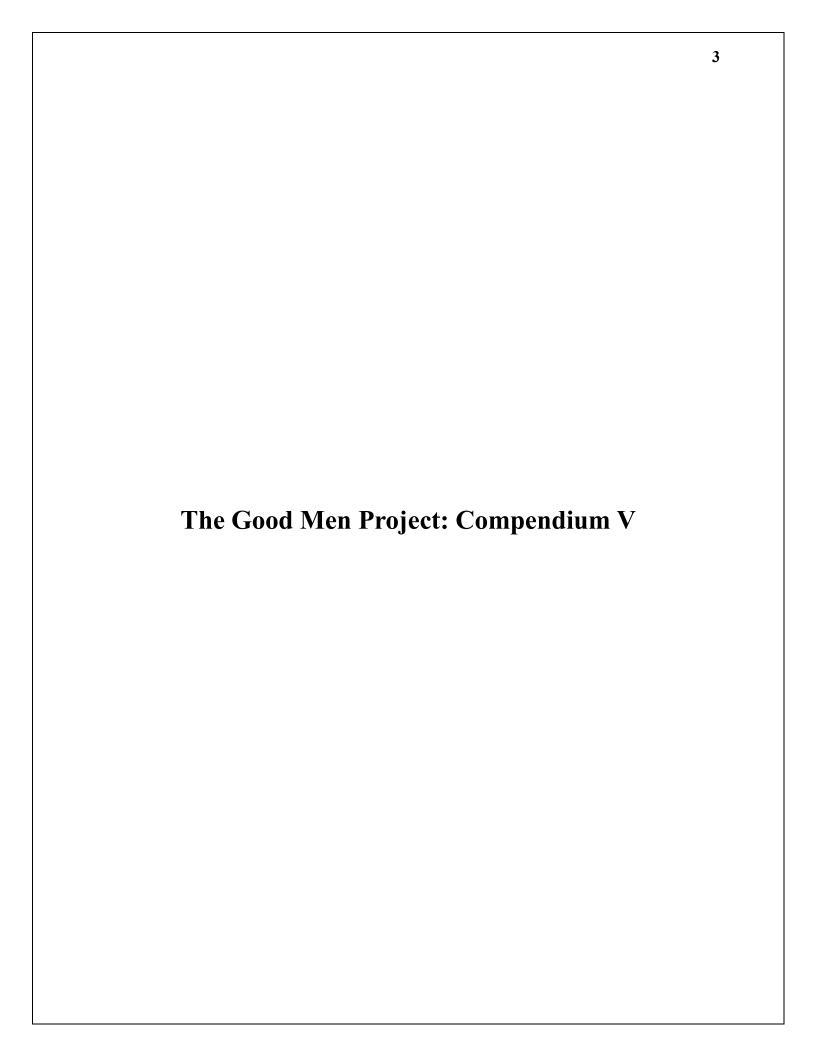


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Scott



More on the History of the Equality of the Sexes in Canada

Scott Douglas Jacobsen
July 12, 2018

How does voting play a major role in the movement for gender equity within Canadian Society?

Following and coinciding with the first woman in Canada appointed to the Senate in 1930, the developments for gender equality moved forward including the time of transition in the early 20th century, where women did not have the right to vote in provincial or federal elections. It becomes a big problem for wanting to be considered an equal in society or even having this on the horizon as a possibility. Something in the imagination of the young, for the dreamers.

In 1916, there began to be some changes in Canada for the furtherance of equality of the sexes. Women began to earn the right to vote in some provincial elections including Alberta, Manitoba, and Saskatchewan. This became a provincial right to vote in British Columbia and Ontario following those points in history. Important to note, the basic rights for women as legal persons in a democratic, functioning society should have them as voting equals.

These rights do not produce equality in one go, in all domains of operation in the nation, or with equal force. As described in the prior article on the context of Canadian equality of the sexes, we find the late acceptance of women's property rights in Francophone Canada compared to the rest of the nation. It takes time for social life, cultural living, legal institutions and documents, and economic systems to align themselves for the general aim of gender equality.

In fact, this is seen in the targeted objectives of the Sustainable Development Goals. In any reasonable examination of the situation, we can see the lack of equality of women in most or all societies and inequality in some or most domains of the society. This is the split between theory and practice. More women than men are subject to various forms of discrimination and inequality, which creates problems in terms of the access to the "levers of power" within societies.

Continuing on, we see the same year passing of the War-time Elections Act meant for military women who have male relatives that are fighting in World War I to have the right to vote. This is an extension of the right to own property for the married women. It is an extension of military women to be able to vote. Moving onward in 1918, we find the development for one specific ethnic group, Caucasians, and sex, women, getting the right to vote not only in the provincial elections as before but in the elections that matter the most: the federal ones.

If women are to have equality with the men in their lives, they are going to need some form of provisions not only with the vote but also eventually with work, education, and with the reproductive health rights (e.g., safe and equitable access to abortion based on the statements of Human Rights Watch). Two caveats to this; women were still denied the right to vote in some provincial elections. Same denial to the right to vote for minorities – many of them – across the board.

It does not amount to a democracy in this sense. The next steps following this included the notion of the right to vote in not only Anglophone Canada but also in Francophone Canada for the women in Quebec. Come 1940, women were finally permitted the right to vote in the provincial elections. It took more time than the other provinces. With the territories, the Northwest Territories was the final territory to grant the right to vote for women, which happened in 1951.

Slightly before the period of 1951, we see the provisions for the right to vote for some minority groups. Then came the big shocker to the generations of old, the right to vote all registered Canadians in 1960, which was extended to Aboriginal men and women. That is to say, there are Aboriginal men and women alive today born before, even potentially a decade or more before, the right to vote had been given by the Government of Canada.

In reflection on a similar consideration or more properly lack thereof of the Indigenous populations in Canada, we know the last Residential school was closed as recent as 1996. These are human being stripped of a culture and heritage and reduced to a fraction of prior population numbers considered last for placement within the democratic system of Canadian society.

Racism comes in the modern form with attitudes at times. However, the attitudes become treated as if as serious as the real, concrete racism seen of old and in many areas of the world without any mechanisms for recourse and justice. The hard racism – so to speak – spoken to in the prior fact comes in the form of a denial of equality in law, in the documents and bases for the functioning of a society.

The lack of the right to vote in a democratic system makes the person akin to a *persona non grata*, but more precisely a non-person or an unperson because their voice has no individual or collective state in the civic and political affairs of the nation. You can't vote because of Aboriginal. Then the vote comes into play. Things then take time to run downstream because many people will not care to vote into a system that has stripped and then deprived, and outright forced on, them of so much.

So it has been more women in terms of the acknowledged differences between the sexes observed by prominent people and then this gets taken as justification for denial of women the same privileges and rights in the society. Women can't drive, vote, work outside the home, and wear what they want, and must be sole childcare providers and homemakers for no pay, be public utilities in the bearing of children alone, be unable to get education, and kept in a state of abject misery and virtual concubine status compared to the men in the society. That has been a long history needing extirpation from, which continues apace.

From the National to the International in Canadian Gender Equality

Scott Douglas Jacobsen
July 13, 2018

How does the country's context for equality of the sexes lead into the global world environment?

After considerations of the vote within Canadian society, we can find the <u>general context of women</u> beginning to earn not only the right as legal persons with Canadian democracy with said vote. But also, we can see the rise of women slowly but surely through the recent overturning in education and some of the slow and steady progression within the educational arena as well.

In the area of work, the job, or "labor," an important step for the equality of women came from the Fair Employment Practices Act in 1951. Same with the Female Employees Fair Remuneration Act in Ontario. Each gave a basis for further equality of women. This time in the area of education. If you look into the former, the Fair Employment Practices Act, the clear protections for women in the work sphere came from the attempts to eliminate discrimination.

The elimination of the discriminatory practices in the workplace from the instigation of financial penalties or fines for the companies or managers or employers who may be not paying the same amount for the same work, for example. In the case of the complaints system, we see the development of the ability for women to move forward and make a formal complaint or statement of concern about the potential or actual discriminatory aspect of a job, e.g. unequal pay for work of equal value.

With the implementation of the ability for women to be able to work their way into the main economy of the society, it implied the twiddle of the dials in some areas of the society for women's equality with some known and others not so known — dials — changes to the society. Those changes included women moving out of the home and having the potential, though limited, for equal opportunity and non-discrimination in the workplace.

That alteration to the landscape of the society with the potential for economic freedom of women came with the adjunction of a change to the ways in which women are viewed at in the home because one of the main placements for women in the history of the country was seen to be solely and only in the home as maternal figures, e.g. doing childcare and homecare, and serving a public utility for the state in pleasure for the husband or of service for free in the home sphere.

It seems telling to think of historical examples of the forced provisions on women in many contexts throughout the history of the world and even if taken as historical enshrined, unfortunately, in the world's religions and their religious texts. The women of the 50s could have a recourse for further economic equality and, more importantly and concomitantly, autonomy. That economic autonomy meant the world for many women probably 'dying' to come out into the workforce and been seen as a full working, voting human being.

With the Fair Employment Practices Act (1951), that provided the basis for those forms of recourse and some of those changes. And those would be difficult circumstances at the early stages of attempting to get some head start in life and independence when it was not simply

going to be handed out to you, or meted out whole cloth because the culture had not changed much in its entirety and perspective on the role and the 'proper' (moral judgment) place of women.

Indeed, all Canadians only got the full right to vote – simply needing to be Canadian rather than particular groups or people – in 1960. The latter document – the Female Employees Fair Remuneration Act – gave a foundation for women to seek the equivalent pay for equal work. If a woman was equally qualified and had the identical workload, then the woman had the ability to look into the second Act for the possibility of equal pay for equal work.

In particular relation between the two 1951 documents, the unequal pay for equal work could become something upon which an individual Canadian woman could use the latter to indicate unequal pay for equal work and then the former document to argue with a formal complaint in order to rectify the unequal pay. This is the history of Canadian work equity and pay equity in some of its earlier manifestations, which, as will be covered next, lead into the international rights an equality that women have begun to enjoy more and more as the timeline of the Canadian narrative has continued forward.

It means that the women of the society have provincial and territorial rights to vote and federal as well. The ability to pursue work and try to get equal pay for equal work and, indeed, be able to use formal mechanisms in order to do so. It is in this sense that Canadian society has been on a steady but difficult trajectory since its founding to provide greater and greater moorings for women to be able to have equality with the men.

One of the foundational means in all developing societies an in earlier Canadian society to be able to garner some power, influence, and prestige – and so respect – within the nation-state is to have the men see them as equals in the democracy, and so votes to be counted, and in the workplace, and so able to earn their keep on the job based on equal qualifications and performance.

The next steps within labour come to considerations of not only the national but also the international context of equality for the women in Canada.

The Vote, Labour, and Equity in National and International Women's Rights for Canadians

Scott Douglas Jacobsen July 13, 2018

How does the national environment for women's equality in Canada lead into the international rights movements around the world and throughout the global human rights documents?

Following the <u>various acts and provisions for women to vote and to work</u> while having the ability to make a formal complaint within the system set up against them in some or many instances in Canadian society, the next steps for the equality of women came with some of the enforcement of equity for Canadian women in different work domains and within sub-set considerations of the workplace too.

Some of these other acts were fro 1953, 1956, and 1986, found in the Canada Fair Employment Practices Act. Each of these three subsequent acts gave another basis upon which women could build their proverbial rock, as the discrimination against women seems more than palpable. Indeed, the discrimination against women would require the acts in order to have a legal and rights basis, or set of bases, upon which to enforce equality or fight for equality in the cases of explicit, overt discrimination on the basis of sex.

The Canada Fair Employment Practices Act of 1953 was specifically applied within the context of the civil service. The Female Employees Equal Pay Act of 1956 formally mandated that any discriminatory pay scale based on sex was, in fact, what it was the whole time but with the possibility for legal recourse now, wage discrimination. That discriminatory wage on the basis of sex could be something for women to fight for and pursue equality in a formal context with a legitimate pretext in law.

Not only found within the law, the implications for the social life also remain significant over time. As we see with the access to the arena of education around the world for women decades prior, we see the emergence of the dominance of women in education compared to men in most or all developed nations at all or most educational levels from kindergarten through graduate school.

Coming into 1986, there was the implementation of the Employment Equity Act; something important for two purposes within the federally regulated employee-employer relationships. In that, there must be an identification (of what?) and elimination (and how?). The identification of the barriers to employment opportunities. Individuals who want to find their way into the mainstream of the society require the ability to take on work without superfluous and unneeded barriers to access.

Those positions that do have unnecessary boundaries to the work become discriminatory, especially, within the context of the topic today, in regards to sex. Each act, though decades apart even, provides a solid or sound foundation for one aspect needing to be covered in some way, shape, or form for the further equality of the sexes (and of others) in Canadian society, to, in essence, democratize not only the civic and political life of the society with the right to vote for

everyone but also the workplace with the equal opportunity to take part in the mainstream of the society's professional and economic life.

This then extends into the international world as well. Canada has been taking much of the lead in the world of the gender equality. A particular item of note on the pathway towards the achievement of the SDGs or the Sustainable Development Goals. Canadians should, maybe, harbor a sense of happiness over achievements and trend lines in these spheres for the nation.

Some of those international documents coincide with commissions and councils working for the equality of women around the world and specifically within Canadian borders and society as well. If you look at the United Nations Commission on the Status of Women, we can see a specific series of functions and operations based on documented stipulations for the commission to work for the equality of women in Canada.

Then we have the <u>Human Rights Council</u> from which Canadian women can have their rights further voiced for and enforced in a manner of speaking for the greater equality with the men in Canadian society. It amounts to an international context with national implications. In this, we can see the relation, or for starters one relationship, between the nature of equality within the country, Canada, and around the world, for the rights in some documents in the former connecting to the rights in the documents in the latter and vice versa.

International women's rights link to national women's rights and contrariwise. The nature of the logical reciprocal relationship provides a global consensus basis both within and beyond borders for the equality of the sexes. Then we can see this stipulated in various domains of human concern and life. If we look into the ratification of the Convention on the Elimination of All Forms of Discrimination against Women, Canada was one of the first countries to ratify the document. Good job, Canada.

The change, as with other documents and ratifications, in the social and cultural life also take some time. It is in this sense that we seen the standards set for the elimination of gender discrimination. These will take time and may only been seen in full after we are dead, gone, and dust. But then again, great societies and systems and ways of life can be instantiated as quickly as they can go away, and if not, why not?

Why not permit the possibility in the imagination's horizon, immediate even, for equal status of women in the society at all levels right away, it could be tomorrow or the "tomorrow" spoken of in the hopeful messages of those others dead, gone, and dust of whom we are the those of needed some time and then only saw. It can be immediate, could take a long time, but remains an ever-present possibility while never an inevitability.

In 2002, entering and ushering in the new millennium, Canada ratified the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women, that was originally adopted by the United Nations General Assembly in 2000. In this ratification, our country remains not only legally but also morally bound in a way to the dictates of the international moral consensus – close to but not quite objective and transcendent insofar as these functionally relate to the lives of individual human people around the world – see in this document and, as bears almost infinite repetition, others.

The status of the document and its responsibilities include a national report <u>from Canada as a Member State to the United Nations</u> per four years for the information about the status of women in Canada – and the progression towards equality – and for the observation about how well the

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measures have worked in the short article series on t modern pushbacks. Will w and honoring the progress	the historical context five slide down or craw	for women's equality	in Canada. Now, we	see the

Section 4(1) & 4(2) of the The Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394)

Scott Douglas Jacobsen July 14, 2018

How does this section in an equal pay document represent important documentation and statement as to the considerations in play needed for equal wages for women with women for equal work?

Equitable Compensation Assessment

The following provision is not in force.

Marginal note: Equitable compensation assessment

4 (1) An equitable compensation assessment under this Act assesses, without gender bias, the value of work performed by employees in a job group or a job class and identifies, by taking into account the prescribed factors, whether an equitable compensation matter exists.

Marginal note: Determining value

- (2) The criteria to be applied in assessing the value of the work performed by employees in a job group or a job class are
 - (a) the composite of the skill, effort and responsibility required in the performance of the work and the conditions under which the work is performed; and
 - (b) the employer's recruitment and retention needs in respect of employees in that job group or job class, taking into account the qualifications required to perform the work and the market forces operating in respect of employees with those qualifications.

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

The ways of equality are numerous and in need of extensive consideration for the ability of the men and the women in the society to be living on an equal playing field, but the whereabouts of the magical equality desired by many – and not others, as you might have noticed – comes in the formulation of a set of consideration crystallized into documents best suited for the times and the foreseeable future and then implemented into the legal frameworks.

Those crystallizations then become the basis for the hard work of maintaining a set of ideals meant for the equality of the sexes in the social and professional arena, in the area of work. Men and women require an equivalent playing field. For a long time, most Canadians did not have the right to equality in the country, as only about one century ago Canadians across the board earned the right to vote.

The last groups to garner the right to vote within the country were the Aboriginals in 1960. Many are still alive who saw the time when the country only gave them the most basic considerations

as human beings in a democratic system to be considered human beings. But also, the world of work became another important domain for not only Aboriginal women but women as a general grouping.

Where the women in the society could not see the ways in which they could have any consideration for equal pay, demand knowledge of possible discrepancies, and also the means by which to formally submit a complaint, a complaint that could then be investigated and pursued proper recourse if it is so needed. But The Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394), or the Act, gave a basis for consideration of the means of discrimination.

Important, and duly, note, the fourth section, "Equitable Compensation Assessment," of the Act is not in force. The portion of the Act devoted to gender non-bias for work comes in the value of the work. Within a defined job grouping or class, the performance of one individual should be able, theoretically, to be measured and compared, or simply contrasted, with other individuals in the job grouping or job class.

No specification of job grouping or class is given in this section of the document. That is, this amounts to a statement of principle rather than particulars about the performance on the job. If a woman is performing in some ways well, and if another man is performing in the same work, same qualifications, and producing equally valued work, then the man and the woman should be paid the same.

Some universities and other areas of work are beginning to provide raises too many women within their ranks because of discovered gender pay gaps on legitimate bases. Sometimes, the woman may work less, but other times the woman has the same qualifications, the same workload, and same performance while getting paid less than her male colleagues. This becomes a legitimate basis for complaints and then working to garner the equal pay for the job.

In section 4(2), we have subsection (a) and (b). In the opening statement, we can see the specification of the official and agreed upon criteria to be applied for the value of the work and the pay. As stated alongside the other parts:

- (2) The criteria to be applied in assessing the value of the work performed by employees in a job group or a job class are
 - (a) the composite of the skill, effort and responsibility required in the performance of the work and the conditions under which the work is performed; and
 - (b) the employer's recruitment and retention needs in respect of employees in that job group or job class, taking into account the qualifications required to perform the work and the market forces operating in respect of employees with those qualifications.

One statement exists around the assessment of the value of the work, as a "marginal note." (Not central but important to bear in mind.) With skill, effort, and responsibility needed for the performance on the job, this can give an idea of what is needed for the equal status of the sexes on the job. In the case of the first value in "skill," this can take a significant amount of time to build into the professional repertoire of an individual on the job.

In addition, a skill in the modern economy more and more does not necessarily mean and limit to the physical. A skill may not mean lumberjack skills or carpentry. It may more often than not mean knowledge plus proper application is given the need in the modern economy – sometimes called the Knowledge Economy or the Fourth Industrial Revolution – of more education and high-level technical skills and analysis, e.g., coding, programming, data analysis, interpretation of complex statistical data, and so on.

The document can stay the same but the frame of around it can change, which can necessitate a new viewing of the document itself. Therein lies a certain aspect of the need for the improved generality of content, where the general definitions remain well-accepted over the long haul, it is a sort of general particularism. We have the level of effort exerted in the midst of the work as well.

In the context of the work, the need for the deep effort is important because, as anyone with any job has noticed, not everyone tries at the same rate or exertion. In fact, they can change day-to-day. Same applies to ourselves, haven't you noticed (speaking to your decaf self). The effort and the skill should be sufficiently equivalent to produce the same output and so the same pay for that particular job.

Then we come to the third and final part of it; in the form of "responsibility," there is the assertion or implied case comparisons of janitors with managers of janitorial services, of Starbucks team members with the regional manager of operations, of the basketball player with the one who signs their cheques. It becomes a certain respect for the levels of difference between the high performing and the not-so-high performing.

Indeed, we can see this in those who are the presidents of universities. I have interviewed a number of them. We can the lesser responsibility of those who are more in the dark of the minutiae and the possible consequences of failure within the university such as vice presidents or the professors in this or that department. Responsibility turns out to be an important part of the criteria for consideration in the Equitable Compensation Assessment section of the Act.

Sub-section (b) points to the importance of the bringing in and keeping of the employees with respect to their job group or job class while keeping in mind the qualifications needed to perform the work, as well as the forces within the marketplace regarding, said employees with the relevant qualifications. It is a bit a long statement on the equality in pay.

However, it can be parsed. Looking at the statements, the employer has the ethical responsibility in two respects. One in the recruitment of the employees for the job class or the job grouping needed for performing in that job, given the market forces as well. Then they have the additional moral obligation – you could say – to retain those people. Something of particular note for the women in the society.

Because the basis for their equality within the society will need to be maintained in a number of areas, especially with the historical record of women's oppression as stark, clear, and needing repetition. The work to hire and retain qualified employees in the light of the qualifications and the market forces seems important based on the unenforced idea of women deserving equal treatment within the society, and so the employers need to do this from their own end, especially if the individual woman or women applying for the job have equivalent qualifications as the men.

Article 2 of The Declaration on the Elimination of Discrimination Against Women

Scott Douglas Jacobsen July 14, 2018

How does violence against women need precise definition and extension into the areas of the psychological, sexual, and physical all-at-once? Equality, you see.

Article 2

Violence against women shall be understood to encompass, but not be limited to, the following:

- (a) Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;
- (b) Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;
- (c) Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

Declaration on the Elimination of Discrimination Against Women (1993)

In the consideration of the history of the equality of the sexes, one of the most important things to take into account in the protection of women as persons are the idea of women as more vulnerable in certain ways. These can include in the bearing of the future generations of the species or in the violence enacted against them for a variety of reasons, of which culture, society, religion, law, economics, politics, social life, and individual men and women become an important consideration in said violence.

This violence comes in a variety of forms. Some of the more recognized ones are the physical forms of violence such as battering and prevention of free movement. If a woman is abused in the home by a husband's or wife's fist, this can become an issue for the health and well-being of this individual. Furthermore, there are the issues with the movement of women.

In the several Member States of the United Nations bound to various equal rights documents, we see the restriction on the movement of women within the context of the cultural and religious practices named Guardianship Laws. The idea being that women cannot move freely because they are a more vulnerable sex and so deserve protection from the evils of the world.

Said protection should come from the men in the women's lives, this is the basis for a benevolent sexism with women being seen as obviously, from within the assertions and premises of the

Guardianship Laws, needing protection from the men in their lives. That is, women must travel with a "guardian" or a male relative to be able to travel anywhere in the ways they see fit.

Then we come to Article 2 of the Declaration on the Elimination of Discrimination Against Women. We see the delineation of equality for the first portions of the document with the scope of the violence in consideration. If not within this scope, then the act does not necessarily equate to violence against women but could be violence in another context. However, documents must be adhered to and, thus, require a certain rigidity in the definition.

In this, we see the equality in three domains as laid out in the sub-sections (a), (b), and (c). Each dealing with the aspects of violence against women based on their sex. In (a), it states:

Physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;

The forms of the violence considered legitimate within the context are the physical such as punching and kicking, the sexual such as marital rape, and the psychological such as threatening repeatedly to withdraw financial resources or leaving. Within this framework, we see the problems for the women and less for the men because the violence meted out to women is much worse for women because of the men being more physically imposing, having more influence in the society and family, and owning most of the financial resources of the state.

This makes the violence against women in these domains particularly of note because women often lack the ability to contend in those areas without the support of other men or women as a means of a group or general solidarity for protection from the men who are consistent abusers.

In (1), the statements list the forms of the abuse with the likes of battering and sexual abuse of female children, which, unfortunately, continues to happen to the very present, where women do not get much consideration for their equal status even as girls. Then there are financial issues around the considerations of the women being owned by the men or the family, or the religious community as dictated in the holy texts.

It is in this sense that we can see the development of harshness towards women who do not want to be a part of dowry but then this leads to backlash and in fact violence of the psychological, physical, and sexual form because many may consider the women in their lives as an object, chattel in other words, in their lives. Then the marital rape and female genital mutilation remain distantly linked but gravely associated acts against the female form.

In the girls and in the women, the point of the female genital mutilation – for tens of millions of women who have undergone it, especially non-consensually – is to reduce or eliminate sexual pleasure *for the women* in order for them to be less likely to cheat and leave their future or current husband for another man. It becomes an honor system of the family, enforced on the girls and women, and for the men as the husbands. It is what it is: violence – spade a spade.

Then there are all of the other myriad forms of violence against women not even completely covered within the document including the exploitation in one form or another, even the cultural traditions or practices inculcated and expected from a young age and intended to bring about certain attitudes and behaviours in women and girls that leave them in many senses subordinate and dependent on the traditions.

Article 2(b) becomes a furtherance of the prior sub-section with the descriptions of the three forms of the violence laid out before, as follows:

Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

As this violence against women, in the aforementioned three types, comes within the heading of the general community, or the socio-cultural milieu thereof, the extensions comes from not only the general or the familial particular but also into the world of work and education. If a woman is desperate for finances and does not have any other recourse or if the males in her or their life forces work for finances without any educational or work background, the woman or women may be forced into some of the lowest and most degrading forms of work found in the sex industry.

In Canada, there are several acts laid out for the protection of the women against the various forms of intimidation and violence in the workplace, where women finally have some form of possibilities for self-protection within the environment of the workplace and through the formal legal documents and mechanisms in the state. These give some protection, some, but not a tremendous amount for the women who have already moved well into their careers prior to these being implemented – or did not know about them, which takes a lot of time.

Because the creation of documents representative of the better conscience of the population for the equating of personhood with everyone in the species and not simply one sex or others who look a little different than you. Women for a long time, for an example, were thought unsuited for the educational realm and for the workplace. It became an assertion of women's only place in the home with the kids and the homecare and left to idly chat about the goings on to and fro of the social life of the small town.

Did not necessarily have to be the case, but was the case for centuries and centuries, it simply kept women at a state of miserly 'equality'; women left as something less than, owned, and reduced to a few servile duties including sexual pleasure for the man especially for reproductive purposes. Not much of a life, and not much to say of the society as well given that structure, as we now know, it can and women can be so much more.

Within Article 4(c), then we find more about violence but more tersely stated, it states in full:

Physical, sexual and psychological violence perpetrated or condoned by the State, wherever it occurs.

The State or the nation-state has been involved and deeply interested in the perpetration of violence against women. Not as a singular case or even a set of instances but as a principle, the coordination of the nation-state with religion to coerce and manipulate women into subordinate roles with the approval of the creator of the universe seems not accident and quite functional for those who do not uppity women thinking for themselves and going about their own lives, on their own terms, and for their own economic and educational reasons.

Women do not even get stated in the history books much, especially in the allegorical historical collections of books produced by and for, and as a part of, the religious traditions of the world. How many women play a lead role in the Bible or the Quran for two major examples? Not many, Mother Mary Magdalene, Fatima, and others; there are not many others, but their roles do not amount to the main character or narrative within most of the plots and, even in the case of

Christianity, as a child bearer or someone who brought forth the saviour of the world, i.e., a subsidiary role for Mary.

And so on, the narratives that have been given to the women with such subordination and submissions to the men and the family, and the community and the society within many traditions could, with a slight change in perspective, amount to a psychological form of violence against women and girls. It limits their views of themselves through truncation of roles and role models.

Under Ceausescu, we saw Decree 770, where women were forced to bear a large number of children *or else* as that phrase goes. That was only a few decades ago. The nation's governments and the world's religions have always had an exquisite emphasis on the limitation of women intellectually, emotionally, psychologically, sexually, and physically. These kinds of articles state, in a crystallized sentence even, the import or salience of having a woman or girl be able to be free by any individual or governmental restriction on their capacity or capabilities within the society.

None of this is history alone, this is now and always potential in the future, even here in Canada. Be chary, be wary, but be strong.

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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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (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 <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa</u> 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.

Convention on the Elimination of all Forms of Discrimination Against Women: Article 5

Scott Douglas Jacobsen July 15, 2018

How do social and cultural patterns, and family education, become important for the equality of the sexes and, more to the point, of women with men?

Article 5

States Parties shall take all appropriate measures:

- (a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- (b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

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

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) becomes important circa 1979 and should have come far earlier in the history of the world. As has been covered in the previous 4 articles of the CEDAW, we can develop general theories about what has been considered acceptable in a historical context and what has now been seen as universally or mostly within the realm of the unspeakable with respect to the treatment of women, by men and, of course, by other women too. It is important to remember the role familial females play in the travesties around the world with non-consensual female genital mutilation. In Article 5, we can observe the continued emphasis on the states who are relevant to the document. This then carries forward in (a) into the relevant areas of the considerations of women's equality within what is called "social and cultural patterns of conduct."

In a sense, the social patterns overlap with the cultural patterns as culture is a set of patterns and the social life remains embedded in them. The social and cultural patterns considered together provide a sound foundation for the equality of the sexes conversation regarding the CEDAW as the document is intended to frame the thinking about the equality of women through not only the prevention but ultimately the elimination of violence against women.

As one reading prior related articles in this series, we can see a continual development of the ability of women to have formal national and international recourse for their protection from violence, and in particular gender-based violence. The means by which we can protect ourselves means that we can participate in all areas of a society without fear of injury or death because of who we are; in these cases, the fact of women being women becomes a basis for discrimination and violence.

It seems like a strange phrasing to even think of violence against the person on the basis of their sex to me, but it does not mean I can neglect the nature of the world and some of the – in Abrahamic terminology – fallen nature of human beings; where in the case of the female of the species, they undergo and have undergone centuries of violence against them simply for being women.

Thus within this context of a set of social and cultural patterns of the conduct of men and women, we are having a set of re-imaginings and, in fact, this creates a sense of terror as the dismantling of the systems of the past while, at the same time, providing something exhilarating where we can attempt to restructure and reimagine the forms of human relationships bounded by our natures.

With these modifications in the socio-cultural patterns, we can see the development of a more wholesome sense of life for everyone, whether atheist or theist or what-have-you; our natures bound us, but they do not by necessity have to bind us. As Article 5(a) states:

Article 5 States Parties shall take all appropriate measures:

(a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;

Some can note the sensitivity to the changes or the 'modifications' in the social and cultural patterns of the conduct of men and women in either those who want the status quo or in those who would want the complete restructuring of the conducts based on some idealized version of the world.

While both have merit in their attempts, their fundamental substructure should be reached but then tempered by one another with the sense of a need for change as the current systems were based in massive systems and epochs of scarcity; in the other, we need to bear in mind that we are not angelic or demonic beings but, rather, biologically bounded organisms in need of some modifications but only insofar as our biologically bounded natures permit of us.

Within the context of the Golden Rule and the Utilitarian ethics set forth by John Stuart Mill and Harriet Taylor Mill, we can see the necessity of a reduction and eventual elimination of the prejudices against either of the sexes; furthermore, this should extend into the areas of customs and practices deeming by default the inferior or superior nature of either of the sexes or in either of the stereotypical gender roles for men and women.

We see men working in the caring fields and making homes as a profession of sorts; we women entering into the scientific and other professional disciplines and simply eschewing having children altogether. Although, at some future point, the birth rate below replacement level will be a concern for the overall structural changes in societies, as we see in Western Europe and East Asia and some of North America.

The work being done for structural change tends to be coinciding with some changes to the emphasis on getting to the coveted 2.1 replacement level birth rate around the advanced industrial economies where this is a concern.

However, in the process of the working towards the equality of the sexes and furtherance of general gender equality, there can be a dual-emphasis on the relationship between the sexes not

having an assumed inferior or superior status while at the same time rubbing up against the hard realities of our biological limitations and need to maintain a society with a sufficient number of people.

The outmoded customs and practices of most cultures now seem more like window dressing on the ways in which human beings define themselves because of the deeply interconnected world in terms of social mores and cultural traditions in addition to – as Lee Kuan Yew would say – the multipolar world in which we find ourselves.

No one can reign absolute, supreme, and without question; the simple fact of the matter is the great interconnectivity of the modern world provides the basis for seeing beyond the thin veil of socio-cultural contexts of individual human beings and, therefore, see the essential equality of everyone in rights, especially in regards to the alteration of the social and cultural patterns that may deem one sex or the other automatically better or worse, inferior or superior. Article 5(b) states:

Article 5 States Parties shall take all appropriate measures:

(b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

The family education should become part and parcel of an overall education on the nature of an individual human being. People who do not have this form of maternity as a social function education can appear uneducated or bereft of a proper and full education on the nature of a person and a family.

That the responsibility to family and childcare, and homecare, comes not only in the relations beyond mother and child but also in the relation of the father and child; the family unit as a whole requires pluralistic roles for everyone with guardianship status.

The nature of the relation of the sexes is changing, with those alterations comes a need to acknowledge the fundamental basis for agreement around the world with the CEDAW in the absolute need for responsibility of both mother and father for the healthy upbringing and overall wellbeing of the child.

Furthermore, the best interest of the child becomes a "primordial consideration" and "in all cases," which leaves most or all objections moot in the light of those final claims in Article 5. That fundamental responsibility to the child is paramount over mother or father, or to themselves, but to the child and so the family as a whole.

This then connects to the first statements about the need for the fundamental equality of the sexes in not having one seen as inferior or superior, e.g., in the roles and responsibilities of parenting for the best interests of the child.

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

<u>The Universal Declaration of Human Rights</u> in the Preamble, Article 16, and Article 25(2). <u>Convention Against Discrimination in Education</u> (1960) in Article 1. The <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (1993).

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

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

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

Article 6 of the CEDAW for Equality of the Sexes

Scott Douglas Jacobsen July 15, 2018

How does the trafficking and exploitation of women in prostitution lead to not only the degradation and humiliation of the female form and women themselves but also tend to ease violence against them?

Article 6

States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

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

As this article remains rather short, it does not detract from its import nor its moral weight and ethical relevance; the areas where the fundamentalist religious and the moderate religious seem aligned – and not, unfortunately, the liberal and political left including purported conservatives and libertarians who use the badge "Classical Liberal" without knowing the first thing about it – comes in the form of the open, vigorous, and consistent calling out of the degradation and humiliation of the female form and of women themselves in activities such as prostitution and pornography, which come associated or linked to trafficking of women and exploitation in prostitution.

This is a public good by my lights. Women deserve better; families and societies should work with those willing to work hard for the protection of women in these rather unsavory circumstances. Within the context of the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women, the emphasis for this article becomes, once more, the state or the governments and their duties and responsibilities to the public. In particular, the ethical obligations to the women of the country.

If women are undergoing trafficking due to an individual or familial desperation and unequal circumstances, or if the women are vulnerable and actually undergoing prostitution in an exploitative setting, then the rights to equality and freedom are being violated for the women.

Their health and wellbeing can be at risk at the same time. This is, quite obviously from the data, the rhetoric, and the coverage in the international documents, more of a problem for the women and girls of the world than of the men and the boys. It creates numerous problems in the areas of equality because of the discrimination based solely on the basest of levels, which is the bodies of women.

Note the emphasis in Article 6:

...all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

The basis for the equality of the sexes comes in the form of the complete list of appropriate measures or "all appropriate measures," which is a common phrase to many of the articles in the CEDAW. Continuing on its emphases, the biggest one is in the trafficking and exploitation.

That is to say, women are taken against their will from one place to another and/or taken advantage of. The forms of the travel are not listed but this could any number of illegal means of taken someone physically from one place to another, e.g., flight, by sea, by car or truck, and so on.

The sheer act of thinking that one can take the body of another human being without their consent is quite remarkable, especially as the first emphasis is the trafficking and how this directly leads naturally and morally reprehensible into the second form in the exploitation.

It could be any number of forms of exploitation as women far outnumber men in the areas of exploitation in textile and sexual work, but the particular arena of concern here is the domain of sexuality. Prostitution is simply having sex with another person for pay, but this particular type of prostitution and most forms, in fact, take place in the power-over relationship of a pimp and a prostitute.

Women most often non-consensually or coercibly enter into a sexual relationship with a third party of customer and then have a large portion of the payment given to the pimp. The women are often not able to leave without some form of payment or abuse as a real possibility.

Not to mention, the intriguing characters paying for the objectification of the female form, of women's bodies, for their own gratification. Many of the these 'customers' may have fetishes or other problems and disorders that the prostitutes themselves may have to go through; one might suspect the women who are prostitutes, especially over the long term, live with detachment from their bodies and a form of PTSD.

It is in this sense that we can find the nature of the power-over relationship as something of which women pay the majority costs. In its extreme form, the women are literally stolen and trafficked from place to place to be exploited sexually as basically sex-slaves for the pleasure of, mostly, men. These women are probably bilked too.

They are certainly not cosseted. The questions then become oriented around prevention and escape. The ways in which we can protect women within Article 6's statement on the trafficking and exploitation of women in prostitution. The other is in the escape for the women.

There should be national provisions and multinational cooperation, and international consideration, of the problem of women's trafficking and exploitation in prostitution. It is one of many almost uniquely female issues being dealt with historically and right into the present, daily.

The ways bodies are considered useful for pleasure of men and for the furtherance of the patriarchal lineage. It is all rather straightforward and tragic in a larger context but something that we have the tools to manage and deal with now more than ever, which makes the calling this to the attention of the international community through Article 6 all the more important, relevant, and hopeful.

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

<u>The Universal Declaration of Human Rights</u> in the Preamble, Article 16, and Article 25(2). <u>Convention Against Discrimination in Education</u> (1960) in Article 1. The <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (1966) in Article 3 and Article 13.

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

The 7th Article of the Convention on the Elimination of all Forms of Discrimination Against Women

Scott Douglas Jacobsen July 16, 2018

What the CEDAW have to say about the elimination of discrimination against women in the political and public life of the country?

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Article 7

States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

- (a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- (b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- (c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

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

The equality of the sexes includes a number of domains not only within the consideration of the international context but also in the relevant and identifiable domains of the operations of the nation. In the case of the equality of the sexes, it can be political and public life. Within the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women, we can see Article 7 articulating the concerns around the inclusion of women in the political life of the country.

In an examination of the first statements within Article 7 before the sub-sections of this portion of the CEDAW, of which Canada ratified, the precision of the terminology within the document is important. For instance, if we look into the relevant actors or agents, the scale comes in the form of the Stats Parties, which simply means the nation.

From the nation, the means by which the country will employ the workings of the state in order to attain equality become "all appropriate measures," which provides quite a bit of wiggle room and could change over time and in the context given the flexibility and socio-cultural dependency of the term "appropriate."

Nonetheless, the measures to be taken for the elimination of discrimination against women in the political and public life of the nation remain highly important and in some ways contingent on the efforts of the global community as a whole rather than individual nations.

The political and public life advancements of many women keep them bound in many ways and unable to unleash their full potential. In fact, in many of the cases where the men have begun to decline and the women have been seen to flourish on some limited metrics, the flourishing is

relative to the men being in decline, so the increase in apparent achievement appears highly contingent.

Many nations' leaders, public intellectuals, and cultural commentators will see the decline in men as a means by which to manipulate and coerce the dialogue of the country towards the need to parry women back, even returning into the home. Others will see this as a great boon not only to the economy for women entering into the political and public life but also an area for further freedom of both sexes to be free of a singular burden, whether childcare or economic livelihood alone.

As Article 7 clearly articulates the ensuring of the equal terms of women with men, Article 7(a), in particular, indicates the ability for women to "vote in all elections and public referenda." As with the one individuals seeing only turtles, turtles, turtles all the way down, we can see democratic processes down to the bottom too.

In any relevant public or political decision within the society, the women deserve the right to vote in it, or simply have a say equal to those of men. That also includes women being eligible for the elections into the publicly elected bodies.

That is, it remains different for the areas of the private businesses or the corporations but remains the same as the men in the public arena because, as per any democratic process or organizational structure, everyone gets an equal say who is an adult – individual man or woman.

Article 7(b) states in full:

Article 7 States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

(b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;

Therein, we find another articulation of the ability to participate in another important area of civic life, of political and public life of many nations, which is the "formulation of government policy." Any policy that may, as an explicit example, impact the reproductive lives of women across the country should have women represented and having a say in that.

Otherwise, you may have men who do not understand or even at a minimum know how a woman's reproductive health life first-hand. It would seem an important fact to take into consideration the health and wellbeing of women there.

Not only is it important for women to have the equal and free ability to formulate the policy, it becomes salient for the implementation of said policy; as without the implementation or force of the document, the entire enterprise seems an exercise in futility.

Insofar as the holding of the public offices of a nation and the performance of the functions at all levels of the government, there are a set of important considerations there. That no matter the area of the government – a public organization – shall a woman be kept from holding the office if of equal qualification and so on.

That is the fundamental statement of Article 7(c):

Article 7 States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right:

(c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

The equality of the sexes truly is a complicated affair and made no less complex with the inclusion of several documents with articles, articles with subsections, and subsections requiring description.

All maintain a certain decent level of precision in their terminology in order to permit the women of the world have not only legal and rights documentation and representation internationally but a solid foundation upon which to stand for them.

The CEDAW is no less such a document for the equality of women with men, but the fundamental basis for the gender equality stated in the Sustainable Development Goals and international rights documents comes from basic ethical precepts held by most people throughout the history of the world.

The work here and elsewhere amounts to the ongoing work to expand the ethical precepts to their limits, have them catalogued, and see them realized for our and future generations.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (1966) in Article 3 and Article 13.

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CEDAW: Article 8 and Gender Equality Around The World

Scott Douglas Jacobsen July 16, 2018

How can women begin to have representation in the governments and on the international level in order to participate in international organizations? First, stipulate it.

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Article 8

States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

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

The CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women represents a foundational modern document from 1979 developed for the furtherance of the equality of the sexes in a number of domains, of which Canada ratified and thus becomes a vanguard to uphold its stated values through the implied set of actions and developments in individuals and structures within the society.

These include the ability of women to be able to work in and represent the government on the international level as well as the ability to work in the international organizations. It is important to note that the basis for women's equality comes not only in the political and public life, as in Article 7, but also in the representation of the country – as representing one face of Canada, for instance – through the international community.

In Article 8, we find a single statement about the equality of the sexes, where the same emphasis is on all appropriate or reasonable measures pertaining to the nation's bound to the document. For the gender equality desired by much of the world, the ability of women to participate in the international landscape through the national documents remains an important aspect to the equality of the sexes.

The women and men in accordance with the document deserve and reserve the same right to work on the same terms. Men, historically and in much of the present, do not have to work on equal terms with women; women have had to work extra hard to get the respect, education, and experience necessary to garner the equal terms with the men.

It was, and is, no doubt harder for women with fewer opportunities to be able to move up the ladder and with a smaller number of role models from which to take a cue. That then makes each individual woman needs to build their own plan and work their own course in life. Of course, some will not make it; life becomes harder without much of a roadmap in the form of a living idol.

The emphasis in Article 8 is relevant to all women but most importantly to the women wanting to take the place in governments and thus also participate in the work of the international

organizations of the world. This makes the inclusion of women in the world of international relations and politics of utmost importance and something of which they can strive for.

No joke: the women of the world were shut out of some of the highest decision-making bodies of the world for centuries and centuries, and continue to be right into the present. Let's make no mistake about it. The role of women for a long history of the world was as subordinates and never as real leaders.

The modern world and documents such as the CEDAW provide, at least, some basis from which women can take their aims and stake their claims for the highest offices in the world. But then the next parts of the problems come not from the statements of the CEDAW but, rather, from the implementation of the social and cultural, and especially in this case the political, reactions to the work of women trying to enter into the political world of work in governments and in the international organizations.

The fundamental nature of the equality of the sexes with women wanting to treated as men are treated in the world of governmental work and in international relations comes through in Article 8 of the CEDAW in clear, distinct language and needing no more than a single statement about it. The questions that may arise for some people about the gender equality the future will come from three directions.

One will be the ability of women to be able to compete equally with men in these domains and so the social and cultural questions around the right for equal work. Some men may feel uncomfortable and so make women feel the same when they work with them.

A second will be in the potential for these rights being removed or retracted in some form. That may take the form of a formal process of elimination of the documents that fight for the elimination of discrimination against women themselves.

A third issue will be what form the future documents will take in order to ensure women are treated equally in the world of governmental work and the new ways of life that may necessitate new documents to cover the needed extension of the fundamental rights stipulated in Article 8 of the CEDAW.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (1966) in Article 3 and Article 13.

<u>International Covenant on Civil and Political Rights</u> (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).

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

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

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

The Ninth Article of the CEDAW

Scott Douglas Jacobsen July 17, 2018

How does the ability to acquire, change, or retain nationality build into the fundamental equality of the sexes?

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Article 9

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

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

The CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women is an important document not only for the equality of women with men but also for the implementation of men and women on an even playing field within the society.

Subsection (1) states:

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.

As with the other prior discussed articles of the CEDAW, the emphasis remains the protections of individuals via the group categorization, women, through the relevant actors who remain bound to the convention, nations or the Member States – or "States Parties."

In the first portions of this particular article, we can find the statements about the equal rights of women with men. As has been noted in some of the prior articles, the basis for the equality of the women within the society takes the form of a principle that then finds its manifestations in relevant and easily identifiable, and well-accepted ones too – mind you, domains of operation of the society.

The ability of a woman to be able to acquire nationality remains an important part of the narrative for the equality of women. In fact, we can see the developments for the equality of the women in the world through the provisions of the states of the globe bound to international rights documents.

It becomes imperative for them to give women rights never had before in the history of the world afforded almost always exclusively to men, informally; when finally implemented into the official canon of the world's international consensus, we then see the formalization at the national level through its own documents – legal and otherwise, culture, and social life, which

brings women and men into the same rights fold and so equal consideration as human beings in theory.

With the provision of nationalization for a woman, it can mean the ability to acquire what the state has to offer in its formal mechanisms. Without it, many women can be left bereft. Indeed, if a woman wants to flee to another country, and if she is unable to get the proper approval and documentation from the state, this can create problems for this crucial period of her life.

In the ability to change it, and in the possibility to retain nationality, a woman deserves the possibility of a more flexible life without the need for the stressors incorporated into life in the lack of any recourse for equality, where men have the right to free acquisition, alteration, and retainment of a nationality; a woman deserves the exact right as any man.

The document continues to speak about in the case of a marriage to an "alien" or a change of nationality by the husband will these necessarily imply the automatic change in the nationality of the wife. If this did happen, the wife could be stateless or even with the nationality of the husband.

This, in a direct potential threat to the health, safety, and well-being of the individual woman, should be born in mind. As the basic nature of the equality of the sexes requires the elimination of the dependence of one on another, the individuation for the independence of both – especially so in the case of the woman, and the in the potential for true interdependent lives of the wife and the husband.

Furthermore, the protection against the automatic change to nationality protects a woman's connection to vital services provided by the state as well. These seem some of the most basic statements and implications for the equality of the sexes and of each and every individual woman around the world with various levels of potential vulnerability to these, by accident or deliberate conscious intent and action, automated nationality alterations.

Subsection (1) states:

2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

Within the provisions of the document and so by extension the international community and then the individual nations tied to this document – who take it morally and legally seriously, the women in a nation should be protected in their nationality; this then extends to the children of both the man and the woman.

How this might play out in the case of a woman who is in a poverty condition as a single mother of four seems different in some respects than with the married mothers, the former case should not, as a vivid and increasingly common example, be impacted by either the marital status or the socio-economic status.

That is to say, as in the more privileged example of the married woman and in the lesser privileged state of the single mother of four, the conditions for the nationality of the mother should not be impacted by the marital status or the penury or lack thereof. In this sense, the gender equality is clearly delineated by the document.

Therein lies the importance of the equality of the sexes in the placement of the nationality of the individual because we can all gather up a million moments in our imaginations of the potential

for women and their children to be exploited and lose their nationality or have it changed arbitrarily.

It could even be the same in the conditions of a women who may be vulnerable economically and geographically to the whims of an abusive husband or spouse who owns the property, makes the income, and controls the livelihood of the family through finance and geography, which leaves the children and the mother without much recourse for being able to leave such a situation.

Then expanded out as a thought experiment and generalized into a principle of possible vulnerability, we can see no matter the nation, the woman, or the marital and economic situation; every female deserves equal status with men in regards to their freedom and ability to acquire, change or retain their nationality.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa</u> or the "Maputo Protocol" (2003).

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

Article 10(a) of the Convention on the Elimination of all Forms of Discrimination Against Women (1979)

Scott Douglas Jacobsen July 17, 2018

Why is the tenth article so big and needing extensive coverage for consideration and implementation of gender equality?

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Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

(a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;

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

The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) remains is a salient gender equality document, which covers an extensive range of topics emphasizing the numerous domains relevant to any discourse – or most of them at any rate – for the equality of the sexes and, more pertinently, of women with men.

It may not be true for every man; it may not be true for every woman. However, the general trend throughout the long history of the world is the gender inequality with the gender majority benefits for men and the gender mostly negatives for women, where the equality of the sexes binds itself in documents and stand apart from the long dark night of history with, for one stark example, most women being considered public utilities for babies – hopefully, male – or as concubines.

Indeed, the main function of women was bound to their very identity attached to the males of the community and the family and community themselves rather than for simply being a human being. Women were chattel, property. Now, we are beginning to recognize the human status of women.

Now, the document continues with the emphasis, as it should, on the state actors or the countries of the world bound to the CEDAW. All appropriate measures will be taken and should in some sense be enforceable if seen as morally serious as a nation. Why not enforce that which one considers morally defensible? Something needing to be done and so then going about doing it.

Within that simple ethical thought experiment, we see the import of the notion of "all appropriate measures" in Article 10(a). Once more, and *ad infinitum*, the emphasis remains on the elimination of the discrimination against women for them to be equal with the men in the societies bound to the CEDAW.

For Article 10, the emphasis is in the area of education. In particular, in Article 10(a), we find the career and vocational guidance for the equality of men and women as an important part of it. Males and females should be bound within the same conditions for the access to studies.

The ability to enter into the educational arena and, subsequently, compete on an equal playing field with the men in the educational curricula of the world is not a trivial point. In fact, it is a highly individualized and important domain because not all educational curricula are the same, nor are they equivalently giving access to the women to them.

That is, the governments, the religions, the communities, and the cultures are stopping women from being able to access studies. The reasons seem inculcated in a number of domains. One, of course, and very old, is the idea that education is only for the man because his basis for identity is in providing for the family alone.

That leaves the women with their identities tied to a subordinate role in the home care and childcare and in submission for birthing and sexual activities usually on the male's schedule and timetable. The educational arena becomes very, very important not to be understated in the least for its emotional and professional impact in the lives of adult women, and girls who watch them and older women who hope for them.

Insofar as the achievement of diplomas is a necessity for the equality of the sexes, we can see the rural and urban areas as the emphases. Of course, this is simply saying wherever a woman may be living. The ability to achieve diplomas from educational establishments remains a right and something both not to be taken for granted and also needing enforcement for the equality of the sexes.

The sciences and the humanities and the trades, all categories in the educational establishments shall be places for women to be able to achieve equality. Furthermore, the level of the education should not be an issue too.

Take the direct listing with the "pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training." That is to say, the women of the world should not be limited in their educational access, especially as the modern educational landscape provides the foundation for economic success.

The jobs in the middle of the economy are continuing to disappear and the ones at the lowest end and the highest end are where they are maintained or new ones are created; thus, we, the global community, are left in an interesting predicament of how to integrate into this modern and upcoming economy, where, unfortunately for the men and fortunately the women but based on individual choices, the people getting the educations and educational credentials/certifications/qualifications relevant to these higher-end technical jobs are the women.

The men have lost a huge amount of their economic power in the world and, therefore, their identities as the sole provider in the family, which creates ripple effects throughout their lives, families, communities, and societies – all over the world – as women continue to rise and the men continue to be on the decline.

The implications for the relations between the sexes are important but the fundamental issue is that this has never, ever been the case in the long march of recorded history, which leaves the sexes at an impasse but also on a basis for new hope and freedom in social and economic life.

That also means the roles will change and are changing, but these developments do not and should not negate the fundamental basis for the need of equality between the sexes as laid out in the CEDAW and other documents. In the relationship with the educational domains, the CEDAW Article 10 is highly involved and relevant and will continue to be covered, in The Good Men Project.

The issues to be discussed here are important because at the same time as there is a rise of women; there is an uprising of retrospective idealists and regressive political and social forces wanting women back in the home, at the behest of men for sex and children and home care.

The work to move forward in this new world organizational development provides a lot of hope, but needs our work to maintain and continue its march; otherwise, the regressive forces will fill the void.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in</u> Africa or the "Maputo Protocol" (2003).

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

Being An Anonymous Ex-Muslim Young Woman in Turkey and From Yemen

Scott Douglas Jacobsen July 19, 2018

What does a woman who may have her life at risk for leaving a religion do in different parts of the world? Meet "Amy."

Imagine being an ex-Muslim for a moment, named "Amy" (an anonymous name).

This is all based on a real, recent story. One that is ongoing for a 24-year-old young woman from Yemen, who currently lives in Turkey. Amy is an ex-Muslim. Like many ex-Muslims, her story is not uncommon and can be claimed as one sector of the non-religious population subjected to horrendous abuse and disownment by family and community simply for exercising their fundamental human rights to freedom of belief and freedom of religion. It is within their rights and part of their conscience that they do not share the beliefs of their family and community, by and large, and consider themselves ex-Muslims: apostates.

The questions then arise about what this means for the people who do not have a means by which to escape desperate circumstances based on religion. It could be on any number of matters, mind you, but the religious angle cannot be ignored because it is such an integral and important part of so many people's lives around the world. As Islam is the second major world religion by the global population, behind Christianity by tens of millions, the consideration of the growing and vocal movement, in and out of Muslim majority countries, of ex-Muslims is important.

Amy is a black woman from a persecuted group in Yemen. A grouping that is systematically discriminated against in the country and openly called "Akhdam" or servants. Amy is one among that increasing population of vocal, but at times fearful, collective around the world known as ex-Muslims. In a sense, they are religion-rejecting diaspora. Other parts of Yemen refer to people of her skin color as slaves, as a direct reference to skin color.

She found the life in Yemen to be too dangerous and hopeless for her. She would daily hear insults based on the color of her skin in addition to having the very real risk of her father discovering that she did not adhere to the beliefs of Islam. She was an apostate in the closet. Yemen, according to Amy, is controlled by Islamist groups – or politically motivated versions of Islam – who would kill anyone wanting to or desiring to reform Islam. This is even a concern apart from wanting to leave Islam.

Her parents divorced, after which she lived with her mother. The mother's (of Amy) husband and she have 6 children. Her own father maintains an Islamic mentality, which she considers common. The dad, apparently, reported Amy's disappearance to the Yemeni police and then told them that she has secular ideas and values. She was studying mass communication at the University of Sana'a. However, prior to finishing her degree – right before, she had to flee Yemen.

Now, she lives in Turkey. However, she is under a particular level of duress with traveling to the country illegally, which came with a jail sentence of 4 months within the deportation center.

They have tried to deport her back to Yemen several times. She refused to be deported. After 4 months, they released her with some papers, which only made her official for 15 days. She then went to Istanbul to continue the necessary procedure for procurement of residency and acquisition of official papers for guaranteeing a legal stay in Turkey.

Amy said, "I have tried so many times to get permission to stay in Turkey but Istanbul has rejected me, actually the employee there told me that I should leave Turkey and go back to Yemen, 'You are not welcome here.' Now, my existence in Turkey is illegal because the 15 days period to finish procedures has ended."

She continued to state how she is financially broken and has made formal contact with the Yemeni Community Executive Director for assistance. However, he cannot do anything about it. She continued, "I have also told him that I need work and a place to stay. He said, 'They have accommodation for Yemeni girls but we can't accept you. Because you don't wear Hijab.' Of course, they did not provide me a job either. I have managed to borrow some money from people and rented an apartment. But without getting a job, how can I pay the rent every month?"

Amy is a desperate situation for a young woman of only 24. She is trying extremely hard to find some work anywhere, but she cannot as easily as other people within Turkey. The reason for this is the language barrier. Amy only knows a little bit of Turkish while also being completely isolated, alone, and in a state of utter desperation.

"I went to an NGO Called ASAM that is in partnership with UNCHR, but they told me to go to the UNCHR in Ankara. But I do not have the money to go theirs, and also I know that UNCHR only going to make it difficult for me," Amy explained, "because after applying in UNCHR I will be forced to leave to a new city determined by the government of Turkey, but I do not have the money to go to any city and not gonna be able to rent an apartment again."

She described how this would make it hard for her to get a job in the new city, which is where she is being asked to go to. The UNCHR does not help with money or accommodations. Then she later had to flee and hide because of the fear of being taken from Turkey and deported to Yemen. The fate for Amy would be an honor killing, as this socio-cultural-religious brand of Islam is an honor culture.

She wants to leave and actually complete her postsecondary degree. Amy wants to specialize as an asylum lawyer with a focus on women's rights in order to help her seek asylum in any country. However, she, and many others like her, need help to leave Turkey.

Article 10 (b) Through (d) of the CEDAW

Scott Douglas Jacobsen July 19, 2018

How does a decades-old convention provide a sound foundation for the elimination of all forms of discrimination against women around the modern world?

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Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- (b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- (c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- (d) The same opportunities to benefit from scholarships and other study grants;

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

The CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women pertains to the equality of women with men. In particular, it deals with the appropriate measures that nations can take towards achieving that desired gender equality. Some of the many articles in the convention, the CEDAW, are large and require segmentation.

Article 10 is one such section of the CEDAW. Insofar as this is being split into more manageable pieces for this series on women's rights to freedom from violence and discrimination, the tenth article provides series of statements relevant to the protection of women's equality with men in the areas of education, stereotyping in education, and in the access to and provision of financial assistance.

Article 10(b), it states:

(b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;

The identical curricula for the men and the women in the societies of the world. Not only in the access to the curricula, but also in the examinations given to men, the assertion if this was not done is that women would not be qualified in some manner to be given the same educational challenges as the men, which amounts to a cognitive assertion about adult women differing in cognitive capacity from the men in the country. Research show men and women, on average, have the same level of intelligence.

Then with the teaching staff, the educators and such, of the nation. Women around the world deserve, and reserve the right to, the same educational provisions as those given to the men. They may be denied them on a number of fronts. They may have to work hard to acquire and retain those rights within their own nations.

Nonetheless, the fundamental axiomatic ethical claim is given within numerous documents in the world, and probably within their own nations as well, is the right to equal educational access and teaching staff quality. Those staff who would be educated on a grounds and in a classroom with textbooks and educational materials of the same quality as those given to the men.

This amounts to the basic claim of equality in the educational realm for women to be able to enjoy equality with the men of the world. If there is any discrepancy between the quality of education a woman receives with a man or a man receives with a woman, then this Article 10(b) has been violated, which, if enforceable due to the ratification by one's nations, becomes something needing rectifying.

Article 10(c) states:

(c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;

This particular subsection of Article 10 pertains to the ideas in people's minds and enacted in behavior to create social and cultural trends over time. They can be passed on via culture, parents, media, religious holy texts, educational curricula and institutions themselves, and the beliefs formed about one's own role in the society – men or women, boys or girls who become men or women more properly as the belief formation probably occurs very, very early in life.

The stereotyped concepts of the roles of men and women are seen throughout the world and all areas of education. It is more complicated and seen as a more highly individualized form of statistical setup now. As in some areas of the world, girls and women have surpassed men as all areas of education, but only for a short period and often with only mid-level professional attainment as the result – based on a number of other barriers.

However, in most of the world's population, and for most of the history of the known human civilizations, women had only a subordinate role. They were less than, an afterthought, and not to be taken too seriously for their intellects. As we now know, this was an utter fallacy that led to the degradation of and potential flourishing of dozens of civilizations because they did not permit women to be on an equal footing with the men, educationally.

With these alterations to the historical norm in education for boys and girls, and women and men, in terms of their educational achievement, we can see the general differential between them. But in this difference, we should note the stereotypes about education and in education. In the case of the women performing better, we see boys and men seeing education as a girl or woman thing.

Then in the other cases, we see the complete restriction in the access to the educational world for women, where only the men can enter into this highly important arena. It becomes an evacuation of boys and men from education when women enter into it; it also becomes one where men and boys can be the only ones to enter into it.

That is, boys and men have this idea taught to them: either all men, or if women then no men. Also, as a caveat, if all men, this should be enforced by the religion or the state. In the case of if women then no men, you can see the declines in the men entering into education at the same time as women are working to be seen as equal partners in the fight for higher education – hell, even primary education for boys and girls – and the future world of work with advanced technology.

The sexism is prevalent and apparent, not in every case or completely ubiquitous and indeed improving; however, the general principle or primary mode of operation is boys and men seeing themselves as the owners of education and not in need of any challenge in education with the girls and women in their lives.

There do appear to be biological, psychological bases for developmental differences for the boys and the young men with the girls and the young men. But this should not excuse the attitudinal stances that are against the general idea of equality between the sexes.

With the school programmes and the teaching methods, insofar as there are stereotyped presentations of curricula and testing, or of teaching, these should be changed, based on this subsection stipulation, to better accommodate the rights-based arguments and stances of the CEDAW.

Then we come to Article 10(d), it states:

(d) The same opportunities to benefit from scholarships and other study grants;

Inasmuch as one may want an education, the acquisition of aid education can be difficult without the requisite financial resources, which creates a number of problems for the people who continue to have policies and globalization schemes preventing their equal access to participation in the society.

In fact, one major blockade for women, and men for that matter, is increasing tuitions and decreases in decent wages to be able to pay for a formal education. This creates a number of problems for the lower classes and even the disappearing middle classes. Education costs a lot. It probably should not cost as much as it does, but it simply prevents people from entering education who, otherwise, have the talent and ability to pursue higher education.

The loss of talent is one thing, but the loss of talent based on the lack of economic resources for women based on their being women – or girls – is a travesty needing fixing. The same chances for educations may not churn out the same outcomes, but the same opportunities to compete for scholarships and other grants remain an integral part of the overall rights arguments for the ability to pursue and access formal education regardless of financial status.

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

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

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

The <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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).

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The <u>Declaration on the Elimination of Discrimination Against Women</u> (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 <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa</u> 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.

The Public Sector Equitable Compensation Act Section 4(3) & 4(4)

Scott Douglas Jacobsen July 20, 2018

Why is this act important to consider in the implementation of equal pay for equal work?

Equitable Compensation Assessment

Precision

- (3) Subject to the regulations, an equitable compensation assessment in respect of a job group or job class is to be conducted having regard to
 - (a) with the exception of a job group or job class described in paragraph (d), in the case of a job group or job class within a portion of the federal public administration, including a department, described in paragraph (a) of the definition employer in subsection 2(1), only job groups or job classes, as the case may be, within any of those portions of the federal public administration, other than job groups or job classes described in paragraph (d);
 - (b) in the case of a job group or job class within a separate agency named in Schedule V to the Financial Administration Act, only job groups or job classes, as the case may be, within the separate agency;
 - (c) in the case of a job group or job class within the Canadian Forces, only job groups or job classes, as the case may be, within the Canadian Forces that consist of officers and non-commissioned members of the Canadian Forces; and
 - (d) in the case of a job group or job class within the Royal Canadian Mounted Police that consists of members of that organization, only job groups or job classes, as the case may be, within that organization that consist of such members.

Marginal note: Equitable compensation matter

(4) An equitable compensation matter exists in respect of a job group or a job class if an equitable compensation assessment determines, after taking into account the prescribed factors referred to in subsection (1), that equitable compensation is not being provided to employees in that job group or job class.

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

The way towards equal pay requires a number of prior steps including changes in the nation as well as formal documents stating the fundamental right to equality of people in work. That is, if someone is equally qualified and works equally hard at a job, then the pay should be equitable between those two people.

Sometimes, this is found not to be the case. In other instances, there are clear cases of the violations being based on the fact that one employee is a man and another is a woman, where the

man acquired higher wages, not for any innate or mysterious talent but, rather, for simply being a man and the women not being one.

In cases of clear discrimination, there should be at least reference documents about the need for equality in these regards. The *Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394)* is one such act that stipulates the forms of equality one should expect in the world of work.

To be covered today are the assessments of the grounds for equitable compensations, where this uses legalese as the language, the basic idea is precision. That is, in the case of an equivalent job group or job class, such as a person working in a particular job class of the Royal Canadian Mounted Police, we can see the individuals who may work in a particular job class or group there.

In the case of an inequitable distribution of pay, as the job class or job group laid out in Financial Administration Act, this may be a precise enough and proper grounds for looking into inequitable pay and the need for losing the pay discrepancy.

The fourth subsection deals with the equitable compensation, as a matter, existing or not.

With the job group or job class precisely identified and the inequitable matter being seen as present based on the determination of the equitable compensation assessment, the equitable compensations can and should be pursued in order to rectify the inequity.

It is documents like these that provide a foundation for working and managing inequitable pay at a higher level within the country. Because it is important to protect yourself against the violations of inequitable pay, especially as those may, indeed, be based on sex as they have been in the not-too-recent past.

Justin Trottier Speaks on Canadian Association For Equality

Scott Douglas Jacobsen
July 20, 2018

What does Justin Trottier, Executive Director of the Canadian Centre for Men and Families (CAFE), have to say about CAFE?

Justin Trottier is Executive Director of the <u>Canadian Centre for Men and Families</u>, a men's health, and social service facility. The Centre is an open, inclusive and space serving as a hub for counseling, legal aid, fathering programs and trauma support groups. He is Founder of the Canadian Association for Equality, a registered educational charity that seeks to integrate boys and men into our efforts to advance gender equality. Justin has played a leadership role in a variety of humanist, secularist, and skeptic organizations, appearing frequently in the media advocating for church-state separation, fundamental freedoms and humanist ethics. There is a crowdsourced funding campaign for their men's shelter campaign <u>here</u>. Here we talk about men and boys, and CAFE.

The interviewed started on the base mission of the Canadian Centre for Men and Families (CAFE). Trottier stated that CAFE is an educational charity around the issues of gender equality. As per their Statement of Values, they have an interest in equality of the sexes. The focus of the educational charity is the issues of men and boys.

The work involves trying to bring men into the fold of work towards greater gender equality. Trottier noted that he has worked with equality and social justice organizations before. Also, that CAFE wants to be a part of the gender equality community with some extra pieces oriented around the needs of men and boys.

"Hopefully, also, it will be looking at the issues women's groups and LGBTQ groups have brought up. It is trying to tackle them from different sides. I will give an example of what I mean. There is a lot of emphasis on recruiting women into STEM program," Trottier said, "The sciences and engineering professions, I think this is important. However, at the same time, you should be focusing on getting men into the traditional female fields like early childhood education, teaching, nursing, social service work, etc. Those two efforts are actually related."

Trottier the efforts to get women into areas where they are underrepresented, which means the men will need somewhere to go. But those other areas for the men have stigmas against them entering them. He considers the encouragement of men an appropriate aspect of the work for finding more fulfilling professional vocations for men and women.

He continued, "When we focus on men's issues, we are supporting men and women and helping society in gender. On the family court, as you mentioned in another conversation, if we want to advance women's professional fulfillment, then encouraging men to take on more of a role as a caregiver would help with it."

Trottier thinks this is the missing piece. Because women's issues and men's issues are interrelated. One cannot exist without the other. And they connect in some complex ways too.

This, he considers, the unique aspect of the CAFE, of which it is bringing into the gender equality discussion in Canada.

The next line of questioning went into the upcoming and ongoing initiatives for the CAFE. Trottier talked about the operation of a center and a shelter. Those are undergoing fundraising at the moment. It is the first of its kind for abused children and fathers. I will open in Toronto, Ontario, Canada within the next year.

"We also do a public education series through guest lectures, debates, and all different kinds of events. Those that raise awareness around the issues we have been discussing. In Toronto, where our headquarters, it is where it was born," Trottier explained.

He noted that CAFE is active in major city centers including Calgary, Montreal, and Vancouver, and, indeed, all across Canada. There are many branches being founded throughout the nation in order to advance their mission and provide proper services to different communities and cities, in addition to education. CAFE remains interested in anyone with an interest in educational and advocacy issues.

Men are a large portion of the veteran population, who have unique needs in society. The CAFE does have veterans in the trauma programs, e.g. dealing with PTSD. It is part and parcel of the trauma, counseling, and support groups of the CAFE. They have therapists who have experience in supporting veterans.

Trottier stated, "Over the next few months, they will be focusing on the issues for men in war. We will look at a wide array of issues, not exclusive to men, but men are probably more affected by them than women. Historically, if you look at it, it is mostly men. What effect did that have on men and masculinity? You want to explore the historical aspects of men and warfare."

The CAFE has an emphasis on the warfare for men in the modern world with an educational, a public outreach, and a public service set of aspects. They will look at combat zones and the psychological effects on both men and women. I knew of some of the work being done in these areas including Dr. Marvin Westwood based in UBC.

It seemed like a good investment to me. I argued, with the healing of trauma, the men will be more productive citizens, live healthier lives, and so produce healthier families and children.

"Yes, that is a really good point. We stressed that. The benefits are not only to the individual men. They are going to be transforming their lives and the lives of everyone they touch. Obviously, it will improve their families, so women and children. But also, it will help society, work, and the institutions they interact with," Trottier said, "Society benefits when we help anybody deal with the trauma they deal with. Many of the people who walk through my door are women. They are women who are reaching out to us on behalf of male loved ones – maybe, a male loved one, brother, son, a friend. We have seen it all."

Trottier concluded by stating that there is this notion that a men's center would be a no women's allowed space. However, anyone who has come to the CAFE will note that more than half of the volunteers and counselors present are women. It makes for a diverse experience and interaction with people with volunteers and staff.

"They come away understanding how much this is a progressive, diverse organization making a difference in the lives of men and their families."

Section 4(5) of The Public Sector Equitable Compensation Act

Scott Douglas Jacobsen
July 21, 2018

How do skill, effort, and responsibility build into equitable compensation?

Equitable Compensation Assessment

Regulations

- (5) The Governor in Council may make regulations
 - (a) respecting, for the purposes of subsection (1), the conducting of an equitable compensation assessment;
 - (b) respecting, for the purposes of paragraph (2)(a), what constitutes the skill, effort and responsibility required in the performance of work and the conditions under which the work is performed;
 - (c) respecting, for the purposes of paragraph (2)(b), what constitutes qualifications, and how an employer's recruitment and retention needs are to be determined: and
 - (d) restricting, for the purposes of subsection (3), the job groups or job classes to which an equitable compensation assessment is to have regard.

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

The process of equality is a difficult one. It is long and involves a tremendous amount of collective work of citizens pressuring governments to act in the best interest of the citizens. The process needs to be by the books and activist-oriented, and needs continual vigilance on the part of those who want gender equality through equal pay for equal work.

The Public Sector Equitable Compensation Act is a Canadian component of this tradition with the statements relevant to the equality of the persons through equitable compensations. There are a number of considerations to be born in mind about the equitable pay including the skill, the effort, and the responsibility for the work in question – or the work deriving from a particular job.

This particular section, Section 4(5), of the Act involves the consideration of equitable pay through the Governor in Council and regulations on 4 subsections related to prior sections of the Act including Section 4(1), Section 4(2)(a), Section 4(2)(b), and Section 4(3).

Altogether, these look at the assessment for equitable compensation, and the skill, effort, and responsibility for the work tied to conditions, and the qualifications linked to employee recruitment and retention, and the job groups/classes regarding equitable compensation assessment.

In regards to Section 4(5)(a), we can see the emphasis on the need for a proper assessment of the compensation. Previous publications can be seen for an examination of this issue. In the next

Section 4(5)(b), we can see the prior discussion incorporated on the need for equal skill, effort, and responsibility to part and parcel of the equality of the sexes in the workplace.

The questions arise around the conditions of the work and the performance of the work in the larger view, where the performance is split into those three criteria. For the creation of the regulations by the Governor in Council – note "may" and not "must" in the construction of the regulations, equivalency in the work's effort, responsibility, and skill – so probably easily conferred in many respects with an identical or similarly identifiable title to the position for the work – and the conditions of the work for the equitable compensation to be properly considered.

Indeed, not only properly considered but also potentially the basis for the making of Governor in Council; the next Section 4(5)(c) discusses the nature of the qualifications and the employer recruitment of employees – taking on workers – and retainment of the employees – keeping the workers.

The emphasis is on the determination of those organizational operations for the proper credentialing of workers. If people have similarly seeming qualifications but, in fact, they are not, then this can be the basis for dismissal of claims about the need for regulations oriented towards equitable pay.

Because the equal work with equal pay bit is also about the need to have equivalent, in reality, qualifications to make sure the workers are equal in worth via those credentials. The final Section 4(5)(d) talks about the job groups and job classes for the equitable compensation.

The same grouping need to be taken into account for the regulation of equitable compensation. If the jobs are simply not in the same ballpark, why should there be equitable pay between the workers? It would seem unfair on its face to the worker worth more on a number of factors in terms of their quality.

The basis for the equality of the workers in Canada come from a number of factors and considerations. These statements within the Act provide a solid foundation or a decently firm grounding to be able to enforce the need for further equality between the sexes in the world of work.

It is intended for a much set of applicability, as it should be, but it also provides the possibility for a targeted, proactive offensive on the part of women – by men or women – to work towards greater gender equality in Canadian society, especially when we see an increasing series of minimovements devoted to trying to get women to move back into the home and then exit the professional spheres.

It seems unbecoming of women to them; so, the women should be back in the home taking care of the children, the home, and the hearth. These are regressive movements. There should be no doubt about it. The big question for the world of work in Canadian society is where will these regressive forces target their efforts as they work in an online underground world or do not state their opinions too publicly.

Some may begin to target the *Charter of Rights and Freedoms* out of fear of its progressive elements that simply argue for the equality of the sexes or gender equality in Canadian society as a fundamental human right akin to the statements in the UN *Universal Declaration on Human Rights*.

We need to work, as Margaret Atwood stated, "Get cracking."

Faisal Saeed Al Mutar on Ideas Beyond Borders

Scott Douglas Jacobsen July 21, 2018

What is the work of modernizing a culture through mass literacy? What is involved in that?

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<u>Faisal Saeed Al Mutar</u> is the founder of Ideas Beyond Borders and Bayt Al-Hikma 2.0. I sat down and talked with him about some of his recent work.

To open the discussion, Al Mutar and I discussed the project, its execution, and the importance of it. He spoke on the project entitled House of Wisdom or Bayt-al-Hikma 2.0. The basic idea is the mass translation of Enlightenment writings from English and other languages into Arabic for consumption by the Arab world.

Al Matar stated, "It is something that needs to be highlighted. The Arabic language is one of the least languages translated to. There was a <u>report from the UN in 2002</u>. He said that there are more books translated to Spanish in one year than into Arabic in 1,000 years. Maybe, the statistics have changed. There have been recent statistics from the MIT language Lab. It is probably now 700 to 1 [Laughing]."

He continued to talk about the slow, steady drip of progress for the region. However, the arc of progress takes a long time, and this problem represents something systemic and is a huge problem. He noted some reports that have been verified by a large number of people. There are the conspiracy and anti-Semitic hate literature, e.g. *Mein Kempf* and *The Protocols of the Elders of Zion*, distributed, sold, and, in fact, as bestsellers, in the Arab World. This bothers Al Mutar. That also bothers me.

"I think that the dictators and Islamists and authoritarian regimes have been trying to shelter the Arab speaking world from being exposed to the ideas of human rights, women's rights, of scientific development, because they do not want to be challenged," Al Mutar opined, "Now, with the existence of the internet, there is a huge opportunity to spread these ideas into the Arab speaking world. I have done research on many of the social media pages that exist in the region speaking on science and human rights."

He estimates that combined, the number is about 40 million people. That is, there is a huge amount of interest and curiosity in these ideas from the perspective and motivations of the young people. Those young populations with new and fresh ideas. He thinks most of these young people want the freedom and opportunity to be exposed to these ideas at their leisure.

Al Mutar continued, "That itself can build some sort of view that the world is not black and white. That itself can build a counternarrative to extremism. Extremism flourishes on this idea that the world is black and white. There are good guys and bad guys. People are being exposed to all of these uncertain types of ideas. Many of them are dangerous. We are trying to provide these good ideas a platform. It is necessary on multiple levels. From a purely educational level, it is important for students to be exposed to different ideas and make up their minds."

He noted the core importance of the provision of a counternarrative to the extremists of the world, especially with the rise of the extremist and terrorist groups. He and others are working for the legal rights of the authors at the same time. In fact, authors including Steven Pinker,

Maajid Nawaz, Sam Harris, and others, will not take money from this cause. Because they care about it.

"I am sure there are other authors that want to. They may want to make some income out of this. So, we are working things out with as many authors as we can and for licensing as we can. It is places that need these books the most," Al Mutar explained, "I heard from Majid Nawaz, former Islamist extremism and now a liberal democratic fighting Islamic extremists."

Maajid Nawaz was a part of Hizb ut-Tahrir. He wrote a book called *Radical*. One publishing company in the Arab world has been doing outreach to Nawaz. Al Mutar views their work as becoming a publishing company of sorts. There is a distribution throughout the online realm. There is a balance between "safety and freedom" with the first step being the acquisition of the licenses plus the translation, high-quality translation.

Al Mutar stated, "These books are not only for this generation but for the next generation. Until today, people still read Adam Smith and John Stuart Mill. We want to make these books available for the next generation and in the highest quality possible. There are multiple people that do the proofreading and the revisions. These next would be to get these books in a digital form. Most likely in a PDF. The way we are building this up is that we are making a short video. A synopsis of the book: let's take an example of a book like Steven Pinker's *Enlightenment Now*."

Within the text, Al Mutar notes, there is a chapter on the salience of civilization and the requisite stages for a better world. He mentioned the possibility of the creation of a four-minute video with talking points about the book because videos remain an important means by which to reach people in the digital era — "metaphorically, not literally." He stated that people can watch videos, become hooked, and then the article can be linked to the video. Then those with an interest could go and download the book for reading. He sees stories as a transformative aspect of people's lives.

"Books have a symbolic as well as a meaningful way to change people's lives. For me, it was the books of Carl Sagan and the personality of him. They changed my perspective and how I see not only the world but how I see my life," Al Mutar concluded, "So, this is happening step-by-step. Our plan is to go beyond the books and go into articles from *Scientific American* and scientific publications as well as human rights and liberal-secular publications and introduce these ideas to the Arab speaking world, which desperately needs them."

The Public Sector Equitable Compensation Act: Section 5

Scott Douglas Jacobsen
July 22, 2018

How does equal compensation imply the non-unionized employees?

Employers with Non-unionized Employees

Obligations

The following provision is not in force.

Marginal note: Determining whether each job group is female predominant

5 Within each of the periods that is prescribed in respect of a job group, every employer that has non-unionized employees in that job group shall determine whether that job group is female predominant and, depending on the determination, comply with section 6 or 7.

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

In the history of Canada, some of the groups of the society have barely had an entire century within the society as an equals. The members of these groups become subject to the discriminatory and regressive forces of human nature, which amount to evolved and ever-present capacities for evil. In the same line of reasoning, we have the forces that move perceptibly within the framework of the societal structures, including human perception, to reduce half of the species to non-entities or subordinates.

However, there are also progressive and inclusive forces working to have women included more into the mainstream of the society. These can even become mass movements such as the suffragists in addition to the enactment in the political and legal realm for rights-based documents for the equality of the sexes or the furtherance of gender equality.

Women deserve to be on an equal playing field with the men of the world. In Section 5 of The Public Sector Equitable Compensation Act (S.C. 2009, c. 2, s. 394), there is the further codification of the rights of workers, though not in force at this time, including the non-unionized employees. It is a fairly straightforward statement in the document on the periods for each job group, where the employer who works with non-unionized employees or workers without unions "shall determine" the female predominance, or not, of the position.

This then leads into the Section 6 and Section 7 of the Act. In particular, those sections will cover, in the incoming articles in this lengthy series, the determination of female predominant job groups, the dissatisfaction of the employer's determination, the potential employer response, the determination of the existence of female predominant job groups, and the right of the non-unionized employee.

All part and parcel for the balance between employer and employee and the importance of the equality of the sexes in the workplace in Canada.

Article 10 (e) of the CEDAW

Scott Douglas Jacobsen July 22, 2018

How can equal opportunities to adult and functional literacy programs provide for the needs of the women of the world to become more equal?

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Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

(e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women:

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

The CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women directs attention to the equality of the sexes or in the terminology of the defunct Millennium Development Goals and the replacement for 2030 Sustainable Development Goals "gender equality." It is an important document for the implementation of gender equality goals or targeted objectives throughout the world, whether the developed or the developing world.

The important of the CEDAW comes from its broad-based statements about the equality of the sexes. In particular, the need for the reduction and eventual elimination of discrimination against women in all its forms. With respect to Article 10, it is one of the longer stipulations within the CEDAW dealing with the appropriate measures to be taken by the governments bound to the document for the elimination of discrimination of women in education.

As Article 10(e) discusses the nature of the inequality, one can observe the general stipulations about the need for the same opportunities in terms of access to the continuing education programmes. That is, on the fundamental principle of equality, there may not by necessity be an equal amount of men and women in each and every discipline.

However, we should expect there will be a general equivalence in the provision for the education for women and men to enter into a field, especially in the continuing education areas for those who may need to upgrade their skills and technical abilities. It can be harder for older learners in a working environment and in a learning environment, but the continuing education programmes provide a wonderful example of the areas for equality in terms of the further vulnerable peoples in the world.

Continuing education is for an adult population who want to work their up in the world, it is a much more difficult situation for their compared their counterparts who may have been able to afford the education or the time for the education earlier in life. So for the equality of the sexes to take place in one of the most important information eras in the Computer Age, we need to develop greater equality in access to the educational programmes around the world.

These are listed as and so include the adult and functional literacy programmes, especially as they may be aimed at the reduction in the gap in education. Throughout the world, there is a definite gap in the literacy rates between the sexes or the genders. In particular, it is less pronounced in the developed world or the advanced industrial economies, but, in fact, may reflect the opposite with boys and men reading less and being less literate than their sisters.

It is a complex world with a mixed situation now. In the developing world or the non-advanced economies, we see the reverse, which reflects the long-term historical trend for the sexes with women far behind the men in terms of their educational attainment and in due part to their reduced access to the educational world. It produces a set of barriers, meant to be, for the women in the society compared to the men.

The other issue is the ways in which the women may be prevented from attaining their full potential in the world of education, especially continuing education within the context of Article 10(e), because of the family, the community, or the society, even the religion, because these can provide some socio-cultural and familial restrictions of the possibilities of women with the power more often invested in the men.

It is intriguing to note that the emphasis for the equality of the sexes in this document orient around the earliest possible time. It is emphasizing the urgent need to close the gap in the educational access and attainment across the board for the women and girls with the boys and the men of the world, especially, as an extrapolation from international data, in the less advanced nations of the world.

Because in those nations, we can find the general decrease in success of the women in the educational system compared to the men. Not due to some biological and intellectual inferiority on average but, rather, from the inculcation of a set of values that determines women and girls as automatically less than and in submission to the men in their lives, the goal is to close the continuing education gap for the betterment of everyone through the inclusion of the other half of the human species, which is a long-term process apart from any known advanced civilization time.

It will take your help, dear reader, and the hard work should pay off if we submit ourselves to the better advancement of humankind.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (1993).

Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

Convention on the Elimination of all Forms of Discrimination Against Women Article 10(f), 10(g), and 10(h)

Scott Douglas Jacobsen July 23, 2018

How does female dropouts, leaving school prematurely, participation in sports and physical education, and the specific educational information about the health and wellbeing of families and advice on family planning?

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Article 10

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- (f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- (g) The same Opportunities to participate actively in sports and physical education;
- (h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

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

The CEDAW is a document devoted to the equality of the sexes in the form of an eventual objective of the total elimination of discrimination against women. The point is to set a goal and then go about accomplishing it, especially with the countries that have ratified the document including Canada. The tenth article is a large set of stipulations about equality in education.

For the women who are looking for equality with the men in their lives – and for the women who have not even thought about it, Article 10 is intended to support you. Article 10(f) is the next one is the listing, which covers a number of rights including the more unfortunate circumstances of when a young woman drops out of university. It can be a tragic thing, but it can be something rectified or ameliorated on a statistical level.

Especially with conventions such as the CEDAW, there is an explicit emphasis on the need for the reduction and elimination of the historic and ongoing discriminations against women merely for being women. These amount to long-term and deep history impediments to women's gender equality with the men of the world. The questions about Article 10(f) come from the open statements for the reduction in the drop-out rates.

Those people who would not be able to do as well in the educational realm, but those in whom the desire and motivation exist for education. The barriers to women in education coming from the community and the family can be tremendous in a number of countries of states in the world.

It is unneeded and a travesty to both and the health and well-being, and intellectual, fulfillment of those women but also in the full development of those countries.

The purpose of education is not for citizenship but for the development and informing of a critical mind of an individual human being for no matter where they are in life. Much of education is social control and training for conformity. However, it also has another benefit in the development or the potential for the development of an individual into a more fully fleshed out human being.

In the restrictions in education for women, there is one problem. But then there is the other problem, that being the dropouts for women due to pregnancy, religious enforcement, male preventative measures including physical coercion, and so on.

According to the CEDAW, there should also be efforts to prevent women from being forced out of the educational world due to having to leave early for a variety of reasons. Some women need to leave because of bad sex education and lack of reproductive health access. Those girls and young women can get pregnant prematurely and then be forced into a false dichotomy between the birth of a child or education.

If in conservative, traditionalist, and highly religious area of the world, this can then lead into a decision not for education but for livelihood and respectability within the community for the women. In some ways, these women become forced to drop out of education and not due to talent or conscientiousness lack. Article 10(g) speaks of the sports and physical education aspects of education.

If the individual woman or girl is unable to acquire the same access to the physical education and sports, then this violates Article 10(g) of the CEDAW. It is important to note. That even in the idiosyncratic world of sports and physical education: women deserve the same rights to access and opportunities as the men, full stop, period, and then exclamation point.

In Article 10(h), we see the creation of an integral aspect of a women's, and an adolescent girl in some cases, health, and well-being. The areas of the future generations of a society with family planning and the well-being of families. As it states, there should be access to specific educational information to help ensure the health and well-being of families, which include the information and advice on family planning.

It becomes an important aspect of the need to develop a holistic – in a concrete, naturalistic sense – perspective on the nature of the health and well-being of an individual woman through proper, empirical, and rational education about the nature of what does and does not make for a healthy family, and what does and does not make for good advice.

In particular, and duly note, the emphasis is on both the access and the specificity of the educational information needed to fulfill the requirements of the stipulations in Article 10(h). That is, if a woman or girl is to have a proper education, then the access to a complete and comprehensive educational regime on family planning, health and well-being and families, and, by implication, women's and girls' health, then the societies bound to this document need to work hard to incorporate these into the educational regimens for women and girls.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (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 <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in</u> 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.

Convention on the Elimination of all Forms of Discrimination Against Women (1979) Article 11(1)(a)-(b)

Scott Douglas Jacobsen July 23, 2018

What are the responsibilities of many nations around the world for the reduction of discrimination against women in the areas of work and employment opportunities?

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Article 11

- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:
 - (a) The right to work as an inalienable right of all human beings;
 - (b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;

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

In the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women, its emphasis is the universality of the need for gender equality or equality of the sexes. The requirement of bounded nations, binding to the Convention, to maintain their active work for the elimination of discrimination against women on a number of fronts is highly important, as, in one example, the Sustainable Development Goals would not be fulfilled without the implementation of the documents such as the CEDAW.

The work of the Convention or the CEDAW and other international documents remain some of the most important documents for the equality of the sexes in the world because not only women are directly helped but also the men and the families – and so the children – are assisted through the development of equality.

The men are assisted because of the increase in the flexibility of the roles for the men and the women in the societies that make the democratic decisions to permit women into education and, therefore, into the future economy of the world. There is, in a sense, a deep -seeded need to make these transitions for gender equality in education for the transition into the new forms of society that we want to see in the world with both sexes contributing to their fullest.

Article 11(1)(a) states that the governments will take the same appropriate measures indicated before, in prior articles in the Convention. The purpose of Article 11 is to eliminate the discrimination against women in the areas of employment for the equal bases for men and women. The same rights to be documented and implemented.

Article 11(1)(a) speaks to the need for the work of every person or, more properly, for the right to work of every human being, as this is within the context of the Convention then this speaks more to the right to work for women and men. If a woman, or a man, is somehow restricted from

work for illegitimate reasons, then there should be reference this stipulation within the Convention because this violates the fundamental right to work of that woman or man.

Furthermore, the language used is quite strong, as it is stated as an inalienable right to work for men and women in the world or whatever nation of the world in which the CEDAW is a binding document. The next stipulation within the CEDAW speaks to the right to the identical work opportunities of the sexes for gender quality.

The employment opportunities of the document point to the general principle inherent in the desire for the equality of the sexes. The subtlety of this particular Article subsection within the CEDAW is the emphasis on the need for the provision of the same application criteria for the matters of employment.

In terms of the need for the furtherance of gender equality, we need to see the people who get into the jobs be the most qualified for those jobs. But also, the people who apply for those jobs should go through the same selection criteria in order for there to be any frame of equality.

In order for the implementation of equality to be a real thing for the men or the women in the workplace; there should be a basic assumption of fair play in the hiring of employees and in the hiring criteria. Also, in the presentation of a position, there should the utmost standards to ensure the equality of the sexes in the applications for a position.

What would be the condition or state of a woman and a man on the job if there was an unequal set of criteria or presentation of information? We have a long history of the informal and formal work world with the clear representation of what form this world would take. It is less of an abstraction and more of a concrete reality for many women in the world.

That world of inequality and lack of provision for one sex in contrast to another for the world of work. In fact, there are cases in Canadian history where the record is so stark that women were presented with only a few options like a nurse for their professional life. These socio-cultural practices amount to the conscious truncation of the possibilities of women in the world of work in Canadian society.

Not many women, or men in women's positions, now, would want to take on those positions of the women in the society; the questions then arise about the ways in which we may be extending some of these practices right into the present. It is not too unfair, though may be seen as unfair by some retrospective idealists, to remark on the discrimination of women in Canadian society, especially Aboriginal or Indigenous women.

For example, the right to vote only given in 1960. How does this affect one's feeling of inclusion into the society? How does this change the ways in which someone can even become a part of the mainstream settler-colonial society? It is a difficult situation, but it is something not insurmountable as the progressive changes have been made in the past, so they can also be made now and into the future.

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

<u>The Universal Declaration of Human Rights</u> in the Preamble, Article 16, and Article 25(2). <u>Convention Against Discrimination in Education</u> (1960) in Article 1. The <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (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 <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa</u> or the "Maputo Protocol" (2003).

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

Convention on the Elimination of all Forms of Discrimination Against Women (1979) Article 11(1)(c)-(d)

Scott Douglas Jacobsen

July 24, 2018

How does the CEDAW prevent discrimination against women in the domain of promotion, job security, and remuneration?

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Article 11

- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:
 - (c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
 - (d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;

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

If we want to gather a glimpse into the future of the world of work, we should keep an eye on the documents and conventions in particular created several decades ago, which have begun to take more and more force in the rights implementations of the world. In Canada, we ratified, almost two decades ago, the Edathy's document relates to the equality of women with men, as men have been on the rise forever, through the world of work, the job market and the workplace. In Article 11(1)(c), it speaks to the equality of women through their capacity to make a free choice in their chosen profession. Now, this does not mean a pollyannaish world where the women can simply make their way and demand the automatic change to the market. (The same applies to men; the world does not revolve around any one person or group at all times.) It does, however, mean the ability of women to be able to make a, more or less, non-coerced choice in their career path or job. It becomes the freedom to make an economic or livelihood selection out of the possibilities before an individual woman for which she is qualified. Tied to some of the other articles, this means that if a woman makes a free choice to pursue a career path and is equally qualified to the man that, then, the woman should be able to access that profession in a similar capacity to the man.

It also speaks to the right to a promotion. If someone is in a job, they should have the performance-based – or even needs-based (of the employer) option – for a promotion in their current organization from their current employment status. The purpose of this is to ensure that the women can have the same right as the men in a society to move up the often-called "career ladder."

However, it also implies the same risks to going down it, too. Then there are some statements about the right to job security. There should not be the capacity of an employee to simply lose their job overnight, simply destroying their economic livelihood and even their social standing. It becomes an unjust, unfair, unequal basis for the operation of a society.

The men should work in their own countries, and the women should demand, the right to equality within the context and constraints of the societies' current culture and social life.

In summary for Article 11(1)(c), the governmental institutions and the state as a whole shall work for the implementation of the stipulation rights for reduction and eventual elimination of discrimination against women with, in this stipulation, the right for women to make free – and hopefully informed – choices about profession and employment.

Article 11(1)(d) continues to speak about the right of equal remuneration – such as pay and benefits – for the same work as the man. In Canadian society and legal traditions, and rights statements, there are stipulations about the need for equality with men for women in the area of economic remuneration, including benefits.

The basic fact is throughout the world the basis for commerce gives a foundation for independence of individuals, families, and communities. Not the corporate forms of the capitalist world but the forms of economic empowerment and trade have seen in every family and community around the world; in particular, the empowerment of women comes in the form of the representation of the women of the world in the economic decisions of the family at one level.

Then at a still higher level, there is the implementation of activist work for women to enter the workforce. In the next plane of analysis or development of an equal society, in terms of access at least, the provision of high-level education and access to the higher paying jobs – and not only jobs but also careers.

After this point, it becomes a basic consideration of the qualifications of the candidate and the quality of the work provided. With the provision of the economic empowerment of women through equal pay for equal work and opportunities for the higher paying jobs, we can see the empowerment of both men and women because men compete with an additional pool of applicants: female ones.

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

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

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

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

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

CEDAW: Article 11(1)(e)(f)

Scott Douglas Jacobsen July 24, 2018

How does the Convention on the Elimination of all Forms of Discrimination Against Women (1979) build into the statements about the right to social security, paid leave, protection of health, and healthy working conditions?

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Article 11

- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:
 - (e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
 - (f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

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

The equality of the sexes comes in a number of packages and representations. Some of those show in the ways in which individuals can further their own economic well-being if they are women or help with the advancement of their families as a whole if they are men.

In the case of Article 11(1)(e) of the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women, the basic rights stipulated point to the right for social security. A form of the economic net to help those vulnerable in times of harm or advanced age in life.

For example, if one looks at the cases of retirement, people will need some extra income, hopefully, saved up, for the new stages of life; those times of later life that come with further injury proneness, lessened capacity in strength and endurance in physical, mental, and emotional life.

The other case listed is unemployment. If an individual cannot maintain a job, and if that person becomes unemployed for significant amounts of time, it is important to bear in mind their fundamental need as a human being for work.

Without work, many people tend to go off the rails and fall in not only lacking a job but also the will to continue to search for a job. These are the people of the world in need of a leg up in terms of unemployment insurance.

Then there are those who are sick and need to take some time off work. For those individuals who have been overworked, stressed, burdened by life, or who simply came down with an old, there is an intrinsic compassion for them and, therefore, the need to be able to have them work from a place of strength for recovery.

The ability to take some time off is an important part of that compassion for them - to be able to recoup, recover, and continue to contribute to the mainstream of the society.

Then there are the invalid. Those are the, unfortunately, set of citizens of societies who have been left without many livelihoods in their life. This could be due to injury. It could come from old age. It may emerge from a progressive deteriorative disease. The general reduction in the well-being of people comes from the various ways in which the universe wants to conspire to harm us – or have us harm ourselves.

Other things, as noted, may be old age or simply an injury from work. These are the basic categories of persons who will need, likely, some form of social security in their lives, for their health and well-being until death or for a temporary period while begin to gain their selves back.

People tend to want to work. They can be lazy, but, in general, people want to contribute in ways meaningful to them to the community and society around them.

This amounts to a theory of the intrinsic motivation of people but, on the other hand, or on top of that, there are the motivations that come from the family and the society. It is akin to the difference between the average man and the average woman in terms of their want of a child and a family.

For the men, they often recount social and family pressure as their reason; for women, they tend to refer to innate reasons.

It is in this context that we see the development of a social set of mores for the better well-being and construction of civilizations. But also, in the area of work, I note an intrinsic need for people to devote themselves to some work and then also having the additional motivations, but those externally placed on people and manifested in a myriad of ways for them.

One of the rights stipulated is the right to paid leave. Whether a father or a mother, or a person who racked up enough time, they deserve the right to paid leave from work on the job. They deserve and reserve the identical right as anyone else in a civilized society to have some time off work, which, in historical perspective, is not an old thing.

It is a new phenomenon, where in historic times people were simply taken advantage of in one way or another. The exciting thing about these rights is the newfound flexibility this provides for men and women to become more fully realized human beings as not only working beings, but also creative and mutually parenting beings; it gives a whole new light on the human condition and capacities.

Article 11(1)(f) speaks to a few more rights: protection of health and to safety in working conditions. In terms of the protection of health, if someone works in construction for an extended period of time, this becomes an important part of their protection of their health and well-being as a consideration.

<u>Most</u> construction workers, as males with a masculine identity, do not care about their health and do not want to show discomfort or pain out of fear of seeming not like a real man or simply a wimp. These a real, valid concerns from within the world of work there.

Plus, it can make the already highly stressful and toxic environment even more so and wasteful on everyone's time if men's feelings are continually consulted. The men <u>hate</u> that guy.

But the right to a safe working environment is still there for the men and the construction workers in general if they so desire it. Furthermore, this does not only have to be in the wold of construction work; it can be in the arena of the protection of health in any part of work that may induce mental health problems or other threats to health. A broad-based statement on the right to the protection of your own, and your colleagues', health.

Connected or directly linked with this, the right to safety in working conditions. With reflection of the previous construction example, the safety of the working conditions there become especially salient because of the fundamental basis for living a decent life is not only for some of the least skilled to have work but also to work in conditions that can maintain their livelihood.

It is within this context that we can then develop the realization that equality is not only a high cause for only the most knowledgeable and privileged, but also for those who have been given the least opportunities and capacities in life in a number of domains.

Everyone deserves the right to a decent life that is both safe and healthy.

—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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (1993).

Beijing Declaration(1995).

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

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

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

Article 11(2)(a)-(b) of the Convention on the Elimination of all Forms of Discrimination Against Women

Scott Douglas Jacobsen July 25, 2018

What are some of the stipulations in rights for the elimination of discrimination against women in the areas of pregnancy, marriage, maternity, and with pay?

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Article 11

- 2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:
 - (a) To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;
 - (b) To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;

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

Those extend into the realm of dismissal on the grounds of pregnancy. That is to say, women in the world deserve to not be dismissed based on pregnancy or have sanctions imposed on them for being pregnant. Now, this particular set of statements in the CEDAW or the emphasis for gender equality comes from the need to prevent discrimination against women based on their maternal or marital status. Are they pregnant? Are they a current mother?

In a civilized society, these should not become the most important questions for a woman's individual and free – and hopefully informed – choices for her professional life. The purpose is to have the governments bound to the CEDAW work for the continued inclusion of women in the society.

In the case of work, this then implies the need to reduce the barriers that may prevent women from becoming full participants in the society. The first statements in Article 11(2)(a) relate to the prohibition of the imposition of various sanctions on women.

If a woman is pregnant, and an employer is unaware of this fact, and if the woman then walks into work one day and informs her employer of being pregnant, then the employer must accommodate the employee and not dismiss her.

It is an integral aspect of equality of the sexes for the women to be able to come into their own and to have a new life without the fear of loss of career or job. Then, as has happened throughout much of the history of Canadian society, the marital status cannot be a grounds for the dismissal of the woman on the job.

Many women throughout the history of the world have been kept from positions because of the need for them to be married. They should have children. They should be married. In fact, they shall be in the home, taking care of the hearth and children – saith Yahweh.

It is not a new phenomenon for people to want to restrict women in a myriad number of ways. These rights documents are the new statements that this is not only not okay but also that this does not have to be this way. Women can be as free as the men in their lives.

The means by which people can keep women away from the world of work or try to coerce them back into the workplace is simply a set of doctrines and dogmas to keep women not as full human beings, in the past and right into the present.

The idea of women being discriminated against on the job for being single and in pursuit of her career is something the reason for these sections of documents such as the CEDAW. Also, aside from this particular subsection of Article 11 of the CEDAW, Article 11(2)(b) speaks to the right for some form of remuneration given the biological and reproductive fact of life for females.

Females give birth and males do not. This presents certain dilemmas in modern civilizations with advanced technological capacities and the need for human operators, who will get pregnant and will need time off – maternity leave.

This can harm their professional progress and keep them restricted in where they can go, who they can become, what they can do, how much they can make, and the promotions available to them.

Not very fun having to restart a professional career right in the middle of life; however, or nonetheless, this is a fact of life for man women who have a drive and motivation to move and work their way to the top of the professional world.

It becomes an instantiation of women's rights to consider women as equals deserving of equal treatment, but given the differential facts of life for men and women, in need of some rather small special provisions to expedite the better equality of the sexes.

In light of maternity, for the women who so desire to have children, some of the allowances include maternity leave, which is where a woman who is pregnant or has recently given birth is given some time off.

Time off that is paid. Without such provisions, it becomes exceedingly difficult for the women of the world to be able to compete on an even playing field with the men in the workplace.

Plus, the provisions do not seem too onerous as an ask, where a woman can acquire the equal treatment with the men in their lives in the world of work. There can also be "comparable social benefits" for the women based on the lost work time. Also, there should not be any loss of the employment, the seniority, or the social allowances given to the women if she takes the maternity leave.

For some, they may have had experiences where they were reluctant to take the maternity leave or did take it. They had the reluctance because of not knowing if they would lose their job or their position within the company because of the treatment on the basis of their leaving for a pregnancy. The same can be said for the social allowances good jobs with seniority can provide for a woman.

These are real issues for Canadian women and others around the world. It is important, ethically and economically, to keep the qualified people on the job and not penalize them for their decisions to bear and bring new life into the world.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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).

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<u>United Nations Security Council Resolution 1325</u> (2000).

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

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

CEDAW Article 11(2)(c)-(d) for Women's Rights

Scott Douglas Jacobsen July 25, 2018

How are maternity and marriage insufficient and illegitimate grounds for discrimination against women?

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Article 11

- 2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:
 - (c) To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities;
 - (d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.

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

Gender equality from numerous documents and movements, and constitutions, and international goals, amount to one of the most important targeted objectives in universal ethical terms around the world. Some may have questions about the forms and principles, and ethical precepts, that this might take into the future. Also, the examples in history to bolster a case for the need for change, for a better shared future. In Article 11(2)(c) of the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women (1979), the stipulations for gender equality or equality of the sexes speak to the need for an encouragement of supports through social services. Those social services that are possible for the better support of parents to be able to combine both their work and family responsibilities, duties, and obligations. Those then get tied into the participation in the public life of a country. It is hard for many parents to fulfill that role alone. Even further, it is difficult for parents to be able to perform on the job in professional life at the same time.

Those extra supports can help ease the burden for many parents who feel as if they need to perform on a consistent basis while the times at home can be more inconsistent and even lead to different forms of stress to impact mental and even physical health. Any social services and supports to help them be able to fulfill their familial obligations would be a welcome assistance – no doubt.

It is in this context that the first portion of this stipulations provides the basis for specific and general measures to be implemented for the greater well-being of both parents and families and so for the increased performance and out of the home of the entire society with two people working and also raising the next generation well.

Also, the stipulations do not stop there. They continue to speak to the promoting of the establishment for the creation of a child-care network or something able to manage the needs of

families and children through a professional network. It can come in a variety of forms, but it should include a series of facilities in order to create a solid foundation for these informal and formal networks to take place.

Furthermore, there is Article 11(2)(d) stating the need for special protection of women during pregnancy in different types of work. Women who are growing an organ of their body inside of themselves will have a difficult time as the physical demands become ever-greater near the end of the second and in the third trimester of the pregnancy.

Work will need to accommodate the needs of these women in order to create a workplace viable and friendly to the women there. However, if in the past, these were not even considerations; indeed, many places around the world to do not even consider these as serious issues.

But if you look at the case for women who have dreams and want to pursue them, then you can see the different challenges involved in wanting to pursue a professional life as well as wanting to have a family.

The demands of a pregnancy are numerous and the physical demands of life become amplified with a pregnancy because of the additional physical demands on the woman's body. That is, the needs of a woman come into play who is pregnant. This is much more different for the women who are not pregnant and working.

They have fewer complications in the physical demands of their lives with the lack of a fetus inside of them. Of course, it is only after a certain point that the physical demands become much more difficult than normal for a will-be mother as time progresses.

The questions that may arise in her mind could be as simple as carrying things up steps and who to ask for help, to simply asking the employer for a blanket break from any physical activity except the standard work that would typically require little to no physical demands at all.

These are important to bear in mind for the women within the Canadian workforce and others who have ratified the CEDAW. The basis for equality is in the documents from the international community who have stipulated the fundamental basis of the Golden Rule or Utilitarianism (Mill-ian) with an expansion into the other half of the human species.

Women should have equal consideration and rights in the world of work. Without those considerations, the world of work can see less equal, less diverse, and not as equitable for the women in contrast with the men only or mostly based on their sex.

The sexes, or the genders if you prefer, can work together with only a modicum of change to the workplace. To suggest or recommend otherwise would seem childish on one end, the other end would be the segregation of talent, so not only an immature choice but also an economically foolish choice.

Lastly, the purpose of an equality movement and gender equality stipulations and goals is to set a more positive future for the next generations grounded, once more, in the Golden Rule ethic stated before, which then makes the movement towards more gender equality also a moral choice.

Whether asking for more maturity in the workplace, economically intelligent decisions in terms of organizational structures and accommodations, or ethical choices in terms of the equality of the members of a society to live their fullest lives, the ability for women, when pregnant, to be

able to work fully or have reasonable accommodations is the minimal standard to implement for the desired future of greater equality.

One not shared by all, but one set about in international documents for the entire international community, in part or whole depending on the document. It becomes a collective effort. Why not begin to lead the way more, Canada?

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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:

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

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

The Top Threats to Men's Health

Scott Douglas Jacobsen July 26, 2018

What are the top easiest ways for men to remain in a healthy state?

The top threats to men's health are rather simple and easy to implement in their own daily lives. If you are a man, and if you want a healthier and longer life, these can be some quick life tips in terms of diet, exercise, and lifestyle.

The first big one is don't smoke. Whether it is smoke from air pollution or from the second-hand smoke of the friend who is a cigarette smoker, or if you are a smoker yourself, the sooner that you stop smoking then the sooner that you can improve your long-term life prospects.

Then the next one is a healthy, balanced diet such as the Mediterranean diet. It is imperative for someone who wants to live a good life because this has grains, good fats, and lots of colorful greens and lean meats.

The next one is the management of weight with the best way of aerobic exercise like running or biking. It is important to maintain a heathy weight in order to prevent the possibility of heart disease, cancer, and a host of other health problems that come from the poor health habits of people.

This ties into the next Mayo Clinic recommendation of moving. It is cool to eat well and not smoke and do some exercise, but it all connects to a general rule of health that if you move then you will continue to move in the long-term.

Men! Limit your alcohol intake because this is a drug at the end of the day and, for the most part, is something that is damaging rather than improving to your health. If you are a connoisseur or are at various celebratory events, then only drink or do so in moderation.

The last tip is to keep your stress down as this is a modern problem, but the reaction is evolved from hunter-gatherer times when stress could save your life; but now, it is something that simply is fight-or-flight all the time and wears down the body.

With some of these in mind, and if you can keep them up, you can look forward to a statistically higher chance of a healthier life over the long term!

The Best Ways to Stay Fit

Scott Douglas Jacobsen July 26, 2018

What are some top quick tips for men's fitness?

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<u>In order to keep up men's health</u>, one of the first orders of business for the men is to focus on the health and wellbeing department of exercise for better wellbeing.

One of the biggest gains from a good exercise regimen is a loss of weight and a managed weight too. It helps burn the calories and keep off the pounds. It also maintains a certain figure that many people want. So, it is something desirable to a large number of people. The best tip about exercise is that it does not have to be some big thing.

It can simply be something for the short-term in with the basic principle that if something is a movement then it is burning calories. It can also help deal with some of the various health conditions faced by the more sedentary. The rises in cholesterol or the highs of blood sugar can take their toll over time on one's own health.

This can create problems in terms of various cardiovascular diseases. Another tip for exercise is to make sure it is balanced. There are not only benefits to the exercise regimens but also to the ways in which you do it. There are three basic categories with aerobic like running, stretching which is good for after a workout, and weightlifting which is good for keeping a certain physique later into life.

It is important to keep a regular schedule for exercise because it is something that can be lost over time, unfortunately. But it can be maintained which is much easier than the other options.

With a schedule, a balanced amount of exercise, and a routine over the long-term, those basic tips for exercise can be applied to any man's life and will, in fact, pay off over the longer term!

Male Mental Health in Canada

Scott Douglas Jacobsen July 27, 2018

What are some issues for men and ways in which to help in the country?

Dr. Rob Whitley in *Psychology Today* commented on the mental health of men. He spoke to the ways in which there may, indeed, a rather silent and unspoken to mental health crisis for men. He notes that there is a higher prevalence of a wide variety of men health issues in men.

Some have common markers including suicide and substance abuse. He stated that about 75% of the suicide victims in the US are male. Would the numbers be reflected in Canada as well?

He posited, "Men living in small towns and rural areas have particularly high rates of suicide. Indeed, flyover states such as Wyoming, Montana, New Mexico and Utah have the highest rates of suicide in the country. Alaska also has very high rates. This has been attributed to various factors. One factor is the massive decline in traditional male industries such as manufacturing, forestry and fisheries, leaving large swathes of men in certain regions unemployed or underemployed."

He considers the current faltering economy for men who want to and are expected to fulfill the breadwinner role in a difficult circumstance without jobs and good paying ones. It becomes a hit to their very sense of intention and meaning in life. He also looks at the high rates of problems for the veterans, Indigenous people, and gay men. The problems are then rejected by the wider society and men then alienate and isolate.

"Substance use is a predominantly male problem, occurring at a rate of 3 to 1 in comparison to females. Substance abuse is sometimes referred to as 'slow-motion suicide,' given that it can often end in a premature death for the person concerned," Whitley explained, "Research indicates that many men engage in substance abuse in response to stressful life transitions including unemployment and divorce. Indeed, almost 50 percent of marriages end in divorce. Many men report negative experience in family courts, with data suggesting that only about 1 in 6 men have custody of their children, often with minimal visitation rights."

Those lacks in the lives of some adult men can lead to varying forms of hurt, emotional pain and psychological destabilization in the lives of the men. He speaks within the context of men in America. However, this seems easily extrapolated to the Canadian context, so as a North America commentary rather than simply an American one.

An Apple A Day Keeps the Doctor Away

Scott Douglas Jacobsen July 27, 2018

Why is this old proverb still relevant and prevalent? Because it is true.

BBC Good Food reports that apples are always a good choice for healthy eating.

They note that the fruits are easily accessible to anyone in a developed country. They can vary in type from the yellows and greens all the way to the deeper red hues. Their texture and taste can vary as well. This makes for a decent selection for the modern consumer, who is a different and more particular beast than the consumer of old – say 1900s.

Apples have a large number of antioxidants that can protect us from UV rays and pollution, inflammation, smoke from cigarettes, and contain a good amount of vitamin A and C as well as dietary fiber. That can help with having a healthy digestive tract. In addition, it has vitamin K and biotin in order to clot blood and break down fat, in the former and latter case respectively.

It also has iodine to help with having a healthy thyroid. They can even help reduce the level of cholesterol, potentially, so this is a good reason to keep on eating the green goodies. They crunch while you munch and lower your cholesterol all in one go.

They said, "A study by the Journal of the Academy of Nutrition and Dietetics also showed how consuming around 75g of dried apple (approximately two apples) <u>helped to reduce cholesterol</u> in postmenopausal women."

They are also low in the overall glycemic index with the fiber content and help with insulin sensitivity as well. They help with the regulation of the gut microbiome in order to prevent both inflammatory disorders and for the prevention of obesity.

"Where possible, it may be a good idea to buy organic apples as research has shown they <u>may be higher in antioxidants</u> compared to non-organic varieties. Keeping them in the fridge will keep them fresher for longer, but they naturally have a long shelf life, lasting for several weeks on average, so if you don't keep them in the fridge, store them away somewhere dark and cool," the reportage stated.

It is important to have a planned or at least a balanced at a minimum diet in order to live a healthier life. The kinds of benefits that can come from some addition of apples into your diet should not be ignored and are important for the maintenance of overall health. The old proverb is true after all.

Article 11(3) of the CEDAW

Scott Douglas Jacobsen July 28, 2018

How should science and technology be built into considerations of gender equality or equality of the sexes?

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Article 11

3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

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

Equality of the sexes in general and gender equality more particularly cover, for the most part, the same set of desires for a fairer, more just, and equitable world. This comes from the perspective of the international community. There is a desire for a more equal world. In order to do so, most or many nations on the accepted international platforms need to orient themselves on the same playing field and then deliberate on what works and what does not.

One of the outcomes of this deliberation was the CEDAW or the Convention on the Elimination of all Forms of Discrimination Against Women. In particular, Article 11(3) talks about the need for the continual update of the information of the interpretation of the stipulations in the CEDAW based on the advancements in science and technology.

If one looks at the general framework of the information provided year-after-year in the scientific literature or in the news about the technological developments, we can see the general trend of greater technological advancements, more precise and fantastic scientific discoveries, and further confusion and influx of change in the cultures of each society tacking on these technologies to their ways of operation.

The purpose of Article 11(3) in the CEDAW is to provide some modicum of protection against the potential for stagnation of the various statements of gender equality in the Convention. In the coming years, I could see some occurring within the reproductive health rights arenas with the changes in the technology over the last few years.

In order for there to be any changes in the framework of the Convention, there would need to be two things happening before a change to the CEDAW. One would be a sufficient change to the technology and science of the country. Those changes would provide the bases from which to consider some of the stipulations outmoded. But there are the general stipulations such as Article 11(3) and then the interpretation with the evidence in the changes of the science and technology of the country.

With the alterations in the technological landscape available to us, and with the proportionate changes in relation to the former changes of the stipulations of the articles in the CEDAW, Article 11(3) could be invoked in order to make some piecemeal reforms and changes in accordance to the new evidence available about the needs of women, and the changes required to state modernized forms of gender equality.

Those technological changes in reproductive related technologies could change the considerations of reproductive health rights as noted in the CEDAW. I could see this happening in the future without a problem.

Furthermore, there are some considerations about the operations of the types of changes. Those, as stated, are revise, repeal, and extend. There could be some minor or even major revisions to the issues for women in terms of reproductive health technologies. There could also be some repeals with the need to completely strip some outmoded stipulations about women's equality because those statements are either obsolete or simply in a modern interpretation – of the time – incorrect scientifically or erroneous in their framing with regards to the modern technologies.

This particular single-statement section of the Convention is important because it provides some foundation for the adaptation and evolution in the Convention in proportion to the changes in the scientific and technological environment. With these changes, we can then work towards a more equitable and just future in order to reach some level of parity in the world.

In addition, there are some changes that may take some time, as – even though there are only two steps – there are steps; there will be an increasing need for rapid change because of the curve in the scientific and technological change trend lines in moving upward or ramping up. The world continues to change more and more in the world of science because more people are doing science.

Those people doing science are able to take on more and do more with smaller teams given the power of the tools available to them. Also, we have the more rapid changes in the tools that come from the implementations from the discoveries of science. The questions then rise about the ways in which we can best adapt to this world for continued gender equality and motion towards greater equality of the sexes.

With the movements providing the impetus for nations to get to the international stage, and then for these global arenas giving the basis to continue to produce documents stipulating various domains in need of greater gender equality, the stipulations within the conventions and other international rights documents stating the need to adapt to the times provide another basis for adaptability to change to the needs of the time.

Our world of the future will not look in all ways like our own given the rapidity of the changes in the technological landscape. The changes will necessitate changes to the documents, including the Convention. Happily, our forebears had the foresight and forethought to be prudent and conscientious on this front.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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 <u>Declaration on the Elimination of Discrimination Against Women</u> (1993).

Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

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

The <u>Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa</u> 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.

Convention on the Elimination of all Forms of Discrimination Against Women (1979): Article 12

What does this article state about the reduction and elimination of discrimination against women in healthcare?

Scott Douglas Jacobsen
July 28, 2018

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Article 12

- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.
- 2. Notwithstanding the provisions of paragraph I of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

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

Gender Equality is an affirmed main goal of the 2030 Sustainable Development Goals. These amount to the goals that are argued for and worked towards by the international community based on the desire for greater equality and sustainability of the world's systems. A lofty feat by a proliferating species.

We deplete the natural resources and pillage the ecosystem and overpopulate based on current sustainability of modern technology. This can increase into the future with technological trends and improvements in, for example, agricultural technologies. However, there is a considerable aim to work with the inclusion of half of the species: women.

The Convention on the Elimination of all Forms of Discrimination Against Women or the CEDAW from 1979 is one such document to set about stipulating the needed changes and affirming the rights of women for the greater equality of the sexes. The desire is for the inclusion of more people into the world's systems.

It is in this that Article 12(1) deals with not only the reduction but the elimination of the discrimination against women in the area of healthcare. For the equality of men and women – it states – the need for access to health care services, this is vitally important as the needs may differ for men and women in the areas of health care services in some particulars but the general idea is the essential need for the equal provision of the sexes in regards to their health and well-being through formal medical services.

This also includes a small rejoinder on the need for those healthcare services related to family planning. It is important as a stipulation because some of the basic ideas of those who want to repress women and some men, especially poor men and males of color, is to attack their ability to get a proper education for themselves or their children about planning a family life into the future from the present.

Any lack of provision in this regard would violate the stipulation of Article 12(1) of the Convention. Also, we can see with Article 12(2) the need for the governments or the "States Parties" to be able to provide for the women in regards to appropriate services for their needs. These include things like pregnancy, confinement, and the post-natal period.

There may be circumstances, and for certain legitimate ones, in which there should be the free provision of healthcare services for those in need of it. Another area is the proper nutrition during pregnancy and lactation or the period of breastfeeding. A child not provided with the adequate nutrition through gestation and during the breastfeeding phase will suffer from the consequences of the malnutrition for much of the rest of their lives.

It is morally imperative that the women who are pregnant or who have infants in need of breastfeeding are given the adequate food and nutrition resources in order to provide for their child in a sufficient manner because of the importance of the earliest years of life for proper and fully development into maturity.

Indeed, the basic provision here is not only a matter of healthcare and women's rights but also to the right of decent health and well-being for the child in the best interests of child, which is proper nutrition in the most vital time of life. That time during gestation and after birth. It is a harrowing experience of a life for those who have not been provided for in a sufficient manner through adequate nutrition via their mother who have been nutritionally impoverished.

It will affect them for the rest of their life and to not provide for the mothers – and so the wanted fetus and infant in this case – is simply not short of criminal. Article 12 speaks to the need for women to be equal with men around the wold in terms of healthcare, which then has ripple affects to other vulnerable sectors of the society including infants.

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

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

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Council of Europe Convention on preventing and comb domestic violence or the <u>Istanbul Convention</u> (2011) A	bating violence against women and Article 38 and Article 39.	

Article 13 of the CEDAW

Scott Douglas Jacobsen July 29, 2018

Why do women deserve and reserve the right to the elimination of discrimination in economic and social life?

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Article 13

States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

- (a) The right to family benefits;
- (b) The right to bank loans, mortgages and other forms of financial credit;
- (c) The right to participate in recreational activities, sports and all aspects of cultural life.

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

The international targeted objective of gender equality comes from many directions and foci. The Convention on the Elimination of all Forms of Discrimination Against Women or the CEDAW, or simply the Convention, amounts to a large-scale document devoted to the statements relevant to different domains of focus for the equality of the sexes, for gender equality.

It states the lofty but realizable in the future intentions of an elimination of the discrimination against women or the reaching of parity of women with men. Article 13 speaks to the economic and social rights to the equality of women. In particular, the areas of family benefits, bank loans, mortgages, financial credit generally, and the participation in recreational activities including sports and other parts of cultural life.

Family benefits are simply some basic provisions for the parents for the benefit of the family unit as a whole. These can include monthly payments or allowances based on having a child or children. It can be free childcare and primary education. It can also be the provisions of paid parental leave. The last one, in particular, seems interesting with the inclusion of maternal and paternal paid leave.

Because the situations for many in the light of the globalized and high-technology economy is simply one that leaves them out, where they see declining or stalled wages for decades with the outsourcing of jobs – so with the benefits, rights, good pay, and access to the middle class for them and their families.

Article 13(b) speaks to the right for bank loans. As with the situation in the United States of America and the denial of African-Americans to acquire and maintain bank loans, women, as blacks in America now, deserve the same rights to acquiring bank loans no matter the country. Women around the world do not even have the basics of the arenas of sports n their autonomy with finances.

Not only in the ability to acquire decent wages or jobs with benefits, the ability to start the smallest business through the acquisition of a loan from a financial institution. It becomes a major barrier for them on the path to greater and more pervasive gender equality. These bank loans are not the only formulation of this right, as this extends also to mortgages and all forms of financial credit for women. The direct point is economic empowerment for women through equal access with men to the financial institutions.

Article 13(c) stipulates the fundamental right to participate in recreational activities, sports, and all other relevant aspects of cultural life. Some of you may have noticed ballyhoo and riots over women attempting to enter in different domains of equality including the chess world. It can be that minute.

As men enter into the arenas of sport throughout much of the history of world unencumbered with the thought of women having the equal opportunity or ability, or acceptance, to form their own sports leagues and teams, the fundamental right stated here provides another basis from which to consider the essential need for equality here.

It amounts to an equal provision and equal access as a right. The cultural life as the broadest statement amounts to equality throughout the entire country. If women lack the ability to participate in the society on an equal basis, this seems to violate the fundamental need for equality of the sexes and the ratifications of this documents.

The basic prevention of equality of the sexes comes from the variety of domains; however, the essential nature of rights is that the access and opportunity, and provisions, are there for women to be equal with men. It has been as far back as Aristotle that we can find statements in stark contradistinction to an equality message.

It becomes a mixed story, as he invented some categories of race to distinguish people and, therefore, lay the foundation for racism and then had statements about women that can be identified as sexist; but then, also, we can see the invention of logic. It is a mixed story. Different cultures come with different dynamics in their orientation, to one degree or another, for equality.

However, the inclusion of women in terms of access is an integral portion of the gender equality targeted objectives found in internationally agreed-upon goals such as the Sustainable Development Goals or the SDGs. The inclusion in the economic and social life of a nation-state is no different in this regard, in this need for equality for the greater well-being of women – and men for that matter.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (1966) in Article 3 and Article 13.

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

CEDAW: Article 14(1)

Scott Douglas Jacobsen July 29, 2018

How can the inclusion of women into the economic life of the country provide greater equality in the rural areas?

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Article 14

1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.

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

The fourteenth article of the CEDAW or the Convention, or the Convention on the Elimination of all Forms of Discrimination Against Women (1979), provides a basis from which to look at the need for equality of women, especially those in the less economically advantaged areas of the world, i.e., the rural portions of countries.

Indeed, the urban centers tend to be the places of the high technology and culture with the better paying jobs and access points to the higher incomes and prestige positions within a society. This puts burdens by implication on the women in the rural areas because of the increasingly star differential between farmers and industrial centers, cities.

As noted, the emphasis remains the governments of the world with this particular article. The particular problems stated are the numerous unique situations faced by women in rural contexts not faced by women in the urban centres. Also, there is a recognition of the vital role many rural women play in the economic life of a family in those rural areas.

Also, their work in the home with childcare and house care have simply been taken for granted for centuries upon centuries. It amounts to a significant and distinct form of discrimination against women, where, for a very, very long time, women have and continue to live in many nations around the world essentially slave lives in servitude to the men, the family, and the community – often bound together through a religious faith.

It becomes an incredibly hard situation in an urban setting where the context for the women can become so dire. However, if they can have some knowledge about their fundamental human rights as women, they can begin to extricate themselves from these essentially subordinate positions almost always set about for them, for the rest of their lives.

It is important that the stipulation notes both the essential role that women play in the economic survivability of the family via the women but also the import of the non-monetary activities of the mothers in these situations. Because, as has been the case for a long time, the women of the world have been kept back and burdened in innumerable ways.

One of the main ones is to force them on divine mandate into servile roles where they cannot get paid for the contributions to both the family and the community in the raising of the children and the upkeep of the home. As has been stated in prior stipulations within the Convention, the appropriate measures shall be taken by the governments bound to the CEDAW to provide for the needs of the women in terms of their rights.

One of these areas is the application for provisions of the unique needs of rural women around the world.

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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).

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The <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (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).

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

Convention on the Elimination of all Forms of Discrimination Against Women (1979): Article 14(2)(a)-(d)

Scott Douglas Jacobsen July 30, 2018

How are women protected in rural areas in terms of their fundamental human rights as women?

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Article 14

- 2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:
 - (a) To participate in the elaboration and implementation of development planning at all levels;
 - (b) To have access to adequate health care facilities, including information, counselling and services in family planning;
 - (c) To benefit directly from social security programmes;
 - (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;

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

The protests for women's rights around the world point to the need for the more gender equality, not less. Women protest in spite of the beatings, the sexual misconduct, the rapes, the unequal pay, and so on, around the world. Some of their discriminations come with the purported divine mandate. The real questions arise in the context of two questions, "Why are women protesting?" Answer: discrimination. Then, "Where are the men?"

Answer: inactive. Many men are present but emotionally inactive. They do not see this impacting their lives inasmuch as it is affecting the lives of their sisters, wives, and mothers, and women strangers around them. It is imperative for women to be able to find their way with the support of at least a few men to become equals with them.

Boys need the lessons. Girls need the support. Men and women need to work on common problems while acknowledgment is given to the historic injustices, and present ones, meted out to women and girls. In the areas of the urban elites and the urban city centers, the metropolises, the resources are available for recourse against some forms of discrimination.

For others, there is a general sense in which the supports do not exist, exist minimally, or if they exist pervasively amount to ornaments in the fight for women's equality with men in the world.

These are the lives of the rural women of the world because these women depend on the local community, and so become bound to the local community.

Article 14(2) speaks, again, to the rights of the rural women of the world and the need to give them equal consideration with the men, so that they can achieve some modicum of equality in a variety of domains. The idea is the equal participation, access, and benefit from the rural developments.

Article 14(2)(a) stipulates the need for, and right for, women to participate in the not only the dialoguing but also the implementation processes or operations necessary for the development planning of the rural community at all levels important to the development of the rural community. This is important because, for example, the infrastructure of the nation may imply the need for women to be included in it.

The ability for the rural women of a country to have equal access to the levers of powers means that they can create an infrastructure more peculiarly attending to not only the men's concerns but also the women's issues as well; this can often be seen in the concerns around reproductive health rights and implementations of said rights for the women of the nation.

Article 14(2)(b) speaks to the right to access. A reasonable accessibility to the healthcare facilities including the requisite information in them related to the healthcare provision, counseling services, and family planning. The last one is particularly important as many, many women lack the appropriate provisions for being able to know how to plan for a family within the context of a modern world.

Now, the people most subject to the domestic violence of a physical form in need of any counseling services will be women, where the abuse is meted out by the men against the women. It not only damages the body, but also the internal landscape of how one sees one's own selfworth and self-esteem and as deserving the right to bodily integrity through not have their bodies beaten, bruised, and bashed around by the men in their lives.

It is not pervasive but it happens in too many contexts and in too many nations and households. The purpose of the CEDAW or the Convention is to provide the basis for the reduction and eventual elimination of discrimination against women. That is, the right to counseling is important for the protection of the long-term psychological well-being of the women in the world who have undergone the short-term battering by a significant other or partners.

Articles 14(2)(c) speaks to the need for social security programmes. As has been cover in a variety of other context around the world we find the need to provide for the needs of women because, in many but not all cases, the women will be subject to being the sole caregiver and family caretaker, which means the social programs that provide some security for the women also protect the children and the family.

It becomes especially true in the conditions set about for the women who make the vast majority or comprise most of the single parent households in the world. This creates some problems not only for the single parents but also for the children because these have long-term impacts on their mental and physical well-being, as these kids get less stability, fewer nutritious meals, and worse educational opportunities due to the educational differential. They get thrown aside as human excreta. It becomes a throwaway of superfluous people who do not matter to the bottom line.

However, the fundamental idea that you care about another human being becomes important in this context because it means that you can provide some modicum of services to the less among

us, which should a moral absolute and imperative in Christian majority countries as the imperative by Christ is to help the least among us regardless of their religious adherence, sex, or age.

It amounts to an ancient reaffirmation of the modern moral documents including the *Universal Declaration on Human Rights*. It means caring for one another at the minimalist level in order to set some government-based social services for the women to be able to live moderately decent lives. It amounts to a fundamental human right in the Convention stipulated here.

Article 14(2)(d) states that the forms of training and education available to the men of the world should also be available to the women o the world. It becomes an issue of the utmost important in the age of the machines, of the computers. It becomes an era of the need for learning on the spot, of higher education and training.

Without these capacities inculcated in a young age, or without the access given to the women that are far more often given to the men, the women of the globe will be left to wither on the vine, as it were, as they are unable to garner the higher paying jobs and careers. Hanna Rosin makes an important note. Women have been the underdogs, which makes the development of a hustling attitude more of a woman thing than a man or boy thing.

Because they feel the need and the importance of getting ahead in their chosen area of expertise and work. The functional literacy is important no matter where one is in the modern world and this is stipulated, in an enlightened foresight, in the CEDAW. The ability to garner the technical skills to a proficient and even a mastery level is nothing more than part and parcel of this equality.

That particular sub-section simply states that the women should have equal access, regardless of status, to the educational domains, expertise, and skills available, typically and more traditionally, to their male counterparts. We are only seeing a recent – historically speaking – overturning of a millennia-old order of only men getting educated and women essentially living lives of servitude and subordination to the whims of the man, the family, the community, and the society. We are only seeing a recent flourishing of women.

Perhaps, the men, without as many barriers and different – and less severe – ones can, can take a tip and learn from the women succeeding in droves in education, now.

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

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

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

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

<u>International Covenant on Civil and Political Rights</u> (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).

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

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

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

A Big Tip for Men's Psychological Well-Being

Scott Douglas Jacobsen July 30, 2018

How can men keep their toes tipped and minds sharp?

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In some reportage in <u>Psychology Today</u>, there were three points focused on, but the one that stood out the most to me was resilience.

Sometimes, it is called grit. Others call this mental strength and so on. It is a state of being able to take on the challenges life throws at you no matter what because of the ability to withstand the external stressors of life. It is a way in which an individual can bring forth the internal resources needed to stay strong and flexible in those important times of life when it is most needed for them – and others for that matter.

As stated, "In <u>psychiatry</u>, the phrase is used similarly, referring to the ability of an individual to handle stress and adversity. It is sometimes referred to as 'bouncing back' and can be particularly important after people have experienced difficult circumstances such as losing a job, <u>divorce</u> or <u>bereavement</u>."

There are traits such as general intelligence which, according to the experts who spend their lives studying this, is flexible in youth and thereafter does not change that much. However, with the trait of resilience, or mental strength or grit, it is, in fact, a trait that can be strengthened and changed over time.

One of the big connectors for the increase in resilience or its training was the acquiring of one or another skill. It is important to develop a sense of mastery in one arena or another in order to face the challenges of life, as these skills developed and mastered over time can be part of an individual man's arsenal to deal with problems in life – as they arise.

Goals became another important part of this. With the development of a set plan, the ability to execute builds within a framework that can drive an individual male effort, furthering bolstering whatever resilience has been built at that time.

Then there is the slow, controlled exposure into situations.

Rather than risking it all at once; try a little bit at a time, you can slowly work your way into the world of whatever you're aiming for in life. Over time, this can be part and parcel of a resilience toolkit. The expert concluded, "An amassed body of research suggests that resilience can be developed and cultivated over the life course through simple (though challenging) self-initiated activities. This often involves <u>discipline</u>, will-power and hard-work, but the results will be bountiful: greater autonomy, mastery and <u>confidence</u>."

Article 14(2)(e)-(h) of the CEDAW for Gender Equality

Scott Douglas Jacobsen July 31, 2018

How can women in rural areas garner the same equality with men?

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Article 14

- 2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:
 - (e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self employment;
 - (f) To participate in all community activities;
 - (g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
 - (h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

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

The equality of the sexes comes in the form of an elimination of the discrimination against women in a number of domains here. The central focus is the rural women around the world. Rural women represent a more difficult demographic to track because much of the media focuses on and many of the resources for gender equality focus on urbanites.

The urbanites already come with a variety of benefits. One is the ability to garner some credentials and education in far greater numbers. The institutions of higher learning are closer to them. They have a greater affordability as they tend to come from higher income families and so on.

Article 14(2) speaks to the equality of women with men and the ability to benefit from any and all areas of rural development. Those areas of development include economic opportunities, community activities, the ability to have access in a variety of areas, and the right to decent living conditions with some concrete examples listed.

In Article 14(2)(e), we can see the stipulations about the appropriate measures for the elimination of discrimination against women in the ability or organize self-help groups. Those groups and cooperatives in which women formulate the means by which to improve their own and their community's livelihood.

These collectives give a self-organized foundation for women to be able to garner equal access to the same economic opportunities as the men in their lives, which includes both employment and in self-employment, whether on the job of a corporation or working to build a company of your own in the basement.

Article 14(2)(f) speaks to the ability for women to participate in the communal activities within their area. Community forms the lifeblood of our social species. Any lack there can be a negative outcome for the women of the area. Because the access to the community means the access to the provisions and opportunities of the communities. It is another important right.

Article 14(2)(g) stipulates the need for women to have equal access to the various forms of credit and loans in the agricultural sector because, especially in poor communities and areas of the world, agriculture and farming remains an important part of the provision of sustenance for oneself and one's family.

In the rural areas of the world, if a woman has access to the facilities for marketing, and if the woman has the right to the same provisions of the land and the technology of the agricultural sector as the men, then the women can further participate in the economic livelihood of the nation and the community.

Article 14(2)(h) is the last here. It states the right to adequate living conditions; nothing too luxurious, but something able to maintain a healthy lifestyle for the woman. If this can be given in regards to housing, sanitation, electricity and water supply, transport and communications, then this stipulation has been met by the host country for the woman.

If the nation fails to provide this in some way, then this amounts to a failure on the part of the state or the nation to meet this requirement of the CEDAW or the Convention with regards to women's equality. It becomes vitally important for the health and well-being of the woman to be able to have these equal provisions.

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 <u>International Covenant on Economic</u>, <u>Social and Cultural Rights</u> (1966) in Article 3 and Article 13.

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