Lines in the Sand

Human Security and the Environment Discussion Paper

February 4, 2007

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"Either you are with us, or you are with the terrorists"

George Bush – Sept 20th, 2001
Address to a joint session of Congress and the American people.

The point is that as an individual draws up the boundaries of his soul, he establishes at the same time the battles of his soul. The boundaries of an individual's identity mark off what aspects of the universe are to be considered "self" and what aspects of the universe are to be considered "non self"…Every boundary line is also a battle line – and the enemy on each level is different."

Ken Wilber – No Boundary 1985

Introduction

This paper explores the issue of human security and the environment from the perspective of a person running a non governmental organization. It is not an academic exploration so much as an inquiry that balances project experience with more theoretical influences. Six years ago, during a critical point in the war in Sierra Leone, I spent some thoughtful months in an interim care facility for child soldiers exploring the nexus between environmental drivers of conflict and human well being. Nothing confuses the mind more than playing with children who have engaged in human rights atrocities. Children, that is, who have no understanding of the 'underlying causes' of the conflict, which in this case was the complicated trade in 'blood diamonds'. The simple fact is that NGO's need a philosophical framework as a foundation for their work and this should be dynamic and evolve as we learn. We should be asking critical questions and making no assumptions. Are we framing the problem correctly? What provokes conflict? Why in situations in which one would expect conflict is none found? What is the full meaning of human security, and how does human conflict relate or impact the environment or vice versa? How do the multiple scales of conflict interrelate. When I turned to the theories on human security and the environment, I found some answers. Yet, there were other dimensions, less visible, that were left unexplained.

One Sky's work in Nigeria's Cross River State is juxtaposed against our work in Sierra Leone. On one hand, this region of Nigeria is resource-poor, over-populated and extremely stressed by oil extraction, yet there is remarkably little violent conflict. I do not wish to understate the nature of the situation in Nigeria, but it does not compare with the atrocities that occurred in Sierra Leone. In Sierra Leone, the war was fueled by an abundance of diamonds in a reasonably populated country with far fewer environmental stresses, yet the violent conflict has been one of most tragic events of the last decade. The current scarcity versus abundance theories on conflicts over natural resource, do not fully explain the root causes of that conflict. Poverty, resource scarcity or abundance,

environmental stresses, and other such factors that the current theories account for, do not necessarily guarantee conflict. This suggests there may be other factors to consider.

This is a first take into the many inter-locking and perplexing factors that contribute to these issues. The paper serves to prompt discussion in preparation for the **Human Security and the Environment** meeting in Febuary 2007.

The meeting is sponsered by the Canadian Consortium on Human Security, and organized by One Sky and the Canadian Environmental Network with support from the Canadian International Development Agency.

The Many Dimensions of Conflict

Conflict, at its simplest, is about drawing a boundary between 'me' and 'you' or 'us' and 'them'. It is about drawing lines in the sand. These lines have served for centuries to define military strategies, alliances and as a just cause for war. The Berlin wall, at the height of the cold war, was symbolic of a world divided by ideology and arming itself into nuclear annihilation. While the posturing, threats and alliance building had reached sophisticated heights, the base identification of an 'us' and a 'them' was not much different than conflicts in the Middle East, inner city conflicts or tribal genocide. Wars occurred in Vietnam, Korea , Central America and the Middle East because 'we', in the simplest of ways, were different than 'them'.[1]

In the late 1980's, traditional notions of human security began to change as the Cold war came to a close. There was global talk of a common agenda (Brundland Report). In 1992, the largest gathering of Heads of State, politicians and decision makers gathered in Rio de Janeiro for the Earth Summit, to discuss the challenges of development and environment. Never before had the world convened a meeting with such diversity and number of key decision makers; Agenda 21, adopted at the Earth Summit, urged us to put away our national interests and meet the needs of future generations and the planet. Ecology, systems thinking and a deeper understanding of the interconnectedness of the biosphere placed human conflict within the confines of a fragile ecosystem and an interconnected "web of life".

We human beings, long considered stewards of the plants and animals were suddenly just another species struggling to survive…and our survival depended on the integrity of the ecosystem. Scorched earth tactics, nuclear winter and chemical or biological warfare had long-term repercussions on the system that supported both the triumphant and the defeated. Notions of human security changed from being safe within the borders of a State to overall human wellbeing as a species within the confines of a finite planet. As climate change reared its ugly head we were forced to wonder what we might need to

[1] The notion of 'us' *versus* 'them' was originally explored by Urie Bronfenrenner, "The Mirror-Image in Soviet-American Relations: A Social Psychologist's Report," *Journal of Social Issues*, 117, no. 3 (1961): 45-46.

protect ourselves against in the future, and with this new set of complex issues, who exactly were 'we'?

At this juncture, governance became a matter of not just looking out for our interests as a tribe, a nation or a group of united nations. Rather, it became a matter of governing for a planet as we recognized that we were but a single species in a complex web of life. This was a huge challenge complicated by the "multiple scales" of decision making that were involved. No single political body could control or mitigate the causes and effects of global challenges. Theorists and researchers, such as those in the Polis Project on Ecological Governance at the University of Victoria, began using the term "ecological governance" as a way of describing the needed decision making perspective at each of these multiple scales (the broadest eco-centric perspective). The United Nations began investigating the "multiple scale" dimensions of human wellbeing. Governance decisions regarding human security clearly needed to include the environment in some way. A group called Global Environmental Change and Human Security defined *"human security to be a state that is achieved when and where individuals and communities have the options necessary to end, mitigate or adapt to threats to their human, environmental and social rights; have the capacity and freedom to exercise these options; and actively participate in pursuing these options."*

The traditional notion of human security as interstate conflict was becoming less and less important as intrastate conflict, the rise of terrorist groups and even drug wars dominated the 1990s. Nuclear war and inter-state war receded as the dominant threat. Human security and the environment became a subject of study and according to Oli Brown of the International Institute for Sustainable Development four schools of thinking emerged. The Toronto school, led by Dr. Tad Homer Dixon contends that environmental conflict is a result of resource scarcity and population growth. A second approach developed by the International Peace Research Institute in Oslo points to resource abundance as the key driver of environmental conflicts as warring groups or nations fight over resources such as diamonds, oil or timber. NGO's like Global Witness and Partnership Africa Canada bore witness to, and wrote reports about, resource wars over diamonds in Sierra Leone, timber exploitation in Liberia and coltan in the Congo as graphic examples. The third school of thought, promoted by the Swiss Environment and Conflicts Project, points to the conflict ridden transition between subsistence and market economies. This theory suggests political resistance in the face of unwanted environmental change. Finally, "network threats" such as climate change with a myriad of global sources and causes are seen as complex interwoven security threats with no single cause. This fourth school of thought has more of a systems analysis than a single cause and effect relationship between environmental change and human security.

While the theories were sorting themselves out, the idea of monitoring our environment from a human security perspective became easier with new tools such as Geographic Information Systems. These allowed us to monitor environmental change using satellite imagery and to understand our role in the ecosystem. Ecosystem Based Planning (EBM) allowed managers to look at multiple layers of information to understand the integrity of the overall ecosystem and minimize or mitigate impacts. We were starting to understand

our place from a bioregional perspective and were able to measure environmental change with sophisticated and convincing new tools. The U.N. Intergovernmental Panel on Climate Change (IPCC) concluded that anthropogenic changes to the atmosphere were indeed at the heart of global climate change. What became more and more obvious through photos and satellite imagery was that we were but a part in a larger whole. The Global Monitoring for Environment and Security Project of the European Union was launched. Later this would become a global monitoring system dubbed the Global Earth Observation System of Systems (GEOSS). The concept was to keep an eye on our planet, monitor for major changes in order to support policy decisions and place ourselves, as human societies within the context of a single interconnected planet. At the turn of the century U.N. Secretary-General Kofi Annan launched a major investigation into the link between human wellbeing and the environment dubbed the Millennium Assessment[2]. It would become one of the most comprehensive attempts to understand our impact on a finite globe.

In the year 2000, 'we' agreed on new millennium goals to be achieved by 2015 that included environmental sustainability, reducing infant mortality and gender equality. Development groups drew the link between poverty and sustainable development with a global campaign to "End Poverty Now". Peace and sustainability, it seemed, depended on expanding our thinking to include 'them' so that 'we' included other people, plants, animals and a complex biosphere. This historically unprecedented understanding viewed humans as members in an intricate orchestra of life that depended on biodiversity, cultural diversity and human rights. An Earth Charter was even drawn up to place human rights alongside those of the ecosystem. This, of course, puts the question, "Where do you draw lines in the sand if it is all one big planet? Who is 'we' when such a charter includes 'all of us'? While scholars and NGO activists began to experiment with new ways of thinking that revolved around ideas of human and global security, suddenly a new 'us versus them' conflict re-emerged. The events of 911, the war on Al Qaeda and the terrorist threat all combined to make people lose their focus on 'we' and see threats from 'them' everywhere.

Enter the Age of Terrorism

Today we are living with the after effects of a series of terrorist acts and the subsequent political and military responses. Canadians are involved in Afghanistan and our Southern neighbors are increasingly involved in the Persian Gulf and the Middle East. We are compelled to know who is with us and who is not. To a large degree (although not entirely) human security has moved away from human wellbeing back to being safe within the borders of a nation-state: it is once again a matter of searching for 'them' at the airport instead of the atmosphere or the oceans for changing temperatures.

Even so, key institutions including the Scientific Panel of the Global Environmental Change and Human Security project of the International Human Dimensions Program

[2] Human Well Being and The Environment

(IHDP Report No. 11) have called for much needed theoretical and conceptual frameworks on the links between impoverishment, security and the environment. Kofi Annan, backed by a team of 1360 experts from 95 countries concluded his report in 2005 and stated,

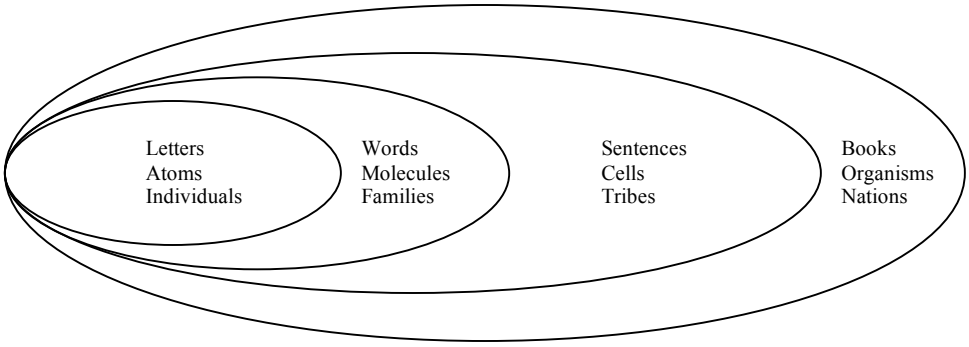
> The harmful effects of the degradation of ecosystem services (the persistent decrease in the capacity of an ecosystem to deliver services) are being borne disproportionately by the poor, are contributing to growing inequities and disparities across groups of people, and are sometimes the principle factor causing poverty and social conflict. (p. 2, Synthesis)

So what happened over these decades? Have we regressed or moved forward? Are we split between a more global wellbeing approach or a more coalition type nation state approach? How is human security and the environment viewed and understood in our current global village? Do we need a better model to understand the underlying nature of the issues?

To understand what happened, what is happening still, and what potentials exist for tomorrow, One Sky turned to some powerful theories on human psychology, behavior and the environment, including the work of Ken Wilber and Integral theory, which brings together some convincing arguments.

In 1967, Arthur Koestler put forward a theory of holarchy (The Ghost in the Machine) that seemed to underpin how systems are organized. He coined the term "holon" for an entity that was whole in and of itself and also part of a greater whole; a whole-part, or holon. His work suggested that the natural world is organized, as humans too are organized, in embedded or nested degrees of increasing complexity. Each whole becoming part of a greater, more complex whole, and this nest of holons he called "holarchy." As letters make up words, and words make up paragraphs, and paragraphs make up pages, and pages make up books, so too are we organized psychologically, physically and socially in ever increasing complexity.

The simplest rule of holarchy is that if you take away holons of lesser complexity the more complex ones disappear. No letters and there are no words, no words means no sentences, and so on. There is a direction and development to the embedded or nested holons. Some elements depend on others.



The world is full of physical holons, and we humans are both a part and a whole. Later understanding of ecosystem theory would place us within a larger system just as trees, bees and algae might be part of an intricate, interwoven and balanced web of life. Deep ecology took this to an extreme and viewed homo sapiens as a component part of a living Earth they called Gaia. Like a cancer, they claimed our activities were growing out of control and ailing the larger living planet. To many environmentalists, war was like an ultimate cancer wreaking havoc in various parts of the organism. We humans needed to think about the Earth first and this desire to see ourselves as part of a larger living system has justified many radical agendas. However this kind of thinking is only a partial view and breaks the rules of holarchy. Simply put, if you take away humans, you still have a biosphere… but take away a biosphere and you have no humans. What separates our species from others is a notable ability to reason, to self-reflect and to have self-awareness or consciousness. So where in the holarchy are we? The catch seems to be in how we view ourselves… are we simply another living organism or is there also something else going on? Human consciousness is what gives rise to ethics, morals, reflection, vision, compassion, and more; and as such, it seems to be something greater than just the ability to live as members of the biosphere.

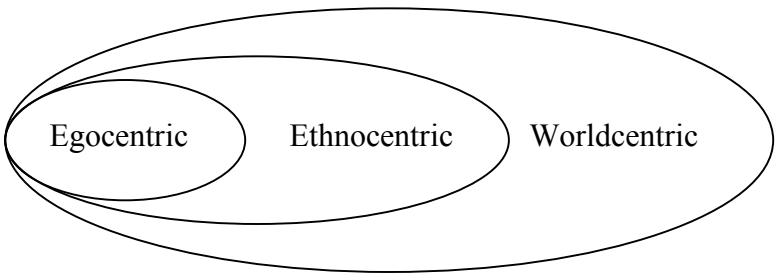
Individuals are also members of families, groups, clans, tribes, nations and so on, weaving each and every one of us into extensive and complex social holons. This is important to consider since notions of human security depend on with whom or what you identify as your social holon. Globalization undermines the legacy of Westphalia and belief systems that hold the nation state as the dominant form in the hierarchy. Globalization with its intricacies of trade networks, multi-lateral agreements, and information systems covertly challenged the dominance of the nation state holon. Indeed, globalization threatens this traditional sense of national sovereignty and a sense of control over our identity. The mass media, the transnational corporation, the internet, advertising and pop culture all seem to cross these borders of identification and bind us in a global holon whether we choose these or not.

Those groups who identify and value social holons at a sub-global or regional scale quickly witnessed the impact of globalization and resisted. The battle in Seattle, during which thousands of anti-globalization activists took on the World Trade Organization was about maintaining cultural diversity, local economies and bioregional integrity. Unfortunately, these activists believed the power to control the negative effects of globalization lay in the hands of politicians and corporate powers of the nation state when in fact, the social holon was much, much larger. While their anger was legitimate, it focused only on the negative aspects of globalization. Many anti-globalization critics also ascribe to what are termed “global public goods” that could not exist if we were not both a part and a whole of a global village. Some creatively used this knowledge to develop fair trade coffee, trade union solidarity and global gatherings like the World Urban Forum. The International Charter of Human Rights, the United Nations and multi-lateral environmental agreements are explicit forms of these global public goods.

Implicitly, when the United States was attacked it was not just the nation state that was bombed… it included a set of beliefs, or global public goods (including notions of democracy and fair play), that had traction on a global scale and that transcended boundaries. 'They', the terrorists, were attacking shared beliefs of a large proportion of the planet, and these shared beliefs were holding together a global social holon. Many people, outside of the USA, felt they had been attacked. The concept of 'us' included many Canadians and even the majority of Muslims. Ironically, how the United States subsequently handled the situation, with false reports of weapons of mass destruction, made many people retreat in their solidarity with the USA to lesser-embedded holons or national and sub-national thinking at a sub-global scale.

According to the American philosopher Ken Wilber there are both interior and exterior dimensions to holons. 'Structural' theories regarding human development began exploring these interior dimensions through sociologists and psychologists such as Robert Kegan (development of orders of consciousness), Clare Graves (development of values), Carol Gilligan (female moral development), James Mark Baldwin (psychological development), Jean Piaget (cognitive development), Lawrence Kohlberg (moral development) and Abraham H. Maslow (development of needs). While they were focusing on different aspects of human development, what they all found in their research was that people develop through identifiable stages that become more and more complex and inclusive, and that the later, more expansive stages cannot be reached if earlier stages are not fully developed. Here, I will simplify their results and contextualize it for this paper.

A key result of this research found that worldviews and values (and even the very structure of the self) emerge through similar stages through one's lifetime, from egocentric, ethnocentric and worldcentric. At each stage, there is more capacity to hold more perspectives. The worldview of small children is egocentric, since he or she is largely focused only on his or her self and in many ways cannot take the perspective of another. Worldviews and values later begin to extend to one's family and social group in an ethnocentric embrace, and there is the capacity to take the perspective of another in one's own social group. But, it is only much later, that the world-centric worldview emerges such that a person is able to value groups that are very different from his or her own, or even to include other species or sentient beings. This worldcentric worldview can take multiple perspectives, but this is rare even today, and not evidenced across the global population (be it in Canada, the USA or the Middle East!).



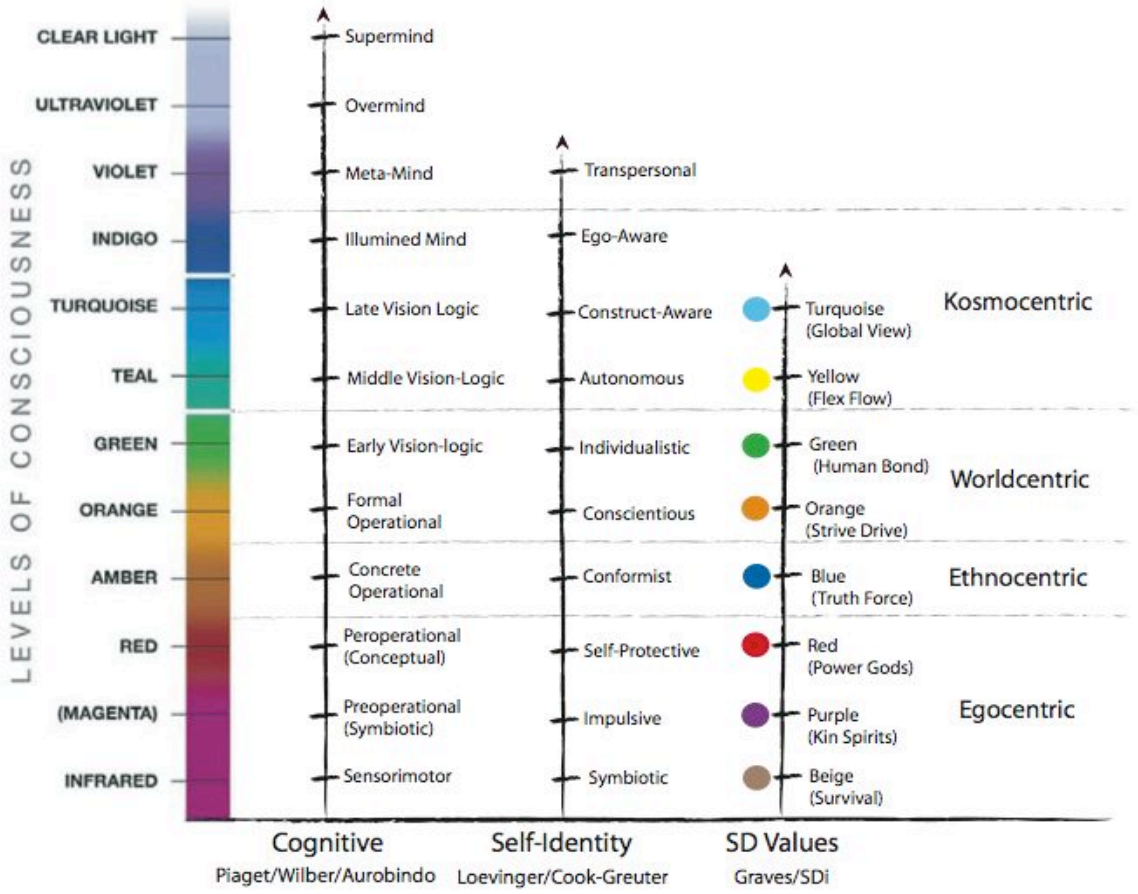
The key points to draw from this, in service of our discourse on human security and the environment, is that those two concepts (human security and environment) will be understood and acted upon *differently at each stage*. At ethnocentric, it is right and good to defend one's group at all costs against 'them.' At egocentric, it is right and good to defend oneself from all 'others.' It is only with worldcentric that arose a shared belief in global public goods, Agenda 21, and a union of human rights and environment. The point being: at less inclusive stages (ethnocentric and egocentric) the perspectives of human security and the environment are very different.

Another interesting point here is that, at worldcentric, it becomes apparent that people are not 'wrong' or different than 'us' (a critical perspective if you are going to kill them). Rather they have lesser or more capacity to hold perspectives. With this understanding that all human actions are motivated by different beliefs, and that these beliefs go through stages that evolve, then every time we witness behaviors from an earlier stage, we see an earlier version of ourselves. This has great potential for connection and understanding amongst people. At worldcentric, every time one sees a pathological behavior one is reminded of how he or she might too have acted at an earlier stage.

Wilber synthesized this vast research in human development in his Integral theory, in which stages of human development, values and worldviews are categorized in colors in an ever-evolving spiral of increasing perspective. (The use of colors just made conversations about this easier, since the terms used by developmental researchers are technical and complex; a figure is included below for those interested). The key concept is that we all start out not thinking much, moving on to think about ourselves, and eventually thinking and caring about others. Eventually we might, if all goes well, think about the planet. The point, and it is a powerful one, is that caring about others can only come after a person is secure and stable in caring for him or herself. It is an important concept in the world of human security and it goes a long way in explaining why some people will care for other species and others will not. Place a child soldier into this framework and the issue of 'capacity' seems very clear.

It is important to note that human development is stimulated by many factors of life, and it does not solely depend on physical and biological needs. Working with the Integral Approach to community and international development, Hochachka's research (2005, 2006) in Latin America and Africa found worldcentric awareness can and does emerge in communities, impoverished or otherwise, and in fact, may be more present in certain contexts than in the wealthy north (where basic needs are for the most part more than covered). Carol Gilligan in her work on female moral development found three general stages of selfish, care and universal care (corresponding to ego-, ethno-, and worldcentric). Her research showed that once a stage has emerged, a person generally does not regress to a lower moral stage. This is an important distinction when it comes to human security and the environment as it refutes the Malthusian idea that things will necessarily fall apart in the face of population increases and shortages of basic necessities ('the four horsemen of the Apocalypse'). Research showing that humans do not regress

has been shown by others, in addition to Maslow, refuting the Hobbesian ideas about the 'state of nature' being 'nasty, brutish, and short'.[3]



Wilber's stages or levels of human development and their accompanying worldviews (egocentric, ethnocentric, worldcentric, kosmoscentric) with examples of developmental lines (cognitive or awareness, self-identity, and values) based on research of Piaget, Aurobindo, Loevinger, Cook-Greuter, Graves and Spiral Dynamics of Beck.

Gandhi is a notable example who insisted on not physically fighting with the British as a nation state in order to draw in the larger conscience of the world to engage at a much more evolved level of universal care. He was able to go beyond his own personal security to embrace care and ultimately universal care in his ideology and actions. He was clearly able and willing to take on threats (and engage in conflict) in order to uphold the principles and integrity of a larger holon.

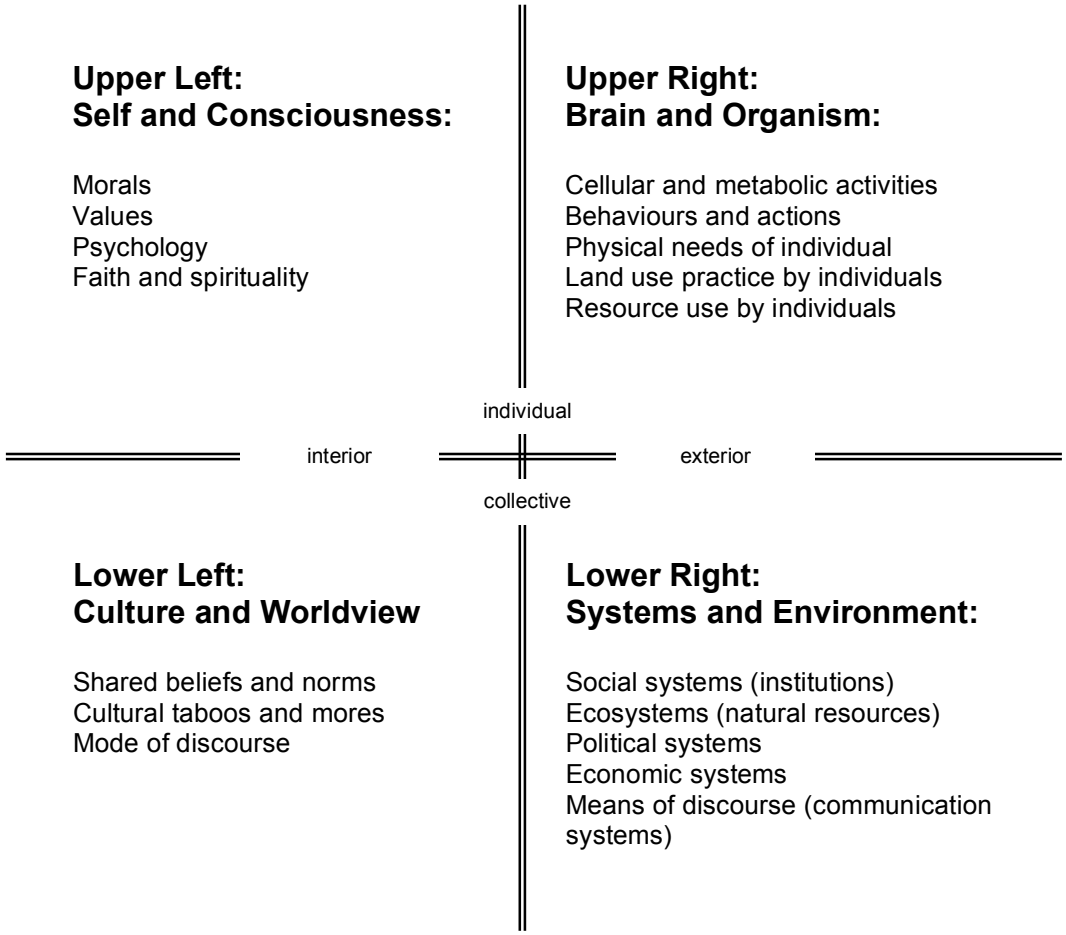
[3] [3] For example, see the work of Victor Frankel on logotherapy, first explained in his classsic *Man's Search for Meaning*

Canada has traditionally engaged in peace-making and peace-building activities in order to honor more universal principals held at a worldcentric level. It is a legacy that two world wars, and later Pearson and others established.[4] In 1992, we clearly helped to champion a more universal care for the environment and the developing world during the Rio conference. Only recently have we been pulled into coalitions that separate us along national or ethnocentric lines.

Integrating Human Security and the Environment

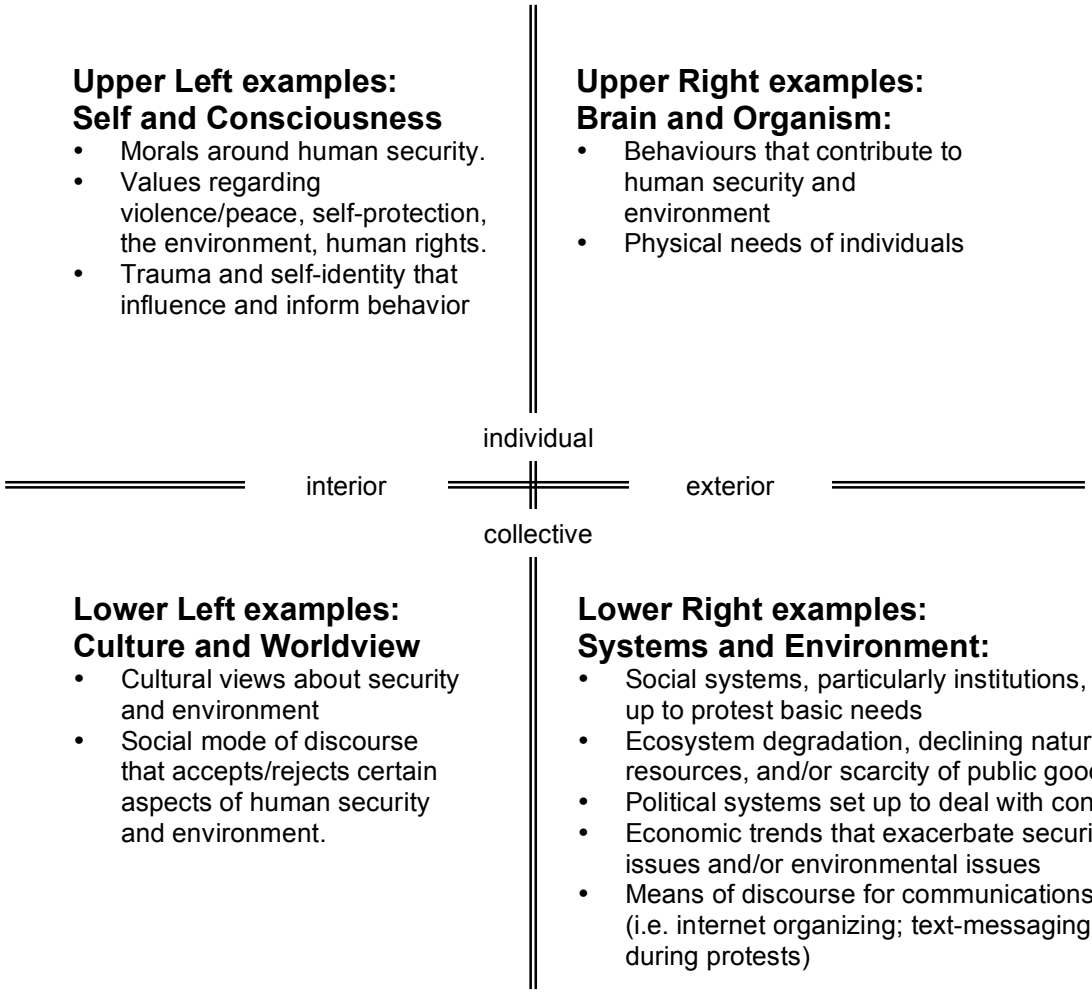
Wilber's approach is much larger than simply human security or environmental sustainability, but it serves us well to examine the nexus between these two subjects. With a penchant for details and a well-researched ability to see the bigger picture, he noted that our view of the world consists of individuals and collectives, each with an interior and an exterior dimension. This can also be explained as "I" (individual interior), "We" (collective interior), "It" (individual exterior), and "Its" (collective exterior). Noting that the use of these pronouns is common to all cultures and time periods, he came up with a map that has four basic quadrants to explain human perspective regarding reality. He claimed that any individual is evolving their different lines of development, (thinking, emotions, etc) within these four quadrants, and that individuals develop to higher stages in all quadrants and along all of the lines. If we fail to develop in any one quadrant or line, we tend to develop pathologies. These pathologies trip us up, and depending on how much influence we have within a larger holon, they can trip up the development of our tribes, nations or even worldly bodies. As quite a harsh example, Hitler had both mastered certain lines of development (oratory and cognitive) and suffered incredible pathologies in others (moral). Even Gandhi has been criticized for harsh behavior toward his wife that seemed at odds with his political messages.

[4] See "The Principles of Liberal Internationalism according to Lester Pearson," Simpson, E. *Journal of Canadian Studies,* vol. 34, no. 1, spring 1999, pp. 64-77.



Quadrants of Integral theory with examples (adapted from the work of Hochachka, 2005).

The important point is that each of the different quadrants involves the development of different lines or forms of "intelligence" (emotional intelligence, cognitive intelligence, etc). When we put the two concepts of holarchy and development together and combine this with the idea of four basic quadrants or dimensions of thinking we gain a clearer understanding of why people have different and often conflicting perspectives. Individuals have a general "centre of gravity" or tendency toward a particular worldview, and those worldviews are reflected in their groups, be it the family, the community, nation, ideological group, etc. The bottom line is that some groups of people will be less worldcentric than others - some will care far less about other people and species than others - but stages or "centres of gravity" can and do shift. The trajectory is that stages and their associated worldviews become more inclusive, caring, and compassionate as human development ensues. Quickly, we can see that much depends on these stages of development of individuals, especially in terms of human security and the environment.



Quadrants of Integral Theory help to reveal the many factors that contribute to human security and the environment. Approaches that include or consider only one quadrant tend to be partial. Considering all quadrants provides a more comprehensive understanding of human security and the environment, which helps to orient further communications and interventions.

A worldcentric thinker, with values of universal care may not fall prey to a Malthusian argument that we are facing environmental scarcity and population rise and subsequent crisis. This is extremely apparent to anyone who has visited stressed regions of the globe and wondered why there is not *more* conflict. In other regions of apparent "abundance" conflict is endemic. It also answers why some groups of people will identify and care for the environment, regardless of their apparent needs, while others will simply exploit it. If we are to measure "need," "security" and "development" using only *exterior* and physical criteria we fail to see how perceptions of security, need and development are equally as much an *interior* and felt-sense of well-being.

Three of the current schools of thinking on human security and the environment gravitate toward the lower right quadrant (or exterior collective) albeit from different angles. The

fourth school, which takes a more systems approach includes the lower left but excludes the interior dimensions of the upper left quadrant. Each struggles to find a direct causal relationship between environmental change and human security because environmental change is an exterior condition of a lower holon while human security (which includes our stage of consciousness) has both an interior and exterior dimension of a more complex holon (human consciousness).

It is for this reason that impoverished, resource deprived and crowded populations will *not necessarily* have conflict. We are not doomed to behave like crowded rats simply because *we are not rats*. Security relates both to a physical state of being and also our stages of mind. Just as the Luddites argued that machinery was hurtful to commonality and smashed industrial machines (again a purely exterior causal factor of the Lower Right quadrant), we cannot make the argument that environmental change alone will consistently produce dire circumstances. This is too mechanical an argument and does not consider the important role that consciousness and interiority play. That said, combine environmental change with a low centre of gravity in the moral line, and we are certainly in for a rocky ride. If we can use an all-quadrant approach, that does include and integrate the interiority of human security and the environment, we get a different understanding of their nexus.

Putting it into context: The War in Iraq

Is the war in Iraq about protecting the commons from weapons of mass destruction and the abuses of a dictator? This would clearly appeal to a worldcentric centre of gravity and justify the use of force. It is the central concept behind justifying the use of force through the United Nations and it has established credibility. The problem that the world and many Americans now have with the war in Iraq, is that these worldcentric reasons for going to war seem to have regressed to look more ethnocentric. It appears to be more about homeland security and many suggest it is even about securing the exclusive energy needs of the USA. Others, including Michael Moore with his popular assertions about Bush's personal connections have even gone so far as to reduce the war

Saddam tried to kill my dad, says Bush

September 27 2002

Disarming and ousting Saddam Hussein is a uniquely American concern, President George W Bush said late today, citing the Iraqi leader's ties to an assassination attempt on Bush's father.

"Other countries of course, bear the same risk. But there's no doubt his hatred is mainly directed at us," Bush said at a political fundraiser in Houston, Texas. "After all this is the guy who tried to kill my dad."

Bush had also referred to that US charge in his September 12 address to the UN General Assembly, but had deliberately referred only to "a former American president" to avoid personalising the issue, aides said.

In his speech here, the US leader again said Washington would act alone if the world body fails to take strong action to strip Saddam of any nuclear, chemical, or biological weapons.

"If the United Nations won't act, if he doesn't disarm, the United States will lead a coalition to make sure he does," the president said here. "It's an American issue, a uniquely American issue."

Bush, who has struggled to rally US allies in Europe as well as Russia behind his hard-line stance on Iraq, said that the September 11, 2001, terrorist strikes had made clear that Saddam poses a special threat to the United States.

"I say uniquely American issue because I truly believe that now that the war has changed, now that we are a battlefield this man poses a much greater threat that anybody could possibly imagine," he said.

The president frequently says he worries the Iraqi leader will team up with terrorists and equip them with weapons of mass destruction that could then be used to attack the United States or its interests abroad.

Excerpted from http://www.smh.com.au/articles/2002/09/27/1032734315453.html

to the egocentric needs of a corporate elite including Haliburton and the Bush family.

When George Bush said at a press conference in 2002 "After all, this is the guy who tried to kill my dad" he helped, implicitly explain why a nation might go to war without any evidence of weapons of mass destruction or threats to national sovereignty. As the rationale for war begins to look more and more as if it is issuing from a lower worldview, fewer and fewer people support the war.

Surely if there is one thing that we *must* protect and that we all share in common it is our biosphere. It seems to be the lifeboat we are all floating in. Is there any ethnocentric or egocentric justification for eroding the foundation upon which human consciousness and all life depends? While a biosphere is worth fighting for (and will almost certainly involve conflict to protect), the conflicts need to be resolved in such a way that we do not erode the very thing that we are trying to protect. Hats off to the many non-violent protesters protecting trees who figured this out. The tree is important, but so too is the stage of consciousness that valued the tree.

Many practitioners and theorists from many different disciplines have become excited about the potential that integral theory holds to make sense of, and help to find solutions for, many of the planet's complex issues. A group called Integral Without Borders (which is associated with Wilber's think-tank Integral Institute) has been very influential regarding the development of One Sky's perspective on human security and the environment. To this effect we have honed our thinking to include the following premises.

1) Traditional human security relies on an 'us' and 'them'. The environment is seen as a neutral, separated external resource over which we can have conflicts (that drive conflicts such as diamonds or oil) or that can be damaged by conflicts (collateral damage such as defoliants). Our understanding of holons, however, shows us that the biosphere is an embedded part of our consciousness and that we participate in social holons. One Sky believes that 'we' in our various identities as human social structures (Muslims, Canadians, Taliban) should try to identify and protect the well-being of the largest holon we can understand. Invariably this larger holon will embrace the largest number of perspectives possible. The key concept is that we must deal with the multi-scale dimensions of human security differently than traditional national security has entailed.

2) One Sky believes that each person is viewing the world from a perspective shaped by their personal development and is at a particular stage, and that this can limit or expand how many perspectives we can hold. The same holds true for social groups who tend to have a centre of gravity that hovers around a particular stage of development. As we develop we can embrace more perspectives and evolve to higher stages. It also means that others are not wrong. They have **less capacity** to hold perspectives according to their developmental stage. This is particularly apt if one thinks about a child soldier. Security and sustainability depend on finding solutions that meet the developmental stage that a person, or society, is at.

This may include curbing behaviors at lesser degrees of development to protect the greater whole (stopping a child soldier from killing someone). It may also include communicating differently about worldcentric concepts, to people with different worldviews (in other words, not assuming everyone has worldcentric awareness).

3) No matter its centre of gravity, if a social holon can, at any given time, fall prey to an individual's pathology (i.e. Hitler or Bin Laden) then we must take steps to raise the centre of gravity of social holons so that these pathologies are easier to identify and isolate. While no one can force development in another person, or in a group of people, we can provide the emergent ground upon which development is better able to take place. This is the role of social change agents and NGOs. We seek to become better able to recognize what is motivating a particular behavior and why (looking at all quadrants), and consistently opt for solutions that benefit the most complex holon. In order to do that we need to develop leadership in all quadrants, all levels, and all lines. This is why we spend time encouraging individual development as well as organizational development, network development and the development of movements. The multi-scale dimensions of human security need multi-scaled solutions, both inside and out. Traditionally One Sky has used the notion of "fractals" as an analogy of this multi-scaled approach.

Conclusion and Invitation to Discussion

While, perhaps, this paper presents some interesting ideas about human security and the environment, it is preliminary. What I have tried to do in this paper is draw from research on human psychology to better understand the underlying reasons, motivations, and sentiments that bring humans into conflict. This is not to lose any of the rigor of the current theories, but to situate them alongside other theories of human psychology and behavior for a more comprehensive understanding of these dynamics.

It is apparent, the world over, that solutions that address only one quadrant (usually the Lower Right quadrant) may be excellent but they are partial. Those that do consider, acknowledge, or (better yet) work with the other quadrants have a better chance of disclosing what is actually going on with a given issue and how we might orient our actions to address it.

At the Human Security and Environment meeting in February the questions we intend to explore include:

- What is the connection between human security and the environment, if at all?
- What would be the most effective approaches to understand and work to address either?

- How do the interior dimensions of human consciousness, such as worldviews, values, morals, and beliefs systems, contribute to and influence human security and the environment?
- How might we better understand and work with these interior factors contributing to conflict and environmental insecurity?
- Based on this discourse, what recommendations could be made in terms of policy?

One Sky and CEN are attempting to tackle very complex issues here, and it is our hope that participants will bring their own expertise, issues of concern, areas of interest, and an open mind to join us in this fascinating dialogue.

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Appendix 1: The four quadrants of Integral Theory, applied to the human context.

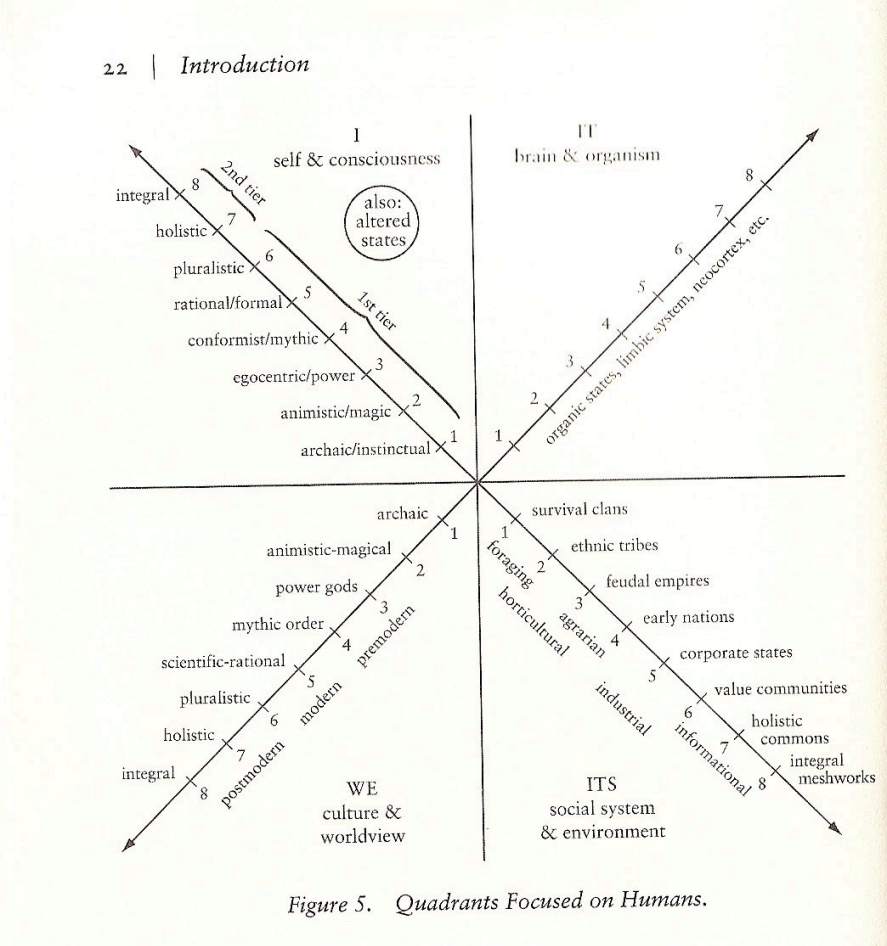

Figure 5. Quadrants Focused on Humans.

Appendix 2: Each quadrant includes different methodologies, and thus using an all-quadrant approach, practitioners draw from multiple knowledge systems and methodologies to understand complex issues more clearly.

Intention/Consciousness

"What I experience"

"I" Subjective realities; e.g. self and consciousness, states of mind, psychological development, mental models/constructs, emotions, state of self, etc.

Phenomenology: (introspection, meditation, etc.) methodologies for understanding intention from the inside. (zone1)

Structuralism: (developmental structuralism, etc.) methodologies for understanding intention from the outside. (zone2)

Behaviour

"What I do"

"It" Objective realities; e.g. brain and organism, visible biological features, degree of activation of the various bodily systems, etc.

Cognitive Science: (biological phenomenology, autopoiesis, etc.) methodologies for understanding Behaviour from the inside. (zone5)

Empiricism: (behaviourism, positivism, empiricism, etc) methodologies for understanding Behaviour from the outside. (zone6)

Culture

"What we experience"

"We" Intersubjective realities; e.g. shared values, world views, webs of culture, communication, relationships, cultural norms and customs, etc.

Hermeneutics: (collaborative inquiry, participatory epistemology, etc.:) methodologies for understanding culture from the inside. (zone3)

Ethnomethodology: (cultural anthropology, neostructuralism, archaeology, genealogy, etc.) methodologies for understanding culture from the outside. (zone4)

Society and Systems

"What we do"

"Its" Interobjective realities; e.g. social systems, environmental systems, visible societal structures. Economic systems, political systems, etc.

Social Autopoiesis: (etc.) methodologies for understanding Society and Systems from the inside. (zone7)

Systems Theory: (component systems theory, chaos theory, complexity theory, etc.) methodologies for understanding Society and Systems from the outside. (zone8)