



SCOTT DOUGLAS JACOBSEN

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Scott

The Good Men Project

Preamble, Article 16, and Article 25(2) of the Universal Declaration of Human Rights

Scott Douglas Jacobsen

June 24, 2018

Why is this particular section of the UN Charter important for the consideration of the fundamental equality of all men and women around the world?

—
One of the most endured and important documents of the 20th and early 21st century remains the *UN Declaration of Human Rights*.

It articulates the inherent dignity and equality of people, not in capacities, power, and so on, but, rather, in the rights of everyone. The basis for this creates “freedom, justice and peace in the world.”

In particular, some statements relate in the direct implication of theoretical considerations and practical manifestations of the equality of women with men and vice versa as a high ideal. Within the Preamble of the document, we find clear articulation.

It states, “Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom...”

In other words, the Member States of the United Nations affirmed the fundamental rights of men and women. This continues in the document into Article 16 Sections 1 through 3. In Article 16(1), it says, “Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.”

All women have the equal rights with men for marriage and the foundation of a family with equal rights, and considerations, prior to, during, and (sometimes, unfortunately,) the “dissolution” of a marriage.

Article 16(2) states, “Marriage shall be entered into only with the free and full consent of the intending spouses.” Article 16(3) continues, “The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.”

The free and full consent of the spouses. This eliminates any ethical quandaries about forced marriage or people prior to the age of consent – children or adolescents. That is to say, adult women can marry and hold the right to consent or not to a marriage. Girls cannot or should not marry because of living prior to the age of consent.

A woman must be an adult and be within reasonable conditions for a free and fully consented to choice in a marriage. With respect to Article 16(3), the family, and not the individual, amounts to the fundamental group of a society with the individual as important but not a group.

Which implies, the individual as fundamental with the adult as the key component who can freely and fully consent to marriage and then the formation of a family – with or without children

as implied dependent on the particular couple – as the fundamental group unit. Two basic units: the individual and the family.

Those two get protection from the society and the State.

Finally, and one with particular emphasis on biological women, Article 25(2) says, “Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.”

Whether born in or out of the fundamental group unit of a society, motherhood and childhood are to be entitled to the special care and assistance with children having social protection as well. Ongoing movements want women in the home or back in the home – who try through various overt and covert means, girls married prior to adulthood and without consent, women to be enforced into marriages, and these fundamental equalities to be violated, these rights documents list the protections from the social and political control of women and children.

These remain fundamental to the 21st century and essential to implement for a freer, more just, and equal world.

—

One can find similar statements in other documents, conventions, declarations and so on. Based on the personal analysis in conjunction with a colleague (Sarah Mills) in other publications, I find the following documents with the subsequent statements of equality or women’s rights:

Convention Against Discrimination in Education (1960) in Article 1 and Article 2.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

The Istanbul Convention in Article 38 and Article 39.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples’ Rights on the Rights of Women in Africa or the “Maputo Protocol” (2003).

On Article 1 of the Convention Against Discrimination in Education (1960)

Scott Douglas Jacobsen

June 24, 2018

Why is the first section of this international document important for equality between men and women?

From the Convention Against Discrimination in Education in Paris, France December 14, 1960:

Recalling that the Universal Declaration of Human Rights asserts the principle of non-discrimination and proclaims that every person has the right to education,

Considering that discrimination in education is a violation of rights enunciated in that Declaration,

Considering that, under the terms of its Constitution, the United Nations Educational, Scientific and Cultural Organization has the purpose of instituting collaboration among the nations with a view to furthering for all universal respect for human rights and equality of educational opportunity,

Recognizing that, consequently, the United Nations Educational, Scientific and Cultural Organization, while respecting the diversity of national educational systems, has the duty not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education,

Having before It proposals concerning the different aspects of discrimination in education, constituting item 17.1.4 of the agenda of the session,

Having decided at its tenth session that this question should be made the subject of an international convention as well as of recommendations to Member States,

Adopts this Convention on the fourteenth day of December 1960.

The equality of men and women remains important around the world. It continues to garner attacks from ancient philosophies known as theologies, which come with modern developments and criticism and counter-arguments to the criticisms.

The reports tend to indicate the onslaught and attacks on women's rights not incoming from religion in general, but religion in its conservative, fundamentalist manifestations. These religious fundamentalist elements of societies merge with conservative components of the nations.

Around the world, these become a multinational and, at times interconnection, an international coalition to attack equality of women with men through attacks of reproductive rights, for example.

Others come in the form of the restriction or denial of the right to education. This makes international documents relevant to education important as well. As noted in Article 1 Section 1

of the Convention Against Discrimination in Education, the convention outlines *discriminations' boundaries*.

As stated, "For the purposes of this Convention, the term 'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education and in particular."

It seems to the point, concise, and all-encompassing. To the next portions of the first section of the first article, it, in (a), states, "Of depriving any person or group of persons of access to education of any type or at any level..."

Women and men deserve the right to equal access to education from Kindergarten through to graduate school. If men or women have restricted access, this becomes a violation of the convention.

More often, as seems known, men seem less motivated in advanced industrial nations for education. However, throughout the world, women have glass ceilings, secular sociocultural customs, and religious laws infused into the state government in order to prevent equal access to education.

It is important to focus on boys' and young men's lack of motivation. However, it seems more internationally salient to focus on the ways in which women remain restricted from access to education.

In section (b), it states, "Of limiting any person or group of persons to education of an inferior standard..." That is, everyone deserves equal access to, as in (a), and equal provisions in quality, as in (b), to education for boys and girls, and young men and young women.

One may assert for all age groups of either sex.

(c) and (d) state, "Subject to the provisions of Article 2 of this Convention, of establishing or maintaining separate educational systems or institutions for persons or groups of persons; or (d) Of inflicting on any person or group of persons conditions which are in-compatible with the dignity of man."

No man or women, or child, deserves restrictions in access, limitations in quality, and separation in educational systems within a country and around the world. What does this mean for women given lesser education or means by which to access it?

One can find similar statements in other documents, conventions, declarations and so on. Based on the personal analysis in conjunction with a colleague (Sarah Mills) in other publications, I find the following documents with the subsequent statements of equality or women's rights:

Convention Against Discrimination in Education (1960) in Article 2.

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Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

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If We're Doing Ghost Tours, Why Not Angels, Demons, Hobgoblins, and Zombies?

Scott Douglas Jacobsen

June 25, 2018

Haunted house tours make some of the local entertainment industry in British Columbia, Canada and, many times, are taken as reality.

If you look into the cultural milieu of the most non-religious province in Canada known as British Columbia, we find a large number of SBNRs or “spiritual but not religious” citizens. Those SBNRs may also adhere to disjunct religious propositions and beliefs.

They may partake of yoga and meditation. They may also harbor beliefs apart from practices. Some beliefs, on the other hand, can include the community activities. Sometimes, these amount to entertainment for the kids. A sense of amusement akin to Santa and the cookies and milk left out at Christmas, and the letter sent with wishes for a bigger Nerf gun this year.

What about when this becomes less about entertainment and more about true unjustified belief? That which, in this context, gets held as true but without evidence and so unjustified as a proposition. This relates to ongoing practices within British Columbia, Canada.

I use this as a case study in the places where beliefs in ghosts influence behaviors and actions. Actions becoming the attendance at events including the haunted house and ghost tours. If these forms of events, of which serious scientists do not entertain too often or consider out of bounds in terms of evidence, these do not amount to crazy beliefs.

In a sense, these amount to a-evidential or non-evidentiary beliefs about the world. Akin to the ones about hobgoblins, angels, demons, and zombies, we see them in movies. We see them in spoofs. We watch poorly trained individuals masquerading as scientists in bad television and movies in a desperate search for the apparently unfindable.

That seems okay. People have a right to freedom of belief. However, if this becomes a norm, we find examples of small provincial income emergent in these activities, of which we may not or even probably should not take part. Imagine an adult who believes in and acts on the belief in Santa Claus, as per the earlier example, what becomes of this individual?

They become a person of mockery and ridicule, but in quiet fashion, unfortunately. It becomes a social *faux pas* to be the last kid to believe in Santa Claus and the elves. We become the fake Santa sitting in the mall with the kid on the lap and Will Ferrell the oversized elf whispering angrily, “You sit on a throne of lies!”

Let's take the cases of British Columbia, Canada with Vancouver, Victoria, Vernon, and Fort Langley.

Vancouver has the Ghostly Gastown Tour and the Granville Tour. These are part of the Ghostly Vancouver Tours. The main city also has The Lost Souls of Gastown and Prohibition City as part of the Forbidden Vancouver ‘experience.’

There is the Haunted Vancouver Trolley Tour too. In Victoria, we have the Discover the Past with the Ghostly Walks, and Ghost Bus-Tours, and the Haunted Victoria Ghost Bus Tour in Victoria, BC. In Vernon, there are the Ghost Tours of Vernon. In Fort Langley National Historic Site, there are the Grave Tales. It is not ubiquitous, but prevalent within the province, whether population centres or historic sites.

Important to bear in mind, a significant portion of the Canadian population adheres to these a-evidential or non-evidentiary beliefs, like the Devil and the efficacy of exorcisms for the apparent non-problem but then are asserted as such, as truths. They act on them. They pay money for them. Sometimes, people bring kids for a one-off fun, which is a gentle and fun event. Or a couple goes on a date, which makes sense for young people. It probably feels fun to feel like a kid again or have a dark place to flirt. I get it.

Harmless stuff for the most part. The question arises about values inculcated, in this rather minor and semi-trivial example exemplifying a larger problematic trend, in the young through parental and adult figures engaged in beliefs without evidence or asserted evidence based on a misunderstanding about the ways in which the mind habitually forms false beliefs about the world or the way in which the world works on the most superficial of levels.

Should we stop attending these and, maybe, pick a better hobby or time out with the kids or with a partner on a date?

May I recommend Science World or a concert?

The province may be better off in terms of cultural maturity and socio-cultural sophistication without these haunted tours and ghost tours in British Columbia, Canada. If so, why not vote with your feet and your pocketbooks – attend them less and so the less they show up?

Freeing Hearts and Freeing Minds with Yasmine Mohammed

Scott Douglas Jacobsen

June 26, 2018

What is this new initiative to provide safety and security for those leaving religious fundamentalism and looking for health and happiness apart from it?

Yasmine Mohammed is an activist, author, and ex-Muslim living in British Columbia, Canada. Her story is an intriguing one, to say the least. She recounts the personal story in the book entitled From Al-Qaeda to Atheism. In January 30, 2018, in an interview for Canadian Atheist, Yasmine and I talked about the life story for her, in brief. We have an extended interview upcoming in In-Sight: Independent Interview-Based Journal. Here we reproduce some of the publication in an article interview format.

When I opened the conversation, I noted the fact of Mohammed's moderate levels of fame with Canada and North America. The reason: she married a member of Al-Qaeda. She was subsequently contacted by CSIS or the Canadian secret service. She described the personal narrative from there.

Mohammed stated, "As is typical, this marriage was coerced/forced. 'Love marriages', as they're termed, are looked down upon. It means the couple was debaucherous enough to know each other prior to marriage."

As Mohammed's daughter turned one-year-old, Mohammed's mother began to bleed from the nose and mouth. She called 911. She did not know if her mother would live or die. The ambulance took her away. However, Mohammed and her daughter went in the ambulance.

She notes. This was the first time that she had ever left the house without her husband by her side. As Mohammed sat in the waiting room, a man and woman, who explained that they were from CSIS, approached her.

"They told me that the man I married, Essam Hafez Marzouk, was an Al Qaeda operative who worked closely with Osama Bin Laden," Mohammed stated, "In a pre-9/11 world, those words didn't mean much to me. I knew he had been in Afghanistan before he came to Canada, so I suspected he had some ties to jihadis. Why else would an Egyptian teenager go to Afghanistan? But I had no idea of the extent of his involvement."

When I queried about an equal partnership in the marriage for her, as a neutrally phrased question, she described the new marriage to her current partner as lucky because her current husband is a "wonderful man."

In the previous relationships, she recalled being told that she was easy to please because she felt "over the moon if they didn't abuse me! But I have come a long way. It was a slow process of rebuilding myself brick by brick."

She took the hard road of self-reconstruction. The initiative to bit-by-bit, or brick-by-brick in her metaphor, to rebuild and remold herself. The notion of faking it until you make it was the

beginning and the eventuality – faked and made. She crafted new values more to her authentic self.

“One of the things I faked was that I deserved a decent, loving boyfriend, and I would not accept anything less. My husband, of ten years, is most definitely decent and loving. He is exceptionally kind and he is confident enough to allow me to define my needs in our relationship,” Mohammed opined.

Now, she reacts swiftly to any scent of inequality in the marriage. She will never return to the submissive woman defined by lack of spine and a will co-opted for obeisance to the husband.

The conversation shifted into the more progressive and liberal forms of Islamic upbringing. However, Mohammed had difficulty in a proper response to the question because a progressive Muslim, in her opinion, is not one who follows the religion as closely as a conservative.

Mohammed quipped, “There is no such thing as progressive Islam, there are only progressive Muslims.”

I then recalled an experience with Haras Rafiq, who is the CEO of the Quilliam Foundation. I remember using the term moderate, which came from mainstream media discussions. If extremists exist, then moderates must be the opposite of them. It formed a non-conscious – not critically examined – binary view of the Muslims. He corrected me.

I feel glad about it. He noted the term ordinary, which makes more sense. So, I asked Mohammed about the importance of precision in the use of language in one of the emergent and important conversations now.

“Yes. I think precision is important. ‘Ordinary’ denotes that the type of person you are describing is the norm or the majority. And that is simply not true. If you refer to PEW research, you’ll find that so-called ‘moderate’ Muslims are very far from ordinary-in fact they are more of an anomaly,” Mohammed stated, “The ordinary Muslim is incredibly conservative and would not even consider a ‘moderate’ Muslim to be a Muslim. Anyone who veers from conservative Islam is killed. Ahmadis, Sufis, any other moderate sects of Muslims are killed.”

She reflected on 300 Sufis being killed as they prayed in their mosque.

Next in the discussion was the new initiative called *Free Hearts, Free Minds* (FHFM) and an, at the time, main focus of the written text, *From Al Qaeda to Atheism*, of Mohammed. The FHFM campaign works to support ex-Muslims in Muslim majority countries.

Mohammed said, “In a lot of Muslim-majority countries, one could be killed for leaving Islam. As such, people who find themselves denouncing the faith must be very quiet about it. It is an incredibly difficult journey for anyone-but it is 100 times worse when you are in a society that could jail you and execute you for leaving the religion you were born into.”

Some of the other work for FHFM will be connecting ex-Muslims in the Muslim world to have a marriage of convenience. That is, “...If people are going to be coerced into marriages anyway, then at least I can help them to get into a marriage with someone they share values with. There are similar websites for the LGBT community, so I’m hoping to mimic their platforms,” Mohammed explained.

In the conclusion, Mohammed made a call to those who are facing honor violence, female genital mutilation, and other violence to then reach out to the AHA Foundation. She further continued on those in the Muslim majority countries who can “contact me through my website.”

The organization will help them get involved with FHFM and to meet a ex-Muslim life coach to help find inner courage, fortitude, and to provide them with the means by which to fight back against their upbringing. and I will get you involved in my *Free Hearts, Free Minds* program that will match you up with an ex-Muslim life coach who will help you find your inner strength and will arm you with the tools you need to fight back.

Finally, she stated other organizations such as the Ex-Muslims in North America (EXMNA), Faith to Faithless in the UK, and Muslimish in the US.

Free Hearts Free Minds is committed to helping ex-Muslims to successfully transition out of Islam and into a happy, healthy life. We will be presenting ex-Muslims from Muslim Majority countries with the opportunity to receive coaching and mental health support. We are working with Jimmy from Integrated Wellness. An ex-Muslim Integrative Coach who has lived through the experience of leaving Islam.

The Convention Against Discrimination in Education (1960) Article 2

Scott Douglas Jacobsen

June 26, 2018

Why does the second part, among many, of this international document on education remain highly important for those interested in educational equality?

From the Convention Against Discrimination in Education in Paris, France December 14, 1960:

Recalling that the Universal Declaration of Human Rights asserts the principle of non-discrimination and proclaims that every person has the right to education,

Considering that discrimination in education is a violation of rights enunciated in that Declaration,

Considering that, under the terms of its Constitution, the United Nations Educational, Scientific and Cultural Organization has the purpose of instituting collaboration among the nations with a view to furthering for all universal respect for human rights and equality of educational opportunity,

Recognizing that, consequently, the United Nations Educational, Scientific and Cultural Organization, while respecting the diversity of national educational systems, has the duty not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education,

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Having decided at its tenth session that this question should be made the subject of an international convention as well as of recommendations to Member States,

Adopts this Convention on the fourteenth day of December 1960.

Rights form the foundation of an ethic to derive other ethics. In this exemplary sense, provide the basis for another form of meta-ethics. An ethic to permit other ethics. Formal metaethics deals with some issues.

This rights ethic derives from the foundation in international documentation. The means by which the global community does not come to total agreement on issues but, rather, comes to a consensus through mutual consideration, debate, discussion, and reflection on the issues of the day.

If rights to a belief or a religion, as an example, then the belief in the religious or non-religious ethic does not remain contained in the rights ethic. Instead, the rights derive consensus permission for the religious belief.

In consideration of the modern split in the world, the two sides split by a major partition in morals comes from a traditional conservative religious transcendent ethic inherited into the

essential nature of a metaphysical being who either created the world or generated a world alongside its self-existence.

The other ethic instantiates in the universalist notions and consensus ethics with continual revisions and updates based on shared human values brought together through mutual respect in conversation about matters of value.

Documents including the *UN Declaration of Human Rights* and the *Canadian Charter of Rights and Freedoms* provide some basis for the universalist conceptualization of ethics.

In the national and international acceptance of these values, though not by and large completely implemented, the transcendent ethic can flourish freely; same with the other non-religious ethics or non-transcendentalist ethics associated with the religiously unaffiliated, typically.

With only the transcendentalist ethics inculcated within the society, the religiously unaffiliated ethics garner little to zero implementation or consideration. Cases in points, the theocratic institutions in some nations working to restrict and repress those with lack of religious affiliation with adherence to a transcendentalist ethic in government and law while rejecting the universalist ethics.

Regardless, this all relates to the work for equality in provisions through these universalist and international consensus based ethics. In the *Convention Against Discrimination in Education*, the second Article talks about the equality of men and women.

In Article 2's opening, it states, "When permitted in a State, the following situations shall not be deemed to constitute discrimination, within the meaning of Article 1 of this Convention..."

"(a) The establishment or maintenance of separate educational systems or institutions for pupils of the two sexes, if these systems or institutions offer equivalent access to education, provide a teaching staff with qualifications of the same standard as well as school premises and equipment of the same quality, and afford the opportunity to take the same or equivalent courses of study..." the convention continued.

With separate educational systems or institutions for the students of either sex, and equal provision of education with relatively equally qualified teaching staff, the educational system amounts to an equal one. Equipment should remain the same. Identical rule with course provisions.

Section (b) states, "The establishment or maintenance, for religious or linguistic reasons, of separate educational systems or institutions offering an education which is in keeping with the wishes of the pupil's parents or legal guardians, if participation in such systems or attendance at such institutions is optional and if the education provided conforms to such standards as may be laid down or approved by the competent authorities, in particular for education of the same level..."

That is, the religious or linguistic separation of educational provisions do not prevent the proper education of the child. While also respecting the rights of the parents or legal guardians of the child, the systems for the educational institutions, if kept to normal standards of curricula, should be respected as a possible choice.

The final part (c) states, "The establishment or maintenance of private educational institutions, if the object of the institutions is not to secure the exclusion of any group but to provide educational facilities in addition to those provided by the public authorities, if the institutions are

conducted in accordance with that object, and if the education provided conforms with such standards as may be laid down or approved by the competent authorities, in particular for education of the same level.”

The purpose of education remains the equal opportunities, access, and provisions of education for all children and others regardless of the background. The public authorities cannot exclude groups from one another, so not abrogating the right to discriminate individuals identified as belonging to a group in the process.

The main, and echoed point, in section (3) comes from the (re-)iteration of the competent authorities and quality standards in education across all levels. For the women around the world prevented from education for transcendentalist ethical notions about women’s inherent inferiority or only place and capacities being in the home, or for the fatherless and modern technology addicted young men who feel rudderless and without purpose, this convention remains a foundational document, and in particular Articles 1 and 2, for equality.

One can find similar statements in other documents, conventions, declarations and so on. Based on the personal analysis in conjunction with a colleague (Sarah Mills) in other publications, I find the following documents with the subsequent statements of equality or women’s rights:

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Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

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Manage Your Stress Before It Mismanages You

Scott Douglas Jacobsen

June 27, 2018

Why is it so, so important to keep track and lower your cortisol levels in order to live a healthier lifestyle?

The *Mayo Clinic* remains the #1 medical clinic in the entire world. So, when they talk about something, they have the highest overall ranking in the world to substantiate their evidence and claims with a world-class staff too.

I want to talk for a short while today about stress. Because this is an affliction of modern society. There is a need for minimum or optimum levels of physiological and psychological stress. It keeps us alert during the day. That alertness helps us keep our jobs. We do not want to be fired. We do not want to crash the car or forget where we are.

A little stress can do you some good. However, it can move from a performance enhancer to some that harm health. Your wellbeing can go down. Your body and brain cannot cope with it as well. Then your overall performance in life begins to slip away and decline overall. Let's have the *Mayo Clinic* have some say here.

It states, "Stress is a normal psychological and physical reaction to the demands of life. A small amount of stress can be good, motivating you to perform well. But multiple challenges daily, such as sitting in traffic, meeting deadlines and paying bills, can push you beyond your ability to cope."

"Your brain comes hard-wired with an alarm system for your protection. When your brain perceives a threat, it signals your body to release a burst of hormones that increase your heart rate and raise your blood pressure. This "fight-or-flight" response fuels you to deal with the threat," the article continued.

The point is to be relaxed in some ways and at some times and not at others. It is the Yerkes-Dodson curve of performance. Some activities require high arousal, moderate arousal, and minimal arousal. If you miss the mark of the level necessary for the task ahead of you, this creates some major problems for you.

"Once the threat is gone, your body is meant to return to a normal, relaxed state. Unfortunately, the nonstop complications of modern life mean that some people's alarm systems rarely shut off," the article said, "Stress management gives you a range of tools to reset your alarm system. It can help your mind and body adapt (resilience). Without it, your body might always be on high alert. Over time, chronic stress can lead to serious health problems."

So do not forget to consider stress as a needed daily spike, but be chary or wary of a continuous possibility of health problems associated with it.

Don't wait until stress damages your health, relationships or quality of life. Start practicing stress management techniques today.

International Covenant on Economic, Social and Cultural Rights (1966) in Article 3

Scott Douglas Jacobsen

June 27, 2018

Why is the covenant important, for several decades right into the present, for the civil and political equality in rights of men and women?

The *International Covenant on Civil and Political Rights* (ICCPR) was adopted, and so legitimized, through the United Nations General Assembly on December 16th, 1966. After ten years or so, all Member States of the United Nations became parties of the covenant. That remained the plan or projection, or extrapolation, as the case may be.

As it turns out, the document had the sufficient Member States in 1976 – tens years after 1966 or its adoption by the UN General Assembly – and became active as planned in 1976. The United States Senate ratified the ICCPR in June of 1992 with some exceptions to the treaty. Some of those included that the treaty will not be enforceable in the courts of the United States.

The introduction states, “Thus the United States Senate denied Americans the legal power to secure and enforce the human rights recognized by this international covenant.”

That is, the document may be enforced in the other Member States but most definitely not in the United States of America. With the social and legal and cultural and political equality of men and women on the international agenda more, especially with the rising inequality, nationalism, and authoritarianism, and outright sexism by secular and religious groups around the world, this document becomes ever-more important.

It becomes important with the civil and political rights rather than reproductive rights, which become different when in consideration of men and women, and trans-men and trans-women, e.g. in the cases of abortions and birth control provisions and the implications for men and women and some trans-men and some trans-women. Civil and political rights seem relatively straightforward as rights afforded in civil society and political life of the nation.

The main article from this document with direct relevance is Article 3, which talks about “The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.” It is straightforward and in contradistinction to the obvious current treatments of men and women the world over in terms of rights.

When international and civil society organizations argue for human rights, and speak about the current inequality the rights of men and women, they speak with authority and in line with the documentation adopted by the United Nations decades and decades ago. Our parents’ generations were kids when this was ongoing.

In the denial of the right for women to drive, or the Guardianship laws grounded in culture and the Islamic faith fundamentalist interpretations, the retraction of equal rights in law, the restriction in the right to vote, to marry, to have a marriage with full adult consent, and so on, the

various conventions and documents, such as this one – and especially in Article 3, continue to be violated.

They remain some of the strongest tools in Canada and elsewhere to argue for the full equal rights of men and women in civil and political life. We should use them to full force regardless if people use distractions, emotional appeals, logical fallacies, or force to deny said equality. We owe this to women; we owe this to men.

We are in a moment of minor retractions. Let's change that.

One can find similar statements in other documents, conventions, declarations and so on. Based on the personal analysis in conjunction with a colleague (Sarah Mills) in other publications, I find the following documents with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

The Istanbul Convention in Article 38 and Article 39.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa or the "Maputo Protocol" (2003).

Article 38(a) of the Istanbul Convention

Scott Douglas Jacobsen

June 28, 2018

Why is the issue of female genital mutilation key in the fight for women's rights throughout the world?

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International documents provide the basis for rights, for individuals and peoples. This includes the marginalized. This incorporates the majority, whoever and wherever. The *Council of Europe Convention on preventing and combating violence against women and domestic violence* or the *Istanbul Convention* is a huge document.

However, when one examines the particular issues over 100 million and potentially 200 million girls and women around the world, potentially far, far more, but at least tens of millions of girls and women. They undergo this in unsanitary and forced conditions with the pressure of religion, family, culture, and community.

The 38th article of the document lays out the importance of this act. That is, it should be criminalized rather decriminalized or permitted in the first place.

Article 38(a) states:

Article 38 – Female genital mutilation

Parties shall take the necessary legislative or other measures to ensure that the following intentional conducts are criminalized:

a excising, infibulating or performing any other mutilation to the whole or any part of a woman's labia majora, labia minora or clitoris;

That seems rather comprehensive and covers the main concerns regarding women's health and the violation of their bodies. Regardless of the basis for it, this act should be criminalized in any of its forms and this document provides the basis for activism against it. Women can do something about it. Men can support them.

Especially for those men in more prominent positions, the "M" in "FGM" seems straightforward. It is mutilation often at a young age and without consent. It tends not to be an adult with fully informed consent and in unsafe and dirty conditions. Should this be permitted to happen to tens of millions of women?

The *Istanbul Convention* is a salient piece of international rights statements because of the continued retractions, currently, ongoing in spite of the vast strides made for the equality of women with men.

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One can find similar statements in other documents, conventions, declarations and so on. Based on the personal analysis in conjunction with a colleague (Sarah Mills) in other publications, I find the following documents with the subsequent statements of equality or women's rights:

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Men's Health in 3 Minutes

Scott Douglas Jacobsen

June 28, 2018

What is the short of the long on the healthy lifestyle and risk factors for men?

The Mayo Clinic stated in a very, very short article the nature of the health threats for men and some other key items. Let's run through them!

The big ones for men are cancer, heart disease, and unintentional injury. I believe the lattermost one comes from the vast majority of the most dangerous jobs being dominated by men. So, they will more probably be injured on the job by those things. With heart disease and cancer, there are definite genetic components to those.

However, these can be curbed with some healthy lifestyle choices and physical activity added into the routine for the day. There are some things that men do which are casual sex and drinking to excess. Those harm their health. It is part of the higher risk-taking of men, which harms them in general.

Men need to use seat belts and helmets, and use safety ladders too, in order to prevent injuries on the job or in recreation. Come on, guys!

Men age as with everything. They become less virile, more brittle, and more breakable than before. Systems in the body break down more. The aging guts that grow as one's chronological numbers grow. The testosterone levels that drop inversely to the age increase.

So, the good news: these are avoidable problems for a while, for a healthy and long life – as a statistical bet on long-term health span.

The Last Sections of Article 38 of the Istanbul Convention

Scott Douglas Jacobsen

June 29, 2018

Why is this particular section of the international rights document important for the protection of women's bodily autonomy and integrity?

Article 38 – Female genital mutilation

Parties shall take the necessary legislative or other measures to ensure that the following intentional conducts are criminalised:

a excising, infibulating or performing any other mutilation to the whole or any part of a woman's labia majora, labia minora or clitoris;

b coercing or procuring a woman to undergo any of the acts listed in point a;

c inciting, coercing or procuring a girl to undergo any of the acts listed in point a

The *Istanbul Convention* is an important document not only for the equality of the sexes, but also for the protection of women from culture, community, society, and fundamentalist religion opposed to bodily autonomy.

In the convention, some stark statements arise including ones related to the practices of female genital mutilation, of which tens of millions of women around the world are subject to and suffer from at the hands of religious and cultural practices entwined together. In Canada and elsewhere, we do not have to worry too much about unconsented to the mutilation of girls' bodies. It can happen.

However, the cases do not emerge at consistent rates. The questions about the use and abuse of women's bodies for cultural and religious practices are many and broad-ranging. The main ones here are about Article 38(b) and Article 38(c) of the *Istanbul Convention*. It deals with the coercion and procurement of women to get excision, infibulation, or other genital mutilation relevant to women's bodies.

It does not matter if this is encouraged by religion culture, family or community. No one has the right to go out and mutilate a women's body, but, again, tens of millions of girls and women around the world have undergone these procedures. Section (b) relates to (c) on that point but also to leads naturally into section (c).

As stated clearly in the documentation, the incitement and coercion, and procurement of a girl is also prohibited. That is, whether a woman or a girl, no one holds the right to deny a bodily autonomy to this person. That makes the religio-cultural context and familial and community pressure moot. If people, especially girls and young women, are pressured by community, the community and the family is violating the fundamental basis of Article 38 of the *Istanbul Convention*.

One can find similar statements in other documents, conventions, declarations and so on. Based on the personal analysis in conjunction with a colleague (Sarah Mills) in other publications, I find the following documents with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

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The Purported “Supremacy of God” in Canada

Scott Douglas Jacobsen

June 29, 2018

Why is the statement of Constitution Act 1982 unfair, even offensive, to the non-religious, polytheists, and potentially other theists and deists in Canada?

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The *Freedom of Thought Report* seems like one of the most comprehensive reports on – ahem – free thought known to me.

It provides great reportage in its Canada section. I highly recommended it. In the Constitution Act 1982, there is a statement:

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law

It amounts to a symbolic representation of God into the Constitution Act 1982. Note, the presumption, probably, at the time, given the demographics of the nation, amounted to an Abrahamic theistic God. It would seem, by implication, to leave out no gods, no Supreme Being stated as “God,” and non-Abrahamic gods.

That is, the symbol leaves out the non-religious who do not believe in gods or a God, the polytheistic, and the non-Abrahamic faiths. With the continued decline of the Christian religion and much of the Abrahamic religious cultural influence on Canadian society, this section may need new discussion, especially oriented around its removal.

The report also states, “...the French version of the national anthem references carrying a sword in one hand and a cross in the other. While these are symbolic, and aren’t used to justify discrimination, the preamble was used as an argument from city lawyers in Saguenay ([see below](#)) for allowing governments to endorse prayer/religion as part of public office.”

Again, find another case with the symbolic representation of a Deity or a Theity within formal Canadian public life. This seems unfair once more. At bottom, it seems rude. At the top, it represents some moderately serious concerns around equal representation through no representation or preference of any god or God within Canadian formal public life.

There has been some progress, for example, on the front of the purported or alleged supremacy of God. That is, the prohibition of the saying of prayers in the middle of municipal council business. In addition, there are formal and public, and vocal, supporters including the Mouvement Laïque Québécois. The case was brought forward by one resident in Saguenay in Quebec.

That Mouvement Laïque Québécois supported it. The questions then emerge for other areas in which further equality can be had through the retraction of discriminatory symbolic gestures, by implication, *in favour* of some belief preferences over others. A proposed revision of the Constitution Act of 1982 from the current|:

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law

To the following:

Whereas Canada is founded upon principles that recognize the rule of law

It becomes more concise, to the point, and enjoyable to both the eyes and the efficiency gods (joke), also representative of the broad base of Canadian society (and a growing one for that matter) through no preferential symbolic representation. As a principle employed with a gentle gesture and nudge, in a Canadian tone, why not make the changes, please?

Unhealthy Belly Fat in Men

Scott Douglas Jacobsen

June 30, 2018

Why is excess abdomen fatty tissue in men linked to health problems?

The *Mayo Clinic* reported on the excess belly fat in men.

It is an unhealthy thing to have in men. There are some important considerations to having excess belly fat in men. If you want to improve your overall long-term health, the, men, you will probably want to keep in mind some of these trimming up recommendations and considerations in mind, courtesy of the clinic.

The article stated, “The trouble with belly fat is that it’s not limited to the extra layer of padding located just below the skin (subcutaneous fat). It also includes visceral fat — which lies deep inside your abdomen, surrounding your internal organs.”

It is like the belly iceberg. The fat there represents only a portion of the real problem in health linked to it. With more belly fatty, above and below the surface so to speak, the consequences to health comes with an increased risk for cardiovascular disease, colorectal cancer, high blood pressure, insulin resistance and type 2 diabetes, premature death from any cause, and sleep apnea.

The problem with weight comes from a garbage in and garbage out knowledge of the body and caloric value. If you eat more than your body burns in the day, including maintenance of life and exercise, then you will begin to gain weight, slowly, over time.

Loss of muscle mass from age can be a factor to consider from all this as well. As you slowly lose hormones and age, your body will gradually lose its definition and overall amount of muscle mass. Muscle burns calories, slowly over time by simply existing and more so than fatty tissue.

“According to the 2015-2020 Dietary Guidelines for Americans, men in their 50s need about 200 fewer calories daily than they do in their 30s due to this muscle loss,” the article explained, “Your genes also can contribute to your chances of being overweight or obese, as well as play a role in where you store fat. However, balancing the calories you consume with activity can help prevent weight gain, despite your age and genetics.”

Other issues can be from the alcohol diet. It is known as the beer belly. Alcohol contains calories. These go to the gut. If you want to do a loose diagnostic, then you should stand in place with a tape measure and wrap that around your bare stomach from your hip bone.

Then you can have that measuring tape wrap snugly around you without putting pressure on the skin. Then you can relax and exhale and then measure the waist without sucking in your stomach (no cheating!). For the men, the healthy size is less than 40 inches. More than that is a sign of some potential health problems.

“You can tone abdominal muscles with crunches or other targeted abdominal exercises, but just doing these exercises won’t get rid of belly fat. However, visceral fat responds to the same diet and exercise strategies that can help you shed excess pounds and lower your total body fat,” the article stated.

In terms of life practices, some of the things to bear in mind will be a healthy diet, reasonable portions, replacement of sugary beverages, and then physical activity in your daily routine. If you make those a life practice, you will very likely have a decent chance at a healthier life.

Article 39 of the Istanbul Convention

Scott Douglas Jacobsen

June 30, 2018

Did someone say it smells like equality spirit?

Article 39 – Forced abortion and forced sterilisation

Parties shall take the necessary legislative or other measures to ensure that the following intentional conducts are criminalised:

*a performing an abortion on a woman without her prior and informed consent;
b performing surgery which has the purpose or effect of terminating a woman's capacity to naturally reproduce without her prior and informed consent or understanding of the procedure.*

The *Istanbul Convention* is an important document not only for the equality of the sexes, but also for the protection of women from culture, community, society, and fundamentalist religion opposed to bodily autonomy.

In the convention, the equality of women with men comes, in Article 39, in the form of prevention of female genital mutilation. In the examination of the two starting terms, we find the forced abortion and the forced sterilization as the opening terms. With the forced abortion, an adult woman, typically, cannot be forced to have an abortion.

This should include the coercion from a partner, family, or community because, as an adult, a woman has a right to bodily autonomy. The “forced” portion of “forced abortion” creates a foundation for consent with the violation inherent in the vernacular: “forced.” Then the “sterilisation” or, more properly in the context of the readers here, “sterilization” prevents women from ever becoming mothers.

It rejects the option of a person's life. Women become unequal in this sense. Also, this founds another basis for the violation of bodily autonomy and, indeed, integrity. With consent implied in the first line and bodily autonomy and integrity integrated into the context as well, we come to the next line of Article 39 of the *Istanbul Convention*.

The relevant parties, for whenever and whoever, will create legislation for the criminalization of the abortion of a woman, as described in (a), without prior and informed consent. Prior and informed consent refers to two-party consent. The first with “prior” being the woman in question know beforehand what is going on, where, when, how, and so on. Basically, the woman has an idea as to what will happen to her in order to make a prior choice.

She is not being randomly taken for an abortion in blunt terms. The second with “informed” implies the knowledge of the woman who can make a choice with said knowledge. Together, the “prior” and “informed” mean before the actions are taken on the woman's body regarding abortion or sterilization the woman in question must know ahead of time and have had made an informed choice in the matter.

Without those two, the abortion or the sterilization process violates the *Istanbul Convention* in Article 39. In fact, the nations around the world beholden to the convention have to criminalize

that too. Women have the right. If someone argues against the right, they argue against women, whether from family, tradition, partner, culture, religion, or other excuses for the violations of women's rights.

(b) is intriguing:

b performing surgery which has the purpose or effect of terminating a woman's capacity to naturally reproduce without her prior and informed consent or understanding of the procedure.

The focus is on the prior and informed consent from before. However, this comes with an additional premise of "understanding the procedure" and keeping intact the woman's ability to naturally reproduce. These are important, nuanced, and widely unimplemented provisions for the rights of women. They should know and be knowledgeable of everything beforehand.

This includes the procedure for her. These conventions and declarations are not to be trifled with, nor are the fundamental rights of women, or the responsibility of the international community to protect the bodily autonomy and integrity of women. It seems easy for some to mock or denigrate the work of the international community or the UN.

However, the conceptualization of rights is new. These are newer than the Divine Right of Kings, the Commons, the Charter of the Forest, the Ten Commandments, and the Golden Rule's variations. In this, the important of the instantiation of new and more considered to the time's standards is important.

Bear in mind, many in the world would prefer an ethic oriented around the fundamentalist interpretations of the Quran with Islamism or of the Bible with the Christian Dominionists or Reconstructionists, where this comes from the idea in Genesis 1:28 with God providing dominion over the Earth to Mankind.

Much of humankind differs of that interpretation, in particular, *most of the world*. The international secular consensus or universalist ethics provides the basis for individual and collective belief and the protection of the individual integrity and autonomy of the person. In the cases here with the *Istanbul Convention* and others, we find the protection of the integrity and autonomy of the individual woman.

That amounts to something worth protecting and within a modern context, as in human rights. Thus, to stand for the rights of others, as a man for women, you can then stand for the eventual protection of your own rights but also the rights as a concept worth valuing.

One can find similar statements in other documents, conventions, declarations and so on, with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

The Istanbul Convention and Article 38.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa or the "Maputo Protocol" (2003).

Article I of the Convention on the Elimination of all Forms of Discrimination Against Women

Scott Douglas Jacobsen

July 1, 2018

What is the integral importance of this document for getting rid of the bias against women, so we all can have equality - men and women?

Article I

For the purposes of the present Convention, the term “discrimination against women” shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Now, of the documents covered in the last week or so including The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2), Convention Against Discrimination in Education (1960) in Article 1, the International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13, and the Istanbul Convention Article 38 and Article 39.

The purpose of the Convention on the Elimination of all Forms of Discrimination Against Women is grounded around the Committee on the Elimination of Discrimination against Women (CEDAW), which is independent experts, as a body of them, who monitor the implementation of the convention.

There are 23 experts from around the world who have specializations in women’s rights. With the document, we find one of the more prominent documents devoted to the fundamental human rights and protections of the bodies of women. As stated in some other recent work, the documents around the world are integral to the maintenance of the increased equality and freedom for women.

If you peer above, the first article emphasizes the sole purpose of it: non-discrimination against women. The prevention and reversal of the discrimination against women and human beings simply for being human beings. The basis is sex, not gender, in the documentation. So, individuals discriminated against based on biological sex rather than social, cultural, psychological, and emotional gender, which amounts to a complicated overlay and outgrowth of biology in connection with culture and other factors.

Of course, we are not amoebas or formless creatures, so biology connects to gender and sexuality – as we evolved and garnered capacities that come with concomitant limitations. The main emphasis here in the discrimination against women, which seems palpable around the world, begs several questions about the intentions or purposes of an international document devoted to the prevention of discrimination against women.

The forms of discrimination here include distinction, exclusion, or restriction. Each operation in the ways in which people may treat women, which can include how some women may treat some other women. These then extend into the world of purposeful impairment or nullification, either reduction or ignoring, of the contributions of women to the conversation.

These same operations work in regard to the enjoyment of a woman or the exercise of a woman. The broadest interpretation for enjoyment would be complete life satisfaction and wellbeing with *eudaimonia* found in the ancient Greek repertoire. If someone works to reduce the individual happiness of a woman, then the woman will be discriminated against there.

Same for the exercise of a woman. This does not mean working out (but it could, technically). This means the exercise of efforts by a woman in, for example, working for enjoyment in life.

To all the single ladies and the married women, it does not matter what your marital status; no man and no woman hold the right to withhold your own life from you. If they work to try to control you, then you have the right to leave them. They are in violation of this convention.

Same with the fundamental basis of equality. Women deserve it; men deserve it. This will be continued and elaborated on in coverage of subsequent Articles.

One can find similar statements in other documents, conventions, declarations and so on, with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

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Should you use dietary supplements?

Scott Douglas Jacobsen

July 1, 2018

The efficacy of dietary supplements is questioned and here are the proper considerations from the world's leading medical institution.

Some considerations arose in the midst of reading an article about supplements. Are they for you?

The article was from the *Mayo Clinic*. The prominence of dietary supplements make the possible effects on the body of importance for any health conscious person. With a healthy diet, a normal and prime of life person will not need them. Then this leads to questions about what ifs. What if is you are not having a healthy diet or cannot maintain it for some reason? What if you are not prime of life?

These seem like legitimate questions altogether and associated for that matter. This then leads to some further questions. A nutritious diet prior to the age of 65 should be fine without supplements. However, once you do reach the are of 65, your ability to absorb a few nutrients such as calcium, vitamin b-12, and vitamin D can be limited.

That is, a multivitamin may be in order. It can improve immune function and decrease the risk of possible infections, apparently. No joke.

Then there is the case of the person who eats junk food or few good foods. A multivitamin will not fill the gap, especially regarding micronutrients, but you can work to impact our bad health habits a bit with some supplementation in that case. However, if you want the best health outcomes, a lot of fruits and vegetables connected to a general diet of healthier foods is ideal. I prefer the Mediterranean myself.

Other people may have some specific dietary needs. Those may, sometimes, only be covered with a single vitamin-mineral supplement.

“If you’re a vegetarian who eats no animal products from your diet, you may need vitamin B-12. And if you don’t eat dairy products and don’t get 15 minutes of sun on your skin two to three times a week, you may need to add calcium and vitamin D supplements to your diet,” the article recommended.

Then there are cases of women who have gone past menopause. Those women will need to get sufficient calcium and vitamin D with the bone loss acceleration and the increased need for calcium. Then the ability to absorb the relevant nutrients (calcium and vitamin D) decrease at the same time, which makes this a more difficult and harder process altogether.

The article continued, “Some health conditions and treatments make it difficult to digest or absorb nutrients. Examples include a disease of your liver, gallbladder, intestine, pancreas or kidney, or a surgery on your digestive tract. In such cases, your doctor may recommend that you take a vitamin or mineral supplement.”

The final note in the suggestions was that there may be medications that could interfere with the ways in which your body absorbs nutrients. Those were “Antacids, antibiotics, laxatives, diuretics or other medications.”

If you start today and stick to a life of healthier eating, unless over 65, you do not necessarily need supplements. But always consult with your medical professional.

The Benefits of Some Bright and Sunny Days

Scott Douglas Jacobsen

July 2, 2018

How important is the sun for your general wellbeing?

Low levels of vitamin D can lead to various health problems to someone, especially if they are of advanced age. The ability of the skin to produce vitamin D begins to decrease with age. The skin becomes less and less efficient at the production of vitamin D, which is gradual and so happens over time.

As the *Mayo Clinic* notes about the problems of insufficient Sun exposure or vitamin d production, there is the issue of the deficiency. What are the problems that arise in general health without the sufficient amounts of vitamin D needed for optimal health?

Vitamin D deficiency can lead to problems with insulin production and immune function in addition to the as yet unknown ways in which this helps with the reduction of various chronic diseases and cancer. With low levels, your bones can become brittle and thin, even misshapen.

The article states, “Although the amount of vitamin D adults get from their diets is often less than what’s recommended, exposure to Sunlight can make up for the difference. For most adults, vitamin D deficiency is not a concern. However, some groups — particularly people who are obese, who have dark skin and who are older than age 65 — may have lower levels of vitamin D due to their diets, little Sun exposure or other factors.”

You can take supplements. However, as per usual with health, the best option for the maintenance of a healthy diet is nature. I do not mean *au natural* or the fame and fortune garnered by charlatans and food fad folks. I mean a well-balanced diet reflects the same with Sun exposure. It is about the proper amount of intake.

Some Sun exposure is the key to a happy and healthy life. Too much can harm your health, though, which we will cover in a moment.

But first, “The Recommended Dietary Allowance (RDA) for adults is 600 international units (IU) of vitamin D a day. That goes up to 800 IU a day for those older than age 70. To meet this level, choose foods that are rich in vitamin D. For example, choose fatty fish, such as salmon, trout, tuna and halibut, which offer higher amounts of vitamin D, or fortified foods, such as milk and yogurt,” the report explained.

Some of these, I did not even know about. There are some issues with the toxicity of vitamin D too.

The condition is known as hypervitaminosis D. It is rare. However, it would be instructive to cover a bit of time on it. Because it can be hazardous to personal health in the long-term if one has it. It can produce excess amounts of vitamin D in your body.

“Vitamin D toxicity is usually caused by megadoses of vitamin D supplements — not by diet or Sun exposure. That’s because your body regulates the amount of vitamin D produced by Sun

exposure, and even fortified foods don't contain large amounts of vitamin D," the article explained.

With hypercalcemia or a buildup of calcium in the blood, the vitamin D toxicity can cause a variety of consequences. Some of these include frequent urination, nausea, vomiting, and weakness. Indeed, if these problems continue, you can develop bone pain and kidney problems with kidney stones. Some treatments would include the restriction on the intake of vitamin D and dietary calcium – sources mentioned above.

The article continued, "Taking 60,000 international units (IU) a day of vitamin D for several months has been shown to cause toxicity. This level is many times higher than the Recommended Dietary Allowance (RDA) for most adults of 600 IU of vitamin D a day. Doses higher than the RDA are sometimes used to treat medical problems such as vitamin D deficiency, but these are given only under the care of a doctor for a specified time frame. Blood levels should be monitored while someone is taking high doses of vitamin D."

In each case listed here, the main message is to be in touch with both your body but also your medical professional regarding supplementation and the potential health pitfalls of the Sun in this case

Also, if you are a normal person and have sensitive skin or are concerned about skin protection from Sun damage – you should be, then you should bear in mind the need for protection from it. *Sun damage is permanent.*

With the summer with us now, for most of us, though as a Canadian the timing was a little bit delayed (!), the importance of being smart about exposure to the Sun cannot be underestimated. Skin cancer risk is increased proportionally to sun exposure as sun exposure causes sun damage. Remember: the Sun is a nuclear furnace.

"In this Mayo Clinic Minute, Dr. Dawn Davis, a Mayo Clinic dermatologist, has tips to keep your skin safe and healthy in the Sun," the clinic stated, "It is spring break time, and many people are headed to warmer climates to get much-needed R & R and some Sun, which means you could get sunburned. Sunburns can be painful, and they can increase your risk of skin cancer. So it's important to slather on the sunscreen and expose your skin to the Sun gradually. But, with all the different products out there, how do you know what number Sun protection factor (SPF) to use — 15, 30 or 50-plus? Dr. Davis has recommendations."

If some Sun exposure is coming your way, then you should be wearing some sunscreen as you. The Sun can be toxic if more than 15 minutes or so. It depends on the level of melanin in your skin, but it can be an issue regardless of ethnic background and skin tone – as skin is simply a variety of barrier of the sun and a producer of vitamin D.

But do not sweat it! A little Sun, and if a little more then a little sunscreen, then the Summer and Spring Sun are yours to soak up!

The Second Statements in the Convention on the Elimination of all Forms of Discrimination Against Women

Scott Douglas Jacobsen

July 2, 2018

Why is the convention integral for the maintenance of peace and stability of life for women around the world?

Article 2

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

- (a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;*
- (b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;*
- (c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;*
- (d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;*
- (e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;*
- (f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;*
- (g) To repeal all national penal provisions which constitute discrimination against women.*

Convention on the Elimination of all Forms of Discrimination Against Women

Now, of the documents covered in the last week or so including The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2), Convention Against Discrimination in Education (1960) in Article 1, the International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13, and the Istanbul Convention Article 38 and Article 39.

The purpose of the Convention on the Elimination of all Forms of Discrimination Against Women is grounded around the Committee on the Elimination of Discrimination against Women (CEDAW), which is independent experts, as a body of them, who monitor the implementation of the convention.

There are 23 experts from around the world who have specializations in women's rights. With the document, we find one of the more prominent documents devoted to the fundamental human rights and protections of the bodies of women. As stated in some other recent work, the documents around the world are integral to the maintenance of the increased equality and freedom for women.

In the opening section of Article 2, we find the statements about the condemnations by the relevant states, who sign onto it. Those states defy individuals or groups within their societies who would deny women equal status to the levers of the country in any form. It is about the prevention of discrimination against women. As stated:

States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

Not the precision in the terminology about the condemnation of the discrimination of women in particular and all forms in general. Women... in general... discrimination... and condemnation, these terms provide the thorough foundation for the equality of women in the world. Indeed, not only the condemnation of these discriminatory measures against women, which can be found in all areas of the world but also the means by which to do it.

“All appropriate means and without delay” meaning some flexibility of “appropriate” but any means in theory with haste as the operating time for the prevention of discrimination against women within the states who have signed onto the document. The purpose then, of course, lies in the matter of women as an equal of man, of men and women as equals insofar as the practice can reach the theoretical.

This leads to subsection (a), which states:

(a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;

This section speaks into the international norms around the “principle” to be embodied, an embodied principle in which women and men are seen as equals. Some religious faiths speak of a spiritual equality. It seems abstract in the sense of this principle while also playing into an embodied sense of equality between the sexes.

If men and women within their particular nations signatories to this convention, then the efforts work within the ethical precept bounds of an embodied equality. This can come in the form of a legislation or of a national constitution, or, of course, both. The purpose of having the formal national documentation comes from the need for an ensured equality in actuality or in the reality of the state.

In Article 2(b), we find the following:

(b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;

The principle as an ethic or moral precept set into the constitution of the state and in legislation for the prevention of discrimination and the assurance of equality of men with women forms the basis in theory for the practical realization spoken in Article 2(a). The next part of the practical realization of equality emerges in the form of a formal adoption in legislation and elsewhere in the country for women's equality.

In other cases, there will need to be the sanction of practices deemed unequal for women with men or for giving power without merit of men over women. For the former, we can look into the practice of *sati*. In these cases, we find the women thrown onto the funeral pyre to die a horrific death on fire, where the encomium may be stated for the husband and then the wife is thrown on his funeral pyre.

If the wife dies first, insofar as I know, the husband is not burned to death. In fact, the issue for the women seems far more brutal and unfair. In the case of a practice where men have more power than the women, we can find the obvious case in the Guardianship laws. The woman must travel with a male relative as a guardian to protect her, in theory.

The purpose is to purportedly protect women with the assertion or tacit assumption, or premise, of women as men's unequal and weaker with men as predators and, therefore, women need to be protected and, in its core manifestation, owned by the men in where they can go, with who, for how long, and why what means in their lives.

The ending of these laws would provide further equality for women in terms of the unequal nature of the relations between men and women. We do not know the full capacities of women; indeed, we do not know the full capacities of men until the relations of the sexes comes to its realization, not by some inevitable force of the world but by the hard work of individuals with a hoped-for tomorrow.

(c) stated:

(c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;

With the national constitution and the legislation, and then the adoption of said, the development of the legal protection of women on an equal footing or basis with men can better be maintained or if violated then prosecuted as discrimination against women under Article 2 of the convention. This creates furtherance of a strong foundation for the legal equality of women.

In my own country, women did not have the equal right to vote for a very, very long time. It took several decades since the formal founding of the full country for the suffragists to win some ground and have women garner the right to vote. In a democracy, as far as I am concerned, if you do not have the right to vote, then you do not count as a legal person because a democracy amounts to, in more updated and modern parlance, one person one vote.

The state or national tribunals should remain competent. This seems in direct alignment and isomorphism with the idealized stance of an embodied principle or ethical precept inhered in the conceptualization of an equal stance of women and men. In order to maintain this and judge the validity or invalidity of purported injustices or justices, a competent arbiter or set of them needs

to stand in the place of judge or judges to make these principles as realized in the world as possible.

Other public institutions can be used in this manner to protect women against unequal treatment, for feminists and allies, and other interested parties; the use of the public institutions and the need for a competent set of national tribunals seems necessary for the implementation of an equal society. In Canada, we can see movements to have those social and political movements attack themselves through the framing of the debates and public discussions.

If we take the phrase “radical left,” we can see the stance there. When, in fact, the right acts in radical ways through general assaults on the public whether the sexual education programs, the healthcare system, efforts to imbue public institutions and health programs with distrust, and to marginalize the dissident voices and demonize the poor and beatdown as the real criminals when others with power and influence and wealth can smoke crack in public office, work to dismantle the sexual education program consulted to and implemented with the assent of the general public and others.

This tangles the debates and shifts focus on real efforts to undermine the poor and marginalized from mobilizing to act in their best interests rather than the interests of the wealthy. We can see this in stoking of Cold War fears of communists, Marxists, and multiculturalists and efforts to reconstitute magical thinking through vague definitions of terms and sloppy interdisciplinarity to formulate narratives to redirect attention from the undergirding problems in the society with attempts to attack women’s rights and the livelihood of poor children in this country.

This also shows in the work of the human rights tribunals and the demonization of them and then the work to take any partial mistake and blowing this particular out of proportion to derogate the class enemy. The academics and intellectuals work in line with this at times because this benefits them. All around, we see these attacks to distract attention, attempt to undermine coalition building between poorer peoples, and work to disenfranchise these people further and remove their sole methodologies for better lives and protection of their rights and interests.

If these people can be distracted through religious fundamentalism and magical thinking, this becomes the basis for the further marginalization of the general population that serves to disempower them. That would amount, in all this, to an attack on the general population from multiple angles, but the public is catching on and rejecting the institutional narratives fed through these channels that amount to lies.

The basis for the equality of women must come from these conventions and documents on an international stage to provide a higher-order mechanism to protect the least among us. The competent tribunals form one basis of this, for an “effective protection” of the rights and privileges of women.

Which then leads into Article 2 (d), as follows:

(d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;

Within this particular article, we the “refrain” of an engagement in discrimination. Again, the term “any” is used, oft-used in the document, here to mean all. It amounts to a statement like “any and all” or “under any circumstance” found in other documents. The point is to keep on

with the theme of the highest possible ideals, which does seem to imply a utilitarian ethic of a form.

In fact, John Stuart Mill, no doubt in conjunction with the help of Harriet Taylor Mill, mentioned the “Nazarene” (Jesus Christ) as another individual who developed an isomorphic ethic with him, similar morality, with the Golden Rule formulated in the New Testament Gospel accounts of the sayings of Christ.

Utilitarianism amounts to the Christian ethic. The ideals for non-discrimination against women become Abrahamic in religious tone and Utilitarian in secular garb. It seems interesting to note the similarities noted by the founder of one faith, or one claimed by many to found a faith, and another who founded an ethic and started much of the philosophical grounding for the modern women’s equality movement.

Ethics relates to how we deal with one another and not as individual atomized units. It does have a metaphysical quality about it. The obligation of acting in accordance with this highest good for all, in particular women in this case, through the reduction in harm via decreases in discrimination against women. Duly note, the public authorities and institutions have an obligation to act in accordance or conformity with the obligations set out in the convention.

(e) follows in this pattern for Article 2, stating:

(e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;

No individual or collective entity may discriminate against women. It is one of the most efficient statements of a Golden Rule ethic in the document with the individual and collective levels of responsibility to women writ large, as a category. Again, the echoing of the sentiment with the “appropriate measures.”

Whether persons, organizations, or enterprises – public or private, individual or collective, everyone remains answerable to rules of equality.

In Article 2(f) of the convention, it states:

(f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;

The activism can take effect more thoroughly with further *gravitas* than otherwise. Because the emphasis is on the ability of the or the right of individuals, whether women or men, in a society bound to the convention to implement changes to the legislation. This could be in the modification of the current laws, which may need some form of alteration to make them better suited to the times.

Others may be completely outdated including Guardianship laws or the bans on abortion, where the abolishment of either would provide a stronger ability for women to exercise their rights to life and bodily autonomy. Often, women are denied those rights and privileges even when they are provided for men. It becomes an unbalanced equation unsuited to the modern world.

A world, probably, heading towards either authoritarianism or further freedom and autonomy of individual persons. The individual ability without precedent in the history of the world except insofar as that developed in some of the anarchist traditions of the Indigenous peoples around the world but with the caveat of a cleanliness and quality of life in abundance never before seen in

the history of the world; while at the same time, we destroy many of the prospects for decent human existence in other forms and the abundance and diversity of life extant, organisms other than ourselves.

No custom or practice may be the basis for the discrimination against women. In addition, the customs of a culture standing in place to restrict the capacities and livelihood of women. The legal and social-cultural frameworks for the historic and present discrimination against women become untenable in the light of updated standards.

In a way, these do not by necessity reject the Golden Rule ethics found in religious traditions. With a recognition of a serious lack of women in the stories of the religious traditions and narratives, the religious traditions and narratives could inculcate an updated version of themselves with an expansion of the moral and ethical sphere to women as full person through the natural extension of the Golden Rule into heretofore unrecognized areas, especially in popular consciousness.

These decades-old documents represent some of it. They show work to expand the moral sphere to the other sex as others work to expand the same to children, labor, minorities, Indigenous peoples, and others, even artificial constructs or replicative intellects (“artilects”) in the future. The culture and the law can begin to change with the creation and adoption of the provisions necessary for women’s equality.

That leads to Article 2(g):

(g) To repeal all national penal provisions which constitute discrimination against women.

Any across-the-country provision for the discrimination against women forms the basis for something with the need for repeal. The world will take years and decades to do this. However, we see the news cycle with the provisions for women and then the restriction or retraction of those provisions for women.

The continual drawing of the lines here represents or indicates the shifts in the modern world with the third wave or fourth waves of feminism. The waves of the women’s movement devoted to the further shifts in the landscape with ownership to one’s body. The first wave came with the recognition of one’s identity as an equal in a democratic system with universal suffrage.

The next was in the workplace and the home for the ability to work and so on. The newer ones fragment far more than others as the distinctions become greater than the prior generations and, hence, the inability to cope with the complexity of the varieties of women’s rights movements throughout history in the social commentary and in the confusion of third wave and fourth wave.

The battle lines here will continue for some time, as the nations throughout the world with penal provisions constituting discrimination against women seem palpable and sex-distinct with the representation of women as one loose marker for the equality of women around the country. The lack of provisions for equitable and safe access to abortion, for example, amounts to one failure.

The repeal of the discriminations against women throughout the world continue apace and Article 2 represents an important historical document with modern relevance for the equality of women with men and, in turn, the ability for men to become more full human beings with the freedom provided for women and, thus, for themselves, where both sexes win.

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One can find similar statements in other documents, conventions, declarations and so on, with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

The Istanbul Convention Article 38 and Article 39.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa or the "Maputo Protocol" (2003).

LGBTQ2IA+ and the Undergraduate Postsecondary Learning Environment with Aria Burrell

Why is inclusion of the sexual orientation and gender identity minority in the university setting crucial, important, and timely?

Scott Douglas Jacobsen

July 3, 2018

Aria Burrell ([Twitter](#) and [Medium](#)) is the Former Vice-President External of the Students' Association of Mount Royal University (SAMRU) with an interest in the LGBTQ2IA+ community. Burrell did not work on those issues while in the formal position or through it as much. However, with the work through the Canadian Alliance of Students' Associations and SAMRU, Burrell has extensive experience in listening to the concerns of and know the lives of postsecondary students. Here we talk about the LGBTQ2IA+ community in postsecondary undergraduate environments.

When I asked about the issues affecting the LGBTQ2IA+ students, Burrell talked about the umbrella issue for the sexual orientation and gender identity minority in the postsecondary learning environment regarding undergraduates in particular. The concern of the relatively low levels of inclusion inside of the classroom and in the course content.

Burrell stated, "On its surface this doesn't often register as a problem from the outside, from administrators and instructors who think in terms of cisgender, heteronormative defaults, but in aggregate it tells LGBTQ2IA+ people we're not welcome in our schools or chosen fields. For instance, Statistics classrooms that continue to teach students to encode gender as a binary field, Psychology courses which continue to pathologize asexuality, English courses which continue to teach that gender-neutral 'they' is agrammatical, etc. don't reflect the lived experiences of many students."

She noted the social acceptance of the notion, in an academic setting, of Alice and Bob as the default names for a married couple, but not Claire and Alice. A lesbian couple is seen less in the academic textbooks or course materials provided to students. In that, these texts become out of date with the times, according to Burrell.

She continued, "Some students end up having to work under instructors who are not accepting of their identities and orientations, and this can make for a psychologically taxing classroom experience. Instructors who won't use a transgender student's chosen name or pronouns are more common than most institutions would like to admit."

Burrell talked about the various experiences relayed in conversation after dialogue with those known to her. Where the instructors in the university begin to use the class as a place for ender essentialist and anti-equality talk, even "rants," in the midst of individuals who are either queer or trans, she describes this as a source of stress for the LGBTQ2IA+ students in the classroom setting.

Furthermore, these students hoping for a civil environment with some moderate accommodations for them in the classroom do not get them. The accommodations are denied to the sexual

orientation and gender identity minority students. Burrell notes this as a disheartening phenomenon for many students.

When I reflected on the prior line of questioning, I wanted to extend into the action items for those students who want to make a difference. A change for more inclusion and integration of the LGBTQ2IA+ in the postsecondary learning environment in the undergraduate level of schooling in Canada.

“Availability of gender-neutral restrooms is a must for non-binary students to be included in post-secondary given the stress that population faces around public, gendered spaces,” Burrell recommended, “Administrations should offer and instructors should participate in training for sensitivity to gender and sexual minority concerns and failures to support these students in terms of basic respect and accommodations should be met with appropriate responses from human resources.”

Furthermore, she suggested the departments within the universities should work to alter the curricula for the reduction in bias based on sexuality and gender. The burden, often, is set on the limited working hands and minds of the Women’s Studies and Sociology departments. It becomes an unfair burden for them. It should be broader for the sake of these communities, especially in solidarity.

Burrell emphasized, “Particular to the two spirit identity, which I am not part of, I understand further efforts to Indigenize the academy are necessary alongside moves to ensure pre-colonial concepts of gender and sexuality are sufficiently represented and accommodated in disciplines beyond Indigenous Studies.”

Then the line of questioning went into the organizations to work with for further acceptance and equality of the community. Burrell spoke on organizations that work in LGBTQ2IA+ equality and acceptance efforts in post-secondary institutions across the country as being regional, especially regarding the students’ associations.

She concluded, “These student-run bodies often are at the cutting edge of acceptance and support for marginalized populations on campus. LGBTQ2IA+ advocacy organizations often function at a federal or provincial/state level and can be great sources for basic educational materials. Many offer diversity training and can work with post-secondary institutions to develop appropriate training for course instructors.”

On Becoming Involved in Student Politics with Shif Gadamsetti

Scott Douglas Jacobsen

July 3, 2018

How does an accomplished young woman recommend becoming engaged with the landscape of undergraduate postsecondary institutions across Canada?

Shif Gadamsetti is the Former President of the Students' Association of Mount Royal University, Support Staff for the Calgary Communities Against Sexual Abuse, Former Chair of the Board of the Canadian Alliance of Students' Associations and a Member of its Alumni Council. Here we look into her life, work, and views based on an interview in Canadian Atheist.

When the line of questioning with Gadamsetti began, the focus was the background in order to gauge where she was coming from. She was raised by two traditional Christian parents who were involved in the church life while she was growing up. That would mean the entire family would attend the Sunday sermons, being involved with the youth group and outreach, as well as the teaching of Sunday School linked with the worship team of the church.

Gadamsetti described, "My family immigrated to Canada from India in 2001, and settled in Calgary almost immediately. There was a certain gap in terms of finding cultural community to bridge with once we had moved. We only had one extended family in the city, and our primary social network was through the church, which did not have a significantly diverse cultural congregation at the time."

I wanted to probe deeper, plumb the depths more, to see the ways in which this life path lead into leadership as a young woman. Gadamsetti explained how she was involved in leadership throughout youth. In that, the opportunities from within the Christian community and church provided the chance to explore leadership roles and expand horizons in said stations.

With traditionalist and immigrant parents, Gadamsetti recalled the ways her parents remained restrictive with her. However, this community became a place in which to integrate with Canadian culture while maintaining the religious roots of the family. Religious roots, to many people, retain the sense of community and history from generations ago.

Now, she works as a nurse. Gadamsetti explained, "I work with an interdisciplinary team – we always have at least one other nurse, an anesthesiologist, a surgeon, and other physicians, who either assist or residents that participate in our surgical cases. My responsibilities include a pre-operative assessment, including looking for any potential risks that could compromise the surgery – these range from substance use, underlying health conditions, something as simple as the patient ingesting food or drink prior to the surgery (which could complicate their intubation and present a choking hazard if they were to vomit), etc."

With these particular cases, Gadamsetti "circulates" (the nurse who is not sterile) and then assists the surgeon and scrub nurse. The hep can come in the form of opening tools, sterility maintenance, and the documentation and monitoring work needed during the cases.

“If I am scrubbing in on the case, my primary role is to assist the surgeon with their procedure, which can range from anticipating their needs, positioning, preparing tools such as sutures or drills to be used, and tracking any of the materials used to ensure that we maintain the integrity of the procedure and don’t accidentally leave something in a patient, for example,” she said.

As well, Gadamssetti works for women’s rights through the Calgary Communities Against Sexual Abuse organization as a support staff. She relayed always having an interest in learning about and supporting the reduction in gender-based barriers and violence. She notes the sexual violence is a nuanced issue with the ongoing issues of the perpetuation of miseducation about it, the other mental health and relationship concerns surrounding it, and so on.

Gadamssetti stated, “There is so much that broader communities don’t understand, it is often considered a taboo topic, communities feel unequipped to have conversations that wholly support the victim, and the work is difficult – not everyone is cut out to handle such matters, which I do not fault them for. There’s a very difficult way to gauge my responsibilities – a ‘good’ day includes having a collaborative team, a client that feels supported, autonomous, and well managed for both the social and administrative work that goes into processing a case, but its never really a good day because my clients have been victims of sexual assault.”

Her hope is to become involved in the wider issues associated with the prevention of sexual violence and support for survivors including the pathways to solutions through policy development and education.

“I’ve learned so much and challenged many assumptions, despite how much work I’ve put into understanding the issue, and I’m very grateful to have the opportunity,” Gadamssetti opined in reflection.

Then she also held the position of the president of the Students’ Association of Mount Royal University (SAMRU). The term is over. However, she spoke to the benefits in the infinite possibilities and potentialities provided by the role. In that, it was an honor to be elected, lead, and serve the best interests of the students.

She garnered experience in management and leadership, and other domains, in addition to building strong connections with other leaders in the postsecondary sector. She sees these networks as lasting a lifetime. Gadamssetti spoke to a shared vision and work ethic for the achievement of internal and external advocacy.

Then as the conversation shifted to its end, the focus went into the concerns of women on postsecondary campuses throughout the nation as well as means by which to solve them.

“I wouldn’t want to generalize – but perhaps, the ones that most students face are common across women as well – financial precarity, employment, etc. I would, however, point out that the common issues amongst students are exacerbated by gender-based barriers – sexualized violence can sometimes be a prevalent issue amongst women on campus for a variety of reasons – lack of education around consent in an environment where young people are discovering and establishing boundaries,” Gadamssetti said, “lack of institutional policy and supports available to help those who experience it, a lack of consent culture, perpetuation of toxic behaviours that develop into patterns that are harder to address when they become systemic or cultural.”

She also noted the other issues women face in their professional work with the risk to life and livelihood. Associated with this, the various marginalizations happening to women due to their

race, sexuality, and so on. Then the continued barriers based solely on gender in the employment line, which show in the employment trends.

She opined the long-term nature of the solutions to these problems. Gadamssetti noted that some of these issues come to the root of the common perceptions of women as less qualified, and being unequal and even subservient to men and others. Then the ways this can influence the various discrimination and violence against women.

She continued, “I believe that institutions need to become bolder and take hard-line stances on the matter, while demonstrating their commitment to resolving these issues with comprehensive policies that support all students’ safety, regardless of how these opportunities might seem risky to the institution’s reputation.”

With regards to the sexual violence on campuses, Gadamssetti reflected on the largest problem being the inability of most of the leadership to admit, target, and work to solve the issues of sexualized violence faced far more often by women than men. In particular, this may be a problem because some in leadership, Gadamssetti noted, would need to admit to being part of the problem. Then there would need to be a massive overhaul of institutions to tackle the problem of sexual violence against women.

“Culture is important – when a zero tolerance stance without allowing loopholes or technicalities to exist is implemented, those perpetuating violence might think twice, and evaluate their own behavior before choosing to victimize someone in that way. At the same time, being transparent about problems and choosing to address issues by prioritizing victims over the institution as a whole would complement the approach well,” Gadamssetti stated.

Gadamssetti seeing the power of community to deal with the real problems facing us; she knows one of the better means by which to deal with large-scale problems in the postsecondary community, broadly speaking, would include a community effort. With a community, the institutions can be pressured to change, to adapt, to the prescient concerns of the community regarding women in particular and concerned men in general.

Then, of course, the conversation shifted to a senior high school or first-year woman student in postsecondary education who may want to become involved in the student political world as well as the potential responsibilities they should bear in mind that they will most certainly be taking on board in student politics.

Gadamssetti immediately directed attention to a student’s own students’ association. That the best place to learn more would be as student transitions into university, meets new people, and begins to find a place comfortable for them. Then a student can learn to familiarize themselves with the arena of student politics.

“Student association spaces have always provided me with great insight into what students care about, need, celebrate, and champion. I started getting involved with my faculty club, and branched out to others that suited my interests. You might not be interested in running for a position as a student executive after it’s all said and done, but I guarantee you that it will enrich and support your university experience like no other,” Gadamssetti concluded.

Getting in Shape Like a Man

Scott Douglas Jacobsen

July 4, 2018

How can men become more conscientious about their own health?

As per my usual go-to shop for health recommendations and advice, the *Mayo Clinic* remains the world's top medical clinic in overall metrics. It may falter on an area here and there but still remains among the best in those areas. Similarly, it is the best on average ranking in the world for medical clinics.

When it recommends some things to do with health, it would do one good to listen to it. One of the main things that the clinic points to for the proper balance of a weight and good health comes from the proper consumption of calories. You should pay attention to the calories consumed and the calories burned in your day.

It adds up. One pound of fat amounts to 3,500 calories. Your daily intake will be around 2,000 calories. This becomes one of the important points to bear in mind for the real difficulty in the maintenance of a healthy weight. In that, the calories burned will require effort at the reduction in the amount taken in too.

If you do, you may not have to focus on the number of calories burned as much if you count the number of calories that you consume better. Calories are an indicator of what you need based on your age, weight, and sex plus activity level for each day. If you want to lose weight, then you can work hard to not consume as many calories.

Another reasonable means by which to reduce the unhealthy weight men begin to see as they begin to age is daily physical exercise whether on the bike, running, weightlifting, swimming, playing sports, or using the Wii. Each can help maintain good body weight and in turn good health.

Men, in particular, can gain the hard fat seen in the gut as they become older. This makes the proper maintenance of a daily diet and exercise regimen important for men as they begin to get older. Additionally, men can take the plan to their doctor for recommendations as well as family and friends form some support.

The professional advice and the support of family and friends can be a great boost to the work towards finding a healthier weight as a man. Now, if you are, unfortunately, much heavier set than the norm, you should not tolerate being shamed for it. At the same time, the reality is a medical one, where numerous health complications can arise and often do emerge with a higher BMI.

A contact with a medical professional is always recommended, but, apparently, as the *Mayo Clinic* states, "...your doctor may suggest weight-loss surgery or medications for you. In this case, your doctor will discuss the potential benefits and the possible risks with you. But don't forget the bottom line: The key to successful weight loss is a commitment to making changes in your diet and exercise habits."

On the Protection of Women's Rights in Canada

Why are women's rights crucial for the protection of women around the nation?

Scott Douglas Jacobsen

July 4, 2018

With the moderate flame of Canadian discourse risen in some unhealthy ways, the need to keep in mind rights of the individual person through group identification becomes important. It becomes important insofar as the individuals work to reduce the implementation of women's rights through various means in this country.

The stance of the Government of Canada regarding women's rights remains that they are human rights. With the importance of equality, and with the unequal treatment Canadian women have faced in the history of Canada, the rights for women in this nation become more prescient, salient, and needing to be prominent for public discussion.

As noted by the Canadian government information resource in the above-paragraph link, we find several legal instruments for the equality of women within the country. One of the main ones, and the sole one to be covered in this article, is the *Canadian Charter of Rights and Freedom*. This document unequivocally states the constitutional protections of individual human rights, including women's rights.

This means the constitutional protections for women's rights within the context of the relationship between an individual Canadian woman and the Canadian federal government. The scope and limits of women's equality with men in the society. Some other documents, not covered here, include the Canadian Human Rights Act (CHRA) and provincial and territorial human rights legislation.

As this remains an introductory article on the basis of equality for men and women within the country, the main sections of import for this coverage includes, in brief, Section 15 and Section 28 of the *Canadian Charter of Rights and Freedom*. These two sections speak to the equality of women with men through the equal protection and benefit of the legal system and framework established within Canada, where women are not to be discriminated against for those equal protections and benefits of the law based on their sex.

The other section – 28 – speak to the guarantees of the *Canadian Charter of Rights and Freedom* for equal application of the *Charter* to men and women. There is a rising tide against women in this as the deck of the country is shuffled based on technological shifts and changes, robotics and artificial intelligence infusion into the culture, and the impact on employment for men with globalization.

It seems relevant, to me, to bear these in mind.

Protecting Women's Rights in Canada with Section 15 of the Charter

Scott Douglas Jacobsen

July 5, 2018

Why is this part of the Canadian Charter of Rights and Freedoms salient for the maintenance of women's rights across the country?

—
In the Canadian Charter of Rights and Freedoms, we find and the fundamental rights given to all Canadians.

Within this framework of a provision for rights, we can discover the means by which to protect the rights of women and men. In this particular instance, we can find the protection of the rights of women with the development of a thorough understanding of the *Charter*.

Through the Government of Canada, we can see the development of an important foundation for equality and justice for all.

Happiness becomes another issue. For the equality of women with men, there needs to be a consideration of the particular statements in sections of the *Charter*.

The one for some minor exploration and discussion today will be Section 15 of the *Charter* with an examination of its scope and limits and implications.

Section 15 of the *Charter* states:

Equality Rights

Marginal note: Equality before and under law and equal protection and benefit of law

(1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, color, religion, sex, age or mental or physical disability.

Marginal note: Affirmative action programs

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, color, religion, sex, age or mental or physical disability.

As can be seen in the description, the formal important of equality before the law as one truncation and then the equality under the law as the next one. The importance of the equal protection as a fundamental right both under and before the law.

In a manner of speaking, it states: all interpretations provide equal protection for every person.

Every person as women here too, of course, but this is new as women did not have the right to vote in a democracy until the early 1900s in Canada.

This for the basis for the legal *persona non grata* of women in Canada. If a woman cannot vote in a democracy, then the woman does not amount to a legal person in a democratic state.

The import of the provision of equality for women and men or every person becomes integral to Section 15 of the *Charter*. Furthermore, the protection within the law comes with extras or benefits within the law.

That is, regardless of one's sex, a woman retains the right – and a man – right for equality before and under the law without discrimination on the basis of their being a man or a woman.

As to subsection (2) of Section 15, we find the statements about the specifications of the equality within the equal protection before and under the law.

The activities, laws, and programs designed for the reduction in the disadvantage of those with less in society remain protected and, indeed, extensions of the concerns and issues with Section 15(1).

Now, the three points of contact within the functions of the society would include the activities, laws, and programs.

Regarding activities, these, as can probably be inferred, incorporate any and all activities devoted for the reduction in inequality in the society. How can these take place? Under what circumstances?

Who can be the arbiter of the level of reduction in inequality? And so on. All valid questions with less generalizable answers and more specified within the context answers for the individuals to develop for themselves.

For the programs of decreased inequality, there have been some programs devoted to the IAT or the Implicit Association Test in order to detect some implicit biases rather than explicit ones. It amounts to the comparison of implicit is to explicit as prejudicial attitudes are to segregated schools and urinals.

It becomes psychological rather than legal-behavioural-educational (in one example).

I did have dinner with Anthony Greenwald who spearheaded the intellectual and psychological science around the IAT as a young psychology student, first-year psychology student invitation from Dr. Daniel Bernstein. Interesting experience.

The efficacy of the IAT comes under fire at the moment with some programs implemented to reduce the discrimination against those less seen or represented in the society.

In particular, the use in anti-discrimination work. The efficacy does not extend to individuals seen as discriminatory themselves. It amounts to a reaction time difference in positive and negative valence words relative to race, gender, class, age, and other categorizations of individuals.

The Left speaks of this as indicative of racial or other bias.

The Right talks of this as faux science or a pseudoscience akin to phrenology where bumps and ridges on the head indicated personality traits and intelligence levels – interesting epistemology of the soul but wrong and too coarse. Not exactly positron emission tomography scans.

Left and Right stand tall, bold, courageous, and adamant in their positions... and wrong. The IAT measures the speed of cognitive processing or mental associations, not bias by necessity.

The speed from loose empirical findings into direct activism seems too hasty for the best of intentions; people want to reduce discrimination. Does this reduce the level of discrimination against individual persons in Canada?

Others work within legitimate frameworks for the decrease in discrimination based on identification while bearing in mind the need for a slower processing of it.

With the third category or the laws, the legal precedents set for the reduction in the discrimination against women. These give the basis for equality. It can enter into a variety of domains with some focus on the *Charter* itself through Section 15 and Section 28.

It can enter other domains in relation to international law, conventions, declarations, and other relevant documentation enforceable on Canadian society within a higher-order ethical justice system.

Section 15 of the *Charter* segments in a neat manner. It sets the grounds for the equality of all persons but also, and in this relevant sub-interpretation today, the equal treatment of women before and under the law.

Canadian Charter of Rights and Freedoms Section 28

Scott Douglas Jacobsen

July 5, 2018

Why is this second of two main parts of the national document important for the equality of women with men in the modern society and as a operating manual for the relations of the sexes in the country?

In the Canadian Charter of Rights and Freedoms, there exist the fundamental provisions for equality throughout the nation-state.

Many statements with easy interpretation for the furtherance of a fairer, just, and equal society. In the sentences, or in the manner of a few statements, millions of girls and women within the country earn and deserve fundamental equality and consideration with boys and men in the society.

Of course, the distributions of inequality imply sufficiently distinct but partially overlapping distributions of equality depending on the area of the country and the personal narratives taken into account. Nonetheless, the overwhelming emphasis and ethical arc of Canada remains the integration of equality for all peoples and persons in the nation.

With Section 28 of the Charter, we discover the fundamental notion for a super-operation or meta-process for the means by which to apply the document within Canadian society unto itself through the equal application for men and women for all parts and portions and sections of the Charter. As stated, the 28th section:

Section 28 guarantees that all rights covered in the Charter apply equally to men and women.

Not a complicated process or operation; however, this gives a basis for the other sections to integrate into a singular set. A set where everyone acquires equal treatment, especially relevant given the historical treatment of women in this country, especially Indigenous women right into the present. History remains.

Duly note, these are guarantees for all rights within the Charter for women with equal application to the men. Women must, as a moral imperative, have the equal treatment without discrimination, as per Article 15, in their fundamental treatment within the society. The basis for the civil society becomes the basis for the equality of women.

More to come in future articles.

Equality of the Sexes and the Canadian Human Rights Commission

Scott Douglas Jacobsen

July 6, 2018

How do the rights of Canadians get respects and enforced on the provincial, territorial, and federal levels?

—
I want to speak this morning about the relevance of human rights in the provincial, territorial, federal, and international levels.

The stipulations in some documents provide the basis for non-discrimination in civic, political, and professional life. The individual protected life through the provisions of the equality of others in group identifications remains foundational but interrelated with the concrete notion of the embedded individual. Here, we find the notion of the individual within the group but also distinct and unique and aside from it. A neat conceptualization of a person, not quite group only as in some philosophies or as an individual rugged, alone, and striving seen in others.

Rather, we find the provision for the equal life of the individual citizen with the protection of them and their standard identifications, which seems reasonable within a bureaucratic system. They need classifications for collectives and individuals, which leads to the basis of the Canadian Human Rights Commission based on the Canadian Human Rights Act of 1977.

The act is purposed for the extension of the laws in effect within Canada. The intention comes from the “matters coming within the legislative authority of Parliament.” It has a scope of all peoples and persons within Canadian society. Then these two directions come together for the equal opportunity and access for all peoples and persons within Canadian society without regard for the individual’s “race, national or ethnic origin, colour, religion, age, sex, sexual orientation, gender identity or expression, marital status, family status, genetic characteristics, disability or conviction for an offence for which a pardon has been granted or in respect of which a record suspension has been ordered.”

With respect to the nature of the equality of the sexes, the equal access to the levers of the society through work becomes integral to the fundamental notion of the equality of the sexes. It does not lie in the separation of men and women or in the restriction in one and the enhancement of the other, but the recognition of the inherent equality *in rights* of men and women.

From this frame of mind or reference point, the equality provided for through the act becomes enforceable in various domains with the commission as one potential area in which to do it.

The work of the commission amounts to “an Agent of Parliament.” In this, the commission operates in an independent way apart from the government while also performing the function of a human rights observer: also known as a watchdog. The interest of the commission is the interest of the public with the holding of the Canadian government accountable on the matters of human rights.

In the case of work, for example, if there is an explicit mistreatment or inequality based on the sex of the individual, and if this happens with the workplace as an instance, the Canadian Human

Rights Commission and the Canadian Human Rights Act become important for the maintenance of the equality, which raises some questions about the work of the commission as the act is separate, but, granted, associated in some important ways.

The Canadian Human Rights Commission works to “research, raise awareness and speak out on any matter related to human rights in Canada.” That is, the documentation and the act of finding out what is really the case is an important aspect of the work of the commission. With the research component in place, the raising of awareness of an individual citizen’s rights is important as a function and process of the commission because this can provide individual Canadians with the ability to act on that knowledge.

If an individual Canadian citizen of any stripe of background does not know about their individual rights, then they would not have any recourse for dealing with any potential discrimination and violation of said rights because the basis of any action is information translated from knowledge into action. The awareness component is not a trivial aspect of the functions of the commission. In addition, the commission as an explicit interest and, indeed, duty to do its due diligence in acting and speaking out on the violations of the human rights of Canadian citizens.

The basis for the research, raising of awareness, and the speaking out on areas of discrimination, as provided in the act, comes from 11 grounds – one or more at once – with one including sex. While at work, the commission will receive complaints with the respondent and the complainant being responded to, in order to resolve the issue of the complaint through mediation.

In the cases where there is an inability to resolve a complaint through the mediation, the commission will further examine the complaint to see if there is a justification for further work. And in fact, if this develops far enough, the commission will then make a referral of the complaint to the Canadian Human Rights Tribunal.

The commission works on a number of fronts including the employers who have federal regulation because there needs to be an alignment with what the company or organization does and the statements in the Employment Equity Act. Through all of these mechanisms, there is the work to look into and settle the areas of potential discrimination against Canadian citizens.

These bases protect the equality of men and women in order for further equality and fairness to exist not only in the workplace, as per one example, but also across the country.

The Canadian Human Rights Act and Women's Equality

Scott Douglas Jacobsen

July 6, 2018

Why is this particular document important for the instantiation, implementation, of women's equality with men?

The equality of women with men becomes an important subject matter not only for the men who want a more justice and fair world but also the outcomes of the upcoming generations. The Canadian Human Rights Act is an important part of a framework for the provision of the further equality of women with men.

From 1977, the Canadian Human Rights Act speaks to the right of equality for all persons and peoples within Canada. The equality for the sexes in this instance for both sexes. This extends into the right of equal opportunity. If a position exists within the society, then all Canadians – and so women and men – deserve equal access to the job.

Fair treatment is enshrined within the act as well. If someone had the equal chance to apply for the position, earned the station, then when on the job the individual deserves the fair treatment by employers and employees in comparison to others or coworkers and not in contrast. An important point of contact in terms of the individual human rights of people.

The equality as a right, the equally provided-for opportunities, and then the fairness in the treatment of the individuals, all salient for the improvement of the individual lives of workers. When some individuals and public intellectuals decry other Canadians arguing for their fundamental human rights, they simply work against fundamental bases for equal within the society.

Through arguing against human rights, whether formal arguments or emotional appeals with crying, individual persons deserve the right to equal access to the society and treatment within it. This seems particularly true of women who historically have had an extraordinarily difficult time in comparison to men in Canadian society.

The next section for the act comes in the form of an environment free of discrimination based on one's own sex. Of course, sexual orientation and gender identity remain different but associated with the biological sex or the sex one is born with regarding, for example, genetics. It makes sense to not be discriminated against based on one's sex.

It may seem obvious to others reading The Good Men Project, too. However, with long and hard experience, the clear line for one's own discrimination based on sex can be present and, in the minds of a not-so-small minority, justified. It becomes a basis for a prejudice within the socio-cultural matrix of the nation, which the act and other similar documents like it form the basis for the protection of vulnerable individuals.

Those vulnerable individuals come from groups and communities and categorization accepted within the culture. Those with histories with influence into the present. The main basis for their

protections as classifications but, at the end of the day, as individual persons come from the Canadian Human Rights Act and other documents covered in previous articles.

Those documents do not discriminate. They distinguish and make distinct the lines between categories for the subsequent strengthening of the trend towards equality in actuality. The documents amount to the car. We merely need to drive the car and bring as many people along as possible. The subtle form of this comes from a fair and equal workplace and life without discrimination based, in this narrowing of the broad topic, on one's sex.

The act also speaks to the "sexual orientation, marital status and family status" of the individual in question. Whether one is employed by an organization or company, or receiving services from it, they deserve the equality, the access, the fairness of treatment, and the lack of discrimination based on sex within the confines of most domains or all areas within the country including the federal government, First Nations governments, and the "private companies that are regulated by the federal government like banks, trucking companies, broadcasters and telecommunications companies."

These build into other topics include the Canadian Human Rights Commission utilized for the investigation and settlement of complaints oriented around those of discrimination. If a Jamaican-Canadian or a Dutch-Canadian undergoes discrimination based on their being of a particular national heritage within the Canadian context and the work environment, these human rights commissions provide the basis for recourse for the individuals who may need legal assistance and protections.

The documents are the fundamental help with this as well. Similar to the cases of the nationality and ethnic heritage, we can discover the same reasoning or ratiocination in the protection of one's livelihood and equality of rights – and so status within the society, which, within environment of historical precedents and less than a century of women having equal legal status as voting person's in the Canadian democratic system, provides the protections for women – as this does for Jamaican-Canadians or Dutch-Canadians who may undergo similar difficulties in their lives regarding equal in work, the privileges instantiated as rights, the fair treatment on the job, and the non-discrimination based on sex/national-ethnic heritage.

For further information and to be explored in further documents and articles in the coming days and weeks and months, we will look into more acts, tribunals, and conventions, and declarations within the national and international rights scenes in order to implement the protections of the rights and privileges – and so dignity and respect as persons and peoples – necessary for the fair and just future all people of conscience, including myself and I assume you, too (dear reader).

Canadian Human Rights Tribunal and Equality

Scott Douglas Jacobsen

July 7, 2018

Where do human rights complaints get referred in Canada?

For the equality of the sexes in Canada, there not only needs to be a movement for the realization of those rights but also for the definitions and delineations of them too.

With some of the prior acts and statements, and the work described of the commission, before in the country, we can then move into the areas of the discussion relevant for the implementation of the rights. The movements provide the basis for the legal foundations. Those bases in law then move to provide some fundamentals in the areas of implementation with awareness of individual rights among the public.

Through the awareness and the speak out of the relevant organizations including the commission on issues of fundamental human rights in Canada, we can then create a steady recognition and respect for human rights in the culture. This becomes important for the maintenance of a modern society founded on democratic values. Because, in a manner of thinking, the respect and recognition of all Canadians' human rights, we find the basic placement of every person equal to every other in dignity and value within the society regarding rights; although, of course, every person with equal rights does not translate into every person with equality ability, motivation, talent, and so on.

The organizations used for referrals from the commission in Canada for some human rights complaints are the Canadian Human Rights Tribunal. The tribunal functions to "protect individuals from discrimination." Within the statements provided in some prior writing about the Canadian Human Rights Commission, we have the fundamental rights to equality, opportunity, treatment, and a workplace free from discrimination.

As these were explored in some earlier writings, the four stipulations do not need much further extensive discussion other than the protection of individuals throughout the country – men and women – makes for a more just, fair, and equal society and means that the equality provided through the commission is integral to the decades and decades of efforts intended for further equality between and amongst persons in the country.

As with the normal dealings with rights and legal situations, the tribunals in Canada about to the bodies similar to courts of law with less formality and focused on the areas of individual discrimination in one or all of the stipulations and on 11 categories of persons by sex, age, ethnicity, and so on.

With the powers of the Administrative Tribunals Support Service of Canada Act, the tribunal became enforced and capable of enforcing on discrimination cases in the country circa November 1, 2014. The Government of Canada "is consolidating the provision of support services to eleven administrative tribunals – including the Canadian Human Rights Tribunal (CHRT) – into a single organization, the Administrative Tribunals Support Service of Canada (ATSSC)."

Where this head into the future for potential excess bureaucratization but also the possibility for more equality, or both, the ATSSC and the tribunal forms a solid foundation for the protection of individual persons within the country as a referral body (the tribunal) for the discrimination allegations and complaints sent from the commission and then deliberated upon and sent to the tribunal.

However, the Canadian Human Rights Tribunal mandate does not get affected in any way by this administrative change. The “Case matters will continue to be filed, managed and safeguarded in accordance with existing CHRT procedures.” That is, the operations will continue as always with the caveat of the changes to the higher-order organization, which appears to an amalgamation of power and influence oriented toward the enforcement of human rights in the workplace and elsewhere.

For the equality of the sexes with the right for women in vote almost a century ago to the provision of a human rights act for the workplace with specific stipulations on discrimination to the commission for the deliberation and consideration of the human rights (discrimination) complaints, to the tribunal for the referrals from the commission for decisions, the progressive changes over decades have civilized the nation for further equality between the sexes.

Peter Gajdics on “The Inheritance of Shame” and Conversion Therapy

Scott Douglas Jacobsen

July 8, 2018

Why is the nature of the anti-LGBTQ+ movement important to document in the words of the survivors of the bigotry and prejudice for the increase in empathy by the general public? Give a gander.

*Peter Gajdics is an award-winning writer whose essays, short memoir and poetry have appeared in Maclean's, The Advocate, The Gay and Lesbian Review/Worldwide, New York Tyrant, Brevity, and Cosmonauts Avenue, among others. His first book, The Inheritance of Shame: A Memoir, published in May 2017, tells the story of his six-year journey through, and eventual recovery from, a form of “conversion therapy” in British Columbia, Canada. The *Inheritance of Shame* is the winner of the Silver Medal in LGBT Nonfiction from The Independent Publisher Book Awards, and was also nominated for The Publishing Triangle Randy Shilts Award for Gay Nonfiction. Peter lives in Vancouver, Canada. Here we talk about his life and views, and book.*

Gajdics and I spoke on *The Inheritance of Shame: A Memoir* in order to open the conversation. In recollection of the contents of the text, Gajdics talked about the six years spent in a form of so-called “conversion therapy.” It was a grueling and long process for him because he eventually sued the psychiatrist for malpractice as well. Not something to wish on members of the sexual orientation and gender identity minorities community.

Gajdics stated, “Told over a period of decades, the book explores universal themes like childhood trauma, oppression, and intergenerational pain, and juxtaposes the story of my years in this “therapy” and its aftereffects with my parents’ own traumatic histories—my mother’s years in a communist concentration camp in post World War II Yugoslavia, and my father’s upbringing as an orphan in war-torn Hungary.”

He continued to speak on the reason and timing for the writing of the book at the time of the closing of the lawsuit in 2003. He stated that the writing helped him stay alive and to resist the silencing effects of the shame that the childhood sexual abuse brought on him. He also talked about the lie repeated in the public even now; that the abuse in childhood made him gay, which seems insulting, absurd, and factually incorrect on the psychological science of abuse and trauma.

“Eventually, I wrote to mine my own history and understand, to the best of my ability, what had brought me to that doctor’s doorstep, why I’d stayed for six long years, and what, if anything, I had learned. By about 2012,” Gajdics explained, “as conversion therapy began appearing in the media after California became the first world-wide jurisdiction to ban the discredited practice, I wrote as a political act—to try and prevent the recurrence of similar forms of torture.”

The conversation leads into the work of issues relevant about homosexuality and the inner workings of conversion therapy as a system, professional network, and purported therapy. Gajdics said that as he grew up Roman Catholic; he remembered the denouncements of

homosexuality by the Roman Catholic priests in the sermons on Sunday. At the age of 6, he was sexually abused by a stranger and learn the sexual abuse 'caused' the homosexuality.

“By the time I started to develop sexual feelings for other males, the fear that this abuse had created my desires was unrelenting. My father had Anglicized the pronunciation of his surname, Gajdics, after immigrating to Canada in the 1950's, and so I also grew up pronouncing my surname “Gay-dicks” (instead of its proper Hungarian pronunciation, “Guy-ditch”), which of course resulted in all sorts of ridicule from my classmates,” Gajdics stated.

The name was one in which he could escape. The sense of “gay” was not one of being comfortable as is and with the same wellbeing expected within the average of the rest of the population. The gay felt by Gajdics, based on the messages from the media and culture and religion, was the gay being something bad and caused by abuse. It, from my interpretation, made the homosexuality associated with abuse and so a reaction to trauma, almost like a sickness in same-sex desire.

Gajdics lamented, “All of this amounted to one incredible nightmare as a child. And all of these factors—the fear around my name and the belief that abuse had “caused” me to become who I was—contributed to the reasons for ending up in this “therapy,” though I could never have clearly articulated any of this at the time. On some level I wanted to not be myself, to undo the effects of abuse, to escape the torment of what I thought it meant to be gay, to not be my own name.”

The homosexuality as a problem of the self, the fundamental sense of one's identity especially found – in part – in sexuality and sexual orientation, and, therefore, something demonized from the outside and then internalized as something at root wrong with himself. He notes the continuous battles against the onslaught, whether from the external world/the culture or the internal dynamics inculcated through repetitive ignorant messaging, against the “currents of shame and invisibility.”

“Our fight really is to stay alive, to retain our humanity, to resist the dehumanizing effects of oppression in its myriad incarnations,” Gajdics opined, “With respect to the “inner workings of conversion therapy”—I think that all of these treatments begin with some version of the same lie, which says that being gay or homosexual is a disease or immoral, a deviation, and must be “cured” in some way.”

Within the context of his own history, he noted that the basic experience of abuse and the shame and subsequent invisibility that came from it; that was further enforced by the work of the psychiatrist. The notion of the abused being the mono-causal phenomena, where the sexual abuse in childhood created the homosexual proclivities and same-sex desires. That is, these were wrong feelings, as they were diagnosed in a clinical way similar to the identification and labeling of a psychological and physical disease, and so needed immediate correction – or, rather, six years of work to be corrected.

Gajdics related, “Every person who ends up on one of these therapies will have their own story, and lie, but I think the premise is always the same—lies are what snare gay people into believing they need to try to become heterosexual, or that causes a parent to send their kids to one of these therapies. A person can build an entire life around a lie—until, of course, the lies come crashing down. Truth is always forcing its way back into our lives—we just have to remain open to it.”

The basis of a lie in a life is quicksand and bound to dry-drown the individual caught in it.

With the numerous years of conversion therapy for Gajdics, he wanted to know the ways in which someone could change themselves in a defunct theory. Although “defunct,” the therapy continues in its widespread use and at times outright ban – to the benefit of the those undergoing it. Many people continue to think the fundamental self can be changed through the conversion therapeutic practices.

However, as with Gajdics case, we can see the fundamental sexual self does not change but, rather, the alteration happens in the sense of wellbeing regarding the sexual identity from positive and comfortable to negative and attributed to false mono-causes. He spoke about the metaphor and the reality or the map and the territory as a fundamental confusion.

“The best way that I’ve been able to explain it all to myself is with metaphor of the map / territory confusion—’A map is not the territory it represents,’ which was first stated by philosopher Alfred Korzybski, even popularized by Deepak Chopra. Practitioners of ‘conversion therapy,’ and many people in these treatments, have confused the map of sexual identity with the territory of desire in that they think that a change to a person’s outer behaviour, their map, will result in a change to their inner self, their territory—but of course, that’s the lie,” Gajdics explained, “If I stand in Paris and call it Rome, really believe that it’s Rome, the place beneath my feet is still the place beneath my feet no matter what I think or call it. I am still standing where I was when it was called Paris. Changing a map will never change a territory, but we can invest years of effort and our firm belief into trying to do just that.”

I wanted to know some more of the internal associations and landscape of self-understanding for Gajdics. He related some of the important belief structures about shame, especially in the lives of the young and gay. However, the shame cannot be solely put into the categorical relationship between self-identity and homosexuality. In that, Gajdics saw a family history with a father as an orphan and even his father’s parents being placed in concentration camps.

He spoke on how oppressed minorities can feel a sense of shame because of being marginalized, teased, and bullied, even outright ridiculed as adults. This can make them internalize the outright sense of being the other in the society, which forms the basis for an unhealthy sense of self and communal identity for the minority populations. This ties into the idea of ostracization and segregations within the larger society based on the “institutionalized hatred and bigotry against said minorities.

“Sexuality overall is still very shame-based within our culture; even under the best of circumstances people’s sexuality is often compartmentalized. While the world is obviously more accepting of gays today, I think there is a danger in thinking that various laws or even increased visibility in the media means that on an individual level all is completely well. I don’t think it is,” Gajdics opined.

He thinks that the political does not by necessity translate into the personal, where the collective force of the “gay identity” is not overly subjective. He notes people continue in their own struggle, in their own way, with shame and guilt. However, Gajdics opined on the media representation of gay men and lesbian women as not necessarily always “honest and healthy.”

Gajdics opined, “Pride has little to do with marching in a parade once a year, or even in having a lot of sex. Quantity is not quality. The locus of attention in a healthy sense of self must start from within, not outside, not in magazines or on television, or else we’re always going to feel disoriented, caught in the eye of a social media storm. We will never “understand” ourselves if

we always look to others for the answers about our own identity. “Being gay,” just like “being straight,” is largely illusory, and has little to do with being one’s self.”

As the interview drew to its closing portions, the dialogue continued into the areas of the source of the shame for the homosexual community tied to some of the symptoms of the shame for the individual gay person. Also, and more personalized per person, the idea of the rationalizations for the shame when there is no support network present at the time of the feeling the shame.

“Shame is definitely sourced in various places, including the family and its history, society, various religions, and each is always fighting for attention within one person’s life. It can take an enormous act of will to resist these invaders and to exert one’s own sense of self, free from shame and self-harm. For me in my own youth, shame manifested in the form of eating disorders, unsafe and sometimes compulsive sexual behaviour, and also of course depression and despair, thoughts of suicide,” Gajdics explained.

There can be a sense of hopelessness connected to zero feeling of agency and purpose. Gajdics considers this something coming from a multitude of factors outside of the individual homosexual rather than from the inside or something innate. Shame contains a certain dishonesty while maintaining an internal logic; he described how the sense of feeling shame in living a lie and self-destructing by living through the guise of the falsehood.

Gajdics said, “The danger is that some behaviour, which is founded in shame, can end up feeling seductive and pleasurable. Pain can often feel like pleasure. I would like to say that reaching out for help or finding community is the easy answer, but I know this is not always possible, or easy, and sometimes we don’t always know that we even need help. I look at my own life and there were years where I felt righteous in my own self-destructiveness.”

He relayed the personal life knowledge. That it took time; Gajdics needed to learn some life lessons. The writing down of his experiences and opinions, and thoughts and feelings in turn, probably saved his life from a negative spiral that can come as a consequence of shame, guilt, pain, trauma, and abuse. He notes the writing down was an important aspect of internalizing and then seeing things outside of himself, where the reflection permitted the re-framing of the trauma and then the ability to get a new source of power in a renewed identity: “...who I was and what I wasn’t—that I could not find in another person.”

The final question for this particular interview focused on the nature of homosexuality and then the popular conceptualizations of it. In particular, the pluses and minuses in the representation or the benevolent prejudices and the malevolent biases portrayed through the media and culture. When he reflected on the idea of the “nature of homosexuality,” he posed the idea of the nature of heterosexuality because one cannot exist without the other in a mutual interdependent definition.

“In this sense, I think we are really therefore talking about “the nature of sexuality.” Sexuality hasn’t always been divided into this kind of binary, and while language and definitions can give voice to the marginalized, in this case I think they are often used as instruments of lies—beneath the lies of “conversion therapy,” for example, homosexuality and heterosexuality are often used not descriptors of erotic desire, but of mutable identities; “change” is not genetic but taxonomically societal,” Gajdics stated.

He also made the observation that the discovery of someone as gay or coming out as homosexual is something that is still a news item. Gajdics thinks this explains a lot about how the culture views homosexuality and where the social context sits at the moment.

That is, "...there's still a sense of scandal, or sleaze, compartmentalization, around all of it."

For the range provided in the question about the "benevolent prejudices and malevolent biases," Gajdics talked about the stereotypes that do seem rather benign with the gay community universally liking musicals, similar to the stereotype of straight men loving football *en masse*. He looked to the past for a malevolent stereotype in the "gay disease" of AIDs, where it was seen as something of the homosexual community alone.

Gajdics concluded, "...it was founded on the lie that said "we" are somehow separate and different from "you"—and we're not. We are all one. Blood runs through us all. Lies like these result in millions of deaths."

The Employment Equality Act in Canada and the Sexes

Scott Douglas Jacobsen

July 8, 2018

Why is this document from 1995 an important part of the movement for the protection and advancement of the equal provisions for the sexes in the workplace, on the job?

In the relative shallow history of the Canadian environment, social and employment-wise, the equality of the sexes has been an issue only reaching some level of parity and provision for particular domains of respect for women's strengths and interests alongside men's. As the country is young, the history is short, but the importance of the equality of the sexes holds no less important within this important context because the nature of the equality of the sexes comes in the form of numerous movements by and for women, and some men for women, with the eventual instantiation in print, or electronic copy, of equal rights to be reached and enshrined, in order to actualize the equality in rights of women with men.

It seems important to frame the equality as something within the nature of men already holding much of the rights and prestige with the movement towards men's status of women; wherein, the moving forward of women towards further equality with men becomes an issue in the workplace.

Canadian society and legal systems deal with this issue on a number of fronts with the Canadian Human Rights Act, Canadian Human Rights Commission, and the Canadian Human Rights Tribunal covered in recent prior articles.

Another unassociated but directly related by theme document in Canadian legal traditions is from 1995 with the Equal Employment Act. The purpose of the act is to achieve equality within the workplace, which amounts to a continuation, in law, of the Second Wave Feminism movement from the 60s and 70s with further instantiation in the legal traditions and subsequent implementation in the workplace.

The scope of the act is an important aspect of the equality from within the workplace for women with men. Herein, we can find the statements of the purpose to achieve equality for women who – historically speaking – have been subject to the denial of employment opportunities and so access to jobs and careers regardless of accomplishments, qualifications, and talents based on their sex.

It remains important to parse the precision of the statements within the act itself in order to delineate the forms of the equality implied and the scope and type too. For example, the phrasing of the “denied employment opportunities or benefits for reasons unrelated to ability” becomes a hefty statement as to the equality of women with men.

In order to achieve some modicum of equality with men in the workplace. The statement pertains to two forms of equality for women within the workplace including the opportunity or access, or more properly the improper denial thereof. The access to the job market is an important part of the equality. Because women, as noted, did not have the fundamental access to the world of work

outside of the home and childcare, where their work was not considered work via the standards and values of the nation in the evaluation of a simple metric: pay.

Women went through the hard labour and struggle of raising kids in the midst of simply not having the equal access to the job market tied to the idea of women's only place being in the home. The home as the fundamental area for women and the only basis for their status based on a form of servility to the state and the family in the form of the enforced home and family life.

Many women do not like this; in fact, the enforced nature of the affair and the coercion from the community, the religion, and society seemed to enforce this even further with the only or most appropriate place for women in the home cleaning and cooking and changing diapers for no pay. As the society has been advancing, we can now see the developments for women to be able to enter into the paid job market.

The paid market of employment, in my opinion, should be extended to childcare as this is an important contribution to the next generations of persons, was kept from women and the work they did do was not valued and so, by implication, devalued and not considered valuable enough to be worth any pay at all.

The other half of the statement describes the ways in which the – once the equal access or opportunity as a point is covered – access and benefits become based on ability and not on sex. That is, if a woman is equally qualified to fulfill a particular position, then the woman deserves the equal opportunity, as per the first statement, to attempt to get the job but then also the right to have the equal benefits of the workplace if the job is earned in the first place.

With respect to corrective measures for the further equality of the sexes, we find the need to “correct the conditions of disadvantage in employment experienced by women” and the importance of the employment equity as important for the fundamental basis of equality. Finances permit someone to do more with their life. As someone can do more with their life, they can begin to live a more fulfilling existence apart from the prior enforced homelife.

Many women want a balanced life – more than men, but many others want to be able to gain access to the jobs market and only partially and recently have been developing some benefits of the equal employment opportunities within the society. There have only been marginal increases in earnings for the under 30 single women above and beyond the men. But for the most part, the women have the idea that they can achieve more and attend to more of the development of their own capacities through education.

These remain partial and not inexorable developments; if the religions as tools of the State and the socio-cultural context of men feeling as if they own women and women being treated as if they can only be in the home begin to work hard at the clamping down on the legal rights, social and cultural privileges, and economic freedoms won by sacrifices of women and men coming before them, the women of the current generation will be in for a rude awakening in the midst of a continuous and rapid slide back into the world of no rights and fewer provisions for their equal treatment within the society.

These do not come from above but from below and need diligence and vigilance in the maintenance of the freedoms and rights and privileges of women with men. The principle of employment equity enshrined in the Employment Equity Act implies a form of the development of the moral life of the individuals and the institutions within the society, which seems even more true for the Indigenous women within the culture – think of the hard work and resilience

required and the maintenance of broad compassion and courage for honesty required for women such as Lee Maracle to found a large sector of writings to inspiration the next generations of Indigenous young women to achieve and pursue their means for independence and equality within a society even having difficulties coming to grips with the differential disappearance and abuse of Indigenous women and who, historically, were not even considered legal persons on two fronts with the denial of the right to vote for women and for Indigenous peoples throughout Turtle Island or the sector called Canada.

The basis for equality will need to be enshrined into the for future for the maintenance of the equality between the sexes with the “special measures and the accommodation of differences” within the society, even if the sex and gender of the individual in question. The act does provide a basis for further hope as this precisely defines the basis upon which we can all live in a more just and equal society.

Article 3 of CEDAW and Gender Equality

Scott Douglas Jacobsen

July 8, 2018

What does this section of the Convention on the Elimination of all Forms of Discrimination Against Women state about equality of the sexes?

Article 3 States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Convention on the Elimination of all Forms of Discrimination Against Women

Now, of the documents covered in the last week or so including The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2), Convention Against Discrimination in Education (1960) in Article 1, the International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13, and the Istanbul Convention Article 38 and Article 39.

The purpose of the Convention on the Elimination of all Forms of Discrimination Against Women is based on the Committee on the Elimination of Discrimination against Women (CEDAW). It is a set of independent experts who function as a body. That body is responsible for the monitoring of the implementation of the convention.

There are, internationally, 23 experts from around the world who have specializations in women's rights. Inside of the convention, there are several instantiations, important ones, of women's protections and the need for their equality.

There are other prominent documents devoted to the fundamental human rights and protections of the bodies of women. As stated in some other recent work, the documents around the world are integral to the maintenance of the increased equality and freedom for women.

In the opening section of Article 3, the standard operators are the states or the "States Parties" with the emphasis on the individual country and its duties and responsibilities for the protection of the individual citizens. With respect to the domains of discourse for these protections, we find the cultural, economic, political and social areas. These are important.

With the protections of the equality of women, we cannot simply espouse in one area on the international stage representative of a nation. The goal is to protect women in the areas of the culture, e.g., the media and in the home. The economic life of the individual woman, e.g., the access and possibility to be involved in some fashion within the world of work.

A big factor in the goals – for example, the former Millennium Development Goals and the ongoing Sustainable Development Goals – in the international stage are for the benefit of men and women through the economic empowerment of women. That includes the access to jobs and the lack of discrimination against women based on their wanting to have those jobs as women.

Women in overt and covert ways have been pushed out of the working world for a long time now. The means to improve the family and the community come from the empowerment of women because, especially in developing countries or community conditions, women will far more likely contribute the earned monies to the building of both the home life and the community.

Women build the communities and families through the investment of those funds more than the men, unfortunately for the image of the men; however, this is statistically the case. With respect to the political areas, women have similar problems of being pushed out. “Why are you here? What is your purpose? Shouldn’t you be in the home? Don’t you want a family? Politics isn’t for women...”

Women have relayed these messages based on conversations with older generations as to what is expected and considered appropriate of them. In many instances, the women lack the ability to build themselves because of the continual onslaughts on their sense of self and wellbeing. Take, for example, a prominent and respect minister in Canadian society.

The Minister of Environment and Climate Change, Catherine McKenna – who I like as a politician and a tough, respectable, upright, and moral person – works on dealing with climate change and dealt in a mature manner with the deliberate defaming, with the title “Climate Barbie,” and misinformation spread about climate change by *Rebel Media* and then calling out attempts to misinform the public on abortion rights (by Conservative MP Ted Falk). In both cases, an honorable calling out of deliberate misinformation – or potential ignorance – and deliberate defamation by title through a conservative MP and a news outlet run by Ezra Levant. Someone made an executive decision for the defamation.

Even within progressive Canada, we find differential treatment and difficulties in the maintenance of a political life for female politicians. The social life is another important part of the equality of women provided in Article 3 because of the need to give an equal treatment for women within interpersonal and intimate relations. Individual relationships will be integral to the changes needed in societies for the equality of the sexes with an admixture of traditional roles depending on the preferences of the couple without the typical veto power of men provided by culture and religion in home life.

The third article continues on in the similar vein to the other documents within the international stage with the importance of the all measures and the appropriate means including the legislation of the legal traditions and political life to document, list, and enforce the equality of the sexes, especially as this regards the “full development and advancement of women.”

This becomes a sticking point for many people involved in the political world with the nature of the political system geared towards the men and the majority of the economic weight held in the hands of the men in most societies, where women also lack the ability to pursue a basic education. The areas are broad swathes of important access and climbing points in the society for women to be able to develop in their full capacities.

The basis of these advancements and empowerment of women in these important domains of discourse or areas of operation of the society – cultural, economic, political, and social – mean women can earn equality in a more rapid pace with men in the society, where the emphasis becomes less on the equality of the sexes – an important referent – but more on the equality of

women with men because the men held the power, influence, finances, and rights far ahead of women and so the equality entails a trajectory of women with the men in the society.

With the instantiation of the rights in the society for the ability to exercise those rights by women and for the enjoyment of the human rights of the women and for the acquisition of the fundamental freedoms with the men in the society based on the principle of equality, the nature of the relations between the sexes can be further developed and maintained with the force of law and legal documentation on the national and, in this case, the international arena.

—One can find similar statements in other documents, conventions, declarations and so on, with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

The Istanbul Convention Article 38 and Article 39.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa or the "Maputo Protocol" (2003).

Section 3 of The Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394)

Scott Douglas Jacobsen

July 9, 2018

How does the better equality in the public sector improve the implementation of women's rights? Let's find out together with some examination.

Obligation to Provide Equitable Compensation

The following provision is not in force.

Marginal note: Obligations of employers and bargaining agents

3 (1) An employer shall, in respect of its non-unionized employees, take measures to provide them with equitable compensation in accordance with this Act. In the case of unionized employees, the employer and the bargaining agent shall take measures to provide those employees with equitable compensation in accordance with this Act.

Marginal note: Notice to employees

(2) Every employer shall post, in the prescribed manner, a notice setting out the text of subsection (1) and describing the rights employees have under this Act.

The Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394)

Through the discussion of the equality of the sexes, the literal breadth and variety but thematically focused number of documents devoted to the equality of the sexes implies a form of import not seen in many other areas in the country or the around the world, which implies a certain importance observed through the empirical research on multinational development and on the rightness of human rights, and women's rights, on the international scene.

Within the Canadian context, this remains the same and not entirely different from the other contexts because of the need for the further development of the society in relative lockstep within the trends of development of the society akin to other nation-states around the world. In the recent past, we find these developments in the country right into the present including in the creation and approval of The Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394).

The Act states that the nature of the employer-employee relation remains one needing to be of equality, equal provisions for the individual in question with the necessity for the equitable compensation for the work in question. Employers should want happier workers; employees want to be able to make a living. Insofar as the third section of the Act speaks to the need to provide equality for the women in the society, the equitable compensation is an important part of this as there appears two distinct misinterpretations of the data based on the metaphor of the Left-Right axis provides for us.

In particular, and acknowledging this axis comes within the framework enforced by the public relations system and is predictable within the propaganda model of the mass media, the Left, as a hypothetical abstract, defines the gender pay gap as a real and huge phenomena and the Right, as another Platonic object, describes this as non-existent and the meritocracy is in place. Both seem wrong.

The Left seems wrong based on the differences in preferences of the men and the women within the society. The talent, ability, length of work hours, hardness of work, skill level, demand of the skills and job, and the scale of the job and sacrifices made to attain it; those are empirical findings that, in fact, reduce the level of the gender pay gap given in my fellow feminists' discourse on it.

However, the gap continues to exist even after taking into account the differences on these factors, where the Right becomes in a general way wrong because the claim is that the gender pay gap is non-existent; when, in fact, the gender pay gap is alive but not as well. It becomes an in-between situation for the equality of women within the society.

The important interpretation of the Act comes from the nature of the dealings between the employers and the bargaining agents – so-called – or, more properly, the companies and those who want to make a living, to work. The nature of the investment in the potential employee and of the employee into the company becomes essential for the equal consideration of the parties herein, that is, the searching employer and the hopeful employee.

The employer and the bargaining agent in the case of the Act have the fortunate circumstance of living in or doing business in Canada or both, and the equitable compensation for equal work is important in the consideration of the equality of the sexes. The purpose is to provide the employees with the equitable compensation within the constraints and provisions of the act, where the discriminatory pay scale based on sex shall not be permitted within the law as the law shall be enforceable upon the parties who discriminate against someone based on their sex.

This would equally apply to men but pertains to a historical and present emphasis on the women here because of the need to provide for the equal rights of the citizens of the country. This covers the descriptions of subsection (1) of section 3 of the Act. The Act contains another subsection, (2), working within the furtherance of equality in the compensation areas around the rights of the employee through the obligation of the employer.

As stated:

Marginal note: Notice to employees

(2) Every employer shall post, in the prescribed manner, a notice setting out the text of subsection (1) and describing the rights employees have under this Act.

Relatively straightforward in its delineation of the responsibility of the employer to post the outlay of subsection (1) of section 3 of the Act. The responsibility lies not with the employee alone to learn and comprehend their rights to compensation within the Act. The employer has an equal and, indeed, the greater obligation to the employee within the constraints and imperatives of the Act to inform their employee.

This becomes a pivotal issue for the employer is the clear knowledge in the Act of their responsibility, duty, and obligation to their employees for their workers to know that they have fundamental rights within the Act to equitable compensation, without which the employee would

or could have a lesser sense of economic security, sense of wellbeing, and equality of opportunity in the workplace through lack of equitable compensation.

Melvin Lars Speaks on Faith and Masculinity

Scott Douglas Jacobsen

July 9, 2018

What is this notion of the stoic male within the Abrahamic religions? How does Lars interpret and modernize the notion of maleness?

Mr. Melvin Lars is a native of Bossier City/Shreveport, Louisiana; he received several undergraduate and graduate academic degrees from various universities; La. Tech. (BS) Univ. & Centenary (Admin. Cert.) College in Louisiana, Texas (Tx. Southern (MA) Univ), Michigan (Eastern, Mi Univ, & Saginaw Valley St. Univ.) and has done extensive educational studies in Ohio (Youngstown (Supt., cert.) St Univ) and California (Los Angeles, (CA. cert) City College).

Lars is a certified Violence Prevention/Intervention Specialist, receiving his certification and training through the prestigious Harvard University, with Dr. Renee Prothro-Stith.

He is a licensed/ordained Elder/Minister in both the C.O.G.I.C. & C.M.E. Churches. He is the CEO/founder of Brighter Futures Inc; a Family Wellness, Violence Prevention/Intervention and Academic Enhancement and entertainment Company; an affiliate representative for the NFL ALLPRODADS Initiative. Former interim; Executive Director of Urban League of Greater Muskegon, Former NAACP President of Muskegon County; 2007–2012, employed as a consultant to the Michigan Department of Education as a Compliance Monitor for the (NCLB Highly Qualified) initiative for Highly Qualified Teachers and works collaboratively with Hall of Famer Jim Brown and his Amer-I-Can Program and is a ten-time published author of various books, and self-help and academic articles. He is married to Ann Lars and is the father of one adult son, Ernest. Here we talk about faith and masculinity in an uncensored and educational series.

When Lars and I discussed the traditional notions of the masculine, we talked for the beginning of the conversation at the ideas as presented and then interpreted in the Old Testament and the New Testament in Christianity. The notion of the stoic male was an important one for centuries and decades right into the present and continues to influence the ways in which men and boys see themselves and their proper role in societies and in families.

Lars stated, “I want to start with something that may offend men. I use the passage: ‘Man should love his wife as God loves the church.’ That trumps everything, when we talk about procreation, when we talk about how to treat our brother, and when we talk about the Golden Rule. Even though, one may not be married. One does understand. We are supposed to love our wives the way God loved the church. We know that God told Peter, ‘Upon this rock, I will build my church.’”

He talked about how this is not necessarily a physical rock spoken of by Peter but, rather, the nature of masculinity and a solid place and role for men to be able to affirm themselves and assure their contributing role to community and family, for example. He spoke of Man’s interpretation of God’s Word. Here we find the interesting setting for the nature of the relationship between the individual human interpretation of holy scripture and the eventual outcomes in the lives and identities of men, as one example.

“When we start to discuss Man’s interpretation of God’s Word, we should start with loving our wives as God loves the church,” Lars stated, “I would go back to the beginning, in Genesis it talks about how Man was created, God spoke the world into existence, it talks about God felt that Adam needed a help meet, he put Adam to sleep removed one of his ribs and fashioned a woman. We, as men, take the Bible and twist it. This assertion will anger many theologians, it angers Bible scholars and parishioners.”

That the individuals who consider themselves the experts on the Word of God amount to interpreters of said Word. Within that view or lens, we can see the critique of the particular reference of specific scriptures because of the problem of individual human limitations and the ways in which we as flawed creatures create interpretations making us vulnerable to influence whole generations of men who can act in unhealthy ways for not only themselves but also for the women and boys who interact with them.

The women deal with potentially domineering and overbearing men; the boys see and replicate or mimic the unhealthy male role models.

Lars continued, “When you cite specific scriptures, it is opened to individual interpretation. I will be honest with you, Scott. I am careful about citing specific scriptures. There are so many interpretations and as a result, people begin to argue about the Bible rather than discuss the Bible. When you start to pinpoint specific scripture, that is [Laughing] when the arguments start between people.”

He is one to make generalizations in order to not have a specific scripture or phrase, or word, in the statements about God’s Word beholden to misinterpretation or the limited interpretations of Man. Lars pointed to the fact that the Bible has been interpreted in several ways and came from decent but not perfect translations from other languages include Hebrew and other extant languages.

In the cases of personal experience, Lars related his educational experience in Spanish and French class in high school, where the languages do not perfectly translate the meaning behind the language in every case. It can, as you might imagine, produce problems for the specific interpretations of the scriptures within the context of the times or in the searching for the precise meaning of what God meant in his Word.

“I talk about the Bible in generalizations rather than through the citation of specific scriptures in order to engage individuals in a discussion rather than to attempt to show some misinformed expertise of God’s word,” Lars explained, “For example, I took French in high school, the mere structure of the language is drastically different from the English language, thus causing confusion and the mispronunciation of words, phrases and sentence structure. I took Spanish in high school as well and it presented the same frustrations and complications, I cannot speak it well at all. When you look at it, linguistically, it is different.”

These differences by analogy or methodological overlay imply the similar differences in the meanings with what the, for instance, Bible scholars, theologians, and preachers may state to their followers at any one moment in time. He made an astute point about belief and faith and the phrases many or most of us have heard at least once in our lives living in North America.

He stated, “You have the Bible scholars who shape it. They make the Bible say what they want the Bible to say to the congregation. This does not permit people the opportunity to think, nor to interpret it. Instead, people will say, ‘You have to have faith. You have to believe.’ I think that in

and of itself is open to question simply because there is no defining, causation of complete understanding relative to; 'faith' and 'belief.'"

This then leads the conversation into the common interpretations of the Bible within the North America context. Because there are outcomes in the stoic persona men take on, especially in the denial of their feelings; this denial gets seen as being a better and a stronger man than the 'weaklings' who express their emotions. This repression harms men of all backgrounds because this seems like a pathology of North American culture to me.

Lars affirmed, "Absolutely, my angle on this, Scott. I love the question. Although, you fashioned the question in the form of a statement. When you see men with these stoic attitude, and this pretentious since of being disconnected emotionally, I love to ask them a few simple questions; 'If you feel that in order to display your prowess as a man, and that you should be stoic, and not show emotions; Why do you have that beer? Why do you have that whiskey? Why do you smoke the cigar? Why do you use tobacco?'"

These self-medicating actions of men shut them off their emotions and have them thinking of shutting down and cutting out their emotional lives makes them a better man in some way. However, it does not seem to be the case at all. Lars bluntly pointed out that if the men did not have these problems in repression of emotions then they would not need the whiskey and other substances for self-medication.

"Because, all of these foreign substances are used to replace something that is obviously missing in their lives. In essence, they are showing emotion. Even though, it may not show on the physical face, but inside, the emotions are racing out of control. There is a false persona. A false persona of not showing emotions, where the face appears emotionless — as if able to handle any difficulty," Lars explained.

As the conversation came to a close, I focused on the impacts on boys and adolescent men who watch the adult men taking on this false persona. Lars was quite direct and blunt in the statement of the opinion that the boys and adolescent men are harmed, even more than the men who take on these false personas. Furthermore, the old men do not want to admit the potential damage they can cause the younger generations in their actions and behaviors in general.

Lars stated, "Any of us who are honest with ourselves understand that the loss of a loved one, the disappointment on the job or a sought-after career, even a young lady who we have interest in and who does not have interest in us can be devastating. As an example, if one is preparing for an exam, he spends three weeks burning the midnight oil studying for it. Then he barely has successful outcome if the outcome was successful."

Emotions are real. They affect us all. The idea of sucking up emotions at a time of personal crisis. Or the notion of not showing emotions until the next time, what happens at the next time or prior to the next time? Black, White, Hispanic, and Indian/Indigenous men all suffer from this in North America only moderated in its flavor by sub-cultures. Lars talked about the things that the young men and boys are not left with someone to say, "Okay, let's try it this way and do this to enhance what you did last time."

It is difficult when the only thing the boys and young men hear is the following: "Go back and do it again, or you didn't put in enough time." But the young men want to be the boy or man the dad or guy next door is proud of knowing. It becomes the basis for young men facing their

emotional pain and lives alone, which along with the lack of constructive encouragement causes, as Lars stated, an “inner destruction, which is unnecessary.”

Lars continued, “Men should be honest and say, ‘I am with you. I support you. I understand that you did what you thought was correct. Let me see if I can share something with you that may improve the process next time.’”

This lead into the media and the cultural representations of the hyper-masculine men including the Marvel comic movies, the tough Western cowboy, and the Hip-Hop and Rap thug, where women are subordinate and one-dimensional and the men are dominant and the heroes. He talked about this being “pseudo-crap.” It is an extension of this false representation and persona of the men in the world.

“[Laughing] Why is it a bunch of pseudo-crap? Because, if have your tough cowboys, and/or the tough thugs, what do they do? They use a foreign substance to gain ‘strength.’ I.e., alcohol, whiskey, cocaine, marijuana, etc. As much as I loved the Black Panther, he had to take a substance to materialize into this character,” Lars elaborated, “The Cowboys, you have to be this tough guy. You have to ask, ‘Barkeep, give me a whiskey’ [Laughing]. You got to have courage from the alcohol. Sylvester Stallone, you are eating raw eggs, which are supposed to enhance your strength and stamina.”

He continued to state, “[Laughing] It is all a bunch of pseudo-crap, Scott. Unfortunately, human beings, especially the male human being, are not confident in ourselves. Because you know your flaws and vulnerabilities. Whereby now, you have to put on this façade of perfection.”

The notion of having weaknesses and needing to improve, and have made mistakes and need to learn, become a huge admission in denial of this “façade of perfection.” Men, in a sense, do this to themselves, where they see themselves as having to dominate others. The message for men who take on this stoic male persona; those who misinterpret God’s Word in the Bible, and who need to upgrade and update their sense of masculine identity should look into the things they most do not want to do for the sake of themselves and those around them and the upcoming generations: admit mistakes, feel, and constructively engage with the emotional world before them and inside of them.

On Theology, Masculinity, and Opening Up About Health, with Melvin Lars

Scott Douglas Jacobsen

July 10, 2018

What is behind the story of this fellow Good Men Project writer

Mr. Melvin Lars is a native of Bossier City/Shreveport, Louisiana; he received several undergraduate and graduate academic degrees from various universities; La. Tech. (BS) Univ. & Centenary (Admin. Cert.) College) in Louisiana, Texas (Tx. Southern (MA) Univ), Michigan (Eastern, Mi Univ, & Saginaw Valley St. Univ.) and has done extensive educational studies in Ohio (Youngstown (Supt., cert.) St Univ) and California (Los Angeles, (CA. cert) City College).

Lars is a certified Violence Prevention/Intervention Specialist, receiving his certification and training through the prestigious Harvard University, with Dr. Renee Prothro-Stith.

He is a licensed/ordained Elder/Minister in both the C.O.G.I.C. & C.M.E. Churches. He is the CEO/founder of Brighter Futures Inc; a Family Wellness, Violence Prevention/Intervention and Academic Enhancement and entertainment Company; an affiliate representative for the NFL ALLPRODADS Initiative. Former interim; Executive Director of Urban League of Greater Muskegon, Former NAACP President of Muskegon County; 2007–2012, employed as a consultant to the Michigan Department of Education as a Compliance Monitor for the (NCLB Highly Qualified) initiative for Highly Qualified Teachers and works collaboratively with Hall of Famer Jim Brown and his Amer-I-Can Program and is a ten-time published author of various books, and self-help and academic articles. He is married to Ann Lars and is the father of one adult son, Ernest. Here we talk about theology and health in an uncensored and educational series, which continues from the article on faith and masculinity.

As we continued to talk about the issues of theology, we went into more on the idea of pseudocrap and the health concerns for Lars.

This session opened on the idea of men's health and then men talking publicly about their own issues with health: psychological, emotional, and physical. In a public interview – audiovisual, Lars talked a major health issue with the potential to be fatal. Men do not talk about their health issues in American culture. The issue is too taboo. However, he talked about it, in a public forum broadcast and stored in YouTube.

He stated, “The reason for going public was because of our male pseudo crap [Laughing]. I, like most males, ignored symptoms. They were severe. I had a rash. It did not cure itself. I talked to a friend who is a physician. He thought it might be a food allergy. They found this to be leukemia. It was the white blood cells and lack of red blood cells. The rest was history. I wanted to talk about it. I wanted to inspire others. It had nothing to do with how masculine or tough I was. I could bench press 500 pounds or more, I could squat 600 pounds or more and I was the picture of health.”

He was able to do these incredible physical feats and work as a successful coach each and every day. But then he began to see red while driving at night. He thought that the vehicle in front of

him was turning their brake lights on, but this was not the case. In fact, it was quite far from the reality, where he was seeing the red not because of the brakes but because of the blood leaking into the interior of his eyeballs. The red was his own blood.

Lars has an open goal of making men more conscious of their bodies and to get assistance in the light or potential health concerns for them. This brought to mind the idea of pseudocrap brought forward by him in earlier conversations. When I specified pseudocrap, I wanted to target this avenue of it. The avenue related to the men in our societies who do not want to admit weakness including health concerns.

“Scott, with the whole process as men, we do not whine, complain. We do not talk about uncomfortable things. Those ‘unmanly’ things. That, in and of itself, is a detriment to men and young boys getting in touch with their realities and they have a tendency to develop this sense of invincibility,” He continued, “Because we do not control what happens in the atmosphere, we do not control what happens to our bodies. Acute promyelocytic leukemia is a very rare form of leukemia and there is no known treatment for it. As the oncologist and I discussed this ailment and its causes, the oncologist stated; ‘We do not know what causes it, we theorize that it may be caused by stress.’”

Lars was left to deal with experimental procedures or simply go home and die. It was a bleak diagnosis and set of options for him. He began to get chemotherapy for about 2 years. The chemotherapy did not work on his cancer and leukemia appeared after a remission of only very brief periods of time. He attributes the survival of leukemia to the faith or religious belief and the adherence to a higher power in his life.

Lars stated, “None of the experiments worked. I was told. I would not see my 40th birthday. Evidently, they did not consult with God. I am 65. I turned 65 yesterday. From a male’s perspective, we cause more physical and mental damage to young boys and young men with all of this false machismo.”

This extended the conversation into the areas of veterans and young men who suffer from depression, suicidal tendencies, and so on. The idea of mental health and mental illness became one forefront of the dialogue with Mr. Lars.

He explained, “That is an interesting issue. We see mental health as a weakness. We see it as a flaw. Unfortunately, in a world of both men and women who perceive themselves to be this strong, invincible human specimen any form of perceived weakness is viewed as being flawed. They see mental health as a negative “human trait” in the individual. With PTSD sufferers who are veterans, no one ever discusses the fact, that, these problems were pre-war.”

This then leads to issues around the individuals who are going into the military. In further consideration of the individuals going into the military, Lars noted that the people who would be allowed to go in based on extensive psychological studies; they would probably be seen as unfit for duty. The damage done to the individual and others can be quite great.

He spoke on the staying alive in combat with bullets and mortars flying at you. It causes trauma. Those individuals who have some form of mental disability can be unfit. Think about if someone kills another human being; that will stick with them for the rest of their lives.

He relayed personal experience, “One of my cousins, who is now a police officer did not pass the psychological aspect of the exam, however; he got a second chance to take the exam. This time [Laughing], he passes the exam. I think, “f he is psychologically disqualified the first time, then

he will be psychologically disqualified the second time.' He will remember the questions and know not to answer the questions honestly. That is an atrocity and endangers provides a "war-zone" giving a green light to people that may ultimately hurt themselves and others. The psychological problem was already there."

The head in the sands phenomena of the society is a huge issue. And then we do not even care enough about these people, where the veterans get unnoticed, ignored, and uncared for.

"One of the most irresponsible things people continually do is to ignore the signs of mental illness, disregard those that cannot help themselves, your congress and senate persons refuses to pass legislation to assist veteran homelessness, veterans health care, veteran joblessness not to mention; veteran suicides (22 suicides per day is being committed by veterans) rates, and then have the audacity to insult their intelligence was some empty self-serving statement as if they are paying homage to the military, by stating, 'Thank you for the service,'" Lars explained.

He considers it an empty and then wasted statement. Because people are placing their lives on the lineup for a gamble with the crypt each and every day for our own sakes, and then on the Senate floor in the United States and with Congress bills are being proposed for military assistance but then not passed on the Senate floor. It shows a disjunction between the rhetoric in the public sphere and then actual work in contradistinction to said work in the legal and political arena.

Lars opined, "You have the audacity to tell people, 'Thank you for your service.' Then we do not want to pay them any money. This is a huge problem, as we talk about people being vulnerable with PTSD and mental illness. They commit suicide. Society has caused in individuals through constant bullying. We have damaged people with the constant bullying. They feel, 'I cannot live up to the expectations. I might as well take my own life.'"

I noted that the men in the military will often be the poor of the country, the poor men of the nation, and the poor men often are the minority men, which then exacerbates the problems of the communities even more than before.

Lars explained, "Yes, as you shared the question, Scott, the warmongers in the office. People try to get angry with the messenger. If you have ever noticed, Scott, 99% of the people talking about being pro-war. They are never in the military. You cannot get them to go to war. There is something to be said about it. This patriotism and dying for the country. If I make the statement and am not willing to do it, what does this say about me? This is why you have so many men confused, who take their own lives."

The lack of knowledge about how they will stack. Lars states that people should be careful about who they listen to and that the current president of the US has been an individual who dodged the military service all his life and then talks about "being tough." It is another disjunction between the powerful and their public statements and then the actuality on the ground based on their personal and professional history of negligence in service of their fellow countrymen and countrywomen.

"That is where people need to be careful. They need to be careful when they vilify and talk about these young men being weak and not being good patriots. All that foolishness. When the person doing all the talking, they were the quintessential coward," Lars said.

In reflection on the conversation, I saw two streams with the idea of historical inertia or men needing to fill the military. Men feeling as if they need to be part of the military. It is almost like an unconscious historical inertia.

Then I saw another one.

“Those who find a political benefit to themselves to make appropriate statements, for themselves, about national pride, military pride, saving the world, and so on. Usually, they or their children will not go into the military. They have the option, or the finances, to not have to go into the military. It is not an individual and familial risk for them. It may not be for them an aggressive thing. It may be them not reflecting on what they’re saying, something reflective,” I said, “If someone talks about patriot love and having national pride, what are the symbols? The military, the police, the administration — Republican or Democratic, these become markers of someone who is a true American, a real American. Those who may be conscientious objectors become anti-Americans. Someone saying this. It comes with certain benefits — in many cases, it seems. If they keep saying them, they become like the Lord’s Prayer or the Nicene Creed.”

I noted that someone may not know what to pray about on a particular day but will simply begin to pray the Lord’s Prayer as a sort of habit rather than out of a genuine and heartfelt concern for the spiritual well-being of themselves or another. Similar with the slogans of the ‘true patriot’ politician and others.

“You have stated very well, exactly what I am talking about. It is why I call it pseudo-crap. Because it is a conditioned response. Again, I am not a psychiatrist, psychotherapist, or psychologist, it is like the experiment of Pavlov with the dog. The bell rings, the dog thinks it’s dinner time and begins to salivates,” Lars stated, “It is a conditioned response. I agree with you wholeheartedly. Scott, it is like the bully on the playground. The bully on the playground knows who to pick a fight with. The bully looks for the attention of other people.”

Thus, the individual may pretend to be touch in order for the crowd to applaud and cheer for them while they are watching; however, the same individual would not fight but, rather, would talk about having other people fight for them. It is a double-standard of, in essence, sending poor men – often minority men – off to die and be maimed and traumatized in war and then come back as veterans and be ignored when they speak out about their personal mental illnesses and mental health issues.

Lars said, “All of these people doing this big-bad, tough talking are just talk and no action. I will be very frank with you, man. My family is filled with military individuals. Two nephews retired, recently, my son was in the military. (I was not in the military). Several uncles and aunts, were also in the military; I see and hear over and over about the devastating mental and physical affects that they continue to endure as a direct result of having served in the military.”

He reflected on the ways people talk about themselves as true patriots but have never themselves been in the military or taken the chances. Rather, as Lars said, “They let someone else take the chance. So, they can continue to enjoy their lifestyles, wave their flags and fool themselves into believing that they are the epitome of patriotism. That is the biggest hypocrisy in the world, as I see it.”

The Fourth Article of Convention on the Elimination of all Forms of Discrimination Against Women

Scott Douglas Jacobsen

July 10, 2018

How is Article 4 salient for the incorporation in an international document the codification of women's rights and equalities?

Article 4

1. Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.

2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

Now, of the documents covered in the last week or so including The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2), Convention Against Discrimination in Education (1960) in Article 1, the International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13, and the Istanbul Convention Article 38 and Article 39.

The purpose of the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women is based on the Committee on the Elimination of Discrimination against Women. It is a set of independent experts who function as a body. That body is responsible for the monitoring of the implementation of the convention.

There are, internationally, 23 experts from around the world who have specializations in women's rights. Inside of the convention, there are several instantiations, important ones, of women's protections and the need for their equality.

Article 4 of the CEDAW contains two sub-sections representative of the equalities instantiated for women through adoptions by states parties. People signed onto this document, so remain bound to it; that means the adoptions cannot be ignored for the importance of the implementation of the rights. In reflection on the overall philosophy of the documents, we find the adoption by the representative and signatory nations an imperative to implement the documentation; while also acknowledging the fact of the lack of integration between the social contract underpinning of the documents and reality of their coming to fruition, especially as they pertain to the equality of women, the notion, at a minimum connected to general principles, comes to the fore in the representation of women in rights as equal to men but not in talents and temperaments for a start.

In Article 4(1), there exists the statements about the temporary measures for the acceleration of the equality between men and women. That does add some nuance to the discussion because not

everyone agrees with the general conceptualization of seemingly imposed equality between the sexes.

In one sense, we find the imposition as an integral part to the equality of the sexes. Another sense seems to need to take into account the historical discrimination against women and how this has impacted progress right into the present and the ways in which women can be treated more as equals within the society through temporary measures to offset the impacts of those historical discriminations – only for them to be repealed because the counter-weight or opposition-balance has been set in motion through those temporary measures for the equality of women with men.

Those measures that can provide for the equality of women with men, as the equality is to have the means by which women can become equal with men – as delineated by Harriet Taylor Mill and John Stuart Mill decades ago. The notion of a reality is women as lesser than men for a long time and so the two trajectories continue on their trendline or due course of greater freedom but with the caveat or justification of women moving at a more rapid pace than men at present to indicate a greater tightening of the gap between men and women in general or overall – but, of course, some can note temporary declines or regresses in the equality of women with the men

The definitions of equality lay not only in other documents than the CEDAW but within this one itself, which leads to the genuine actualization from the paper presentation of equality of women with men.

To reiterate subsection (1) of Article 4:

Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.

The first sections of Article 4(1) seem covered in their considerations, but the next portions pertain to the potential misapprehension of these temporary measures as outright discrimination or unbalanced in the provisions of the rights for women against men; the purpose of the convention and the statements therein lie with the intention to create a basis for some ideals in civil societies for greater equality of the women with the men for the women to be able to gather apace with the men.

Women deserve equality. If the men across the board did not have the right to vote or to work, or in some manner went through ubiquitous and pervasive discrimination based on the fact of their being men, e.g. the draft, then this would equally apply to them if such a convention was broad-based; however, within much of the current conversation and the historical considerations, the case has been as such for most women most of the time.

The measures thus were given to women for further equality then shall not be considered “unequal or separate standards” as they are temporary and so by definition not indefinite articles but only permanent statements within the CEDAW for period-bound implementations. Then the measures once implemented will undergo processes of cessation and atrophy as the equality in both “opportunity and treatment” becomes closer to a reality and achieved for the women of the world or in particular States Parties.

Article 4(2) continues in a similar pathway of thinking:

2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

The Convention or CEDAW is not to be considered a loose document. It is intended to provide a basis for the equality of the sexes through the provision of some protections, which are present in pervasive values around the world in international documents but also represented within specific stipulations of the CEDAW itself. The special measures unique to women and also represented in documents such as The Universal Declaration of Human Rights.

Those stipulations or parts of articles/sections devoted to the protection of biological female concerns with childbirth and so maternity. You can see Article 25 in full here but in particular 25(2):

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Motherhood amount to things “entitled to special care and assistance.” Similar or itemizing and same principle behind the statements in the CEDAW for the protection of maternity for women, the special care provisions for maternity. Whatever form and whenever time the provisions for special care and assistance are considered for women’s maternity concerns, the international community who are signatories to these documents are required and indeed obligated to help women in these areas.

Without such protections, women have a much harder time to work against the discriminations traditionally found in the state, the community, the religion, and in many families around the world because women are seen as chattel, as property, and lesser than men and even their male children, which becomes a particularly stark problem for the implementation of those rights for women when most of their leaders and the advisors to those leaders are men without knowledge and, in fact, acknowledgement of the difficulties and pains of maternity for many women.

Even the lightest of help with the discrimination that can happen with maternity for women, these can work towards the implementation of Article 4 of the CEDAW and in more general terms the notions of women’s equality as provided by the international consensus on a universalist ethic and in the Golden Rule in a Utilitarian Consequentialist ethic found in John Stuart Mill and Harriet Taylor Mill.

—One can find similar statements in other documents, conventions, declarations and so on, with the subsequent statements of equality or women’s rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

The Istanbul Convention Article 38 and Article 39.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa or the "Maputo Protocol" (2003).

The Nature of Writing with Sarah Mills of Conatus News

Scott Douglas Jacobsen

July 11, 2018

What are her reflections on writing, being a writer, and fighting the natural human impulse to close off emotions?

Sarah Mills is a Writer and Editor at Conatus News, as well as a personal friend with whom I have written some articles. We did another interview prior. Here is a short interview talking about writing with her.

When I asked about the process of writing, Mills stated that she is continually re-evaluating personal positions. Even in further reflections on the positions held, her positions have developed significantly over time. She noted that writers can feel a bit “sheepish” in the admittance of changing personal positions and views on things. However, there can be a great strength in the reconsidering and change of positions.

Mills explained, “This past year has afforded me, through its challenges, the opportunity to reflect and also expand upon ideas I had previously taken for granted as indisputable or even noble. Writers are living creatures. They have to go through life to grow as writers, to write more deeply, more broadly, with greater wit, precision, and insight.”

Following this, I asked about the normal human impulse to not feel anything rather than deal with emotions head-on in order to cope with life. Mills stated that the past year has been particularly difficult and daunting for personal life struggles for her, where she notes the fundamental need to remain honest with oneself about the issues facing oneself.

“I personally feel that the solace found in distraction can be indulged in only once we have processed our traumas. Otherwise, distractions are a form of procrastination—we only put off healing until a later time,” Mills said, “To write is to be present and observant, but also to be vulnerable to the burden of empathy, introspection, and insight. If this sounds pretentious, it is not meant to be, I assure you. It is merely a tool of the trade to be able to put yourself in another’s shoes, to place yourself under scrutiny, and to see patterns in human behavior and world events.”

Those tools become important for the development of the character of the individual writer. This then leads into the trick of the trade of writing and editing. Mills remarked that there are no tricks, unfortunately, because the writer remains, at the end of their day, a reader. Same with the editing too. No shortcuts exist for good editing, where the vision of the work as a whole is important to bear in mind in order to edit and write well. She finds the editing of well-written work a “rare joy.”

The last question for this follow-up session was on the pluses and minuses of being an introspective person. Mills commented on the idea of meeting someone like you who does not cast judgment. However, she thinks that an excess of introspection and introversion can be

unpleasant for people who happen to harbor those tendencies. It sounds like a cruel irony from the universe.

“Projecting outwards is sharing the heavy weight of existence and I envy those to whom it comes naturally. An introspective person will dissect her character and actions a hundred times a day and this only leaves her needing stitches. In the end, though, it could be argued she has a rich existence,” Mills concluded, “I am playing to stereotypes, of course, but introspection carries a positive only in virtue of its burdensome negative—the deeper you dig, the more you find. But you may not always like what you find—about yourself and others.”

Declaration on the Elimination of Violence against Women, Article I

Scott Douglas Jacobsen

July 11, 2018

How does this important document for the prevention of violence against women open? Let us find out more, together, about this 1993 document.

Article I

For the purposes of this Declaration, the term “violence against women” means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

Declaration on the Elimination of Discrimination Against Women (1993)

Here once more, we come to the documentation delineating the importance of the equality of women with men, where men have been using – and not by necessity in a conscious manner or morally abject and directed fashion – their general power over women in the home, in the family, in the community, in the workplace, in the educational institutions, and in the societies.

However, there exist documents pertaining to the import of women’s equality based on a sense of realization of the Golden Rule expanded or the moral sphere extended into the arena of the sexes and, in particular, to the less dominant one often seen as subjected, subjugated, expected to be in obeisance, and kept down based on their sex; who now, they can be brought into the major fold of the power centers of the world: women.

As noted in Article 4 of the CEDAW and in Article 25(2) of the United Nations Declaration on Human Rights, the nature of the special measures apply to women, especially in the instances of women who choose maternity (to be mothers), but remain temporary in their application in order to offset the historical unfairness against women and the historical injustices set upon them for simply being women.

As well, as noted by the CEDAW, women shall not be considered in any way having a greater advantage over men with these temporary special measures – whatever they may be and whenever they may be applied for a particular period of time – precisely because of two stipulations with the temporariness of them and also the intention to speed the trajectory of women’s equality with the men in their lives.

On December 20th, 1993, the General Assembly of the United Nations proclaimed Resolution 48/104 and, thus, became the actualization or instantiation of the *Declaration on the Elimination of Violence Against Women*. This became a basis within the lifetime of many of the young readers – and, of course, the older ones as well – of The Good Men Project for the further protection of women from the discriminatory practices of old, which means yesterday or a blink of an eye in recorded historical terms.

The document speaks to the equality of women directly in the main portions of the document, where the equality of women with others becomes an imperative. That is, the equality, security, liberty, dignity, and integrity of women shall be ensured by the signatories to these declarations and conventions, and resolutions, including this declaration.

The purpose of the declaration is to support and enshrine those documents on the international stage affirming the right to equality of women with men. The affirmations of the international community in a host of documents provide some reason for hope in the equality of the sexes and in the MDG transition into the SDG focus on gender equality.

Some documents insisting on the need for the non-discrimination of women and the equality of the sexes in the adherence to their inherent value as human beings, whether inherited in the divine through associated and linkage with the transcendent or down on Earth in the biological and genetic connection in a common species, and, therefore, need to be given human rights: *The Universal Declaration of Human Rights*, *Convention Against Discrimination in Education* (1960), *The International Covenant on Economic, Social and Cultural Rights* (1966), *International Covenant on Civil and Political Rights* (1966), *Convention on the Elimination of all Forms of Discrimination Against Women* (1979), *Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment* (1984), *The Declaration on the Elimination of Discrimination Against Women* (1993), *Beijing Declaration* (1995), *United Nations Security Council Resolution 1325* (2000), *Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children* (2000), *The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa* or the "Maputo Protocol" (2003), and the *Council of Europe Convention on preventing and combating violence against women and domestic violence* or the *Istanbul Convention* (2011).

Each effective in different areas of the world and to different degrees based on the timing and the Member State taking the time to be a signatory to it. Whether an Indigenous woman – maybe 3-4% of the total population of the Earth by accepted expert estimates – or a non-Indigenous woman, the same rights and values as a human being apply for women with men based on these various documents.

With this particular declaration or the *Declaration on the Elimination of Discrimination Against Women*, Article I deals with the ways in which women, within the confines of the declaration, be assured in the precision and domain of the protections for their equality. In particular, the violence against women becomes any act of violence based on the gender of the individual. In these cases, far more often the violence gets meted out to the women.

The violence does not have to be regular; it does not have to be persistent, but could simply be a singular act in order to reduce the rights of women through an act of violence against her based on gender or sex alone. Based on the use of the overlay on top of biology with the term "gender" in place of "sex," this seems to imply the manner of biological males who feel as if women who then transitioned into women while being biological males and also biological women who identify as women by gender.

Of course, the data seems clear with biological sex and gender attached to one another in some deep ways but not inextricably for all cases. The use of the term gender-based violence becomes quite salient in this light and the developments of socio-cultural life.

With respect to the violence based on gender, the next coverage enters into the area of the probabilistic with the statement of the likely result of physical harm or suffering of the woman. In fact, this being listed as the first of three types – with the other two, in order, as sexual and psychological – important to note. Because the violence against women, as women, comes in the form of physical harm, domestic violence, from men against women far more than other forms of violence.

In fact, the type of harm and violence exacted on women represents something noticeable in the markings on the body based on the severity. It is as Margaret Atwood notes about the mutual and distinct fears, but common emotion, of women about men and men about women, “Men are afraid that women will laugh at them. Women are afraid that men will kill them.”

Indeed.

The next form of harm for women, as listed, is the sexual violence based on gender. Women undergo vaginal rape; men do not, obviously. Furthermore and more to the point, women undergo rape more than men in normal circumstances, even though I do not mention rape – or sexual misconduct or sexual violence – as a normal case as in a “norm” but, rather, as a standard environment and expectation of a context. In that environment and context, women undergo rape those forms of violence more than men. The statistics bear this out.

Of course, women abuse men at about equivalent rates but the violence takes the form of psychological, social, emotional, and verbal abuse against men in contrast to the main form of violence by men against women with physical and sexual violence found in domestic abuse and rape; nonetheless, the violence rates remain about equivalent and only differing in style. The sexual form, happily, is being proclaimed as universally bad and called out through various movements expedited via social media.

It amounts as a cleaning-up act for the world’s cultures.

The final form listed in Article I is the psychological harm or suffering inflicted on women. An example of this that many women may relate to comes in the manifestation of a man continually, repeatedly threatening to cut off financial backing or livelihood, or simply threatening to leave. These sorts of violence inflicted on women amount to another type of violence.

Women lack financial resources in most societies compared to men. Many women live subordinate in the family, community, society, and within the frameworks set out in large swathes of interpretations of the religions of the areas. The threats to enact the cessation of monetary resources or abscond relational and potential paternal duties becomes life-threatening for these women with only theoretical and not actualized rights.

In fact, even if they have the rights and the rights come into the discourse of the society and the laws, the women may still yet live in societal conditions in which the women themselves are not actualized; and so do not realize their own equality with the men before the national law and international documents, it becomes psychological. The final portions of the article give some further indication as to what is meant in the context of the document, as follows:

...including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.

How this ties into the overarching referent point of gender equality, we see the threats, the coercion, and the deprivation of liberty, and importantly, in public or private indicate the ways in

which the aspects of the right reduce the ability to abusers to take advantage of women with the threat of the force of law. Men or women partners can become severely punished for a violation of these rights stipulated in only the first article of the *Declaration on the Elimination of Discrimination Against Women*.

—One can find similar statements in other documents, conventions, declarations and so on, with the subsequent statements of equality or women's rights:

The Universal Declaration of Human Rights in the Preamble, Article 16, and Article 25(2).

Convention Against Discrimination in Education (1960) in Article 1.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3 and Article 13.

International Covenant on Civil and Political Rights (1966).

Convention on the Elimination of all Forms of Discrimination Against Women (1979).

Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984).

The Declaration on the Elimination of Discrimination Against Women (1993).

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (2000).

The Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa or the "Maputo Protocol" (2003).

Council of Europe Convention on preventing and combating violence against women and domestic violence or the Istanbul Convention (2011) Article 38 and Article 39.

Some Context in History on Gender Equality in Canada

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How did gender equality in the history of some of Canadian Society begin to form, take root, and influence the outcomes in life for women?

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Canadian women are a colorful bunch; hence, the above picture to indicate a diverse grouping. Throughout the history of Canada – shallow and not yet completed in its formation, women and girls have been placed at a disadvantage with many men feeling as if they can garner superiority through subjugation in education, through the state, via religious orthodoxy – much of them, or within the home life – where women are assumed to be only naturally suited in domestic life for the convenience of the dominance narrative of men. Even recent turnovers in some areas, they are highly new and not by necessity indicative of changes to the fundamental mentalities and expectations of women, by men or women.

In the late 19th century or 1800s, Canadian married women earned property rights, which was new. Those became the first steps in the snowball for equality with the men in the society. This started in Ontario – hurrah – in 1884 followed by Manitoba in 1900 – softer cheering (16 years?). There was an act associated with the property rights for married women no less called the *Married Women's Property Act*. Surprise, surprise, it gave married women legal rights to own property.

A status in ownership to land equivalent to the men. It is minimal but a step towards the world now seen today. If you look into the statistics of the people purchasing property, many more young women are buying property compared to men. It is in this that we see the outgrowth and development of motions set forth over one century ago. How these legal agreements may have played out on the ground may have been a different narrative than the simple statement of equality in provisions for the married women to purchase the property; but nevertheless, there we have some equality movement for the sexes.

All other provinces and the territories continued in the same direction. Regarding the ability of women in Francophone Canada to own property, it was only signed in 1964, not too long ago and important to bear in mind in consideration of the history of women's rights.

Moving forward... the next development came in the form of the Civil Code of Québec. The Code was amended for married women to have full legal and property rights in Quebec. An important development for the equality of married Francophone women within Canada akin to the equality seen for Anglophone women within the provinces of Canada as well as the territories too.

Then came the idea of persons in 1867 – jumping back to the main timeline now and not the fulfilments, the document was amended to give married women full legal and property rights. In this year of some of the population of Canada's alleged Lord, under the British North America Act, we find the definition of "persons" as another advancement for women's rights.

This continued in the progression for the equality of women with female heroines in the Canadian narrative fighting for gender equality. Those women were the “Famous Five, Henrietta Muir Edwards, Nellie McClung, Louise McKinney, Emily Murphy and Irene Parlby.” These women were the ones to set about petitioning of the Canadian government – federal – for the Supreme Court of Canada to make an executive decision for the inclusion or not of women within the definition of persons with the Act.

As they petitioned in 1928, the Supreme Court of Canada ruled against the inclusion of women in the definition of person/persons. The Supreme Court of Canada provided some reasons. One included the idea of the British North America Act in 1928 having to maintain the traditional definition of persons from 1867. You can probably note the similar arguments being made around the world about the notion of marriage as between one man and one woman.

The woman as in the image of Eve and God and the man in the image of Adam and God seems assumed prior to this, too, as the basis of the claims made regarding the definition of marriage tends to come from the major Christian faith groups in North America, if we take that specific segmentation in national geography, including Roman Catholic, Protestant, and Evangelical. These sects or traditions have been strong proponents of marriage as defined above and opposed to the notion of homosexual couples being able to marry on that basis.

With one caveat of the one basis in a legal secular argument for the maintenance of a definition and then the other in a religious context for keeping the definition the same, each time, secular-legal and religious, utilized for the restriction of the equality of persons with others in the society. The assumption: women are not equal to men; homosexual marriage is not equal to heterosexual marriage (probably connected to the idea of marriage as intended for procreation – no spilling of “seed”). In this particular case, the very definition of a person, even based on the premise of women being given the right to vote through the hard work of suffragism.

Insofar as I am concerned, the equality of the sexes in a democratic society comes from the basis of women having a form of equality with men through an equal vote. Each person having equivalent votes – rich and poor, men and women, black and white, and so on. The other stipulation for the rejection by the Supreme Court of Canada – the second of three – was the basis of the common law, where women could not hold political office.

Where women could not hold political office, the idea, I suppose, is women should or could not be politicians and so could not be beholden to any form of responsibility by being holders of power and influence in civic and civil society through the prevailing political system.

The third and final reason given was that the British parliament only meant, constructed and purposed, for “qualified persons” to be included in section 24 of the Act; where if women, so the argument went, wanted to have been considered those self-same qualified persons within the Act, then the document would have stated as such. However, this was not explicitly stated in the Act under section 24 and so women were not considered qualified persons.

Following the three-reason basis for rejection, there was an appeal to the Privy Council. The appeal ended with the Privy Council deciding in 1929 that the specification of the meaning of “person” was not clear. That led to work for a better understanding of the word “person.” Keep in mind, this is history and the lifeline of gender equality in Canadian society through the British North America Act based on not a statement but a word: “person.”

What is a person? How does a person exist in theory? What is the relation between a physical biological real person with thoughts, feelings, and targeted objectives, and the law or the theory? How does sex – mostly – dimorphism fit into this for men and women under the status of a person? Why should this matter in a democracy (can't we simply have a plutocratic polyarchic patriarchy)?

Words matter. To paraphrase Margaret Atwood, a word after a word after a word is a bunch of words; each needs a definition. Those definitions give the power and the force, especially regarding the law of the land and this Act in particular. Thus, the British North America Act was given a wider umbrella of definition. Within this greater definition, we find women as persons within the Act and equals in this particular instance with yet still more work to be done for the equality.

After this point in 1930, we find Cairine Reay Wilson appointed as the first woman in the Senate. Neat, huh?

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