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Gender and globalization
(Ethic of care in sociology as a factor of overcoming negative globalisation consequences)

Abstract

Globalisation as significant tendency of contemporary age influenced enormously social changes. Social changes formed as result of this process the most prominently question modern, postmodern sociological authors and authoress opening pleads of perspectives for solution of negative consequences of globalisation and apolitical scenery of future changes. Ethic of care as feminist and eco feminist conception is significant agens movens of changes for global ecological problems solution. Global becomes glocal, because global and local are interpolated. Sociologist and eco feminist Salleh demands creation of ecologically literate sociology. Ethic of care was globally developed in theory of Jane Addams, later on developed in theory of Mallory, Eislar and Warren. Modern and postmodern sociological theory with cognitions of feminism and eco feminism develops significant strategy for overcoming the negative results of globalisation, in womanism, human progressivism, environmental nationalism, indigenisation, human progressivism and egalitarism based on the ethic of care.

Key words: *globalisation, eco feminism, indigenisation, cybernetisation, environmentalist nationalism, eco womanism, ecologically literate sociology.*

Introduction

Contemporary age represents plurality of interdisparate and interopposed discourses; development and progress of civilisation influenced creation of the negative consequences for progress of human race in general. Sociological theo-

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ry in works of modern and postmodern authors affects the traditional cognition of Science deconstruction as well as the creation of new cognitive approaches towards the traditional forms of knowledge. The globalisation consequences according to Mülleru namely, erosion of national state, social waste, division of social classes, formation of social elites, destroyance of environmental surroundings, demand radically new politics founded on advanced ecological strategies. Sutton and Dunlop in year 1979., have noticed that it is necessary to change the paradigm of development sociology as Science towards the formation of new ecological paradigm in sociology, which could also be traced in thought of ecofeminist and sociologist Arriell Salleh "New society needs ecologically literate sociology" or ecologically conscious sociology refers to ethic of care as global strategy. Sociological theory of contemporary era has been developed in tendencies to solve global ecological problems of environmental destruction such as, ozone layer destroyance, radioactive light, contamination by light, the rapid progress of biomedicine and medical technology that enables process of transplantation, cloning, implantation, and results in radically negative consequences namely bio criminal and terrorism. Eminent profeministic English sociologist Giddens, claims that the biggest problems of contemporary era are gender, social system and ecological accidents and catastrophes. Concept of sustainable development according to Giddens, represents completely utopian idea and it stands for *form of utopian realism* necessary to deconstruct reaching for accomplishment of more applicable concepts, because we live in era of risk progress, which measure we can not foresee. Modernity presents monstrous creature enormous by its strength, which destroys everything in front of it. Therefore we need cognition on relation of nature and technology, that results in alienation. Besides Giddens, these problems are matter of concern raised by English sociologists Dickens, Urriy, and American Chicago School of sociology representative Harvey. Negative consequence of globalisation and technology progress, could be foreseen, in progress of investigations and experiments on people and animals, that had to be diminished cause in order to diminish scenarios of researchers like Mangle and ideologist Hitler, even though most of the modern and postmodern authors stands for the apocalyptic scenario if we do not solve or influence the activism towards the solution of ecological problems.

Modern authors interested in this theme are Ulrich Beck who defined term *risk society*, Manuel Castells that holds the thesis that all future wars will be preformed as fast as chirurgical interventions, where those who have information get the reign on the certain territory, while postmodern authors Baudrillard, Lyotard and Derrida stand for plurality of reality. Baudrillard deconstructs traditional concept of truth emphasizing the simulacrum concept, or the potentiality for existence of virtual worlds in which the truth is product of agreement, Lyo-

tard defines the world by term postmodern fairytale, Derrida proposes multiple visions in cognitions of reality due to the continuous marker's play praxis existence, and Fukuyama questions post human future, asking what kind of future could we expect at the end of human existence? One of the possible solutions to the problem of alienation or identity crisis produced as turbulent consequence is care ethic. Ethic of care is a concept introduced by American sociologist, Nobel Prize winner in field of sociology and philosopher of pragmatism, Jane Addams, who makes it socially applicable by the institutionalisation of Hull House project for analyses of behaviour of emigrants and delicvents. This ethic negotiates empathy in bioregional relations of cooperation, and it is developed in works of ecofeminist sociologist and philosophers such as Rian Eislar, Karen Warren, Ariell Salleh, Chaone Mallory, Val Plumwood, Yenestre King, Jima Cheneya, Roberta Sylvana, Barbare Adam, to become the prevailing concept in postmodern philosophical and sociological discourse in work of preeminent sociologist, philosopher, and ecofeminist Rosemary Tong. Tong claims deconstruction of traditional approach towards the bioregional relations of cooperation's, and that as a result of globalisation, necessary must be reproduced discourse in which the ethic of care will dominate. Dona Haraway, as postmodern author completely negates binary oppositions that produced culture of violence and conflict simultaneously oppressing the women and representatives of other class, race, and ethnicity.

The importance of this critical approach is to find out the quilting stitch that bonds globalisation, gender, ecology, in order to develop active sociological corpus of cognitions that could response to globalisation consequences. Feminisation of poverty as one of the most significant contemporary problems, questions the fact of feminisation and poverty identification, originating in traditional dichotomies men/women, culture/nature. Deconstruction of these dichotomies is possible in ethic of care as concept equally important for male and female, because it proposes relations of bioregional cooperation. From that reason, the traditional approach of sociological understanding must be deconstructed towards the decentred theories that will be based on egalitarism and equality, critics and sociological theories in solution of globalisation consequences on development of sociology in general.

Globalisation

Globalisation as subject of contemporary sociological thought discusses the progress and development of society as a result of different type of technological progresses followed by rapid change of information influencing the universalisa-

tion of certain truths and pauperism of culture, therefore creating one sort of global village and world becomes place in which different culture and cultural symbols are recognized. Globalisation has negative and positive consequences, as well as the results.[2] In order to understand deeper consequences of globalisation, it is necessary to examinee existing definition globalisation, and therefore implements the most adequate and the most precise. In these writings first to be mentioned is the author of pro feminist provenience, Anthony Giddens and critics of sociologist Davida Helda who is at the same time the most quoted, analyzed, mentioned in context of investigations of term globalisation. Giddenses explanations of globalisation starts by propedeutical introductions in distinction of global and local, which becomes more and more significant for explanations of contemporary discipline of gender and development, as well as the postcolonial studies. For the globalisation, specially great importance has the fact that world becomes global, because the world by development of technique, technology and Science becomes interrelated much faster and much closer relations, while *local of globalisation*[3] gets different meaning cause it influences our everyday life. Examples of globalisation are products that become the most eminent and established titles by which one producer becomes rapidly known on market and therefore because of the fast transport of products on international levels and can influence his own legitimate sale in all parts of the world in almost exactly the same way[4]. Globalisation is „fact that we more and more live in one world so that individuals, groups, and nations become more interdependent"[5] If we are to consider the global reasons of globalisation, the most significant, according to Müller's *Course of globalisation*[6] but Giddens as well, the internet technology, faster transport, the cold war end, global problems, problems of contemporary age involving the ecological and economical problems, as well as the liberalisation. Rugner Müller defines the importance of globalisation introducing the term dimensions of globalisation, and quotes five dimensions such as:"culture, society, environment, economy, and politics"[7]. In this work the most significant dimension of globalisation vs. environment because it influences some of the five mentioned dimensions making the intersection environment vs. politics vs.

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[2] The most famous authors that analyzed globalisation concept are Erickssen, Müller, David Held, Anthony Giddens, Ulrich Beck, Rosemarie Tong, Jonathan Turner, Dona Haraway, Martha Nussbaum, Manuel Castells, Jean Baudrillard, François Lyotard, and François Fukuyama. Author/ess from Balkans are besides other, Marija Geiger, Branka Galić, Ivanka Buzov, Ivan Cifrić, Fahrudin Novalić, Vesna Miltojević.

[3] In further text *glocal*

[4] Antony Giddens, *Sociology,* Beograd: Economic faculty, 2003, pp. 55.

[5] *Ibid*, pp. 56 -57.

[6] (www.kursglobalizacije.com)

[7] (Müller www.kursglobalizacije.com).

economy vs. culture and society the most important, completely different and radically reformative and deconstructive way in works of sociologist of feminist and ecofeminist standpoints, emphasizing the need for sociology to become ecologically literate by foundation of New Ecological Paradigm of sociology, as primary sociological postulate since 1979, and ecofeminist politics becomes new political responsibility for environmental protection originating in work of ecofeminist Rosemarie Tong, who founded ethic of care as condition of bioregional cooperation.

Regarding the need for ecological paradigm of sociology, first time writes author Robert E.Dunlop, thinking that there are the ecological foundations in bases of all societies. Giddens in causes of globalisation in calculates even the bigger bioregionalism in system of governance, and as an example of it he shows European Union[8] and United nations[9], and formerly self-explanatoriness of First World problems and countries of Third World problems is more and more questioned, reconstituted, towards the creation of greater equality and egalitarism, starting with opening of the discourse of subordinated, oppressed, victims of one-dimensional, Western, imperial, white, hegemonic, masculine, ideological thought and praxis. Postcolonial feminist as Gaytri Spivak, Ume Narayan, and Nire Yuval Davis spoke on difference between quality of life in countries that are considered to be centres of power and postcolonial countries that are on margins of power, peripheries in which poverty is identified with femininity. Raising the voice on these differences becomes possible only after the globalisation, namely deconstructing the stereotypes on fashion; arts, Science, and the names of the authors from margins and Third world countries are introduced. Gaytri Spivak in her work *Critic of postcolonial mind*, mentions fashion designer from Japan, militant feminist and philosopher, the authoress of fashion line *Comme des gąrcons*(Fashion for women: As man), Rei Kawakubo[10]. This example has shown that the world centre does not have to be Western Europe, so that decolonisation happens simultaneously with globalisation.

Feminist idea of transversal politics, as idea defined and formed by English sociologist and postcolonial feminist Nira Yuval Davis, has shown that it is possible to be part of one globally shared cultural space, without losing one's own identity if the individual identity is kept when individual becomes part of larger global identity that transcends the borders of particular one, in tolerance

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[8] Antony Giddens, *Sociology*, Beograd: Economic faculty, 2003, pp. 59 defines EU as: "pioneering form of transnational governance in which all memebring countries in certain level give up their state sovereignty ".

[9] UN: "union of single national states " states Giddens, A., *Sociology*, Beograd: Economic faculty, 2003, pp. 59.

[10] *Gayatri Chakravorty Spivak*. in Moranjak, Bamburać N., *Gender, ideology and culture,* Reader, Sarajevo: CIPS, 2006, pp. 18.

towards different particular identities. Tendency toward the global multicultural cooperation, bioregionalism founded on care ethic that is understandable starting with civilisation origins, theirs foundations, and formation of difference between culture and society. This thought holds sociologist Barbara Adam, explaining the global time concept she explains the formation of globalisation. Rapid technique and technology diminishes differences in time, accelerate timespace differences, and lowers diplomatic dimensions of globalisation, making the communication direct and share of the information instant, therefore making it visible the demystification of world truth in joint discourse of simultaneously existence in one and the same time, marked by identical inventions, explorations, progresses and innovations that influence development of the entity we call "contemporaries", human existence that belong to same time and space, and share the same social reality. Addam starts her theory with critic of modern as project raised by Giddensa and Becka but her thought does not end there, but it is completed by thought of sociologists such as Albrow, Hennerz, Wye, Wallerstein, Robertson, and Sklair. Definition of globalisation that is the basis of her work *Revision: Centrality of time for ecological perspective of social sciences* is founded on thought of Martina Albrowa on globalisation as process of „connecting the communication of human existence of this world in communicative union of one world as main attribute of XX century globalisation"[11]. One of the globalisation causes, in Giddens thought is progress and development of NGO sector where it could be noticed that dominant discourse represents need for solution of ecological problems, poverty, health, such as "Greenpeace, WWW-global ecological web, doctors without borders, Red Cross, Amnesty International"[12] as well as feminist and ecofeminist organisations. One of the most important debates of contemporary age is debate on globalisation, mentioning the three different opposing schools with different analyzes on globalisations. Sociologist David Held questions globalisation streams mentioning the hyper globalist, transformacionalist, sceptic, as opposed groups in thoughts on globalisation. Sceptics think that the globalisation is not such a successful process as hyper globalists claim that there are „ economical blocks , weaker geogoverning, stronger power of national government, with nationality as dominant motive", while hyper globalists hold that „globalisation represents real phenomena" that produces real and positive consequences and therefore influences establishment of international relation and disappearances of nation states, while transformation lists stand for syncretism, these two statements meaning middle

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[11] Barbara Adam, *Re-vision: The Centrality of time for an Ecological Social Sciences Perspective*, Chapter 4 in Scott, Lash, Szarsynski B., Wyann B., *Risk, Environment, and Modernity*, London: Sage, 1998, pp. 86.
[12] Antony Giddens, *Sociology*, Beograd: Economic faculty, 2003, pp. 60.

way, because by the globalisation the greater connection is accomplished but the transformation of political community still must be reached. The most appropriate statement represents the position of tranformationalists[13]. Steger holds that globalisation represents complex process that demands investigations and syncretism of all mentioned definitions of globalisation namely: "globalisation is not unique and monolithic process, but complex set of often conflict and contra dictionary social process, globalisation involves creation the new web of social interconnections as well as multiplications, expansions, intensifications, and acceleration, existing social changes and activities, is result of "compression of time and space" therefore it is not only objective term, but it is represented on the level of individual consciousness"[14]. Amartya Sen (2001) in work *Identity and violence*, as the most positive globalisation factor mentions "intellectual solidarity", and "refusment of globalisation process as continuance of Western imperial ideology" would result in negligibility of global interest such as global and bioregional cooperation.

The consequences of globalisation

In order to understand the phenomena of globalisation it is necessary to understand the consequences that follow that process. Müllner mentions „erosion of national state, social waste, gap between rich and poor, milliners that can not be controlled, destroying of environment" [15]as the most problematic and unpredictable consequences of globalisation. Croatian sociologist Zeman[16] holds that active resistance to negative consequence represent environmentalism and different feminisms, in "culturally openness, cosmopolitan namely interactional spirit, animosity against state, refusing the eternal codes and established values such as patriarchy, religious traditionalism, and nationalism"[17]. Concept of sustainable environment crisis, and term risk society introduces Ulrich Beck 1980, in time of formation of establishing of different social systems, while Giddens

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[13] *Ibid*, pp. 63-65.

[14] Steger, Manfred B., *Introduction: Rethinking the Ideological Dimensions of Globalization*, In Manfred B. Steger, ed. *Rethinking Globalism*. Lanham, MD: Rowman & Littlefield Publishers, 2004, pp. 3.

[15] www.kursglobalizacije.com

[16] Zdenko Zeman, Croatian philosopher and sociologist. Published works: *Mind and Nature* (1996), *Autonomy and postponed apocalypse, sociological theories of modern and modernisation* (2004), and *Introduction to ecology of sustainable communities* as co-author with sociologist and ecofeminist Marija Geiger-Zeman.

[17] Zdenko Zeman, *Autonomija i odgođena apokalipsa, sociologijske teorije modernosti i modernizacije*, Zagreb: Hrvatska sveučilišna naklada, 2004, pp. 403-407.

as permanent modern problem sees gender, ecology, problem of impossibility of precise defining of certain social system or social order.

Sociology becomes questioning of risk, therefore only the social reflexivity as "continues consciousness of the deepness of risk that ecological catastrophes and accidents bring" sees the risk from the existent state , and concept of null risk raised by postmodern theory of Fukuyama with his questioning on what kind will humanity of postmodern time be, will it disappear caused by global race for making the riches, based on trust, will it, as consequence of cloning, transplantation, implantation, euthanasia, xenobyoethics[18], byociriminal, be possible to keep up life the same as we perceive it today or what comes after the end of history in post human future as metaphor of rapid progress and ending with the last man. In discipline of social ecology, and contemporary sociological theory problem of global ecological crisis solution are discussed, and as I perceive it that kind of exit is possible in implementation of radical deconstruction concept feminist ethic of care, already developed in works of the most famous sociologist from end of XIX century and start of XX century, American Nobel Prize for Peace Winner, Chicago human ecology school representative and doctoress from Yale University Jane Addams, who develops ethic of care as correlation of empathy in interpersonal communication followed by strategy of behaviour in analyzes of behaviour of minor deviants and emigrants in project created by her idea , Hull House.

Ethic of care as gender dichotomies negation

Critic of anthropocentrism was introduced at beginning of XX century by the Frankfurt[19] school of thought, which represents the origin of socially-ecological ideas simultaneously, next to Chicago[20] school of sociology. The *found-*

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[18] Ethics focused on questioning of moral relation towards the inependent or xeno (ellien, odd, unknown) forms of life.

[19] Frankfurt school, formed at beginning of XX century with goal of active critic of society. The most famous representatives are Horkheimer, Adorno, Benjamin, Scheller, Habermas, Arendt. This school presents the origin of social ecology development, specially in discipline of philosophical anthropology , followed by discourses on alienation as the final result of rapid technological advancements.

[20] Chicago school, is formed at the end of XIX and at the beginning of XX century. This school influenced creation of ecological zones of cities, urban ecology, and transition from humane ecology towards the social ecology. Special contribution of this school mirrors the classification of human –environment relation, in tune with the city zones, into the five different levels, and introducing the empirical investigation of identities in goal of investigation the alienation, blaze, hobochemistry, syzo phenomena and other forms of alienated identities such as devients, emigrants, initiated by sociologist Jane Addams foundation of Hull House Centre.

ling sisters concepts in comparison *fathers of sociology* dominates in golden era of women sociologists development.[21] Descartes by his *cogito ergo sum*, and a thought on form and matter represents the foundation for critic. The enlightenment as project, believes in significant progress of humanity as world dominating, ending in negation of its primary attribute. Mary Midgley, the preeminent philosopher emphasizes that origin of dichotomies could be traced back to Cartesian dualism of body and mind, and the anthropocentric conception on ration as factor of elevation of men above the animal. Under the cloak of universality of term men, actually was hidden male principle because women did not have the voting rights nor they were affirmated enough in public and academic life. Maria Soledad Iriart in her doctoral dissertation *in the shadow of the Enlightenment: From Mother Earth to Father Land*, describes how enlightenment degrades human existence by its former thesis on nature-women dichotomy vs. culture-male[22] The idea of the anthropocentrism critic was founded in Frankfurt school of sociology in the Manifesto of Frankfurt School that was written by founders Theodore Adorno and Max Horkheimer *Dialectic of enlightenment*. Enlightenment as period follows the *feminist enlightenment,* coined by Dorothey Smith and Jessie Bernard involves the need for femalestream sociology to be developed. God as anthropomorphic category gradually becomes questionable, and by the tendency to return to ecocentrism, the Gaia concept is developed.

Ecofeminist manifesto negotiates respect of nature as Gaia, Mother, and Feminine Deity that has the self-inherent laws that we are not well accustomed to dominate them. Therefore the belief in patriarchal order of things is destructed and the new axiological ethic is introduced, the ecofeminist ethics. Lovelocks vision of Gaia as physiological system, that has the regulation of clime and equilibrium complementary with life goal, surely changes the traditional anthropocentrically and anthropomorphic meditations. These eco-centric ideas of Earth as self-regulating life system is foundation of ecofeminism that is used for deconstruction of patriarchal matrix on anthropomorphic hegemonistic patriarchal God. Croatian ecofeminist Marija Geiger[23] in work *Cultural ecofeminism* explains Gaia as mother Nature, Godess that in consists male principle as well and it is called by different names: :"Gaia, Rea, Hera, Demetra, Izida, Ishtar,

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[21] Deegan Jo M., in her work *Women in sociology, a biobibliographical sourcebook*, 1990 mentiones over 50 names of women sociologist that are never mentioned in works of sociologists. The fameous sentence of living sociologist Mary Jo Deegan that „the most women that influenced the world were sociologists"!, is critic of *malestream* sociology. Feminist enlightmant is termed coined in order to define the need for mentioning the women in sociology and possibility for femalestream sociology emancipation.

[22] Iriart, Maria Soledad, u www.ecofem.org/journal, pp. 7-9.

[23] Geiger, M. Zeman, *Cultural ecofeminism, simbollical and spiritual relation of women and nature, development and environment*, Zagreb, 2005, pp. 170.

Astarta, Kali". Hesiod in *Teogonije* opposition male/female explains by "Uran/
Sky and Gea/Soil gave birth to monstrous creatures that fight for dominion"[24].
Eislar Riane (1987) has written The Ecofeminist Manifesto, furthermore in ref-
erence of Lithuanian anthropologist Maria Gimbutas (Gimbutiene`) supported
the statement that prehistoric societies (before 5000 years), worshiped the Great
Mother as Goddess, moreover they were based on equality and peace, and igno-
rance of objectification, domination and violence. "Those societies were found-
ed on what we recently call ecological consciousness, consciousness that Earth
should be treated with respect"[25]. Feminine attribute of care, non-violence were
not considered as subordinated in comparison to masculine attribute of domi-
nation. The important investigator's statement that there were several cradles of
civilisation, in addition some of them egalitarian in its foundation, for example
Minoan period of rule on island Crete[26]. Occasional pictures from that period
of time represent women that stand and hold their hands raised while man ap-
proaches them bringing the fruits, whine, and seeds[27]. The most of these society
are labelled as primitive, therefore it is necessary in spirit of recent meditations
of Johna Monaghana and Pitera Justa in work *Social and cultural anthropology*,
emphasizes that cognition of cultural values of subjective character, and meta-
phor 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[28]. Nature is observed as place of spiritual-
istic embodiment, while Western culture teaches us that nature is divided from
spirituality that simultaneously represents the origin of human parting with
nature, moreover devaluation and objectification of nature. Eislar's Ecofeminist
Manifesto states that the only reason for contemporary era ecological problems
is creation of dichotomies male spiritual principal vs. female natural principle,
in addition supported by transition from religious to secular worldview[29]. Tech-

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[24] Vjeran Katunarić, *Women eros and death civilisation*, Zagreb: Jesenski i Turk, 2008, pp. 103-
104.

[25] Riane Eisler, *The Chalice and the Blade: Our History, Our Future*, San Francisco: Harper and
Row, 1987,

[26] *Ibid*, pp. 89.

[27] *Ibid*, pp. 90.

[28] *Ibid*, pp. 90.

[29] *Ibid*, pp. 91-93.

nology as such is not a problem, thinks Eislar, problem represents the anthropocentric masculine culture of violence that uses the technology for the same purposes. Demands of ecofeminism, contained in Ecofeminist Manifesto are oriented towards the returning to egalitarism and cooperation in order to overcome the system of domination. Shared cooperation between male and female, negation of dichotomies is the only way to annulated mentioned system. Return to nature is the only presupposition for desalination.

Male stream, having the male in centre vs. *female stream,* having the female in centre is binary that represents modern period, unlike the postmodern where the mentioned differences are annulated for academic marginalization of women to be based on extremely rigidly formed differences between terms or dichotomies. The basic problem is identification of women with non-rationality, mindlessness, emotionalism, by which their exclusion from public and academic sphere is justified. Ecological consciousness of deep ecology is considered to be deeper, because it involves the laws that caused certain phenomena. Ecofeminism with its powerful activism since Chupko movement in India, trough the development of agricultural unions supported by Vandana Shiva, until the formation of Institute for Social ecology where the first ecofeminist Conferences were organized, under the influences of ecofeminists Yenestre 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.[30] 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.

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, markes 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 sub-

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[30] Kohlberg was Gilligan' s mentor , and disupute was concerened with gender difference in ethic and moral judgment

jectivity 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 feministic 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[31]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"[32], or ethic of care „for new model of citizenship "[33]. Unlike the masculinistic ethics that promote logic of dominance as condition for action in patriarchally founded social systems, Bosnian and Herzegovinian sociologist and philosopher Mujkić[34] 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 enivironment, reciclation of waste, being familiar with surroudings and effects of ecological accidents on environment as foundation for acction. Value of care for others has subversive and oppositional force in era of even greated alienation process, and Rosemarie Tong percives 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 in frames of *profeminist masculine*[35] movements. Example of that represents the work of spokeperson of National Organisation

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[31] Wall Kymlicka, *Contemporary Political Philosophy*, Oxford: Clarendon Press, 1997, pp. 265.

[32] Babić, Avdispahić, J., *Ethic, democracy and citizenship*, Sarajevo: Svjetlost, 2005, pp. 129.

[33] *Ibid*, pp. 131.

[34] Asim Mujkić, *Short history of pragmatism*, *introduction to democratic thought*, Tuzla: Printcom, 2005, pp. 88.

[35] Representative of this movement is profeminist masculinist John Stoletenberg who founders his theory on radical feminist pro egalitaranian perspective in relation in between genders and

Man against Sexism *Male Manifesto* Bena Athertona-Zemana, in which he proposes active involvment of man in raising up the childern and prohibition of racism, ostrascizm, and sexsim and adopting the multiplicity of ways to reveal masculinity. Cyber Manifesto Done Haraway, complitely negates differences between man and women, because cibernatisation annulates gender division of labor and leads to egalitarism of gender relations, but transgender as well as category of human egzistance. 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 cyberfeminist and byotechnologist Dona Haraway, who thinks that rapidation of surrgical interventions and technologisation, influence the public sphere egalitarisation, and women become the part of the global discourse and active global involvment in World problems factor of Contemporary Era. Authoress such as Ume Narayan, Nire Yuval Davis, Tine Davis, Francien Van Driel, Chandre Mohanty, Gaytri Spivak, Vandane Shive brake a silence on Third World Women discrimination, as well as discrimination of the other nation and other colour.

This postcolonial feminist thought represents part of Global World politics of World Comission on social dimensions of globalisation, which in its report entitled Fair globalisation:creating the opportuinities for all[36]: „We want to make the globalisation means of sharing human wellfere and freedom, and bringing the democracy and development in local unions in which people live. Our shared goal is to make consesus for joined action that will accomplish this vision, in order for this proces developing to involve states, international organisation, economy, work, and civil society“. During this process it is necessary for the most vulnerable cathegories to be protected, according the Comissions evaluation being women, indoginous people, poor worker[37]. Globalisation must become ethicaly and ecologically conscious proceess that will at the same time become simultaniosly even more faire and more inclusive[38]. Prominent sociologist Manuel Castells participated in this Comission work as part of expert team.

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creation of contemporary identity. The origin of the term is antic definition of ecological androginity and the ultimate end of masculine studies is feminine masculinity and masculine femininity. Authors such as sociologist Denis Altman and Jeffreya Weeksa explain this non disparate egalitaranian perspective of modern and postmodern.

[36] *Fair globalisation: creating the opportuinities for all*, The World Commission on the Social Dimension of Globalization, ILO Publication, April, 2004, pp.2.

[37] *Ibid*, pp. 4.

[38] *Ibid*, pp. 4-7.

Questioning of global ecological problems solution by modern sociological theories ideas model

Central modernity problem was and still is, for some theoreticians, theory of sustainable development as well as it's implementation problem. The most important modern authors that question this problem are Castells with his *theory of information*, Giddens with term *social reflexivity*, Beck with term *risk society* , Eislar with *Ecofeminist Manifesto and Ethic of care vs. Ethic of dominance*, Adam with term *global time*, Tong with term *Globalisation of care ethic*. Furthermore, significant ecofeminist and sociologist Salleh represents the idea of *indispensability of ecologically conscious sociology* with means of ecofeminism as political activism as deeper strategy than deep ecology, claimed by English sociologists Peter Dickens and John Urryija as well, with thesis that disregarding the native forms of knowledge resulted in alienation. Manuel Castells as eminent sociologist and theoretician of informational spirit thinks that future wars will probably be lead for resources and with rapidness of hirurchigal interventions, those who will have the adequate informaton will have the power over the recources and overmore will dominate the world. Castells[39] most famous work entitled *Web society*, is defined by following terms: „ The web represents the group of joint knot. Knot is the point in which the curve is crossed. What is knot, depends on the sort of concrete web that we speak of. In political webs the knots are national Councils of Ministers and European Comessioners". Marinković[40]holds that globalisation as a process gains on importance, it annulets the homophobia, racism, xenophobia, religious fundamentalism by development of „ religious ecumenism or development of strategy for overcoming the differences that exist between different religions and formation of one acumen of united religions to which all ethnic, linguistic and cultural groups belong". In all that, the need for gaining the rights on identities so that fight for gaining the rights on embodiment the rights on identity of ones own becomes one of the most dificult fights in contemporary age.

Information dominion as such could be problematic from standpoint of environmental destruction, but on the other side the advanced technology inables the hindering of carbon emision minimalisation into the Ozon layere of Earth. Despite of the exsitance of instruments that measuer the negative emissions of hardening matter, cause of the power monoply over the certain recources, Kioto protocol and Motreal protocol have not been ratified, constantly magnifies risk factor of modern era. We live in society in which we have to be conscious that

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[39] Manuel Castells, *Uspon umreženog društva*, Zagreb: Golden marketing, 2000, str. 37-60.
[40] Dušan Marinković, *Introduction into sociology, foundamental aproaches and theme*, Novi Sad: Mediterran Publishing, 2009, pp. 162.

we are continiusly subject to some sort of risk, which at the same time represents life in fear for our own egzistance. Beck introduces the term reflexive modernity, in order to emphsize problem of modern era, consciousness and continiuos life in awerance of possible risk. Globally known ecological problem of acid rain, global warming, light contamination, radiactive light, conservation of waste, nuclear armament, biotechnological waste, geneticly modified organisms, are problems that all human beings populating the Earth face daily. In that sense already mentioned syntagma Barbara Adam on global dimension of time, were it is designated that World Organisation with goal of establishing the global cooperation and global overcoming the world crisis „World Bank (WB), World Comission on development and environment, Conventions for nuclear disarmament, and Organisation for countries exporter of Petroleum (countries exporters of petroleum, OPEC)"[41] work on systematic global solution of whole world environmental protection, which could be made possible by globalisation of care ethics supported by Rosemarie Tong. Ecofeminist political is based on ecofeministic 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?* Published 1984, where this dichotomy represents the origin locus of patriarchal oppression.

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 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"[42] are gender based division of work and Marxists critic of gender division of work.

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[41] Barbara Adam, *Re-vision: The Centrality of time for an Ecological Social Sciences Perspective*, Chapter 4 in Scott, Lash, Szarsynski B., Wyann B., *Risk, Environment, and Modernity*, London: Sage, 1998, pp. 86.

[42] Ariel Salleh, *Ecofeminism as Sociology*, Conference of the International Sociological Association Research Committee on Environment and Society (RC24), Cambridge University, July 5-7, 2001, pp. 74.

Geopolitics as contemporary approach to political discourse involves movements such as ecofeminism, ecomarxism, social ecology, deep ecology[43] 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 annulates the ecofeminism into the ecofeminist human progressivism.

Postmodern sociological theory and counters on globalisation consequences

Postmodern sociologist Lyotard, Baudrillard, Derrida, Myerson, Haraway, Walker, Halberstam, Tong discuss on gender dichotomies deconstruction and their negation. Lyotard introduces sintagm *postmodern fairytale*, Baudrillard *simulacrum*, Derrida *deconstruction*, Haraway cybernetisation and transgender, Walker *womenism* and *progressive ecowomenism*, Halberstam *feminine masculinity*, Judith Butler *queer theory*, Spivak *negation of postcolonial oppression*, Yuval Davis *transversal politics of identity*, Tong *ethic of care*.

Postmodern fairytale of Lyotard has a goal to indicate on prevailing attributes of post modernity mirrored in different artistic expressions, installations, different forms of activism. Postmodern fairytale points to possible danger, cataclysm, accident, and catastrophes that could annihilate human existence, whilst Baudrillard introduces dimension of unsustainability of universally established truth because the multiplicity of truth that could be simulated in virtual spaces. There is a play of different truth, the truth is found in searching, in the de (con) struction of former truth to those that are relived in free play of designators praxis, and each are widened by Cyber Manifesto with the introduction of transgender principle and final exclusion of feminine masculinity as postmodern term butch feminism, queer identity that involves differences between man and women according to Halberstam i Butler.

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[43] *Ibid*, pp. 61.

Future mirrors need for foundation of female principle. Modern was a period of marginalized identity establishment and their wining the locus of politically and nationally active subject and legitimization in social order, with black feminism and postcolonial feminism as examples. Those identities only have gained their rights, and postmodern already calls on refusal of all differences. Ghodsee in text *Feminism-by-Design: Emerging Capitalisms, Cultural Feminism, and Women's Nongovernmental Organizations in Postsocialist Eastern Europe*[44] marked that „idea of global sisterhood involves the significatn differences in approaching to recources, between women of different race, nation, and ethnicities"[45]. Ghodsee[46] introduces on the basis of term designed or arranged capitalism, the term of projected feminism that must solve the question of double opression of Tird World Women, women of other nation so that posttransitional programm such as Gender action plan, USAID-a, PHARE-a, must involve the problem of women and feminisation of poverty. This approach demands James Mittleman[47]as well claiming that globalisation concept must be binded with the neoliberalisation for deconstructive ideologies of globalisation to involve questioning on different time-space and contextual perspective. Global tactics, raised by Hakesworth[48], represents „feministic invisibility based on disregarding, ig03gnorance, making impossible the feminist activism and social justice". Consideration of different contexts in goal of global dialogue involves the recognition of author/ess describing different localisations Greek, Hungarian, Mexican such as Psara[49], Dasskalova[50], Boxer[51], Mohanty. For that reason, Nira Yuval Davis on the marks of different authors approaches, introduces the term transversal politics as politics that enables keeping the identity of one own as part of colective identity that is shared, and it is charachterized by global time, global ecological and social problems, besides the gender. Their intersection, interconditioning and massivness influenced need for their serius studies. Walker opens the term womenism, as love for the achivments of women, women culture, and black spiritual identity; therefore it is necessary for future to be reigned by progressive

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[44] Designed capitalism, the title of essay, according to Ghodsee mens that the development of capitalism influences the creation of market, if the creation of institution by the idea of it's acter is fullfilled, then it could control individual behaviour of individuals of that institutions.

[45] Kristen Ghodsee, *Feminism-by-Design: Emerging Capitalisms, Cultural feminism, and Women's Nongovernmental Organization in Post socialist Eastern Europe*. Signs: Journal of Women in Culture and Society. Vol 29, no. 3, 2004, pp. 727-734.

[46] *Ibid*, pp. 727.

[47] *Ibid*, pp. 729.

[48] *Ibid*, pp.731.

[49] Greek feminist, historian and journalist.

[50] Krassimira Dasskalova, professors of Modern European history and gender at Sofia University, Bulgaria.

[51] Boxer, Marlyn professor emerita San Francisco University in area of history and Gender studies.

ecowomenism based on thought on global ethic of care. Walker, ekowomenist and ecofeminist, considers that ethic of care represents concept involving the question of nature, race, class in consious and non-conscious part of egzistance with means of spirit or holistic love present in indogenious people perspective.

For radical ecofeministic perspective it is necessary to regain consciousnes of native people in relation towards the nature, thinks postcolonial ecofeminist Vandana Shiva. Ecofeminist political activism represents the significant response on global ecological crisis based on care ethic.

New ecological paradigm for sociology

New ecological paradigm for sociology, state sociologist Robert E.Dunlop and Catton that have noticed scant of sociological focus on ecological problems of 1979[52], is necessary. Ecofeminists Maria Mies, Ariel Salleh, Vandana Shiva, and English sociologist such as Peter Dickens, Anthony Giddens, John Urryija, 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[53]by the involvement of the ecofeminist perception of the "ecopolitical problems such as equality, cultural diversity and difference "Giddens[54]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 [55] politics and to define its goals.

Political should have been, even progressively envisioned should become the space "where the ecological subject are formed, contextualized, destabilised, reformatted[56], and democracy should become identical with public sphere[57]. Rosemary Tong perceives the ecofeminist politics as the most significant form of politics necessary for the new age especially because of care ethic that palli-

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[52] Antony Giddens and Sutton W.Philip, *Sociology: introductory readings*, third edition, Cambridge: Polity Press, 2010, pp. 95.

[53] Ariel Salleh, *Ecofeminism as Sociology*, Conference of the International Sociological Association Research Committee on Environment and Society (RC24), Cambridge University, July 5-7, 2001, pp.64.

[54] Antony Giddens and Sutton W. Philip, *Sociology: introductory readings,* third edition, Cambridge: Polity Press, 2010, pp. 41.

[55] Orgin of ecofeminism are radical feminism and socialistic feminis, especially Marx theory.

[56] Chaone Malory, *What Is Ecofeminist Political Philosophy? Gender, Nature, and the Political*, Sixth Annual Joint Meeting of the International Society for Environmental Ethics, Colorado: Allenspark, 2008, 313.

[57] *Ibid*, pp. 315.

ates bioregional relations of cooperation. Bioregionalism includes: „living the „rooted"life, with developed consciousness of ecology, economy, and culture of locus in which we live[58].

Accomplishment of bioregional cooperation

Ethic of care enables different form of interpersonal communication that leads towards the globalisation and therefore to statements of Tine Davids and Francien van Driel on glocalisation, cause life in contemporary age ends in synthesis of local and glocal life, therefore we speak on glocal comunion that has its own sense because of the perception of the native inhabitants and the strangers, emigrants or autsider[59]. This statement hold eminent sociologist Manuel Castells in work *Internet galaxy, the thoughts on Interenet, bussiness and society,* in which refering to investigation of Cohen and Rai from year 2000, on social movements globalisation , concludes that all of them are grounded in their local context with tendency towards the global context. Process of getting aquinted with other culture could become process of interinscribement of one culture into another as additional argument for former statement, and it is supported by Appadurai[60]. Formerly mentioned authors consider that multidimensional gender approach is developed as alternative for producment semi-global stereotypical cathegories on women and depolitisation of gender[61].

Conclusion: Importance of ecologically conscious sociology: ecofeminism as political activism and sociology

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 simultanously deconstructing traditional approach to gender roles and oppening

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[58] Zdenko Zeman and Geiger, Zeman, Marina, *Introduction in ecology of sustainable communities*, Zagreb: Social Sciencies Institute Ivo Pilar, 2010, pp. 78.
[59] Marina Blagojević, *Mapping Misogyny in the Balkans: Local/Global Hybrids in Culture and Media*, in ed. M. Blagojević, *Gender and development*, Sarajevo: CIPS, 2006, pp. 4.
[60] Axford, Browning, Huggins, Rosamond, Turner i Grant, *Introduction to sociology,* Zagreb: Political culture, 2002, pp. 463.
[61] Marina Blagojević, *Mapping Misogyny in the Balkans:Local/Global Hybrids in Culture and Media*, 2006, u Zborniku Blagojević, Marina, *Gender and development*, Sarajevo: CIPS, 2006, pp. 4.

the space for implementation of care ethic as ecofeminist perspecitve. Discourse on intersection of gender and developoment, and its global charachter until now is mainly focused to achivments 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 discurse 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"[62]. Luck of space for male in this discourse must be exchanged with creation of wider space for their experiences of opression, luck of power, marginalisation, and opression of male from top of the hiearchy 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[63] 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(sponzored women), bussiness women (focused towards the carrier without scrupula, usual women(that speak too much and talk unimportant things) , fatal women, mothers-in –law(enviuous, uggly, 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"[64]. Balcan, nature, emotion are attributes of weaker gender and therefore they suggest opression, 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 because of the posttransitional period that results in retraditionalisation and repatriarchalisation. Negative sociological cathegory, especially analyzed from sociology of gender discourse, have shown that traditionalisam and patriarchy are strengthened by new and advanced technologies whose effect deconstructs by subversive acts and radically attacts cyberfeminist and ecofeminist movement. Political consciousness of ecofeminism settled in Bosnian and Herzegovinian posttransitional period is extremely needed and valid praxis for fullfilment of gender equality and minimalisation of negative globalisation consequences. Negative examples of globalisaton Axford, Browning, Huggins, Rosamond, Turner i Grant named *vectors of globalisation*[65], among whom the global haos represent the most frapant and the most apocalip-

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[62] *Ibid*, pp. 187.
[63] *Ibid*, pp. 234.
[64] *Ibid*, pp. 230.
[65] Vectors of globalisation are world nation-state, postcapitalistic world economical order, clash of civilisation, global disorder.

tic part. The most adequate strategy is the ecofeminist politics or Care Ethics in bioregional relations or environmentalistic nationalism. Neil Carter positioned political consciousness of ecofeminism and deep ecology on folowing way:

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[66]. 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*[67]: „There is significant belief that people around the world are the same under the skin, and that the approved communications will result in better". Bosnian and Herzegovinian philosopher and sociologist Mujkić, on basis of Rorty's "perspective of ironic intellectual"[68], notices that world „in order to become better place for living needs *redescription*" [69]. This perception is, emphasizes Mujkić criticizing traditional foundations of ethical statements:"redescription of humiliation manifestations that manipulate with feelings, forging us ahead towards the trust not towards the responsibility. This *redescription* and the whole sentimental education forces us to inclinate more to emotions than to ratio, therefore it is necessary for us to have "sentimental education", as a good knowledge of other people who originate from other culture "[70]. Future perspective according to Steger[71] 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 ekowomenism, Fukuyama's idea of trust, indigenisation,

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[66] Neil Carter, *Strategy of environmental protection*, Zagreb, 2004, p. 16. *Ibid, pp. 77.*

[67] Frensis Fukuyama, *Trust, social virtues and forming the wealth*, Zagreb: Sources, 2000, pp. 404.

[68] Asim Mujkić, *Short history of pragmatism*, *introduction to democratic thought*, Tuzla: Printcom, 2005, pp. 88.

[69] *Ibid*, pp. 88.

[70] *Ibid*, pp. 88-89.

[71] Steger, Manfred B., *Introduction: Rethinking the Ideological Dimensions of Globalization*, In Manfred B. Steger, ed. *Rethinking Globalism*. Lanham, MD: Rowman & Littlefield Publishers, 2004.

bioregionalism, geocibernetics[72] and environmentalist nationalism[73]. As Amartiya Sen[74], 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 lost of our particular identities.

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[72] Geokibernetics acoording to Croatian sociologist Cifriću, Ivan., *Science and social changes*, Zagreb: Environment and development, 2000, pp. 422-423 represents governing the environmewnt, or global ecological menagment with global cooperation in governance with global natural recources

[73] Croatian sociologist and feminist Galić Branka, *Science and social changes*, Zagreb: Environment and development, 2000, pp. 21-39, defines term as narrowly connected to bioregionalism 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).

[74] Professor and teacher on Harvard, winner of Nobel Prize for Economy.

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