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EN EL MUNDO, LAS MUJERES TIENEN MENOS OPORTUNIDADES DE EDUCACIÓN Y EMPLEO REMUNERADO.

**Normalmente son las que cuidan
y alimentan a sus familias.**

SON QUIENES PRODUCEN EL 70% DE LOS ALIMENTOS DFE TODO EL PLANETA, PERO SOLO SON DUEÑAS DEL 20% DE LA TIERRA.

En situación de conflicto como en algunas de las actuales guerras, además de padecer el miedo y el hambre como el resto de la población, ellas se exponen a otros peligros como abusos sexuales y secuestros por ser mujeres.

EDITORIAL :

¿Quién no ha dependido de la mujer desde el mismo momento de su nacimiento?. Y no solo de la madre, porque para todo buen nacido, están también la abuela, la esposa, la hija, la hermana, e incluso la compañera y la amiga....., y todas ellas, quizás por su propio destino biológico, se nos presentan como enormes seres humanos capaces de acometer sin miedo ese doble destino, a la vez grandiosamente doloroso y placentero, que supone dar a luz un nuevo ser. ¿No ofrecería la mujer un balance de vida digno de ser amado, alabado y respetado por encima de cualquiera de sus defectos?. No se trata de olvidar o perdonar lo que de negativo puedan hacer, pero sí reconocer lo que son, porque ellas serían "ellas", por encima de cualquiera de sus debilidades o circunstancias.

Pero además de los infinitos poemas que se podrían escribir sobre la mujer, sobre su belleza y su talento, su capacidad de amar y su entrega, su admirable vocación de sempiterna cuidadora de los demás,está el ingrato papel que le ha tocado vivir en la sociedad actual. Y entonces los datos oscurecen cualquier loa que podríamos dirigirles al tener que comparar las posiciones sociales que ocupan respecto al varón, sus puestos de responsabilidad en la gestión política o su falta de libertad para emprender iniciativas económicas u otras sin el permiso de sus varones próximos, por no hablar del desprecio a las niñas en muchas sociedades, las mutilaciones genitales a las que son sometidas todavía en muchos países o el antiguo infanticidio de niñas aun vigente en alguna sociedad. Y todo ello, motivado hoy en gran parte, por su sometimiento a normas culturales y educativas que no les permiten su autorealización plena en igualdad con los varones.

En cada mujer habría, pues, dos mujeres extremas: la que piensa y la que sirve su amor, la que utiliza su inteligencia y la que utiliza su cuerpo, y pocas serían, todavía, las que utilizan equilibradamente inteligencia y cuerpo. Y por eso esta portada de AVANCES SISTÉMICOS ha querido presentar una imagen disonante de la mujer tapándole la cabeza. Alguien podría interpretar así que la mujer no posee la facultad de pensar frente a la prevalencia de su cuerpo. Pero justamente se quiere resaltar en este momento del siglo XXI lo que todavía es una situación fáctica: el papel secundario de la mujer respecto al hombre (su minoración intelectual) por normas culturales y educativas que esconden su potencial de una manera tan impropia y artificial como lo hace ese letrado que le estaría simbólicamente tapando su mente.

AVANCES SISTÉMICOS quiere por lo tanto recordar una vez más el viejo problema del papel social de la mujer dedicándole este primer número, y con la esperanza de que en un futuro próximo vuelva a consagrarle otro nuevo número pero esta vez presentándola de cuerpo entero, señal de que estaríamos ya en una sociedad que supo superar la fase de la discriminación por género.

COULD A SYSTEMIC APPROACH PREDICT THE SOCIAL ROLE OF WOMEN IN THE FUTURE? TOWARDS A "GENDERHYBRID SOCIETY" ON SOCIOEVOLUTIONIST BASES

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Why the theme of women? And why her evolution as a primal mother? Sociologists by profession have a natural desire to focus on the origins of society thinking that there we can find many of the keys to modern society. I must confess that the names of the anthropologists Boas, Taylor, Rivers, Malinowsky, Radcliffe-Brown or Levi Strauss among others, always impressed me above the other authors (sociologists, economists, political scientists,) for the enormous merit that I granted to their field work. The Theory of Systems (which forces us to resituate the problem in the midst of its most significant variables, causally organized as well) on the one hand, and on the other, being so close to the recent 2018 (International Women's Year) have put all the weight so that AVANCES SISTÉMICOS will dedicate this issue to the general problems of women in today's world.

And let me interject in the middle of the academic discourse, the story of the inventor Thomas Alva Edison that has come to me through the writer Pilar Jericó and other sources, via networks:

"Thomas was the seventh of the children that Nancy Edison had, a woman who does not seem to know her level of education very well. Thomas started school at age 7 and only a few months later he delivered a closed letter from the school principal to his mother that he should not read. The mother read the letter but she did not say anything to Thomas and only told him of the decision to educate him with the idea of working and studying at the same time. Thomas thus began to work as a salesman and other trades to earn some sustenance, compatible with his readings and research. But at the age of 12, he unveiled his first invention to invent the phonograph, the film camera, the electric light and the incandescent light bulb, the battery, the telegraph ... as the beginning of his great career as an inventor, the oldest of the history. In the 1920s, his fellow citizens named him in the polls as the largest man in the United States. Even Congress took care of his fame, calculating that Edison had added an average of thirty million dollars a year to the national wealth for a period of half a century. Never before had something as intangible as genius been appraised with such accuracy. Edison's popularity became immense. In 1927 he was appointed a member of the National Academy of Sciences and the following year President Coolidge presented him with a gold medal that he had recorded for Congress. And when his mother died, ordering her papers, the letter sent to his mother by the director of the School appeared saying: "Thomas is a mentally ill child and we do not allow him to return to school", and that was when Thomas Alva Edison cried for the first time in his adult life."

Given this impressive history, we can think: What kind of woman and mother was that of Thomas Alva Edison? How could a mother achieve, with her silence and surely contained anger, turn into a genius a son evicted as mentally ill? What inner strength did this mother have, precisely because she was a woman? That is why this story leads us very willingly to anthropologically and systemically present the current situation of women in the world.

The problem of male / female discrimination is undoubtedly one of the most salient that humanity presents, even more than hunger, since it affects practically all of humanity. Of the 7.5 billion inhabitants registered in the Earth in 2017, more than 50% are women, and of them almost their absolute totality does

not enjoy an equalization of rights and obligations equal to that of men. It would only be enough to review the participation of women in the positions of responsibility following the well-known ruling elites (Pareto) to ask how many women are executive presidents of the large multinationals, how many are generals of the armies, how many "bishops" or executive heads of large churches, how many heads of governments, and so on in almost all institutions with effective power in society. Very little power of women that filters through all layers and instances of the world society to present us another series of problems derived as gender violence even in the most developed countries (1), contempt for women in many Asian countries, extreme inequality for being a woman in the Islamic regimes (2) or the sexual mutilation of women in a large part of the African countries. The problem of women in the world is, therefore, enormous. And the question is whether an approach like the systemic, which seeks to understand problems from the broadest possible perspective, would offer a solution a priori, or could at least point out some ways that lead to an effective reduction of the difficulties and injustices that still find women in the 21st century.

The anthropological origin of the problem

At first, the animal-female put, with the spectacle of the birth included, a new being in the world before the amazement and admiration of the animal-male. The male animal, in spite of being the main provider of food and protection due to its greater physical strength and agility of movements, had to intuit its secondary role in the group or clan early on. The mysterious woman was little less than a goddess who should be adored for her strange power to increase the population. The first anthropologists (Bachofen, Morgan, Engels ...) pointed out, despite later criticisms, the existence of matriarchal societies where inevitably women were the absolute centre of society for their indisputable and mysterious capacity. And not only for this ability, but also because they were associated with strange powers that gave rise to the characters of Eve as a source of sin in the Hebrew-Christian mythology, or Pandora and its box of evils in Greek mythology. Having said that, which is nothing more than a risky revision of a sociologist, it seems that there is still a great controversy today about whether matriarchy ever existed or not. And it seems that matriarchy, more like a balanced society where the role of the mother-woman was preponderant, that as a kind of dictatorship similar to the typical current patriarchy, it actually existed. (3) Either way, in that matriarchal society or very close (inevitably "matrilineal" because the father was not known), two figures played the role of great actors in the nascent society of homo sapiens: the female, pregnant and mother, and the strong and agile male, and both had to collaborate as best as possible with two essential tasks: feed and defend themselves. But with some predefined roles: the woman must have enjoyed a superior spiritual position just because she is a mother, and therefore, a kind of "witch" or creative "goddess", capable of the best and the worst; while the male, in spite of his physical strength, does not go from being a poor being merely created, and incapable of course of a fact as extraordinary as the birth as well as of other potentialities associated with the woman.

But with the development of society comes the empirical knowledge that is born of the mental register and the accumulation of experiences, and begins to perceive that women, as well as the rest of the female animals, do not give birth to other beings if they have not lived together previously with males of copulation age. Therefore, the birth of empirical science begins, establishing that only when a female copulates with a male does her ability to bring another being to the group appear. And that's when the woman falls apart as the only creative goddess while the male appears as a cooperator of the mystery of pregnancy. Now man and woman would be the same. And if this decline in the social category of women (is no longer the only creator) is joined by new techniques of food production and defense that are appearing, increasingly invented by the male because of his responsibility to provide food and safety, the strongest and most agile member of coexistence, man, begins to play an increasingly relevant role in sustaining the new society. It appears, then, the patriarchal society that has remained to this day with little change for thousands of years.

But the development of knowledge in the new patriarchal society was not left logically stranded in the discovery of sexual intercourse as the origin of beings to maintain the dominant position of man, since began to perceive that the position of women was not fair with respect to man; that the woman could be as capable as the man to invent and achieve food and defense for the home and perhaps even with more subtle and elaborate means than those of man (specifically in agriculture), and yet she was subjected to an absolutely secondary role sometimes in slavery, limited to caring for babies or providing sexual enjoyment to the male. What will eventually lead to a differentiation and marginalization so unaffordable economic, political and social powers that are understood to lead to the emergence of the phenomenon "feminist" in the most developed and conscious countries and societies. Feminism that firstly asks for Voting rights for

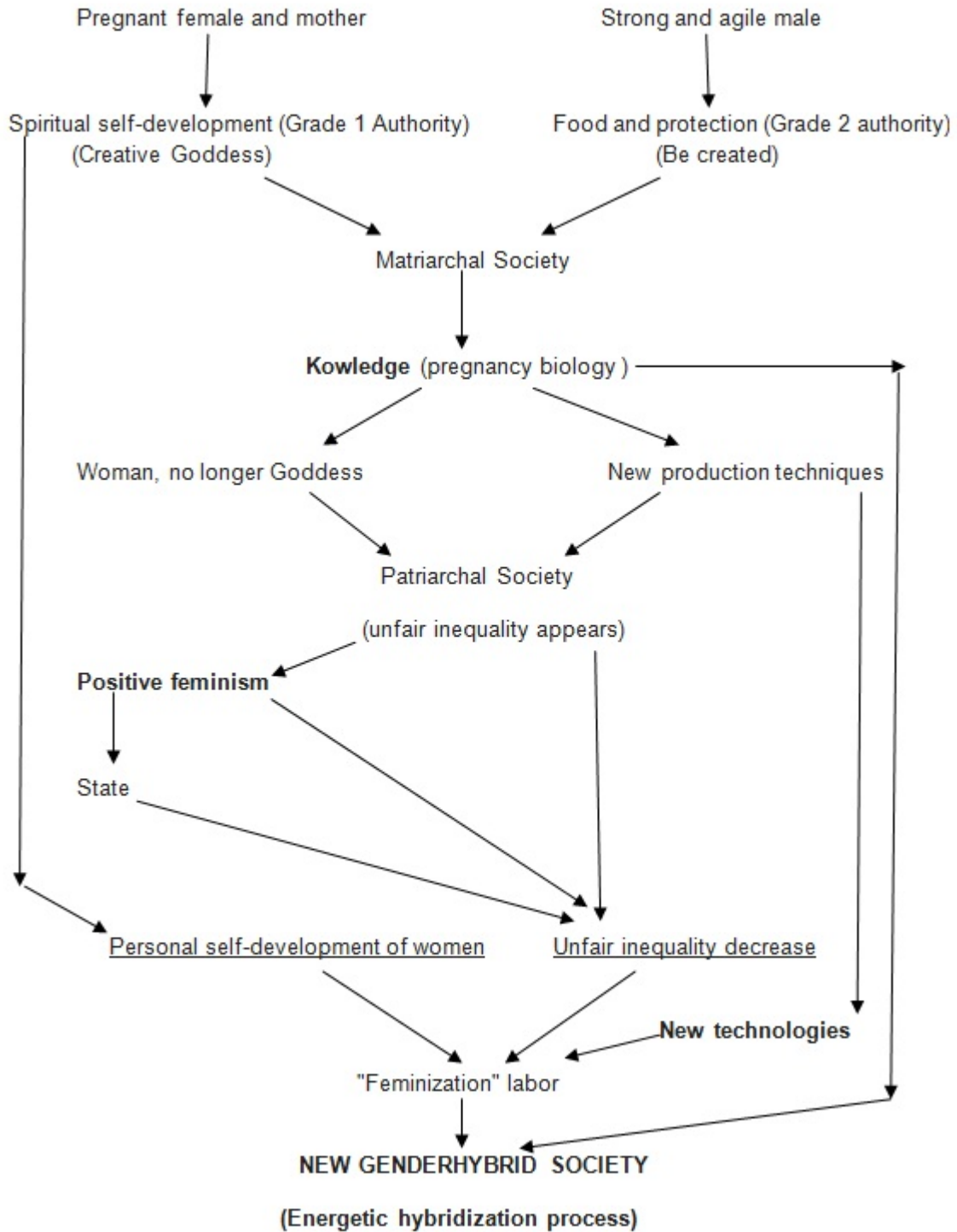
women first exposed in 1848 by the suffragettes of the Seneca Falls Declaration in the USA. and subsequently with the UN Declaration of Human Rights of 1948, thanks to whose efforts, carried out by women under very difficult conditions, this right is already valid in practically all the political systems of the world. (4)

But even so it is not enough, and a very important minority of modern woman, aware of the natural difficulties imposed by her biology in the first place, demands from the States compensatory measures that reduce or mitigate this inequality before men. To which is added that the woman begins to value what it means to be a mother, the creative force that gave nature and especially the emotional ties, absolutely incomparable with those that men can feel, with newborns and feeding processes and care that follow. This role as a mother can feel so exalted, and so considerate and valuable for the development of the baby as well as for the future society, that the woman may well be aware of her privileged role in the society of the future. A role that can suppose an immense joy to her like "creator" although it is at the cost of not participating, or minimally, in the economic, social and political life of the society that surrounds her. But this cost is also being reduced by the modern feminist pressures due to the action of the environments (Ethical, Economic, Political and Ecological) that force governments to act in favor of women, which leads to a situation, although for the moment visible only in the most developed societies, in which women present themselves today exhibiting four advantages: first, as a more self-developed person; second, confirming that it enjoys growing economic equality; third, adding some official support through the system of "quotas" in the organs of power; and fourth, for the help that new technologies imply (decreasing value of physical force) that is very likely to provoke a certain process of "feminization" of the labor forces. In sum, four variables that are joining together in benefit of the woman's end would be gathered together. A new woman who could approach that which Emmanuel Mounier called "personalism" in the 1930s, although not necessarily ascribed to Mounierian Christianity. (5)

And it would still be necessary to add the impressive exponential growth of medical and biological technologies that could well pose the following question: Why should a woman bear the most important, the joyful privilege of giving birth, although also painful and heavy? Why have to assume all the delivery / suffering, pleasure / pain, duty / obligation ... of the great process of being a mother and with such intensity with respect to the male? If the primitive society began existing by mere attraction between opposite sexes, and if the modern society is already thought to equal rights and obligations, solve injustices, ... or better and more systemically said, to reach (equalize) the best "system of values" possible for all, why should not the possibility arise that the male body is also capable of generating another being if he wants it? At the University of Bath (United Kingdom) research has been carried out with positive results in male mice and even if these results applied to the human male body is pure science fiction, the unstoppable research process is initiated in this as in other subjects attached to the biological reproduction of humans, that could change our old idea of what is feminine and masculine. (6)

But what is not unthinkable is that it can be a process of "social neopersonalism", integrating in the social the feminine and the masculine, as culmination of the process of "homo sapiens" to the so-called "homo sapiens sapiens" or "man who think" (7). Mainly because currently there are three outstanding forces that need to be addressed, which need not be emphasized: desire to suppress any difference in rights and obligations between women and men (equalization by gender); the decrease of physical strength to perform any type of work ("feminization" work); and the impressive and exponential development of research (medical and biological) to ensure that men and women enjoy equal physical opportunities before any desired activity and where the successful emergence of women in sports it's just a sample. Needless to say, this possible process of "genderhybridization" () where men and women would be "socially interpenetrated", has nothing to do with any sexual significance (bisexuality, hermaphroditism, ambiguity, etc.) that may come to mind, but with strictly human activities (artistic, scientific, educational and labor), which are what are hindering women's access to positions of responsibility in most modern societies. Not without adding that this possible process of "genderhybridization" ,does not go beyond being a desirable and complex compound of mentality changes and government actions, aimed at maximizing such well-known acts in favor of women, such as allegations of sexual abuse, deserved and rapid legal condemnations, new labor conciliation policies, greater possibilities of day-care centers for children, greater preferential quotas for women over men in most possible activities, and even establish preferential rights for women in the workplace, by legislating less maternity leave in relation to greater permits granted to man, among many other measures that could be taken from similar compensatory tenor. Everything, not to continue squandering the "energy-intellectual" potential of the woman

With the idea of summarizing and using a certain causal logic, such as that proposed by P. Checkland ("Soft Systems Methodology"), fig. 1 causally presents the commented process in order to better differentiate the original variables, the variables "matrix" in the different phases of the process, and finally the foreseeable scope derived from the systemic interaction itself, both intermediate or short term, as well as longer term, some of which are most likely considered utopian. Whatever criticism it deserves, the commented social organization would be presented graphically as follows:



At the end of this long process of thousands of years (8) there would be three decisive events indicated in bold in fig. 1: Knowledge (accumulation of empirical experiences); Feminism (women's reactions to social injustice) and New Technologies (its enormous qualitative leap). Their confluence in the 21st century is what

will most likely give rise to a new society that I call here "Genderhybrid" (4a) that could very well be described as "Neopersonalist" (self development of the human being) in honor of the philosopher Emmanuel Mounier (5), if the necessary degrees of secularity and femininity are added. Is it foreseeable that this type of new integrated neopersonalist (Genhybrid Society) will be reached? Everything seems to indicate that knowledge will grow exponentially; that Feminism is not going to stop until it gets what seems fair; and that the New Technologies will continue to "feminize" the labor effort in parallel with the growth of knowledge. Then it seems perfectly probable that society will one day reach this degree of "humanistic" maturity, although the differences in economic development between countries and regions make it difficult to predict at what global rate they will evolve and when they can talk about having achieved a truly inclusive society "man / woman" or "woman / man". And what remains to be seen: will such a marked uniformity between men and women be good and desirable, not only in rights and obligations, but in physical and mental possibilities carried out by the foreseeable future education processes? Naturally there are many reasonable doubts about the appearance of unforeseeable events, but a certain process of "a society more integrated by its gender", like the one contemplated here, seems, to a greater or lesser extent, unstoppable, albeit with a slowness that exasperates, and not without reason, to organized feminism.

WHAT TO DO?

But everything is pending because the reality is different. Given this approach, pessimistic in the anthropological and socially optimistic, would there be any degree of scientific, or even intuitive, prediction? Could we contemplate a positive way out of this social discrimination that seems so innate and most dangerous? It is a difficult issue for the woman because she would actually face two extreme models:

*The first would be to take advantage of her privilege as a mother and educator to perform through her three traditional functions: a) feel intimately the joy and privilege that nature provides to be able to give birth to another being (although not without pain and effort); b) to enjoy as a mother the care and suckling of newborns (if their conditions permit it); and c) become the director of the household and its economy (if the husband understands and facilitates that role). This would be the traditional model called "patriarchal" and that is often hated by the feminist and progressive movements to barely allow the woman to play the role that would correspond as a complete human being in society.

*The other would consist of competing with men for economic, social, religious and other positions of command, which will force them to study and work hard against a competitor who does not have the biological limitations of women and therefore enjoys greater amount of working time and freedom of movements, characteristics that are suitable for most private companies. In addition, if you opt for this model you must know that you are facing, first, your own biology, and second, the mentality of the traditional patriarchal model that considers that the role of women can be performed perfectly without leaving home. Two typical difficulties of the so-called "progressive" model that inspires most feminist movements. But the problem for modern women would be, I repeat, so formidable and sustained, that it is enough to see the percentage of presidents of boards of directors of large companies that are women; or the percentage of "generalas" in the Armed Forces, or that of "bishops" in the Church, not to mention but three of the elites (with real power) although tacit, existing in society.

Faced with the dilemma of these two models, the woman will have no choice but to reflect on how she could escape from both through exploring a third way with determination.

A third way whose strategy would be based on the following basic assumptions:

1. The inevitable feminine biology (pregnancy, childbirth, childbirth ...) recognizing what would be its first great inconvenience.
2. That this biological determinism is a serious problem for the development of societies to systematically waste female intellectual energy.
3. Such a drawback would be so powerful and decisive that women should try to make the State try to compensate for these biological problems with a series of measures designed to equalize more the real possibilities of women and men in modern society.

4. But given that the woman is the great victim, it is to her that the initiative would correspond. The ball is in their field.
5. Then the woman should propose to the feminist and progressive organizations a more decisive participation in the institutions, beginning with the political.
6. Then, a fundamental program of these organizations could contemplate the following demands:
 - a) The mandatory quota of 50% woman / 50% man in all the processes of selection and composition of organs of power in all levels of the public civil service.
 - b) To promote equal share in companies and private organizations through tax credits.
 - c) Positively discriminate against women in all training processes with lower costs in their studies, higher scholarship facilities and others.
 - d) Sufficient availability of public nurseries.
 - e) Mandatory paternity permits of longer duration for parents than for mothers, and not only in public administrations, but also in private companies, which will compensate for their tendency to hire men with preference over women.

These series of measures and other feasible ones are based on the following ethical principle: it is just as unfair to treat equals unequally, and unequal ones equally. Even so, these measures should be implemented in the most consensual and gradual manner possible between the different political forces. Fig. 2 tries to represent a possible process towards this new concept of human being, as an integrator of masculine and feminine, which in fig. 1 we have called "genderhybridization" or "hybridization by gender". Logically, the model starts once again from the inevitable confrontation Biology-Society: between what blindly imposes biology and what society ethically wants.

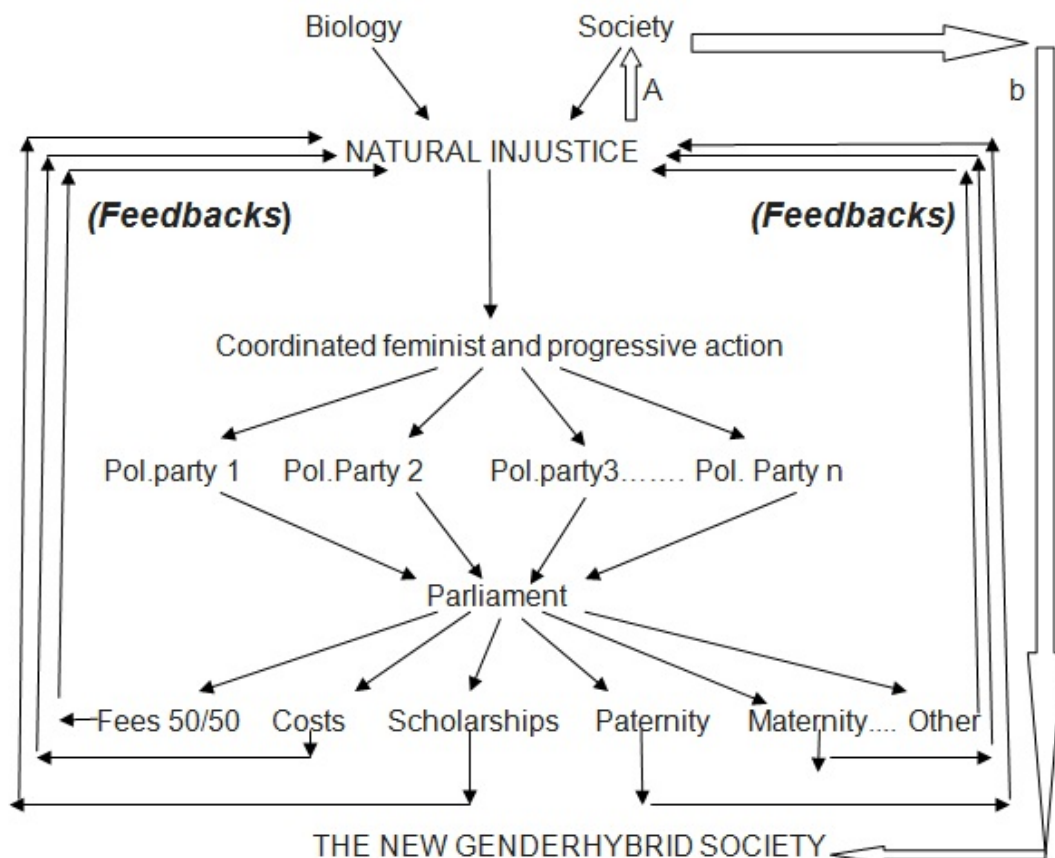


Fig. 2: A compensating model as a tool of change towards the "Genderhybrid Society"

As can be seen, the model of fig. 2 would try to eliminate or alleviate the social injustice implied by the biological difference between man and woman, this time through the feedback processes represented by the set of arrows that return to influence the "natural injustice" first, and over the same "society" afterwards, it is supposed to be more durable and definitive. But what stands out in this model is the feedback "that originates with the arrow "a" to "forcing the current patriarchal society" to start up the feedback circuit "b" (adoption of the indicated measures) in order to achieve the "New Genderhybrid Society" that proposes the systemic approach and that must suppose a significant step forward towards the energy optimization in the world (precisely for maximization of the feminine like sustainable energy) and as it corresponds to the negaentropic tendencies persecuted to world-wide level. This model also aims to be experimental, which means that each of the measures (fees, costs ... etc.) merely suggested here, could be implemented (through the corresponding laws voted in the parliaments) to check to what extent each of them contribute to improving the social situation of women. The model could even try to classify the relative effectiveness of each measure by appreciating in some practical way (calculating, perceiving, evaluating intersubjectively, etc.) the cost or effort (C) that implies implementing each of them and their corresponding effects in terms of equality (I) on the basic social injustice from which it starts. The expression I / C , which should be quantifiable in some meaningful and practical way, could order a priori the relative convenience, or order of implementation, of each of the measures. Such a procedure would, of course, require that an Office for Gender Equality for Men/ Women assemble and prepare the corresponding statistical, objective and subjective data. This would imply a small increase in public spending (if it were not assumed by any foundation or private institution interested in the problem of women), but in return it could be a very positive step in favor of the eternal and irresolvable social rights of women in their broader meaning that is what is pursued.

Conclusion

One of the modern goals of Systems Theory, given its basic epistemological requirement that requires taking into account all relevant variables (10), is to offer practical and operational solutions to problems and not merely theoretical. The approach presented here, however, should not go beyond being an exploratory exploration in view of the seriousness and historical importance of the problem. For this, three phases have been suggested: a) causally modeling the problem to better understand and explain how the current situation of the woman was reached; b) to point out the real difficulties of the problems when facing the enormous contradiction between a "biological determinism" hardly surmountable and a "social organization" that, although it has remained in a traditional patriarchal line for centuries, can be voluntarily modified ; and c) to point accordingly to a compensatory model that could begin by sweetening, alleviating or eliminating the problem in function of the efforts that different societies and their corresponding States are willing to undertake, that is: the "New Genderhybrid Society merely targeted in this work. But the model also points out that women and only women, through their associations and networks first, and through the necessary political processes afterwards, can influence that democratically accepted laws allow reaching the last goal stated in the model: eliminate as much as possible natural injustice produced by the confrontation Biology-Society.

NOTES

(1) According to the report "The World Women", UN, 2015, sexual violence against women presents worrisome data, both in developed and developing countries and where the differences in percentages between both groups would not be too significant. Despite this, somewhat higher percentages of violence are observed in the developed countries of Europe (Denmark, Finland, the United Kingdom, ...) than in the countries with the lowest level of economic development (Cyprus, Poland, Croatia, Greece, Spain ...), which can also be interpreted as a less predisposition of women in these countries to declare the violence suffered by the police.

(2) For a generalized view of the Muslim woman, it can be seen: Moualhi, D. (2010). Muslim women: western stereotypes .. Retrieved from Crofts, A. (1993). Sold Seix Barral, S.A; Sasson, J. (1996). Sultana. Mexico: Lasser Press; Hekmet, A. (1997). Women and the koran. N.Y., USA: Prometheus Books; Sasson, J. (2004). Mayada, daughter of irak. Jones Square. Cortina, A. (1994). 10 keywords in ethics. Spain: Divine Word.

(3) It does not seem possible to deny a greater preponderance of the woman in the first primitive societies as endorsed: a) the female genital symbols sculpted during the Neolithic; b) the series of goddesses known in antiquity as Saravasti (Hindu); Amatarasu (Sintohismo); Guan Yin (Buddhism); Isis (Egypt); Athena (Greece) or Xochiquétzal (Mexico); and c) the generalized institution at the time of matrilineality and matrilocality for not having identified the father. For a review of matriarchy, its types and its evolution, see the magnificent article by Francisca Martín-Cano Abreu "Study of matrilineal societies", in *Nomadas, Critical Review of Social and Legal Sciences*, 12, (2005, 2). For feminist art in antiquity see: Carmen Olaria, "Art and women in prehistory", *ASPARKIA, Feminist research*, num. 6, 1996.

(4) It is curious to look at the list of countries according to the date of recognition of women's voting rights, since the Isle of Man (1881) and the Cook Islands (1893) and the last Saudi Arabia (2915) are listed first. . Not without saying that the Constitution of Cadiz (1812) allowed Spanish women to be elected to Parliament, although their rights as voters did not occur until the Republic of 1931.

(4a) I owe the term "hybrid" when I found myself with a reflection written by my good friend and colleague the sociologist Aurelio Ayala, entitled "The Hybrid Society", which I decide to adopt for my hypothesis of "Sociedad Generohíbrida". And it seems to me the right moment to point out the fruitful results of what I call "Grupo Pozuelo" created by José Antonio Garmendia, since, even without being aware of its members, they are intellectually inspiring and sustaining many of the works published in *PROGRANICS SISTÉMICOS*, demonstrating that there is nothing better for the advancement of knowledge than to integrate with pleasure the multidisciplinary discussions on any aspect in application of the perspectivism to which Ortega referred. For that reason I can only thank in alphabetical order the components of this group that are: Aurelio Ayala; Mercedes Boixareu; Adolfo Castilla; Adolfo Dodero; Jose Antonio Garmendia, Francisco González de Posada; Vivian Idreos; Carmen Larrubia; Manuel Mella; Manuel Navarro; Marcelina Nuño; Esther Parq; Charo Peletier; Andrés Rodríguez; Eduardo Sotillos and Manuel Vicente. And I must not forget Julian Plana, who in spite of his serious physical setback, is not failing to positively influence as director of *PROGRANICS SISTÉMICOS*.

(5) See the very interesting work of the philosopher Emmanuel Mounier in pursuit of achieving a person committed to the needs of society. E.g. Mounier, E., Ed. *Follow me / Instituto Emmanuel Mounier. Salamanca 1988-1993.*, Complete works and especially his personalist manifesto of 1936).

(6) Apparently, it is not unthinkable that the human male can get pregnant for the sake of scientific advances, since both the transplantation of the uterus and overcoming the smaller width of the pelvic cavity of man would be possible. Science fiction that who knows if it would be worth to overcome once and for all the global problem of male / female inequality that we are dealing with here.

(7). See White T.D. et al. "Pleistocene *Homo Sapiens* from Middle Awash Ethiopia", *Nature* 423, (6941), p. 742-747 (2003).

(7a) The term "hybrid" is applied to the animal or to the vegetable procreated by two individuals of different species, it is said of individuals whose parents are generically different with respect to a same character, said of everything that is the product of elements of a different nature "(Dictionary of the Spanish Language, RAE, 1992). In the British dictionaries the term "Hybrid" means the offspring of parents that differ in genetically determined traits (f.i., like men and women). The term has a wider application since they can be sources for the formation of new species (f. i., from the "egoist society" to a new "genhybrid society"). "The process of hybridization is important biologically (and thus, socially) because it increases the genetic variety (number of different gene combinations within a species, which is necessary for evolution to occur". (Británica, Micropedia num. 6, page 183.1985.). The contents between parentheses are mine. . It is also interesting to see the term "Heterosis" also called "HYBRID VIGOUR, since "the increase in such characteristics as size growth, rate, fertility, and yield of a hybrid organism over those of its parents. Plant and animal breeders exploit heterosis by mating two different pure-bred lines that have certain desirable traits. The first-generation offspring generally show in greater measure, the desired characteristic of both parents...." (Británica, Micropedia num. 5, pag 903, 1985).

(8) Carbonell, Eudald (coord.) (2005) *Hominids: The first occupations of the continents* Chap.2.17. Atapuerca Foundation. And Boyd, R. and Silk, J.B. (2001) *How did humans evolve?* Cap 14. Ariel. Barcelona.

(9) The systemic approach is governed by a fundamental epistemological principle: either all the variables that may affect the problem or object examined are taken into account, or the results will be spurious. What it requires, prior inventory of intervening variables, is to classify them at least in: • "essential", "important", "secondary" and "irrelevant". What can be done intuitively or based on accumulated statistical knowledge.

(10) Parra Luna, F., "An Axiological Systems Theory: Some Basic Hypotheses", *Social Research and Behavioral Science*, 00, 1-16 (2001)

(11) Finally, it is important to differentiate between what is meant by "hybrid society", as a multiform society with great diversity represented by processes of unity, inclusion, exclusion, integration, disintegration, homogeneity, heterogeneity, etc., that is, complexity in sum, as can be seen, eg, in Sergio Sandoval, "Social Hybridization: a conceptual model for the analysis of the region and the territory", *Region and Society*, vol. 15, num. 28, 2003; and what is understood here by "genderhíbrida society" that is limited to the desirable type of society where men and women have the same rights and obligations with special emphasis on equal opportunities in all social areas. To abound in the known concept of "hybrid society" as complexity, it can also be seen: Antonio Escobar and F. Fagoaga, "Hybrid society, mixed peoples or miscegenation, how can the population be perceived in the Huasteca potosina in the late colonial period?", *History Workshop*, vol 5, num. 5, 2013. To summarize, and to differentiate both conceptions of society, one could say that "genderhíbrida society" = "hybrid society" + "equality between men and women".

LA PENSÉE SYSTÉMIQUE PEUT-ELLE AIDER À FONDER UNE SOCIÉTÉ GENHYBRIDE ?

CO-CONSTRUIRE UN NOUVEAU RÉCIT EN TRAVAILLANT SUR LES « MODELES FONDATEURS » DANS # SOUS-SYSTÈMES.

Jannine Renier

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THÉORIE DU GENRE

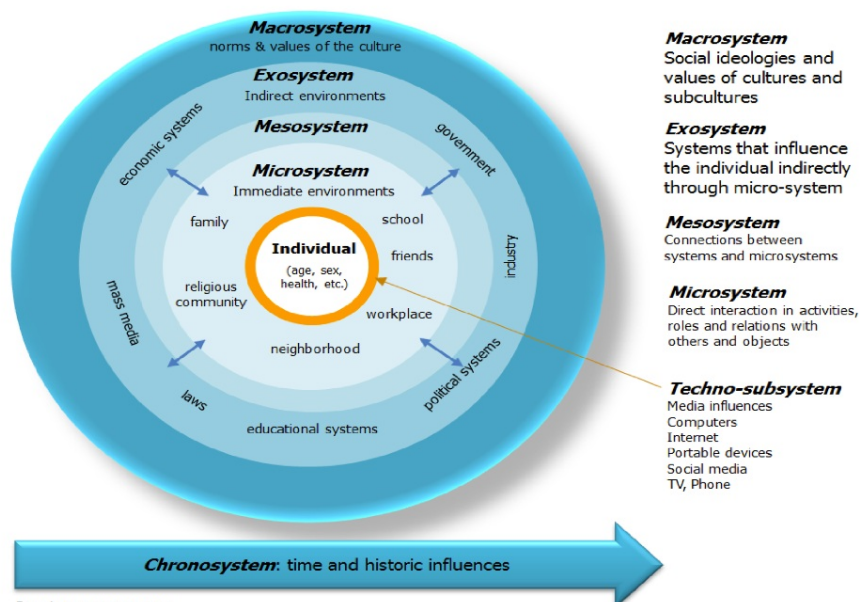
Le « genre » (issu de l'anglais gender) est un concept sociologique qui se traduit en français par : « rapports sociaux des sexes » ou encore « rapports socialement et culturellement construits entre femmes et hommes ». Le « genre » se réfère aux rôles et responsabilités des femmes et des hommes que construit la société au sein d'un environnement multi référentiel.

Le sexe renvoie à la distinction biologique entre mâles et femelles, tandis que le « genre » renvoie à la distinction culturelle entre les rôles sociaux, les attributs psychologiques et les identités des hommes et des femmes. Le premier est une donnée invariante, le second est contingent et peut être modifié par l'action micro et macro politique. Il est interactif et transversal, il opère dans toutes les sphères de la société. Les relations de genre sont dynamiques, variables et peuvent se transformer, évoluer, s'inscrire dans le changement social, culturel et temporel. La « génhybridation » serait un processus où les rôles des hommes et des femmes seraient socialement interpénétrés et « égalitaires, justes et solidaires ».

LA VISION ECO-SYSTEMIQUE DE BRONFENBRENNER POUR OPERER UNE RE-LECTURE DE LA THEORIE DU GENRE

Ces rôles subissent l'influence des perceptions et attentes découlant de facteurs, culturels (mythiques), politiques, écologiques, économiques, sociaux, religieux, artistique, scientifique, éducatif ... ainsi que des coutumes, des lois, de la classe sociale, de l'ethnie et de préjugés individuels ou institutionnels.

Bronfenbrenner's Bioecological Model of Human Development



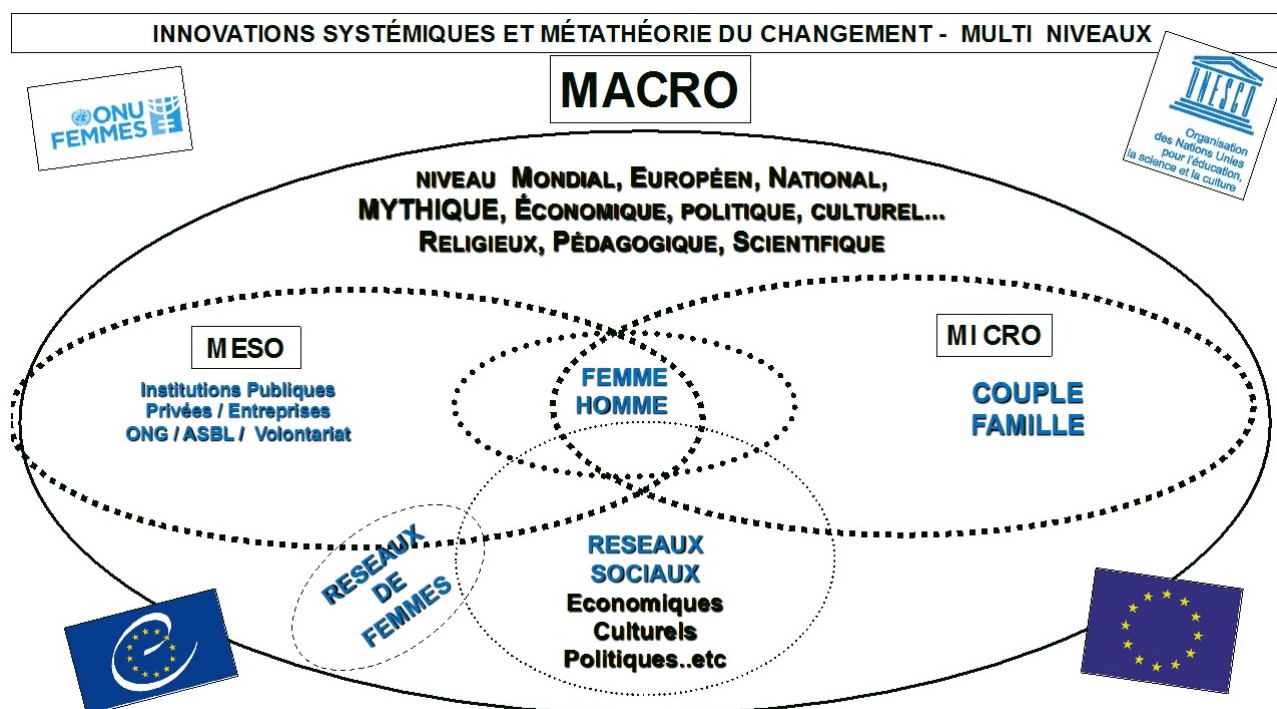
INNOVATIONS SOCIALES SYSTÉMIQUES MÉTA-THÉORIE DU CHANGEMENT ^[1] & APPROCHE MULTI-NIVEAUX

Francisco Parra Luna dans son article étudie les influences réciproques entre ces différents sous-systèmes imbriqués entre eux (l'influence des courants féministes historiques est aussi analysée). « Et la question est de savoir si une approche comme l'approche systémique, qui cherche à comprendre les problèmes dans la perspective la plus large possible, offrirait une solution a priori, ou pourrait au moins mettre en évidence certains moyens permettant de réduire efficacement les difficultés et les injustices que connaissent encore les femmes au XXI^e siècle. »

Si nous voulons donc tenter de promouvoir des changements profonds et authentiques, nous devons essayer de travailler sur les différents niveaux étroitement interconnectés et interdépendants entre eux et plongés dans des environnements mondiaux eux-mêmes évolutifs. Francisco Parra-Luna préconise que les femmes essentiellement activent et initient ce combat ... pourtant c'est bien en qualité d'homme qu'il propose cette axiologie, articulée à une praxéologie juste et pertinente.

Alors une Co-évolution Homme-Femme, chaque fois qu'elle s'avère possible me paraît essentielle à soutenir et à encourager. Cela n'évitera pas les combats parfois inéluctables

Je parle, à la fois, en qualité de femme, de thérapeute de familles et de couples, d'intervenante systémique dans les organisations (coordinations locales, régionales, plateforme sociale européenne).
Je choisis différents exemples de ma vision de l'action à ces différents niveaux ;



[1] European Commission, SIE, Social Innovation Europe, "Systemic Innovation", "Social innovations can be understood as 'new solutions (products, services, models, markets, processes etc.) that simultaneously meet a social need (more efficiently and effectively than existing solutions) and lead to new or improved capabilities, assets and/or relationships. In other words, social innovations are both good for society and enhance society's capacity to act.'"

https://www.siceurope.eu/sites/default/files/field/attachment/SIE%20Systemic%20Innovation%20Report%20-%20December%202012_1.pdf

→ 1 - NIVEAU MICRO: DANS LE CADRE DES THÉRAPIES DE COUPLES

« Le couple, c'est l'architecture de la famille ». Dans le modèle fondateur du couple et dans sa construction se tissent des liens entre les histoires individuelles de chacun ; les mythes de leur famille d'origine respective sous tendus par comportements, rituels et habitudes. Les croyances sur les rôles distinctifs de l'homme et de la femme vont apparaître ici. L'identité de genre s'enracine dans ce modèle fondateur qui articule ces 2 registres, l'un mythique (le programme officiel) & l'autre phénoménologique (carte du monde)... le manière dont notre père et notre Mère se sont comportés l'un envers l'autre ... au fil du temps tant dans les paroles que dans les actes , qui nous ont imprégnés de manière très profonde au fil de notre évolution.

Le couple arrive en thérapie lorsque ce modèle fondateur est en panne ; ce qui jusqu'alors était parfaitement tolérable devient inacceptable: incommunicabilité , non-respect de l'identité de chacun (dont fréquemment l'identité de genre) insatisfaction sexuelle...un trait de caractère, un comportement violent, des multiples problèmes sont repérables dans des accusations réciproques et à travers les détails de la vie quotidienne (répartition des tâches , de responsabilités, des charges financières.... Etc...)

La discussion , le dialogue , la prise de conscience des croyances héritées et enracinées en nous sur le rôle de l'homme et de la femme , la compréhension profonde et intériorisée des valeurs de l'autre, la mise en lien avec les évolutions sociétales peut opérer une greffe mythique et les attitudes peuvent ensuite se réajuster, autorisant une évolution conjointe ... des deux partenaires.

Parfois celle-ci s'avère impossible ...la violence , l'agressivité, la non reconnaissance de l'autre reste de mise.

→ 2 - NIVEAUX MICRO-MESO-MACRO: INNOVATIONS SYSTÉMIQUES MULTI-NIVEAUX POUR COMBATTRE ET PRÉVENIR LA VIOLENCE À L'ÉGARD DE LA FEMME.

«Projets pour prévenir , combattre et traiter la violence à l'égard de la femme» ^[2] , ou comment articuler perspectives cognitivo-comportementales et approche systémique ...

Selon de nombreuses études, les auteurs de violence conjugale sont 9 fois sur 10 des hommes et une fois sur 10 des femmes. Ces auteurs de violence font souffrir leur partenaire mais ils sont également en souffrance.

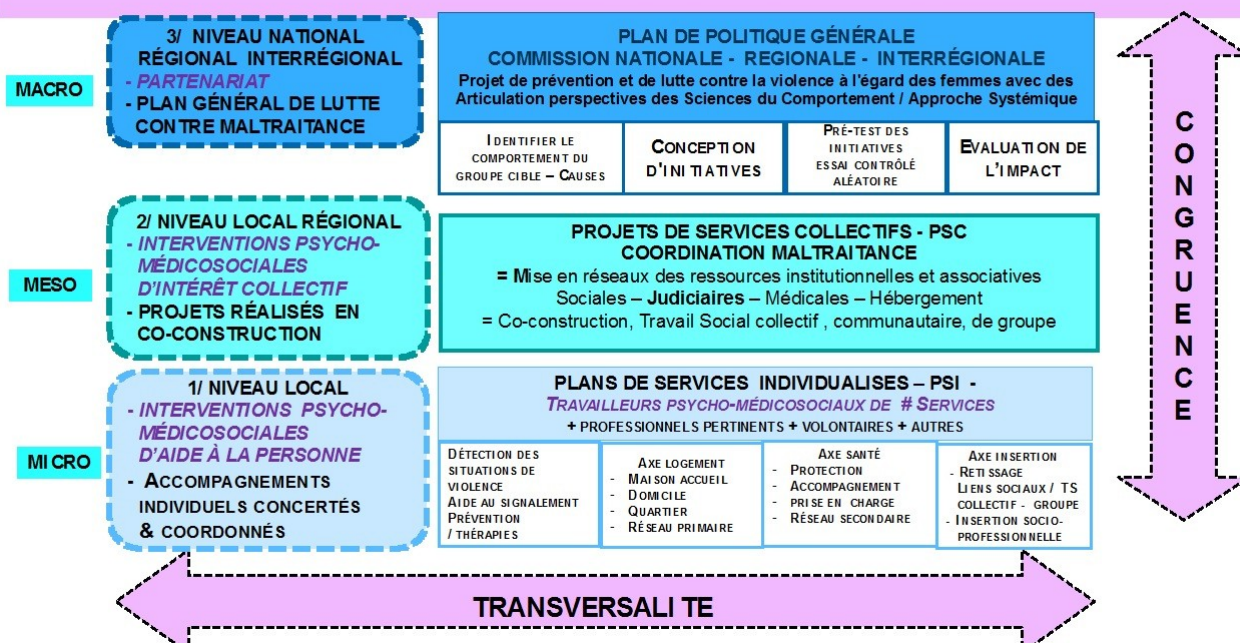
Les causalités sont multiples , individuelles, familiales, transgénérationnelles (maltraitements et abus) , sociétales. Nombreux chercheurs ont mis en exergue différentes caractéristiques communes aux auteurs de violence conjugale et à leurs victimesmais le plus souvent elles sont aussi corrélées avec la croyance en des rôles sociaux de sexe et de genre qui semblent très rigides. C'est donc bien à tous ces niveaux qu'un projet pour prévenir combattre et traiter la violence doit tenter de se créer et d'avoir un impact ... Le changement doit être un changement systémique et notre culture et nos valeurs peuvent et doivent co-évoluer.

D'où le schéma suivant pour un plan holistique....

[2] **Commission Européenne**, "Insights from behavioural sciences to prevent and combat violence against women",

<https://blogs.ec.europa.eu/eupolicylab/insights-from-behavioural-sciences-to-prevent-and-combat-violence-against-women/>

INNOVATIONS SYSTÉMIQUES MULTI-NIVEAUX POUR COMBATTRE ET PRÉVENIR LA VIOLENCE À L'ÉGARD DES FEMMES



3 - NIVEAU MACRO:

AU SEIN DE LA PLATEFORME SOCIALE EUROPÉENNE ^[3]

OÙ AGISSENT DIFFÉRENTS RÉSEAUX DÉDICACÉS À LA DÉFENSE DES FEMMES ET DES ENFANTS ^[4]

Un exemple de combat qui doit être mené au méta niveau et corrélé avec les niveaux inférieurs et supérieur (MONDE; ONU, UNICEF)

Le Lobby européen des femmes a rédigé un manifeste en vue des élections européennes de mai 2019 ^[5]

UN NOUVEAU TYPE DE LEADERSHIP POUR LE 21eme SIÈCLE

" L'Europe telle que nous la connaissons est en train de changer. Les femmes et les filles, qui représentent la moitié de la population, saisiront ce moment démocratique unique pour promouvoir les valeurs européennes de longue date en faveur d'une Europe égale, inclusive, diverse et démocratique où personne n'est laissé pour compte.

Nous devons façonner l'avenir ensemble et défendre nos valeurs lors des élections européennes de 2019. La montée du populisme antiféministe et du nationalisme isolationniste a radicalement changé le paysage politique ces dernières années et nous refusons d'être battus par ces forces.

Le mouvement des femmes qui renaît se développe à grands pas, exigeant l'égalité entre les femmes et les hommes à l'intérieur et à l'extérieur des frontières.

Nous devons toujours tenir compte du fait que le changement se produit à un rythme différent dans les différents coins de l'Europe.

^[3] Social Platform, <http://www.socialplatform.org/>

^[4] European Women's LOBBY européen des femmes: <https://womenlobby.org/?lang=en>

^[5] European Women's Lobby Manifesto for the 2019 European elections

https://womenlobby.org/IMG/pdf/european_women_s_lobby_manifesto_2019_final_.pdf

C'est pourquoi nous appelons tous les candidats politiques progressistes à se joindre à nous pour façonner et sauvegarder l'Europe que nous voulons, pour faire en sorte que toutes les femmes et les filles en Europe aient et jouissent de droits égaux :

#"Femmes pour l'Europe - L'Europe pour les femmes." [6]

Ce combat est donc permanent, évolutif au fil du temps et il doit rester chaque fois respectueux des femmes et aussi des hommes. Nous devons rester solidaires pour la survie de notre humanité dans un univers très rude et menacé par de multiples crises ... systémiques [7]

Dans cet environnement complexe, la "généhybridation" serait alors une merveilleuse voie de sortie de notre crise de civilisation [8], conjuguée avec d'autres combats humanistes et écologiques , eux aussi vitaux.

[6] **LEFEBVRE** Gwendoline, President of the European Women's Lobby

[7] **RENIER** Janine : «Crise systémiques: effondrement ou méta-morphoses vers la grande transition»
Acta Europeana Systemica - Vol. 8 http://aes.ues-eus.eu/aes2018/aes8-27_Janine-Renier.pdf

[8] **MORIN** Edgar, «Pour une politique de civilisation», dans la pensée de midi 2002/1 (N°7) Pages 40 à 50

EXERCICE DE CARTOGRAPHIE SUR LES QUESTIONS DE GENRE

Daniela Terrile

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Professor at PoliDesign for Master Strategic Design
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Écart de rémunération entre les sexes : La différence entre la rémunération des cadres masculins et féminins est beaucoup plus importante qu'on ne le pensait auparavant.

Aujourd'hui, j'aimerais explorer l'importance de l'approche systémique pour toutes les femmes professionnelles qui sont confrontées à un traitement discriminatoire dans leur milieu de travail.

Avec quelques collègues, j'ai prévu un exercice de cartographie centré sur les questions de genre sur le lieu de travail, afin d'explorer les différentes perceptions et, dans la mesure du possible, d'analyser le processus sous un angle plus phénoménologique.

Nous avons animé un atelier le mois dernier à Brugai, avec des femmes et des hommes dans la salle. Carine a pris la tête de l'exercice et je l'ai soutenu. Les impressions que nous avons eues des participants à la fin comprenaient des commentaires comme : significatif, surprenant, déroutant, affirmatif, perspicace, bouleversant, plein d'espoir, inspirant, sans jugement et d'autres mots dans le même sens.

Au début de la cartographie, deux femmes se sont levées pour représenter les hommes et les femmes sur le lieu de travail. Une autre femme représentait la relation entre les deux sexes. Peut-être, ce qui n'est pas surprenant, la façon dont j'ai interprété, ce qui est ressorti de l'exercice était différent de l'interprétation faite par Carine. Cependant, nous l'avons découvert plus tard dans notre propre compte rendu et nous n'avons pas senti que cela influençait le processus au fur et à mesure que les choses se déroulaient.

De mon point de vue, les femmes ont marché jusqu'aux hommes et se sont levées devant eux en les regardant en face. Les hommes semblaient intimidés et regardaient en bas, apparemment effrayés. Carine avait l'impression que les femmes se tenaient d'abord devant les hommes comme pour se connecter avec eux. Après une longue période d'attente, les femmes ont adopté une position plus ferme et plus intense. L'impasse tendue s'est poursuivie pendant un certain temps, Carine et moi avons l'impression de laisser la tension envahir la pièce sans intervenir.

Carine et moi avons vu la femme représentant la relation tourner en rond d'un côté : ce genre de mouvement, quand on se sent contrarié parce que personne n'y prête attention. Un changement d'énergie s'est produit lorsque les hommes ont déclaré avoir honte. A ce moment-là, une certaine connexion entre les hommes et les femmes semblait possible, mais ténue.

Les hommes regardaient les femmes brièvement et avec hésitation. Il y avait une ouverture, mais elle était fragile. Les choses étaient encore tendues, coincées jusqu'à ce qu'une femme se sente appelée à entrer dans l'espace comme Solutions.

La femme représentant la "Relation" s'approcha d'elle et ils l'embrassèrent. Les hommes et les femmes sont passés à la paire et les ont regardés avec impatience. Les gens ont prononcé des mots exprimant une véritable ouverture d'esprit en voyant les sentiments personnels des uns et des autres et leur histoire commune. Les autres participants ont été invités à entrer dans l'espace et à trouver leur propre place. Ils sont restés en contact avec les autres représentants.

La tension s'est transformée en un lieu de connexion plus chaleureux et plus ouvert au cœur lorsque le groupe s'est regardé.

Pendant le débriefing, les gens ont raconté leur expérience à leurs propres vies. Le principe systémique de regarder ce que c'est, sans jugement ni préconception, et de reconnaître l'histoire et la douleur portée ou ressentie par tous a aidé le groupe à le réaffirmer.

De plus, en disant "ce que c'est", nous entendons exactement ce que la personne représentant la "Solution", même si elle n'exprimait pas avec des mots, nous savions que "c'était ce qu'elle devait être", en d'autres termes lorsque "Solution" regardait la femme représentant la "Relation", le mouvement provoquait un décalage énergétique. Quel que soit ce changement, il a permis aux hommes et aux femmes d'être attentifs et d'inclure la "relation" sans reproche ni défense.

D'un point de vue phénoménologique, le système et le groupe se sentaient plus connectés lorsque l'"intelligence" du champ Morphique pouvait s'exprimer librement sans structure de préconception.

De mon point de vue, il me semblait que les hommes tenaient l'espace de la "victime" alors que les femmes dominaient à la manière d'un "agresseur". Du point de vue de Carine, les hommes s'abstenaient et les femmes étaient frustrées par leur manque de relation. Cette différence nous montre peut-être à quel point même la "réalité" phénoménologique est une construction de l'arrière-plan et des croyances de l'observateur.

Cet exercice de cartographie a contribué avec clarté et structure à une vision plus large de la relation entre les hommes et les femmes dans une question de genre aussi délicate. Tout en utilisant la cartographie systémique, il est important de laisser le client et/ou le groupe exprimer sa perception du monde. Nous disons toujours que la carte n'est pas le territoire et en faisant un exercice comme celui-ci, d'un point de vue phénoménologique, les dimensions cachées de la carte peuvent être dépliées.

Normalement, c'est une surprise pour les gens de commencer à voir ce que la réalité pourrait être à travers des yeux différents, différents de ce qu'ils pensaient être au début du processus et comment elle peut être plus complexe et plus riche. Normalement, les couches se déroulent normalement, ce qui apporte de la clarté et une façon plus fraîche de voir où la solution se trouve déjà.

J'aime souligner que la cartographie ne résout pas les problèmes, mais qu'il est quand même important, lorsque nous aidons nos clients qui veulent passer d'un point A à un point B, de se concentrer sur leur solution plutôt que sur leur problème. En fait, c'est comme si on laissait le système déplier ces couches, ce qui peut apporter une nouvelle intelligence à la situation. Lorsque les clients ont une vue d'ensemble, à partir d'une position Meta, ils peuvent voir une opportunité différente et trouver la meilleure pour leur avenir.

La question initiale présente déjà la solution dans la plupart des cas ; souvent, le client n'ose pas penser à autre chose, car il est plus facile pour le cerveau de retracer un chemin qu'il connaît déjà et où il pense être plus sûr, même s'il est inapproprié ou n'est plus utile.

Le guérisseur ou le coach systémique servira de miroir et donnera aux clients la possibilité de se placer dans une situation qu'ils ne connaissent pas. Grâce à la confiance entre le coach et le coaché, le client pourra expérimenter de nouvelles voies et s'offrir la possibilité d'explorer de nouvelles opportunités et donc d'évoluer vers la solution.

Andrée Piccq

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chercheur intervenant systémique de G.I.R.O.S. (Belgique),
Secrétaire Générale de l'UES-UES,
Présidente d'Honneur S&O.*



Cher Francisco,

J'ai terminé de lire ton article, que j'ai évidemment apprécié en tant que femme.

Je voudrais juste te dire que pour moi l'indépendance biologique de la femme pour avoir un enfant existe déjà : l'insémination artificielle mise au point par Robert Edwards a en 1978 permis la naissance du premier bébé in vitro et que actuellement des laboratoires essayent de mettre au point "du sperme artificiel", ce qui semble plus facile que d'implanter des organes féminins dans l'homme.

C'est tout le courant des transhumanisme qui travaille à ces projets, de sciences fiction, oui mais actuellement soutenu financièrement par entre autre Google, le tout sans éthique évidemment ! L'avenir serait-il d'avoir des être ni femme/ni homme?

A bientôt
Amitiés
Andrée

**The Cool Water Effect:
Civilization's Turn into Women Empowerment**
(emerging new monograph)



Christian Welzel



Amy C. Alexander



Stephan Klasen

Goal: Throughout several thousand years of human history, societies remained entrapped in cycles of despotic power building and decay—until civilization matured in areas with a cool and rainy climate, what we call the “cool water” (CW) condition. In CW-areas, agriculture and urbanization at a level known since millenia from the pristine civilizations of the Middle East, the Mediterranean, Asia and Mesoamerica emerged late. It only happened during late Medieval times with the rise of pre-industrial capitalism in Northwestern Europe, and somewhat later in Japan during the Tokugawa era.

Since then, the evolution of civilization suddenly accelerated to an unprecedented speed, proliferating technological, organizational and cultural innovations of a previously unparalleled scale. In addition to this massive acceleration, the civilization process took a sharp turn into a whole new direction. Indeed, the lead theme of the civilization process turned from perfecting mass exploitation into advancing human empowerment—a process that prolongs and improves human lives and places more choice into people's own hands.

After human empowerment started in some of the Old World's CW-areas, the process spread into the CW-areas of the New World. This happened with the settlement of European farmers in North America, Australia and New Zealand. From then on, the CW-areas in both the Old and the New World continued to drive human empowerment towards consecutive emancipatory outcomes, from human rights to civil liberties to electoral democracy.

But until very recently, human empowerment remained the privilege of a small segment of the world population in a triple sense. First, human empowerment only advanced in CW-areas, whereas tropical, sub-tropical and arid regions fell victim to the most exploitative forms of colonialism. Second, in the CW-territories of the New World, the indigenous populations have been decimated, marginalized and excluded from the benefits of human empowerment. Third, even where human empowerment advanced with highest speed, **women remained discriminated relative to men.**

Since **several decades, however, these limitations are quickly fading under the rising tide of women's** emancipation and sexual liberation around the world. This emancipatory breakthrough now makes women part of human empowerment and spreads the process into areas that lack the geo-climatic features of the CW-condition. Hence, human empowerment is about to **feminize** and to globalize at the same time.

Our new book examines the deep causes of this civilizational turn, analyzing the role of geography, genes, disease, agriculture, language, religion, statehood, colonialism, law traditions and other institutional factors, such as emerging democracy. The evidence shows that, among multiple possible paths towards human empowerment today, there is only one narrow route of significance.

The very narrowness of this route explains why it took civilization so long to reach towards human empowerment. The narrow route was entered when urban markets began to flourish under the CW-condition. Urbanization under the CW-condition--and only under this condition--encouraged a transition in people's lifetime investment from reproduction to learning. This transition has been further supported as states began to provide public schools and to promote universal education. With rising mass-level education, an enlightenment process set in that mobilized the populations' cognitive potentials and their aspirations for emancipatory rights—the ingredients of human empowerment.

In the era of accelerating globalization, human empowerment escapes with increasing speed **its gender bias** as well as its initial limitation to CW-areas. After outlining these insights, this book also discusses policy implications for development aid and addresses the resistance of reactionary forces, in particular authoritarian nationalism and religious fundamentalism.

La desigualdad de género y la sistémica

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¿Cómo podríamos plantearnos el problema la desigualdad de género desde un punto de vista sistémico, acercándonos a posibles soluciones?

Este artículo no quiere ser negacionista de una injusticia histórica, afortunadamente cada vez menor, con las mujeres, pero quiere alertar de lo que puede ser una visión miope en aras de lo "políticamente correcto". Desde un punto de vista puramente mecanicista podríamos decir que cuando el péndulo cruza el punto de equilibrio es cuando lleva la máxima velocidad, pero desde la sistémica sabemos de la complejidad de los círculos viciosos y virtuosos que pudieran dar lugar a futuras mayores inestabilidades en el sistema.

La estadística tiene muchas trampas si no se profundiza. Hace unos años los titulares decían que "Los hombres cobran un 30%" más que las mujeres. Si uno se ha movido en entornos bastante igualitarios, debería imaginar que en otros, la diferencia salarial debería estar en un horrible 60%, para compensar!!. Si se investiga un poco la diferencia en bruto es del 23% y si se igualan tiempos (salario/hora) para trabajos del mismo valor (cosa difícil de computar) se reduce en torno al 10%. Si se estudian determinados cortes (la edad o el sector, por ejemplo) nos encontramos con que la desigualdad se acentúa en trabajadores de más de 60 años y/o con antigüedad de más de 7. Esto es explicable por la historia (la sistémica hay que ponerla en dinámica) dado que la incorporación de una gran mayoría de mujeres se ha hecho en esta generación pasada, con menos años de experiencia acumulada. Afortunadamente la brecha baja a en torno al 5% o menor para grupos de edad más joven y sigue reduciéndose.

Hace poco se leía en un artículo de DRY que defendía a los inmigrantes, que se les achaca a estos, injustamente, una mayoría de la violencia de género, ya que solo el 38% de los asesinatos de género fueron cometidos por inmigrantes en 2018. Sorpresivamente, en otro lugar del mismo artículo se soltaba el dato de que la población inmigrante en España supone un 9% del total. Si aquí no hacemos un análisis multivariable incluyendo componentes socio-económicas nos llevaría a descabelladas conclusiones con tinte xenofóbico. Lo mismo para con la desigualdad de género. Tiene que ser muy bien estudiada y con un análisis multivariable.

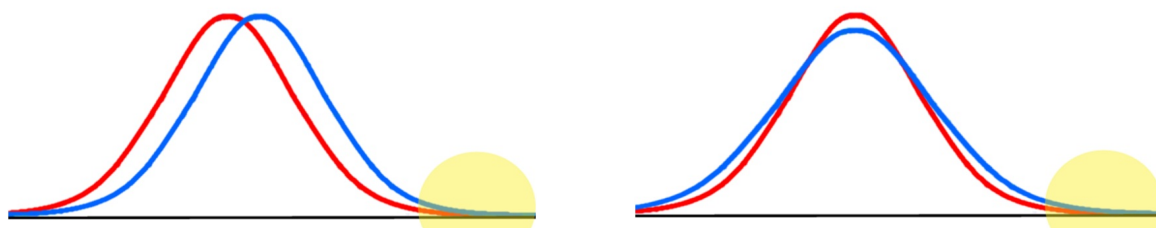
La literatura científica nos dice que en los países donde se ha llevado más rigurosamente una política de igualdad de género destinada a garantizar una igualdad de oportunidades (Escandinavia) se ha comprobado que paradójicamente la desigualdad de resultados ha aumentado en ciertos aspectos (porcentaje de mujeres y hombres en medicina e ingeniería, por ejemplo) y esto es así y está bien porque **las personas elegimos**.

Desde ese punto de vista debería separarse lo que es **igualdad de oportunidades** de lo que puede ser una aberrante insistencia en **igualdad de resultados**. Nadie se lleva las manos a la cabeza al comprobar, ejemplo, que la población reclusa española está compuesta en un 92,4% de hombres así como nadie reclamaría paridad en esta cuestión. Hay que hacer un análisis multivariable y no arrojarnos a "políticas identitarias".

Ciertas corrientes antropológicas dominantes en el círculo académico (posmodernas) pretenden decirnos que todo es un "constructo social" y que no hay diferencias biológicas entre los sexos más allá de lo puramente reproductor. Podríamos pensar que las mujeres se interesan naturalmente más por las personas y que los hombres más por las cosas (lo cual explicaría el fenómeno escandinavo) o que, hablando en general, las mujeres suelen ser un poco más complacientes y cooperativas (explicaría algunas desigualdades salariales) que los hombres y que estos son más competitivos, o incluso agresivos, que aquellas (lo cual explicaría la estadística carcelaria).

O que ellos están más dispuestos a la movilidad geográfica, en trabajos penosos y de riesgo o a trabajar más en ventas que en RRHH, por ejemplo. Hay brecha, pero no tiene por qué ser al menos exclusivamente achacada al término "discriminación".

¿Hablamos de estereotipos o esto es realmente así? ¿Cómo si no explicaríamos las desigualdades antes apuntadas?. Pensemos en campanas de Gauss casi idénticas pero solo ligeramente desplazadas en sus centros o bien solo ligeramente distintas en desviación estándar. ¿No se ve una gran variabilidad en los extremos? Aplíquese a los ejemplos anteriores.



Pienso que centrar el discurso solamente en lo políticamente correcto basado en datos gruesos, sesgados y/o incompletos es incompatible con una verdadera y profunda visión sistémica. **Y si hablamos de valores deberíamos hablar igualdad de oportunidades, asegurar de que eso se produce, más que empeñarnos en que se produzca igualdad de resultados en todos los ámbitos y variables posibles**, ya sean en las prisiones o en los consejos de dirección.

Desde ese punto de vista para mí sería aberrante algunas de las propuestas que insisten en aplicar el criterio de género y forzar a composiciones 50%/50% en todas las franjas y estamentos. Parafraseando el texto de introducción de este entregable pienso que es también injusto, y seguramente contraproducente y alienante, tratar de que los desiguales produzcan un resultado igual. Y si insistimos en circunscribir esa igualdad 50%-50% a "órganos de poder" ¿No asumimos así de facto cierto autoritarismo y falta de democracia? ¿No sería mejor trabajar por políticas de democracia real en empresas e instituciones en vez de forzar igualitarismo en posiciones de poder?

Ningún científico social haría un análisis univariable. Como resumen, diría que desde la sistémica se necesita un análisis multivariable, (no apriorístico, simplista ni ideologizado... según el principio epistemológico fundamental: O se toman en cuenta todas las variables que pueden afectar al problema u objeto examinado, o los resultados serán espurios), Dicho análisis debería ser estructural y dinámico (procesal) de la realidad que nos ocupa, alejándonos del discurso políticamente correcto y demás políticas identitarias. Solo así podemos hacer una foto cabal del problema, enfocar visiones y dar soluciones **integrales y conciliadoras**, evitando pendulazos en el futuro como los que estamos viviendo últimamente de manera desafortunada debidas, a mi juicio, a excesivas simplificaciones identitarias y políticas maniqueas de bandos.

Creo que desde posiciones de izquierda deberíamos plantearnos seriamente esto pues quizás debido al relativo maridaje de la izquierda (no siempre ha sido así) con la posmodernidad aperspectivista y el sucesivo fracaso de "lo políticamente correcto" en cuanto a posiciones identitarias y no integradores (es decir, de facción) la izquierda está perdiendo el liderazgo social en muchas partes del mundo. En ese sentido recomiendo el análisis que hace Ken Wilber en su obra "Trump y la posverdad" y quien dice Trump dice Vox, Brexit o Bolsonaro... En otro orden de cosas, no todo tiene que estar planteado en el eje "Machismo-Feminismo" sino que también pueden plantearse contrapesos en el hembrismo y el masculinismo sin que ello suponga que la fuerza de todos ellos suponga una equidistancia actual.

Gerard de Zeeuw

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The editor (Professor Francisco Parra Luna) has built a wonderful tradition of asking an important and interesting question. This time it is how one might reduce the injustice due to the ranking that our present social organisation imposes on physiological human properties – and thereby solve the “problem of male/female discrimination”, among other problems. He asks for comments on his use of the Theory of Systems.

This request poses a real challenge – as it combines two requests. One concerns the research design that might be appropriate and the other how the Theory of Systems might make the design effective. The second request is considered first. The Theory is widely used (although without capitals). It has a long history (Galileo already used the term ‘system’). Recent interest in its use appears due to Von Bertalanffy’s (1968) solution to a problem that his studies in biology had raised. He noted that when he applied the scientific method there always remained a rest that didn’t seem to decrease however large the number of variables he added in his explorations.

This phenomenon only occurs in the context of the use of the scientific method, which suggests that the method is at its root. The phenomenon doesn’t always occur. When there is no longer a need to add variables one is justified in assuming that the data set is closed under one’s mapping onto a theory. This never seems to happen when one studies organisms. An example would be the set of phenomena ascribed to love or peace: any definition provokes exceptions and hence the need to add variables. Another example is the data set that is linked to discrimination. The editor guesses that “one day” the set might be exhausted via a finite set of variables – but not yet.

This conclusion leads to the first request. Determining whether such additions may stop or not has proved difficult to decide. When testing hasn’t stopped yet one cannot conclude that it will ‘never’ stop. Three types of procedure have been proposed to circumvent this problem. One is to have the researcher close the data set – as when the editor lists variables only he sees as “significant”. A second type is to have someone other than the researcher define the data set – usually stakeholders. A third approach is to have the people who provide the elements to the data set define and hence close it. This procedure is labelled self-organisation. All three approaches help solve Von Bertalanffy’s problem, i.e. when to stop the process of having to add variables if it hasn’t stopped yet and hence might be non-ending. They do so by including personal judgements – those of a researcher, of a stakeholder or of the persons involved, respectively. This solution naturally comes at a price. Results will be valid only when considered in the context of the objectives of those judging, including the objectives inherent to a problem. Once one no longer has to add variables, one may start exploring what determines discrimination – not only concerning male/female differences but any differences.

The editor prefers the first type of approach. It thus seems advisable, as part of the present contribution, to explore another type, i.e. the third. It allows for an experimental process during which those involved may modify their preferences to avoid conflicts with others, which implies that they are not static. This means that use is made of the personal experiences of those who may have tried to self-organise previously. This type is also interesting in that it includes intentions, objectives as preferences – precisely those experiences the scientific method does not include.

The third approach is dynamic in that at each step its boundary may be modified – guided by the principle according to which the previous boundary has been chosen. This principle thus serves as a net – to identify precisely what type of data may help modify the next net. This way something like a field of address is delineated. This is a set where changes only modify what is in the set. Other names for the principle are framework, metaphor and instruction. To reduce discrimination (in all or some forms) societies should search systematically for such fields of address, as the best and most effective place to start changes.

Over time many principles or frames have come and gone. Among them are the frames of neo-liberalism and of religion. Others are the machine, merit, democracy, theocracy, commons and slavery frame. One may also think of frames that aim to increase a balance between the forces that structure the way people live together, sometimes referred to as enantiodromia. Unfortunately, history does not help to identify which frame is best in the sense of helping to avoid discrimination most easily. One can say, however, that self-organisation may be supported by searching for what one may catch and modify, i.e. a suitable field of address.

In terms of the third approach setting fixed criteria to define non-discrimination (like 50% of the CEOs are to be female) seems to be useful only if it is assumed to refer to a field of address. Otherwise its impact seems neither sustainable nor extendable to other types of discrimination. Such a field of address seems especially useful as an experimental situation to modify the criterion. In terms of what experiments cost, one should initiate a second experiment, however: to determine which of the various principles allows for the most general experiments. This would constitute a research design that might help avoid discrimination – in the sense the editor requested.

Any woman might smile gently here.

Reference:

Bertalanffy, L. von (1968). General system theory: Foundations, development, applications. New York: George Braziller.

WOMAN AND MAN

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The article deals with an issue that not only does not lose its topicality, but its topicality increases. It can be said that as attempts to bring gender equality get more intense and measures aiming at bringing this equality get more numerous, unintended consequences and not entirely positive effects also grow in number. The article contemplates the idea of a woman as a mother and her role in maintaining the family. In this context, it is pertinent to remind ourselves about the question what came first, the chicken or the egg. Even though we frequently invoke Judeo-Christian tradition and our Christian values and culture they are often forgotten in the field of scientific research. If we accept the idea of the creator and the creation the issue of the relation between the two genders is viewed in an entirely different light. The man was created first and the woman was created from a part of his body. The man and the woman were therefore of the same substance, but they were put in the world as two independent entities (Gn 1,27). The woman was created as a help for the man therefore it follows that they should compliment each other and thus create one whole. (Gn 2,18) The Bible describes this as one body (Gn 2, 24). All in all, no reproduction is possible without one or the other. With the respect for the authority of the creator, this whole could reach a perfect form and harmony during its further exploits. If the human being is created in God's image the human being should mirror Godly attributes and utilize them. (gn 1,26). Adam's failure is de facto a description of the original arrangement of the system. Adam follows the instruction of his woman instead of respecting the rules of the system given by its creator. As the biblical message states, the human being disrupted the intention of the creator and since that moment we have become accustomed to forgetting the original arrangement of the system. Each system must have an internal structure and if a system is a part of a bigger whole, if it is a subsystem of a superordinate system it has to have a set place in the superordinate system and be functionally interconnected with it. In First Epistle to the Corinthians, this arrangement is brought up again in connection with Jesus Christ who poses a transparent example of a man as the head of a woman (1. Kor 11, 2). Jesus Christ primarily followed the will of the creator, he did not act for his own

betterment, he did not take sides, he served the people, lead them, had compassion and understanding and sacrificed himself for them. This is a clear instruction for the man as the head of the woman how to behave in the system. In this sense, there are no significant restrictions arising from a woman's subordination to a man. A woman should respect the role of a man and his decisions for which the man bears responsibility. (Ef 5, 20-33). The Bible also clearly states the responsibility of a man to his children (Ef 6, 4).

The present global society is very diverse. There are different cultures, religions, ideologies, traditions and "rules of the game" that shape our lives. Mutual respect is often lost. "The global human" is often as a twig in the wind lacking any stability. What is valid? What is important for life? Striving for equality without any regard to the differences between both genders and their complementing roles? The physiological features of both genders suggest many things. Maybe the differences between both genders ensure the functionality of the system. Should we then keep trying to eliminate as many differences as possible? Will the resulting whole have any point when it's composed of identical parts? Or should one gender be given preference to the detriment of the other? There are as many different answers i.e. relationship arrangements as there are different questions.

The article made me think. I often roam the world and meet different people. We usually find a common ground. We are connected by similar worries, similar joys, we ask ourselves similar questions and thus we find out that we are just people although we can be thousands of kilometers from each other. I find a systemic view of the issue very important in this sense. It has its merits, however we have to carefully consider what really needs to be examined and what is the goal.

TOWARDS A 'GENHYBRID' SOCIETY ... A REFLECTION

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This is a short reflection on the paper by Francisco Parra-Luna written at his invitation. I claim no great conceptual insights to add to his line of argument. I do however have some reflections based on what my reading of the paper triggered. In some ways these are random and what the moment brought forth.

1. It is commendable that a complex issue such as 'gender politics' and 'gender futures' has been addressed – and it is a topic to which systems thinking ought to be relevant. Also, that in its commission it seeks to celebrate the International Year of Women.
2. But is the framing of the issues adequate? Why is it that 'feminization of labour' (Figure 1), for example, is a desired state, rather than say the death, or demise, of patriarchy?
3. What can men legitimately speak of? Certainly their own and other men's patriarchy.
4. I experience some claims, or interpretations, which sit uncomfortably with me. My recent reading of Yuval Noah Harari's *'Sapiens'* makes it clear that we do not know ourselves, as a species, very well. We perpetuate many myths and stereotypes.

5. Cordelia Fine in her 2018 book *'Testosterone Rex. Unmaking the Myths of our Gendered Minds'* exposes several of these myths: *'that men and women have evolved fundamentally different natures. Male brains....are wired for risk-taking and competition, fuelled by that almighty hormone, testosterone'*.
6. Given the exigencies of the Anthropocene, that humankind is a force of nature changing almost all aspects of earth functioning, do we not need to prioritise the question of what, in the future, it will be to be human? Is this an *a priori* concern? Or a contiguous concern?
7. The emerging story about the human microbiome, how the ecology of organisms we carry mainly in our guts, has the potential to reshape how we think about ourselves. It is now known that human cells make up only 43% of the body's total cell count. The rest are microscopic colonists. This emerging field raises questions of what it means to be "human". Collectively we will soon come to realise that we each carry within us an ecology of other organisms such that who we are is a product of 'our dependence on our interdependencies' with other organisms and other elements of the biosphere.
8. Recent research suggests that: "climate change could alter the proportion of male and female newborns, with more boys born in places where temperatures rise and fewer boys born in places with other environmental changes, such as drought or wildfire caused by global warming."^[1] This accords with results from my PhD field research many years ago when I studied the phenology of plants – when subjected to temperature X daylength interactions outside the normal range then novel reproductive behaviour was exhibited.
9. Gender is a fluid concept – increasingly culturally as well as biologically. Is not an (the?) issue, the abandonment of certainty and the embrace, in our manners of living, of uncertainty? As Humberto Maturana has written 'our genome does not determine us'.
10. Is there a subtext here based on the idea of the nuclear family? There are other models – from co-parenting to collective parenting. Institutional innovation is required to allow a range of different practice models to flourish. Many are boundary expansions in the systemic sense. In the Anthropocene we need the realisation of all human creativity.
11. 11. Social technologies too often constrain innovations in practice e.g., commuting; daily start times etc. So not only politics and the law.
12. 12. I would encourage exploring the work of Humberto Maturana and Gerda Verden-Zöller on the Origins of Humanness – and especially the work they have done on matrilineal societies which offer insights into the rise of patriarchy.^[2] It is around this work that he created his Instituto Matritica.^[3]

[1] <https://edition.cnn.com/2019/01/23/health/climate-change-infant-sex-ratio-intl/index.html> (Accessed 15th April 2019).

[2] https://www.amazon.co.uk/Origin-Humanness-Biology-Love-ebook/dp/B007KLZ4VC/ref=dp_kinw_strp_1 (Accessed 15th April 2019)

[3] https://en.wikipedia.org/wiki/Humberto_Maturana (Accessed 15th April 2019)

¿ LA HORA DE LA MUJER ?

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Si nos atenemos a la escala de tiempo propuesta por el Profesor Parra, el movimiento en pro de la disminución de la brecha de género está siendo uniformemente acelerado. Claro que nos referimos a sociedades "avanzadas" occidentales, que por otra parte son las que deben (y hasta ahora han dado) la pauta en lo concerniente a los derechos humanos, área en la que se reflejan los de la mujer. Mientras, en el resto de las sociedades, permanece la igualdad de la mujer en un nivel sumamente precario, paralelamente a los derechos humanos en general.

Efectivamente, desde la etapa de la mujer como Diosa creadora hasta que en 1848 Lucrecia Molt y Elizabeth Cady Stanton organizaron la primera Convención para el Derecho de las Mujeres en Seneca Falls (EE.UU.) pasaron miles de años, mucho más que lo transcurrido desde esa fecha, tomada como el inicio de la "lucha", hasta nuestros días.

Se reclamaban tres fundamentos para lograr la igualdad entre sexos: educación no discriminatoria, participación en la esfera pública e igualdad ante la ley.

Hoy en día, existen numerosas organizaciones internacionales responsables de promover y vigilar el cumplimiento de los objetivos en aras a la disminución de la desigualdad (Convención sobre la Eliminación de la Discriminación de la Mujer UNO/CEDAW, la Plataforma de Acción de Pekin, el Foro Económico Mundial...), en forma de:

- Participación Económica, oportunidades y equidad en salarios,
- Educación, acceso a niveles básicos y elevación de los mismos.
- Participación Social: conciencia ciudadana, grupos de presión, empoderamiento...
- Participación política: representación en las estructuras de toma de decisiones

En España, la referencia es la Ley 3/2007 de Igualdad Efectiva de Mujeres y Hombres (LOIMH) Siendo la Teoría de Sistemas una herramienta adhoc para el tratamiento de la complejidad, es adecuado plantear el proceso de la "genhibridación" como se propone. Siendo procedentes, a mi juicio, los siguientes eslabones causales en relación a las fig.1 y 2:

- a) Limitación biológica de la mujer como "sexo débil", pasada la fase "Diosa"(causa primigenia).
- b) Nuevas tecnologías agrarias, mecanización, digitalización eliminan progresivamente la necesidad de la "fuerza bruta" en el trabajo: mecanismo motor para la equiparación.
- c) La mujer es consciente de ello: sensibilización (feminismo positivo), autodesarrollo espiritual de la mujer que estaría integrado en el personal (un solo subsistema) que conduce al empoderamiento.
- d) El empoderamiento retroalimenta el feminismo positivo, generando:
 - 1) Ocupación de espacios sociales: grupos de presión, conciencia ciudadana, promoción de la educación igualitaria, anteriores a la acción parlamentaria.
 - 2) Ocupación de espacios políticos: penetración en ámbitos de decisión (partidos políticos, acción parlamentaria, legislación...).

Quiere esto decir que para la llegada a la fase final decisoria de carácter político, es necesario inundar las conciencias para superar las etapas c) , d) y e)

Por lo dicho parece claro el papel promotor del proceso: aparición de nuevas tecnologías cuyo nacimiento se debió paradójicamente a hombres: Watt, Edison, Marconi...y una interminable lista en la que casi no existen mujeres. Pero estando el progreso tecnológico en igual teórica disposición para toda la humanidad su reparto desigual es consecuencia de disparidades socioculturales de las que determinadas religiones no son ajenas. Clara respuesta a la pregunta de qué factores se oponen a la genhibridación social.

En cuanto al coste /beneficio de reducir la brecha de género, ciñéndonos como referencia de costes/beneficios para implantación de Planes de Igualdad en la Empresas, podríamos simular el rendimiento como inversión :

$$\text{PoP} = \text{A} + \text{B} / \text{C} + \text{D} + \text{E} + \text{F} - \text{G}$$

PoP = Pay Off Period (Periodo de Amortización de la Inversión) en años.

A = Costes Totales de Diseño del Plan (Horas invertidas, Asesores externos, etc.)

B = Costes Totales de Adaptación de la Organización y Formación

C = Beneficios por mejoras en productividad, por anualidad

D = Beneficios anuales por mayor flexibilidad en la organización

E = Beneficios anuales por mejora de la calidad de servicio e imagen de la empresa

F = Ahorros anuales por evitación de sanciones

G = Incrementos salariales por año para conseguir la equidad de género

Acabo de leer que Arabia Saudi, ha nombrado embajadora en E.E.U.U a una mujer. Espejismos?

Mercedes Boixareu Vilaplana

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Distinguido amigo:

Perdona no haberte escrito antes sobre tu artículo. Como te dije, lo leí hace ya tiempo, lo tengo incluso en el escritorio del ordenador y no te dije nada porque me pareció bien en general, buenos planteamientos, reflexiones y soluciones pertinentes.

Estoy sumergida preparando una conferencia que doy el jueves en Bruselas pero intento unos comentarios algo más precisos tras una nueva lectura. El planteamiento está bien, aunque creo que deberías comentar que tus reflexiones tienen en cuenta el problema en nuestra sociedad occidental.

Reconoces el desprecio, desgracia y mutilaciones en Asia, países musulmanes y Africa, respectivamente, pero todo lo que viene después sólo es aplicable a la sociedad occidental, Excepto los aspectos antropológicos...muy muy interesantes.

A este respecto el hecho de que haya diosas en las distintas civilizaciones confirma el mito de una mujer "creadora", pero en estas mismas sociedades hay dioses....Y no conozco la relación entre estas mitificaciones y algunas sociedades matriarcales, que ciertamente existieron (Recuerdo la lectura de Diderot,

del Voyage de Bougainville en el que se describen los usos de una de esas sociedades matriarcales en una isla del Pacífico....).

Creo que es discutible hablar de los "lazos afectivos de las mujeres incomparables con los que pueden sentir los hombres" (Elisabeth Badinter tiene un libro en el que muestra que el supuesto sentimiento maternal de la mujer es una construcción de los hombres...discutible también, a mi parecer).

Me ha interesado lo de la gestación masculina...es un buen ejemplo de hasta qué punto pueden cambiar ciertas cosas. La píldora y otros métodos anticonceptivos eran inimaginables hace sólo menos de un siglo. Me interesa tu mención a la laicidad, que considero fundamental, aunque no lo desarrollas. Las religiones han sido un freno para todo tipo de "subversión" igualitaria.

Al final entras en contradicción con lo que dices al principio sobre las pocas mujeres que hay presidentas de Cjos de Adm, generalas, obispas etc. Creo que lo justo es lo que dices al principio.

Muy bien las Soluciones (la 3ª vía). Respecto al punto 5 del final, yo sería más flexible, sino progresivo con el tema de las cuotas (como mujer, personalmente, me chirrían, pero creo que son convenientes). No estoy de acuerdo con el punto C/ creo que dar más becas y formación a las mujeres puede generar desigualdades. Más arriba, a la llamada "feminización laboral" yo pondría como contrapunto una "virilización creativa" (no sé cómo decirlo, que los hombres se ocupen de los hijos, COMO las mujeres, hasta que puedan dar a luz o amamantar a los hijos.....?¿?¿?, que es la intención profunda de los permisos de paternidad).

No he leído a Mounier. Me interesa el concepto de "personalismo integrado". En cambio, no estoy de acuerdo en lo del "autodesarrollo personal", como ventaja de las mujeres (no más que el hombre, ¿no?).

El tema es muy muy interesante y está muy bien tratado. Valoro mucho que como hombre reflexionéis sobre estas cuestiones. En los años 70 me propusieron formar parte de un grupo importante feminista. Dije que no iba a participar en estas reivindicaciones hasta que no se incluyera en ellas a los hombres.

Y ésta es una de las grandes victorias del feminismo de 2018.

¿Nos vemos mañana?. Garmendia me ha pedido que hable justamente de feminismo.

Hablaré del pasado.

El interés de tu texto es que se prolonga hacia el futuro.

Gracias y un abrazo

Mercè

A "GENHYBRID SOCIETY", INNOVATION, UTOPIA AND SYSTEMIC BEHAVIOR

Matjaž Mulej

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Francesco Para Luna is suggesting us to think about more gender equality. My impression is that he is unsure whether or not one can make it reality. Thus, he makes me think about a historic triangle composed of innovation, utopia and systemic behavior.

Utopia is something that one dreams about and it hardly has a chance to become reality. Nothing is created, if it has not been dreamed about first.

Innovation is a novelty that was and is experienced by its users as a new practiced source of a new benefit. It is the final phase of the process including:

- idea – a thought that is quite near to a utopia;
- invention – an idea found a potential new benefit, once the utopia happens to succeed;
- suggestion – an invention that is memorized in a written way in order to be forgotten less easily;
- potential innovation – a suggestion that is elaborated enough to be available for becoming a new practice, but is not used yet,
- innovation – a former potential innovation that has become a new practice of some users (inside or outside the organization of its origin), who experience this novelty as their source of their new benefit and their advantage over the others, who are not (yet) using this novelty,
- diffused (or spread) innovation that is actually gradually become a usual routine of many, to whom this new routine is a precondition of a so called normal way of living and working,
- a refused routine being replaced by a new utopia in a new process of making an innovation.

Empirical researchers of this process claim that no more than one out of three thousand ideas becomes an innovation and even less many enjoy their diffusion changing the prevailing style of life and work of many or even a society.

The authors, promoters, makers and users of innovation process differ from other persons, organizations, communities and societies, because they practice systemic behavior. This means that they practice interdisciplinary creative cooperation of mutually different and therefore interdependent and mutually completing up persons composing a synergetic team. Members of a synergetic team practice listening to and hearing each other due to their mutual differences rather than despite of differences, be them scientists or practitioners. They practice a systemic behavior to attain the highest possible and necessary level of holism, which we have called 'the requisite holism' good twenty years ago. Thus, the three basic attributes of social responsibility briefed in ISO 26000 are:

- responsibility for ones' influences on society, i.e. humans and nature,
- interdependence (and values, culture, ethics and norms of mutual support), as a crucial basis of creative cooperation and of attaining the requisite
- holism of approach.

These facts matter crucially in all phases of the innovation process, including turning of a utopia in an innovation and then the usual beneficial daily practice and room for new innovation processes.

In terms of the innovation process about making A "GENHYBRID SOCIETY", history can show the following critical phases:

- a lack of members of a prehistoric small community makes hunting males steal females from the other communities; the utopia of a big enough community became innovation and then the new routine;
- later on the increasing productivity abolished the habit of killing the captured individuals and introduced making them slaves, including women; the utopia of survival became innovation and then the new routine;
- once the slaves' productivity and motivation had become too poor, the utopia of the end of slavery became innovation and then the new routine called the feudal society;

- then results of renaissance, printing, protestant religion, technological innovations and other attributes of the industrial society made the utopia of the end of feudal society become innovation and then the new routine called the capitalist society;
- in the 19th century the capitalist society started needing literate, educated and innovative population; a rather general entrance to schools gradually made room for the utopia of educated women become innovation and then the new routine called women's equal rights (recalled on 8th March) over the 20th century;
- the long crisis including two world wars and the great economic crises in 1914-1945 generated the need for educated women as a further necessary non-technological innovation that could no way be off after WWII; the utopia of educated and influential women become innovation and then the new routine called women's really equal rights.

A "GENHYBRID SOCIETY", as envisioned by Francesco Para Luna, might be a next utopia becoming step by step a new non-technological innovation. It might put to both men and women as well as children new open issues and make room for new utopias become sources of a new society.

P.S. In my research team we published on social responsibility 13 conference proceedings, 3 collections of articles in journals 'Systems Research and Behavioral Science', 'Kybernetes', 'Systems Practice and Action Research', as guest editors, 4 books as volumes on 'Social Responsibility beyond Neoliberalism and Charity', 3 books as volumes on 'Stop hating your children and grandchildren' (in Slovene), 5 books on human resource aspects of social responsibility, 3 further in English on managerial values related to social responsibility (without my involvement), and 2 more are accepted for publication in UK. All of them are co-authored monographs, including the very recent one that is, to the best of our knowledge, the first one on its topic globally: 'Introduction into the Political Economy of a Socially Responsible Society' (in Slovene for now), not corporation. All of them are backed by my Dialectical Systems Theory (1974; in an English book in 2013). I helped also Prof. Dr. TimiEčimovič link his efforts about preventing the climate change with systemic behavior in close to ten books. Etc. Conference aside, more than a hundred authors from more than thirty countries joined me to contribute making the utopia of a socially responsible society an innovation and then a reality, including a "GENHYBRID SOCIETY", hopefully.

The international children's protest covering the entire world in March 2019 is very much in line with our efforts as well with the effort of Francesco Para Luna commented briefly here. I am grateful for his initiative.

Andrea Pitasi

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Estimado y Querido Francisco, muchisimas gracias. Voy a compartir con mi equipo las noticias que tan amablemente me has enviado. La sociedad genhibrida es particularmente interesante para mi que soy autor se papeles sobre de la convergencia biotecnologica global y su efectos sociales y politicos.

Cordiales saludos.

NOTICIAS :



Chères et chers collègues et ami.es de l' AISLF

Voici (**ci-joint**) l'appel à proposition pour le CR-19 sociologie clinique ainsi que pour la session conjointe avec le CR-15 sociologie du travail. Le XXIe Congrès de l' AISLF se tiendra à Tunis **du 6 au 10 juillet 2020**,
Sous le thème général :

La société morale: Enjeux normatifs dans les sociétés contemporaines

Vous pourrez déposer vos propositions sur le site à l'**automne 2019, date limite à venir** :

<https://www.aislf.org/>

Demeurez à l'affût! Nous vous tiendrons au courant des nouvelles!

A promotional banner for a series of online sessions. The background is a soft-focus image of a woman with dark hair, wearing a brown top, holding a small globe of the Earth. The text is overlaid on the image. In the top left corner, it says 'FREE Online Series' in white text on a dark red circular background. The main title 'Women on Purpose for the Planet' is written in a large, teal, cursive font. Below the title, the subtitle 'Grow Your Business, Elevate Your Impact, & Heal The Earth' is written in a smaller, yellow, sans-serif font. At the bottom, there are two lines of text: '21 Inspirational Thought Leaders' on the left and 'Hosted by Terra Christoff, Ph.D.' on the right, separated by a small leaf icon. The bottom of the banner has a teal background.

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CONGRESOS Y REUNIONES :

II Congreso Internacional Sistémico sobre los Valores del Quijote (IICISVQGSP-19) Villanueva de los Infantes.

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Thirty Years of Complex Thinking: A Celebration of Stuart Kauffman's Contributions to the Field of Complex Systems

Noyce Conference Room

Workshop

9:00 am – 5:00 pm

August 21st, 2019 – August 22nd, 2019

Purpose: Research Collaboration

SFI Host: John Miller and Geoffrey West

ACTioN

The Impact of Complex Time on Market and Organizational Risk

Topical Meeting, All day, October 10th, 2019

ACTioN

New Complexity Economics

Symposium, All day, November 8th, 2019 – November 9th, 2019

Avances SISTÉMICOS

EXISTE

PARA POTENCIAR CINCO FINES FUNDAMENTALES EN EL ANÁLISIS DE LOS HECHOS SOCIALES

1. *Demostrar que en el análisis de cualquier fenómeno, si no se toman todas las variables relevantes, los resultados serán espurios, lo que obliga al menos a clasificar las variables intervinientes en esenciales, secundarias y despreciables, todo en función de los fines de la investigación y los medios disponibles. Gracias a esta operación epistemológica, el enfoque sistémico ha logrado descifrar, p.e., enigmas de textos literarios no resueltos desde hacía siglos.*
2. *Señalar que salvo los objetos inertes, todos los funcionales, tanto naturales como artificiales, son sistemas de “transformación” (T) cuyo fin es maximizar las Salidas (Y) a partir de la menor utilización posible de Entradas (X), de manera tal que la expresión $T=Y/X$ se convierte en la expresión ecológica por excelencia maximizadora de la negaentropía universal.*
3. *El paso de los sistemas biológicos o mecánicos a los humanos cambia su naturaleza hasta el punto de convertir sus “salidas” en “valores universales” que responden a “necesidades universales” sentidas por los seres humanos que los componen en todo tiempo y lugar. De aquí el papel de un Patrón Referencial de Valores Universales (PRVU) que debe servir de medida de las realizaciones de todos los sistemas humanos, sean individuales o sociales, naturales o artificiales. Representa el enfoque humanista absolutamente necesario en el análisis de los sistemas sociales.*
4. *Esta naturaleza axiológica de las salidas en los sistemas humanos clasifica y explica la naturaleza profunda de las ideologías, que no son otra cosa que una fijación excesiva de preferencias sobre unos valores a costa de la minusvaloración de otros. Representa la crítica de las ideologías como meras actitudes mentales anquilosadas de naturaleza axiológica.*
5. *Además del tratamiento científico exigido, AVANCES SISTÉMICOS mantendrá una vocación internacional y ética, de tal forma que los problemas a plantear serán los que estén incidiendo gravemente en cualquier sitio del mundo, en un intento de introducir alguna luz en sus orígenes y posible solución.*

Avances SISTÉMICOS

Año 2 , Número 5 , Abril 2019



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