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

By Francisco Parra Luna

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

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

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

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

The problem of male / female discrimination is undoubtedly one of the most salient that humanity presents, even more than hunger, since it affects practically all of humanity. Of the 7.5 billion inhabitants registered in the Earth in 2017, more than 50% are women, and of them almost their absolute totality does not enjoy an equalization of rights and obligations equal to that of men. It would only be enough to review the participation of women in the positions of responsibility following the well-known ruling elites (Pareto) to ask how many women are executive presidents of the large multinationals, how many are generals of the armies, how many "bishops" or executive heads of large churches, how many heads of governments, and so on in almost all institutions with effective power in society. Very little power of women that filters through all layers and instances of the world society to present us another series of problems derived as gender violence even in the most developed countries (1), contempt for women in many Asian countries, extreme inequality for being a woman in the Islamic regimes (2) or the sexual mutilation of women in a large part of the African countries. The problem of women in the world is, therefore, enormous. And the question is whether an approach like the systemic, which seeks to understand problems from the broadest possible perspective, would offer a solution a priori, or could at least point out some ways that lead to an effective reduction of the difficulties and injustices that still find women in the 21st century.

**The anthropological origin of the problem**

At first, the animal-female put, with the spectacle of the birth included, a new being in the world before the amazement and admiration of the animal-male. The male animal, in spite of being the main provider of food and protection due to its greater physical strength and agility of movements, had to intuit its secondary role in the group or clan early on. The mysterious woman was little less than a goddess who should be adored for her strange power to increase the population. The first anthropologists (Bachofen, Morgan, Engels ...) pointed out, despite later criticisms, the existence of matriarchal societies where inevitably women were the absolute centre of society for their indisputable and mysterious capacity. And not only for this ability, but also because they were associated with strange powers that gave rise to the characters of Eve as a source of sin in the Hebrew-Christian mythology, or Pandora and its box of evils in Greek mythology. Having said that, which is nothing more than a risky revision of a sociologist, it seems that there is still a great controversy today about whether matriarchy ever existed or not. And it seems that matriarchy, more like a balanced society where the role of the mother-woman was preponderant, that as a kind of dictatorship similar to the typical current patriarchy, it actually existed. (3) Either way, in that matriarchal society or very close (inevitably "matrilineal" because the father was not known), two figures played the role of great actors in the nascent society of homo sapiens: the female, pregnant and mother, and the strong and agile male, and both had to collaborate as best as possible with two essential tasks: feed and defend themselves. But with some predefined roles: the woman must have enjoyed a superior spiritual position just because she is a mother, and therefore, a kind of "witch" or creative "goddess", capable of the best and the worst; while the male, in spite of his physical strength, does not go from being a poor being merely created, and incapable of course of a fact as extraordinary as the birth as well as of other potentialities associated with the woman.  
 But with the development of society comes the empirical knowledge that is born of the mental register and the accumulation of experiences, and begins to perceive that women, as well as the rest of the female animals, do not give birth to other beings if they have not lived together previously with males of copulation age. Therefore, the birth of empirical science begins, establishing that only when a female copulates with a male does her ability to bring another being to the group appear. And that's when the woman falls apart as the only creative goddess while the male appears as a cooperator of the mystery of pregnancy. Now man and woman would be the same. And if this decline in the social category of women (is no longer the only creator) is joined by new techniques of food production and defense that are appearing, increasingly invented by the male because of his responsibility to provide food and safety , the strongest and most agile member of coexistence, man, begins to play an increasingly relevant role in sustaining the new society. It appears, then, the patriarchal society that has remained to this day with little change for thousands of years.

But the development of knowledge in the new patriarchal society was not left logically stranded in the discovery of sexual intercourse as the origin of beings to maintain the dominant position of man, since began to perceive that the position of women was not fair with respect to man; that the woman could be as capable as the man to invent and achieve food and defense for the home and perhaps even with more subtle and elaborate means than those of man (specifically in agriculture), and yet she was subjected to an absolutely secondary role sometimes in slavery, limited to caring for babies or providing sexual enjoyment to the male. What will eventually lead to a differentiation and marginalization so unaffordable economic, political and social powers that are understood to lead to the emergence of the phenomenon "feminist" in the most developed and conscious countries and societies. Feminism that firstly asks for Voting rights for women first exposed in 1848 by the suffragettes of the Seneca Falls Declaration in the USA. and subsequently with the UN Declaration of Human Rights of 1948, thanks to whose efforts, carried out by women under very difficult conditions, this right is already valid in practically all the political systems of the world. (4)  
 But even so it is not enough, and a very important minority of modern woman, aware of the natural difficulties imposed by her biology in the first place, demands from the States compensatory measures that reduce or mitigate this inequality before men. To which is added that the woman begins to value what it means to be a mother, the creative force that gave nature and especially the emotional ties, absolutely incomparable with those that men can feel, with newborns and feeding processes and care that follow. This role as a mother can feel so exalted, and so considerate and valuable for the development of the baby as well as for the future society, that the woman may well be aware of her privileged role in the society of the future. A role that can suppose an immense joy to her like "creator" although it is at the cost of not participating, or minimally, in the economic, social and political life of the society that surrounds her. But this cost is also being reduced by the modern feminist pressures due to the action of the environments (Ethical, Economic, Political and Ecological) that force governments to act in favor of women, which leads to a situation, although for the moment visible only in the most developed societies, in which women present themselves today exhibiting four advantages: first, as a more self-developed person; second, confirming that it enjoys growing economic equality; third, adding some official support through the system of "quotas" in the organs of power; and fourth, for the help that new technologies imply (decreasing value of physical force) that is very likely to provoke a certain process of "feminization" of the labor forces. In sum, four variables that are joining together in benefit of the woman's end would be gathered together. A new woman who could approach that which Emmanuel Mounier called "personalism" in the 1930s, although not necessarily ascribed to Mounerian Christianity. ( 5 )  
 And it would still be necessary to add the impressive exponential growth of medical and biological technologies that could well pose the following question: Why should a woman bear the most important, the joyful privilege of giving birth, although also painful and heavy? Why have to assume all the delivery / suffering, pleasure / pain, duty / obligation ... of the great process of being a mother and with such intensity with respect to the male? If the primitive society began existing by mere attraction between opposite sexes, and if the modern society is already thought to equal rights and obligations, solve injustices, ... or better and more systemically said, to reach (equalize) the best "system of values" possible for all, why should not the possibility arise that the male body is also capable of generating another being if he wants it? At the University of Bath (United Kingdom) research has been carried out with positive results in male mice and even if these results applied to the human male body is pure science fiction, the unstoppable research process is initiated in this as in other subjects attached to the biological reproduction of humans, that could change our old idea of ​​what is feminine and masculine. (6)

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

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

Pregnant female and mother Strong and agile male

Spiritual self-development (Grade 1 Authority) Food and protection (Grade 2 authority)            (Creative Goddess) (Be created)

                                                           Matriarchal Society

**Kowledge** (pregnancy biology )

    Woman, no longer Goddess New production techniques

                                                            Patriarchal Society

                                                         (unfair inequality appears)

**Positive feminism**

State

Personal self-development of women    Unfair inequality decrease

**New technologies**

                                                        "Feminization" labor

**NEW GENDERHYBRID SOCIETY**

**(Energetic hybridization process)**

    Fig. 1 Origin and process towards the new “Genderhybrid” society

At the end of this long process of thousands of years (8) there would be three decisive events indicated in bold in fig. 1: **Knowledge** (accumulation of empirical experiences); **Feminism (**women’s reactions to social injustice) and **New Technologies** (its enormous qualitative leap). Their confluence in the 21st century is what will most likely give rise to a new society that I call here "Genderhybrid” (4a) that could very well be described as “Neopersonalist” (self development of the human being) in honor of the philosopher Enmanuel Mounier (5), if the necessary degrees of secularity and femininity are added. Is it foreseeable that this type of new integrated neopersonalist (Genhybrid Society”) will be reached? Everything seems to indicate that knowledge will grow exponentially; that Feminism is not going to stop until it gets what seems fair; and that the New Technologies will continue to "feminize" the labor effort in parallel with the growth of knowledge. Then it seems perfectly probable that society will one day reach this degree of "humanistic" maturity, although the differences in economic development between countries and regions make it difficult to predict at what global rate they will evolve and when they can talk about having achieved a truly inclusive society “man / woman” or “woman / man”. And what remains to be seen: will such a marked uniformity between men and women be good and desirable, not only in rights and obligations, but in physical and mental possibilities carried out by the foreseeable future education processes? Naturally there are many reasonable doubts about the appearance of unforeseeable events, but a certain process of "a society more integrated by its gender", like the one contemplated here, seems, to a greater or lesser extent, unstoppable, albeit with a slowness that exasperates, and not without reason, to organized feminism.

WHAT TO DO?

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

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

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

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

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

1.The inevitable feminine biology (pregnancy, childbirth, childbirth ...) recognizing what would be its first great inconvenience.

2.That this biological determinism is a serious problem for the development of societies to systematically waste female intellectual energy

3. Such a drawback would be so powerful and decisive that women should try to make the State try to compensate for these biological problems with a series of measures designed to equalize more the real possibilities of women and men in modern society.

4. But given that the woman is the great victim, it is to her that the initiative would correspond. The ball is in their field.

5. Then the woman should propose to the feminist and progressive organizations a more decisive participation in the institutions, beginning with the political.

6. Then, a fundamental program of these organizations could contemplate the following demands:

a) The mandatory quota of 50% woman / 50% man in all the processes of selection and composition of organs of power in all levels of the public civil service.

b) To promote equal share in companies and private organizations through tax credits.

c) Positively discriminate against women in all training processes with lower costs in their studies, higher scholarship facilities and others.

d) Sufficient availability of public nurseries

e) Mandatory paternity permits of longer duration for parents than for mothers, and not only in public administrations, but also in private companies, which will compensate for their tendency to hire men with preference over women

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

Biology Society

                            A b

  NATURAL INJUSTICE

***(Feedbacks*)** ***(Feedbacks)***

                    Coordinated feminist and progressive action

Pol.party 1 Pol.Party 2 Pol.party3……. Pol. Party n

                                                 Parliament

  Fees 50/50 Costs Scholarships Paternity Maternity.... Other

THE NEW GENDERHYBRID SOCIETY

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

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

**Conclusion**

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

NOTES

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

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

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

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

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

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

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

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

(7a) The term "hybrid" is applied to the animal or to the vegetable procreated by two individuals of different species, it is said of individuals whose parents are generically different with respect to a same character, said of everything that is the product of elements of a different nature "(Dictionary of the Spanish Language, RAE, 1992). In the British dicctionaries

the term “Hybrid” means the offspring of parents that differ in genetically determined traits (f.i., like men and women). The term has a wider application since they can be sources for the formation o new species (f. i., from the “egoist society” to a new “genhybrid society”). “The process of hybridization is important biologically (and thus, socially) because it increases the genetic variety (number of different gene combinations within a species, which is necessary for evolution to occur”. (Británica, Micropedia num. 6, page 183.1985.). The contents between parentheses are mine. . It is also interesting to see the term “Heterosis” also called “HYBRID VIGOUR, since “the increase in such characteristics as size growth, rate, fertility, and yield of a hybrid organism over those of its parents. Plant and animal breeders exploit heterosis by mating two different pure-bred lines that have certain desirable traits. The first-generation offspring generally show in grater measure, the desired characteristic of both parents....” (Británica, Micropedia num. 5, pag 903, 1985

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

(9) The systemic approach is governed by a fundamental epistemological principle: either all the variables that may affect the problem or object examined are taken into account, or the results will be spurious. What it requires, prior inventory of intervening variables, is to classify them at least in: • "essential", "important", "secondary" and "irrelevant". What can be done intuitively or based on accumulated statistical knowledge (10) Parra Luna, F., "An Axiological Systems Theory: Some Basic Hypoheses", Social Research and Behavioral Science, 00, 1-16 (2001

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