

Editor's Preface

In contemporary societies present globalisation is a common sense concept, used in attempts to understand and explain the multidimensional social, cultural, economic, environmental and technological change. But of course we must be aware that it is not only diagnostic tool and it does not give ideologically neutral insight. It is always terrain of struggle for meanings; it is always full of values. And there are two prevailing approaches to globalisation, both are full of ideological assumptions. Proponents of the first one are convinced that globalisation is a vehicle of progress and having a huge impact on quality of life. They believe that due to globalisation the discoveries of mind can improve the conditions of life of people living in the all the parts of the world. They also suppose that thanks to globalisation even the smallest cultures can include their own traditions and values into the world culture. On the other side many people criticise globalisation as a more or less mechanical instrument of westernisation or even Americanisation. It is assumed in this approach that through powerful culture and technological devices globalisation dissolves indigenous identity and life. Even if the Author of these piece of writing supports more the second approach, the situation is not so simple. In the context of Journal of Gender and Power profile, one can ask the several questions. Is the globalisation the source of women's emancipation in traditional, very patriarchal cultures as it provides with more rights, more education and more opportunities for women there?; Is globalisation only a simulacrum of emancipation which replaces the traditional patriarchy by more sophisticated version of western androcentrism? It is not easy way to answer these questions. And the picture of the cover of this Journal of Gender and Power issue can be a symbolic representation of the complicated relationship between globalisation and women's identities.

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