

## Original Paper

# Female Sociology as a Source of Empowerment of Women in Academia, Sociology, and Society

Lejla Mušić<sup>1\*</sup>

<sup>1</sup> Department of Sociology, Faculty of Political Sciences Sarajevo Bosnia and Herzegovina

\* Lejla Mušić, Associate prof., Department of Sociology, Faculty of Political Sciences Sarajevo Bosnia and Herzegovina

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### Abstract

*Even though there are many influent female sociologists, they are not well introduced in literature, and academic journals, because of double standards, in recognition of academic works of women. Jessie Bernard (Wharton, 2012, p. 5) strives for the female enlightenment, questioning the sociology as male stream, and therefore focused only to male experiences, in famous statement: "Can sociology become science of society rather than science of male society?" (Wharton, 2012, p. 5). Dorothy Smith wrote her famous work Sociology for women as antecedents of later formed discipline of sociology of gender. She was lecturer at University of Oregon, where in the academic staff of 44 persons she was the only woman: "The chilly climate for women" (Ritzer, 1997, pp. 308-309), is the way in which Dorothy Smith explains her experience in teaching Gender studies in early seventies. Radical feminism, with its notion of violence over the women in public and private sphere, demands the identification of these spheres, in order for women to be involved in academic life with overcoming the negative stereotypes regarding the roles of women and man.*

### Keywords

*sister founders in sociology, radical feminism, sociology of gender, femina sociologica, femina academica*

### 1. Introduction

Deegan (1990) states: "Even though there are more than 52 women considered to be founders in sociology, they are still not recognized in sociology". Mary Jo Deegan wrote referral in early 1980-ties *Early Women Sociologists and the American Sociological Society: The Patterns of Exclusion and Participation*, The American Sociologist, 1981, Vol.16, February: 14-24, investigates the early women

sociologists' position in sociology and in ASA organization. Questions that were raised by Deegan (1981) were following: "1). How and why did this men keep women out of the organization (ASA). 2). Which women participated in spite of these obstacles? 3). Were there efforts to open the organization for female participation? 4). What happened if these efforts were made?" Rather to remove obstacles of gender based marginalization, female sociologists decided to form the coin term sister's founders in sociology as opposition to founding fathers in sociology, emphasizing the importance of sisterhood in discipline rather than motherhood in disciplines, therefore also marking the places of exclusion of women in sociology. Sister's founders in sociology are as a coin term formed by Mary Jo Deegan, in order to explain, de marginalization of female stream sociological theory. Even though there are more than 52 women considered being founders of sociology, they are still not recognized in sociology, Aristotle's distinction between male/female. Shipley represents the key moment to ideological foundation of the women exclusion from academia and public life, because theirs identification with natural and irrational. Small Albion advocates the doctrine of separate spheres believing that men and women are different distinctly, "separate but equal", comparing this difference to difference in 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 (1981, p. 15). Even though, as the chair of Department, he employed women at University, it as only in separate themes: "household administration, sanitary science, social settlements and statistics" (Deegan, 1981).

## **2. Method: Sexism Against Female Sociologists**

Small was Chair of the first Sociology Department, American Sociological Association and American Journal of Sociology, he influenced the policy of acting towards female sociologists. ASA "then was men's club"; women could come to be participant, if they were called by male presidents, and organizers. Female network in sociology, four presidents invited female sociologists to speak: Ward, Small, Ross, and Thomas. Even though Ward believed in separate spheres doctrine, he also believed that "women were dominant first, and men were a variation of her" (1981, p. 16). Ward supported work of Charlotte Perkins Gilman, and supported the inclusion of women.

Charlotte Perkins Gilman, as a respectful female sociologists, and economist was even three times involved, as discussant, next to first women, included in first ASA meeting was Mrs J. Oldenwalrd-Unger. Small invited Jane Addams, to speak as major speaker, at the ASA conferences, in years 1911, 1912, 1913. "The other speakers were Lucy Salmon, from Vassar college (1913) and Emily Greene Balch, Wellesley College, 1914" (Deegan, 1981, p. 16). But in some years, none of women was included, because they did not get more important roles, in meetings. Ross invites Jane Addams to speak on War, and Militarism, in their sociological aspects, in 1915, but Emily Green Balch (Note 1) came instead of her, and meeting becomes controversial meeting. 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. The men of Chicago School did not want to discuss her papers, and

Ross found two women, after calling fifteen male sociologists: Lillian Wald (Head residents of Henry Settlement, NYC), and Anna Garlin Spencer (Meadville Theological Seminar, Ohio). Even though these women were sociologists, they could not work inside the sociology, only inside the social work network. No women had highest offices, during the first year of ASA until 1931, even though 8 women were involved. Deegan (1981). Even though there are many influent female sociologists they are not well introduced in literature and academic journals because of double standards in recognition of academic works of women. Jessie Bernard strives for the female enlightenment, questioning the sociology as male stream, and therefore focused only to male experiences, in famous statement:

“Can sociology become science of society rather than science of male society?” (Wharton, 2012).

### 2.1 Sister Founders Vs. Founding Fathers

The significant study, bio-bibliographical source book on *Women founders in sociology* (Deegan, 1990) gives information on 53 women founders in sociology. Even +66 are mentioned for further investigations (to be investigated), in the appendix of this work. These women are rarely mentioned, in *male stream* sociology. Only pro feminist masculine authors mention works of women in sociology. Only three female sociologists are mentioned by Pitter Scot (Available from <https://www.scribd.com/document/68384897/Fifty-Key-Sociologists>) accessed [Accessed 23 April 2010], in his study he mentions only several female sociologists, inside the 50 key sociologists. In comparison to Mary Jo Deegan’s work, that in total mentions even 118 female sociologists, his work is male stream, and even discriminating. There are different forms of violence over the women, but this form of exclusion is *academic femicide*, in sociology. These women rarely are mentioned, in male stream sociology. Other academic works, have several names involved. Pro feminist sociologists such as Giddens or Ritzer, and authors involved, within sexuality studies such as Altman, Weeks, Rubin, and masculinities studies Connell, Stoltenberg, mention even more. Examples of famous sociologist are: Jane Addams—founder in sociology, Annie Marion Maclean first female to master, in sociology at Chicago University, and earn a PhD in sociology (could not work at university, she conducted written correspondence, with thousands of students) (Deegan, 1990). There are also female sociologists, that had written, but that were hidden in sociological annals, such as (1990, pp. 18-19): “Jessie Bernard, Ruth Shonle Cavan, Frances Donovan, Helen Hughes, Dorothy Thomas, Fay Karpf, Mabel Eliot, Ellen Black, Vivien Palmers”. The leading person, and one of the pioneers, in the field was Jane Adams, America Noble Prize winner, PhD in sociology, and establisher of Hull House Homes, and developer of technique of mapping. “Hull House was intellectual commune and salon” (Deegan, 1990) and it involved some of the “brilliant female sociologists, who lived, and worked there such as Edith Abbot, Emily Green Balch, Sophonisba Breckinridge, Charlotte Perkins Gilman, Florence Kelly, Frances Kellor, Julia Lathorp, Mary McDowell, and Annie Marion MacLean”. “Many female sociologists were removed, from their sociological positions, states Deegan (1990): Emily Green Balch in 1919, and Anna Garlin Spencer in 1920”. Founding fathers were against involvement of female sociologists, at Universities. The only one mentioned usually as female founder in sociology, Harriet Martineau,

translated Comte's work into English. Happy housewife myth as stereotype, from early fifties till now, was questioned by the results of several empirical studies, that involve the quality life of housewife's vs. life of working women, and males. Women that do not work are more stressed, and that even influences the health problem, and depression, as well as with young employed man. Discrimination against women in sociology involves: male stream sociological approaches, there is no female sociology, female history or Female sociology. The most eminent early female sociologists, Jane Addams, sociological pragmatist and American Nobel Prize winner, who had established Hull house for investigation of immigrants' behavior, had introduced technique of mapping for doctoral thesis. This female sociologist had influenced all of the men of Chicago school and Dewey, Mead and American pragmatists. Some of the authors, such as Mary Jo Deegan believes that there was female Chicago school first because the Hull House, an Intellectual center of Chicago was formed three years before Department of Sociology was founded, and therefore Mary Jo Deegan forms hypothesis, that Jane Addams was leading female sociologist, who was marginalized by male colleagues, and female Chicago school is formed before male school. Her book Jane Addams and the Men of Chicago school is considered as book of century by International Sociological Association/ISA/. Emily Green Balch, as a first female officer, was hired to read papers at Wellesley College, in 1889, as a Chair and Professor, but fired from position in 1919, because of pacifism, and later on worked for United Nations. The famous active sociologists were Julia Lathorp (Executive Committee of ASA in 1917), and Grace Abbott (Close associate of Jane Addams worked at Chicago University), Susan Kingsbury and Lucille Eaves (Note 2) were Research directors of Women's Educational, and Industrial Union. Female sociologists' network was very important network for the women sociologist, and organization of participation of female sociologists, at the meetings in the first period of formation, of American Sociological Association. The representatives of this network were: Dummer, Lathorp, Balch, Abbott, with Addams as patron: "they represent sociological worldview, that has been neglected, and their contribution and recognition to sociology being denied" (Deegan, 1981). Family section was a first section that was founded by ETHEL S. DUMMER founder, with the panel entitled "DELINQUENT GIRL"; out of seven panelist, three of them were women in this section. Answer to the exclusion questions by Deegan are, that Women were employed by women only, they were second class citizens in academia, Small believed they belong to separate sphere, included women were part of female network, extreme sexism influenced exclusion, and institutional pattern of ostracism was difficult to destroy (Deegan, 1981). But, if it is to the investigation conducted by Mary Jo Deegan, and group of authors, there is history of Women in sociology and Eras of Women in sociology:

- 1) "founding sister professional definition era"-1840-1890
- 2) "golden era"-1890-1920
- 3) founding sisters in the dark era of patriarchal ascendancy (1920-1965)
- 4) "the contemporary era: the battle for women's equal opportunity in sociology (1965-1990)" (Deegan, 1990).

In Contemporary era, 1969-sociologists for women in society was established, and first women was elected president of ASA (1948), and second one in 1973, afterwards Supreme Court (1989) struggles for permanent place for women professionals in sociology. Founding sisters had changed the relations toward the female sociologists, and sociologists for women in sociology publishes books and journals, and helps affirmation of female sociology. Contemporary American society involves presidency of women, over the ASA (AMERICAN SOCIOLOGICAL ASSOCIATION). Female sociologists were not invisible they were simply written out of the sociological history, even though they were famous public figures, and public professional sociologists. Lengermann and Brantley (1998) stated that disappearance of women founders in sociology, is connected with the discrimination in regards to race, class, gender, in order for academy to become place of affirmation of only white male sociologists, who order for women “to disappear” in “the retelling” of sociological history. In order to understand ecofeminism in sociology, it is necessary to involve theoretical knowledge of two famous female sociologists, rarely mentioned in sociological textbooks, such as contemporaries Charlotte P. Gilman (1860-1935), and Caroline Bartlett Crane (1858-1935).

## *2.2 Ecofeminist Pragmatism of Female Founders in Sociology as Source of Women Empowerment in Academia and Society*

### **Charlotte P. Gilman and an Ecofeminist Pragmatism Perspective**

*Herland and with her in our Ourland* is Gilman’s saga written in order to give explanations inside the intersection of ecofeminism, and feminist pragmatism. Deegan and Podeschi (2001) state that Charlotte Perkins Gilman was “forerunner and perhaps a foundation for contemporary ecofeminism”. The theory of these professional female sociologists is important for distinguishing of eco-feminist pragmatism, eco-pragmatism, and environmental pragmatism. Important and significant idea, emphasized by Deegan and Podeschi (2001) are found in statement by Joanna Macy, that eco feminism represent “a radical change from a millennia-long amnesia as to who we really are”. The eco feminism is historically developed and based on texts of feminist pragmatist who were mainly female professional sociologists. This writings are rarely mentioned in traditional sociological textbooks, and involve writings and documents from historical period in between 1890-1930-ties. Gilman’s saga *Herland and with her in our Ourland*, is “a powerful exploration of gender relations which also includes commentaries on nature and the human relation to nature” (Deegan & Podeschi, 2001). Society that is consisted only of women, with balanced approach in between women and environment is Herland. Ellador, is the main protagonist of this tale, and she travels, in part entitled *With her in our Ourland*. Unlike, the life in Herland, in this travel Ellador experiences the destruction and waste in patriarchal organized society where females are dominated and controlled over by male. “Patriarchy is central to understanding the domination of women, races, and nature due to the patriarchal drive to conquer, master, manipulate, oppress and exploit what is feared and seen as less powerful” (Deegan & Podeschi, 2001). Feminist pragmatism is developed as opposition and international alternative thought for patriarchal perspective, and it is based on women centered culture and values. This theory is mainly

developed in sociological Mecca, Chicago's department of Sociology, University of Chicago and Hull House project in period between 1889-1918. Jane Addams, Florence Kelley, Charlotte Perkins Gilman, and Marion Talbot, are main female pragmatist and supported and developed this ideas. Nobel Prize winners, Emily Greene Balch and Jane Addams, strongly advocated equality in between males and females, believing that democracy and education are strong force of changes in society. Many female sociologists supported this ideas which resulted in "thousands of books and articles" (Deegan & Podeschi, 2001). Ecofeminism is also defined as "a major intellectual enterprise about women, the self, and community" (Deegan & Podeschi, 2001). The most important idea of feminist pragmatism was also investigation of matriarchal societies, focusing towards the Great Mother and female representation of goddesses.



**Figure 1. Mother Earth/Pacha mama (Available on line at <http://www.artsbymia.com/art-gallery/goddess-and-warrior-series/accesses> (1.3.2016))**

Gilman's difference in comparison to other feminist pragmatist, who had been exclusively white and elite, is that her theory was based on Darwinist reformist theories, based on biological female distinctions in culture, reproduction, nurture, etc. Saga written by Gilman is not only pro-feminist, and matriarchal, but also pacifistic, and anti-militaristic. Ecofeminism and eco-feminist pragmatism are sharing the eco-feminist equation ideas, and therefore are used as synonyms inside the eco-feminist pragmatist sociological theories of female professionals in sociology. "*Herland* is a social and environmental utopia, at least reminiscent of the pre patriarchal societies eco feminist scholars discuss" (Podeschi & Deegan in Mušić (2016)). As *Herland* in feminist utopia, the *Ourland* is patriarchal society that is destructive and without ecological consciousness. The male pair for Ellador is named Van. Ellador has notions on environmental disastrous spirits in *Ourland* commenting that "In *Ourland* we have robbed, neglected, and wasted the soil, and that overpopulation is destroying the land in places...The environment in the United States specifically, Ellador remarks, neglect, waste, awful, glaring waste. It makes me sick. It makes me want to cry. As for water, neglect and waste again, and hideous, suicidal defilement" (Ibid in Mušić (2016)). These ideas are similar to Hawaiian native cultural traditions where goddess Papa (Papahānānaumoku), earth mother is torched by evil acts of humans, especially towards the nature. This goddess is specially adored by native Hawaiian women, and her place of worshipping is called *Hale o Papa* (Mušić, 2017). In comparison to experience of male, in saga, when coming to *Herland*, Van is astonished by the natural resources and beauty of the urban towns, reproduction, and mothering.

### 3. Caroline Bartlett Crane, Ecofeminist Pragmatism and Conservation Projects

Deegan and Rynbrandt (2002) investigated the research projects and importance of Caroline Bartlett Crane's work, namely giving her academic heritage following remarks: "applied sociologist and noted Progressive Era reformer, was an eminent figure, national leader in municipal sanitation, forerunner of the ecology and eco feminism movements of today, Crane is part of women's hidden heritage and her life exemplifies the theory of eco feminism pragmatism". Important fact about biographical notes from Crane's life was that she becomes part of Ministry despite the wishes of her family. In her devotion she formed settlement in church named Crane's institutional church in Kalamazoo, Michigan that was similar to Jane Adams's Hull House settlement, Chicago. Crane was social reformist, active sociologists that dedicated her life to suffrage, human rights, and sanitation- conservation projects. Importance of Caroline Bartlett Crane's professional work in sociology, is emphasized since her "claim to the title of sociologist is less obvious to contemporary professionals who are trained to emphasize men's abstract, objective practices in the academy" (Deegan & Rynbrandt, 2002). Kasler and Deegan founded criteria for naming female professional, founder in sociology, and Crane meets all seven of them: "because Crane consulted with sociologists, wrote about sociology, taught sociology, did sociology, self-identified as a sociologist, and was identified by others as a sociologist, she was a sociologist" (Deegan & Rynbrandt 2002). Therefore, Mary Jo Deegan and Linda J. Rynbrandt, stated

that Crane represent an early American pragmatism movement founder. On the basis of the Greta Gaard's historical approach to women achievements in history, it has been noticed that binary dichotomies are elevating male accomplishments and devaluating female achievements in order to identify females with animals, and nature, and rationalizing the dominance over them. Crane's ideas are mainly supporting the ideas of Charlotte P. Gilman, with one move forward, since the Crane was practicing eco feminist pragmatism with interracial focus, rather than supporting the hierarchical society. Feminist pragmatist, namely Crane, Perkins-Gilman and Adams, still, did not believe that women are helpless victims; they saw women as a social reformist and environmental reformist, even though their quest for this later reform was mainly ignored and not well understood. Crane shared her ideas with her male colleagues such as Henderson and Zueblin, that better aesthetics of the town and environment would create better people (Mary Jo Deegan and Linda J. Rynbrandt in Mušić (2016) one of the themes that is discussed inside the notion of logic of care vs. Logic of dominance, and therefore Herland is practicing the ideal of care ethics vs. human, natural and animal world, while as in *Ourland* patriarchal society destruction is causing the motherhood and nature as having less importance. Gilman continues to discuss, social relationships inside the female utopia, that is academic and more civilized than other since it is "truly humane and truly civilized" (Deegan, Podeschi in Mušić, 2016). Therefore the social relations are based on the idea of communalism and interconnections. All children are children of all mothers, and after first year of their life, they are educated inside the community, by professional educators and co-mothers, and their biological mother is given less importance. The fundamental idea of education is presented only in connection with motherhood: "Education and nurturing of children clearly demonstrate a belief in communal living as well as a celebration of interconnectivity and unity: motherhood and mothering bind *Herlanders* together, it is their religion" (Deegan and Podeschi in Mušić (2016)). Since this saga develops in historical comparison of matriarchal societies with newer patriarchal society. Ellador travels with Van through time, and harshly criticizes I World War seeing it as absurd and destructive, and so different from peaceful, caring, and respectful for human, animal and all sorts of life, matriarchal societies of earlier periods. Deegan and Podeschi, forming the final conclusions on Herland saga state: "Charlotte Perkins Gilman's *Herland/Ourland* saga is a powerful statement condemning patriarchal society and its ill-effects, a classic example of the eco feminist equation". But yet, they also make notions of Gilman's exclusions and preferences for hierarchical societies that are not eco feminist ideas. "Crane actively promoted these ideas when she founded Women's Civic Improvement League in Kalamazoo, Michigan in 1904 in order to educate individuals in civic goals of public health, charity, and civic beauty". She influenced the development of Sociology of education, play and environment, and explained her devotion to civic improvement with notion that everybody will help their own children if they protect their environment. Crane strongly supported the development of playgrounds with emphasizing the importance of recreation and enjoyment in aesthetics and beauty of the environment. As Jane Addams did, Crane as well supports idea that we can understand the individuals, if we can be part of their social world, and



therefore for social and physical health the recreation and play, and healthy vegetarian diet are necessary. She held ironical speeches and spoke for better treatment of shop girls and horses, since she strongly believed in interconnectedness of all parts of the world. But Crane's interest for the environment was deep and scientifically supported, and therefore she: "earned the public title of America's Housekeeper, as a result of her studies of municipal sanitation problems, thereby including an important element of environmental concern. Crane conducts sanitary social surveys regarding the public health and safety of over six American cities in her career in municipal sanitation" (Mary Jo Deegan and Linda J. Rynbrandt in Mušić (2016)). Club of women to which Crane belonged, organized cleaning of the street, together with sharing the leaflets, such as following one shared in 1904: "Please! The Women Civic Improvement League had undertaken to keep Main Street clean. We ask YOU to help us. Please do not throw anything-paper, fruit skins, peanut shells or any other litter, in the street; put it in the waste-paper can at the corner". And, gentleman, "please do not spit on the sidewalk, or in the gratings, or anywhere but in the gutter. Now, please don't throw this in the street!" Deegan and Rynbrandt (2002). Crane supported the idea of recycling. Influenced by the idea of American transcendentalism of Ralf Waldo Emerson, she also promoted a feminist theology, and natural and rational approach towards the religion, since she referred to God as mother and father ((Mary Jo Deegan and Linda J. Rynbrandt in Mušić (2016)). She had different understanding of difference in between sexes, and unlike Adams and Gilman, she did not think that women are more moral and more angelic in comparison to males. Professional sociologist, Crane working in progressive era, had deep interest in conservation projects of forest and environmental disasters. These ideas are only recently being acknowledged in articles of female sociologists, such as emerita Mary Jo Deegan, from Nebraska Lincoln University. Crane very actively opposed to destruction of the environment by Henry Ford, and held speeches actively being involved in reforestations tours, in Michigan area. Supporting the idea of suffragette Anna Howard Shaw who collected the seeds from different trees during the traveling all around the world, she anticipated sustainable development idea: "Shaw's forest should act as an emblem and incentive for American women to mother all little trees-protects them from marauding ex and fire-that they may be to future generations" (Deegan, Rynbrandt, 2002). Crane offered the perspective of looking from home, other than looking from business side of building projects that involve destruction of nature. Despite her strong approach in social and environmental reforms, Crane had faced the disappointment and also was not successful in caring out all of her conservation project ideas. "Around 1930, Crane was actively seeking to have Rowe's Island in the Kalamazoo River become a state park. She was concerned about the preservation of Michigan's forests, and parklands. Her attempts were ultimately unsuccessful" (Linda J. Rynbrandt, Mary Jo Deegan in Mušić, 2016). Even though her conservation project was not successful, Caroline Bartlett Crane is considered as leader of American pragmatist movement of early period, and active social reformer, included in female founders in sociology.

### 3. Discussion

The initial hypothesis in this work dedicated to investigation of Eco-feminist pragmatism of Female founders in sociology as source of Women Empowerment in Academia and Society, had confirmed that eco-feminist pragmatism authors had influenced the affirmation of female principles, in society and academia. The discussion had been divided into four subsections.

*Sexism against Female sociologists* focuses towards the historical position of Female sociologists in their profession, the reasons for their exclusion from sociology. Doctrine of separate spheres was one of the main reasons for segregation of women in sociology, and American sociological Association at first stage of development was similar to male club with only few women participating around theme of sociology of family. Sister founders vs. father founders focuses towards the formation of new definitions followed by the question raised by Mary Jo Deegan, Patricia Madoo Libermann, Jill Brantley, Christopher W. Podeschi and Linda J. Rynbrandt, which resulted in conclusion that there were female founders in sociology, and therefore female sociologists as professionals and workers inside the academia were not invisible but had been written out of sociological textbooks. In order to understand the notion of “being written out”, it is necessary to discuss theoretical knowledge of two famous female sociologist, rarely mentioned in sociological textbooks, such as contemporaries Charlotte P. Gilman (1860-1935) and Caroline Bartlett Crane (1858-1935). Both of these authors were famous and active social reformists and professional eco-feminist pragmatist and sociologists. In their work the experience of marginalization and discrimination is described in different forms. The eco feminism is historically developed, and based on texts of feminist pragmatist, who were mainly female professional sociologists. This writings are rarely mentioned, in traditional sociological textbooks, and involve writings and documents from historical period in between 1890-1930-ties. Gilman’s saga *Herland and with her in our Ourland*, is “a powerful exploration of gender relations which also includes commentaries on nature, and the human relation to nature” (Deegan, Podeschi, 2001). Charlotte Perkins Gilman’s *Herland/Ourland* saga is a powerful statement condemning patriarchal society and its ill-effects, a classic example of the eco feminist equation. But yet, they also make notions of Gilman’s exclusions, and preferences for hierarchical societies, that are not eco feminist ideas. Crane formed settlement in church named Crane’s institutional church in Kalamazoo, Michigan that was similar to Jane Adams’s Hull House settlement, Chicago. Crane was social reformist, active sociologists that dedicated her life to suffrage, human rights, and sanitation-conservation projects. Importance of Caroline Bartlett Crane’s professional work in sociology, is emphasized since her “claim to the title of sociologist is less obvious to contemporary professionals who are trained to emphasize men’s abstract, objective practices in the academy” (Deegan, Rynbrandt, 2002). Kasler and Deegan founded criteria for naming female professional, founder in sociology, and Crane meets all seven of them: “because Crane consulted with sociologists, wrote about sociology, taught sociology, did sociology, self-identified as a sociologist, and was identified by others as a sociologist, she was a sociologist” (Deegan & Rynbrandt, 2002). Supporting the idea of suffragette Anna Howard Shaw who

collected the seeds from different trees during the traveling all around the world, she anticipated sustainable development idea. These two biographical examples, confirmed the initial idea formed in this investigation, that only thorough in depth analyses of contemporary sociological biographical recoveries of female founders in sociology, are possible. Beck and Beck-Gernsheim (2010) stated that female educational liberation happened from 1960-ties and on: “What is new is the individual female biography.....The individualized biography assumes that everyone can update and optimize his, and hers decisions “in order to be open to new educational challenges with constant willingness to study, and focus toward lifelong learning project”.

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## Notes

Note 1. Our Slavic Fellow Citizens, on immigration.

Note 2. Eaves thought sociology at Stanford and Nebraska University, as the only women in coeducational system, left because she was not paid.