

August 2012

Women, Sustainability, and Development

Alison Huddleston

Follow this and additional works at: <https://uknowledge.uky.edu/kaleidoscope>



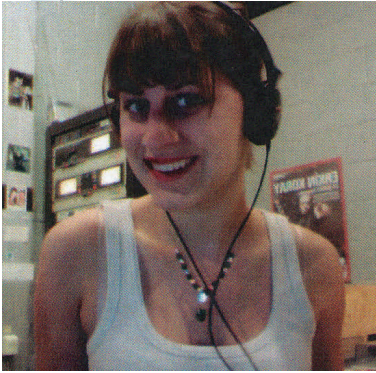
Part of the [Women's Studies Commons](#)

[Right click to open a feedback form in a new tab to let us know how this document benefits you.](#)

Recommended Citation

Huddleston, Alison (2011) "Women, Sustainability, and Development," *Kaleidoscope*: Vol. 10, Article 42.
Available at: <https://uknowledge.uky.edu/kaleidoscope/vol10/iss1/42>

This Article is brought to you for free and open access by the Office of Undergraduate Research at UKnowledge. It has been accepted for inclusion in Kaleidoscope by an authorized editor of UKnowledge. For more information, please contact UKnowledge@sv.uky.edu.



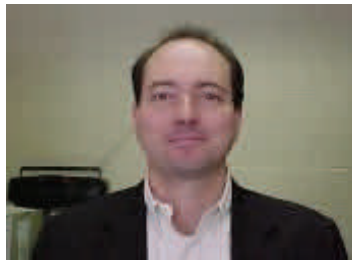
I am a Freshman majoring in Gender and Women's Studies. I am on the College of Arts and Sciences Dean's List and was a 2010 College Board AP Scholar. On campus, I volunteer for UK OUTsource and am a DJ at WRFL 88.1. I also write for the Kentucky Kernel and am involved with Voices for Planned Parenthood (VOX).

In my spare time, I enjoy writing poetry and short stories, making collages, painting, and curling up with a few good books.

I became concerned with issues surrounding women and development after reading *Staying Alive* by Vandana Shiva in Professor David Atwood's Energy and Sustainability class as part of the Discovery Seminar Program. I was relatively unaware of development's impact on women before then and was alarmed to discover the severity of the situation for women and the environment in developing countries. Professor Atwood's guidance and support throughout this paper encouraged me to immerse myself in this unique topic and go above and beyond the goals I originally set for this undertaking.

I found this research experience extremely rewarding and broadening to my ideas as a feminist and Gender and Women's Studies major. I am interested in pursuing further research opportunities on gender and development and wish to serve in the Peace Corps upon graduation from the University of Kentucky.

Faculty Mentor: Dr. David Atwood



Women, Sustainability, and Development originated in a Discovery Seminar Program course Alison took with me in the Fall of 2012 titled, *Energy and Sustainability*. I find the article to be of superior scholarly quality.

Introduction

Economic growth has been widely praised as a solution to poverty and other social issues that developing countries face. However, at what cost does growth occur? While GDPs and GNPs are rising in developing countries worldwide, natural resources are being contaminated and depleted at alarming rates for the sake of economic growth. Women who depend on the natural environment to survive are suffering the effects of this overexploitation, facing poverty and few opportunities to change their position (Burn 140-143). In this paper, I explore the foundations of modern development, its links to ideas of white, male dominance, and how it has negatively affected women and the natural environment in developing countries. I will also propose sustainable development as an alternative to the current model of development. Terms such as “patriarchy” (male domination of family and society as a whole), “feminization of poverty” (increased poverty in women and families rather than men), and “gender mainstreaming” (inclusion of both sexes in the development process) are used to explain my points. Also, the term “sources of nature” is used to describe the water, firewood, etc. that women use to support their families, while “resources” explains those same necessities as commercialized for profit by corporations.

Background

In the decades from World War II until now, the world has seen tremendous changes and growth in the use of natural resources, particularly in countries that have been less developed than the West. Development has turned states once thought to be the least technologically advanced into places thriving with industry and economy as a result of trade agreements with the United States and countries in Western Europe. Between 1970 and 1985, the global GNP rose 40% due to significant increases in economic activity in previously undeveloped countries. China and India have been especially affected by this sudden economic growth, straining already-diminished natural resources in both countries as they became major players in the global economy in a relatively short amount of time.

During the same time period, the number of people living in poverty worldwide increased by 17% (“Statistics” 1). The lives of women in rapidly developing countries has not improved with economic growth because what is good for the economy and job-creation is not always favorable to the lives of women, especially indigenous women, and has led to what is essentially a “feminization of poverty” in these countries. According to the United Nations International Fund for Agriculture and Development (IFAD), “Women often represent the most disadvantaged category due to their lack of or limited access to assets such as land, literacy and credit or participation in decision-making processes. This situation denotes the so-called *feminization of poverty*” (“Indigenous Women” 1). These obstacles limit the opportunities for women to free themselves from poverty and improve their circumstances.

Great environmental destruction has coincided with growing poverty levels and economic disparities in the era of development. Findings from the 2002 World Summit on Sustainable Development found that the “irresponsible conduct of multinational corporations, social exclusion, reckless policies and blatant disregard for environmental justice” has caused irreparable environmental damage for economic growth, threatening millions of people with various environmental catastrophes, such as droughts and floods (“Press Conference” 1). Although there is more demand for natural resources as countries compete for growth, there is increasingly less supply of them to support the needs and wants of the entire planet (“Post-Abundance”). Natural resources are becoming scarce to those who need them for survival, namely women in developing countries who depend on nature’s supply of water and fodder to survive (“Indigenous Women” 1). Once their sources of living are diminished, they can no longer provide for their families, and the burden of adapting to displacement and loss of livelihood falls upon them (“Accelerating Progress” 3). Thus, the feminization of poverty and critical destruction of nature in developing countries is related to economic development operations and permissive government policies that allow them. In order to improve the standard of living for women in developing countries and prevent further loss of pristine ecosystems, women need to have the opportunity to participate in localized, sustainable development so they can voice their needs and ideas to improve the economic and environmental circumstances that affect them.

The Roots of Overexploitation: How Modern Science Influenced Development

In order to fully understand why industrial, Western style development is harmful to developing countries, one must examine the ideas behind development. Industrialization has often been seen as the solution to poverty in less developed countries with the belief that political and social development would unfold as a result of economic development and progress. Those in favor of ‘modernizing’ undeveloped countries “believed that modern capitalism and other forms of development go hand in hand” (Burn 139). Industrial development turned the United States and other Western nations into world powers; could not Western style progress be possible for every country? That is the problem herein; development itself is mostly a Western idea suited to the culture and perspective of Western society.

Development in its current fashion has its roots in Western science, an originally Eurocentric and sexist institution. Vandana Shiva writes in *Staying Alive* “the dominant science system emerged as a liberating force not for humanity as a whole...but as a masculine project...which necessarily entailed the subjugation of nature and women” (15). While presented as an objective field, white, European males with political and economic power founded modern science during the Age of Enlightenment. At the time, scientists such as Francis Bacon and Henry Oldenberg were fascinated with altering the natural environment to suit human needs. While this is nothing new (after all, humans needed to alter the natural environment in order for agriculture to work), it was seen as ‘good’ only because it gave man a chance to truly control nature instead of work within

it (Shiva 15). Working within nature means using methods to benefit from the bounty of natural resources that do not severely disrupt natural processes. Nature, previously a power independent of human interaction, could now be altered in drastic ways. As quoted in *Staying Alive*, Francis Bacon describes the manipulation of plants as a way to improve them by man's standards, writing, "We make them by act greater, much more than their nature, and their fruit greater and sweeter" (17). Nature seems to have lost its authority because man could finally make it "greater" than it had previously been. It became seen as a passive subject whose usefulness and worth could only be identified by its ability to yield to this domination and produce preferred results with no consideration of how altering natural environments could cause more harm than good.

The domination of nature was further validated by likening it to the age-old domination of women, also seen as passive and easily manipulated for male needs. After all, one of Francis Bacon's most famous works is titled *The Masculine Birth of Time*, and many scientific texts of that period used metaphors involving patriarchal authority over women to display the newfound authority over nature (Shiva 16). Nature had long been a realm associated with women; science was all man needed to completely abolish traces of matriarchy, and thus any notion of female power, left over from previous eras. As Katarina Leppanen states in her essay *At Peace with Earth – Connecting Ecological Destruction and Patriarchal Civilisation*, "The patriarchal overthrowing of matriarchy was, in other words, a rejection of an ecologically sound relation between production, reproduction and nature" (2). Science became associated with masculine power, while nature became associated with feminine deference, and each ideology reinforced the others (Shiva 18). (Place Figure 1 approximately here)

Development as a New Form of Colonialism

All systems associated with symbiotic relationships to nature became characterized as 'ignorant' and 'incorrect' due to European science that validated the patriarchal hegemony of natural processes. This legitimized the subjugation of non-European populations during colonization, as indigenous concepts of nature were rooted in symbiosis (Shiva 19). Colonization became a source of the destruction of native societies worldwide- and with them went the prevailing idea of harmony with the earth. In its place were European notions of modernization through exploitation of non-white people and the untouched land of its resources for financial gain (Shiva 1). This seems to be "how the West was won," or, truly, how the West became developed; the real ignorance was not in symbiosis, but in the marginalization of cultures and all ideas perceived as non-Western in favor of 'industry and 'development,' defined by commercialization of natural resources for commodity production in order to bring maximum profit.

This presence is everywhere; for example, Africa's current political borders were mostly defined during the Berlin Conference of 1884-1885 that put boundaries of economic interest to Europeans over the interests of indigenous borders. "[The boundaries] were drawn by Europeans, for Europeans and, apart from some localized detail, paid scant regard to Africa, let alone Africans," Ieuan Griffiths describes about the Berlin Conference borders ("Scramble for Africa" 240). Even in the earliest days of Western colonialism, companies such as the British East India Company were given the autonomy to mint money, colonize areas of India, and have armed forces to protect assets overseas, in order to grow and flourish for Europe's power and economy only.

The current system of development used in developing countries was partly born from this idea that advancement is to have authority over natural processes so that nature can be used at its greatest capacity for economic growth. There may have been no true "master plan" for development, but the practices of Europeans during the early colonial period has set a standard for the next five centuries of development. The ideas of "Gold, God and Glory" held by early colonizers is reflected by their actions in the Americas. Since monarchs wanted good results from the expeditions they funded, colonizers were quick to search for gold and other natural resources and establish vast plantations supported by African and Native American slave labor for cash crops. They used their tools and techniques to obtain maximum economic benefit for themselves and their countries of origin, regardless of consequences for native flora, fauna, and indigenous societies. Exploiting the people and resources of the so-called New World was "disastrous for the [indigenous] population of America," which was nearly wiped out by disease, slavery, and ill treatment by colonizers ("Indian Population" 41-49).

Therefore, industrial development for postcolonial nations is "reduced to a continuation of the process of colonization...an extension of the project of wealth creation in modern western patriarchy's economic vision...[with] national elites, not colonial powers, that masterminded the exploitation [of people and resources] on the grounds of 'national interest' and growing GNPs" (Shiva 2). A colonial-based system of development method is no solution to the economic crises developing nations face *because* of colonialism's impact. The very concept of modern development focuses solely on profit and excludes the perspectives and input of those who must bear the brunt of the labor involved. Therefore, the entities most affected by development are those with the least economic and political power: the environment, with all its natural resources, and women (Shiva 3).

The Modern Industrial Machine

The western model of development definitely produces results; worldwide, GDP grew from 18.7% to 28.7% from 1980 to 2009. India and China have seen some of the best results, with GDP growths of 9.7% and 10.3%, respectively, as of 2010 ("World Bank Data"). However, at what cost does rapid economic growth happen? Development has completely altered the way countries with rich histories of sustainable and symbiotic living think about the earth. In order for these nations to keep up with the fast pace of development, sources of living are turned into

“resources”; as such they can become economically productive. “In this view, a forest that is not logged, a river that is not fished, or a hillside that is not mined, is unproductive” because it is not being utilized to its full economic potential (Kirk and Okazawa-Rey 539). What ideas of development and industrialization do not realize is that by maximizing use of resources, commodities increase at the cost of nature (Shiva 5). (Place Figure 2 approximately here)

Development and Deforestation

Through modernization and development, countries wish to improve the living conditions of their citizens. However, the way development unfolds often puts strain on the natural environment, with operations such as logging, agriculture expansion, and extraction of minerals happening simultaneously in order to increase production and profit (Gupta 2). One of the most affected areas is the world’s forests. Agriculture expansion (both commercial and private) and logging are two major agents of deforestation, happening on a very large scale and permanently altering the land in some places. Once these operations take place, the land is so ravaged of its nutrients that forests can rarely replenish themselves on their own, making renewable resources such as trees become nonrenewable in some places (Shiva 8). One of the tragedies of deforestation is that corporate projects are not the only cause; many people in developing countries are forced to clear the land because there is simply no other place to grow crops or obtain firewood. Commercial agriculture expansion is simply more widespread, and they reap the benefits from the land on a much larger basis (Payne 144).

According to the Food and Agriculture Organization’s (FAO) 2010 report on the state of the world’s forests, 10 million hectares of forest are destroyed annually, and that number is relatively low compared to the past few decades (FAO Global Forest Assessment 3). At this rate, the world’s forests could be completely eradicated by the mid-21st century (Shiva xv). The FAO report also found that while there have been improvements in recent years to preserve forests- in fact, 13% of remaining woodlands are now protected areas- deforestation is still happening at alarming rates (“FAO Global Forest Assessment” 6).

The most devastating effect of deforestation is biodiversity loss. Forests, especially tropical rainforests, support some of the richest ecosystems on the planet. Nearly half of all living things on earth are believed to inhabit tropical rainforests. According to Vandana Shiva in *Staying Alive*, “A typical four square-mile patch of rainforest contains up to 1,500 species of flowering plants, 750 species of trees, 125 of mammals, 400 of birds, 100 of reptiles, 60 of amphibians and 150 of butterflies” (xv). When forests are cleared, all of this biodiversity is destroyed with them. Entire ecosystems unique to particular areas can be destroyed with one forest, thus threatening all the species that live there.

Further damage is done to forests through pollution of land and water sources during development operations. All of nature’s processes are interconnected; one forest is not merely a forest, but an entire life-sustaining web (Shiva 8). However, the demolition of this web is all for the sake of so-called production-“What patriarchy sees as productive work,” Shiva says, “is, in ecological terms, highly destructive production” (Shiva 9).

The Feminization of Poverty

The “growing scarcity” of water, fodder, and fuel sources from ecological destruction associated with economic development has created a poverty crisis in developing nations. Rural women are particularly affected in developing countries such as India, Indonesia, Nepal, Guatemala, Brazil, and countries in the Caribbean, because they are often the primary sustainers of their families and communities and depend on nature’s sources of life to survive (“Indigenous Women” 1-3). Once those sources are unavailable, by destruction or contamination after development, these women cannot support their families (Shiva 5). Women’s productivity in their communities shifts to accommodate disappearing sources, with mothers and wives traveling miles simply to gather necessities such as water and firewood. Many women experience health problems associated with this increased workload, and many more cannot leave their communities to seek other opportunities due to family obligations, plus the time and cost of migration (Burn 156). (Place Figure 3 approximately here)

Modernization is supposed to benefit the people of developing countries, and it has been assumed that development would increase economic opportunities for women and reduce the gendered division of labor. Theoretically, this could work. In reality, the needs of women and their families are marginalized and ignored by development because developers do not acknowledge these communities as economically productive (Burn 139). Development begins in a community with the intention of decreasing poverty, but what kind of poverty does this action address? Shiva created the term ‘perceived poverty’ to address the many communities practicing traditional subsistence living that are considered impoverished by Western standards because they do not contribute to the global, money-based economy and are instead self-sustaining. Shiva states:

“People are perceived as poor if they eat millets (grown by women) rather than commercially distributed and processed foods... They are seen as poor if they live in self-built housing made from natural material like bamboo and mud rather than cement houses. They are seen as poor if they wear handmade garments of natural fibre rather than synthetics. Subsistence, as a culturally perceived poverty, does not necessarily imply a low physical quality of life. On the contrary, millets are nutritionally far superior than processed foods, houses built with local materials are far superior, being better adapted to the local climate and

ecology, natural fibres are preferable to man-made fibres in most cases, and certainly more affordable. This cultural perception of prudent subsistence living as poverty has provided the legitimization for the development process as a poverty removal project.” (10).

This perception of poverty in many developing countries is clearly of a Western bias and not a true indication of the state of many individuals’ lives. It justifies development under the veil of solving poverty, instead creating real poverty by depriving communities of their sources for living. The increased workload women experience as a result of development perpetuates this poverty, giving them little time to reduce the gendered division of labor or pursue other opportunities that may be available (Shiva 11).

Women in developing countries are extremely important to the livelihoods of their communities. In many cultures, women are the providers for their families; they cook, clean, raise children, and collect water and firewood, among other domestic duties, depending on nature to provide these sources for living. Development programs, however, devalue their meaningful role in the private sphere, because their work is unpaid and therefore economically unproductive (Burn 140). They do not acknowledge that crops produced by women are indeed productive to feed families and overlook women as farmers, instead offering incentives for men to produce cash crops that do not provide food for families. They neglect the fact that women have personal duties in the household and usually make choices that will benefit the livelihood of their families. Developers ignore these needs and provide no incentives for women as producers, instead introducing a capitalist economic system where they have no power and eroding their independence as self-sustaining producers in their communities (“Indigenous Women” 1). Their natural sources for living traditionally are destroyed with little outcry, as women do not usually have a role or a voice in the public sphere (Burn 141-143). *(Place Figure 4 approximately here)*

Since women in a number of developing countries are not traditionally prepared for roles in the public sphere, they are often uneducated and unprepared for jobs there. In fact, two-thirds of illiterate people in the world are women (Burn 138). This lack of education and resources has led to the exclusion of women from obtaining jobs in the economic sector (“Indigenous Women” 2). The economic opportunities development does provide for women are often in sweatshops, factories, or large farms owned by transnational corporations, with demanding hours, low wages, and high production quotas. Transnational companies often hire women because these jobs require little educational experience and women tend to be socially more submissive and will not quit due to harsh conditions. These limited opportunities emphasize the fact that “wage earning, per se, is no guarantee of a better life for women” because they are not truly attached to more opportunities and only increase the workloads of women (Burn 147).

Localized Development: A Flexible Solution

Instead of improving the state of poverty and women, modern development has increased issues with both. Currently, 60% of people living in poverty worldwide are women (Burn 138). However, there are ways to decrease poverty, improve female standards of living, and protect the damaged environment from harmful methods of development. If development became localized and sustainable, instead of controlled by foreign companies with solely profit in mind, communities could make development decisions based upon their own needs.

In Bolivia and Brazil, the International Fund for Development (IFAD) has funded indigenous communities to launch economic development projects focusing on land rights, education, ecotourism, crafts, and microenterprise management to give them the ability to support themselves locally in a globalized economy. So far, there are 140 projects, all directed by local members of the communities where projects are located. IFAD also financed regional workshops and publications to strengthen expressions of indigenous culture and sense of identity, which is especially important in places where indigenous cultures are frowned upon. These projects have been successful, especially for participating women, who are gaining important business skills and education, as well as strong voices in the community, as they become more valuable economically through skills learned (“Indigenous Women” 11).

Localized development gives communities the opportunity to develop at their own pace and by their own accord. Not only is this necessary for communities at risk for becoming pawns in the competition for economic growth and resources, but gender equality and sustainability is more possible when implemented on a local basis.

Gender Mainstreaming and Equality

Measures to localize development would implement gender mainstreaming, a widely accepted approach to gender inequality in community development projects. Gender mainstreaming involves the inclusion of both genders in the development process with consideration to gender specificities and “is designed to provide both men and women with opportunities to access all project resources and services” (“Indigenous Women” 1). The purpose is to promote equality by giving equal weight to the priorities of both men and women.

Mainstreaming gender in localized development gives women a voice to address issues such as increased workload and propose solutions to better their lives in cooperation with the rest of the community. While mainstreaming does not serve to create separate projects or components for women, there is a level of attention that must be given to female empowerment in order for mainstreaming to be effective. Creating an

empowering space for women to communicate their needs and ideas is necessary for advancing the lives of women. A safe space for women gives them the tools to empower themselves by gaining control of aspects in their own lives. Naturally, men must also be included in the process of change. Gender mainstreaming and promoting gender equality are meant to “[utilize] individual and collective strengths to work towards common goals,” and can promote equality in the long run through this collective, egalitarian approach (“Important Concepts” 1-2). Including women in development has been very successful; for instance, a 1995 World Bank review of 121 rural water and sanitation projects worldwide found that women’s involvement was a strong indicator of project success. Why? Since women were the primary managers of water in most of the project locations, consulting them about water management helped increase project efficiency and long-term success (Davey and Kjørven 13).

Sustainability and Equality

Not only are gender mainstreaming and sustainability equally important in localized development, but they are compatible as well. Many women in developing countries have the keys to promote sustainability in their communities and repair the damage that excessive consumption of natural resources for development has caused (“Indigenous Women” 4). Since they traditionally provide for their families through using nature’s bounty responsibly and not excessively, as mentioned before, women “often possess important knowledge about sustainability in their environments” (Burn 157). This knowledge includes an understanding of local agriculture (i.e. what foods are best to grow depending on season and crop rotation), local water systems and patterns depending on wet/rainy seasons, what trees grow best, how much wood to use for fuel, and what plants are best for household uses such as medicine, construction, and clothing (Burn 157). Women are considered crucial in sustainable development because of this knowledge, which is also valuable to preserve traditions and cultural practices often lost in an increasingly homogenized world (“Indigenous Women” 2). When combined with gender mainstreaming, this knowledge of sustainability can be effectively communicated and used in community development projects. Quite opposite to the patriarchal view of development, where women’s needs and knowledge are ignored in favor of exploiting nature and high profits that clearly do not ‘trickle down.’

Organizations such as the IFAD have seen success in recent years with this rationale of localized, culture-sensitive, inclusive, sustainable development through operations in countries such as Bolivia, Ecuador, Guatemala, Panama, Nepal, India, Burkina Faso, Vietnam and the Philippines, where many women struggle with sustainable development in their areas (“Indigenous Women” 4-7). A recent *Nature* article highlighted a yet-to-be released Conservation International study linking sustainability to poverty alleviation, which further demonstrates the necessity of including sustainability in efforts to reduce poverty (“Can Conservation Cut Poverty?” 264-65).

The Path Forward: Sustainable Development and the Future

Development should be localized, not mainstreamed, while mainstreaming gender and sustainability on a local basis. Specifically, this would mean including women in local development decisions while also giving them the opportunities they need to thrive. By giving local communities the tools to succeed on their own, these communities experience ownership of their progress because it is done on their own terms. Sustainability, too, must be promoted in favor of short-term economic progress that ecologically destructive acts such as pesticide use and land overexploitation provides. Including women in development could help stimulate the implementation of sustainable practices in communities, as well as promote gender equality and more opportunities for women. While the legacies of colonialism and development loom large over the world, existing sustainability projects are currently improving the livelihoods of women worldwide, such as the Cuchumatanes Highlands Rural Development Project in Guatemala. Grants were given to 8,000 Mayan families (with 45% of grant recipients women) to spend on crop diversification and small-scale irrigation schemes in order to move away from primarily grazing animals, which is difficult and generates little income. Because of the project, women were able to spend more time on income-generating activities, such as farming, and their children could attend school because they spent less time helping their parents with herding tasks. One grant recipient, Juana, stated, “Life is hard, but...things might be better for my children. We now have schools. There were none before” (Indigenous Women” 10-16). The project also created links between farmers and entrepreneurs to exchange information and draw out middlemen who control crop prices. Carrying out more projects such as the one in Cuchumatanes would result in long-term success for communities as they take ownership of economic development, reducing the exploitation of people and resources by outside operations.

The case seems clear; the Western model of development not only perpetuates a form of economic colonialism on countries that need it least, but also marginalizes women, nature, and traditional ways of living. Through excessive use of resources, development has promoted environmental degradation and imposed poverty on indigenous populations who do not wish to participate in a Eurocentric, money-based way of life. Countries such as Brazil, Bangladesh, Indonesia, Nepal, Nigeria, and so many more, are being taken advantage of economically by Western companies. Are free trade agreements and lax environmental and worker’s protection laws truly a benefit to the people who live in countries affected by development? No. It is apparent that in order to solve the issues that development has perpetuated, while still protecting the GDPs and GNPs of developing countries, development must be approached differently.

Acknowledgements

I wish to thank my faculty mentor, Professor David Atwood, for giving me the opportunity to submit to Kaleidoscope. His presence as an advisor was very meaningful during the research process, and his advice and critique helped me immeasurably.

Works Cited

- Accelerating Progress Towards the Millennium Development Goals: UNDP's Work in Environment and Sustainable Development*. Rep. United Nations Development Programme, 2010. Print.
- Burn, Shawn Meghan. *Women Across Cultures: A Global Perspective*. New York: McGraw-Hill, 2005.
- Davey, Ethne and Kjørven, Olav. *Resource guide: Mainstreaming Gender in Water Management*. Rep. United Nations Development Programme. 2006. Web. 1 Aug. 2011. <<http://www.genderandwater.org/page/2414>>.
- Enhancing the Role of Indigenous Women in Sustainable Development*. Rep. United Nations International Fund for Agriculture Development, 2004. Print. Third Session of the Permanent Forum on Indigenous Issues.
- "Exports of Goods and Services (% of GDP)." *Data: The World Bank*. Web. 05 Nov. 2010. <<http://data.worldbank.org/indicator/NE.EXP.GNFS.ZS>>.
- Gates, Jeff. "Statistics on Poverty and Inequality." *Global Policy Forum*. May 1999. 5 Nov. 2010. <<http://www.globalpolicy.org/component/content/article/218/46377.html>>.
- "GDP Growth (Annual %)." *The World Bank*. The World Bank. Web. 1 Aug. 2011. <<http://data.worldbank.org/indicator/NY.GDP.MKTP.KD.ZG>>.
- Gilbert, Natasha. "Can Conservation Cut Poverty?" *Nature* 467 (2010): 264-65.
- Global Forest Resources Assessment 2010*. Rep. United Nations Food and Agriculture Organization.
- Griffiths, Ieuan. "The Scramble for Africa: Inherited Political Boundaries." *The Geographical Journal* 152.2 (1986): 204-16. Print.
- Gupta, Avijit. *Ecology and Development in the Third World*. London: Routledge, 1988.
- Kirk, Gwyn, and Margo Okazawa-Rey. *Women's Lives: Multicultural Perspectives*. New York, NY: McGraw-Hill, 2009.
- Leppanen, Katrina. "At Peace with Earth." *Journal of Gender Studies* 13.1 (2004): 37-47.
- "Important Concepts Underlying Gender Mainstreaming." August 2001. Office of the Special Adviser on Gender Issues and the Advancement of Women, United Nations. Web. 8 Feb. 2011. <<http://www.un.org/womenwatch/osagi/conceptsanddefinitions.htm>>.
- Payne, Richard J., and Jamal R. Nassar. *Politics and Culture in the Developing World: the Impact of Globalization*. Boston: Longman, 2010.
- Shiva, Vandana. *Staying Alive: Women, Ecology, and Development*. London: Zed, 1988.
- United Nations. Department of Public Information- News and Media Services Division. *Press Conference on 'Ethics for Sustainability' World Summit on Sustainable Development*. 28 Aug. 2002. Web. 25 July 2011. <<http://www.un.org/events/wssd/pressconf/020828conf2.htm>>.