise economic or social benefits. Other sectors of infrastructure provision, e.g. telecommunications, would benefit from a gender and social analysis. Planning and management of infrastructure provision exhibit gender bias, for example, in the priority given to improving the mobility of vehicle owners, more likely to be male. A review of criteria applied in prioritising and evaluating infrastructure development interventions, would assist in identifying areas of gender bias. The move towards sector investment programmes in infrastructure development underlines the need to ensure that: sectors are defined in ways which take account of women’s (as well as men’s) activities and priorities; procedures for contracting out services take account of gender and social impacts; and training and employment opportunities for women are promoted, not just in low level or manual jobs, but also in technical and management roles.

**The use of any transportation fails to recognize the differences in the treatment of men and women**

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For too long, transport has ignored the needs of women in planning and design—assuming a purported neutral stance of benefits to all. Smart transportation means recognizing that transportation interventions are not inherently neutral and seeking to address that. Smart transportation means that to be competitive, it needs to consumer-driven and recognizing the differences within consumers, especially men and women. Poor women and men do not travel less; they just travel under more duress and in worse conditions. They lack real options and the ones available are usually under-resourced, undercapitalized, and over-utilized. Women are usually the last to have access to the most modern and expensive (higher status) forms of transport. Men have to rely on dangerous and unreliable mass transit or paratransit. It is imperative that transport seriously addresses concerns for them – satisfying their consumer mobility needs with smart options that help them gain access. Women are most concerned with the safety and personal security aspect of transport—a fundamental and critical component to decisionmaking about transport. They may forego trips and seek less efficient and/or more costly alternatives when there is a perceived threat. Women, who are unequally affected by violence, are often prime targets of violent crime, and Prefacev have different and greater safety needs than men. However, men are more often the victims of road fatalities and injuries because they are more likely than women to be sitting at the driving wheel and more likely than women to be traveling. Convenience is another motivator in the transport decision-making process. All users want transport that offers punctuality, predictability, shortened travel time, proximity, flexibility, etc. Men tend to prefer speed, punctuality, and predictability and usually have greater access to the types of modes that deliver that type of service, whether it is public transport, private vehicles, motorcycles, or bicycles. Women have less access and tend to have multiple purposes in their trips, since they balance multiple roles of work, household and childcare. Because of this, they favor more flexible services that bring them closer to their varied destinations. Finally, smart transportation includes integrating activities more closely with transport so that it becomes more than just a service; it becomes a place where the busy urban citizen can, for example, get the latest news or access needed services. Streets become more than thoroughfares, they become prime public space that people enjoy and have pride in using

**Transportation infrastructure and transit creates gendered dichotomies**

**Perkin o7** (Patricia E., Faculty of Environmental Studies, York University, “Feminist Ecological Economics and Sustainability” JOURNAL OF BIOECONOMICS Volume 9, Number 3 (2007))

The journey-to-work strand of research made a major contribution to urban geography. It produced a substantial body of highly consistent and well supported evidence showing that women (especially married women) displayed different worktrip patterns relative to men. The work on this topic is a textbook example of social science, showing how knowledge can be built up by debate and by formulating and testing hypotheses. The strand also led directly into one of the most productive areas of recent feminist urban research: the investigation of gendered spatial labour markets (Nelson, 1986; Hanson and Pratt, 1988; England, 1993). One significant research project (Hanson and Pratt, 1995) traces its lineage back to early studies on this topic (e.g., Hanson and Hanson, 1978). Yet, as I will argue below, the very success of this line of inquiry has affected the development of the topic of gender and transport as a whole. Research interest in the work-trip overshadowed other mobility issues, such as nonwork-trips (see Hillman and Whalley, 1977, on recreation), trips by nonemployed people such as older women (Rosenbloom, 1993) and potential trips that are not made. In part, the emphasis on the work-trip was a response to social change, as economic restructuring and a growing service sector generated new working conditions and labour demands for women in developed countries. But interest in the work-trip also derives in part from its power as a metaphor, both for women’s lives and for feminist geography. The work-trip is the single human activity that most clearly bridges the symbolic and spatial distinction between public and private which is a feature of western urbanism. It is the actual and metaphoric link between the spheres and spaces of production and reproduction, work and home. Serious attention to the work-trip unsettles the neat binary of separate spheres, and forces us to recognize the messy interwoven reality of daily life. The topic of the work-trip has thus served as a way of dissolving conceptual boundaries. The focus on employed women challenges the crude association of ‘women = home/men = paid work’, and reminds us that men’s lives also include a domestic component. Also, the focus challenges the barrier between the theoretical literature on labour markets and housing markets; as Pratt and Hanson (1991: 57) note: ‘The prime link between housing markets and labour markets in both residential choice and job search models remains the journey to work as some measure of home-work time/distance/cost’. But while the focus on the work-trip served to destabilize and dissolve some conceptual boundaries in human geography, it also tended to fix the conceptual boundary around the field of gender and transport and hence to marginalize some issues. The two decades of scholarship on gender and transport generated a substantial body of research organized around some clearly defined theoretical questions (notably those to do with women’s journey to work). Yet an examination of attempts to integrate and summarize the field as a whole shows that the potential of a feminist geography of gender and transport has hardly been developed, especially when compared to the outpouring of other research into gender. The evidence for this claim includes both the paucity of general literature on gender and transport, and the rather tentative and limited use of feminist theory in the few reviews which do attempt to describe the field. A survey of the general literature reveals apparently only one book specifically devoted to gender and transport (a collection edited by Grieco et al., 1989), and this, too, has a focus on employment. Some important general works are in the form of conference proceedings or planning documents. These have limited circulation and are highly orientated towards policy recommendations (for example, the conference articles collected in Rosenbloom, 1980b; GLC Women’s Committee, 1985). In short, while much attention has gone into specific topics, the overall conceptualization of the field has been largely neglected. This theoretical underdevelopment has been remarked upon in passing by at least two authors (Beuret, 1991; Little, 1994). Several authors do attempt to summarize and review the subject area as a whole in an article or chapter, typically written from a background in planning and policy, or for a readership with those concerns (Rosenbloom, 1980b; Giuliano, 1983; Pickup, 1984; 1988; Hamilton and Jenkins, 1989; Beuret, 1991; Lang, 1992; Levy, 1992; Little, 1994). Attempts to explain gendered variations in transport commonly begin with descriptions of travel behaviour. A straightforward description of gender differences in travel patterns (trip distance, modal choice, trip purpose, public transport use, etc.) is presented, and these differences are then explained with reference to a variety of concepts from the gender literature, such as household responsibilities, position in labour market, socialization, income, and vulnerability to male violence (e.g., Beuret, 1991; Lang, 1992; Little, 1994). While this approach is simple and informative, it restricts the subject area to the realm of behavioural differences. Although critical of conven ional transport planning, it is firmly rooted in that tradition, drawing on concepts from the gender literature in an ad hoc manner. In an alternative approach (typified by the frequently cited work of Pickup) a theoretical discussion of gender is presented first, which is then used to explain transport patterns. Pickup (1984; 1988) argues that women’s gender role is the primary reason for their low travel mobility, and he identifies three components of the role: family role-playing, gender-related tasks and the conditions under which women travel. While this approach is more consistent with work in feminist geography than the approach described above, the use of the concept of gender role is somewhat problematic. Although Pickup does direct attention to unequal access to household resources (such as a car), the concept of role-playing tends to imply equivalence, consensus and choice rather than power and coercion. As such, it has been heavily criticized by feminist theorists in other contexts. Pickup’s framework also downplays constraints on

mobility which are located in gender relations outside the home, such as women’s lower rates of pay and lower access to company cars.

**Their false notions of capital are rooted in gender biases. Transporttion is the epitome of gender institutions**

Acker 04 Professor Emerita at University of Oregon (Joan, “Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 23-24)//AS

The Gendered Construction of a Division between Capitalist Production and Human Reproduction. The division between commodity production in the capitalist economy and reproduction of human beings and their ability to labor has long been identified by feminists as a fundamental process in women’s subordination in capitalist societies. 7 This organization of social life carries contradictory potentials: production is organized around goals of capital accumulation, not around meeting the reproductive and survival needs of people. Women have been subordinate in both domains, held responsible for unpaid reproductive labor and consigned to positions with less power and lower pay than men within the sphere of production. Men, unburdened by reproduction responsibilities and already the major wielders of power, built the factories and railroads, and managed the developing capitalist enterprises. Thus, the structural and ideological division between production and reproduction was shaped along lines of gender and contributed to continuing gendered inequalities. This division emerged in the historical development of Euro-American capitalism, and contributed to a particular cultural/structural form of masculine dominance that was exported in the early phases of globalization. As Connell (2000) argues, “The colonial world saw the installation, on a very large scale, of institutions on the North Atlantic model: armies, states, bureaucracies, corporations, capital markets, labour markets, schools, law courts, transport systems. These are gendered institutions, and their functioning has directly reconstituted masculinities in the periphery” (p. 45). 8 These gendered institutions assume a particular gendered organization of society, which may or may not have been consistent with that of the colonized. Thus, functioning of these institutions also reconstituted (to varying extent) the lives of women. Or, at least, an overlay of Euro-American gender relations was established in many parts of the world as men from the North carried out their colonizing projects. As European and then American capital established dominance through colonization, empire, and today’s globalization, one of the cultural/structural forms embedded in that dominance has been the identification of the male/masculine with production in the money economy and the identification of the female/feminine with reproduction and the domestic. This ideological construction starkly contrasts with the actual organization of production and reproduction, as women were often as much “producers” as “reproducers.”

**Focus on expanding the infrastructure ignores the gendered divisions of the current system—this leads to unbalanced priveleges**

**Gaynor and Jennings 3—**(“Annex on Gender and Infrastructure” Cathy and Mary, http://www4.worldbank.org/afr/ssatp/Resources/HTML/Gender-RG/Source%20%20documents/Issue%20and%20Strategy%20Papers/G&T%20Rationale/ISGT11%20%20Gender%20and%20Infrastructure%20WEDC.pdf]//AY

Infrastructure is a crucial part of the development of any country and has a fundamental impact on the pattern and outcomes of economic, social and cultural activities. This importance is reflected in the investment made by national governments, international donors, local authorities, the private sector, communities and households in provision of infrastructure facilities and services. Infrastructure encompasses the provision of facilities and delivery of basic services essential to both women and men, such as water, sanitation, energy, and transport; as well as other newly emerging areas, such as information communications technology, which have potential to alter economic activity and women and men’s livelihoods. Infrastructure therefore has a key role to play, both directly (e.g. reduction in child mortality through safe water supply), and indirectly (e.g. time reduction for women in fetching fuel through provision of electricity or opening up employment opportunities through greater mobility) in the quality of life of all citizens. Infrastructure has become an increasingly important part of the World Bank’s development agenda and is central to the Bank’s efforts to help achieve the Millennium Development Goals. The Infrastructure Action Plan (2003), to guide activities, places importance on partnership arrangements along the whole spectrum of public and private collaboration. The materials posted in this site, which is sponsored by the World Bank Institute of the World Bank, including any findings, interpretations, and conclusions, are entirely those of the authors and should not be attributed in any manner to the World Bank, to its affiliated organizations, or to members of its Board of Executive Directors or the countries they represent. 2 Heretofore the provision of infrastructure, and the planning and implementation of reforms in infrastructure sectors, has been dominated by technological and financial concerns, with insufficient attention paid to socio-economic issues and divisions, such as gender, ethnicity and class. A case in point is the World Bank Infrastructure Action Plan, which makes some reference to the need for better infrastructure and poverty linkages, but does not address gender equity dimensions. The World Development Report 2004 is focused on making essential services (including infrastructure) work for poor people. While it does not give a high profile to gender considerations in its analysis or recommendations, the strategies it proposes around building accountability and transparency into service delivery structures, do provide an entry point for better integration of gender concerns into infrastructure provision. Neglect of social dimensions can result in exclusion of the poor from infrastructure provision, with particular impacts on poor women. To ensure affordable access to infrastructure and better services there is need to pay greater attention to the impact of infrastructure facilities and services on different social and income groups, and within this on the differential impacts on women and men. 2. Why pay attention to Gender in Infrastructure? A gender perspective in infrastructure is important to build a sound and sustainable basis for effectiveness. There is increasing emphasis on the need for infrastructure service provision to reduce poverty and to increase economic growth. This is a positive development but closer inspection of this attention to the poor shows that there is still insufficient focus on differentiating by gender. 1 Despite much project-level data over recent decades, which has shown that infrastructure is not gender neutral, there has not yet been adequate attention paid to the need for infrastructure reforms to open up equal opportunities and to bring benefits to both women and men. In almost all cases, women have less access to and use of infrastructure facilities and less representation in decision-making positions in these sectors. To achieve equality of opportunity, especially at a time of major changes in infrastructure sectors, the different needs of women and men need to be understood and accommodated in both design and delivery of infrastructure services. Experience has shown that unless special efforts are made, the benefits of reforms will not be shared equally between women and men. Rather, existing differences and inequalities will be exacerbated unless adequate analysis of the context and anticipation of impacts is factored into the design and 1 Gender in the PRSPs: A Stocktaking (2001) World Bank: This review of 21 Interim and full PRSPs found that in many sectors, but especially in infrastructure, coverage of gender was very low. If it was mentioned at all it was likely to be a passing reference or vague intention, rather than proper diagnosis, followed by action, and including proposals for monitoring. The materials posted in this site, which is sponsored by the World Bank Institute of the World Bank, including any findings, interpretations, and conclusions, are entirely those of the authors and should not be attributed in any manner to the World Bank, to its affiliated organizations, or to members of its Board of Executive Directors or the countries they represent. 3 implementation of these policies and programmes. Gender is not the only variable. Any society will be made up of people who have different levels of power, resources and influence, determined by a range of variables such as age, education, ethnicity and location. Policy makers and decision makers are encouraged to identify and address these social and economic differences in all of their plans and interventions, but here we look particularly at the issue of gender. A few core concepts are defined here but there are many resources available that provide further information on gender concepts and approaches. 2 • Gender refers to the relationship between women and men, the particular roles and responsibilities that are deemed to be appropriate for them and assumptions about their abilities and skills. The norms of male and female behaviour and the relationship between men and women are determined by social, economic, political and cultural forces, which operate within any given society. This will vary between societies, different cultures or ethnic groups and will also change with location and with age. Likewise gender does not remain static but changes in all societies (perhaps at different paces) over time. 2 The United Nations for example has numerous resources available to download from the Internet. The www.undp.org site will provide access to many of these and links to other websites. • Gender inequality relates to the unbalanced rights and privileges for men and women as reflected in legal statutes, discriminatory customary laws and practices, in policies and administrative institutions, and in household, family and community practices. The responsibilities, opportunities, power and influence that men and women enjoy are generally unequal, though the nature and extent will vary between societies. In some cases men may experience disadvantage compared with women, but generally the opposite is true. Discrimination against women is the single most pervasive form of inequality globally, and gender equality and women’s empowerment are inextricably linked. • Gender equality and equity is the achievement of equality of opportunity, access, and participation (equality) and of outcomes (equity) for women and men. This does not mean that men and women will be treated the same or aspire to become the same but rather that the diversity between and among them is recognised and that the interests, needs and priorities of both men and women are taken into account without bias or favour, even when it is more difficult to determine and address the needs of one more than the other. • Gender issues are those concerns and challenges that are identified from an examination of the status and circumstance of women and The materials posted in this site, which is sponsored by the World Bank Institute of the World Bank, including any findings, interpretations, and conclusions, are entirely those of the authors and should not be attributed in any manner to the World Bank, to its affiliated organizations, or to members of its Board of Executive Directors or the countries they represent. 4 men in a given context such as in infrastructure. • Gender Disaggregation is the collection of mainly quantitative data indicating women and men’s experiences separately. This information is needed to inform the development of policies and programmes and for monitoring their implementation and differential impacts. • Gender analysis is a process of collection and examination of information on differences between men and women, their roles, responsibilities, access to and control over resources and services, barriers and constraints, their visibility and participation in decision making, in order to understand and address their different needs, interests and priorities in a given context, such as the infrastructure sector. An important dimension is that gender analysis focuses on gender relations (differences and inequalities) between men and women and does not just focus on women. The analysis may pay more attention to women since they generally face more disadvantage and their views are less well known but it must always be placed in the context of overall gender relations. Likewise, it does not assume that all women will be the same but will look for differences between women based on age, income, education, race, ethnicity, location and other variable. • Gender mainstreaming is the term given to a process of ensuring that gender issues are identified and addressed in mainstream policies, programmes, budgets and processes. Implicit in this is an awareness of gender and an ability to analyse and include it in all evolving elements of operations. For infrastructure programmes this will mean capturing gender issues within all policy making, delivery, regulatory, operation and usage levels and at all stages of the cycle through design, implementation, monitoring and evaluation [See section 6 below]. The focal question here is how to improve the access, affordability and quality of infrastructure services for the poor in general, and specifically for women. Gender inequalities are entrenched in the infrastructure sector in the division of labour, the roles and responsibilities of women and men, and in access to and control over resources. In order for women and men to be equally able to access all infrastructure services and facilities, policy and decision makers need to take account of their different situations and lifestyles and understand their perspectives and realities. Gender analysis will therefore be essential in design and implementation of infrastructure reforms and gender issues should be considered when selecting technologies and developing institutional arrangements [See section 4 below for key issues].

**Increased mobility allows the continuation of gendered relations**

**Law 99** (Robin, Department of Geography, University of Otago “ Beyond ‘women and transport’: towards new geographies of gender and daily mobility” published in the Progress in Human Geography 23,4 (1999) pp. 567–588)

Gender is, among other things, a constitutive element of social relationships based on perceived differences between the sexes (Scott, 1988). Adapting the work of Harding (1986) and Scott (1988) for the purposes of this project, I suggest that gender as a category structures social relationships through the gendering of the division of labour and activities; access to resources; and the construction of subject identities. Power is exercised in each of these. Gender also provides a symbolic code by which items and activities are imbued with meaning. The operation of gender as a social category and symbolic code affects many aspects of human life; not all will be discussed here. For geographers, a key aspect is the built environment, which includes the organization of land uses in space, and the physical design of sites, places and routes. Although the effects of gender distinctions are pervasive, the form may vary, most significantly by historical period, place and class. The analytic framework thus alerts us to seek evidence of the operation of gender in five key areas, but does not specify how it will be played out in any particular context. With a comprehensive framework for conceptualizing gender established, it is then possible to identify areas of social life where gendered patterns of daily mobility may be identified, as illustrated in Figure 1. This approach provides a way of integrating the scattered observations in the gender and transport literature about gender variation in daily mobility *practices* (i.e., transport behaviour such as modal choice, travel frequency, distance and duration). It also offers a way to identify and address questions about the cultural *meaning* of mobility practices and settings, drawing on some of the new cultural studies literature. I have identified five themes in the cultural studies literature relevant to mobility and to the analytic categories identified above. These include the literature on *consumption* (relevant to the gender division of labour and activities), on *technology* (relevant to gender differences in access to resources), on *embodiment* (relevant to gender and identity), on *masculinity* (relevant to gender as a symbolic code) and on *urban public space* (relevant to a gendered built environment). This list of themes is by no means exhaustive. Despite some common themes, the cultural studies literature is not usually linked to the gender and transport literature. Below, I show how this might be done using the five analytic categories as an organizing device, and how this contributes to some potential new research directions.

**Transportation infrastructure reinforces hierarchichal binaries**

**Law 99** (Robin, Department of Geography, University of Otago “ Beyond ‘women and transport’: towards new geographies of gender and daily mobility” published in the Progress in Human Geography 23,4 (1999) pp. 567–588)

The symbolic aspect of gender (its use as a cultural category) is most useful in helping us understand the meaning of mobility, rather than predicting transport patterns. Male and female as a binary pair are widely associated in western thought with other hier- archical binaries, such as mind/body and nature/culture, and are linked to pairings of work/home, city/suburb and public/private in a cultural ideal that emerged in the nineteenth-century middle class (Bondi, 1992; Vaiou, 1992). In this ideal, men are expected to move between spheres, while women’s mobility may be interpreted as transgression. The theme of gendered spaces is well established in feminist geography, and the circumstances under which this gendered cultural ideal emerged in Europe have received substantial attention (Nead, 1997). Transport technologies are also often coded in binary terms. One obvious pair comprises private transport/public transport, with the latter category assigned as female. Robin Law 581582 Beyond ‘women and transport’ Consumer products such as cars have also been linked to gender identities; for example, Scharff (1991) shows how in the early part of this century in the USA, low- powered electric cars were specifically marketed as being appropriate for women. The issue is addressed in studies of contemporary popular culture such as Berger (1986) on the woman driver stereotype. There is scope for a great deal more scholarship which advances our understanding beyond a simplistic description of an idealized gender code, to a focus on the way that these codes are sustained, reinforced or subverted by social practices of mobility among different social groupings. The new scholarship on *masculinity* (Connell, 1995) provides a specific focus for investigations into the gendered coding of transport-related activities, technologies, environments and subject identities. Cultural representations of masculinity are rich in transport references, as any survey of Hollywood movies (e.g., the ‘road movie’ genre), television advertisements (e.g., car commercials; Perry, 1994), daily newspapers (e.g., the ‘Motoring’ supplement), or specialist media (e.g., tractor ads for farmers; Brandth, 1995) will reveal. But there are also possibilities for analysis of less obvious cultural sources. For example, Brown (1995) has collected a striking anthology of contemporary American poetry about cars and driving which includes sections devoted to women’s and men’s voices and to experiences such as travelling by bus (see also Lewis and Goldstein, 1980). The debate over the meaning of mobility in writing from the Beat movement suggests the potential of these resources for work in cultural geography (Cresswell, 1993; 1996; McDowell, 1996; Rycroft, 1996).

**Control of transportation reinforces masculinity**

**Connell 05** (R.W., PhD and professor of education, University of Sydney. “Masculinities”)

Advantages: Men hold predominant authority in business and the state, with a near monopoly of top positions. Men and boy tend to control public spaces such as streets and playgrounds. Men hold authority in many families and institutions of civil society. Men have near total control of coercive institutions (military, police) and control of the means of violence (weapons, military training) men are relatively free from rape and serious domestic violence. Disadvantages: Men are the overwhelming majority of people arrested and imprisoned, including those executed. Men are the main targets of military violence and criminal assault. Men are more likely to be the targets of economic competition and organizational rivalry. division of labour Advantages: Men have approximately twice the average income of women, and control most of the major concentrations of wealth. Men have higher levels of economic participation, and better access to future opportunities e.g. promotions. Men, especially husbands, receive benefits from the unpaid labour of women. Men control most of the machinery (e.g. transport, power generation, computers) that is the basis of a modern economy and specifically multiplies the economic value of labour Disadvantages: men predominate in dangerous and highly toxic occupation. Men include a higher proportion of sole earners (‘breadwinners’) with social compulsion to remain employed. Because of the occupational division of labour, men’s skills are subject to rapid obsolescence. Men pay a higher average rate of taxation, with income disproportionately redistributed to women, through the welfare state

**The transportation sector that the affirmative advocates for caters only to the demands of the male public**

**World Bank 3—**(“A Gender Perspective in the Transport Sector” World Bank Organization, http://siteresources.worldbank.org/EXTSARREGTOPTRANSPORT/Resources/579597-1128434742437/1735263-1128436052415/6000Gender.pdf]//AY

Transport can make a big difference in increasing women’s productivity and promoting gender equality. In addition to its major contribution to economic growth, transport plays a crucial role in socially sustainable development by broadening access to health and education services, employment, improving the exchange of information, and promoting social cohesion. Yet, claims the World Bank, little attention appears to have been paid to women’s needs in transport development projects worldwide. Making transport policy more responsive to the needs of women requires developing a structured approach to understanding their needs, identifying instruments to address those needs, analysing the costs and benefits of those instruments, and establishing an appropriate policy framework. It also requires that women are represented at each step of the planning and design process of transport investments, including on user panels. Government agencies and NGOs, community-based organisations, and women’s groups that can be used in planning and implementation should be identified and consulted. Gender findings should be included in project design. Men and women have different mobility patterns. They differ in their roles, needs and perceptions regarding transport. Conscious efforts to address their views lead to better project design and performance. Therefore, it is particularly important that gender perspectives are fully integrated into initial surveys, appraisals and assessment. Pressure to design programmes rapidly should not lead to neglect of gender perspectives. If gender perspectives are not taken up at the early planning stage, it is difficult to give adequate attention to them later on in the process. Four male vs. female aspects (The Four As) are of prime concern when integrating a gender perspective into transport interventions. They are: access to destination, appropriateness of mode, availability of service and affordability of traveller.

**Huge gender gap in infrastructure development**

Hafkin and Taggart 01 Nancy Hafkin and Nancy Taggart work For the Office of Women in Development Bureau for Global Programs, Field Support and Research [“Gender, Information Technology, and Developing Countries: An Analytic Study” June 2001 http://onlinewomeninpolitics.org/sourcebook\_files/Ref5/Gender,%20Information%20Technology,%20and%20Developing%20Countries-%20An%20Analytic%20Study.pdf]//gv

The gender gap in the digital divide is of increasing concern; if access to and use of these technologies is directly linked to social and economic development, then it is imperative to ensure that women in developing countries understand the significance of these technologies and use them. If not, lack of access to information and communication technologies becomes a significant factor in the further marginalization of women from the economic, social, and political mainstream of their countries and of the world. Without full participation in the use of information technology, women are left without the key to participation in the global world of the twenty-first century. According to the APC: IT [information and communication technologies] will be one of—if not the— major development issues of the coming decades. If women are not actively present at all levels, we will see new forms of marginalization that could undermine other advances made by women in the twentieth century. This implies a crucial challenge to women to take on these issues. 3 It is essential that gender issues be considered early in the process of the introduction of information technology in developing countries. Despite frequent claims to the contrary, information technology is not gender neutral. 4 Gender needs to be considered at the early stages of the diffusion of IT in order for women to participate fully in their use. Gender influences factors such as income, time constraints, literacy, education, language, and cultural contexts that affect access to facilities, training, and employment in the information technology area. Seemingly gender neutral, national level decisions about infrastructure can impact gender and affect women's opportunities to use new technologies—including decisions about what systems to put in place (at what cost to the consumer?), which suppliers of communications services (will they have universal service obligations?), and where facilities will be located (will they be available in rural areas?).8 These aspects of technology choice impact whether women will have equitable access to the new technologies. At the same time, failing to consider gender issues (such as sexual division of labor, cultural definitions of women's activities, women's paid and unpaid labor, and women's multiple roles) from the early stages of technology diffusion may unwittingly generate unintended negative effects on women. This happened with the Green Revolution where technology and technological change brought significant costs for rural women. 5 In the case of information technology, the potentially adverse impact on gender may be even more pervasive than with the Green Revolution because information technology is a metatechnology that cuts across virtually every economic sector and geographical area.

**Gender directly links to any infrastructure development**

Magee 11 Rachel M. Magee, doctoral student at Drexel University studying information, youth, and technology design [“Gendering Infrastructure” May 7–12, 2011 http://feministhciworkshop.files.wordpress.com/2010/11/gendering-infrastructure-v6.pdf]//gv

There are multiple ways gender interacts with technologies, arguably because there are multiple types of gender. Harding discusses three understandings of gender: individual gender concerns the gender selfidentification of a single person, gender structure refers to the division of labor between genders, and gender symbolism describes the association of gender with characteristics other than the individual or the division or labor [8]. While we each have our own gender identity, gender structure and gender symbolism act as normative influences on the way we understand gender. Further, what is considered masculine or feminine is constructed socially and culturally [4]. So we live in a society where gender is influenced by many factors, including infrastructure, artifacts, and technologies. Star discussed how infrastructure “is part of the balance of action, tools, and the built environment [15].” One key element in the way Star defines infrastructure is that it “becomes visible upon breakdown;” it is invisible until it does not work [15]. When this failure occurs, users must perform articulation work to complete the process they began [15]. Here we will propose that infrastructure can be gendered symbolically like other technologies, though again this is something we will likely not notice until it breaks down. Understanding gender symbolism is critical to understanding gendering infrastructure. Berg and Lie argue that “artifacts do have gender and gender politics in the sense that they are designed and used in gendered contexts” [2]. This works in conjunction with Harding’s symbolic gender – artifacts (devices, technologies, and physical items) are situated in a gender environment, and can contribute to the change of the understandings of masculinity and femininity [2]. “To us, the study of technical artifacts is important because, as social constructs, artifacts are reservoirs of information on socio-cultural patterns but also on possibilities for change within these patterns [2].” As we socially construct the values around technology, we ascribe gender traits onto it. This also happens as part of the design process. While undoubtedly some of this is unintentional, there are also explicit examples of gendering of technologies and interactions. In her study of electric shavers, Ellen van Oost discusses the purposeful development of electric shavers by the Philips company [17]. As women began to reveal more of their bodies with changes in fashion, they also began to remove more hair from their bodies. Van Oost argues manufactures of electric shavers socially constructed a need to for women to shave to increase their profit margin, creating shaving implements specifically designed for women and released as early as the 1910s [17]. This market developed, and later models of women’s shavers were specifically designed to be associated with “cosmetics and body care and not with technology,” through elements like color and shape, in addition to marketing strategies [17]. Design then is intrinsically linked to the symbolic gendering of objects

## \*\*\*Internal Evidence\*\*\*

## ---Democracy

**Addressing gendered is a pre-requisite to addressing democracy and sustainability**

**Perkin o7** (Patricia E., Faculty of Environmental Studies, York University, “Feminist Ecological Economics and Sustainability” JOURNAL OF BIOECONOMICS Volume 9, Number 3 (2007))

. Collective decision-making and global justice Feminist research on alternative valuation processes and public participation, including North American work on ‘discourse-based valuation’, has engaged with questions of how to overcome social power inequities and redress injustices at the global and local levels (Perkins 2001, 2003, 2005). Since democracy and public involvement are usually regarded as fundamental for sustainability, existing social inequities based on gender and ethnicity must be addressed as part of any economic transition. In particular, focus on local transformation in the global economic North is not acceptable if this implies leaving gender and class inequities vis-a-vis the global economic South unaddressed. ` 9 Feminist political scientists in Europe and North America are developing pluralist, inclusive conceptions of ‘citizenship’ which incorporate social difference, bridge public-private and earner-carer divides, recognize the importance of informal political organizing, and incorporate an understanding of time as an essential political resource (see, for example, Ruth Lister 1997; Joan Landes 1998).

## ---Environment

**The worst parts of capitalism are rooted in gender biases. The alt is key to solving extinction and environment degradation**

Acker 04 Professor Emerita at University of Oregon (Joan, “Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 24-26)//AS

The gender-coded separation between production and reproduction became, over time, an underlying principle in the conceptual and actual physical organization of work, the spatial and time relationships between unpaid domestic and paid work, bodily movements through time and space, the general organization of daily life, and the ways that groups and individuals constructed meaning and identities. For example, the rules and expectations of ordinary capitalist workplaces are built on hidden assumptions about a separation of production and reproduction (Acker 1990). The contradictory goals of production and reproduction contribute to another gendered aspect of globalizing capitalist processes. This is the frequent corporate practice, on national and global levels, of claiming non-responsibility for reproduction of human life and reproduction of the natural environment. Here I find it useful to use Diane Elson’s (1994) description in economic terms of the separation between production and reproduction as a division between the monetary “productive” economy and the non-monetary “reproductive” economy. 10 “The ability of money to mobilize labour power for ‘productive work’ depends on the operation of some non-monetary set of social relations to mobilize labour power for ‘reproductive work.’ These non-monetary social relations are subordinate to money in the sense that they cannot function and sustain themselves without an input of money; and they are reshaped in response to the power of money. Nevertheless, neither can the monetary economy sustain itself without an input of unpaid labour, an input shaped by the structures of gender relations” (Elson 1994, 40). Elson emphasizes the interdependence of the monetary and non-monetary economies, although she recognizes that macro-economic policy considers only the monetary economy, ignoring the non-monetary economy, in which women perform most of the work. In addition, macro-economic policy, representing the interests and perspectives of production, implicitly assumes that “there is an unlimited supply of unpaid female labour, able to compensate for any adverse changes resulting from macro-economic policy, so as to continue to meet the basic needs of their families and communities and sustain them as social organizations” (Elson 1994, 42). Although the monetary and non-monetary economies are interdependent, their interests are also often contradictory and conflicting: maximizing profit and capital accumulation may undermine the reproduction and maintenance of human life, given that an adequate labor supply still exists. At the very least, capitalist expansion has often involved the subordination of the aims of reproduction to the aims of production, either through explicit policies and practices or through un-benign neglect or non-responsibility. I think it is very important to see non-responsibility as actively constructed through organizational inventions and state actions, such as legislation in the 19th and 20th centuries that created the rights of corporations to act in their own interests, as their leaders defined those interests.

**Failure to reconceptualize leads to the inevitable conflict over resources and the destruction of the environment**

**Perkin o7** (Patricia E., Faculty of Environmental Studies, York University, “Feminist Ecological Economics and Sustainability” JOURNAL OF BIOECONOMICS Volume 9, Number 3 (2007))

Ecological economics has been very concerned with how to reduce the material throughput of economies without stalling the growth on which employment depends, or reducing people’s standards of living. Since many of the earth’s physical resources are ﬁnite, but human populations and the material-intensity of economies continue to increase, throughput reduction is often framed as a zero-sum game in which those material resources used by one person or group must become unavailable for use by others. This raises the spectre of inevitable conﬂict over resources, and places sustainable economies in a framework where it is hard to imagine people freely choosing them in a democratic context; instead, it is assumed in this framework that the transition to sustainability will be forced upon unwilling populations by rising prices and scarcity. Moreover, rectifying unjust distribution of economic assets and opportunities (e.g. on gender, class, or global lines) is seen as fraught with conﬂict; if the pie is not growing, how can some be given larger shares? 2 Since democracy, equity, and lower use of material inputs – especially nonrenewable ones – are all important components of most visions of a sustainable socio-economy, this perceived tension between free choice, justice, and reduced throughput is highly problematic. However, some ecological economists have indicated two potential ways around this conundrum. One is to conceptually de-link economic growth from resource throughput, so that growth is seen as stemming from human-produced value using fewer and fewer raw materials. In other words, growth can be deﬁned as a gain in the amounts of economic and social value from the same quantum of physical inputs, which may in fact be recycled. Economic value can be created by human ingenuity and endeavour in ways which increase the efﬁciency of use of raw materials, deﬁned in economic terms, so that the economy continues to grow with no, or very little, increased throughput. 3 This does not violate the laws of thermodynamics since vast amounts of renewable and human energy, which are constrained on the earth only by the amount of incoming solar energy and efﬁciencies of conversion/use, may be transformed into economic value in this way. Terming this process ‘service-based growth’, or more misleadingly ‘dematerialization’, does not fully capture its potential for transforming how people understand economic progress or development. On the contrary, what is required is a new way of thinking about the factors that mediate human embeddedness in the natural environment, and how people can affect this relationship. 4 The ecological economics literature has taken up the question of the need to distinguish between throughput-derived economic growth and materially-independent growth as a basis for development. 5 For example, the Wuppertal Institute’s ‘Material Intensity per Service Unit’ indicator compares material inputs with total economic services provided; work by Faye Duchin, Manfred Max-Neef, Tim Jackson and others also addresses the social determinants of economic value, satisfaction, and quality of life in relation to material consumption (Martinez-Alier 1999, pp. 127–128). The second approach which conceptually allows for reduced throughput along with economic growth and development is also, in a sense, about redeﬁning terms. As previously-uncounted and unrecognized inputs to economic well-being (such as unpaid work and environmental services) begin to be counted and added into the reckoning, the notion of what is understood as the economy is enlarged, and ‘growth’ is produced which is not materially-derived. 6 This approach acknowledges and counts things that were happening all along as ‘growth’. Recognizing unpaid services as crucial to the economy tends to allow them to expand and ﬂourish, if barriers to their expansion are subsequently removed. This in turn generates new growth and development that is not, or not mainly, derived from material throughput. Not viewing the transition to sustainability as a zero-sum game (with inevitable conﬂict) is a key aspect of these two approaches. They allow the possibility of envisioning a democratic, creative, and diverse transition to sustainability, driven by human ingenuity with no limit to the value and well-being which may be produced within the framework of social justice, renewable energy and reused/recycled materials. Both of these approaches are examples of a tactic or methodology which is often used in feminist analysis: the grounded and identity-conscious, relationship-based reframe. This kind of reframe allows us to see things which may have been ‘hidden in plain sight’ when economic actors were seen as individual utility-maximizers, and unmarketed goods and services were not seen at all. In the words of Rosi Braidotti (1999, p. 86, 91, 95), conceptual creativity in transforming the ‘social imaginary’ and a ‘new understanding of the (knowing) human subject as embedded,’ within a speciﬁc material and grounded reality, are essential to the cultural changes which work ‘in the direction of a sustainable subject.’ Feminist philosophers such as Val Plumwood, Lorraine Code, Teresa Brennan, Sandra Harding, Julia Kristeva, and Chris Cuomo have made crucial contributions230 PERKINS to deﬁning and problematizing the concepts of ‘nature’ and ‘sustainability’ from feminist perspectives. Their work, which goes far beyond the scope of this paper, undergirds and is fundamental to reframing sustainability from economic, ecological, political and social positions. By deﬁning the economy as ‘culturally-instituted habits for material provisioning and accumulation’ (Zein-Elabdin 2003), feminist economists open the door to envisioning economies in a more socially and ecologically sustainable way. The following sections touch on a range of themes in feminist work which, from an ecological economics viewpoint, are applicable and relevant to the issue of sustainability. These feminist themes provide additional insights related to the two types of ‘reframe’ mentioned above, which we can call the ‘materially-delinked growth’ and the ‘ﬂourishing services’ approaches to achieving democratic redistribution along with throughput reduction. The feminist authors discussed in this paper hold a wide range of political positions; some are radical critics of capitalism and/or neoclassical economics while others work within or try to expand the neoclassical paradigm. Some are ecofeminists while others do not see themselves as ecofeminists at all. The point of this very brief and exploratory review is not to categorize them, but to indicate the range and richness of feminist contributions to debates on sustainability, and to draw out some themes and connections.

## ---Epistomology Indicts

**Their epistemology is grounded gendered perspectives that influence knowledge production**

**Peterson 5—**V. Spike, Professor at the *Department of Political Science* *With courtesy affiliations in Women’s Studies, International Studies,  Institute for LGBT Studies, Comparative Cultural and Literary Studies,  and Center for Latin American Studies* *Associate Fellow, Gender Institute, London School of Economics* (“How (the Meaning of) Gender Matters in Political Economy”New Political Economy, Vol. 10, No. 4, December 2005, http://www.u.arizona.edu/~spikep/Publications/VSP%20GenderMatters%20NPE%202005.pdf]//AY

Understood analytically, gender is a governing code that pervades language and hence systemically shapes how we think, what we presume to ‘know’, and how such knowledge claims are legitimated. Epistemological and ontological issues are more visible at this ‘side’ of the continuum because conventional categories and dichotomies are not taken for granted but problematised. Here we ﬁnd more attention to discourse, subjectivities and culture, and more interrogation of foundational constructs (rationality, work, production, capital, value, development). Consistent with this, there is typically more evidence of theoretical discussion and debate, and more self-consciousness about analytical assumptions and how they frame the questions we ask, the methods we adopt and the politics they entail. At the same time, as a governing code gender systemically shapes what we value. In particular, gender privileges (valorises) that which is characterised as masculine – not all men or only men – at the expense of that which is stigmatised (devalorised) as feminine: lacking agency, control, reason, ‘skills’, culture, and so on. To illustrate how a focus on analytical gender shifts the terms of debate I brieﬂy consider two developments in gendered political economy.

**Accepting their epistemology as truth marginalizes women**

**Peterson 5—**V. Spike, Professor at the *Department of Political Science* *With courtesy affiliations in Women’s Studies, International Studies,  Institute for LGBT Studies, Comparative Cultural and Literary Studies,  and Center for Latin American Studies* *Associate Fellow, Gender Institute, London School of Economics* (“How (the Meaning of) Gender Matters in Political Economy”New Political Economy, Vol. 10, No. 4, December 2005, http://www.u.arizona.edu/~spikep/Publications/VSP%20GenderMatters%20NPE%202005.pdf]//AY

From more constructivist and especially poststructuralist starting points, gender is understood as a governing code and its inclusion in our analyses necessarily has epistemological/theoretical implications. On this view, gendering political economy entails a questioning of orthodox methods and foundational inquiries in so far as these rely on gendered assumptions and biases. This raises the theoretical stakes dramatically: it threatens to be systemically disruptive, which decreases receptivity and increases resistance to more complex understandings of gender. It is important to note that, in the absence of constructivist or poststructuralist insights, the meaning of operational ‘codes’ (gender or otherwise) is neither obvious nor readily comprehended. Hence, the systemic, intellectually transformative work of feminists is effectively ‘invisible’ because it exceeds what the mainstream can see or comprehend through positivist/modernist lenses. In this sense, the marginalisation of constructivism and poststructuralism in economics, political economy and IPE signiﬁcantly limits how gender is understood, and goes some way in explaining both the variation among feminists and the relatively superﬁcial engagement of non-feminists, who cannot (or do not want to) ‘see’ the profound implications of taking gender seriously. In other words, epistemological commitments shape receptivity to feminist work, and especially which feminist insights/claims are deemed comprehensible, acceptable and/or compelling.

**Their epistemology allows discrimination based on race, gender, productivity**

**Peterson 5—**V. Spike, Professor at the *Department of Political Science* *With courtesy affiliations in Women’s Studies, International Studies,  Institute for LGBT Studies, Comparative Cultural and Literary Studies,  and Center for Latin American Studies* *Associate Fellow, Gender Institute, London School of Economics* (“How (the Meaning of) Gender Matters in Political Economy”New Political Economy, Vol. 10, No. 4, December 2005, http://www.u.arizona.edu/~spikep/Publications/VSP%20GenderMatters%20NPE%202005.pdf]//AY

Moreover, to investigate the interconnections among structural hierarchies I deploy gender analytically, arguing that denigration of the feminine (coded into masculinist/modernist dichotomies as hierarchical) pervades language and culture, with systemic effects on how we ‘take for granted’ (normalise/depoliticise) the devaluation of feminised bodies, identities and activities. This has particular relevance for economics, where assessments of ‘value’ are key. I argue that feminisation of identities and practices effectively devalues them in cultural as well as economic terms. Brieﬂy: the taken-for-granted devaluation of ‘women’s work’ is generalised from women to include feminised ‘others’: migrants, How (the Meaning of) Gender Matters 507marginalised populations, ‘unskilled’ workers, the urban underclass and developing countries. Women and feminised others constitute the vast majority of the world’s population, as well as the vast majority of poor, less skilled, insecure, informalised and ﬂexibilised workers; and the global economy absolutely depends on the work that they do. Yet their work is variously unpaid, underpaid, trivialised, denigrated, obscured and uncounted: it is devalorised. This economic devalorisation is either hardly noticed or deemed ‘acceptable’ because it is consistent with cultural devalorisation of that which is feminised. The key point here is that feminisation devalorises not only women but also racially, culturally and economically marginalised men and work that is deemed unskilled, menial and ‘merely’ reproductive.

## **---Generic Violence**

**The affirmatives science view is masculine in nature and allows for the domination of women, increasing poverty and natural destruction, global violence and repression of life.**

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

The political links focus on social and scientific changes that took place in Europe in the 16th and 17th century. The modem world-view, which evolved as from that time on, specifically sanctioned the domination of women, Others and nature. This perception of reality has persisted up to date. It has also been successful in penetrating almost every corner of the globe, often via its activities of development and progress. Understanding the foundation of science and its inherent values is therefore of acute importance and highly relevant when it comes to grasping an ecofeminist discussion of development issues. This is based on the assumption that if the foundation of a system is dominant, then it must follows that the system in itself also will contain elements of domination. The critique of science presented here is therefore not meant as a goal in in itself. It is rather an essential and necessary foundation to chapter 6, which discusses ecofeminism and development. Consequently, Western science together with its economic framework and modem technology were the three pillars on which mainstream development came to rest. However, since science is based on a dualist ideology that focus on power and control of the yang force over the yin force, development became dominant towards women, Others and nature. In this way, an ecofeminist analysis of science may be able to explain, at least in part ,the reasons why development through 60 years of efforts failed to solve pressing social problems in the South. Rather than being the solution to the four crises, science, economics and modem technology have become the main causes of increased poverty, intensified natural destruction, and the escalation of global war, violence and human repression.

**Gender relations are the backbone of globalization. Accepting dissenting feminist opinions is key to the continuation of human life.**

Acker 04 Professor Emerita at University of Oregon (Joan,“Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 18-20)//AS

 “Globalization” captures a multiplicity of changes that are, it is claimed, altering the contours of economies, polities, and social life in general at the end of the 20th Century and the beginning of the 21st Century. Influential male theorists in the social sciences argue about the meaning of the term, the processes involved and the likely outcomes (e.g. Giddens 1999; Bauman 1998; Beck 2000; Sen 2002; Wallerstein 1974; Hardt and Negri 2000). Disagreements exist about whether present globalization is a new stage in capitalist development or a continuation of globalizing processes that have been characteristic of capitalism from its emergence in the 15th Century. Or, possibly, globalizing processes began much earlier and are not inevitably tied to capitalism (Sen 2002). Other disagreements have to do with how total is the economic and cultural penetration of global capitalism, how fundamental are the transformations of economic and social processes, how much these changes improve or undermine conditions of daily life, how central are technological innovations to other changes, and how much have global forces overwhelmed the autonomy of nation states. Many writers link the concept of a “new economy” to the concept of globalization, seeing new technology-based production and communication as necessary to and facilitating the expansions and penetrations of globalization. Granting that capitalism has always been “global,” there do seem to be identifiable changes in global processes in the past 30 years or so. As I understand it, globalization refers to the increasing pace and penetrations of movements of capital, production, and people across boundaries of many kinds and on a global basis. This view emphasizes that globalization is processual and contradictory as well as complex and multifaceted (e.g. Lenz 2002). Globalization is about class, race/ethnic, and gender relations: it is political and cultural, as well as economic.2 The growth and consolidation of transnational corporations, along with new forms of decentralization, relocation and reorganization of production and subcontracting are parts of the process. “Free marketization,” or the reduction of old state and contractual controls with the substitution of other controls, and the potential commodification of almost everything are other aspects of present changes.3 The old controls that have either disappeared or are under attack include those that protected local/national firms and industries, enacted welfare state supports and constrained capitalist actions to oppose unions, to endanger workers’ health and safety, or to pollute the environment. New controls, on the other hand, may regulate new categories of workers, constrain opponents of unlimited corporate freedom, or reinforce neo-liberal ideology, such as mandates in the U.S. that impoverished single mothers must work for pay without regard for the welfare of their children. Organizational restructuring, downsizing, new forms of flexibility and new forms of employment relations are parts of free marketization. Finally, there is the emergence of new leading sectors of global capitalism based on technological innovations, the “new economy.” As identified in the business literature, these are computer and information technology, global finance, and biotechnological innovation. All of these changes are interrelated and shaped by the ideological dominance of neoliberal thought. The dominant discourse on globalization that describes and theorizes the above changes has a hidden commonality: gender and often race are invisible. Globalization is presented as gender neutral, even though some theorists do pay some attention to women, the family and women’s employment (e.g. Castells 2000). This ostensible gender neutrality masks the “implicit masculinization of these macro-structural models” (Freeman 2001; see also Ward 1993). The implicit masculine standpoint in the ruling relations (Smith 1987) from which theories of society have been constructed impedes adequate analysis. For example, unpaid caring, household, and agricultural labor, along with much informal economic activity that maintains human life (Elson 1994; Mies 1986), do not enter the analyses or are assumed to be in unlimited supply. The omission of, mostly women’s unpaid work seriously biases discussions of the penetration of capitalist globalizing processes and limits understanding of both negative consequences and potentials for opposition (Bergeron 2001; GibsonGraham 2002).

The affirmatives masculine form of competition causes social conflicts, violence, injustice, poverty and environmental destruction leading to the end of the human race.

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

The excessive promotion of competition over cooperation is rooted in Social Darwinism. The theory perceives the basic function of life and its relationships as a "survival of the fittest". Hence, the strongest, the richest and the most powerful person is the winner, who takes it all. Excessive competition has consequently become the engine that drives the global economy. Its aggressive approach has become the ideal in the business world. The focus on maximization of quantitative goals, results in exploitation of human beings, societies and nature. However, since complete self-assertive competitive and aggressive behaviour would be self-destructive and make life impossible for man, someone else is expected to fulfil his needs of sympathetic support. This is done by housewives, secretaries, stewardesses, nurses and servants. They create an atmosphere where "the self-assertive competitor" can succeed. These services involve a variety of integrative activities. However, since these rank lower in the hierarchical, dualised system they are paid less. Some of them, like mothers and housewives, are not paid at all. Thus, the availability of integrative or feminine values is essential to sustain the self-assertive, masculine-dominated social and economic sphere. It is women and minorities that preform the integrative, feminine services, which make masculine life more comfortable. They create the atmosphere in which competition can succeed, hence preventing complete self-destruction. (Capia 1982: 29; Capra 1989: 257). However, the excessively self-assertive and domineering masculine consciousness is harmful. It causes social conflicts, violence, injustice, poverty and environment destruction. Apart from the tremendous suffering it generates in its expansion, it will also eventually extinct the human race and all of life on this planet. Thus, if the human specie is to survive it must strive towards harmony. .lonas Salk finds in his book "The survival of the wisest" that the life cycle of any biological specie living in a finite environment follows the S-curve. In the first phase, the focus is on maximisation of growth through competition, colonisation and exploitation. However, when the curve reaches its fulcrum point, past behaviour is no longer rewarded. Hence, growth gives way to maintenance, competition to cooperation and exploitation is transformed into restoration and recycling. Thus, for survival the species develop ecological consciousness. (Henderson 1978: I2-13; Capia 1982: l).

**Failure to reformulate gender makes violence inevitable**

**Connell 05** (R.W., PhD and professor of education, University of Sydney. “Masculinities”)

Some time ago, the US sociologist Goode (1982) published an important essay ‘Why men resist’, reflecting on men’s responses to the Women’s Liberation movement. Men resisted change, Goode argued, because they were the privileged ground in gender relations. But this privilege was offset in a number of ways, and was cross-cut by the interest en shared with particular women(e.g. wives and daughters). Challenging the idea of a ‘backlash’, Goode offered evidence that men’s attitudes (in the USA at least) had become increasingly favorable to gender equality. However this was not put into practice evenly. Men were losing their cultural centrality, but in relation to jobs and housework, were successfully resisting change. Ultimately an economic dynamic prevailed: ‘the underlying shift is toward the decreasing marginal utility of males’. This accounted both for men’s resistance to gender equality, and for the futility of this resistance. The socioeconomic forces now in play would continue to push modern society towards gender equality. Twenty years later the Swiss sociologist Godenzi (2000 published another notable essay on men and gender inequality, also emphasizing the economic dimension. His essay is darker—perhaps reflection the intervening history, also reflecting his concern with men’s violence. Reviewing international statistics, Godenzi documents gender inequalities in relation to work time, organizational power, income, freedom from housework, etc. He shows that at the end of the twentieth century, a massive system of material privilege still exists globally. Men’s violence Godenzi argues, is not an individual pathology but a logical consequence of men’s collective privilege. Violence grows out of inequality, sustains inequality, and is also a response to the contemporary challenge to inequality. In this Afterword I will extend the discussion of politics in Chapters 9 and 10 , pursuing Goode’s and Godenzi’s investigation of en’s interest in relation to gender equality. I will consider the role of men and masculinities in the politics of violence, and discuss the global dimension in masculinity politics.

**Gender relations are the backbone of globalization. Accepting dissenting feminist opinions is key to the continuation of human life.**

Acker 04 Professor Emerita at University of Oregon (Joan,“Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 18-20)//AS

 “Globalization” captures a multiplicity of changes that are, it is claimed, altering the contours of economies, polities, and social life in general at the end of the 20th Century and the beginning of the 21st Century. Influential male theorists in the social sciences argue about the meaning of the term, the processes involved and the likely outcomes (e.g. Giddens 1999; Bauman 1998; Beck 2000; Sen 2002; Wallerstein 1974; Hardt and Negri 2000). Disagreements exist about whether present globalization is a new stage in capitalist development or a continuation of globalizing processes that have been characteristic of capitalism from its emergence in the 15th Century. Or, possibly, globalizing processes began much earlier and are not inevitably tied to capitalism (Sen 2002). Other disagreements have to do with how total is the economic and cultural penetration of global capitalism, how fundamental are the transformations of economic and social processes, how much these changes improve or undermine conditions of daily life, how central are technological innovations to other changes, and how much have global forces overwhelmed the autonomy of nation states. Many writers link the concept of a “new economy” to the concept of globalization, seeing new technology-based production and communication as necessary to and facilitating the expansions and penetrations of globalization. Granting that capitalism has always been “global,” there do seem to be identifiable changes in global processes in the past 30 years or so. As I understand it, globalization refers to the increasing pace and penetrations of movements of capital, production, and people across boundaries of many kinds and on a global basis. This view emphasizes that globalization is processual and contradictory as well as complex and multifaceted (e.g. Lenz 2002). Globalization is about class, race/ethnic, and gender relations: it is political and cultural, as well as economic.2 The growth and consolidation of transnational corporations, along with new forms of decentralization, relocation and reorganization of production and subcontracting are parts of the process. “Free marketization,” or the reduction of old state and contractual controls with the substitution of other controls, and the potential commodification of almost everything are other aspects of present changes.3 The old controls that have either disappeared or are under attack include those that protected local/national firms and industries, enacted welfare state supports and constrained capitalist actions to oppose unions, to endanger workers’ health and safety, or to pollute the environment. New controls, on the other hand, may regulate new categories of workers, constrain opponents of unlimited corporate freedom, or reinforce neo-liberal ideology, such as mandates in the U.S. that impoverished single mothers must work for pay without regard for the welfare of their children. Organizational restructuring, downsizing, new forms of flexibility and new forms of employment relations are parts of free marketization. Finally, there is the emergence of new leading sectors of global capitalism based on technological innovations, the “new economy.” As identified in the business literature, these are computer and information technology, global finance, and biotechnological innovation. All of these changes are interrelated and shaped by the ideological dominance of neoliberal thought. The dominant discourse on globalization that describes and theorizes the above changes has a hidden commonality: gender and often race are invisible. Globalization is presented as gender neutral, even though some theorists do pay some attention to women, the family and women’s employment (e.g. Castells 2000). This ostensible gender neutrality masks the “implicit masculinization of these macro-structural models” (Freeman 2001; see also Ward 1993). The implicit masculine standpoint in the ruling relations (Smith 1987) from which theories of society have been constructed impedes adequate analysis. For example, unpaid caring, household, and agricultural labor, along with much informal economic activity that maintains human life (Elson 1994; Mies 1986), do not enter the analyses or are assumed to be in unlimited supply. The omission of, mostly women’s unpaid work seriously biases discussions of the penetration of capitalist globalizing processes and limits understanding of both negative consequences and potentials for opposition (Bergeron 2001; GibsonGraham 2002).

The affirmatives masculine form of competition causes social conflicts, violence, injustice, poverty and environmental destruction leading to the end of the human race.

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

The excessive promotion of competition over cooperation is rooted in Social Darwinism. The theory perceives the basic function of life and its relationships as a "survival of the fittest". Hence, the strongest, the richest and the most powerful person is the winner, who takes it all. Excessive competition has consequently become the engine that drives the global economy. Its aggressive approach has become the ideal in the business world. The focus on maximization of quantitative goals, results in exploitation of human beings, societies and nature. However, since complete self-assertive competitive and aggressive behaviour would be self-destructive and make life impossible for man, someone else is expected to fulfil his needs of sympathetic support. This is done by housewives, secretaries, stewardesses, nurses and servants. They create an atmosphere where "the self-assertive competitor" can succeed. These services involve a variety of integrative activities. However, since these rank lower in the hierarchical, dualised system they are paid less. Some of them, like mothers and housewives, are not paid at all. Thus, the availability of integrative or feminine values is essential to sustain the self-assertive, masculine-dominated social and economic sphere. It is women and minorities that preform the integrative, feminine services, which make masculine life more comfortable. They create the atmosphere in which competition can succeed, hence preventing complete self-destruction. (Capia 1982: 29; Capra 1989: 257). However, the excessively self-assertive and domineering masculine consciousness is harmful. It causes social conflicts, violence, injustice, poverty and environment destruction. Apart from the tremendous suffering it generates in its expansion, it will also eventually extinct the human race and all of life on this planet. Thus, if the human specie is to survive it must strive towards harmony. .lonas Salk finds in his book "The survival of the wisest" that the life cycle of any biological specie living in a finite environment follows the S-curve. In the first phase, the focus is on maximisation of growth through competition, colonisation and exploitation. However, when the curve reaches its fulcrum point, past behaviour is no longer rewarded. Hence, growth gives way to maintenance, competition to cooperation and exploitation is transformed into restoration and recycling. Thus, for survival the species develop ecological consciousness. (Henderson 1978: I2-13; Capia 1982: l).

**The gendered representation of the affirmative is violent – it perceives people out side of the system as being violent and objective.**

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

Ecofeminism starts its analyses from a feminist, ecological position. In practice, it means that any ecofeminist analysis must include sex, gender, patriarchy and nature. It is a view from "the other side". Hence, ecofeminism perceives reality from the side of those that patriarchy has defined as being "the other" compared to the masculine. This group includes women, Others and nature; "Others" (with capital 0) stands for a diverse human group that embrace children, poor people, traditional people, colored people, old people, frail and sick people, disabled people, homosexual people and other marginalized ones. "The other" also includes any category considered to have feminist traits. This comprises important human characteristics like feelings and emotions; human relationship issues like care, empathy and cooperation; and quality elements like spirituality, ethics and aesthetics. The patriarchal dualised perspective is dichotomous. This means that the groups defined as belonging to the other category (the non-masculine) are not only considered as being different from the masculine but also as being subordinate (Downs) to the superior category (Ups). This dualised structure was created by the Western, middle-class, white male who considered himself as being the superior category. It is, however, important to keep in mind that dualism has changed over time according to need. Both categories may therefore today include other groups as well, depending on the context. Hence those who are categorized as Ups and Downs may differ according to the following hierarchy: man over women, human over nature, white over black, rich over poor, adult over child, North over South, developed over undeveloped, modem over tradition etc. The procedure is that the first mentioned dominates the last mentioned. Each group may include women as well as men, minus of course the first mentioned. Hence in modem society it is highly likely that most sometimes belong to the category that dominates (the Ups) and at other times to the category that is subordinated (the Downs). However, in order to belong to the Ups it requires that one agree to assume the masculine characteristics. It will be discussed a bit later what these are. However, in the final analysis it is the modem, white, Western, rich males who are at the very top of the dualised hierarchy, while the traditional, black, Southern, poor women and nature are at the very bottom. Due to its dichotomy, value dualism is a violent model. It perceives the dualised, subordinated others or Downs as objects and instruments that exist for the benefit of the superior category or Ups. This inevitably leads to the "isms of domination". The "isms of domination" is a concept that embraces all types of domination. It encompasses sexism, racism, classicism, colonialism and any other isms. The result of such patriarchal domination is that life for the dualised others become unmanageable. Hence women, Others and nature cannot prosper inside this dualised perspective.

## **---Policy Failure**

**Gender-blind policy making ensures failure**

Chow 03(Esther Ngan-ling, “Gender Matters : Studying Globalization and Social Change in the 21st Century”, International Sociology 18, Sep 1, 2003, 443-45)//AS

Heralding the dawn of the new millennium, the powerful forces of globalization in recent decades have established economic restructuring and the New World Order marked by democratization, cultural diffusion, regional armed conflicts, militarization, terrorism and widening economic disparities between people and nations. Globalization refers to the complex and multifaceted processes of worldwide economic, social, cultural and political expansion and integration which have enabled capital, production, finance, trade, ideas, images, people and organizations to flow transnationally across the boundaries of regions, nationstates and cultures. The term encompasses the ever-changing and intensifying networks of global consciousness, system interdependence, human interaction and societal transformation with far-reaching consequences (Appadurai, 1990; Chow, 2002; Hoogvelt, 1997; Moghadam, 1999; Robertson, 1992; Sassen, 1998; Stiglitz, 2002). Most mainstream theories frame globalization as gender-neutral. Current debates on neoliberal and universalistic globalization pay little attention to gender and underrepresent the experiences of diverse women in specific societal contexts, especially those in the developing world. This oversight has serious implications for theorizing about the powerful dynamics and vital consequences of globalization, for developing policy and practice, and for engaging in collective empowerment for effective social change that will reduce inequalities, human insecurity and global injustice. This special issue constitutes a modest effort to contribute transformative scholarship both to correct this oversight and to envision intellectual challenges to the integration of theory, research and praxis, dealing with the opportunities, risks, dilemmas and benefits globalization has created for women and men in the 21st century. Why is globalization as a gendered phenomenon not well recognized? Among many reasons, several are relevant here. First, mainstream discourse focuses on globalization primarily as encompassing macro and disembodied forces, flows and processes in terms of its economic and societal impact. The concept remains at a general, abstract level that has greater meaning and relevance to academicians, journalists and some activists than to the general public, even though people’s everyday lives are very much affected by global forces and happenings. Much of the theorizing about globalization is either gender-neutral or gender-blind, ignoring how globalization shapes gender relationships and people’s lives materially, politically, socially and culturally at all levels and treating its differential effects on women and men as similar. Gender is basically taken for granted, as if it does not matter. In particular, women’s voices and lives are virtually absent from much theoretical discussion on globalization. When the gender issue is discussed, the focus tends to be on the effects of globalization on women rather than on the effects of gender on globalization. Some of globalization’s gendered effects are invisible, particularly when its victims, such as poor Third World women, are structurally marginalized, rendering these effects less apparent and less directly observable. How the gender dimension shapes the globalization process is ignored as either unimportant or irrelevant. How gender relations are products of various global–local systems of patriarchy and hegemonic masculinities seldom enters critical debate and discussion. The failure to incorporate gender into the study of globalization in meaningful and systematic ways not only produces incomplete views of women’s rights as fundamental human rights and inaccurate understanding of the sources of gender inequality, but also can actually undermine development policy and practice. In other words, the gender dimension is a critically important missing piece in the theorizing of globalization. Therefore, gender matters for understanding what globalization is and how it is influenced by gendered hierarchies and ideologies, which in turn shape gendered institutions, relationships, identities and experiences of women and men.

## **---Economy**

Feminist views are key to effective global economic competition – they support the male dominated system and allow for effective competition.

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The excessive promotion of competition over cooperation is rooted in Social Darwinism. The theory perceives the basic function of life and its relationships as a "survival of the fittest". Hence, the strongest, the richest and the most powerful person is the winner, who takes it all. Excessive competition has consequently become the engine that drives the global economy. Its aggressive approach has become the ideal in the business world. The focus on maximization of quantitative goals, results in exploitation of human beings, societies and nature. However, since complete self-assertive competitive and aggressive behaviour would be self-destructive and make life impossible for man, someone else is expected to fulfil his needs of sympathetic support. This is done by housewives, secretaries, stewardesses, nurses and servants. They create an atmosphere where "the self-assertive competitor" can succeed. These services involve a variety of integrative activities. However, since these rank lower in the hierarchical, dualised system they are paid less. Some of them, like mothers and housewives, are not paid at all. Thus, the availability of integrative or feminine values is essential to sustain the self-assertive, masculine-dominated social and economic sphere. It is women and minorities that preform the integrative, feminine services, which make masculine life more comfortable. They create the atmosphere in which competition can succeed, hence preventing complete self-destruction. (Capia 1982: 29; Capra 1989: 257).

## \*\*\*Alternative Evidence\*\*\*

**The alt is to gender the 1ACs discourse of globalization**

Acker 04 Professor Emerita at University of Oregon (Joan,“Gender, Capitalism and Globalization”, Critical Sociology Volume 30, issue 1, 2004, 20)//AS

 “Gendering” the discourse of globalization exposes the discontinuities between the realities of women’s and men’s lives and mainstream scholarly work about global processes. Combined with integral attention to race and ethnic processes, “gendering” should produce a better understanding of contemporary global issues. Before presenting some of the extensive feminist work that has gendered globalization research and theory, I briefly examine the concept of gender. Gender as used here is defined as inequalities, divisions, and differences socially constructed around assumed distinctions between female and male. Gender is a basic organizing principle in social life, a principle for allocation of duties, rights, rewards, and power, including the means of violence. Gender is a factor in organizing daily life for individuals, families, communities, and societies as large structures. Women are usually disadvantaged in terms of power and material and status rewards. Gender is neither an essential attribute of individuals nor a constant in social life, but consists of material and symbolic aspects of existence, constantly produced and reproduced in the course of ongoing social activities and practices. Gender necessarily involves bodies of actual people and the ways that they see and experience themselves, their identities. This implies that there are many versions of gender, different masculinities and femininities, lived differently in different times and places, but also varying within particular times and places. Although there are many versions of masculinity and femininity and many ways of organizing gender differences, heterosexual gender is the norm almost everywhere. Most feminist analysts of gender and globalization use some such notion of gender as socially produced and highly variable, while recognizing the predominant subordination of women within gender relations.

**Analyzing the affirmatives rightist logic we are able to overcome the affirmatives masculine views and there relations by viewing the pcutre as a whole and creating structure in the process.**

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Maybe we all are blind regarding reality, to a certain extend. Perhaps we will never completely be able to get over this lack of visibility, or maybe we are not developed to understand everything. Nevertheless, we should still examine all the parts of the elephant and their inlerrelations, rather than creating one-sided realities that do not exist. This Sufi-story shows that if the men had listened to each other and shared their experiences, rather than trusting only their own perception, they would have been able to combine their information and hence come closer to the truth. They would have found out that the elephant has more aspects than what each had experienced. None of us is able to perceive the whole truth at any one time. However, if we see things from other people's perspectives, we have a chance to expand our understanding. (Gamborg 1999: 8). Modern society promotes the theory that only what we can see, touch and count exist. It is the logical, rational, left part of our brains, which perceives in that way. Issues related to the rational mode of perception and knowledge is in this dissertation called the masculine or yang force. However, the logical hemisphere is limited. Applying only quantitative elements will fragment our understanding of reality. The Danish nuclear physicist Niels Bohr (Gamborg 1999: 15) saw the limitation in this way, “..when it comes to describing atoms, we can only use the language as in poetry. The poet is not as occupied describing facts, as he is interested in creating pictures and estimate indirect connections… The quantum theory…is a striking example of the situation, where we can understand a connection completely, although we only can conceptualize it in the form of pictures and parables.” Hence, if we want to expand our understanding we need to include our right brain hemisphere. That is the place where we store our experiences; it produces our intuition creativity, and the qualitative part of our meaning – structure. When we apply the intuitive part, we can understand connections and wholes. We can get a feeling of that which our logic would decide does not exist. Thus if we get in touch with the marginalized part of our perceptions, the qualitative, the creative, the intuitive, which in this study is called the feminine or yin force, we may be able to remove our blindness. (Gamborg 1999: 8-9)

**We need an interrogation of urban development through a feminist perspective to understand the actions we take and fix the flaws.**

Vaiou 92 Department of Urban and Regional Planning, National Technical University, Athens (Dina, “GENDER DIVISIONS IN URBAN SPACE: BEYOND THE RIGIDITY OF DUALIST CLASSIFICATIONS”, Antipode 24:4, 1992, 257-260)//AS

The experiences of different women, in this survey as in many others, and their relation to the urban environment (to the making of the town) are in many ways individual. What is common in them and in millions of others is perhaps that those experiences transcend the boundaries of dichotomous conceptions. Women find themselves on both sides of any dichotomy, continuously negotiating their places on each side and on a combination of the two. Dichotomies are at times intensified but they are also challenged and modified in women’s everyday lives and in their struggle to cope with conflicting loyalties and to re-define relations of dominance and subordination, as they transcend, and stand in opposition to, the boundaries of conceptual and actual dichotomies. The experiences of individual women that come out of the interviews highlight combinations of home and work, divisions of labor, ways of appropriating urban space, uses of time and women’s perceptions of these. Their accounts involve particular women, their activities and the metaphors underlying them, the relations in which they engage and through which gender and class identities are formed. At the same time, they help clarify those activities and relations, and women’s attitudes towards them. Women’s accounts of their lives provide the grounding for a framework of understanding urban development which focuses on the less dramatic, unofficial, private, invisible spheres of social life. Contrary to such a framework, analysis and explanation of urban development in Greater Athens and/or parts of it has so far exclusively concentrated on the more ”public” aspects of capitalist development. These aspects include: changes in the spatial division of labor (regional, national, 257-260 international) and development of certain types of economic activities with specific location practices; land speculation and state tolerance as a process of housing large sections of the population; differentiated provision of public facilities and services following class divisions in the urban area (see, among many contributions, Mantouvalou, 1980; Loukakis, 1985; Mavridou, 1987; Leontidou, 1990). The specific content of these processes is perhaps particular to Greater Athens. But the processes themselves are, to a greater or lesser extent, part of many theoretical understandings and empirical studies of urban development. Hence the recent emphasis on new forms of work and production, plant closings and geographical dispersal of productive activities, high unemployment, decay and dereliction across significant parts of major cities, new modes of state control and management regulation that have gradually re-shaped the geography of capitalism (see, for example, Scott and Storper, 1986; Harvey, 1987; Scott, 1988; Soja, 1989). It is beyond the scope of this paper to discuss this vast literature in any detail. But an undeniable common feature in otherwise divergent approaches is their primary or exclusive focus on the public realm (production, wage work, politics, public space), as a rational and universal description and basis for explanation of urban development. By giving value to one side of the dichotmous conceptions to which this paper refers, they stop short of evaluating the importance of the other side and of the combination of the twoin “restructuring,” in the creation of ”new industrial spaces,” in ”flexibilization of production” as well as the impact of these on everyday life. The symbolic and actual spheres of activity of those individuals or groups which are excluded from the public realm are not part of the analysis. However, patterns of urban development, like those briefly discussed in the previous section, are equally based on assumptions about “a woman’s place’’ in the home and on the hard reality of women having no other choice but to reconcile that “place” with their personal aspirations. Without this reality such patterns could not be sustained. In this context, women’s experiences, and power relations formed and redefined in the process of urban development, are as much part of the explanation as is perhaps land speculation in the urban periphery or industrial location often a very fundamental part. But they have so far remained outside of the concerns of urban analysis, thereby limiting their scope and explanatory power. Generating questions from the perspective of women’s experiences has important implications for the kinds of answers that urban research can reach and for the type of analysis used to that end. Such questions challenge the universality of widely shared categories of social meaning and explanation and the universality of any ”one true story” about “the world” (Harding, 1987;Bondi, 1990).In order to understand and explain women’s experiences in the process of urban development, to understand urban development from that perspective and raise questions relevant to (particular groups of) women, it is necessary to see social life “from the point of view of that disdained activity which produces women’s social experiences instead of from the partial and perverse perspective available from the ‘ruling gender’ experience of men” (Harding, 1987185). To this end, public issues need to be made out of many practices considered too trivial or too private for urban analysis (Hermann, 1976; Young, 1987). The study of Helioupolis, briefly presented here, points to some such issues. The bearers of such practices women or minorities will then not be excluded from the foreground of enquiry. In addition, gender categories cannot be viewed as homogeneous categories. The experience of gender relations and the structure of gender are shaped by their interaction with other social relations (class, race, ethnicity) and vary historically and geographically (Flax, 1987). In the study area, race and ethnicity are not an issue (yet?). Class differences on the other hand are important, even though polarization in this particular area is not as intense as examples from other countries indicate. In this context it is not perhaps the dualist nature of classifications that is at stake. Private/public, home/politics, domestic labor /paid employment, reproduction/production, represent processes and relations which are distinct and could be examined analytically separately. What needs to be refuted is the identification of the dichotomy with the binary opposition women-men. In women’s experiences, differentiated as they may be at the crossroads of class and gender or ethnicity and gender, both sides overlap and intersect in time and space and call for more complex forms of differentiation between and within each side. Re-establishing the unity of what are unified experiences of everyday life and continuous processes of urban development is more than adding one domain to the other. The respective content of each side needs to be studied in order to understand the sources of power each confers and avoid lapsing into an analysis of opposites. It may then be possible, albeit difficult, to keep in sight a double tension between localized processes of everyday life and global determinants of those processes. We need to think about how women’s experiences are partially constituted by and through their location in the web of social relations that make up any society. We also need to know how these experiences are affected, and how they affect or enable or compensate for the consequencese of men’s activities, as well as their implication in class or race relations. In the changing conjunctures in which women’s experiences are formed, multiplicity, ambivalence and ambiguity co-exist with the need to impose order and structure to those experiences and to their interpretations. In this knife-edge situation the content of feminist theoretical perspectives is not self-evident but rather struggled for. Through struggles against male domination, women’s experiences can unveil the politically imposed nature of social relations which are seen as natural. They can also be made to ”yield a truer (or less false) image of social reality” (Harstock, 1987:159). Sweeping changes in all aspects of social and political life change the setting for such struggles. In a fluid and unstable universe women’s uses and perceptions of space and time are transformed along with the changing geography of everyday life. What is also changed is the realm of women’s struggles to redefine gender relations and put forward new understandings and practices of social change of which the relationship between society and (urban) space is an integral part.

**Alt key to solving poverty—poverty is inevitable as long as gender hierarchies are allowed to continue in the labor force**

**Masika 97—**Rachel (“Urbanisation and Urban Poverty: A Gender Analysis” October 1997, World bank organization, http://www.bridge.ids.ac.uk/reports/re54.pdf]//AY

4 Dimensions of urban poverty: why a gender perspective is important Gender equity considerations are important for any analysis of urban poverty conditions and trends. Men and women experience and respond to urban poverty in different ways as a result of gendered constraints and opportunities (in terms of access to income, resources and services). This section demonstrates why a gender perspective is important to understanding poverty by highlighting gender inequalities in key urban sectors. 4.1 Poverty, employment and livelihoods There is gender-differentiated access to employment and income-earning opportunities in urban areas. Unemployment and underemployment have been major concerns for many urban economies. Recent studies suggest the urban poor have suffered significantly from structural adjustment through reduction in employment creation and downward pressure on real wages. New categories of the poor have been identified, for example, former state employees who have been retrenched. In general terms, there are two broad labour market trends: the feminisation of the labour force; and the deregulation and casualistion of the labour market. The rise in female labour force participation can be attributed in part to a rise in demand for female labour in industries, and in part to household survival strategies during economic restructuring. This has positive benefits for women given that social position within, and access (both social and physical) to, urban labour markets is critical for well-being and survival. However, there is evidence that in many countries gender segmentation in the labour market remains widespread (Gilbert 1997) and that women’s work remains characterised by insecurity and low returns. Furthermore, many different facets of women’s work, both unpaid and paid, are not recognised by urban planners. Research on two low-income settlements in Madras, India suggests that neither household structure nor the structure of the economy can provide an adequate explanation of either female labour force participation or the type of work women and girls undertake in Madras. Ideological factors and their ‘enforcement’ at the intermediate social levels of the wider kingroup and community are central to decisions regarding who works in the household and under what conditions. These ideologies are, however, not rigid dictates but guiding principles around which the household respectability is negotiated (Vera-Sanso 1995). The importance of the informal sector for income generation and poverty alleviation is well recognised. There is increasing reliance on urban informal employment for both men and women but the ability of the informal sector to absorb the unemployed is limited. There are genderdifferentiated patterns of access to informal sector work. Research in Zimbabwe revealed that declines in women’s earnings from informal sector activities also meant less control by the women of household budgets, lower self esteem and increased conflict with husbands. Several of those interviewed felt that the men were not fulfilling their obligations as husbands and fathers (Kanji 1995).9 The deregulation and casualisation of the labour market has lead to an increase in homeworking, particularly among women, which sometimes leads to greater exposure to environmental risk, both in terms of human pathogens and industrial toxic compounds at home or in the workplace (Gilbert 1997; HomeNet 1996)

**Only analyzing gender power relations can reveal new insight and solve for extinction**

Chow 03(Esther Ngan-ling, “Gender Matters : Studying Globalization and Social Change in the 21st Century”, International Sociology 18, Sep 1, 2003, 446)//AS

The first and foremost theme that underlies all articles is that globalization is a gendered phenomenon with all-encompassing differential consequences for women and men. Gender is a constitutive element of social relationships based on perceived differences in accordance with one’s sex and on identity and power derived from the unequal values attributed to that perception of differences. Gender is relational and social; hence, the focus of gender is not on women per se but on power relations between women and men and among those of the same gender in various settings (see, for example, the articles by Kimmel and by LindioMcGovern).1 Making power relations the focus of analysis draws on the complex and fluid processes through which different types of masculinities and femininities are socially and culturally constructed and how embeddedness of power relations in gender hierarchy is structured. This approach problematizes women’s subjugation as ‘others’ by the dominant category of masculinities as a standard from which the ‘others’ are judged. The approach elucidates and opens for contest the perpetual gender inequity due to unequal access, control and distribution of values, resources, opportunities and justice. Michael Kimmel (2002) points out that the underlying logics of globalization in capitalist production, market rationality, trade liberalization, privatization, transnational corporations (TNCs) and modernity are themselves gendered, organized discourses, processes and institutional arrangements that create and perpetuate power relationships between men and women in society. In fact, Connell (2001) argues that globalization is the manifestation of globalizing masculinities historically in terms of conquests, settlements, imperial empires and postcolonialization. Recent US war involvement with Iraq offers a contemporary example to examine how global and local masculinities, politics, economic interests and military might play out and erupt into armed conflicts. Gender is thus a critical dimension that must be factored into discussion of globalization and examined for how it creates differential opportunities, challenges, risks and dilemmas for women and men and how, in turn, it modifies the process of social change.

And by understanding the affirmatives masculine development world view in holistic terms solves poverty and the regeneration of the environment.

**Nhanenge 7 –** Master of Arts at the development studies @ the University of South Africa (Jytte “Ecofeminism: Towards Integrating the concerns of women,, poor people and nature into development” <http://uir.unisa.ac.za/bitstream/handle/10500/570/dissertation.pdf?sequence=1>)//AA

I earlier mentioned the significance of the study in relation to what it adds to the scholarly research and literature in the field. Based on the background information I can now end this section by mentioning in which way the study may be significant in improving development policy and practice: If the arguments put forward in the study are considered sound, consistent and coherent, then the research should encourage us to change our perception of development. Firstly no development policy or practice should be initiated unless it is holistic, which means including the reality seen from a feminist and ecological perspective. As it is now development policy and practice is based purely on a masculine world-view, and it is therefore reductionist. Secondly, no development policy or practice should be initiated unless it is balanced, which means including qualitative issues. As it is now development policy and practice is purely quantitative and hence unbalanced. Thirdly no development policy or practice should be initiated unless it is harmonious, which means including feminine or yin forces. As it is now development policy and practice is purely masculine or yang and hence dis-harmonious. Conclusively the study may increase awareness to the fact that development policy and practice need to be holistic, balanced, and harmonious if they hope to alleviate poverty of women and poor people and to regenerate the natural environment in the South What this entails will become clear as the discussion unfolds.

Perhaps it could be potential alt solvency card in a world where the alt is to embrace feminist/ecological movement. Its really short though nm. Going back and rereading this portion this is in contrast to the ecofem view.

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Some movements have already formed coalitions. The ancient cultural, linguistic and historical interconnections between women and nature have been manifested in the appearance of groups that combine women’s liberation and ecology. Common to both is an egalitarian perspective. Women want to be free from cultural and economic constraints and masculine perceptions that have kept them subordinate to men. Ecologists are emphasizing the need to establish a world-view that respects the interconnection of people and nature. Thus the ecology movement aid the feminist movement have been joining forces on several issues: Both are critical of the competition, aggression and domination arising from the market economy's way of dealing in nature and society. The science of ecology is critical of the consequences from uncontrolled growth associated with capitalism, industrialism and technology. It focuses on the costs of progress, the limits to growth, the deficiencies of technological decision-making and the urgency of conservation and recycling of natural resources. The vision of the ecological movement is to restore a healthy balance in nature disrupted by industrialisation and overpopulation. They emphasize the need to live within the cycles of nature as opposed to the exploitative, linear mentality of the modem culture. Feminist theory has exposed the costs for all human beings from competition in the market place, the loss of meaningful productive economic roles for women in a capitalist society and the view that both women and nature are resources for exploitation of the entrepreneur-man. The ideal of the women's movement is to restore equality between men and women in consciousness, perception and thoughts. Together the two movements can suggest new values and social structures which are not based on domination of women and nature as resources but on the full expression of both male and female talents and on the maintenance of environment integrity. (Merchant 1980: xv-xvii; Capra 1982: 31).

**Only through having an alternative perspecitive that breaks down patriarchy and allows for harmony between man and woman and nature can it be solved.**

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Ecofeminism finds that modem patriarchy clings to an outdated, reductionist, mechanical world-view, which is unhealthy, unjust, violent and out of balance. Establishing a new cosmology is therefore essential. It must be a world-view that is holistic and systemic, hence including feminism and ecology. In this study, three models have been suggested: the systems theory, Smuts' holism, and the Chinese philosophy of changes I Ching (yin and yang). All are suitable as alterative cosmologies, because all are based on non-dualist, non-dominant philosophies. These three models manifest the change from a reductionist or masculine perception of reality to a holistic or combined feminine and masculine worldview. The masculine force (which throughout this study also has been called yang, pans or self assertion) and the feminine force (which has been named yin, whole or integration) are seen as being complementary and innate in everything in the universe. The theories assume that harmony is the outcome from a dynamic tension between these two forces. In practice, it means to give equal value to men and women, people and nature, reason and emotion, quality and quantity, pans and whole and to their interrelations. Being inspired by such holistic perceptions ecofeminism has been able to explain issues a reductionist framework cannot elucidate. Pointing to the flawed world-view of patriarchy, ecofeminism is able to demonstrate why poverty exists mainly among marginalized, traditional and coloured people; why women and children are seen as subordinate and among the poorest of the pooi; why nature is being exploited; why the world has become progressively violent, fighting so many hamiliil wars; and why human rights abuses are increasing. However, ecofeminism does not only critique. Its holistic perception of reality also helps to suggest solutions: It is based on the belief that by dismantling patriarchy and reintegrating the dualised pairs, a more harmonious world will emerge. Trying, as the modem, Western world does, to be all yang and suppress the yin leads to destruction, which manifests in the four crises. Oppositely creating a dynamic tension between the complementary forces is assumed to create balance and harmony. Resolving the world crises is therefore fundamentally about creating harmony by application of a more balanced perception of reality. It entails a dismissal of the philosophy of value dualism and a recreation of the necessary dynamic tension Between the feminine yin and the masculine yang. This suggestion applies to Third World development as well. In order to become "a good change" for women, Others and nature development must reintegrate the two opposite, complementary forces and create a dynamic tension that gives positive energy for change. It is therefore time to reunite men and women; quantity and quality; large and small; hard and soft; people and nature; mind and body; head and hand; reason and emotion; rationality and intuition; theory and practice; public and private; white and black; modem and traditional; North and South; competition and cooperation; individual and social; analysis and synthesis; linear and cyclical; reductionist and holistic; domination and subordination; exploitation and conservation in order to create balance. This is expected to promote a universal harmony and a rich, new intellectual insight into reality.

Holitistic Anthropology alt – **And thus the alternative – we should embrace and release our emotions. We should not use rationality a the approach to solve or problems that only creates a world where we focus on the masculine dominate trait. Only by figuring out our emotion and what it means to be then we can effectively solve.**

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When a human being is examined from a holistic perspective, it becomes clear that people's actions are based on emotions rather than rationality. There is nothing like satisfaction of emotional needs that can motivate a person. Rationality alone is on the other hand a poor motivator for action. However, in the final analysis emotion and reason are two integrated parts of a whole human being. They should therefore not be seen as separate entities. Patriarchy, however, believes that reason and emotion can be completely detached. Based on this false assumption patriarchalism the masculine faculty of rationality. Superior reason is therefore used to suppress inferior emotion, and to rationalize away the disastrous consequences from application of an exaggerated masculine force. The result of such false beliefs is that political leaders and business people are pursuing economic profits due to their unsatisfied emotions. They develop a greedy approach to life, because they lack affect and have been forced to repress emotional needs. However, to save face they argue that it is rational and therefore good. In order to compensate for inadequate emotional satisfaction they pursuit maximization of economic profit, material acquisition, advanced technology and power. Such people find it rational to expand economic growth, arguing that it will alleviate poverty. However, in reality economic growth is not rational It is oppositely highly irrational since it is causing poverty for women, Others and nature. It is founded on the treasured patriarchal human characteristics of competition, maximization, greed, self-interest and individualism. Since these masculine, rational traits lack a dynamic tension with the complementary but opposite feminine emotional forces of cooperation, optimization, conservation, community, and social care they become exaggerated and destructive. This destruction is manifested in the four crises. To generate harmony inside a person, among people, and between people and nature the human mental function of reason must be balanced with the dualised, opposite, but complementary human emotion. Reintegrating the full human mental faculty is important in order for people to understand themselves. A human being will not succeeded in becoming a happy, healthy and harmonious person as long as society teaches that a person is superior, only when he or she is defined and act as being masculine. Masculinity is only one part of a person which cannot stand alone. It needs to be seen in a dynamic tensions with its complementary feminine part. Thus, a person is much more than only rational. If the emotional side is undermined, a person will never fully know him or herself. That would be a huge loss. It would prevent a person from becoming a balanced, whole human being, who can venture into the world with an open mind and deal appropriately with challenges that come his or her way. Oppositely, a fragmented, rational human being, cannot know him or herself. Lack of self-knowledge will lead the person to commit "stupid actions", the consequences of which will roll on forever and ever and lead to unhappiness, destruction and crises. It is therefore necessary that a person is defined as a whole human being. To function, a person needs to develop nationality as well as emotions. Only then will the person be able no deal with the challenges of the world, including amelioration of the current crises. Such a new, holistic anthropology must be pan of development studies. Development studies are a multi-disciplinary subject that includes the economic, political and social aspects of people's realities. However, the mental or psychological reality of people is lacking, when it should be an integrated part of the studies. Only few development authors have included the mental (emotional) aspect of the people they study in their research. Robert Chambers was perhaps one of the first to make psychology a natural part of his work. However, also E. F. Schumacher focused on the full human being and his feelings in the development context. Since then more development academics have joined, but seen from a subjective point of view, most authors in development studies still focus on masculine, quantitative issues and objects, rather than on a quality of life for real people. Many for example still argue that "political will" can solve development problems. These people consequently lack the insight that this concept does not exist in human psychology. Politicians are human beings who are motivated to act according to their individual emotions, rather than due to their political rationality. lf they have suppressed their emotions, they will not be able to feel empathy or care for women, Others and nature. They consequently will not be motivated to alleviate poverty, even though they may have plenty of political will. It is for this reason political leaders decide that their own economic advantage is more important thanEnding the rape and genocide of women and Others in the Darfur region. It is also for this reason that Leaders in the World Bank and managers of multinational corporations find it economical to place polluting activities in the Third World. When women, Others and nature are harmed or killed by the poison, compensation is cheap and profit is high. Since emotions is the dualised other and empathy is part of these inferior feminine feelings, showing care and concern for women, others and nature is no what a superior, rational, masculine individual does. Instead, he rationalizes the human suffering away: He may argue that the dualised other is lazy or stupid and should therefore be seen as a lower leveled being that has little economic to lose and who is happy with some handouts. He may see women and Others as being passive and hence responsible for their own misery. He may believe that had these others only done as the Ups, then they would not belong to the Downs. Women and Others are therefore seen as being inferior ones who deserve subordination. Thus he falls into the trap psychologists call for "blaming the victim". That is easier than to examine oneself. Conclusively, as shown throughout the dissertation, rationality cannot prevent domination, exploitation and violence of women, Others and nature. Scientific rationality is in fact promoting these violent trends. When we understand ourselves enough to realize that, it is our human feelings that drive us rather than our rationality then we can reconcile our fragmented selves and find peace. When we get in touch with our emotions then we have a good chance to develop as human beings and become respectable, caring, balanced and happy persons. Such a person would not permit that children live in poverty, he would also not abuse other adults, neither would he rape women nor kill anyone. He would also not destroy nature. Due to his inner balance, he would not need to commit such atrocities. Hence, when we include the full spectre of our human faculty, we may be able to develop caring relationships between men and women, adults and children, white and blacks, humans and nature and we would find that rational. The outcome of knowing ourselves and pursuing inner balance may in the end, result in a world without crises and "development problems". Ecofeminism is a struggle for survival of people, nature and the future generations of both categories. In order to succeed in this a new anthropology is required. It must be one, which can define human beings as a whole person, hence integrating the masculine reason with the feminine emotion. When we are fully integrated people, we would not need to bring up our children by the traditional means of reward and punishment. The abuses against children need to stop. It is inhuman and cruel. Only when we get in contact with our own emotions will we be able to understand the suffering of these children, and end it. Caring for children means that they can grow up, becoming caring adults. This is highly likely leading to a non-dominant, non-violent world. This is another challenge for development studies. It could play an important role in promoting a new anthropology that includes emotion and ensures that children are cared for. As Robert Chambers already has pointed out, improving childrearing in a development context, is essential in order to promote a future generation of people that will care about women, Others and nature. Conclusively psychology deserves to play a central role in development studies.

**The affirmatives patriachical representations cause poverty, injustice, violence, war, and human rights abuse due to it inherently greedy and dominant nature. Only the alternative view of the world that breaks away will solve.**

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In a patriarchy, reality is consequently perceived from the dominant position. However, when one perceives life from this reductive reference point, one automatically misses a more comprehensive point of view. Thus, one becomes blind to reality in its total form. Only when reality is seen from the side of the subordinate, where it is compared and contrasted to the perception of the dominant, then a full circle can be drawn and the diversity of perceptions can become clear. By this approach, an ecofeminist perception of reality becomes an alternative to a patriarchal view. It is a perspective that helps to raise awareness about unequal and unjust social, economic and political relationships. Increased consciousness about such injustices help society to understand the reasons why the world is in the mist of a variety of devastating crises, which only increases. The essence is that patriarchy directs privileges to the Ups, rather than distributing them equally and justly. It makes the Ups increasingly rich, greedy and dominant while the Downs become increasingly poor, subordinate and angry. These human motions bring about actions that cause a variety of systemic crises. In this study these systemic crises are defined into four categories namely the crises of poverty and inequality; violence and war; environmental destruction; and abuse of humans rights. A study of the effects from all four crises shows that women Others and Nature are the main sufferers. Conclusively ecofeminism analysis bring awareness about the existence of an institutionalized patriarchal structure. The structure is founded on value dualism and the isms of domination, which ensure subordination, and exploitation of those the system defines as "the other”. The other include women, Others and nature which are seen as being inferior compared to the superior masculine. Due to its self-interested, violent and aggressive attitude, the patriarchal model leads to the four systemic, global crises. The serious, negative consequences from these crises are mainly suffered by women, Others and nature.

**And the alternatives opening view allows for us to see – but only when we observe that the world is living and interconnected.**

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Modern science, economics, technology, and development are all based on the logical, quantitative, masculine framework. Those who promote this reductionist framework are not in touch with the whole reality, which requires inclusion of the intuitive, qualitative, feminine perspective. They are consequently as lind as the men from Ghor and they do not have the truth. The reductionist approach result in a fragmented, mechanistic knowledge system, which have disastrous consequences when applied to reality. However, when we come aware of this limitation, and combine quantity with quality, masculine with feminine, yang with yin, we may be able to see. That is when we observe that the world is a living, dynamic, interconnected and harmonious whole.

## \*\*\*Framework Evidence\*\*\*

**Discussion of feminism is key to the reinforcing the individual because in a world where we let policies dominate debate, the individual becomes disempowered because they are excluded.**

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Consequently, also social scientists apply the scientific characteristics of objectivity, value-freedom, rationality and quantifiability to social life. In this way, they assume they can unveil universal laws about social relations, which will lead to true knowledge. Based on this, connect social policies can be formulated. Thus, social processes are excluded, while scientific objective facts are included. Society is assumed a static entity, where no changes are possible. By promoting a permanent character, social science legitimizes the existing social order, while obscuring the relations of domination and subordination, which is keeping the existing power relations inaccessible to analysis. The frozen order also makes it impossible to develop alternative explanations about social reality. It prevents a historical and political understanding of reality and denies the possibility for social transformation by human agency. The prevailing condition is seen as an unavoidable fact. This implies that human beings are passive and that domination is a natural force, for which no one is responsible. This permits the state freely to implement laws and policies, which are controlling and coercive. These are seen as being correct, because they are based on scientific facts made by scientific expense. One result is that the state, without consulting the public, engages in a pathological pursuit of economic growth. Governments support the capitalist ideology, which benefits the elite only, while it is destroying nature and increasing poverty for women and lower classes. The priority on capitalism also determines other social policies. There are consequently no considerations for a possible conflict between the aims of the government for social control and economic efficiency and the welfare needs of various social groups. Without having an alternative to the existing order, people become dis-empowered. Ultimately, the reaction is public apathy, which legitimizes authoritive governments. Thus, social science is an ideology, which is affinning the prevailing social, political and economic order. (Reitzes 1993: 36-39, 4|-42). In reality, it is a contradiction to apply the scientific method to social policy making. Any social policy change will alter social relations and affect the relative welfare of classes of people, which makes social decision making nonnative. Social policy is related to politics, which is an extension of ethics. Since values and facts are different categories, one cannot apply indisputable empirical facts to social values. It is therefore impossible to legitimize political decisions with reference to scientific knowledge. Social decision-making is a political process. When science is applied to political and nonnative questions, it becomes an ideology, which supports the dominant interests. Thus, the state reproduces conditions for domination. In case the contradictions become too pronounced, and the power of the state is challenged, then the ideology becomes violent. The consequence is totalitarianism. It is a situation where the state sets limits to what is pennissdale to think and teach, if necessary by coercion. Conclusively social science manipulates reality to serve the vested interests of specific social groups. 'Hue result is a dominant and violent ideology masked as science. (Reitzes l993: 32, 34, 42-45).

## AT Positivism/Science

Positivism is a masculine perception – feminist views –

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An important underlying principle in feminist research is its opposition to positivist assumptions. Positivism is seen as a male perception that is objective, logic, task-oriented and instrumental It reflects a masculine emphasis on individual competition, hard facts, domination and control. Positivist methods are therefore perceived as patriarchal because they attempt to understand the world in order to control, dominate and exploit its resources. In contrast, feminist researchers are committed to eradicating power imbalances in generation of knowledge. It includes an open, interactive and flexible research situation that allows for the researcher's bias. This manifests the feminist researchers' refusal to create artificial dualist distinctions between the subject and the object, the private and the public, the personal and the political domains. Feminist research is consequently committed to a feminist epistemology. It comprises theoretical and political analysis that critique dominant conceptions and gendered criteria of knowledge. Feminist research is therefore concerned with both the content and the process of research. Or said differently, it reflects both ontological and epistemological concerns. It is this connection between being and knowing that defines feminine research. Hence, it is important. It relates to what should be researched and how it should be done in order to be called knowledge. Feminist researchers conclusively find that women's direct experience of reality are a valid basis from which to develop an epistemological theory. (Terre Blanche and Durrheim 1999: 442-443).

**Science claims are inherently a patriarchal system – Science is soley based in current views that has empirically excluded and undervalued feminist views.**

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One of the most interesting directions ecofemimst analyses has proceeded concerns science, technology, economy and the scientific understandings of nature. When science is historically examined from a feministic point of view, it becomes clear that the scientific epistemology is far from universal, value-neutral and objective. Rather, science is an ideological and an aggressive patriarchal way of perceiving the world founded on power and control. The analysis and critique of science has therefore been helpful to understand the patriarchal domination of women, Others and nature. The purpose of this chapter is consequently to show how science in general and the discipline of economics in particular, together with their manifestations in technology, have dominated and exploited women Others-nature. (Des .lardins 200l: 255). Science is based on a dualised world-view, which has undervalued and excluded from its system of knowledge everything that is perceived as being "the dualised other". Thus, man is seen as being superior to women, reason to emotion, mind to matter, culture to nature, humans to animals, quantity to quality, etc. It can be difficult clearly to perceive this dualism in science. One reason is that most people are socialised into seeing science as a universal and objective knowledge system. This is because all social, educational, political, economic and cultural institutions in most societies are scientifically based. People therefore have no alternatives to compare with and therefore cannot clearly perceive the dualised nature of science. It is similar with fish. They also do not know that they live in water. Since they never lived on land, they cannot compare. Another reason is the complex interconnections of the various dualised pairs. Some of them contribute directly to domination of women-Others-nature, while others contribute only indirectly by being pan of a web, which ends up in dominating women, Others and nature. Thus, each dualised pair may not be perceived as being dominant in itself. It is similar to a bird in a cage. It is not the individual steel bar that retains the bird, but when all bars are connected as a network then the bird remains his imprisoned in the cage. For example, early scientists decided to exclude all non-quantifiable elements from science in order to overcome methodological problems. This has ever since meant that all issues relating to quality was considered irrelevant to a pure, mathematical epistemology. The result of such exclusion may not altogether be obvious on the surface. However, searching deeper and wider, as will be done below, such omission has had grave consequences for the quality of life of people and nature. The main point, however, is that the scientific ideology consistently prioritizes rational, quantitative and masculine elemenss, which are yang forces, over emotional, qualitative and feminine issues, which are yin forces. Due to their similarity, those in the latter category are perceived as the dualised other. It is this scientific choice, which has created disharmony, and lead to subordination of women, Others and nature, all of which are feminine or yin forces. Therefore, this dualism is the essence of this chapter.

**Their way of**

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Modern science is portrayed as a universal, value-free and objective system of knowledge. It is considered to pursuit the truth, and it is presented as being valuable for all. This view has displaced all other beliefs and knowledge systems. However, feminist scholars have studied various scientific disciplines. In each area of study, they have come to understand that what is supposed to be humanly inclusive methodologies, theories, concepts and truths is less than that. Rather the products bear the mark of the collective and individual creators, who are marked by gender, class, race and culture. Production of knowledge is therefore best described as being a social activity embedded in a certain culture and world-view founded on a historical ideology. From this, it follows that Western culture favors knowledge which does not mirror the world as it is. Instead, scientific facts emerge out of a constellation of human perceptions, values and actions - a paradigm - from which they cannot be separated. According to feminists, this paradigm is based on white, male, hegemonic thinking. Science is therefore not universal, neither objective nor value-free. It is rather used in complex ways to dominate all that is not white, Western male. (Harding I986: 10, I5-16; Shiva 1989: IS; Braidotti et al I994: 30;Capm 1997: ll) Feminist critics stress that science is determined by political, economic and social conditions according to a patriarchal order, which is dualised, hierarchical and dominant. Dualism has sharply divided reality into two different categories. Accordingly, we separate the public from the private, masculine from culture from nature, mind from body, rational from emotional, quantity from quality and power from love. Such divisions have made a rift between all forms of feminine and masculine issues inside ourselves and in society. Dualised thinking consequently affects people's sense of own identity and of the world in which they live, whether they are men or women. This order of reality is also heirarchial. The first mentioned of the dualised pairs are all-masculine and considered the highest priority, "the best" or "the right" one. Thus, male is placed above female, mind above body, culture above nature, reason above emotions etc. In this way male, mind, culture and reason exercise hierarchical control and domination over female, body, nature and emotions. Thus Western experience of reality, meaning structure, language use and definition of identity are framed in relations of dualism, hierarchy, domination and control; all based on male-female opposition. These principles are deeply inscribed in the modern patterns of thinking, but they are made "normal" or "natural" and therefore seen as being neutral. (Keller 1985: 7; Biaidotti et al I994: 30-31).

**The affirmatives ‘science’ is exlusive- it doesn’t take into account women’s experience and knowledge that results in bias data that allows for the patriarchal system to skew data in their favor.**

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By its thorough research into the origin of science, economics and technology feminists, ecologists and ecofeminists have shown that all three system are dominant perspectives. Science is founded purely on a masculine perception of reality, while all feminine elements are excluded. Science consequently overlooks and undermines the experience and knowledge of women and nature. This has lead to domination and exploitation of women, Others and nature. Moreover, marginalization of all that relates to the feminine has resulted in a method of knowledge generation, which can only include quantitative elements. The result is that everything, which cannot be counted, is considered of no importance and value in science. Hence, knowledge generation excludes smell, taste, sound and colour, as well as ethics, aesthetics and spirituality. This is consistent with the patriarchal perception of reality, which is fragmented and discriminatory. Hence, also patriarchal science became reductionist and biased. The sad result of this is that science has become inadequate as a knowledge system. Furthermore, science was created with the value that nature consists of passive, unchanging pans. Thus, science has propagated the false social belief that the living Earth is a dead machine. These values combined are of great advantage for the patriarchy. It permits the Ups to focus on knowing nature only to the extend that man can control it, with the purpose to manipulate it and exploit its natural resources for economic profits. Since women and Others are excluded, and nature is dead the scientific system ensures that there is so much more wealth and luxury for the greedy patriarchy.