

# Women in the society and globe

Sociology



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The series presents twelve substitutes that have socio-economic structures that extend the probabilities for equity, oneness, fairness, justice and a firm society (Bell 50). Some of these originate from diverse dispensations, some bear a national or global level, some come up because of revolutionary movements, some governments adopt while others reject such models in their policies. In these narratives, the female figures explicate on their role to form these models and depict their unique challenges and viewpoints in the movements.

The book addresses an augmenting acceleration of making water, oil, land and the natural world a commodity, an issue that has elicited the matter of power play and the issue of taking away resources that some communities have survived and sustained themselves with since time immemorial. Oil is one instance where the domination of international affiliations has elicited displacement of masses of people, conflicts in the social arena and destroyed the relationship between aboriginal communities and their surroundings (Bell 18).

The book asserts how diverse groups from the entire globe are struggling to shield an alternative comprehension of the globe and how people ought to handle it, however (Bell 21). They observe resources such as oil as a parcel of the worldwide commons, the collection of natural resources, fundamental services, social spaces, and cultural diversities that should be of public trust that everyone ought to enjoy rather than merchandise for sale. The Spanish term “ el bien comun” meaning the common good, summarizes the conception of such assets. The basic notion of life, intelligence, inter-relationships, normal culture, and earth’s treasures lies behind the commons and are not capital.

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In all places, aboriginal people are claiming their independence over their land, which inculcates the autonomy to self-ruling and ardent control of every resource that surrounds them and that which is within their territories. Presently, approximately thirty thousand aboriginal people originating from the Amazon in Ecuador are ever in legal wars with Chevron inhabitants for contaminating their water and sabotaging their healthy surroundings (Bell 15). Moreover, for years, aboriginal people have been shielding their territories and resources in epic wars. Communities are further working to mend the divisions that institutional repression has initiated. Women have been major fighters in this bid. Throughout the entire globe, women are ardently working to mend a peaceful haven in places torn with battles and resource conflicts. In other dispensations, women are at the front of the battle line in a bid to terminate regional, national and global conflicts.