

GLOSSARY FOR CULTURAL TRANSFORMATION: THE LANGUAGE OF PARTNERSHIP AND DOMINATION

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Abstract

When global and interdisciplinary scholars share a field of inquiry, terms must be defined so that there is a common understanding of key concepts to guide research. Similarly, applied knowledge requires accepted definitions of terms so that a cohesive message can be disseminated. The “Glossary for Cultural Transformation: The Language of Partnership and Domination” defines key terms related to cultural transformation and the partnership/domination continuum, to provide a resource for research, practice, and community applications of Riane Eisler’s partnership paradigm.

KeyWords: cultural transformation; deconstruction; domination; feminine; masculine; partnership; power; reconstruction society; sexuality; spirituality; Riane Eisler; *Sacred Pleasure*; *The Chalice and the Blade*; *Tomorrow’s Children*; *The Real Wealth of Nations*

Introduction

Cultural transformation requires new thinking. This in turn requires changes in language: the deconstruction and, where possible, reconstruction of the meaning of old words, as well as coining new words. Linguists point out that a culture’s language provides certain categories for experiences, and speakers of that language will tend to ignore experiences for which there are no commonly agreed-upon categories.

As Riane Eisler notes, this is dramatically illustrated by the terms *matriarchy* (rule by mothers) and *patriarchy* (rule by fathers)—the only categories in common use that take into account how gender relations are constructed. At first glance, these may seem contrasting categories, but actually they describe the same way of structuring relations: both present rankings of domination—beginning with the ranking of one half of humanity over the other—as the only possibility. This makes it almost impossible to imagine gender relations not based on dominating or being dominated.

Because there was no term for a relationship where women and men are equals, in *The Chalice and the Blade: Our History, Our Future*, Eisler coined the neologism *gylany*. It derives from the Greek *gyne* (woman) and *andros* (man), linked by the letter *l* for the Greek verb *lyo* (to set free) and *lyen* (to resolve). The letter *l* also indicates that the female and male halves of humanity are linked rather than ranked.

Of course, much more than changes in language are needed to change old ways of perceiving and structuring “reality.” For transformative change, we have to address the underlying dynamics of social systems, starting with the interconnections between the formative gender and parent-child relations and relations in the larger society.

Nonetheless, words are important vehicles for cultural transformation. This is why, as a member of the Partnership Studies Group (PSG) at Udine University in Italy, I developed a glossary of terms. The first partnership glossary I developed was for the new Italian edition of Eisler’s book *The Chalice and the Blade: Our History, Our Future*, published by the Udine University Press, Forum Editrice (edited by Professor Antonella Riem, founder of the PSG at the University of Udine).

Later, I expanded the glossary to include the terminology Eisler introduced in *Sacred Pleasure: Sex, Myth, and the Politics of the Body*, adding terms describing the different construction of both sexuality and spirituality depending on the degree of orientation to the partnership or domination system.

The most recent version presented here is primarily based on Eisler’s work. It also incorporates terms introduced in her *Tomorrow’s Children: A Blueprint for Partnership Education in the 21st Century* and *The Real Wealth of Nations*, as well as contributions by other scholars such as Rob Koegel, David Loye, Humberto Maturana, Nel Noddings and Mary Elizabeth Perry. This glossary has been edited for the inaugural issue of the *Interdisciplinary Journal of Partnership Studies* as a further step toward disseminating the language of partnership.

Actualization power: The power to nurture, support, create, and accomplish things together (*power with* and *power to*) appropriate for the partnership model, as opposed to the power to dominate, inflict pain, and destroy (*power over*) equated with power in the domination model.

Androcentric: The practice of placing the male half of humanity over the female half or of subsuming it, as in “man” and “mankind” where females are invisible. This practice reinforces equating women/“feminine” with inferiority and men/“masculine” with superiority. By positing male experience and perceptions as the norm, the female 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 by men.

Attractor: Eisler’s cultural transformation theory looks at history as the tension between two ways of structuring relations, institutions, and beliefs: the partnership model and the domination model. These two models are two basic attractors, to use the language of nonlinear dynamics, and are in tension with each other. During periods of extreme system disequilibrium and system bifurcation, there is an opportunity for transformative social and ideological change. But there is also the possibility for the domination system to reconstitute itself in new institutional and ideological forms. Only if there are enough nodules of transformative change to form a new “attractor” while the system is in flux will it reconstitute itself in a new basic configuration.

BCE: In order to promote partnership values, “BCE” or “Before the Common Era” is used instead of “BC” or “Before Christ” to respect all the world’s spiritual and religious beliefs. The same is true for “CE” or “Common Era,” instead of “AD.”

Biology of love: “A biology of cooperation and linguistic coordination of action” as defined by the biologists Humberto Maturana and Francisco Varela, who relate the emergence of language as a human tool to facilitate sharing and cooperation to sex. They noted that the human female’s year-round sexuality promoted more

sustained and cooperative contacts between females and males, and thus more need and opportunity to communicate, thus encouraging males to take a more active caretaking role. According to their research, the evolutionary history of humanity as a history of social life is not centered on competition and aggressive strife but on love, consensuality, and cooperation.

Body: Cultural constructions of lived physicalness; body images and ideologies affecting the ways human beings relate to each other, physically and psychologically, painfully or pleurably. The reconceptualization of the female body from a symbol of sexual and spiritual power to an object under the control of men justified men's domination and exploitation of women's bodies and Mother Earth, thus shaping an image of woman that profoundly affected the social construction of both female and male sexuality as well as our relation to our natural environment.

Caring: One of the most basic of human drives. It refers to both emotion and action, not only as a spiritual expression of interconnectedness but also as a capacity rooted in evolution, and hence human 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.

Centers of care: A term used by Nel Noddings to delineate how a person extends one's capacity for care, which can be focused, for example, on self, intimate others, associates, acquaintances, distant others, animals, plants, the physical environment, objects, instruments, and 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), as detailed in Eisler's book *Tomorrow's Children: A Blueprint for Partnership Education in the 21st Century*.

Conditioning: Associations that become habitual, in which one stimulus becomes equated with another, such as linking sex with violence to see sexual violence against women as arousing and exciting and thus acceptable and desirable. Along the same lines as the "conditioned reflex," first experimentally documented by Pavlov, the sexual arousal of men by a woman's body (the primary stimulus) is in domination cultures regularly associated with domination, cruelty, and violence (the secondary stimulus).

Conflict: In the domination 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.

Connection: Our human need for connection in the bodily sense—as physical union with the loved one—and our yearning for oneness with the divine, through the great joy of living life and experiencing higher consciousness through loving and being loved.

Co-option: The appropriation and distortion of partnership social trends to maintain or reimpose dominator-dominated relations. As historian Mary Elizabeth Perry points out, in societies that orient primarily to a domination model, partnership elements are co-opted, exploited, and at the same time distorted and suppressed, with caring and nonviolent behaviors relegated to "inferior" groups such as women and "effeminate" men. Co-option has been a constant throughout history. For example, many of the intellectual breakthroughs of the Enlightenment

were co-opted into the construction of a science that also served to make oppression and destruction more efficient. Similarly, the co-option of woman's once venerated sexual and mothering powers to two mortal subordinate women, the Virgin Mary, who gives birth to a holy child through asexual insemination, and the temptress Eve, blamed for leading man to ruin.

Co-production: A term used 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, Cahn's invention of "time dollars" is a community currency that serves as an effective tool of co-production. People can earn time dollars by using their skills and resources to help others, and can then use their earned time dollars to get help for themselves or their families.

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

Creativity: Inventiveness capable of expanding people's life choices and enhancing the quality of life, in line with the creative, rather than destructive, cycles of nature, with which all human beings are endowed. Therefore creativity can be either developed or hindered in all realms of our daily existence. Also termed "social creativity" when it addresses the creation of social institutions, belief systems, and myths.

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 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: androcracy (domination) and gynarchy (partnership). Specifically, she suggests that human, and before that, hominid, social organization did not follow one single linear path but rather a variety of paths, some orienting primarily to a domination model and others orienting more to a partnership model. She further proposes that the direction in the more fertile mainstream of cultural evolution was in a partnership direction; that during a period of great dislocation in prehistory there was a shift in a domination direction; and that over the last centuries there has been strong movement again toward partnership, albeit against fierce domination resistance, with the outcome still uncertain.

Discrimination: Domination policies, ideas, and practices that are built into the ways institutions operate, and that have the effect of disadvantaging, excluding, and otherwise disempowering women and other “out-groups” such as minorities.

Domestication of women: The use of women to serve men and breed for them like domestic animals in order to be converted into male property. This also implies the dehumanization of men who base personal and sexual relations not on mutuality of benefits and caring but on one-sided exploitation and oppression.

Domination/dominator archetypes: Embodied symbols of traits and behaviors that are replicated across cultures in order to establish and maintain inequality and traditions of domination and violence. Common dominator archetypes are the warrior and the king, and well-known figures such as Don Juan or Casanova, equating masculinity with conquest. Dominator archetypes are also perpetuated by myths such as Freud’s story of the Oedipus complex, in which angry sons want to possess women monopolized by the father, and Jungian archetypes that idealize “heroic” male violence and define women as either man’s inspiration or man’s perdition, denying them identity as human beings in their own right.

Domination/dominator family: A family in which bonds between husband and wife and between parents and children are based on control and unquestioned

authority. As family historian Carl Degler notes, at the end of the 18th Century the “modern” family began to emerge, gradually undermining the domination of women by men, stereotypical gender roles, abusive child rearing, and relationships based on domination in both the private and public spheres. The contemporary renegotiation of gender scripts consists of shifting from a family largely based on fear and control to a partnership family based on mutual trust and respect.

Dominator heterosexuality: The assumption that all women and men are innately attracted to each other emotionally and sexually and that heterosexuality is the universal norm (heteronormativity). This social institutionalization of “compulsory heterosexuality,” as Adrienne Rich terms it, accompanies an institutionalized inequality of power between men and women. Even in domination-oriented cultures where homosexuality was accepted, such as that of the ancient Greeks, only pederasty (the sexual relationship between a man and a boy who basically took the subordinate role of the woman) was sanctioned; they severely condemned sexual relations between two adult men, since, in their minds, an adult man would have to play the inferior role reserved for women. In short, in this mindset, a sexual relationship between equals is impossible. This stems from the ideology characteristic of domination societies, which requires relations where one is inferior and the other superior.

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

Domination/dominator model: An operating social system characterized by an authoritarian and inequitable family, social, political, 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” such as caring,

nonviolence, and caregiving, as well as the equation of “real masculinity” with domination and violence.

Domination/dominator morality: Social rules containing a double standard for those who dominate and those who are dominated, as exemplified by laws, edicts, precepts, and stories designed to normalize one half of humanity’s brutal control over the other—particularly man’s power over women in social, sexual, and economic relations—and maintain, through the infliction or threat of bodily pain, dominator-dominated relationships and androcratic customs. This backing up of rigid male control over women and women’s sexuality is evidenced, for example, in the laws of ancient Rome, Assyria, and Greece, and in biblical stories and other religious orthodoxies in which men can have multiple wives, concubines, and female slaves, whereas women may be lawfully killed if they are even suspected of sexual independence.

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

Dominator sexuality: A social construction of sexuality based on the control of women by men. Coercion is a major element in mate selection, sexual intercourse, and procreation, with the erotization of dominance and the repression and/or distortion of erotic pleasure through fear. Primary functions of sex are seen as male procreation and male sexual release.

Dominator sexual iconography: Images through which sexuality is associated with domination and violence. This imagery begins to appear after the shift to a domination system, which replaced the erotic and the pleasurable with a sexuality that became an instrument for men to subjugate and conquer others, as evidenced

for instance in the cult of the phallus and in the glorification of violence seen in the pottery of ancient Rome and Greece (also represented through phallic obelisks commemorating men's killings and conquests in war) or the Church's sanctification of pain in religious art.

Dominator trance: The legitimization of violence as the only real and cosmically grounded reality, a dominator way of thinking and living within a system in which the human need for caring connection is associated with either the infliction or suffering of pain. As psychohistorian Joe Berghold argues, what happens to the psyche of an abused child is similar to what happens in a hypnotic trance, where the substitution of another's view of reality for one's own becomes habitual. Hence, even pain, abuse, and injustice are repressed in one's unconscious mind and, as required to maintain a domination system, legitimized as the way things are supposed to be. This concept of social trance is also used by other scholars such as William Harman, who points out how acculturation works like hypnosis, "the cultural trance of conformity," which legitimizes unjust institutions, oppressive leadership, and distorted images and role models.

Economics of caring/caring economics/partnerism: An economic system based on caring rather than domination. Valuing the work of caring goes along with honoring gender equality, civil rights, environmental responsibility, access to quality education, the right to health care, and supporting families to override the top-down "hard" and "masculine-valued" economic system currently in place. Partnership economics re-envision economic theory and policy-making to recognize the enormous economic value of the work of caring in both the monetized and non-monetized sectors, and to include the full spectrum of economic sectors: the household economy, the unpaid community economy, the market economy, the illegal economy, the government economy, and the natural economy. In *The Real Wealth of Nations*, Eisler proposes that caring business policies and practices are actually more efficient and lays the groundwork for innovative economic measures (Social Wealth Economic Indicators) that show the value of caregiving activities and support new social structures based on a more humanistic economic model.

Economics of Domination: Laws, ideas, and practices designed to maintain dominator-dominated relationships. It promotes inequality, including inequality between men and women, and in rigid domination systems regulates economic transactions between men in which women's bodies are essentially sexual commodities to be disposed of, or even destroyed, at will by men. One aspect of the ongoing economics of domination is the invisibility of the socially essential labor still primarily performed by women in caring for children, maintaining a clean home environment, nursing the sick, and growing and cooking food, commonly devalued as "women's work."

Emotional armoring: The suppression by men of feelings other than anger, contempt, and similar "masculine" emotions. Once empathy and love are habitually suppressed, this tends to result in what psychologists call "blunted affect," a reduced and highly compartmentalized capacity to respond to feelings (affect) other than anger, contempt, and similar "hard" emotions.

Emotional literacy: A set of attitudes and emotional and social skills principally focusing on empathy, self-understanding, and body wisdom. According to Daniel Goleman and Claude Steiner, emotional literacy is intelligence with a heart, in which love is the central guiding emotion, and which embraces "knowing" what feelings we have, "caringly recognizing" other people's emotions, and developing the love-centered ability to express our feelings in order to enhance the quality of life.

Empathy: The power to feel with and care for others: feeling with the other, not feeling sorry for him or her, but rather an emphatic consciousness capable of connecting to oneself and the world instead of cutting ourselves off, as well as an empathic ethic of sexual and other intimate relationships to be expressed in our daily lives and integrated into all our social institutions.

Equalitarian: Social relations in a partnership society in which women and men (and "masculine" and "feminine") are accorded equal value. It differs from the

more conventional term “egalitarian” that has traditionally described equality only between men and men (as in the works of Locke, Rousseau, and other “rights of man” philosophers, as well as modern history).

Erotica: Materials that celebrate sexual love and the sharing of sensual pleasure, and consequently treat the human body with dignity and respect. It is usually opposed to the term *pornography*, which refers to sexually explicit materials that objectify human beings and eroticize and glamorize domination and violence.

Erotization of violence: The linking of the pleasurable sensations of sexual arousal with the inflicting and suffering of pain. The erotization of violence not only serves to maintain male dominance but also reinforces a male socialization for all kinds of violence, for example in military training in which violence and killing is equated with sexual arousal. This has also been termed “misattribution process” by psychologists Daniel Linz, Edward Donnerstein, and Steven Penrod, in which subjects begin to misattribute their arousal to violence. Psychologist Albert Bandura described it as “modeling,” suggesting an interactive, mutually reinforcing process whereby conditioning men to link sex with violence is in itself a factor predisposing them to violence. Erotization of violence is an effective means of maintaining a way of living in which both men and women learn to accept violent and coercive touch as not only normal but exciting.

Ethnicity: According to postcolonial scholars Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, the term accounts for human variation in terms of culture, tradition, language, social patterns, and ancestry. It is used instead of the term *race*, which, as anthropologist Ashley Montagu and others noted, erroneously conveys the assumption of a humanity ranked into fixed, genetically determined biological types.

Evolution of sexuality: Eisler’s view of the evolution of human sexuality suggests that the distinctive human capacity for higher consciousness, combined with the evolution of our unique capacity for prolonged sexual pleasure unconstrained by seasonality, along with the long caretaking needed for human maturation,

provided the potential for a major evolutionary breakthrough toward a more evolved form of life. Hence, human sexuality is not a hindrance but rather a key factor in the human quest for higher consciousness and more culturally and socially evolved and equitable forms of organizations.

Family: A group of people related by birth, marriage, or adoption, often residing in the same housing unit. Eisler maintains that the sexual pleasure-bonding made possible by the evolution of human sexuality led to a multiplicity of family forms that go beyond the usual social organization, composed of two-parent families where only biological parents are responsible for the care and protection of the young, to include extended matrifocal families (such as those among the Musuo and the Basque until the 19th Century), single parents, LGBT (lesbian, gay, bisexual, transgender) couples, blended families, and unrelated individuals living cooperatively. It is in the social reconstruction of family and other intimate relationships based on the power to give, nurture, and illuminate life that the prehistoric shift from a partnership to a domination direction can most effectively be reversed, as ultimately the world is largely shaped in the so-called private sphere of our family and other intimate relationships.

Female genital mutilation (FGM): Procedures practiced in many African and Middle Eastern countries that involve partial or total removal of the external female genitalia, or other injury to the female genital organs, resulting in psychological traumas and physical impairment, even death. Genital mutilation is an instrument for desensitizing girls and women not only to the pain of those of their gender, but to the realities of their oppression. In conjunction with fundamentalist dogmas that are still often justified in the name of “cultural relativism,” FGM serves to maintain oppressive androcratic cultures that define women as sexual objects and breeders for men. Practices such as genital mutilation have historically been characteristic where male dominance, warfare, and authoritarianism are extreme.

Femicide: Selective killing of women, girls, and female babies because of their gender. The causes and risk factors of this type of violence are linked to gender

inequality, discrimination, and economic disempowerment, and are the result of a systematic disregard for women's human rights. Cross-cultural studies show a strong correlation between rigid male dominance (which includes strong son-preference), authoritarian control in both the family and the state or tribe, and a high degree of built-in, institutionalized, even idealized violence not only in intimate relations but also in tribal, national, intertribal, and international relations.

Feminine archetypes: In ancient partnership systems, woman was seen as the earthly representative of the Goddess Creatrix—Maiden, Mother, and Crone—from whom all life is born and to whom all life returns at death, whose body incarnates the power to give and nurture life and the mysterious power of sex and all that is erotic and pleasurable. In domination social systems, Eisler argues that the “feminine” has been either romanticized or vilified for most of recorded history, thus splitting woman into an idealized mother-wife (such as the Virgin Mary) passively accepting man's “superior” power or a despised temptress-whore (such as Eve and Delilah) threatening or destroying men.

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

Feminism: Tradition of feminine resistance through movements and ideologies rejecting dominator stereotypes of femininity. Demanding a renegotiation of gender scripts in both the private and public spheres, women have to a certain degree acquired rights and freedoms, ranging from the right to vote and hold political office and the right to contraception and abortion, to access to higher education and equal employment opportunities.

Gaia: The primordial Earth-goddess in ancient Greek religion; according to anthropologists James Mellaart and Marija Gimbutas, a later form of a pre-Indo-European Mother Goddess. It also refers to the Gaia theory propounded by 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: A cross-cutting cultural variable referring to socially given attributes, roles, activities, responsibilities, and aspirations connected to being men (masculine) and women (feminine) in a given society at a given time, and as members of a specific community within that society. Gender differences are not the same as biological differences, just as female and male are not the same as feminine and masculine, which are social constructs determining what is expected, allowed, and valued in a woman or a man in a given context.

Gender binary system: A system of oppression that requires everyone to be rigidly raised either male or female and masculine or feminine according to stereotypes socially constructed for a domination society, thus eliminating the possibility for other gender expressions. Conversely, the partnership model aims at the creation of a society beyond the male-superior female-inferior, in-group versus out-group species systems, in which diversity—be it based on gender, religion, or ethnic origin—can be valued.

Gender socialization: Social construction of roles of males and females inextricably intertwined with all aspects of social and ideological organization, and replicated through ideas, symbols, and images in the minds of the individuals whose active involvement or agency is needed to maintain institutional structures such as governments, schools, and churches.

Goddess: The Feminine Divine representing the creative female powers animating the whole universe. In its anthropomorphic imagery, she usually symbolizes woman's maternal aspects and the source of life, love, wisdom, and prosperity. As documented by Marija Gimbutas' archaeological discoveries, she was the most important deity in Neolithic times, and venerated in early agrarian societies, mainly in Asia Minor and southeastern Europe, Thailand in Southeast Asia, and later in Meso-America. She does not fit into the still-prevailing view of deity as a King,

Lord, or Ruler of the World, who must be obeyed on pain of terrible punishments; neither does she represent a disembodied entity residing in some remote celestial realm. She is the Great Cosmic Mother Earth, as Monica Sjöö and Barbara Mor define her, referring to the earth as living mother that is respected as the life-giver.

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.

Heteronormativity: The term refers to heterosexuality as being the only socio-cultural norm, and includes an injunction according to which people ought to be heterosexual and are expected to conform to the masculine and feminine stereotypes and relations appropriate for a domination society.

Heterosexism: Belief in the inherent superiority of heterosexuality based on a dominator ideology that dictates compulsory heterosexuality as the only natural form. Heterosexism situates other types of masculinities and femininities in inferior positions, and pressures individuals to conform to binary gender roles and to adopt traits associated with a dominator heterosexuality.

Hierarchies of actualization: The type of hierarchy inherent in a partnership model of social organization, based on “power to” (create, support and nourish) and “power with” (to accomplish together), offering far greater evolutionary possibilities for the future than androcratic systems. 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 domination model of social organization, based on fear and the threat of pain. Such hierarchies are exemplified by the 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 caregiving.

Hierarchy: A term 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.) and all require loci of responsibility, Eisler distinguished between *domination hierarchies* characterized by a predominantly authoritarian social structure ultimately backed by force or fear of pain, which inhibit the actualization of both oneself and others’ highest potentials, and *actualization hierarchies* in which power is used to empower rather than disempower others.

Hieros gamos: “The sacred marriage” as used by archaeologist James Mellaart in his work on Neolithic Anatolia, an ancient partnership rite of sacred sexual union that survived as an important mythical theme well into historic times. In prehistoric societies, the veneration of the feminine creative principle flourished through a proliferation of myths and rites of alignment with the life-generating creative powers of nature, such as the *hieros gamos*, which was later distorted into a means for kings to legitimize their rule through union with a high priestess as the representative of the ancient Goddess.

Homophobia: Fear, hate, and/or prejudicial persecution of LGBT (lesbian, gay, bisexual, transgender) people. Comparable to racism inherent in domination societies, homophobia is often institutionalized in anti-gay laws, policies, and pronouncements of church and state, but also expressed by individuals who equate difference with inferiority and superiority, and coerce other individuals or groups through institutionally condoned threats or acts of violence.

Homosexuality: Sexual orientation predominantly or exclusively directed to a person of the same sex. Homosexuality is used interchangeably with lesbian and gay when referring to females. Contrary to the much-discussed “liberality” of ancient Athens toward homosexuality, sex between males of equal maturity and power was *not* socially accepted. Athenian society oriented all sexual relations

involving males, both homosexual and heterosexual, to conform to the domination model (one of domination and submission), as experienced and idealized between older men and young boys, with boys playing the subservient role normally assigned to women.

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 capacities, especially our capacities for caring, empathy, consciousness, and creativity.

Humankind: An 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-one’s land” to “no-man’s land”. Terms such as s/he, she or he, he or she, and other inclusive pronouns are also part of the new language of partnership.

Hypermasculinity: A magnified image of dominator masculinity, often found in ancient epics and modern media through which dominator ideals for men are reinforced according to an ideology based on violence and force presented not only as masculine and heroic but as fun. Socialization for hypermasculinity is most clearly evident in the types of families that most effectively condition children to fit into dominator-dominated rankings by systematically avoiding the expression and the feeling of “soft” emotions, considered appropriate only for “inferior” girls and women. This social stratification into the strong and the weak subsumes a sexual differentiation as strong/masculine (superior in-group) or weak/feminine (inferior out-group).

Institutionalization of trauma: According to geographer James DeMeo’s environmental theories, during prehistoric periods of severe drought and harsh climate changes, some groups developed dominator behavior patterns and mythologies, such as religious teachings commanding violence against women and children. These traumatic patterns became institutionalized into cultural patterns, not only through systemic cruelty to children and women but also through warfare

and despotic strong-man rule. Here, sexuality, as in any other warlike culture, which tends to subordinate the female and inflict pain upon children, links pain, cruelty, and acts of domination with pleasure. Accordingly, these are often considered normal, even idealized. This has systemic repercussions. It is reflected in families based on control. Politically, it is reflected in despotic tribal and state controls; culturally, it is reflected in surviving myths idealizing male violence and domination.

Kurgans: “Barrow” or “grave” in Slavic and Turkic; the proto-Indo-European intruders arriving in Europe during the fifth, fourth, and third millennia BCE, whose culture is characterized by pit-graves or barrows, a new method of burial. According to extensive documentation provided by archaeologist Marija Gimbutas, this population inhabited southern Russia, from which they spread to Europe. A central theme in the art of the Kurgans was the deification of the power to dominate and destroy, as depicted in semi-anthropomorphic figures of gods whose arms are represented as halberds or axes with long shafts, and later by male gods who ride horses and brandish weapons. The appearance of the Indo-European Kurgans in prehistoric Europe marks the beginning of the end of a more partnership-oriented civilization by introducing and institutionalizing domination patterns of social and sexual organization into cultural patterns.

Love: In the partnership model, love is recognized as the highest expression of the evolution of life on our planet, as well as the universal unifying power. As the biologist Humberto Maturana emphasizes in his formulation of a “biology of love,” human beings have developed a higher capacity for awareness of self as distinct from, and at the same time interconnected with, others, a highly developed consciousness inextricably connected with the emergence of both human sexuality and spirituality. This is further documented by psychologist and evolutionary theorist David Loye in his work *Darwin’s Lost Theory*, which documents Darwin’s long-ignored “fully human, love and moral-action-oriented” completion of his theory of evolution.

Macho script: The equating of masculinity with domination and violence, also referred to as “hypermasculinity socialization,” proving manliness through acts of violent domination, be it of one’s own feelings or of other human beings or animals. The erotization of violence is part of a larger male socialization that to varying degrees follows what psychologists Silvan Tomkins and Donald Mosher call the macho script, an ideology through which men are viewed as superior to women, and emotions associated with masculinity (such as disgust, anger, and contempt) are considered superior to those associated with femininity (such as distress, compassion, and empathy).

Masculinity: A term indicating the sexual stereotypes socially constructed for a domination society in which masculinity is equated with dominance and conquest. Men’s stereotypical socialization for domination creates pain, which is then exacerbated by not living up to internalized cultural expectations based on the ideal of a tough, violent, unfeeling “macho” masculinity.

Masculinization: The male appropriation of powers formerly associated with a female deity; the transformation of a powerful female into a powerful male as a common remything device, thus relegating women’s sexuality and power to an inferior place. This process is also referred to as “co-option,” the superimposition of dominator elements on earlier partnership traditions, including the co-option of LGBT mythologies and socio-religious narratives, which reflected deep-rooted beliefs of variant sexualities.

Matriarchy: A female-dominant social system in which women have the central roles of political leadership and moral authority, as opposed to a male-dominant system (patriarchy). According to Eisler, matriarchy and patriarchy are 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 terms *partnership* and *gylany*, which point to equal valuing of males and females in which mutual trust and caring relationships prevail, and indicate that the female and male halves of humanity are linked rather than ranked.

Matrilineal, matrifocal, matristic, matrilocal: *Matrilineal* refers to societies in which descent and inheritance are traced for children in terms of their mother rather than their father. In family organizations, *matrifocal* and *matristic* mean mother-centered; these families are generally also *matrilocal*, meaning that both daughters and sons reside in their mothers' households. According to Eisler, the shift from matriliney to patriliney played a major role in establishing dominator social and sexual relations which led to the invention of one-sided monogamy, along with prostitution, adultery, and illegitimacy, as well as the harsh punishment of women for any sexual and personal independence, along with the institutionalization and glorification of warfare.

Moral sensitivity: The evolutionarily in-built capacity of human beings for justice and caring as opposed to the traditional domination/dominator "moral insensitivity," which promotes coercion, fear of punishment, and control. According to psychologist and evolutionary theorist David Loye, Darwin's *Descent of Man* (the book on human evolution which Darwin wrote after *Origin of Species*) emphasized love and mutuality instead of selfishness as integral to his theory of human 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 central in Neolithic times and venerated by early agrarian societies, mainly in Asia Minor and southeastern Europe, Thailand in Southeast Asia, and later in Meso-America.

Multilinear theory: A multidisciplinary range of theoretical developments in science such as non-linear thermodynamics, chaos theory, complexity theory, autopoiesis, and other developments in field theory. This construct provides key elements for Eisler's cultural transformation theory, which postulates a multilinear rather than a linear direction for cultural evolution in which cultures orienting primarily to the partnership or the domination model sprang up in different environments. It views our planetary history as a self-organizing and open-ended

evolutionary network of component-producing processes, described in terms of “autopoiesis” by Humberto Maturana and Francisco Varela; through the concept of “autogenesis” by Vilmos Csanyi; and the “modelizations of complexity” by Ilya Prigogine and Isabelle Stengers.

Mutuality: Relationships based primarily on care and empathy; for example in gender relations in which both the male and female halves of humanity are organized by interdependence rather than dominance and subjugation.

Myth: According to scholars, myth is a story that in a particular time and place is considered an absolute, even sacred, truth, through which cultural reality and belief systems are constructed. In contemporary usage, myth has become a synonym for falsehood, largely because so many myths once viewed as unquestionably true have been proven false (for example, that the earth is flat or that mothers are merely receptacles for male sperm and therefore children are only related to their fathers).

Nomadic pastoralism: Breeding herds of animals as the primary and sometimes only source of food, originally practiced by pastoralist nomads such as the Kurgans in areas in which farming was not possible due to environmental hardships and/or climate changes. Eisler points out that as the primary technology for survival in unfertile areas, nomadic pastoralism is not only the result of inhospitable environments, but is itself a causal factor for environmental depletion, hence ecologically unsound, leading to aridity and a progressive destruction of nature without provision for regeneration.

Other: In domination 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 dominator in-group-versus-out-group rankings are transcended by valuing diversity 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. Noddings views caring as self-serving and other-serving at the same time.

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

Partnership: A term that connotes mutuality, as in partnership system. Along with the other term, *gylany*, partnership system meets the need for a gender-specific alternative to both patriarchy and matriarchy, according to Eisler.

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

Partnership economics, *partnerism*: A new “caring economics” that takes into account the full spectrum of economic activities, including the life-sustaining and life-enriching activities of the household, communities, and nature.

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

Partnership intelligence: A term used by psychologist 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 completely separate from others but recognizes that both are rooted in relational connections

and can be enriched by them. Accordingly, it fosters the capacity to fulfill needs with others rather than at their expense (dominator intelligence).

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 these are not required to maintain rigid rankings of domination. The partnership model has four main components: social and family structure (equalitarian and hierarchies of actualization), gender relations (equal valuing of female and male halves of humanity), low degrees of violence and fear (mutual respect and trust) and belief systems supporting relations of reciprocity based on respect for human rights.

Partnership movement: An integrated movement of progressive change that places human development and welfare—based on empathy, nonviolence, caregiving, and mutual trust—at the center of the socio-cultural, economical, educational, and political agenda.

Partnership sexual iconography: Images through which sexuality is represented as a primal life-force, the source of human creativity and connection, such as images of the vulva and phallus as sacred in cave sanctuaries, Goddess figurines, cowrie shells, pottery, and other artifacts belonging to early European art.

Partnership sexuality: Mutual respect and freedom of choice for both females and males in heterosexual and LGBT (lesbian, gay, bi-sexual, transgender) sexuality are characteristic of partner selection, sexual intercourse, and procreation. Primary functions of sex are the bonding of human beings through the give and take of mutual pleasure, and the reproduction of species.

Partnership values: Values that promote human development and well-being, such as empathy, nonviolence, caregiving, and mutual trust, presented as normal and desirable.

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

Patrism: A term introduced by historian Gordon Rattray Taylor, also used by the geographer James DeMeo, to indicate male-dominant social systems originating from both the Arabian desert and central Asia where men had the central roles of political leadership and moral authority. DeMeo ascribes the mass population movement of these androcratic societies out of these areas to dramatic changes in climate that eventually led to a fundamental shift in the prevailing social and sexual organization in the mainstream of human cultural evolution. His evidence from archaeological and paleoclimatic studies indicates that there is a correlation in patrist societies between a harsh environment, the rigid social and sexual subordination of women, the equation of masculinity with toughness and warlikeness, and the repression/distortion of sexual pleasure. Rather than being accidental, the making of dominator social institutions was the outcome of traumatic experiences and practices that evolved during severe climatic and environmental changes.

Pattern recognition skills: Critical faculties for discerning patterns of domination and partnership that enable humans to look beyond conventional categories and see underlying configurations.

Phallicism: “A combination of male supremacy and the cult of power and violence,” as defined by classical historian Eva Keuls, symbolized by the ancient Athenians’ obsession with the male penis as a symbol of male power and authority. In her work, she not only points out women’s rigid subordination and the harsh regulation of their sexuality in ancient Athens along with its military expansionism, but also acknowledges the rich philosophical legacy of Greece. She further documents that there was at one point in Athenian history “an overt anti-phallic movement” combining antimilitarism and feminism. The governing principle in a phallocracy, as Keuls observes, is that the human species is essentially male, the female being a mere adjunct required for the purpose of reproduction.

Pleasure: In the domination model, the pleasures of touch are systematically associated with domination, submission, and pain, be it in parent-child relations or in the so-called carnal love of sex. The “passion” of mystical experience is likewise associated with 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 behaviors are socially supported and associated with empathy for others. Caregiving, love-making, and other activities that give pleasure are considered sacred.

Politics of intimate choice: In partnership systems there is sexual freedom of choice (rather than coercion to have sex through fear, force, or lack of access to other means of economic support), freedom to choose heterosexual or LGBT relations (lesbian, gay, bisexual, and transgender rather than compulsory heterosexuality), and reproductive freedom of choice (rather than being forced to reproduce or coercively prevented from reproducing).

Politics of partnership: Political strategies that no longer split off issues of sex and gender from politics and economics but promote what Eisler in her book *The Power of Partnership* calls an 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), and beliefs/myths/stories (to promote and strengthen partnership and discard domination).

Power: Power is viewed and exercised differently in the context of partnership and domination systems. Power in the partnership model, also termed “actualization power,” refers to the power to nurture, to support, to create, and to accomplish things together (power to and power with) as opposed to the power to dominate, to inflict pain and destroy (power over) in the domination model. Traditionally, men have been socialized to derive pleasure from power over others, whereas women have generally been socialized to derive pleasure from the

power to enable others (particularly children and husbands) to actualize their potentials.

Psychological/psychosexual armoring: Initially proposed by psychoanalyst Wilhelm Reich, and later used by James DeMeo, the term indicates the deadening of positive emotions and eventually even the addiction to pain as a consequence of traumas, which over time becomes institutionalized by a variety of customs, thus effectively blocking the full experiencing of bodily and emotional sensations. In the domination model, it is this armoring that drives men to ever more sexual conquests and to the “excitement” of warfare, reinforced in contemporary mass media and the pornography industry in which violence and cruelty are presented as exciting and sexually arousing entertainment.

Race: As anthropologist Ashley Montagu and others note, the term classifies and divides human beings into unchanging natural types, recognizable by physical features that are transmitted “through blood,” thus ranking humanity into fixed, genetically determined biological types.

Rape: The sexual penetration of any part of the body of the victim with a sexual organ, or of the anal or genital opening of the victim with any object or any other part of the body. The invasion is committed by force, or by threat of force or coercion and, as historian Eva Keuls states, is “the ultimate translation of phallicism into action, committed not for pleasure or procreation, but in order to enact the principle of domination by means of sex.”

Reconstruction: Moving from the on-going deconstruction of the post-modern debate to reconstruction of beliefs and institutions. Conventional categories of social structure, gender relations, spirituality, and creativity are analysed according to the partnership/domination continuum; from the deconstruction of traditional dominator categories, new approaches are offered to open the way for reconstruction of a more gendered-holistic and partnership model of society.

Reconstruction of masculinity and femininity: In the domination model, the social construction of masculinity is often expressed through the life-threatening and destroying symbol of the Blade, thus equating masculinity with dominance and conquest as well as “hard” emotions such as anger and contempt (the “macho” script), whereas femininity is equated with submissiveness, passivity, and “soft” emotions such as sensitivity and caring, which are viewed as inappropriate for “real men.” In the partnership model, both women and men can be sensitive and caring, women are not denied emotions such as anger, and assertiveness is considered appropriate for women as well as men. Both deconstruction and reconstruction of femininity and masculinity imply a re-addressing of interlocking systems of domination based on sexism, classism, ethnicity, and other forms of institutionalized oppression, and a free expression of one’s feelings based on love, intimacy, caring and equality.

Revolution of consciousness: The gradual deconstruction and reconstruction of the stories and images that have served to mold our minds, bodies, and souls to fit the requirements of domination social systems based on punishment, fear, and pain.

Sacred pleasure: Spiritual development experienced and connected to earthly pleasures (such as sexual ecstasy and loving touch) and to a sacredness of this world, rather than an otherworldly realm. Here the bodily or carnal is an essential part of the divine, as there is no sharp divide between human beings, nature, and the sacred. This partnership spirituality includes reverence for all life and celebrates the great joy of loving and being loved. Here power is symbolized by the life-giving and illuminating symbol of the chalice.

Self-actualization drives: According to psychologist Abraham Maslow, there is a progression from deficiency or defense needs (which all forms of life share) to higher needs such as the need for meaning, the need to have a higher purpose and to create, and the need to love, which are part of human nature, or as Maslow and other humanistic psychologists put it, part of our human potential. Similarly building on Darwin’s observations on the origin and the development of a moral

sense along with the findings of modern brain research, psychologist and evolutionary theorist David Loye has constructed a new theory of evolution leading to the gradual evolution of our species' potential for what he calls "moral sensitivity."

Sex: As the term for coitus or other sexual activities, it also has cultural meanings that differ in partnership and domination social contexts. In prehistoric art, sexual images such as the vulva and phallus are important themes, as is the nude female body with a focus on its life-giving and life-sustaining sexual parts, most probably indicating that sex was a celebrated mystery linked to the sacred, viewed as the vitalizing principle of the universe. It seems to have formed the basis of a system of worship that focused more on the power to give life than to take life (which became a central focus in later dominator art as in the many scenes celebrating battles). Within the partnership model, woman can be seen as the conduit for what in Indian sacred writings and Tantric Yoga is called *kundalini* (female power or energy), which, when awakened through the pleasures of sexual union (*maithuna*) or other meditative techniques, rises through the body to bring about the ecstatic bliss of awakening (*mahasukha*). Unfortunately, in most Tantric writings woman is portrayed as instrumental for "man's enlightenment" through sex, reflecting the prehistoric shift to a male-centered and male-dominated culture in which, as we see in Greek and later art, sex is also often seen as an act of male dominance, including through rape. In other words, sex was no longer seen as the sacred manifestations of the mysterious life-and pleasure-giving powers of the cosmos, but became a means of domination and repression, often associated with conquest, fear, and pain. The term "sex" also refers to the biological characteristics that define humans as female or male.

Sexism: Attitudes, assumptions, actions, and institutions that discriminate against people based solely on their gender. Sexism is linked to power as defined in domination systems, as it is primarily associated with imposing or maintaining gender superiority/inferiority relationships. It is also related to stereotypes because to justify the ranking of men over women, domination systems require a rigidly defined "masculinity" and "femininity." Sexism is generally accompanied by

discriminatory actions or attitudes and is related to dominator beliefs and assumptions, which justify social inequalities based on class, ethnicity, age, sexual orientation, and physical and mental ability.

Sexual compulsivity: For men conditioned to equate masculinity with conquest, sex is generally devoid of caring and intimacy, and becomes a means to prove their manliness through repetitive sexual conquests of women, since what is sexually exciting is not giving and receiving pleasure but a sense of power over another human being. In both heterosexual and LGBT relationships, this “scoring” script for sexuality based on a man-as-hunter/woman-as-prey ideology is not exclusive to men, as women may also display a sexual conquest mentality. Yet it is in men that the conquest mentality has most often assumed its most violent expression, through beating or even killing a woman when the man suspects that her body is not his exclusive possession (as in the story of Othello, which clearly communicates that his killing his wife was only wrong because he was misled to believe that she was unfaithful).

Sexual ethic: Because dominator traditions of sexual morality have served to maintain male control over women by supporting policies designed to protect men’s ownership of women’s sexual and non-sexual services, a new sexual ethic is required in order to question and replace this long-established sexual morality of insensitivity, coercion, and punishment. Eisler proposes a sexual ethic of caring, love, and accountability, thus fostering our human capacity for feeling and acting empathically.

Sexual pleasure: In contrast to many dominator cultural and religious teachings and dogmas, which often sacralize and institutionalize suffering and pain, and link sexual arousal and pleasure with domination and violence, in partnership systems sexual pleasure is associated with mutuality and considered sacred as an experience of wholeness with ourselves, one another, and the universe.

Sexual revolution: A term commonly used to describe contemporary changes in sexual attitudes and behaviors. While changes in these attitudes and behaviors can

play a crucial role in both personal and social healing, a real sexual revolution implies breaking free from the dominator trance and reaching an awareness that what was once viewed as reality was socially constructed—and hence can be deconstructed and reconstructed. A real sexual revolution also shifts the emphasis in political action to the reconstruction of our most fundamental beliefs about gender, sex, and our bodies as a central component of what sociologist Anthony Giddens calls “the democratization of daily life”—and thus essential for sustainable change in both the private and public spheres.

Sexual rites: In Paleolithic and Neolithic times, sacred sexual rites expressed a celebration of the cyclical return of life each year at the beginning of spring. Far from being “satanic sexual rituals,” as labeled by later dominator religions, where torture and at times the killing of women and children occurred in private indulgences, these sexual rites were socially accepted as a form of sacrament for the public good and religious purpose, including what we today would call the attainment of higher consciousness through a sense of oneness with the divine. These kinds of rituals are also found in more recent times in a number of Native American cultures and other tribal societies, such as the Creek Indians who celebrated a Green Corn Festival that included a night of “free love.” In contrast to much of current religious imagery, in ancient images and rites of sexual union, the celebration of pleasure rather than the idealization of pain is primary, and sex is not only connected to birth and procreation but seen as the mysterious source of *both* pleasure and life.

Sexuality: Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy, and reproduction. Within the domination model, sexuality is based on coercion as a major element in mate selection, sexual intercourse, and procreation, and the erotization of dominance and/or the repression of erotic pleasure through fear are socially accepted. Within the partnership model, mutual respect and freedom of choice for both females and males are characteristic of mate selection, sexual intercourse, and procreation. The primary functions of sex are bonding between female and male—within both heterosexual and LGBT

relationships—through the mutually fulfilling giving and receiving of pleasure and love, and procreation. Here sex can be reaffirmation of the sacred bond among human beings and all forms of life. Eisler proposes that partnership sexuality is congruent with the evolutionary movement toward sex as a means of reinforcing social relations based on the give and take of shared sensual pleasure rather than coercion and fear. Accordingly, human sexuality is not seen as a hindrance (“baser instinct” or “lower drive”) but as a significant capacity (“higher drive”) in the human quest for higher consciousness and more culturally and socially evolved and equitable forms of organizations.

Social structure: Either rigid pyramidal top-down hierarchies when based on the domination model, or more horizontal equalitarian social structures of linking and “hierarchies of actualization” when based on the partnership model. These two systems transcend conventional categories such as right or left, religious or secular, ancient or modern, capitalist or socialist, and Eastern or Western.

Socialization: Life-long processes of transmitting and establishing norms, customs, and ideologies through interactive psychological and physical dynamics that have, through much of recorded history, led human beings and social institutions to view dominator “reality” as desirable. Dominator gender socialization thus replicates dominator ideas, symbols, and images in the minds of individuals, and constructs social systems in which both war and “the war of the sexes” are inevitable.

Spiritual courage: Courage to challenge unjust authority from a position of love rather than hate, putting love into action, even when it means going against established dominator norms.

Spirituality: In the domination model, man and spirituality are ranked above woman and nature, justifying their domination and exploitation. The powers that govern the universe are imagined as punitive entities that must be placated. In the partnership model, the spiritual dimension of the life-giving and sustaining powers of woman and nature are recognized and highly valued, and these powers are also recognized and valued in men. Spirituality is linked with empathy and equity, and

there are myths and stories that portray the divine as symbolic of unconditional love.

Stereotypical gender roles: Domination hierarchies rely on rigid ranking of the male half of humanity over the female half, as well as rigid gender stereotypes. Masculinity is equated with “toughness” and conquest, which is ranked above anything viewed as feminine, such as “softness,” caregiving, and other traits and activities stereotypically associated with women. Stereotypical masculine and feminine traits are *cultural roles* that women and men have been pressured to play.

Structural violence: According to sociologist Johan Galtung, this includes not only the institutionalized use of physical violence, but also oppressive, exploitive, and discriminatory structures that deny people the food, shelter, health care, and education they need to maintain their bodies and develop their minds, or threaten to withhold resources if they attempt to change existing values and institutions.

Touch: The expression of the human need for connection, the physical caring of touch from which, as Ashley Montagu points out, human beings derive the most intense and physical and emotional feelings, experienced from loving and being loved. In a society animated by a partnership rather than a dominator ethos, sexual relations would no longer be associated with impersonal, mechanical, and/or coercive touch.

Traditional child-rearing: A term which often means “traditions of child abuse,” as psychologist Joe Berghold points out, or “poisonous pedagogy” as psychoanalyst Alice Miller defines it, referring to all forms of child abuse and violence perpetrated in the name of sound pedagogy as a “corrective” for what adults considered faulty performance, common in both homes and schools.

Transformation of intimacy: According to sociologist Anthony Giddens, the unprecedented phenomenon of thousands of women and men who, stimulated by the sweeping social movements of our time, are consciously and deliberately trying


to unlearn and relearn how to love. Eisler notes that this is integral to the shift from domination to partnership relations.

Violence: A structural component of the domination system of society, which is institutionalized and reinforced by both intimate and international use of physical force or punishment, threatened or actual, against a person or against a group or community. This violence ranges from child and wife beating; rape; and “honor” murders to pogroms; lynchings; female genital mutilation; selective female infanticide; bride burnings; and public executions of heretics, homosexuals, and other “deviants” such as women accused of adultery; as well as genocide and chronic warfare.

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: Stereotypically feminine activities such as taking care of children, caring for people’s health, caring for the elderly, and maintaining a clean and healthy home environment—categorized as less valuable than “men’s work”, according to the economics of domination. In the partnership model, these activities are highly valued and honored by both sexes, and caring work is recognized as the most economically productive work.

Figure 1. PARTNERSHIP/DOMINATION CONTINUUM: A QUICK GUIDE

DOMINATION MODEL	PARTNERSHIP MODEL
ANDROCRACY	GYLANY
BC/AD	BCE/CE
DOMINATOR INTELLIGENCE	PARTNERSHIP INTELLIGENCE
DOMINATOR MORAL INSENSITIVITY	PARTNERSHIP MORAL SENSITIVITY 
POWER OVER	POWER TO/WITH
ECONOMICS OF DOMINATION	ECONOMICS OF CARING
EROTIZATION OF VIOLENCE	EROTIZATION OF PLEASURE
HETERONORMATIVITY	PARTNERSHIP SEXUALITY
IN-GROUP VS OUT-GROUP	VALUING DIVERSITY
COERCIVE TOUCH	CARING TOUCH
LINEAR CULTURAL EVOLUTION	MULTILINEAR CULTURAL EVOLUTION
RANKING MALE OVER FEMALE	LINKING MALE AND FEMALE
PATRIARCHY/MATRIARCHY	PARTNERSHIP/GYLANY
PORNOGRAPHY	EROTICA
RACE	ETHNICITY
SUPERIORITY/INFERIORITY	EQUALITARIAN
RIGID GENDER STEREOTYPES	GENDER FLEXIBILITY

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