

UNDERSTANDING THE LANGUAGE OF PARTNERSHIP: A GLOSSARY

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On the occasion of the new Italian edition of Riane Eisler's *The Chalice and the Blade*, edited by Professor Antonella Riem for the Udine University Press, Forum (2011), a glossary compiled by Dr. Stefano Mercanti, another member of the Udine University Partnership Studies Group, was included to promote the language of partnership.

Active/passive identity: whereas in top-down authoritarian cultures, human beings are forced to subservience and passive observation of rigid male-dominant cultural beliefs and institutions, in partnership-oriented cultures, they mutually enjoy an active engagement *with* peoples and social structures, and not *behind* or *against* them.

Actualization power: the power to nurture, to support, to create and to accomplish things together (*power with*) as opposed to the power to dominate, to inflict pain and destroy (*power over*) within the dominator model.

Androcentric: man-dominator practice of placing the male half of humanity over its female half, through which gender polarization is enforced and equated with inferiority and superiority. By positing male experience and perceptions as the norm, the female counterpart is marginalized and trivialized.

Androcracy: from the Greek root words *andros* (man) and *kratos* (ruled), a more precise term than patriarchy to describe a social system ruled through force or the threat of force by men.

Bce: in order to promote partnership value, 'BCE', 'Before Common Era', is used instead of the patronizing 'BC' in respect of all the world's spiritual and religious beliefs. The same is true for 'CE', 'Common Era', instead of 'AD'.

Caring connection: one of the most basic of human drives. It refers to the notion of interconnectedness seen not only as a spiritual expression but also rooted in biology. It highlights that what human beings do in this lifetime is meaningful as it advances the evolution of humanity as a species and fulfils their responsibilities to the planet.

Caring economics: a series of new inclusive economic measures, policies, rules and practices that value caring and care-giving. Also termed *partnerism* by Riane Eisler, an economic theory that not only incorporates the partnership elements of both capitalism and socialism, but moves beyond them to recognize the essential economic value of caring for ourselves, others and nature.

Centers of care: a term coined by Nel Noddings to delineate how a person extends one's capacity for care, which can be focused for instance on self, intimate others, associates

and acquaintances, distant others, animals, plants and the physical environment, on objects, instruments and on ideas.

Competencies of caring: according to Nel Noddings, teachers need to support students to bring varied interests and topics together in ways that have meaning for them, especially by making connections between school studies and great existential questions.

Components of partnership education: *content* (what we teach), *structure* (where we teach), and *process* (how we teach).

Conflict: In the dominator model, conflict is oppositional dualism based on dominator power and other forms of inequality and oppression through which human beings and social systems are divided into 'us' and 'others', 'winners' and 'losers', instead of 'both/and' resolution and co-existence. This is further supported by violent metaphors of combat and warfare as opposed to those supporting cooperation and connection. In the partnership model, the question of conflict is oriented toward finding new ways of making it productive rather than destructive.

Co-production: a term coined by Edgar Cahn indicating a method for changing unilateral charity into reciprocity, or as he puts it, turning decency, caring, and altruism into a catalyst for self-validating contributions by help recipients. As an economic strategy being implemented in several U.S. states as well as in Sweden, Japan and Canada, 'time dollars' is a community currency that serves as an effective tool of co-production. People can earn by using their skills and resources to help others and then they can use their earned time dollars to get help for themselves or their families.

Counterfeit culture: a culture in which institutionalised worth and good are based on a deep-seated culture of domination and therefore does not provide fundamental care, nourishment and support.

Cultivation of conation: development of the will to act. Effective education requires not only the cultivation of the human capacity to think and feel but also the capacity to act.

Cultural transformation theory: according to Riane Eisler, history is the result of the interaction between two evolutionary movements: the first is the tendency of social systems to develop from primitive to complex organizational forms through technological *phase changes*; the second is the movement of *cultural shifts* between two basic models for social and ideological organization which she defines as *androcracy* (dominator) and *gylany* (partnership). Her theory is congruent with the analysis of systems philosophers like Ervin Laszlo that the world today is at a crucial bifurcation point in history, and that a further shift to a partnership model can effectively contribute to a system breakthrough.

Dimension of diversity: a term indicating that every aspect of difference is important and needs to be recognized, such as heritage, learning styles, economic class and spiritual or religious beliefs, to name a few.

Domination model: an operating social system characterized by an authoritarian and inequitable social and economic structure of rigid hierarchies of domination with a high degree of fear, abuse, and violence, the ranking of one half of humanity over the other, and the devaluation of women and traits and activities stereotypically considered “feminine” as well as the equation of “real masculinity” with domination and violence.

Domination power: the power to destroy and dominate as symbolized by the Blade (power over/disempowering and coercive) in contrast to the power of sustaining and enhancing life represented by the Chalice (power with/empowering and nurturing). To maintain domination and submission, the dominator power ranks humanity by relying on pain and violence instead of pleasure and love, thus rigidly suppressing and distorting caring and empathic relationships.

Dominator intelligence: a term used by Rob Koegel to describe the capacity to express structural relations of domination and subordination. It imposes and reinforces the logic of dominator hierarchies by limiting people to passively obey, thus undermining the potential to respect human diversity and to sustain mutual relations.

Dominator: the dominator/control model as an operating social system characterized by an authoritarian structure based on a high degree of fear and force. This kind of hierarchy ranks one half of humanity over the other half (patriarchy or matriarchy) and idealizes domination and violence through myths and stories.

Economics of caring: an economic system based on caring rather than domination. Valuing the work of caring consists of honouring gender equality, civil rights, environmental responsibility, access to quality education, the right to health care, and supporting families to override the top-down masculine-valued economic system currently in place.

Emotional literacy: a set of attitudes and emotional and social skills principally focusing on empathy, self-understanding and body wisdom. According to Daniel Goleman, emotional literacy is intelligence with a heart where love is the central guiding emotion.

Equalitarian: it denotes social relations in a partnership society where women and men (and ‘masculine’ and ‘feminine’) are accorded equal value. It differs from the more conventional term ‘egalitarian’ as it traditionally describes equality between men and men (as the works of Locke, Rousseau, and other ‘rights of man’ philosophers, as well as modern history, evidence).

Femininity: the term indicates the sexual stereotypes socially constructed for a dominator society (where masculinity is equated with dominance and conquest, and femininity with passivity and submissiveness) and not to any inherent female or male traits.

Gaia: the primordial Earth-goddess in ancient Greek religion and, according to anthropologists James Mellaart, Marija Gimbutas and Barbara Walker, a later form of a

pre-Indo-European Mother Goddess. It also refers to the Gaia theory propounded by the chemist James Lovelock that all organisms and their inorganic surroundings on Earth are closely integrated to form a single and self-regulating complex system, maintaining the conditions for life on the planet.

Gender: it refers to gender differences to be understood as not the same as biological differences, just as female and male are not the same as feminine and masculine, which are social constructs.

Gylany: the term is composed of the Greek prefix *gy-* (*gyne*, woman) and *an-* (*andros*, man) linked by the letter *l* for *lyen* (to resolve) or *lyo* (to set free), to indicate that the female and male halves of humanity are linked rather than ranked.

Hierarchies of actualization: a social system based on ‘power to’ (create, support and nourish) and ‘power with’ (to accomplish together), thus offering far greater evolutionary possibilities for the future than the androcratic one. An example from biology is the hierarchy of molecules, cells and organs in the body: a progression toward a higher and more complex level of function.

Hierarchies of domination: the type of hierarchy inherent in a dominator model of social organization, based on fear and the threat of pain. Such hierarchies rely on rigid ranking of the male half of humanity over the female half, as well as rigid gender stereotypes, such as ‘toughness’ and conquest, ranked over those viewed as feminine, such as ‘softness’ and care-giving.

Hierarchy: term still conventionally used to denote systems of human ranking based on force or the threat of force. Because all systems have hierarchies (families, schools, governments, etc. all require loci of responsibility, Eisler distinguished between *domination hierarchies* characterized by a predominantly authoritarian social structure ultimately backed up by force or fear of pain, which inhibit the actualization of both oneself and others’ highest potentials, and *actualization hierarchies* where power is used to empower rather than disempower others.

Human capacity development: a means to promote sustainable development and build abilities, relationships and values that enable groups, organizations and individuals to enhance our human capacity for caring, empathy, consciousness and creativity.

Humankind: a more equalitarian term embracing both halves of humanity as opposed to the male-centred term ‘mankind’. Similarly, ‘human kin’ is preferred to ‘fellow man’, and ‘no-man’s land’ to ‘no-one’s land’.

Love: in the partnership model, love is recognised as the highest expression of the evolution of life on our planet, as well as the universal unifying power.

Masculinity: the term indicates the sexual stereotypes socially constructed for a dominator society in which masculinity is equated with dominance and conquest. Men’s

stereotypical socialization for domination creates pain, which is then experienced from not living up to internalized cultural expectations based on the ideal of a tough, violent, unfeeling ‘macho’ masculinity.

Matrarchy: it refers to a female-dominant social system where women have the central roles of political leadership and moral authority as opposed to a male-dominant one (*patriarchy*). According to Eisler, both *matriarchy* and *patriarchy* are undesirable as they correspond to two sides of the same coin based on relations of control — the ranking of one half of humanity over the other. These conventional polarities are transcended by the term *partnership*, which points at the equal valuing of males and females where mutual trust and caring relationships prevail, as well as the term coined by Eisler of *gylany* composed of the Greek prefix *gy-* (*gyne*, woman) and *an-* (*andros*, man) linked by the letter *l* for *lyen* (to resolve) or *lyo* (to set free), to indicate that the female and male halves of humanity are linked rather than ranked.

Matrilineal: refers to societies where descent and inheritance is traced for children in terms of their mother rather than their father.

Moral sensitivity: it refers to the evolutionary in-built capacity of human beings for justice and caring as opposed to the traditional ‘dominator moral insensitivity’, which promotes coercion, fear of punishment and control. According to evolutionary systems scientist David Loye, Darwin’s *Origin of Species* emphasised love and morality instead of selfishness as *integral* to his theory of evolution.

Mother Goddess: the Feminine Divine representing the creative female powers animating the whole universe. In its anthropomorphic imagery, she usually symbolises woman’s maternal aspects and the source of life, love, wisdom and prosperity. She was the most important deity in Neolithic times and worshiped by early agrarian societies, mainly in Asia Minor and south-eastern Europe, Thailand in Southeast Asia and later in Middle America.

Mutuality: also what Riane Eisler and David Loye call ‘the partnership way,’ it refers to cultivating relationships based primarily on care and empathy in which both the male and female halves of humanity are organised by difference and interdependence, rather than dominance and subjugation.

Nurturesphere: it denotes the realm of caring and nurturing. A term coined by Bruce Novak to express that human beings are primarily caring, teaching, nurturant beings, thus expanding theologian Teilhard de Chardin’s concept of ‘noos-sphere’.

Other: in dominator social systems, diversity is equated with either superiority or inferiority, and with dominating or being dominated, which maintains the fundamental binary opposition between ‘us’ (in-group) and the ‘other’ (enemy). In partnership social systems, the old dominator in-group-versus-out-group rankings are transcended by valuing diversity and honouring equal recognition and inclusion of different ethnic groups through mutually respectful and caring relationships and respect for human rights.

Other-regarding: a term used by Nel Noddings to denote actions of mutual aid, mutual respect and cooperation. Since caring is a relation, it is at the same time both self-serving and other-serving.

Pain: in the dominator model, the infliction or threat of pain is integral to systems maintenance and thus sacralised whereas in the partnership model, caretaking, love-making and other activities that give pleasure are considered sacred and therefore socially supported.

Partnership cornerstones: four categories for supporting peaceful and caring cultures: childhood relations, gender relations, economic relations and stories/beliefs/spirituality. When based on partnership values, these new categories constitute the solid foundations for a more peaceful and sustainable future.

Partnership economics: a new ‘caring economics’ that takes into account the full spectrum of economic activities, from the life-sustaining activities of the household, to the life-enriching activities of the care-givers and communities, to the life-supporting processes of nature.

Partnership education: a multidisciplinary and integrated approach to helping human beings acquire the tools, knowledge, skills and dispositions they need to live their lives in empathic and gender-balanced ways in harmony with each other and with nature. There are three core-components: *content* (what we teach), *structure* (where we teach), and *process* (how we teach).

Partnership intelligence: a term coined by Rob Koegel to delineate the skill and capacity for partnership, and the potential for expressing partnership awareness. Partnership intelligence does not conceive of the self as separate from others but recognizes that they are both rooted in relational connections and can be enriched by them. Accordingly, it fosters the capacity to fulfil any needs *with* others rather than *at* their expense (dominator intelligence).

Partnership language: a viable alternative to androcentric (sexist/racist/ageist) language through which the partnership values of respect, care and love are expressed in order to value the centrality of the female/male relationship to all forms of social organization. Words can be used to describe equal linking between men and women, rather than the hierarchical ranking of patriarchal inequality, thus shifting from domination to partnership, as reflected for instance in the following pairs: deadline target/date or goal, opposite sex/other sex, rule of thumb/guideline, win-win solution/grow-grow solution, kill two birds with one stone/feed two birds with one hand.

Partnership model: an operating social system characterized by mutual respect, care, trust and equal valuing of the male and female halves of humanity, with a low degree of fear, abuse, and violence, since they are not required to maintain rigid rankings of domination. The partnership model has four main components: social structure

(equalitarian and hierarchies of actualization), gender relations (equal valuing of female and male halves of humanity), low degree of violence and fear (mutual trust) and belief system (relations of reciprocity based on respect for human rights).

Partnership values: values that promote human development and welfare, such as empathy, nonviolence, care-giving and mutual trust, presented as normal and desirable.

Patriarchy: a male-centred social system where power is equated with domination, control, force and violence, and gender relations are ranked rather than linked, thus positing the male half of humanity over the female half.

Pattern recognition skills: critical faculties for discerning patterns of domination and partnership, which enable human beings to look at the world through a new cooperative perspective.

Pleasure: in the dominator model, the pleasures of touch in both sexual and parent-child relations are associated with domination, submission and pain, be it in the so-called carnal love of sex or in submission to a 'loving' deity. In the partnership model, human relations are held together more by pleasure bonds than by fear of pain. The pleasures of caring behaviours are socially supported and associated with empathy for others. Caretaking, love-making and other activities that give pleasure are considered sacred.

Politics of partnership: strategies that promote the integrated partnership political agenda, based on four cornerstones: childhood relations (understand, experience and value partnership), gender relations (equitable partnership between the male and female halves of humanity), economic relations (encourage empathy and creativity and give value to caring for self, others and nature), beliefs/myths/stories (to promote and strengthen partnership and discard domination).

Reconstruction: moving from the ongoing deconstruction of the post-modern debate, conventional categories of social structure, gender relations, spirituality and creativity are analysed according to the partnership/dominator continuum in order to show the hidden subtext of the dominator model of society. From the deconstruction of traditional dominator categories, new approaches are offered to open the way for a reconstruction of a more gendered-holistic and partnership model of society.

Sexuality: in the dominator model, coercion is a major element in mate selection, sexual intercourse, and procreation, with the erotization of dominance and/or the repression of erotic pleasure through fear. Primary functions of sex are male procreation and male sexual release. In the partnership model, mutual respect and freedom of choice for both females and males are characteristic of mate selection, sexual intercourse and procreation. Primary functions of sex are the bonding between female and male through the mutually fulfilling giving and receiving of pleasure and love, and constitute a reaffirmation of the sacred bond amongst human beings and all forms of life.

Social system: governance of social organization based either on the dominator model

(rigid pyramidal top-down hierarchies) or on the partnership model (horizontal equalitarian social structures of linking and ‘hierarchies of actualization’). These two systems transcend conventional categories such as right or left, religious or secular, ancient or modern, capitalist or socialist, and Eastern or Western.

Spiritual courage: putting love into action, even when it means going against established dominator norms.

Spirituality: in the dominator model, man and spirituality are ranked over woman and nature, justifying their domination and exploitation. The powers that govern the universe are imagined as punitive entities, and hence must be placated. In the partnership model, the spiritual dimension of both life-giving and sustaining powers of woman and nature is recognised and highly valued, as these are in men. Spirituality is linked with empathy and equity, and the divine is imagined through myths and symbols of unconditional love.

Violence: structural component of the dominator system of society, which is institutionalised and reinforced by both intimate and global violence, for instance from child and wife beating, rape, and honour killings to genital mutilation, selective female infanticide, and bride burnings.

Wealth: according to Eisler, wealth is not merely financial, but includes the contributions of people and our natural environment, thus giving visibility and value to the socially and economically essential work of caring for human beings and the planet.

Women’s work: within the dominator model, it refers to stereotypical, often derogatory feminine values and activities such as taking care of children, caring for people’s health or for the environment, which, in the partnership model, are valued and honoured by both sexes as caring work.

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