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GENDER AND ENVIRONMENT

ГЕНДЕР ЖАНА ЧӨЙРӨ

ГЕНДЕР И ОКРУЖАЮЩАЯ СРЕДА

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GENDER AND ENVIRONMENT

Abstract

This article is devoted to the ecological problem all over the world. People all around think about saving the Earth, not to pollute the nature. It has identified chemical hazardous toxic waste as an area in need of urgent attention in developing countries. The toxic waste buried had caused high incidence of cancer and morbidity in the community. Gender and the environment help to shed light on the gendered impacts of climate change and women's, experiences and knowledge can help to protect our environment. The authors make the students aware about the use and management of natural resources. They also pay attention to the eco-feminism, women and nature share a special relationship. The problem of victim, patriarchy, portray, hierarchical is discussed in this article. The author concerns the problem of eco-feminism and environment in Central Asia and Kyrgyzstan.

Key words: chemical, hazardous, toxic, waste, morbidity, gender, environment, eco-feminism, fuel, victim, patriarchy, portray, hierarchical.

ГЕНДЕР ЖАНА ЧӨЙРӨ

Аннотация

Бул макала дүйнө жүзү боюнча экологиялык көйгөйлөргө арналган. Айланадагылар жаратылышты булгабай, Жерди сактап калуу жөнүндө ойлонушат. Ал химиялык коркунучтуу уулуу калдыктарды өнүгүп келе жаткан өлкөлөрдө тез арада көңүл бурууну талап кылган аймак катары белгиледи. Көмүлгөн уулуу калдыктар калк арасында рак жана оорулардын жогорку көрсөткүчтөрүн жаратты. Гендер жана айлана-чөйрө климаттын өзгөрүшүнүн гендердик таасирин ачыктоого жардам берет, ал эми аялдардын ресурстары, тажрыйбасы жана билими биздин айлана-чөйрөнү коргоого жардам берет. Авторлор студенттерди жаратылыш ресурстарын пайдаланууда жана башкарууда аялдардын ролу менен тааныштырышат. Экофеминизмге да көңүл бурулат: аялдар менен жаратылыштын өзгөчө мамилеси бар. Макалада курмандык, патриархат, имидж, иерархия маселеси талкууланат. Автор Борбордук Азиядагы жана Кыргызстандагы экофеминизм жана экология маселесине токтолот.

Ачык сөздөр: химиялык, коркунучтуу, уулуу, калдыктар, ооруу, гендер, экология, экофеминизм, отун, курмандык, патриархат, имидж, иерархия.

ГЕНДЕР И ОКРУЖАЮЩАЯ СРЕДА

Аннотация

Данная статья посвящена экологической проблеме во всем мире. Люди вокруг думают о том, чтобы спасти Землю, а не загрязнять природу. Он определил химические опасные токсичные отходы как область, требующую срочного внимания в развивающихся странах. Захороненные токсичные отходы вызвали высокий уровень заболеваемости раком и заболеваемости среди населения. Гендер и окружающая среда помогают пролить свет на гендерные последствия изменения климата, а женские ресурсы, опыт и знания могут помочь защитить нашу окружающую среду. Авторы знакомят студентов с ролью женщин в использовании и управлении природными ресурсами. Также уделяется внимание эко-феминизму: женщину и природу связывают особые отношения. В статье обсуждается проблема жертвы, патриархата, изображения, иерархичности. Автор касается проблемы эко-феминизма и окружающее среды в Средней Азии и Кыргызстан.

Ключевые слова: химическое вещество, опасное, токсичное, отходы, заболеваемость, пол, окружающая среда, эко феминизм, топливо, жертва, патриархат, изображение, иерархия

Introduction

Last years, there is a burgeoning discourse surrounding the intersection of gender dynamics and environmental considerations, particularly emphasizing the pivotal role of women in the utilization and stewardship of natural resources. Numerous scholarly inquiries have underscored the inherently gendered nature of environmental decline, revealing that disenfranchised demographics, including impoverished individuals and marginalized communities reliant on direct interaction with natural ecosystems for sustenance, bear disproportionate burdens of environmental degradation.

Of late, scholarly attention has increasingly turned towards a nuanced examination of the experiences of impoverished and indigenous women within the tertiary sector. Within rural contexts, where women predominantly assume responsibility for procuring fuel, forage, and water for household consumption, barriers to access to these vital resources have amplified the temporal and physical exertions associated with such endeavors, consequently exacerbating the cycle of impoverishment among these women [1].

Materials and Methods

The concept of Linkage has prominently featured in discussions at the United Nations Conference on Environment and Development held in Rio de Janeiro in 1992, and it played a significant role at the 1995 Beijing conference on women. Over the years, there has been a proliferation of viewpoints regarding the distinct relationship between women and the environment compared to men, resulting in a diverse spectrum of perspectives. Consequently, these perspectives advocate for the implementation of distinct policies targeting women within the framework of environmental and sustainable development approaches.

However, the understanding of gender-environment relations varies across different conceptualizations. The prevailing view in many perspectives portrays women as unique users and managers of the environment in their daily interactions. Particularly in Western contexts, women's roles as homemakers and caregivers within the family are emphasized as significant contributions to the ecofeminist perspective, which prioritizes "quality of life issues" over mere subsistence concerns [1, 2].

Awareness of the health impacts of toxic chemicals and the potential actions that citizens can undertake gained prominence during the 1979-1980 struggle led by housewives in the Love Canal community. In this instance, 900 families successfully advocated for relocation after discovering that their neighborhood was situated adjacent to 21,000 tons of toxic waste.

The burial of toxic waste resulted in a high incidence of cancer and morbidity within the community. Given that homemakers bore the primary responsibility for caregiving, they became mobilized and orchestrated a successful campaign. This movement swiftly propagated throughout the United States and Europe, culminating in the establishment of a USD Superfund. The Women in Environment and Development (WED) approach, an extension of the Women in Development (WID)

paradigm, integrates environmental policies with developmental initiatives. Functioning as both users and stewards, women engage in the collection of fuel, wood, water, agricultural production, and safeguarding of genetic resources to fulfill their daily subsistence requirements. This subsistence-oriented perspective endows them with unique insights and a stake in environmental preservation, fostering a symbiotic relationship between women and the environment.

During the 1980s, women were perceived as victims not only of environmental degradation and natural calamities but also of anthropogenic scientific advancements, as their resource bases for survival were compromised and depleted. However, by the late 1980s, there emerged a paradigm shift towards viewing women as agents of change and proficient managers. Grassroots movements like CHIK were cited as exemplars to substantiate this perspective. The experiences of women in the developed world are often associated with quality-of-life considerations, whereas those in the developing world are entwined with subsistence issues.

The term "eco-feminism," coined by French writer Françoise d'Eaubonne in 1974, merges "eco" pertaining to nature or the environment, with "feminism" relating to women. Eco-feminism posits that nature and women are intrinsically linked, displaying similarities in their respective attributes and roles [2].

The core tenets of eco-feminism can be outlined as follows:

Women and nature share a unique and profound connection, thereby endowing women with a significant interest in dismantling the domination of nature and safeguarding the environment.

There exist substantial linkages between the subjugation of women and the exploitation of nature. These linkages can be attributed ideologically to patriarchal paradigms, which relegate nature to a subordinate position within culture. Since women are often associated with nature, they are deemed inferior, whereas men, aligned with culture, are deemed superior. Consequently, women have a stake in challenging the domination of nature, thus addressing their own subjugation.

Effecting change necessitates a transformation in the relationships among women, men, and nature, fostering non-hierarchical frameworks. Given that both the feminist and environmental movements advocate for egalitarian, non-hierarchical systems, collaboration between the two enables the development of a shared perspective, theory, and praxis. Eco-feminists perceive the subjugation of women and nature through an ideological lens, contending that it stems from a system of beliefs, ideas, and values that position women and nature hierarchically beneath men. Economists advocate for a reconfiguration of gender relations. Eco-feminists establish correlations between the oppression of women and the degradation of nature, tracing both historically to the emergence of Western patriarchal sciences in the 17th century.

However, the various conceptualizations of eco-feminism diverge in their interpretations of the relationships between women and nature. Significant parallels exist between women and nature. Eco-feminists argue that both women and nature exhibit reproductive or regenerative capacities, implying a correlation between the life-support systems of nature and women's inherent nurturing abilities. Moreover, women, primarily responsible for child rearing through the provision of love and

care, share a resemblance to nature, which sustains and ensures the survival of its diverse components [3].

In addition to these shared characteristics, a third notable similarity between nature and women lies in their exploitation at the hands of men. Human beings, particularly men, have historically been culpable for the degradation and exploitation of the environment, relegating nature to an inferior status. Similarly, men, occupying a subordinate position in society, have subjected women to domination and exploitation. It is this convergence between the treatment of nature and women that underpins the emergence of eco-feminism.

The eco-feminist movement gained momentum in 1980 with the convening of the first eco-feminist conference, initially led by a substantial number of European women. During this formative period, emphasis was placed on recognizing the spiritual bond between women and nature or the Earth. Early eco-feminist discourse highlighted women's emotional connection to nature or the Earth, juxtaposing men's perceived practicality, reason dominance, and power-seeking tendencies with women's emotionally oriented nature. This emotional nature inherent to women was posited as the foundation for their special relationship with nature.

In later iterations of eco-feminism, attention shifted towards addressing the exploitation of both women and nature. This evolution underscores certain fundamental principles of eco-feminism [3, 4].

Eco-feminism posits a significant correlation between the subjugation of women and the exploitation of nature, emphasizing the existence of historical, symbolic, and political interrelations between the degradation of nature and the oppression of women.

Women's association with nature engenders a distinctive relationship between women and the environment, underscoring the crucial role women play in dismantling the domination of nature and promoting environmental conservation.

The subordination of women and nature can be comprehended through the lens of patriarchal ideology, which hierarchically positions nature as subordinate to culture. Women, being associated with nature, are consequently deemed inferior, while men, identified with culture and are deemed superior. Despite this hierarchical dynamic, women possess a unique agency in challenging the domination of nature and, consequently, their own subjugation.

Feminist movements and environmental movements become intertwined due to their shared commitment to egalitarian and non-hierarchical principles. Collaborating, they develop a unified perspective, theory, and praxis aimed at transforming the relationship between men, nature, and women.

Eco-feminism amalgamates the radical ecology of deep ecology with feminist principles. Acknowledging humanity's primary responsibility for environmental degradation, deep ecology scrutinizes destructive human interactions with nature, advocating for a culture that affirm life.

Similarly, feminism endeavors to eliminate destructive human behaviors toward nature, advocating for a culture that celebrate life [5].

Social eco-feminists, however, regard nature and human nature as socially constructed and rooted in analyses of race, class, and gender. They assert that the exploitation of women and nature is a result of the structure of capitalist patriarchy. Consequently, some eco-feminists perceive the link between women and nature as inherently biological. They highlight similarities in the experiences of women's bodies and natural phenomena, distinct from men's bodily experiences. The capacity for reproduction intertwines women with one another and other life forms, fostering a distinct consciousness. This association is linked to the notion of an essential female nature that is immutable and irreducible. Conversely, other eco-feminists reject biological determinism, viewing women's essential nature as a culturally constructed universal concept grounded in the specifics of female biology but transcending it. Women's reproductive roles, societal functions, and resultant psychic structures imbue them with an affinity for nature. In contrast, men are compelled to create through cultural and technological means, aligning them with culture. While men and women mediate between nature and culture, the inherent linkage between women and nature suggests a more environmentally sustainable future envisioned by these scholars.

Eco-feminists, such as Ynestra King (1990) and Carolyn Merchant (1980), the dichotomy between women and nature is perceived as a false, patriarchal, ideological construct that perpetuates gender hierarchy. The connections between women and nature are viewed as ideological constructs that have emerged historically within specific societies. While this perspective has the potential to interrogate the social and historical construction and conceptualization of gender and the environment, it falls short of achieving its objective.

Moreover, the observation that deadwood is lighter and thus easier to carry is not considered a significant reason for women's avoidance of cutting down living trees. Eco-feminism, which links women and nature to biology, tends to exhibit essentialism and romanticism. The notion that women, by virtue of not being prominently involved in activities such as tree-cutting and mining, inherently exhibit greater concern for the environment likely reflects gendered divisions of labor and opportunities rather than indicating a special relationship between women and nature [7].

Results and Discussion

Gender and environmental considerations intersect in certain facets of policy formulation, particularly in participatory decision-making processes and stakeholder engagement, which are crucial not only from a gender perspective but from a broader environmental standpoint. Achieving gender equity is imperative in addressing significant challenges related to sustainable development, specifically in the utilization and management of natural resources, as well as in the mitigation of environmental degradation and pollution.

While initially, the relationship between human society and the natural environment may appear gender-neutral, affecting both women and men similarly, a closer examination reveals

otherwise. The differentiated socio-cultural construction of gender roles means that the interactions between individuals and the physical environment affect each gender differently. Given that men and women fulfill distinct roles within the family, community, and workforce, they are likely to exhibit varying personal attitudes, priorities, and control over resources concerning environmental conservation. Additionally, men and women interact with the environment in distinct ways, thereby affording them differing opportunities for environmental protection.

For instance, within many households, women typically assume responsibility for water and waste management. However, owing to their frequently constrained access to public positions and limited political engagement, decisions regarding community water and waste management systems are often made by men, who may not necessarily account for the perspectives and needs of female household managers. As a result, the objective of gender mainstreaming for environmental conservation is to advance equal opportunities for men and women as stakeholders and beneficiaries of environmental preservation, by acknowledging their divergent positions and expertise concerning the environment. This entails generating and disseminating information about environmental preservation that reaches both women and men, while acknowledging and accommodating their distinct roles and priorities vis-à-vis the environment [6, 7].

In a broader scope, the aims of gender mainstreaming for sustainable development encompass mitigating adverse impacts of specific economic and social activities on the environment. This involves enhancing awareness among both men and women to foster gender-sensitive approaches and solutions for reducing the consumption of natural resources. Additionally, it aims to expedite the adoption of environmentally sound and cost-effective technologies by both genders. From an environmental and security standpoint, environmental degradation exacerbates conflict and competition over natural resources, exacerbates social tensions, and in volatile circumstances, incites or escalates violence and conflict.

If an evaluation is effectively integrated into a gender perspective, the following criteria should be evident in the evaluation report:

Clear delineation of gender-related issues;

Presentation of project outcomes in terms of disparities in the needs and priorities of women and men;

Incorporation of input from both women and men, with an analysis of differences and similarities;

Recommendations and findings disaggregated by gender;

Identification of lessons learned pertaining to the integration of a gender perspective in the technical domain, for dissemination throughout the organization.

Gender is a critical consideration in both the adoption and mitigation of climate change actions. The impacts of climate change extend beyond physical and economic realms to encompass

social and cultural dimensions. Due to disparities in social and economic roles and responsibilities, the effects of climate change manifest differently for women and men, often disproportionately impacting women. Women, typically bearing more impoverished statuses and distinct social roles, tend to be more severely affected by climate change. In many regions, women rank among the most vulnerable demographics due to diminished access to finance, technology, and information necessary for climate change adaptation. Moreover, escalating costs of energy, transportation, healthcare, and food, driven by the disruptive effects of climate change, exacerbate poverty and insecurity among women [8].

Communities in Central Asia grappling with the desiccation of the Aral Sea have suffered significant losses in health and livelihoods. While many men have migrated in pursuit of alternative income sources, women remaining behind to manage households contend with the escalating repercussions of the shrinking sea. Climate change-induced fluctuations in crop yields imperil the livelihoods and food security of rural women, who play pivotal roles in food production and family nutrition. The provision of water and fuel, tasks typically undertaken by women, becomes increasingly arduous as environmental changes compromise clean water access, infrastructure, and settlements. Additionally, the burden of coping with damage from climate change-linked extreme weather events often falls disproportionately on women, who bear responsibility for family and household maintenance. Gender disparities in land access and ownership also carry significant implications.

Conversely, women possess considerable potential to contribute to climate change mitigation and adaptation through their central roles in food production and involvement in agriculture and biomass energy. Their experiences and expertise render them key stakeholders in climate change mitigation efforts. The objectives of gender mainstreaming in climate change encompass:

- Ensuring equal participation of women and men in decision-making concerning policies and instruments aimed at enhancing community adaptation capacities.
- Ensuring equal participation of women and men in decision-making concerning policies and instruments aimed at mitigating the risks associated with severe climate change and ecosystem destruction across all levels.
- Ensuring that all policies and measures consider the gender-specific impacts of climate change.

Effective governance necessitates a participatory approach to decision-making, grounded in democratic principles and emphasizing values such as empowerment, gender equality, legitimacy, transparency, accountability, and efficiency. Civil society plays a crucial role in this endeavor. In terms of gender considerations, four criteria underpin good and gender-sensitive governance:

Participation: Ensuring parity in involvement within governance institutions and processes, fostering freedom of association, and providing a platform for an active women's movement. **Transparency:** Promoting openness and gender equity in the distribution of resources. **Legitimacy:** Enacting legislation pertaining to gender equality and advancing the promotion and safeguarding of women's rights. **Effectiveness:** Implementing policies and institutional frameworks that are sensitive to gender dynamics.

The objectives of gender-sensitive local environmental governance include:

- Enhancing women's engagement in environmental policymaking, encompassing not only formal political structures but also various forms of civic involvement in environmental affairs.
- Enhancing environmental and gender awareness and capacities among both male and female politicians and public servants.
- Providing services tailored to the specific needs and interests of women and men in the community, necessitating gender-sensitive environmental planning and resource allocation.
- Raising awareness of women's entitlement to a clean and healthy environment.

Gender roles influence a wide range of human behavior, often including the clothing, a person chooses to wear, the profession a person pursues, manner of approach to things, the personal relationships a person enters, and how they behave within those relationships. Gender affects language acquisition, referring to how young children, boys and girls, adopt and learn their language since childhood. For example, girls are more likely to understand language and communicate earlier than boys. They are also more likely to use language relationally, meaning in an emotional context.

As we are, English instructors do many things to bring up the students to respect women and to understand the women's role in a society. By reading different original books, watching movies they can get images of a woman, who can be leaders, heroes, faithful wife, a caring mother, a talented person [9].

Chingiz Aytmatov is the most famous writer in Kyrgyzstan, whose works presented the life and customs of the Kyrgyz people, who traditionally lead a nomadic and pastoral life. In his novella *Jamila*, the heroin *Jamila* is a vivid female image who has a deep passion for love and freedom. *Jamila* tells the love story between a young married woman *Jamila* and a lonely veteran *Daniyar*. Naturally, the two young people soon fell in love with each other and suffered from the restraint of reality. At last, the two broke all the shackles and eloped for a brand-new life.

As "Femininity is a type of role, an image, a value that the male reproduction system imposes on women, under the mask of femininity, a woman loses herself in the conformity". Chingiz Aytmatov portrayed his heroin, *Jamila*, with a deep humanistic care, by seeing her as a person first, regardless of her gender. In a word, he had shaped this ideal female image from an angle that goes beyond femininity. In this part, we analyze the significance of *Jamila* from the following aspects, namely, female body, social roles and traditional feminine virtues. *Jamila* is just *Jamila*; she did not change herself and abandon her passion for life because of marriage. The ending of *Jamila* is the triumph of love and gender equality [9, 10].

I hope that in the future, we could live in a world that where woman and man are considered equally free and independent individuals. *Kurmanjan Datka* is one of the rare women heroes of Central Asia. Queen of the *Alay* region in the 19th century, she is the one who was able to unite the

Kyrgyz tribes and make peace with the Russian Empire, saving hundreds of lives. For the Kyrgyz people nowadays, Kurmanjan Datka is celebrated as the “mother of the Kyrgyz”, bearing a unique historical and symbolic significance. Datka sacrificed her son’s life for the Kyrgyz people. The epic demonstrates and promotes three narratives: freedom of the spirit and wisdom of Kyrgyz woman, national pride and the ability of Kyrgyz tribes to consolidate in times crises and nomadic culture. The main narratives focus on the story of a woman who faced her own destiny. Having renounced an imposed marriage, Kurmanjan opposed patriarchal traditions, which was considered a disgrace by the conservative norms of her time. Glorifying the role of Kurmanjan Datka in Kyrgyz story her leadership qualities and, one might say, feminist actions, and the film demonstrates traditional gender.

In Kyrgyzstan, the depletion of national resources, particularly among rural populations and the impoverished has markedly intensified in recent decades due to escalating degradation in both quantity and quality. Persistent disparities in resource distribution endure. Natural resource degradation in Kyrgyzstan is evidenced by declining soil quality, diminishing water reservoirs, and vanishing forests. The social repercussions of this degradation are profound for communities reliant on natural resources for sustenance, with the most vulnerable being impoverished households, particularly women. There is a pressing need to broaden understanding of how environmental deterioration in the region affects rural women and men. The level of awareness regarding the interplay between gender equality and environmental degradation in Kyrgyzstan and Central Asia remains inadequate.

Ecological degradation, along with its adverse class and gender ramifications, has led to the degradation of women's livelihood systems and knowledge systems upon which they rely. These impacts are rooted in ideology, encompassing notions of development, scientific knowledge, gender division of labor, and material reality [10].

Conclusion

Finally, gender is a socially constructed concept influenced by norms, rules, and values, but social dynamics are subject to change during significant social processes, such as those under examination here. The analysis underscores the critical role of gender as a social category and its prominence in both development and climate change discourse. It carries numerous institutional and structural implications for adaptation and mitigation, as well as practical ramifications for environmental justice. Furthermore, it enhances the comprehension of climate change impacts and responses, with gender discussions providing rationale and tools for crafting policies and practices aimed at advancing development and sustainability.

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