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**Female Sociology as Academic Discipline:
Problems and Gender Based Marginalisation against Female
Sociologists**

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**Female Sociology As Academic Discipline:
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Abstract

Gender based discrimination against female sociologists, has influenced segregation and diminishment of female sociologists as professionals. The current status of female sociologists, inside the area of Sociology, is insignificant, in comparison to male professors. Works of female sociologists are rarely celebrated, inside Academia, and are usually outnumbered, and replaced by male professors. Unlike the democratic principles of the American sociological Association, that involves the presidency of females and the investigation in sociological history, the principles are mainly written from male perspective only. The focus of this paper is the demystification of female stream sociology, and the lawful enforcement of change of ideologies inside the contemporary sociological introductory readings, and theories. The main idea is that it is necessary for female sociology to be developed as an academic discipline, within the corpus of sociological disciplines, in order to offer a historical approach to female sociologist accomplishments, as a part of egalitarian education based on gender equality.

Keywords: Female sociology, Female stream, gender based discrimination.

Introduction

Ecofeminist Riane Eisler in her work *Ecofeminist manifesto* (1987) holds that the social system of the Minoan period of rule on the Greek island, Crete, was the only true democracy. The Athenian democracy was the rule of free aristocratic males, women and slaves (man and women of other color) that were marginalized and excluded from the public sphere. Only free males were subject to obligation of public speeches as a mark of true citizenship. Patricia Shipley holds that Aristotle's scripts on the social system represent the origin of misogyny and the subordination of women. Aristotle statements that "women are disfigured man", and "silence is an adornment of women" (Aristotle in Shipley 2001, 102), are according to Shipley origins of the exclusion of women out of academic field. Metzner (Geiger 2008, 111-112) envisions the future ecological society form as liberal, egalitarian and based on gender equality. "Environmentalism nationalism represents a superior form of nationalism, because of its luck for tendentiousness towards the racism, ethnical violence and militarism; it is rather based on bioregionalism" (Galić 2000, 34). Why should we accept the ecological nationalism idea? "Beck, Addam: The advancmant of advance = the advancmant of risks" (Skinner 2011, 82-82) : "Advocate for stronger participation of women in climate change institutions and processes: In addition to pushing for stronger political commitment to the principles of gender equality, it is essential to advocate for the greater presence of women at the negotiating tables, whether at international meetings such as the COPs or at national and regional dialogues on climate change. Conduct institutional gender audits to identify gender-blind structures and processes: Social and gender audits help to assess the levels of gender blindness in climate change institutions and architecture. Conduct gender-responsive budgeting to ensure that planning, programming and budgeting contribute to the realisation of gender equality and womens rights. Donna Haraway as a cyber feminist believes that societies of the future will be based on a transgender perspective, humanism of UN and an informatics dominion. Binary opposition as a crucial problem of ecology, gender, and the social system had shown the following division:

Table 1. *Femininity vs. Masculinity*

Femininity	Masculinity
Nature	Culture
Emotion	Ratio
Subordination	Dominance
Logic of care	Logic of dominance

Table 2. *Postmodern vs. Modern Dichotomies*

Postmodern	Modern
Transnational identity	Nation-state
Transgender	Gender
Transversal politic of identity (Yuval Davis)	Nation
Transnational identity	Nation-state
Transitional justice	Nation –state justice conception

Terms that are related to the Environmental Nationalism Idea

Beyond generalisations that place women and men in two polarised groups, stereotypes are not helpful in understanding complex realities where both women and men are both vulnerable to the effects of climate change and – in many cases – also actors in managing its responses. Therefore, there is a strong intersection between gender, nation and ecology. "Global governance, gender, and ecology as a presupposed field of future problems" by sociologist Giddens. Environmental nationalism, the cosmopolitan idea of nationalism, transnationalism represent the best possible problems for this problematic intersection. Why should we embrace the environmental nationalism idea? Ecological nationalism as a project rejects the racial, ethnic and sexual discrimination and promotes the idea of supranational identities formed on the bases of the need for better quality of life in certain areas. The concept of nation-states should be a matter of the past, because the areas should be divided by eco borders in order to form a team of experts with a common goal of the formation of a better life style as well as overcoming the eco-path- psychology of postmodern time. Deconstruction of binary opposites and dichotomies by the means of Environmental Nationalism. Gender dichotomies deconstruction involves the traditional gender dichotomies or the question of natural/non-natural "involves exclusion of homosexuals, women, colored people, and non-human categories of existence" (2008, 309-310). Sandilands demands the formation of the eco-polis sphere, and Ariel Salleh ecologically literate sociology. Transgender involves all kinds of perspectives that include transcending the traditional gender division or already mentioning gender binaries, female/male into postmodern status of feminine masculinity or masculine femininity. Philosopher Rosemary Tong (Haralambos and Holborn 2002) believes that only the possible stance in postmodern is masculine and feminine at the same time, or in words of Suzana Marjanić (2005) ecological androgyny. Transnational involves the idea that the borders of nation-states should be moved towards the wider areas of bioregional cooperation and communal care for climate changes. These ideas are presented in the already mentioned IPCC work of transnational team of experts. Sociologist Daniel Archibugi thinks that the social system has become the one of the main contemporary problems. The main contemporary problems involve: Femicide, Urbicide, Queer bushing, Gender based violence, Ecocide, Feminisation of poverty, Biocriminal, and negative consequences of transgenderism are girl gangs. Giddens paradox means: "Eco patho-psychology of postmodernity is the fact that we are dealing with "abstract and elusive dangers, however potentially devastating they might be" (Giddens and Sutton 2010, 98). Archibugi argues that a cosmopolitan democracy stops the discrimination of indigenous people, strangers, emigrants, stopping the negative side of democracy, ethnocracy noticeable in "need to homogenize those who are different by means of assimilation, expulsion, or even elimination" (Archibugi in Giddens and Sutton 2010, 330). This is similar with the negative or opposite side of cosmopolitanism, or fundamentalism based on lack of tolerance towards

differences. Transnational citizenship: "The EU is shown that it is possible to accompany citizenship existing inside the states in some form of transnational citizenship" (Archibugi in Giddens and Sutton 2010, 332). Human progressivism, womenism, ecological nationalism and cosmopolitan democracy, joined with ecological modernization to represent a significant matrix for the formation of future societies and the overcoming of global climate changes. Gender, ecology and social system problems are regulated properly in the global legal system of cosmopolitan democracy.

Modern and Postmodern Dichotomies and Divisions

The distinction between the modern and postmodern theory envisioned by feminists, is followed by the traditional gender dichotomies as a social product and sex as biological or anatomic differences between women/men in the modern period, and the deconstruction of traditional approaches in the postmodern statement that gender and sex are per formative and a socially constructed product. Post modernity involves the plurality of identities, masculinities and femininities, that are per formative and that influence transgender perspective in postmodernism. Postmodern author Califia, in masculinity studies (Beasley 2006), has defined term transgender, and transsexuals. Transgender involves all kinds of perspectives that include transcending the traditional gender division or already mentions the gender binaries, female/male into the postmodern status of feminine masculinity or masculine femininity. Philosopher Rosemary Tong (Haralambos and Holborn 2002) believes that only a possible stance in postmodern is masculine and feminine at the same time, or in the words of Suzana Marjanić (2005) ecological androgyny. Ecological androgyny is actually feminine masculinity or masculine femininity. In the words of Queer feminist Judith Butler in *Bodies that matter*, stated that the formation of femininity and masculinity is connected with the transformation or transition from heterogeneous mother law of freedom, to homogenous law of father, who demands order. That is the so-called period of gender socialization. Hetero-normative order of father rejects all identities that are not heterosexual forcing them to submit to patriarchal heterosexual rule, and defining them as abnormal. On the top of the pyramid stands hegemonic masculinity, elite masculinity that holds the centers of power under their control. Co-operative masculinity supports this kind of masculinity because of the patriarchal dividend in the society. Homosexual masculinity and all sorts of subordinate masculinities (masculinities of other races, classes, and ethnicity) together with all sorts of femininity (subordinate femininity, homosexual femininity, feminists) are marginalized and a subject of oppression of patriarchal rule in the same way. These masculinities and these femininities struggled and still are struggling against patriarchal rule. Even though the white feminist movement succeeded in their project, postcolonial feminist and black feminist still did not get their rights. Multicultural feminism, queer feminism, and human progressivism are together with eco feminist movements and eco

feminist political activities, significant agents of change in future societies. Gayatri Ch. Spivak as postcolonial feminist, and Dianne Fuss as multiple difference authoresses in the field of sexuality studies, believes that the postmodern age offers different perspective, demands plural perspective on gender and sexual identities. Gayatri Speavak supports the ideas of Archibugi, developing the concept of geopolitical strategies into the example of centers of fashion in the world, because the centre of fashion is not Paris anymore, it is Japan, and Rei Kawakubo as a feminist philosopher and prominent designer is a famous name in the world. Bioregionalism becomes important for regionalization and the overcoming of the world crisis. Transitional justice and the question of collective responsibility for the crimes committed, in postmodern and post transitional perspective involves the relation of individual and collective consciousness and responsibility for crime as well as the dialogue in between the sides that were in the war. Nenad Dimitrijevic (2011, 15-16) from Central European University questions the mass crime, denial, and collective responsibility in his recent work *Duty to respond*: "I wish to make a certain distance at the very beginning: the inspiration for me to write this book was not academic. I belong to the social group in whose name recently the heavy crimes had been committed. I am chased by the spirits of innocent people that were killed in my name. ...Hannah Arendt thinks that real question that is influenced by the issues of mass crimes that involve guilt and responsibility. ... Even though I do agree with these statements, I do not agree that the emotional reaction to the crimes committed in some bodies names "totally insignificant"..." Therefore, the process of reconciliation involves the necessity of crime to be admitted and involves the need for the members of collective identity to take action and take a stand in order for them to recognize the suffering of the victims and those that were responsible for the crime, speaking about their own feeling of alienation inside the collective identity. In the era of ecological problems, the poverty and overpopulation are problems that concern the world in a whole. The feminization of poverty is a term that defines the fact that more than half of poor people are women and that the term poverty is more implied to women than it is to men. In the period of transition and in postcolonial countries, women are living without enough resources' for life. The world is developed into the centers, peripheries and places in between. While white feminists stand in the centre of world power and from a standpoint of black feminist and postcolonial authoress and feminist they are in one way the imitate tradition of omnipotence and dominance of white capitalistic hierarchical masculinity religious patriarchal order. Femicide stands for the higher rates of crimes committed against women. The civilization of Freud, according to Judith Butler, is the civilization of body diminishment, while as Foucault's insight to the body as a place of inscriptions "thathre and surface of cultural inscription" (Butler 2000, 131). When the historical developmant of philosophical systems and thoughts is analyzed, it is necessary to notice that Butler uses multiple theories, theoretical approaches, that even though they are not contemporaries, they share the same thoughts and arguments, that support transgender and transexual perspective. The body, according to

Douglas Mary, represents the form with the margins that can be threatening because they are not safe enough from the outside invasions. Queer bushing, femicides, urbicides, ekocides, wars and destroying tornades are only several of the violetions artificialy or naturally produced. El Salvador, Gutamala, Jüarez, Chile, Peru, Bolivia, are places of the highest feminicides rates. Articians in their condemnation of these brutal acts, prduced art works that condemn acts and silence over the feminicides in the world. One of the most important pictures is made as a pandane to Munk's *Scream*, only having a female with crosses inside of her mouth as symbols of feminicide in the world.

Figure 1. *Haunted Nightmares of Jüarez: NI UNA MAS!*



Source: [www. artsbymia.com](http://www.artsbymia.com) no.6192 , visited on 20.05.2014).

Ecocide is an ecological genocide, it involves all sorts of devastation of nature caused by the so called omnipotence and power of the human race, and it has complex consequences on "economic, political, technological, cultural scale, as well as on individual scale namely, in crisis of identities" (Malešević 2004, 51-53). In *The Enemy Outside :thoughts on the psychodynamics of extreme violence with special attention to men and masculinity*, Chodrow (2002, 236) writes on violence and aggressions in urban societies such as "collective cruelty, brutality, killing, torture, death squads, ethnic cleaning, political rage expressed thorough murder, rape, genocide murders of indigenous people, ethnocide tribal warfare's, gang violence, gang wars". Kira Cochrane (ed) in *Women of the revolution , forty years of feminism* (2012), together with a group of feminists demarcates the places of oppression in a world on individual and collective plan, therefore marking the locuses of todays oppression of women as well as the single or collective protagonists of

struggle. Problems of "muslim women" (Spahić Šiljak 2012, 87-160) from misconception of Islamic feminist movements, over systematic rape of Bosnian and Herzegovinian Islamic women, to single muslim feminist identity of Taslima Nasrin (Grant in Cochrane 2012, 171), that had been "sent to exile because of feminist activism with a price over her head in 1994". The fight for equal treatment and academic equality raised by a single feminist such as professor Nawal El Sadawi in Egypt was stopped by dominant patriarchal authorities in 2010. Cases of individual ethnical problems such as the case of Layla Ibrahim (Hattenstone and Hirsh 2012, 370) who had to spend 13 months in jail after reporting the assault to the police in Carlisle as recent as 2011, and Mona Eltahaway writings on her own experience of feminist and journalist in Cairo when, "after punching a man who had groped her police broke her left arm and hand" (Eltahaway in Cochrane 2012, 382) had shown that ethnical, religious freedoms and gender problems still exist as the Global risks report form in 2013 had shown. Questions of systematic sexual violence over the women in Congo (Wax in Cochrane 2012, 257) and controversial question raised by Chris McGril (Cochrane 2012, 342-343) of women winning more than a half of the seats in the Rwanda parliament, also confirms the statement that a rising religious fanaticism still makes obstacles to the democratisation of society. Queer bullying involves violence against queer persons, not because of their action but because of their beliefs. Myerson in his work *Ecology and postmodernism* writes that alienation results in eco pathologies of the modern world, as a result of living in consciousness of an ecological crisis and uncertainty of our existence. Sociologist Ulrich Beck stated in the 1980s that we live in era of ecological problems, named the risk society. We live in constant fear for ourselves Balkan stereotypes, according to Blagojević (2006, 230), can be investigated on the following dichotomies:

Table 3. *Balkans vs. Europe*

Male	Female
Nature	Culture
Instinct	Words
Balkan	Europa
Natural	Technology
Original	Artificial
Superior	Inferior
Emotive	Rational
Constant	Changeable
Rural	Urban
War/conflict	Help/follower

Source: Blagojević 2006, 230

Recent investigation on the involvement of women in religious ceremonies and rituals in Bosnia and Herzegovina had shown that women have the same role in religious ceremonies as men, "only in catholic tradition (New Travnik)" (Ivelić-Katava u Šeta et al. 2013, 77).

Final Remarks

Ursula Wolf, in use with new types of ethics introduces, the ecological ethics as well. In her essay "Do we need ecological ethics"? , "As the subject of moral examinations are the essences capable of suffering, care ethic, calls on empathy as an origin of moral conduct" (Ibid pp. 165-166). Rosemarie Tong, in lecture *Globalizing the feminist care ethic*, thinks that the overcoming of the global ecological crisis and alienation, empathy and care ethics that is precondition of accomplishing the global egalitarian cooperation. The ethic of care demands bioregionalism that needs to involve relations in the neighborhood, the respect for natural environment, the recycling the waste, the environmental cognitions, and the recognitions of environment and the ecological disasters effects onto the environment as a pulling source of the reaction force. Rosemarie Tong (Haralambos and Holborn 2002: 162) supports the admissions of all "exclusionment, exiled, alienated, deviant and marginal people". In all that , it is necessary to understand that the care ethic, represents the term that strongly criticizes and opposes anthropocentrism. There are different forms of female principle, deconstruction of traditional approach to Science, changes the world perspective, and therefore the transhuman, and transcendent female principle is mentioned. *Femina xenologica* discovers other levels of cognition, on the question how is it possible that Alienation regains the prefix of femininity, it is possible to reply together with Sadie Plant, who in work *Zeros and ones*, convincingly supporting this position with following words:

"Women were during their work era in front of their time, taking the positions in which they could meet the changes even before they were formed, as if they were always working in the future, that was only now being noticed by their male contemporaries" (Sim 2001, 51). Herbrechter defining the term posthumanity, according to the newest work of Rosi Braidotti, states that it is preconditioned by the development of "the new subjectivities, posthuman ethics, and affirmative posthuman politics" (Herbrechter, 2013). These three conditions enable: "the construction of alternative futures and hopes horizons" (IBID), as is it is confirmed by Braidotti. The Posthuman era needs for the humanity to think outside from its' own borders and therefore "to embrace the risks that the existence of becoming different than human beings" (IBID). Braidotti introduces the term critical posthumanity referring to the world in which the human and nonhuman entities have to live, on which there had been signs already in the introduction of principle *feminae xenologicae*. Only the understanding of the posthumanity begins from enlightening the statement that we are not all human in the same way, our humanity is different by race, classe, nation, culture, and gender, and therefore in conclusion, we cannot with safety, as claimed by Braidotti, "nor we were always human nor we are only that" (Herbrechter, 2013). Braidotti inscribes the quilted stitch into the intersection of the system, ecology, and gender, speaking the

posteucentric, and posthumanistic Europe, that does not have defined systems, of contraversal global capitalistic system, which even triumphal, on the other side is not yet developed in question of the susatinable developmant and social justice, therefore Europe alone is in the transformation process. Why is it necessary to speak on discourse of human and posthuman, questions Braidotti: "Why would we do so? Why would we do so?", Because we have to?, Because we are people, either posthuman or to human?; Yes, but mainly, I suppose because we care for, many things, involving the people, and therefore we, have a goal, for, mainly, sustainable developmants, that can construct living reality" (Herbrechter, 2013). Questioning the intersection on gender, ecology, and system, was started by profeminist author Giddens, in the final remarks of his Sociology. Clarissa Pinkola Estés offers inner psychological insight into the notion of the "the by birth given/ inborn ecology of women". This inner ecology demands the ethic of care that is always authentically female in it's origin but even islamic conception of God belives that all of us are presented and have to learn female principles first. Therefore, Estés belives in indogenous Inuit's conception of tools of the so called right women:, "the one that women needs to inscribe/engrave/carve/ whittle out the life for herself. Her knife cuts, tails, liberates, forms and accomadates the materials. Her notion of the fire sticks helps her light the fire in the hardest times. Her inscriptions/carvings in the stone express her mystical knowledges, her artistical healing and her inner personal union with the spiritual world" (Estés 2009, 326). There for the femina femina sociologica, femina ecologica, and femina xenologica, are possible as complite. Vlaisavljević defines Husserl's thought on Earth as "the horison of all horisons", therefore the defining and demistification of ethnical reality involves: "undercovering the way in which in present time the National Assemblies, national spirits and national birthplaces, are constituted" (2012, 119).

Gender, ecology and national system problems are regulated properly in the global legal system of cosmopolitan democracy that has to demand:

- Involvement of women, people of other color, race and sexuality into religious community as equals
- Egalitarian perspective
- Avoiding sexism, hate against other species and racism
- Working on religious and ecological consciousness simultaneously
- Creation of world as multicultural and multi confessional space of mutual understanding and dialogue
- Female sociologists as a significant force of future changes in academia and Science and formation of femalestream sociology
- Bio - regionalization
- Indigenization
- *Glocality* rather than locality or globalism

- The world as a global space with the community of contemporaries sharing the same information in the Global web society.

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