

# DEVELOPMENTS POOR COUSINS: ENVIRONMENT, GENDER, PARTICIPATION, RIGHTS pdf

## 1: Women in Pakistan - Wikipedia

*Gender inequality and women participation in agricultural development in Nigeria poor. Furthermore, the non-recognition of women's independent rights to.*

Women can be powerful agents of change. In this regard, we support the efforts of small island developing States: We reaffirm that achieving gender equality, empowering all women and girls, and the full realization of their human rights are essential to achieving sustained, inclusive and equitable economic growth and sustainable development. We reiterate the need for gender mainstreaming, including targeted actions and investments in the formulation and implementation of all financial, economic, environmental and social policies. We recognize that investing in children and youth is critical to achieving inclusive, equitable and sustainable development for present and future generations, and we recognize the need to support countries that face particular challenges to make the requisite investments in this area. We reaffirm the vital importance of promoting and protecting the rights of all children, and ensuring that no child is left behind. We reaffirm the vital role of women and the need for their full and equal participation and leadership in all areas of sustainable development, and decide to accelerate the implementation of our respective commitments in this regard as contained in the Convention on the Elimination of All Forms of Discrimination against Women, as well as Agenda 21, the Beijing Declaration and Platform for Action and the United Nations Millennium Declaration. We recognize that, although progress on gender equality has been made in some areas, the potential of women to engage in, contribute to and benefit from sustainable development as leaders, participants and agents of change has not been fully realized, owing to, inter alia, persistent social, economic and political inequalities. We support prioritizing measures to promote gender equality and women? We resolve to unlock the potential of women as drivers of sustainable development, including through the repeal of discriminatory laws and the removal of formal barriers, ensuring equal access to justice and legal support, the reform of institutions to ensure competence and capacity for gender mainstreaming and the development and adoption of innovative and special approaches to address informal, harmful practices that act as barriers to gender equality. In this regard, we commit to creating an enabling environment for improving the situation of women and girls everywhere, particularly in rural areas and local communities and among indigenous peoples and ethnic minorities. We commit to actively promote the collection, analysis and use of gender-sensitive indicators and sex-disaggregated data in policy, programme design and monitoring frameworks, in accordance with national circumstances and capacities, in order to deliver on the promise of sustainable development for all. We are committed to equal rights and opportunities for women in political and economic decision-making and resource allocation and to removing any barriers that prevent women from being full participants in the economy. We resolve to undertake legislative and administrative reforms to give women equal rights with men to economic resources, including access to ownership and control over land and other forms of property, credit, inheritance, natural resources and appropriate new technology. We are committed to promote the equal access of women and girls to education, basic services, economic opportunities and health-care services, including addressing women? In this regard, we reaffirm our commitment to implement the Programme of Action of the International Conference on Population and Development and the key actions for the further implementation of that Programme of Action. We recognize that gender equality and the effective participation of women are important for effective action on all aspects of sustainable development. We support the work of UN-Women in leading, coordinating and promoting the accountability of the United Nations system in this regard. We invite donors and international organizations, including the United Nations system organizations, as well as the international financial institutions, regional banks and major groups, including the private sector, to integrate fully commitments and considerations on gender equality and women? We invite them to play a supportive role in the efforts of developing countries to integrate fully commitments and considerations on gender equality and women?

## 2: Gender Equality for Development

*We recognize that gender equality and women's empowerment and the full realization of human rights for women and girls have a transformative and multiplier effect on sustainable development and is a driver of economic growth in small island developing States.*

Each and every country of the world is looking forward to eradicate poverty so that even the poor and vulnerable people also enjoy equal rights to economic resources, healthy living conditions as well as access to basic infrastructure and technology. Moreover, there should not be any doubt that poor nations and poor people are more severely vulnerable to effects of environmental damage than the rich. Over the past few decades, average living standards have risen and the gap between the very rich and the very poor has broadened. Lack of education and improper implementation of poverty eradication policies at the grass-root level. More often than not, many international reports claim that poverty contributes to environmental degradation. Due to lack of sufficient resources and improper knowledge poverty stricken people tend to overuse every resource available to them when their survival is at stake. But generally, we tend to forget that poor people are the most undefended ones when it comes to effects of environmental pollution, climate change and global warming. In my viewpoint, it is very important for everyone to recognize that poverty and environmental issues are interrelated. Poverty among people puts stress on the environment whereas environmental problems cause severe suffering to the poor. People, whether they be rich or poor, consume water, food, and natural resources in order to remain alive. All economic activities are directly, indirectly or remotely based on natural resources and any pressure on natural resources can cause environmental stress. Environmental damage can prevent people, especially the poor, from having good and hygienic living standards. As poor people rely more directly on the environment than the rich for their survival, they are mostly on the receiving end of environmental problems. Poverty often causes people to put relatively more pressure on the environment which results in larger families due to high death rates and insecurity, improper human waste disposal leading to unhealthy living conditions, more pressure on fragile land to meet their needs, overexploitation of natural resources and more deforestation. Insufficient knowledge about agricultural practices can also lead to decline in crop yield and productivity etc. On the other hand environmental problems add more to the miseries of poor people. Environmental problems cause more suffering among them as environmental damage increases the impact of floods and other environmental catastrophes. Soil erosion, land degradation and deforestation leads to decline in food production along with shortage of wood for fuel contributes to inflation. In short, the worst consequences of environmental deterioration, whether they be economical, social, or related to mental or physical wellbeing, are experienced by the poor people. More rigorous efforts should be undertaken by the governments of all countries to eradicate poverty and in turn, to save deprived people from the dreadful implications of environmental damage. There should be more collaborative partnerships among all sections of the society so that even the people living in poverty are linked to the world through their participation in social, political, and economical spheres along with their active participation in environmental regeneration. I strongly believe that there cannot be any environmental solution without alleviating poverty from the world.

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### 3: Gender and employment (EMPLOYMENT)

*development, and that empowerment requires the full participation of people in the formulation, implementation and evaluation of decisions determining the functioning and well-being of societies.*

History[ edit ] Fatima Jinnah “ was a Pakistani dental surgeon, biographer, stateswoman and one of the leading founders of Pakistan Historically, Muslim reformers such as Syed Ahmad Khan tried to bring education to women, limit polygamy , and empower women in other ways through education. Jinnah points out that Muslim women leaders from all classes actively supported the Pakistan movement in the mids. Their movement was led by wives and other relatives of leading politicians. Women were sometimes organised into large-scale public demonstrations. Before there was a tendency for the Muslim women in Punjab to vote for the Muslim League while their menfolk supported the Unionist Party. Pakistani women were granted the suffrage in , [11] and they were reaffirmed the right to vote in national elections in under the interim Constitution. Had General Ayub Khan run fair elections, Ms. Fatima Jinnah of Pakistan would have become the first Muslim President of the largest Muslim country in the world. However, despite that setback, during “60, several pro-women initiatives were taken. The Muslim Family Law Ordinance , [13] which regulated marriage, divorce, and polygamy [14] continues to have a significant legal impact on the women of Pakistan. All government services were opened to women including the district management group and the foreign service in the civil service , which had been denied to them earlier. However, the implementation of these policies was poor as the Government faced a financial crisis due to the war with India and consequent split of the country. The constitution stipulates that "there shall be no discrimination on the basis of sex alone. A chapter on women in development was included for the first time in the Sixth Plan. The chapter was prepared by a working group of 28 professional women headed by Syeda Abida Hussain , chairperson of the Jhang District council at that time. However, Zia-ul-Haq initiated a process of Islamization by introducing discriminatory legislation against women such as the set of Hudood Ordinances and the Qanun-e-Shahadat Order Law of Evidence Order. He banned women from participating and from being spectators of sports and promoted purdah. He also proposed laws regarding Qisas and Diyat , Islamic penal laws governing retribution qisas and compensation diyat in crimes involving bodily injury. When the victim was a woman, the amount of diyat was halved [18] The Offence of Zina Enforcement of Hudood Ordinance, was a subcategory of the Hudood Ordinance. Zina is the crime of non-marital sexual relations and adultery. The Zina Ordinance included zina-bil-jabr, the category of forced intercourse. If the woman who accuses a man of zina-bil-jabr rape cannot prove to the judicial system that she was raped, she faces adultery charges. The perpetrator may be acquitted and the victim may face adultery charges. The threat of being prosecuted discourages victims from filing complaints. In addition, the legal possibility of marital rape was eliminated; by definition, rape became an extramarital offence according to the Zina ordinance. The ordinance prompted international criticism. In September , women came together in Karachi in an emergency meeting to oppose the adverse effects on women of martial law and the Islamization campaign. WAF staged public protests and campaigns against the Hudood Ordinances, the Law of Evidence, and the Qisas and Diyat laws temporarily shelved as a result. She was unable to provide enough evidence that she was raped. She was charged with adultery and the court considered her pregnancy as the proof of adultery. She was awarded the Tazir punishment of one hundred lashes and three years of rigorous imprisonment. Due to lack of evidence, she was convicted for adultery under the Zina ordinance, while the rapists were acquitted. She was sentenced to fifteen lashes, five years imprisonment, and a fine of rupees. The decision attracted so much publicity and condemnation from the public and the press that the Federal Shariah Court of its own motion, called for the records of the case and ordered that she should be released from prison on her own bond. Subsequently, on appeal, the finding of the trial court was reversed and the conviction was set aside. Majority of women in prison were charged under the Hudood Ordinance. She was assassinated while campaigning for the Pakistani general election of However,

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planned development failed to address gender inequalities due to the gap between policy intent and implementation. She also promised to repeal controversial Hudood laws that curtailed the rights of women. However, during her two incomplete terms in office 1990 and 1996, Benazir Bhutto did not propose any legislation to improve welfare services for women. By virtue of the eighth constitutional amendment imposed by Zia-ul-Haq, these laws were protected both from ordinary legislative modification and from judicial review. The husband however, had not registered the divorce documents in the local council as required by law, rendering the divorce not legally binding. Unaware of this, Shahida, after her mandatory day period of waiting iddat, remarried. Her first husband, rebounding from a failed attempt at a second marriage, decided he wanted his first wife Shahida back. She and her second husband, Sarwar were charged with adultery. They were sentenced to death by stoning. However, four of these centres became almost non-functional due to lack of financial and administrative support. The First Women Bank Ltd. It operates 38 real-time online branches across the country, managed and run by women. However MWD faced a lack of resources initially. He had also held office for a truncated term 1993, during which he had promised to adopt Islamic law as the supreme law of Pakistan. However, neither Benazir Bhutto nor Nawaz Sharif implemented these recommendations. However, the document omits women while listing 21 major areas of interests. Similarly, another major policy document, the "Human Development and Poverty Reduction Strategy", mentioned women as a target group for poverty reduction but lacks gender framework. It suffered from delays in the release of development funds from the Federal Government. On 7 July General Musharraf signed an ordinance for the immediate release on bail of around women who were currently languishing in jails on charges other than terrorism and murder. The bill allowed for DNA and other scientific evidence to be used in prosecuting rape cases. Appointment of women [ edit ] Coming into power it appointed a female member of parliament and party loyalist Dr. Fehmida Mirza as the first female speaker in South Asia. In addition the punishment for acid throwing to life imprisonment. In the government revived the National Commission on Status of Women established by General Musharraf for three years in 1997, later being revived for three years at a time. The bill moved by government established the commission as a permanent body with the task to ensure the implementation of women protection legislation and abuses against women. Purdah norms are followed in few communities of Pakistan. Generally, women living in more developed areas like Lahore, Karachi and Islamabad are more liberal in terms of dressing than women living in less developed areas. Child marriage Vani [ edit ] Although the Child Marriages Restraint Act makes it illegal for girls under the age of 16 to be married, instances of child marriages are commonly found in rural areas. Vani is a child marriage custom followed in tribal areas and the Punjab province. The young girls are forcibly married off in order to resolve the feuds between different clans; [57] the Vani can be avoided if the clan of the girl agrees to pay money, called Deet, to other clans. In one extreme case in 1997, a local Jirga in Aari village, Swat ordered that Roza Bibi, a girl of six, must be married off to settle a dispute between her family and the rival family. As of 2001, the trend of Vani is decreased very much, allowing more young girls to live their childhood freely. Watta satta [ edit ] Watta satta is a tribal custom in which brides are traded between two clans. In order to marry off a son, one must also have a daughter to marry off in return. Even though Islamic law requires that both partners explicitly consent to marriage, women are often forced into marriages arranged by their fathers or tribal leaders. At over 1000 dowry-related deaths per year, and annual rates exceeding 2. Honour killing in Pakistan A majority of the victims of honour killings are women and the punishments meted out to the murderers are very lenient. In December 2001, the Government passed a bill that made karo kari punishable under the same penal provisions as murder. The practice is often used by men to keep and grab the land of their sisters and daughters. Women and girls in Shadadkot, north-west Sindh, Pakistan. Few Pakistani women wear the hijab or burqa in public, and the degree to which they choose to cover varies; with the use of the burqa being primarily predominant in Pashtun territories. Surveys conducted in Pakistan show that most women wearing the hijab do so of their own choice. The veil is not an absolute requirement, and women may even wear jeans and T-shirts in urban areas of Karachi, Lahore, Islamabad and other big cities. In last five years, western dressing has become much

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common among women in cities. Many women wear pants, palazzo and tight jeans with long shirts as well as short shirts. Most women in small cities and rural areas wear the Shalwar Kameez, which consists of a tunic top and baggy trouser set which covers their arms, legs and body. A loose dupatta scarf is also worn around the shoulders, upper chest and head. Men also have a similar dress code, but only women are expected to wear a dupatta in public. A sari is a formal dress worn on special occasions by some, mainly urban, women.

### 4: Gender Equality and Women's Empowerment | U.S. Agency for International Development

*Strengthening women's rights and addressing barriers to political participation are critical steps toward empowering women, reducing poverty, and achieving our development goals. In every country where USAID works, women are advocating and working for equal rights and opportunities.*

### 5: Gender equality and women's empowerment Sustainable Development Knowledge Platform

*2 Summary In November , the G20 Leaders committed to reduce the gender labour force participation gap by 25% by , as a collective commitment at G20 level.*

### 6: The relationship between poverty and the environment – Voices of Youth

*While the world has achieved progress towards gender equality and women's empowerment under the Millennium Development Goals (including equal access to primary education between girls and boys.*

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