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**Sister Founders in Sociology**

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## **Sister Founders in Sociology**

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### **Abstract**

Sister founders is coin term defined by Mary Jo Deegan, in order to mark accomplishment of Female in sociology. Dorothea Smith and Jessie Bernard coined the term the *feminist enlightenment* or female stream sociology development. Ecofeminist manifesto negotiates respect of nature as Gaia, Mother, and Feminine Deity that has the self-inherent laws. Mary Jo Deegan investigates the reasons why are female names marginalized in fields of sociology, specially focusing onto the binary divisions that are inherited from Antique philosophy.

**Keywords:** female founders, malestream, femalestream

**Mary Jo Deegan Questiones *Are There Women Founders In Sociology***

(1990:1-463) , *Women founders in sociology*, gives responds in 53 women founders in sociology, and in appendix of this work even +66 are mentioned. Rarely mentioned in *male stream* sociology, only by profeminist masculine authors . (1990:4-5).<sup>1</sup> „ At Bosnian and Herzegovinian only Department of Sociology( as only subject to be studied), there is not even a one female academic in sociology, nor emerita, nor full time professor, neither associate, there are only female assistant professors. The only one professor, Zlata Grebo(former Dean, only female Dean at Faculty of Political Sciences Sarajevo), is full time professor of statistics in retirement, and Safeta Kovo(Sarajevo University, Faculty of Political Sciences, Department of sociology, Bosnia and Herzegovina) that reached the full time professor position, recently died<sup>2</sup>. Old recidive from dark ages in sociology , for females is that there were destined to be diminished in sociology and destined to enter in social work or politology professions. In Bosnia and Herzegovina, discriminations against female sociologists as professionals still exists. The ASA(American sociological association), had even 13 females for it's president( 1906-2013).<sup>3</sup>

Maria Gimbutas founded (Eislar 1987) that there were several cradles of civilisation; some of them egalitarian such as Minoan period of rule on island Crete<sup>4</sup> . Occasional pictures from that period of time represent women standing

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<sup>1</sup>Mary Jo Deegan mentions(1990:4-5) : „Abbot Edith, Jane Addams, Arendt Hannah, Green Balch Emily, De Beauvoir Simone, Bernard Jessie, Sophonisba Breckinridge, Ruth Shonle Cavan, Mary Elizabeth Burroughs Coolidge Roberts Smith, Coser Laub Rose, Davis Bement Katharine, Diggs Ellen Irene, Donovan Frances, Eaves Lucille, Gilman Charlotte Perkins, Hagood Margaret Jarman, Hawes Amy, Holingworth Stetter Leta, Huber Joan, Hughes Macgill Helen, Kelley Florence, Kellor A. Frances, Kingsbury Susan, Klein Viola, Kollontai Alexandra, Komarovsky Mirra, Briant Lee Elisabeth, Hum Lee Rose, Lopata Znaniecka Helena, Merrel Lynd Hellen, Maclean Marion Annie, Martineu Harriet, Masaryk Alice, Myrdal Alva, Olesen Virginira, Parsons Clews Elsie, Riley White Mathilda, Baer Rose Caroline, Rossie Alice, Shanas Ethel, Smith Dorothey, Spencer Garlin Anna, Taeuber Irene B, Taft Jessie, Talbot Marion, Swaine Thomas Dorothey, Van Kleeck Marie, Wax Rosalie, Webb Beatrice, Wells- -Barnett Ida, Plum-Williams Hattie

<sup>2</sup>According to the prof. Emeritus Nijaz Musabegović (2012:172) statement, since the establishment of Sociology Department at Faculty of Political Sciences Sarajevo, in 1964/1965, the following female profesors worked within the Department: “Zlata Grebo (Dean of Faculty of Political Sciences) , Ina Ovadija Musafija, Fadila Čengić, Olga Kozomara(Head of the Department), Desanka Ikić (Phd title *Socio-economical aspects of women employment in Bosnia and Herzegovina* (1975), Safeta Kovo (Sociology of Family), Milena Bošnjak Somborski, and female asistants Željka Mudrovčić (went to work within UNHCR sector and published *Sexual and gender based violence in post conflict Region: The Bosnia and Herzegovina* in 2001) and Jasna Miloš”.

<sup>3</sup>First female president was Dorothey Swaine Thomas in 1952, Mira Komarowsky (1973), Alice S. Rosi(1983), Patricia Hill Collins(2009)(Mary Jo Deegan 1990: 9), Cecillia Ridgeway(2013),... Elected presidents for 2014 and 2015 are female as well, Annete Lareau(2014) and Paula England(2015). Elected president for 2016 is female as well, Ruth Milkmen.

<sup>4</sup> Ibid

on the thrones receiving the offerings (the fruits, whine, and seeds) by men<sup>1</sup>. The most of these society are labelled as primitive, therefore it is necessary in spirit of recent meditations of John Monaghan and Piter Just in work *Social and cultural anthropology*, emphasizes that cognition of cultural values of subjective character, and metaphor of cultural glasses describes that similar to changes of location on map and socialisation, our statements differ. To be capable to understand the cultures of others, refusal of colonial imperial patriarchal dominant ideology of Western observer, demands being consciousness the ones own culture glasses, followed by transition to decentred position of independent observer. Fundamental difference of these societies could be seen in societal comprehension of care, tenderness, non-violence as female, but not less valuable than maleness that is not identified with domination, but the power as shared concept stands for potential for action not for dominion<sup>2</sup>.

**Table 1.** *Binary Oppositions*

Male	Female
Culture	Nature
Ratio	Emotion
Father	Mother
Sun	Moon
Form	Matter
Active principle	Passive principle
Rational substance	Material substance
Contract	Nature
Free Will	Natural Law
Mind	Body
Artificial	Natural
Civilized	Primitive
Spirituality	Materiality
War	Peace
Master and Pleasure	Private
Ethic of dominance	Slave and Pain
War Ethic	Care Ethic
Logic of dominance	Logic of care
Artistic work	Kitsch

*Male stream*, (having the male in center) vs. *female stream*, (having the female in center) is binary that represents modern period. In the postmodern period the mentioned differences were diminished by transgender ideas. The basic problem is identification of women with non-rationality, mindlessness, emotionalism, by which their exclusion from public and academic sphere is justified. Ecofeminism with its powerful activism since Chupko movement in India, through the development of agricultural unions supported by Vandana

<sup>1</sup> Ibid

<sup>2</sup> Ibid

Shiva, until the formation of Institute for Social ecology where the first ecofeminist Conferences were organized, under the influences of Eco feminists Ynestra King, Val Plumwood until public demonstration against the oppression of feminine identity and nature, accomplishes the active fight with risk as mark of postmodern reality. Besides the female ecofeminists and feminists, grows the number of male authors as well. Besides Zimmerman, Cheney, Sylvan, who similarly to Carter situate ecofeminism as the most important and the most complete eco movement of Contemporary age. Patricia Shipley mentions debate care ethic vs. justice ethic laded by American psychologists, Carol Gilligan and Lawrence Kohlberg.<sup>1</sup> Kohlberg was supporter of traditional approach on unobjectivity of feminin subject under the influence of emotion, while Gilligan thinks that ethic of care only develops emphaty for others while as subjectum represents part of interpersonal relations, having the higher moral values<sup>2</sup>. Formed out of radical feminism, under the influence of marxistic feminism and socialism, ecofeminism promotes ethic of care in interpersonal relations, as well as the relation to others, against oponing term of logice of dominance. Ethic of care, according to ecofeminist Karen Warren, marks the potential that connects the femininty and nature, emphatic abilities of women and man inable them for deeper understanding of relations in nature, conflicts as well as the peace processes, implicately involving social distance from other in order to understand her/his world as „the alternative to egoistic interpretations of subjectivity as something that need not to be connected to others or nature”. Hiperdistancing, blaze shyzo, hobo identity could have the negative consequences. Wyll Kymlicka in his political theory proposes the concept of feminist ethic of care. Dichotomies of public and private should be broken, because the ethic of care should be widened into the public discourse, and Kymlicka<sup>3</sup> defines it as „a. concept that influens the learning of moral principles( justice) vs. developing of moral dispositions(care); b.moral cognitioning c. Moral concept, focused on justice and fairness vs. responsability and relations(care)“. Bosnian and Herzegovinian philosopher and sociologist Babić-Avdispahić Jasminka, in work *Ethic, democracy and citizenship*, introduces the intersection of Care Ethic as feminist interventions into the citizeship discourse, stating that authoress Sare Ruddick and Jean Bethke Elshtain, „emphsize importance of motherhood“<sup>4</sup>, or ethic of care „for new model of citizenship “<sup>5</sup>. Unlike the masculinistic ethics that promote logic of dominance as condition for action in patriarchally founded social systems, Bosnian and Herzegovinian sociologist

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<sup>1</sup> Kohlberg was Gilligan' s mentor , and disupute was concerened with gender difference in ethic and moral judgment

<sup>2</sup> Shipley, P., *Rational women in feminist debate*, refer at in Atelier for philosophy, Social Sciences, and psychoanalyses, Jun, London, 2000, pp. 109.

<sup>3</sup> Kymlicka, W., , *Contemporary Political Philosophy*, Clarendon Press, Oxford, 1997, pp. 265.

<sup>4</sup> Babić, Avdispahić, J., *Ethic, democracy and citizenship*, Svjetlost, Sarajevo, 2005, pp. 129.

<sup>5</sup> Ibid

and philosopher Mujkić<sup>1</sup> has noticed that it „is necessary by the redescription of our cognitions and feelings and widening of we-intention reviling the suffer of those who we consider to be other“. Ethic of care is bioregionalism that should involve relation in neighbourhood, respect for environment, reciclation of waste, being familiar with surroudings and effects of ecological accidents on environment as foundation for action. Value of care for others has subversive and oppositional force in era of even greated alienation process, and Rosemarie Tong perceives the possibility of the conflict transcedention in identification masculine attributes to women, and feminine attributtes to male as a sign of postmodernism.

Ecofeminist Manifesto uncovering the methodes for cognitions of care ethic concepts that belongs to both genders equally.

### **Globalisation factors influence the strengthening of the care ethic concept**

Promotion of this concept is nested in frames of *profeminist masculine*<sup>2</sup> movements, and eexample of that represents the work of spokesperson of National Organization Man against Sexism Ben Atherton-Zeman 's *Male Manifesto*, in which he proposes active involvement of man in raising up the children and prohibition of racism, ostracism, and sexism and adopting the multiplicity of ways to reveal masculinity. Dona Haraway's Cyber Manifesto, completely negates differences between man and women, because cybernatisation annulets gender division of labor and leads to egalitarianism of gender relations, but transgender as well as category of human existence. If we analyze the works of eminent sociologists and feminists we can notice that manifests develop shared idea of tendency for deconstruction the traditional gender roles, and creation of gender equal world. Since Frankfurt school Manifesto, through the ecofeminist Manifesto until the Male Manifesto the injustice global women discrimination ideology is developed in order to make it scientifically impossible by cyber feminist and biotechnologist Dona Haraway, who thinks that rapidation of surgical interventions and technologisation, influence the public sphere egalitarisation, and women become the part of the global discourse and active global involvement in World problems factor of Contemporary Era. Authoress such as Uma Narayan, Nira Yuval Davis, Tine Davis, Francien Van Driel, Chandra Mohanty, Gaytri Spivak, Vandana Shiva brake a silence on Third World Women discrimination,

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<sup>1</sup>Mujkić, A., *Short history of pragmatism, introduction to democratic thought*, Printcom, Tuzla, 2005, pp. 88.

<sup>2</sup>Representative of this movement is profeminist masculinist John Stoltenberg who founders his theory on radical feminist pro egalitarian perspective in relation in between genders and creation of contemporary identity. The origin of the term is antic definition of ecological androgyny and the ultimate end of masculine studies is feminine masculinity and masculine femininity. Authors such as sociologist Denis Altman and Jeffrey Weeks explained this non disparate egalitarian perspective of modern and postmodern.

as well as discrimination of the other nation and other color. This postcolonial feminist thought represents part of Global World politics of World Commission on social dimensions of globalization, which in its report entitled *Fair globalization: creating the opportunities for all*<sup>1</sup>: „We want to make the globalization means of sharing human welfare and freedom, and bringing the democracy and development in local unions in which people live. Our shared goal is to make consensus for joined action that will accomplish this vision, in order for this process developing to involve states, international organization, economy, work, and civil society“. During this process it is necessary for the most vulnerable categories to be protected, according the Commissions evaluation being women, indigenous people, and poor worker<sup>2</sup>. Globalization must become ethically and ecologically conscious process that will at the same time become simultaneously even more faire and more inclusive<sup>3</sup>. Prominent sociologist Manuel Castells participated in this Commission work as part of expert team. Eco feminist political is based on Eco feministic political philosophy, and its regaining of consciousness is necessary to sociological theory. Questioning the deconstruction of traditional gender dichotomies initiated the work of sociologist Sherry Ortner *Is women for man, the same as nature for culture?* (1984); this dichotomy represents the origin locus of patriarchal oppression. Eco feminist politics in its philosophy questioning following questions: <sup>4</sup>:“1. Question of nature/natural become the places of exclusion, relations that specially influence women, colored people, homosexuals, nonhuman categories of existance”<sup>2</sup>.What is the political status of the entity that we call nature, environment, or world transcendent to humans. 3. How come that nature itself is excluded out of domain of political? 4. Could nature have political personality? 5. As discourses of environment, politics, gender dichotomies, politics, gender ideologies, are interpolated and integrated? 6. In what way theories on race, queer theories, and postcolonial theories help ecological project of overcoming the anthropological~domination over the natural world?” As it has been previously deducted, care ethic as concept subverts traditional masculine ethic of dominance and justice as heroic ethic, emphasizing that globalisation demands transition to regional relations of cooperation and tolerance all over the world. Which way to take in order to implement ethic of care towards the practical implementation of this strategy, making the cognitions transparent to wider public and demystification of term ecofeminist manifesto as locus of construction of care ethic? Sociologist Ariell Salleh negotiates for ecofeminist care ethic and opens the question of need for *ecologically conscious sociology*. That power holds only

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<sup>1</sup>*Fair globalisation:creating the opportunities for all*, The World Commission on the Social Dimension of Globalization, ILO Publication, April, 2004, pp.2.

<sup>2</sup>Ibid, pp.4.

<sup>3</sup>Ibid, pp.4-7.

<sup>4</sup>Malory, C., *What Is Ecofeminist Political Philosophy? Gender, Nature, and the Political*, Sixth Annual Joint Meeting of the International Society for Environmental Ethics, Allenspark, Colorado, 2008, pp. 309-310.

ecofeminist ethic concerned with nature, morals, gender, and consciousness intersection. It is necessary to be conscious of environmental problems, problem of destruction of nature thorough the ideological identification of women and nature. Significant *locus* for creation of sociology promoted by Salleh „ecologically literate sociology”<sup>1</sup> are gender based division of work and Marxists critic of gender division of work. Geopolitics as contemporary approach to political discourse involves movements such as eco feminism, eco Marxism, social ecology, deep ecology<sup>2</sup> and ecologically conscious sociology is presupposition of modern sociology. Modern division of labour is origin of human alienation from nature, therefore it should be deconstructed towards the involvement of native and gender sensible perspectives towards the indigenisation, hold Uriy and Dickens, and that basis represent ecofeminist politics defined in Ecofeminist Manifesto, written by sociologist and lawyer Rian Eisler. Ecofeminist political philosophy and with it interpolated sociology stands for powerful response to modern period crisis and it is particular postmodern gender dichotomies deconstruction progenitor towards the transgender and for women and subordinated masculinities, for indigenous and native people, and person of third age, more egalitarian society. Postmodern sociology radicalizes statements of modern theories into the post human era and annulets the ecofeminism into the ecofeminist human progressivism. *New ecological paradigm for sociology*, state sociologist Robert E. Dunlop and Catton that have noticed scant of sociological focus on ecological problems of 1979<sup>3</sup>, is necessary. Ecofeminists Maria Mies, Ariel Salleh, Vandana Shiva, and English sociologist such as Peter Dickens, Anthony Giddens. American sociologist David Harvey hold that setting aside practical forms of knowledge and cognition represents loss of the relation with organic nature and resulted in alienation. It is necessary to exchange the alienation with the emancipation suggests Dickens<sup>4</sup> by the involvement of the ecofeminist perception of the “Eco political problems such as equality, cultural diversity and difference “Giddens<sup>5</sup> defines modernity as “monster, runaway engine of enormous power that destroys everything in front of it, influences the socialized nature and social institutions. Because of that reason it is necessary to define the ecofeminist<sup>6</sup> politics and to define its goals. Political should have have been, even progressively envisioned should become the space “where the

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<sup>1</sup>Salleh, A., *Ecofeminism as Sociology*, Conference of the International Sociological Association Research Committee on Environment and Society(RC24), Cambridge University, July 5-7, 2001, pp.74.

<sup>2</sup> Ibid, 61.

<sup>3</sup>Giddens, A., Sutton W.P., *Sociology: introductory readings*, third edition, Polity Press, Cambridge, 2010, pp. 95.

<sup>4</sup>Salleh, A., *Ecofeminism as Sociology*, Conference of the International Sociological Association Research Committee on Environment and Society(RC24), Cambridge University, July 5-7, 2001, pp.64.

<sup>5</sup>Giddens, A., Sutton W.P., *Sociology: introductory readings*, third edition, Polity Press, Cambridge, 2010, pp. 41.

<sup>6</sup> Origin of ecofeminism are radical feminism and socialistic feminis, especially Marx theory

ecological subject are formed, contextualized, destabilised, reformatted<sup>1</sup>, and democracy should become identical with public sphere<sup>2</sup>. Rosemary Tong perceives the eco feminist politics as the most significant form of politics necessary for the new age especially because of care ethic that palliates bioregional relations of cooperation. Bioregionalism includes: „living the „rooted“life, with developed consciousness of ecology, economy, and culture of locus in which we live<sup>3</sup>. Globalisation does not lead to education of depolitisation of gender, and results in „globalisation of masculinities“ that connecting the local and global makes the masculinities possible places for critic of traditional hegemonic masculinity concept by the introduction of multiplicity of masculinity concept simultaneously deconstructing traditional approach to gender roles and opening the space for implementation of care ethic as ecofeminist perspective. Discourse on intersection of gender and development, and its global character until now is mainly focused to achievements of women from Third World countries, and authors Alain Greig, Michael Kimmel, James Lang indicate on group joint in year 1999. as a part of work team of UNDP- named male group for gender equality that had noticed crucial problem of global discourse on gender relation:“ standpoints on gender as mainly female problem, not enough space for male in discussions on gender equality , limited number of places for male in gender mainstreaming processes“<sup>4</sup>. Luck of space for male in this discourse must be exchanged with creation of wider space for their experiences of oppression, lack of power, marginalisation, and oppression of male from top of the hierarchy in goal for avoidness of discourse „women as victim, male as problem“ ideology to deconstruction „nor every women makes a victim nor every male represents a problem“ Blagojević<sup>5</sup> on the other side warns that globalisation brings also global negative myzogenic interpretations of women and womenly on which speaks Devaleaux such as „stupid women(sponsored women), bussiness women (focused towards the carrier without scrupula, usual women(that speak too much and talk unimportant things), fatal women, mothers-in – law(envious, ugly, evil)“. Origin of this stereotipisation is already mentioned and that is the matrix for gender dichotomies where it is necessary to mark the difference,„ Balcan and Europe, nature and technology, emotion and rationality“<sup>6</sup>. Balcan, nature, emotion are attributes of weaker gender and therefore they suggest oppression, conflict, turbolences, lesser importance, feminine in patriarchal interpretation. The way of female interpretation is not deconstructed yet and in Bosnian and Herzegovinian perspective is presented

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<sup>1</sup>Malory, C., *What Is Ecofeminist Political Philosophy? Gender, Nature, and the Political*, Sixth Annual Joint Meeting of the International Society for Environmental Ethics, Allenspark, Colorado, 2008, 313.

<sup>2</sup>Ibid, 315.

<sup>3</sup>Zeman, Z., Geiger, Zeman, M., *Introduction in ecology of sustainable communities*, Social Sciences Institute Ivo Pilar, Zagreb, 2010, pp.78.

<sup>4</sup>Ibid, pp. 187.

<sup>5</sup>Ibid, 234.

<sup>6</sup>Ibid, pp.230.

because of the posttransitional period that results in retraditionalisation and repatriarchalisation. Negative sociological category, especially analyzed from sociology of gender discourse, have shown that traditionalism and patriarchy are strengthened by new and advanced technologies whose effect deconstructs by subversive acts and radically attacks cyberfeminist and ecofeminist movement. Political consciousness of ecofeminism settled in Bosnian and Herzegovinian posttransitional period is extremely needed and valid praxis for fulfillment of gender equality and minimalisation of negative globalisation consequences. Negative examples of globalisation Axford, Browning, Huggins, Rosamond, Turner and Grant named *vectors of globalisation*<sup>1</sup>, among whom the global chaos represent the most frightful and the most apocalyptic part.

Ecofeminism represents more coherent and more gender sensible project of gaining the ecological rights because it distinguishes from deep ecology for its concern with dichotomies masculine/feminine, while deep ecology movement such as Earth First!, claims Carter, are misogynistic and transmit the gender unequal patriarchal messages<sup>2</sup>. Arriel Salleh demands making the sociology ecologically literate and powerful ecofeminist political engagement helps poor, marginalized, without rights, to come to their rights negating the dominant patriarchal matrix recognizing the dichotomies as origins of oppression. Transcending the gender dichotomies are accomplished by *womenism*, progressive humanism, progressing, *cyber* cultures, feminist term of transversal politics, ecofeminist politics that become places of abolishing the negative globalisation consequences. The most elegant example that negotiates progressive humanism has shown Fukuyama's work *Trust*<sup>3</sup>: „There is significant belief that people around the world are the same under the skin, and that the approved communications will result in better”. Future perspective according to Steger<sup>4</sup> must involve “critical globalisation theory”, with a goal of establishing the egalitarian and less violent global order. Ecofeminism in its goal is helped by postcolonial feminist, queer movement, progressive eco womenism, Fukuyama's ideas (of trust), indigenisation<sup>5</sup>, bioregionalism, geocibernetics<sup>6</sup> and environmentalist nationalism<sup>7</sup>. As Amartiya Sen<sup>1</sup>, Harvard

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<sup>1</sup> Vectors of globalisation are world nation-state, postcapitalistic world economical order, clash of civilisation, global disorder

<sup>2</sup> Carter, N. , *Strategy of environmental protection*, barbat, Zagreb, 2004, str. 16.

<sup>2</sup> Ibid, str. 77.

<sup>3</sup> Fukuyama, F., *Trust, social virtues and forming the wealth*, Sources, Zagreb, 2000, pp.404.

<sup>4</sup> Steger, Manfred B., Introduction: *Rethinking the Ideological Dimensions of Globalization*, In Manfred B. Steger, ed. *Rethinking Globalism*. Lanham, MD: Rowman & Littlefield Publishers, 2004.

<sup>5</sup> Adjustment of strange praxis to local conditions and fulfillment of local in Axford et al., *Introduction to politology, political culture* , 2002, Zagreb, pp. 500.

<sup>6</sup> Geocibernetics according to Croatian sociologist Cifrić, I., *Science and social changes* , Environment and development, 2000, Zagreb, pp. 422-423 represents governing the environment, or global ecological management with global cooperation in governance with global natural resources

<sup>7</sup> Croatian sociologist and feminist Galić B., *Science and social changes* , Environment and development, 2000 , Zagreb, pp. 21-39, defines term as narrowly connected to bioregionalism

Harvard professor and expert in field of developing economy, sociology of poverty, emphasized „ if person could have more than one identity then choice between national and global becomes competition on everything and nothing” instead of that in spirit of feminist transversal politics of identity, our identity must become global without us being forced to change our particular identities.

### General Conclusions

The biologism perceptions in contemporary era, are visible in Jeremy Riffkin's theory ( Biotechnological society). In this book, it has been emphasized, what can happen if the fast technological advancement influences the crossing of species? Riffkin's relations towards the contemporary technology is completely negative, and pictures and metaphors of possible happenings, genetically engineering, is evil science in his perception, which is directly interconnected with alienation problem , because in his *Who will pay to God*, opens the question of emotional socialisation and adjustment of persons that are supposed to be created in the laboratories<sup>2</sup>. Presuppositions that the crossing in between the species by biotechnological surgeries can produce *humanises* (humaneeze )or slaves , the half-human and half-monkeys, as well as the cross-species of humans and mouse, that can lead towards the creation of human mouse , which is not proved data yet, but it is still timid and it has shown possible problems and risks with which the overpopulated planet life is overwhelmed. These are only few of drastic consequences that can be produced and raised by the utter production of biologic and the biotechnological advancement. It is presupposed that human as human being itself has its own human dignity , and that it is the unquestionable , in newest or postmodern ethics, to raise a question: „ Do animals have moral dignity ?“. This question is raised by Joseph de Jardin in his work, the Ecological ethics or introduction to ecological philosophy , when the focuse is moved to questioning of elementary ethical statemants with regards to cogintions on the existance of the tests, that were conducted by the American organisation for the examination of the medicaments and their toxic attributes. Bauman and Singer, as postmodern ethical philosophers , in their works, will emphasize that the moment of suffering that animal can feel, necessary means implicitly the inherence of their moral dignity, because if they can suffer and if it can hurt them, that means that they have the moral diginity that must not be humiliated. It has been noticed that tests L50, are used for bringing the toxical matters in the animal bodies, after which they slowly die, and toxicity is measured by the speedness of their death, how fast can day after the medicament has been

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conceptionas the advanced sort of nationalism because it negates tendention towards ewtnical violence, rasizm, and militism cause of fundation on concept of bioregionalism(bioregional cooperation founded on Care Ethic)

<sup>1</sup>Professor and teacher on Harvard, winner of Nobel Prize for Economy

<sup>2</sup>Riffkin, in Pens , G.(2007), *Klasični slučajeji medicinske etike(Classical cases of Medical Ethics)*, Beograd(Belgrade) : službeni glasnik, str. 288.

given to them, for which it is generally unspoken fact that it has toxic attributes.<sup>1</sup>In all this, the animals, are being used for food, fashion trends, luxury ( wardrobe, pearls, shoes), biotechnological tests, circuses, corridas, and other places where it is questioned whether the human do have moral dignity when they continuously destruct the environment around them. Tom Regan in that period, in his speech, raises certain questions in USA, in relation to survival and destruction of animals. Bauman in his work the postmodern ethics argues „ The morality, endemical and unbribable irrational, in regards to, that it can not be calculated, therefore is not visible as following of non personal rules, therefore undiscrivable as following the rules that are by principle, universal. Normal call, is personal, it is related to my personal responsibility, and it can not be called, by the consciousness that others do that for me, or that I have already done my part by following what others had done. If rules do not exist, my disposition is bigger, because I can not be assured by the following of norms that I had noticed in others, memorised and imitated. As a moral person, I am alone, even though I as a social person is always with others, I am free, but still caught in dense tissue of norms and bans. As Maurice Blanchot has said: „ Everyone here has his/hers jail, but in that jail each and every person is free”<sup>2</sup>. The same question will be raised on moral dignity of plants, discussed by Peter Tompkins and Christopher Bird<sup>3</sup>, in mentioning Pierre Sauvina, Marcela Vogela, Judith Allen that analysed and demonstrated the interrelations in between humans and animals, by special apparatus movements: „ Two animals had been put onto the same machine, the one leaf felt over the one. The other plant reacted on the pain of the other plant.”<sup>4</sup>. If the measure of our ethical care, is formed on the question whether the beings for which we should care are capable of suffering, than the plants are for certain, suitable for care. Ernst Tugendhat<sup>5</sup>, thinks that the animal organisms rights, are defended in the best possible way by feminist care ethic, because if they are capable of suffering than we have to take care of them. David Degrazia<sup>6</sup>, in work The animal laws, deepens this concept of call for moral duty, forbidding the experiments on animals, such as the fear tunnel and the origins of disappear, because they destroy their organs. " The relations human-animal must be re-examined again. We belong to more holistic community of essentias, capable of suffering, but to nature as well." <sup>7</sup>. That belonging to the same community or the feeling of co-existence, is not moral but it might influence moral, therefore on the traces of the Kant's,

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<sup>1</sup>De Jardin, J. (2006), *Ekološka etika, uvod u ekološku filozofiju/Ecological Ethics: introduction into the ecological philosophy*, Beograd/Belgrade: službeni glasnik.

<sup>2</sup>My adjusted translation of Bauman's work *Postmodern ethics /2004/*

<sup>3</sup>Bauman, *Postmodern ethics*, (2004). Oxford: Blackwell Publishing.

<sup>4</sup>Tompkins, P. i Bird, C. (2006), *Tajni život biljaka, Zavidljujuća priča o emocionalnim odnosima između biljaka i životinja/Secret life of plants, Fascinating story on emotional relations in between plants and animals*, Beograd/Belgrade: Liber, str. 39.

<sup>5</sup>Ibid, str. 153-171.

<sup>6</sup>Degrazia, D.(2004), *Prava životinja/ Animal rights*, Sarajevo: Šahinpašić, str. 99.

<sup>7</sup>Tugendhat, E.(2003), *Predavanja o etici/Lecture on Ethics*, Zagreb: Jesenski i Turk, str. 165.

Shopenhauer's, Wolfov's ethical theories, the animal care ethic should be developed. Ursula Wolf, in use with new types of ethics introduces, the ecological ethics as well. In her essay „Do we need the ecological ethics“?, "As the subject of moral examinations are the essences capable of suffering, care ethic, calls on empathy as origin of moral conduct" <sup>1</sup>. Rosemarie Tong<sup>2</sup>, in lecture *Globalizing of the feminist care ethic*, thinks that the overcoming of the global ecological crisis and alienation, empathy and care ethic that is precondition of accomplishing the global egalitarian cooperation. Ethic of care demands bioregionalism that needs to involve relations in neighborhood, the respect for natural environment, the recycling the waste, the environmental cognitions, the recognitions of environment and the ecological disasters effects onto the environment is thought of as basis for the reaction. The possibilities of transcendencies are interpolations, integrations, that can be made visible in ascribing the masculine attributes to female and female attributes to males that is the main feature of postmodernism.

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<sup>1</sup>Ibid, str. 165-166.

<sup>2</sup>Philosopher and ecofeminist, Department of Philosophy , North Carolina, Charlotte, USA, lecture *Globalizing a Feminist Bioethics of Care*(Beograd, 2011).

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