

The Advancement of Women in the Organization of Islamic Cooperation

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Abstract: This article examines the Organization of Islamic Cooperation's OIC perspective on the advancement of women and how it can be implemented, given the importance of this development at the civilizational level. And, it explains the OIC's perspective on: "gender and women's empowerment", in the framework of its Islamic values and by comparing it with the secular perspective. By monitoring the OIC's programs, projects, agreements and plans related to women's issues and empowerment. Focusing on the OIC Plan of Action for the Advancement of Women (OPAAW 2016) and its objectives. Also, the mechanisms for implementation and measurement of OPAAW, especially with the establishment of a specialised organization for women's affairs in 2020, the Women Development Organization WDO. Then, the article analyse the aspects of the progress achieved, in some OIC member states under different circumstances. The descriptive analytical approach is used to explore the perspective on women's empowerment. Sufficient data on the mechanisms and instruments for OIC implementing the OPAAW were collected and the statistics obtained were interpreted.

Keywords: Women empowerment, Organization of Islamic Cooperation, gender, gender equality, women rights

Introduction

Islam honored women in all stages of their lives: from childhood to old age, and in their entire social status. This honor is evident in the humanitarian, social, and legal fields. They are equal to men in humanity, and have rights and duties, and have full financial capacity in all actions. However, the state of weakness or injustice to which

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they are exposed is unacceptable Islam and must be changed for the better. In this context, the Organization of the Islamic Conference (hereinafter, OIC) has been working for more than 50 years to approve agreements, prepare projects and programs that aim to protect, support and empower women, and achieve justice between them and men in various fields.

For OIC, the world's second largest international organization, the advancement of women is a fundamental principle. It is also a national priority for the majority of its member states. It contributes to the creation of a more just and equitable society. The advancement of women plays a significant role in designing policies and programs that affect all citizens. And, here the researcher asks: what is the perspective of women empowerment at OIC? How does the OIC contribute to women's empowerment, and to which extent are its projects responsive and effective in OIC member states?

OIC defines its concepts and the objectives of its plans in a manner consistent with its special perspective on the human race, "gender theory" and the principle of "women's empowerment". And, the OIC and its agencies especially: Women Development Organization (WDO) are working to achieve 7 goals for the advancement of women: Decision-making participation - Education - Health - Economic empowerment - Social Protection - Protection of Women from Violence- Women in Crisis Situations - Women in disasters and Women in armed conflicts. Accordingly, this article examine OIC's journey with human rights, women's rights and support for women's issues, noting the difference between a number of concepts from an international secular and Islamic point of view, such as: "gender", "women's empowerment", gender equality" and "gender justice". The study monitors the institutions, programs and projects supporting women and the extent of their contribution to women's empowerment in OIC member states. And finally, the research mention the general challenges facing these OIC efforts, especially as the Islamic world are going through a very difficult phase for women in the Islamic world as in Gaza and Sudan.

When following up on the implementation of its programs and projects, the OIC does not overlook the economic, social and security differences between countries and the conditions and circumstances of women therein. Which in turn constitutes a need for more efforts to implement many projects or constitutes an obstacle to these projects? Therefore, the article recommends more studies on the most important challenges facing the OIC countries when implementing the plan to advance women and improve the conditions of women in them and its consequences.

OIC Perspective on the Empowerment of Women

Historically, the concept of empowerment has its roots in many collective struggles for social justice, such as the Protestant Reformation and the Black Power movement. In the mid-1980s, the idea of women's empowerment emerged as a way of challenging

“patriarchy”. In the 1990s, the term was expanded from thinking about the collective process to also understanding it as an individual process of self-transformation (Batliwala 2007, 557-565). And, once used to describe grassroots struggles to confront and transform unjust and unequal power relations, it has become a term used by a vast discourse coalition of corporations, global NGOs, banks, philanthro-capitalists and development donors (Cornwall 2016, 342-359).

Women’s empowerment can be defined as the process by which women become aware of “gender-based” unequal power relationships and acquire a greater vOICe in which to speak out against the inequality found in the home, workplace, and community. It involves women taking control over their lives: setting their own agendas, gaining skills, solving problems, and developing self-reliance (ESCWA, Empowering women and girls). Empowerment happens by removing constraints that impede women’s and girls’ ability to determine and realize their goals (The World Bank, 2023).

The UN Women’s specific mandate on women’s economic empowerment is guided by number of international standards and normative frameworks, including: the Convention on the Elimination of All Forms of Discrimination Against Women CEDAW; the Beijing Declaration and Platform for Action 1995; relevant outcomes of the Commission on the Status of Women CSW including resolution 54/4 of 2010 on women’s economic empowerment, and a series of the International Labor Organization conventions on gender equality. UN Women supports the adoption of the Women’s Empowerment Principles WEPs as a key tool for the implementation of these norms and standards (UN WOMEN, Areas of work and programs). For UN: “the gender equality aims to promoting women’s leadership and political participation, empowering women economically, ending violence against women, and supporting women’s full and equal participation in peace processes and security efforts” (UN, The Gender equality).

In the OIC, the principle of women’s empowerment is based on the rules of Islamic law that guide Islamic societies. That’s why the OIC is so careful when it comes to using some terms like “gender and women empowerment”. Terminologically, Islam differentiates between gender and human sexuality—Gender and Sex. The Holy Quran clearly affirms in several verses, that human beings are just male and female. Like: “O people, we have created you from male and female, and made you peoples and tribes to know each other, and the most honorable of you in the sight of Allah is the most pious of yo” (Al-Hujurat, Verse 13). Islam recognises the differences between males and females in terms of creation and nature and calls for respect and observance of these differences, and that this entails a difference in societal roles, which in Islam is a rational division that is consistent with sound human instinct. There are (roles) specific to men that women cannot perform, because they are contrary to their nature, there are (roles) specific to women that men cannot perform, and there are (common roles) that women can perform as well as men, and these common roles fall within the

sphere of (chOICE) rather than compulsion. In the Holy Quran: "...and the male is not like the female..." (Al-Imran, verse 36).

Islam places women in an equitable position with men at several levels, preserves their rights, and calls for preventing injustice against them in any form. God Almighty says: "Then their Lord responded to them: Indeed, I will not waste the work of any worker among you, whether male or female, some of you from one another" (Al-Imran, verse 195). The Qur'an explicitly states that deeds are not lost to God, whether the worker is male or female. They are all from one another, of the same nature. God Almighty said "whoever does righteousness, whether male or female, and is a believer - We will surely give him a good life and will reward him" (An-Nahel, verse 97).

While Gender as defined by the World Health Organization: "refers to the characteristics of women, men, girls and boys that are socially constructed. This includes norms, behaviors and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time" (WHO, Gender), as for the OIC, this talk is completely unacceptable, and there are fundamental points of disagreement from the interpretation of the terms to their application. The Islamic legal texts indicate that human beings do not really own their bodies because they are responsible for them before God and will be held accountable for their behaviour and the injustices they commit against themselves and their bodies... On this basis, human beings have no right to dispose of the organs of their bodies except within the limits of what is permitted by the Shari'ah of Islam, either by special text or by general text: "Do you think that We have created you in vain and that you will not return to Us" (Al-Mu'minun, verses 115-116).

The Mankind was not created in vain, nor will he be left in vain without command, prohibition and reckoning. He is a worshipper charged with certain duties in this worldly life, and will be rewarded or punished according to what he has done. "Say: "Do your work, and Allah will see your work, His Messenger, and the believers, and you will return to the One who knows the unseen and the witness, and He will inform you of what you have done" (Al-Tawbah, verse 105).

With regard to transsexualism and surgical intervention for transsexualism, it is forbidden (Gomaa 2016) except for necessity or a need that rises to the level of necessity, because Islamic law has forbidden castration and similar procedures because it is a change of God's creation, as the God said: "They do not call upon those who call upon Him but females, and if they call upon anyone but a devil, they call upon a devil who wants. God cursed him and said, 'I will take from your servants a prescribed share. and I will mislead them, and I will give them security And command them to cut off the ears of cattle, and command them to change the creation of Allah, and whoever takes the devil as a guardian from besides Allah, he has lost a clear loss" (An-Nisa, verses 117-119).

The Holy Qur'an makes it clear that changing God's creation is forbidden because

it is obeying Satan's command and loyalty to him without God and a clear loss, and sexual transformation is a change to God's creation and contrary to His nature that He has instilled in people, so it is forbidden. However, if the surgery involves the amputation of some organs of the body in order to preserve life, for example, or the benefits of other organs, the rule is that 'necessity permits prohibitions' (see: As-Souyoutti 1983). For Muslims, therefore, gender theory is a threat to Muslim societies and incompatible with the teachings of Islam. Gender theory must be understood in the light of the idea that it has come to establish a new type of human society, namely non-religious societies.

The OIC distinguishes between sex and gender and when it talks about gender equality, it is talking about equality according to this concept and not the modern gender concept. When the OIC supports women and seeks to empower them, it is talking about women's empowerment from its perspective as well. The OIC affirms the excellence of Islam in the field of Muslim women's rights, and seeks to correct the misunderstandings of some about women's rights and status in Islam and respond to the doubts and fallacies raised that claim that the Islamic religion diminishes the status of women and diminishes their rights (Women in Islam: Status and Empowerment Conference 2023).

Hussein Ibrahim Taha, the Secretary General of OIC, affirmed that the OIC will keep women's empowerment issues among its priorities and will launch and adopt many efforts and initiatives that will improve the conditions of women in Muslim societies, such as "Jeddah Document" (Saudi Press Agency 2023). And, The Jeddah Document represents an intellectual and practical path to be adopted by legislative institutions, human rights organizations and intellectuals in Member States and Muslim societies when considering the rights of Muslim women.

On the other hand, the OIC does not agree with all feminist demands, especially those that conflict with the objectives of Sharia law and Islamic values. As Abdul Wahab Al-Mesiri considers, feminism has adopted the principle of conflict between the two sexes—male and female. He mentioned feminism in his book *The Woman Question Between Liberation and Focusing on the Female* that a distinction must be made between the two; while women's liberation movements, based on the concept of the family, try to improve the status of women within society, female-centric movements try to separate them from it based on the concept of the absolute individual (See: Al-Misiri 2010).

As for Arab societies, these international organizations seek to impose their vision of the term among Arab feminist organizations, despite the fact that Arab society carries different social, cultural and civilisational patterns than those of the incubating and adopting environment. The dissemination and adoption of the concept in Arab society and within Arab feminist and other organizations without awareness poses a real threat to Arab and Muslim society, which adopts the family in its traditional normal form and warns of the dangers of family disintegration.

In a related context also, in 1990 the OIC issued the “Cairo Declaration on Human Rights in Islam.” But, from an international human rights perspective, the OIC caused controversy because the Cairo Declaration called for adherence to Sharia law. In 2019, for example, the Parliamentary Assembly of the Council of Europe (PACE) adopted a resolution stating that the Cairo Declaration and Sharia law in general are incompatible with the European Convention on Human Rights (PACE Resolution 2019).

However, it appears that the OIC has responded to criticisms of the Cairo Declaration by stating: “It is recognized that there are obvious legal, linguistic and perceptual gaps in the Cairo Declaration which require careful scrutiny and review to make it more practical, representative, broad-based and, above all, implementable” (SESRIC & IPHRC 2019). As a result, the OIC changed the title from the “Cairo Declaration on Human Rights in Islam” to simply the “OIC Declaration on Human Rights” (ODHR). This change signifies that forces within the organization have moved it away from claiming to speak on behalf of the religion, emphasizes the intergovernmental nature of the OIC, and better aligns the declaration with other regional human rights instruments. It appears that the revisions have also secularized the document by removing many of the references to Sharia and Islam (Turan 2020, 5). Subsequently, the 2016 Plan of Action for the Advancement of Women OPAAW did not refer to Sharia at all, but mentioned “Islamic values” several times. In its preamble, for example, it says: “Through the OPAAW, the OIC is taking steps to eliminate all forms of discrimination against women in order to reduce inequalities between women and men in accordance with the Islamic values of social justice and equality between male and female (OPAAW 2016).

These moves were not simply symbolic changes to appease critics of the Cairo Declaration or an attempt at self-branding. Rather, they reflect ideological shifts in the Muslim world that began to take shape in the early 2000s and intensified after the Arab Spring of 2011....Islamism has lost its appeal in Muslim political thought (Turan 2017, 35). Despite these developments, the OIC has remained largely committed to Islamic values and the legitimate objectives of Islam, especially those related to protecting the family, ensuring women’s rights, and supporting them; locally and in international forums. For example, ODHR still defines marriage between a man and a woman, and asks member states to protect family and marriage. And, in the UN, the OIC has actively argued that the LGBTQ community is not entitled to equality or protection from discrimination and, moreover, that LGBTQ claims undermine family values, and perpetuate the Western liberal cultural assault on Islamic principles more broadly (Blitt 2019, 89-187). In addition to that, “The OIC Islamic countries do not only issue reservations but work actively to spread their version of Human Rights in the UN Human Rights Council, as they often represent a strong voting block that can undermine any resolution, and citing Sharia and cultural relativism as the reason for such voting. In 2014, for example, the OIC backed a resolution that upholds the

binary traditional definition of what a family is, and on different occasions tried to block resolutions that are in favour of 'LGBTQ+ rights' (Open global rights 2021).

OIC Women Empowerment Goals and Projects

In the context of women's empowerment, the study notes that since its inception the OIC has been concerned with the protection and advancement of women in various fields. In its Statute, the Organization emphasizes the need to protect the family and women.

For more than 50 years, a specialized administration has been established for this purpose, called the "General Administration for Cultural, Social and Family Affairs", which in turn has paid some attention to the support of women, the basic component of the Muslim family. And the OIC has met on a number of occasions, of which the OIC Ministerial Conferences on Women are perhaps the best known; for example, since 2005 the OIC has launched several 10-year programs, the latest of which will run until 2025. At the level of the Council of Ministers, there is also a section called "Women Ministers", which meets from 2006 to 2021. Through them all, the OIC has adopted many decisions related to cultural, social, family and women's affairs (OIC official website).

In 2005 OIC adopted a resolution on "Muslim Women and their Role in the Development of Islamic Society" calling for the convening of a Ministerial Conference to discuss the issues of women. This resolution entrusted also the Ministerial Conference on Women to draft an OIC Plan of Action in order to enhance the capacity of women to play an active role in all walks of life in the OIC Member States... Based on the recommendations the OIC Plan of Action for the Advancement of Women (OPA AW) was developed and adopted during the second Ministerial Conference held in Cairo, Egypt 2008 (OPA AW, no: 3-4). OPA AW is: "to eliminate all forms of discrimination against women in order to reduce inequality between men and women, in line with the values of social justice and the equality between 2 sexes: Male and Female" (OPA AW-Arabic version, no: 4-5). Here, the researcher can observe: The accuracy in the use of vocabulary and phrases, in line with the Organization of Islamic Cooperation's perspective on women's empowerment.

The OPA AW is an innovative approach that articulates the OIC Member States' commitment to addressing a range of challenges faced by women. Therefore, through OPA AW, OIC is taking steps towards eliminating all forms of discrimination against women in order to reduce inequalities between women and men pursuant to Islamic values of social justice... The OPA AW seeks to ensure the respect of international, regional and national commitments towards the promotion and protection of women's rights as enshrined in the international covenants and the values of the Islamic world... particularly those related to the Beijing Declaration and Platform for

Action 1995... And adhering to the provisions of the United Nations Convention on the Elimination of All Forms of Discrimination against Women CEDAW in line with Islamic values of social justice and equality between male and female (Gender) (ОПААВ, no: 5–7). And so, the same perspective is clearly emphasized by the OIC in the Articles of ОПААВ. The majority of OIC countries rejects a number of clauses of these international conventions and makes reservations about them due to their violations of their religious and societal values.

Analysis of data collected from international sources shows that some OIC member states have formulated and implemented a number of regulations, policies and practices that have had an empowering effect on women. Importantly, these regulations, policies and practices have remained in line with Islamic values, And, not creating unwarranted tensions between religion and society.

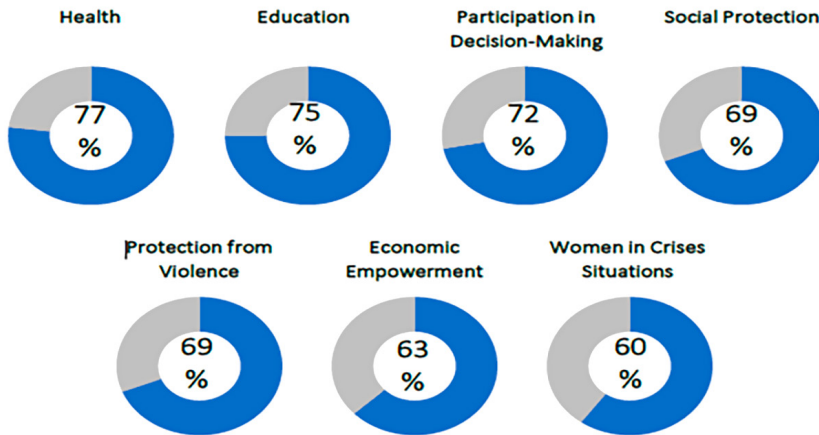
Based on the action plan of the Arab and Islamic Women's Development Organization, the Women's Development Foundation was born. The organization is a centre for gender equality (male and female), the organization has a quadruple mission that includes normative support and policy work, advocacy and awareness raising, coordination, and operational activities. The organization is concerned with developing and promoting the role of women and girls in society with the aim of empowering, integrating and supporting women and girls in the political, social, educational, cultural and economic spheres. The OIC currently has 19 Member States and expects more OIC Member States to join the Organization (WDO, The Women Development Organization, n.d).

Based on the OIC's objectives in relation to women's issues, the study can track its achievements in several areas. When it comes to the progress made by the responding countries towards implementing the OIC goals, the analysis of the responses shows that the level of progress was highest in the area of women's health, followed by education, participation in decision-making, social protection, protection from violence, women's economic empowerment, and finally the status of women in crises. However, this progress varies greatly between OIC countries for a variety of reasons, such as the support that Saudi women have received in recent years, but not that of their counterparts in Sudan where the women are living through crises and armed conflicts that make their situation so deteriorate and difficult (Carnegie 2024).

For example, the Kingdom's Vision 2030, which is adopted by the current Crown Prince of the Kingdom of Saudi Arabia, Mouhamad bin Salman, has contributed to women holding many positions in the public and private sectors, nominating themselves to be on municipal councils and chambers of commerce, becoming members of the Shura and regional councils, and holding diplomatic positions, such as an ambassador representing the Kingdom at international events and organizations, such as the United Nations, and having a remarkable presence in the field of entrepreneurship (Saudi Press Agency 2021).

Figure 1. An overall progress made towards the implementation of OPAAW

Figure 3.1: Overall Progress* Made towards the Implementation of OPAAW (%)



Note: * Values shown here refer to the percentage of respondent countries that reported progress for indicators in these domains (SESRIC 2019)

As of June 2020, 27 OIC member countries (47% of member countries) from all OIC sub-regions had responded to the survey. The respondent member states were Azerbaijan, Bahrain, Benin, Brunei Darussalam, Burkina Faso, Cameroon, Djibouti, Indonesia, Iraq, Jordan, Kazakhstan, Kuwait, Lebanon, Mauritania, Morocco, Niger, Nigeria, Oman, Pakistan, Palestine, Qatar, Saudi Arabia, Senegal, Sudan, Tunisia, Turkey, and United Arab Emirates. Against this background, this chapter analyses the OPAAW Implementation Survey results with a view to measuring the progress recorded by the respondent OIC countries towards the implementation of the OPAAW.

The progress reported by the respondent countries is attributable to a combination of legislative policies, institutional programs and policies, and capacity-building efforts that OIC countries have undertaken to improve women’s status across all social sectors (SESRIC 2021, 40-41).

Participation in decision -Making

According to SESRIC: “one of the core reasons behind the inequality between men and women that is seen clearly in the case of OIC member countries is the limited participation of women into decision-making process. The lack of women’s ideas and views on decision making limits the scope of the policy-analyses as well as the effectiveness of policy intervention in many socio-economic aspects of life” (SESRIC 2016, 55). 78% of respondent countries reported improvements in legal arrangements that promote women’s participation in this domain, along with 85% of respondent

countries who made some improvements in activating international ratified treaties on women's empowerment. In 7% of respondent countries, there was no progress recorded in either of these indicators.

Education

In general, OIC member countries have experienced progress in reducing the "gender" gap in education since 2010. However, they have not been able to eliminate "gender" disparities in education for various reasons... A vast majority of respondent countries implemented measures to adopt the necessary policies and programs for promoting the education of women and girls (96%). 78% train teachers (at all levels) on values of equality and non-discrimination in activities using "gender" sensitive educational materials. Lastly, 70% of respondents have implemented measures to conduct a content analysis on the image of women in the curricula and working towards changing stereotypical images of women and their role in the curricula, starting from the primary school curriculum (SESRIC 2021, 40-41).

Health

As a group, the OIC member countries have recorded a significant improvement in general health indicators, especially those related to maternal and new-born health. Large-scale realized investments in the health sector in OIC member countries helped them to increase their average life-expectancy at birth. Despite these positive developments, the indicators on health show that there are still many things to be done in the health field to achieve family empowerment. (SESRIC 2016, 54). For example, 93% of respondent countries provided support to increase the availability and accessibility of health facilities and services for women, particularly reproductive, sexual and mental health services (SESRIC 2021, 46).

Economic Empowerment

Overall, OIC member countries have recorded some progress in advancing women's participation in labour force and reducing "gender" disparities in labour markets over the past decade. Compared to the world average LFPR for females (47.2% in 2019) - (The labour force participation rate). In particular, the average female LFPR in MENA sub-region is as low as 27.8% due to a set of region-specific factors and social norms such as the presence of social safety nets for families (World Bank 2022).

According to World Bank's Women, Business, and the Law (WBL) index, OIC member countries improved their score from 52.5 in 2010 to 59.1 in 2019... The

survey's findings show improvements in the number and scope of those programs in many respondent countries. For instance, a majority of respondent countries (78%) have made improvements in social protection programs implemented for low-income families and 56% of respondent countries improved programs for households headed by women... Yet, only 59% of countries reported progress in financial allocations to support fragile and vulnerable groups and only 48% of respondent countries recorded progress in the ratio of financial allocations for the integration of women's needs in the annual budgets for social protection (SESRIC 2021, 53-54).

Protection from violence

Various OIC member countries like the United Arab Emirates, Turkey, and Malaysia have taken some progressive steps in recent years to fight against violence faced by women. And, overall, a substantial percentage of respondent countries also made progress in overall legal arrangements for protecting women from violence (78%) and in increasing awareness about violence against women (78%). Lastly, 70% of respondent countries reported making progress in harmonizing their laws with international conventions and Islamic law (SESRIC 2021, 56).

Women in crises situations

Assuming that at least half of refugees in OIC countries are female, OIC member countries need to provide basic services to those girls and women in order for them to survive. This is because the needs of women in crises are distinct from those of men. Women affected by conflicts and disasters face a dual predicament. The crisis exacerbates their food security, livelihoods, social cohesion, and security. This can “undermine developmental progress, escalate violence, and disrupt peace” (UNDP 2020).

In this context, the OPAAW provides a comprehensive list of measures on how to improve the situation of women in crises, disasters, and armed conflicts ranging from engagement with women's civil society organizations to developing “gender” based responses (OPAAW). However, to implement these measures and interventions, it is critical for policy makers to have access to “gender” disaggregated data on crises, conflicts, and disasters. Therefore, it is essential to improve the capacities of OIC countries to collect and collate “gender” disaggregated datasets with a view to developing “gender-sensitive” and effective policies and measures.

44% of respondent countries increased the number of organizations operating in rural areas; 70% improved the capacity of civil society organizations working in this domain; 48% reported an increase in the number of shelters and 37% reported an increase in the capacity of shelters; 52% of respondent countries also reported

an increase in the number of facilities for refugees, migrants, and displaced persons (SESRIC 2021, 61-62).

It appears that the challenges to women's empowerment tend to be intersectional and cross-cutting. Therefore, solutions to these challenges must also be intersectional. Furthermore, the lack of "gender-disaggregated" data makes it difficult to measure progress in women's advancement and empowerment. And the success of prescriptive policies and programs aimed at women's empowerment is highly dependent on the existence of a strategy that not only addresses women's issues, but also includes their voices in the redress process.

In addition to the relative and uneven progress in the area of women's empowerment in OIC member states, the study highlights the challenges the OIC faces in activating its programs and policies on the ground: First, the OIC is not a homogeneous political bloc, and what can be implemented by one OIC government may not be implemented by another, due to a variety of factors, whether ideological, societal, customary or financial; Second, the economic challenges, which are reflected in the capacities of these countries, their different fiscal policies and their spending priorities; Third, the challenges on the ground. Unfortunately, a large number of OIC countries are witnessing armed conflicts and wars, from Gaza, where women are deprived of their most basic rights, such as food and drink, to being killed in their thousands. Therefore, the 57 OIC countries and the international community, represented by the United Nations, must urgently save these women before demanding the implementation of propaganda ideals, which are often pretexts for interfering in the affairs of 'third world' countries and controlling them culturally and militarily.

Conclusion

According to the analysis of data collected from international sources, it appears that OIC member states have made significant progress in advancing women in many domains over the past decades. They have effectively formulated and implemented a number of regulations, policies and practices that have had a positive impact on women's conditions. However, this progress has been uneven from one country to another. It sometimes emphasises one sector over another, depending on the political, economic and social circumstances of women in those countries.

This progress has not changed the status of women in general, as many of these sectors in many countries still need to implement the OIC's recommendations or programs in a way that achieves more social justice for women. Therefore, the article recommends that the factors hindering the advancement of women in the OIC member states and the role of the OIC in reducing them should be studied so that the member states can overcome these common challenges through policy measures at the national level and at the level of cooperation between the OIC countries, and

by working on more effective and realistic plans and programs—urgent or long term. For example, serious coordination between members states to improve the conditions of women in a particular sector, or urgent humanitarian intervention in countries where women suffer from the effects of war.

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Бадрија Рауи

Унапређење положаја жена у Организацији исламске сарадње

Сажетак: Овај чланак разматра став Организације исламске сарадње (ОИС) о унапређењу положаја жена и начине његове примене, с обзиром на значај овог развоја на цивилизацијском нивоу. Такође, објашњава перспективу ОИС-а о „родној равноправности и оснаживању жена“ у оквиру исламских вредности и упоређује је са секуларним приступом. Посебна пажња посвећена је праћењу програма, пројеката, споразума и планова ОИС-а који се односе на питања жена и њихово оснаживање. Фокус је на Плану акције ОИС-а за унапређење положаја жена (OPRAW 2016) и његовим циљевима. Анализирају се механизми за примену и мерење ефеката ОПААВ-а, нарочито након оснивања специјализоване организације за женска питања 2020. године – Организације за развој жена (WDO). Чланак затим анализира аспекте постигнутог напретка у неким државама чланицама ОИС-а, у различитим околностима. Користи се дескриптивно-аналитички приступ у истраживању перспективе оснаживања жена. Прикупљени су довољни подаци о механизмима и инструментима којима ОИС примењује ОПААВ, а добијене статистике су интерпретиране.

Кључне речи: оснаживање жена, Организација исламске сарадње, род, родна равноправност, права жена