

Femina Academica, Female Professionals in Sociology

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Abstract

Femina Academica as a concept, a research project idea, and book investigation theme is defined in 2016 (Spano), inside the Higher Educational Female Leadership position, precisely focused on towards female leadership inside Higher University positions. Femina Sociologica, Femina Ecologica, and Femina Xenologica along with Femina Academica, constitute educative tetralogy, dedicated to investigational research practices of Feminine identity in the Contemporary. Spano explains the importance of Female leadership through the notion of basis in legal documents. "The UNESCO (1998) Declaration on Higher Education" includes a statement that Higher Education (HE) 'should promote solidarity and equity', and it also includes equality of access. Femina Academica, and Empowering of Women, in Higher Institutional Education, is complex, historically remarkable, and especially developed inside the contemporary professional female Sociology and, in American Sociology due to, because of distinguished the Sociologists for Women in Society organisation, while found as in Europe there are still in Europe we find less dominant female professional positions, and perplexities of selections of Females in Academia.

Keywords: Femina Academica, Black feminist sociology, Female Centred Sociology, academic conviviality, Feminist Eco criticism

1. Introduction

As a sub-discipline of Sociology, Professional Female Sociologists are a very significant theme inside the sub discipline of Sociology, that is extraordinarily multidisciplinary, based on a plural perspective, and important for to professional organisations as well. Theme Sister founders in Sociology is, a concept defined by Mary Jo Deegan, professor Emerita from Nebraska Lincoln University (USA). This concept, that is connected with to the demarcation, and reconstruction of female establishment in Sociology. Museum of famous today, Sister founders in Sociology, involve

include Ida Wells Barnett's Museum, Jane Addams's Museum, and Caroline Bartlett Crane's Museum. Well known for Very famous for black feminism, and Sociology of Empowerment, and Black Female Emancipation, W.E.B. Dubois, inside incorporated into his very celebrated Museum exhibits include the multimedia representations inherited inside the freedom of Speech, Vote, and debates around the discrimination of Black Females.

"Du Bois's limited views of black women inhibit his ability to imagine African American women as race leaders. Du Bois's descriptions of black women unintentionally re-inscribed patriarchal

ideals as he sought racial equality. To Du Bois, black women held moral power over men and thrived in the domestic sphere" (24).

"The Damnation of Women," similarly to this letter, DuBois finds that black women's damnation lies in their inability to be deemed respectable, delicate, and worthy of the same admiration as white women. Yet unlike his 1920 essay, the letter demonstrates that as of 1906, Du Bois had not yet articulated how racism affected black women's political or economic standing. His analyses of race and gender were limited to black women's representation and their need for protection. The founders action of Black feminist sociology, Ida Wells-Barnett, and Anna Julia Cooper, made Radical social change in biographies, history, and Sociology. They envisioned the African-American female life as what? and as a contemporaries, they founded the sociology of African-American Women, which concentrated on were the special focus towards their real, and practical experiences. (Madoo, Lengermann & Niebrugge, 1998: 149-184).

Marianne Weber, as a wife of Max Weber's wife, founded the idea of Women-centred sociology.

Women centred Sociology is, organised around the female standpoint, especially in relation to importance on gender based ideology! She critiques the family structure, and especially working sphere, and domestic life, and "that societal harmony is made on the account of female autonomy." (Madoo, Lengermann, Niebrugge & Brantley, 1998:204).

Weber argues: "That Women are framed in male-dominated society, with male dominated institutions of law, religion and history of series of male-made events, and by male-dominated analysis of the relations in between this institutions and this events." (1998:204). In her text, "The soil and air of the Academic life," she writes about the concept of academic conviviality, explaining describing the gatherings in Heidelberg of intellectuals at Weber's family saloon, around the academic themes, in Heidelberg, decades after Weber died.

She organised Sunday lectures that looked like this: "the first hour was spent in unguided conversations in small groups, with tea, and cakes." Then the guests settled down, to the talk and discussion that followed, they views them as vital elements of the intellectual Heidelberg.

The scholars who participated with their wives, were from all the faculties of the University, but most of them came from the Humanities, and Social Sciences (1977:4-5). Feminist Eco criticism, according to Vakoch's (2012) theory, represents the plural perspectives that involves pleads of different, and even contradictory positions, since it is not subject of generalisations. Feminist Eco criticism pinions forces Feminism, and Eco critics (feminist literature relation to the environment) into a creative, innovative, enhancing project of multiple perspectives in understanding the feminist, and Ecological structure in different-varying, and even opposed perceptions (Vakoch, 2012).

The origin of female exclusion in theory, in the work of the eco feminist Eislar Rian Eco feminist manifesto (1987) can be traced in following notions that the social system of Minoan period of rule on 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 colour) were marginalised and excluded from public sphere. Only free males were subject to obligation of public speeches as a mark of true citizen. Patricia Shipley holds that Aristotle's scripts on social system represent the origin of misogyny and subordination of women, especially binary divisions:

Femininity / masculinity, Nature / Culture, Emotion / Ratio, Subordination / Dominance, Logic of care/Logic of dominance, Pain /Pleasure. Small Albion advocates the doctrine of separate spheres believing that men and women are different distinctly, "separate but equal", comparing this difference to difference between two musical instruments having the same relation to the notes in scale, but could not be replaced or supply place in their own separate series (Deegan, 1981: 15).

2. Methodology

This analyses employs Comparative and historical methods as well as, the content analyses of textbooks, and materials in order to compare the female stream and a male stream in sociological approaches. Some of the methodological goals of this chapter include: the gender equal education, as a significant tool of postmodern education processes, and female stream textbooks involvement, inside the curriculum. During this process the interviews, with the eminent authors of the books, and

writers of female sociologists biographies will be preformed (Mary Jo Deegan, Prof. Emerita Nebraska Lincoln University). The library and archival researches will be used are undertaken to analyses the accessibility of the literature on Female sociologists. Mary Jo Deegan, in 1990, wrote her significant study- source book on Women founders in sociology, in through which she mentioned describes 53 women founders in sociology. In the appendix of this work refers to another even plus 66 women sociologists who should be subject of are mentioned for further investigations. These women are rarely mentioned in male stream sociology. Only pro feminist masculine authors mention works of women in sociology. Peter Scot has written a study on 50 key sociologists, but he only mentions three women. In comparison to Mary Jo Deegan's work on 118 female sociologists, this previously mentioned work is male stream and even discriminating.

3. Discussion: Female Sociology as an Academic Discipline

The importance of this project includes involves, being introduced into the introduction to the significant large amount of the literature written in America about, on female sociologists.

First female professional sociologists speakers at ASA conferences Ward supported the authorship and academic activities of Charlotte Perkins Gilman and supported the inclusion of women. Charlotte Perkins Gilman, as a respectful female sociologists and economist, was even served three times involved as discussant during, inside the American Sociological Association (ASA) meetings. The first women included in first ASA meeting was Mrs J. Oldenwalrd-Unger. Small invited Jane Addams to speak as major a prominent speaker during 1911, 1912, and 1913, at the ASA conferences, in years 1911, 1912, 1913. The other speakers were Lucy Salmon from Vassar College (1913), and Emily Greene Balch, from Wellesley College, in 1914 (Deegan, 1981:16). But in some years, no women were included, because they did not get more did not hold important roles in meetings. Ross invited Jane Addams to speak on sociological aspects of War and Militarism, in their sociological aspects, in 1915, but Emily Green Balch came instead of her, and spoke on Addams' behalf, and the 1915 meeting become was a controversial meeting. Why was the meeting controversial? Addams and Balch were against war, and supported pacifism, and also

were both Nobel Prize Winners. Jane Addams won the award in 1931, and Emily Green Balch in 1946. None of the men from Chicago school wanted to discuss Addams' work. Consequently, after contacting fifteen male sociologists, her papers, and Ross founded two women, after calling fifteen male sociologists: Lillian Wald (Head, residents of Henry Settlement, NYC) and Anna G. Spencer (Meadville Theological Seminar, Ohio), who would read Addams' papers. The fundamental sociological text, Hull House maps and papers, is published by Hull House residents in 1893, as a fundamental sociology paper:

"Focused on social change, they articulated the American dream, especially adapted to smart, educated anglo-women, who wanted a new role in life and society. Addams surrounded herself with brilliant, and dedicated people, especially women. These women formed a key group living in the countryside, writing together, collecting statistics, examining factories and industries, examining health conditions, examining sanitary conditions, lobbying for legislative and political reforms, and organising social improvement in their overpopulated, immigrant district working class. Outside this vast and poorly organised space of activity, Addams was a charismatic leader who translated "facts" into everyday language, articulating the problems and needs of the community and forming American ideals and social thoughts. An author of eleven books, and hundreds of articles, Addams continued her efforts in lectures and education through lectures across the country, and at Hull House. She became a spokeswoman for her era, especially for women and immigrants of the working class." (Deegan, 1990: 39). The origin of these houses became popular in America, and one such was founded by Lillian Wald, Lynn Wald, Henry Settlement in New York, and a sociologist of neoadamsian Orientation, Caroline Bartlet Crane in Kalamazoo, Michigan. In the time before the beginning of the First World War, the Pacifist, Addams, was considered a good and noble woman to become a target of various animosities and personal attacks until the American accession to the war in 1913, when she became socially and publicly marginalised, and after public celebration as a saint, she becomes publicly abused as a violent one.

"Intimidated by the excitement of speaker platforms and abandoned by colleagues, and the

most prominent, other sociologists / gypsies, Addams has socially become a rogue band. That time was the agony's time for her. Dedicated to her values, basic, feminine ideals, she continued to advocate her pacifist position. The culmination of her politically unbreakable status occurred in 1919, when the US government labeled it the most dangerous woman in America. At that time, her role as a sociologist, which was the main one, was erased." (Deegan, 1990: 40). After women gained the right to vote, in 1920, Adams and many Suffrages celebrated as the main victory, in the years to come after 1931, Addams again becomes the spokeswoman of the establishment of social security, and as a dying 1935, was again mournful around the world, as a great leader and analyst of American social reality (Deegan, 1990: 40).

Jane Addams, Charlotte Perkins Gilman (Deegan, Podeschi, 2001), Caroline Bartlett Crane (Deegan, Rynbrandt, 2002). Sisters founders in sociology, advocated cultural feminism and ecofeminist pragmatism. The inclusive momentum of all disputes in her studies was a disagreement between cultural feminism, and critical pragmatism.

4. Conclusion

Femina Academica, Women centred sociology, Academic conviviality, Black feminist sociology, Black male feminism, and Feminist eco criticism offer academic analysis, that is global, embrative, inclusive, wide ranging, and far reaching in its their academically distinguished results. Sociology of gender uses all of thesis approaches in distinguished, subversive, and always challenging approach.

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