



# THE GOOD MEN PROJECT: COMPENDIUM VII

SCOTT DOUGLAS JACOBSEN

# In-Sight Publishing

## **The Good Men Project: Compendium VII**

## IN-SIGHT PUBLISHING

*Publisher since 2014*

Published and distributed by In-Sight Publishing

Fort Langley, British Columbia, Canada

www.in-sightjournal.com

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Not a member or members of In-Sight Publishing, 2016-2020

This first edition published in 2020

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## Independent Cataloguing-in-Publication Data

*No official catalogue record for this book, as an independent endeavour.*

Names: Jacobsen, Scott Douglas, author

Title: The Good Men Project: Compendium VII / Scott Douglas Jacobsen

Description: British Columbia: In-Sight Publishing, 2020.

Identifiers: None (epub).

Subjects: | BISAC: PHILOSOPHY / General (PHI000000)

Classification: LCC (None) | DDC (None)

p. cm.

Not printed but available on the internet at [www.in-sightjournal.com](http://www.in-sightjournal.com)

1 3 5 7 9 10 8 6 4 2

*Designed and implemented by Scott Douglas Jacobsen*

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## Acknowledgements

This text publishes with acknowledgement to Ken Goldstein, Allyson Vanderford, Kara Post-Kennedy, Mike Kasdan, Christa McDermott, JR Reed, Matthew Johnson, Thomas Fiffer, Steven Lake, Barbara Abramson, Kevin Wood, Jay Snook, Alex Yarde, Jahirul Islam, Melanie Lluch, Mark Green, Dixie Gillaspie, Barb Abramson, Sean Swaby, Saliek Ruffin, Thaddeus Howze, Carol Bluestein, Amy Zellmer, Dustin Lehmann, Rhett Wilkinson, Jon Brown, Emily LaDouceur, Amanda Vining, Mark Sherman, and to direct collaborators on content, namely Rick Rosner, the right on comedic time but this time late and great Paul Krassner, Armin Navabi, Joana Aziz, Pamela Machado, Marie Alena Castle, Imam Shaikh Mohammad Tawhidi, Angelos Sofocleous, Anya Overmann, Kevin and Benedict, Marieke Prien, Waleed Al-Hussein, Karen Loethen, Alex Betsos, Geoff Speakman, Claire Saenz, Helen Pluckrose, André Coelho, Enrique Valdés Pliego, Claire Saenz, Dr. Leo Igwe, Eric Mah, Joey C., Danielle Blau, Sarah Mills, Emile Yusupoff, Scott Davies, Calistus Igwilo, Shaykh Uthman Khan, Andrew Copson, Jon O'Brien, Melvin Lars, Faisal Saeed Al Mutar, Mandisa Thomas, Sodfa Daaji, Ghada Ibrahim, Marieme Helie Lucas, Morris Amos or Giltimi, Haimus Wakas, Margena A. Christian, Gordon Guyatt, Imam Syed Soharwardy, Nsajigwa I Mwasokwa (Nsajigwa Nsa'sam), Rick Rosner, Marie Alena Castle, Ian Bushfield, Shif Gadamsetti, Peter Gajdics, Maya Bahl, Thaddeus Howze, and the framers of the documents incorporative of women's rights as human rights for the opportunities.

**Scott**

## **The Good Men Project**



# Introduction to Different Definitions of Race

Scott Douglas Jacobsen

August 20, 2018

Why is swimming such a good way to stay in shape?

---

According to the *Mayo Clinic*, swimming is a great exercise because the activity is easy on the bones, joints, and muscles, while also providing an overall aerobic exercise with mild resistance as you're surrounded and wading through water.

They find that if the exercise is done right then the exercise can help with "aerobic fitness, muscular strength and endurance, flexibility and better balance."

The reduction in the stress on the joints and the improvement of balance in the movements while the swimming is done properly can be good for those areas of health – all of them. This is often an exercise recommended for the older population, but, as many can see with the Olympians such as Michael Phelps, it can help any age group with their health.

It is an effective way for an all-around workout with minimal or no pain or injury to the exerciser.

One caution: "If you live with a chronic health condition such as asthma, diabetes or heart disease, talk to your health care provider about aquatic exercise."

# Articles 5(g) and 5(h) of the The Declaration on the Elimination of Discrimination Against Women (1993)

Scott Douglas Jacobsen

August 20, 2018

Why is it important to implement the human rights of women and to work with NGOs to do it?

## *Article 5*

*The organs and specialized agencies of the United Nations system should, within their respective fields of competence, contribute to the recognition and realization of the rights and the principles set forth in the present Declaration and, to this end, should, inter alia:*

*( g ) Consider the issue of the elimination of violence against women, as appropriate, in fulfilling their mandates with respect to the implementation of human rights instruments;*

*( h ) Cooperate with non-governmental organizations in addressing the issue of violence against women.*

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

The Declaration or the Declaration on the Elimination of Discrimination Against Women in the final portions of Article 5 – Article 5(g) and Article 5(h) – speaks to the need to implement the statements of women’s rights in the documents that talk about the elimination of Violence Against Women or VAW.

Then there is the work with various NGOs or non-governmental organizations in order to deal with the international problem of VAW. Looking at these two stipulations, we can note the emphasis on the elimination of VAW right in the start of it.

Not only as a lone statement but connected or linked to the basic idea of the human rights instruments necessary to implement international rights documents intended to reduce the VAW in the world; the documents work, the statements state what is and is not a right, but the basic need for pragmatic solutions is important.

With the elimination of VAW through the implementation with the use of the human rights instruments, whether in a Member State, a region, or globally, Article 5(g) speaks to some of the important bases upon which this important issue can be tackled to some degree.

Article 5(h) follows in its stead with the cooperation needed with the NGOs to deal with VAW. Numerous organizations detached from government exist in order to deal with the violence inflicted on women. Some will have a broad scope and then one subsection of the mission or goals of the NGO will be the elimination of violation against women.

Others will focus on violence in particular against women – as we see in, for example, the organizations devoted to the elimination of not necessarily psychological or physical violence but sexual violence. The focus on sexual violence is not a small topic because women undergo so much violence to their bodies through objectification and degradation.

Even in the contexts of the least progress for women, the cooperation with NGOs can provide, at a minimum, some bulwark against the encroachment of the excuses and bold ignorance around the real experiences of women throughout our societies.

In terms of tackling the issues, the main concern is the non-bounded nature of VAW. Violence experienced by women does not discriminate; however, some women are discriminated against more than others.

We can see this in the statistics on the experiences of the women in the Middle East North Africa region or the Indigenous populations of North America living within the margins or simply in the settler-colonial societies of America and Canada.

The Missing and Murdered Indigenous women problem in Canada (and America) remain prominent issues within communities but does not garner sufficient attention in the mainstream presses. In general, the problems faced by vulnerable subpopulations of women go ignored and left bereft of any justice or fairness in consideration within the media.

The problem of VAW, whether the need to implement the stipulations of the documents such as the Declaration or to persist in the consistent efforts of cooperation & coordination with NGOs, is international, regional, national, and even down to where you live – potentially someone you love and know experienced it; the issue needs to be called out and discussed in public fora as the only means by which we can develop a lasting progressive step towards less VAW is open public dialogue – sometimes canned and at times in real-time and filmed – about the problems of VAW, the facts and figures, and ways to move forward as an international community for sake of the social order; one which we will be leaving for future generations to harbour.

The question then: how hard do we want to move towards the possible frontier future of more peaceful families, communities, where women and girls are nurtured and cared and unafraid of living their lives no matter the country?

—

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.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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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Council of Europe Convention on preventing and combating violence against women and domestic violence or the Istanbul Convention (2011) Article 38 and Article 39.

# Article 6 of The Declaration on the Elimination of Discrimination Against Women (1993)

Scott Douglas Jacobsen

August 21, 2018

Why do the international rights documents work for better solutions rather than ones simply already stated?

---

## Article 6

*Nothing in the present Declaration shall affect any provision that is more conducive to the elimination of violence against women that may be contained in the legislation of a State or in any international convention, treaty or other instrument in force in a State.*

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

The Declaration or the Declaration on the Elimination of Discrimination Against Women in Article 6 concludes on the important note of balancing between stronger and weaker forms of the rights of women strategies.

Some tackling Violence Against Women or VAW become more effective than others. Within this work, as with many things in life, there are better and worse solutions to problems. Some are more efficacious in other contexts than others. Others have the rare capacity to work in many, many nations around the world in spite of the history, religion, and peoples of the region.

With the work for a fairer and more just world with less violence, one of the first places would be in unjust international criminal acts; another, closer to home turf for everyone, is the singular acts of VAW coming in numerous forms but identifiable and accepted as within three categories: psychological, physical, and sexual.

The psychological violence committed through verbal and emotional abuse – scars less seen except maybe in someone self-harming over the obliterated self-esteem; the sexual violence known more to the public in the moment of calling out powerful men who commit atrocious acts, but also the lesser known and poor men who commit similar or the same acts in coerced sex, marital rape, and forced sexual activity, and so on; the other with physical violence seen in battering cases.

Each of these gets perpetuated within the media systems coming from liberal-progressive establishments such as Hollywood and also from traditional-conservative sources including the Roman Catholic priests and the other religious leaders from less noteworthy religions, i.e., with smaller bank accounts and follower numbers.

The basic framework for the fairer and more just world exists right here, in the Declaration, and in other documents with signatories accounting for sometimes large swathes of regions of the world, which implies the potential for a great deal of our power in only a small document for the legal and international rights mechanisms to enforce the equality desired by so many yet seen by so few.

One of the most remarkable cases over the last few years has been Iceland with the great deal of development in the equality of the sexes movements. Not only a boon and a positive for the women but also for the men and the society as the well-being and economic metrics indicate greater prosperity for the nations that contribute to the flourishing of women; indeed, even on the minutiae of the happiness of a marriage, a happy marriage comes with a happy wife, so if one wants this then we can work towards it.

It is a case in point as to the transformative power of empowering the least among us – and who have been for a long time – women and women and color in particular. If we can get our acts together more and more, we can set an example for others to follow in our footsteps.

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

## Section 7(1) of The Public Sector Equitable Compensation Act

Scott Douglas Jacobsen

August 21, 2018

What are some of the areas for considering equitable compensation assessment with Canadian workplaces?

—

*Employers with Non-unionized Employees*

*Obligations*

*Determination — existence of female predominant job group*

*7 (1) If an employer that has non-unionized employees determines that a job group that contains at least the prescribed number of employees is female predominant, the employer shall*

*(a) determine, by conducting an equitable compensation assessment, whether any equitable compensation matters exist involving non-unionized employees in that job group and, if there are, prepare a plan to resolve them within a reasonable time; and*

*(b) provide non-unionized employees in that job group, in the prescribed manner, with a report that*

*(i) sets out a summary of the activities conducted by the employer under paragraph (a) and of consultations, if any, carried out under that paragraph,*

*(ii) describes how the equitable compensation assessment in respect of that job group was conducted,*

*(iii) states whether or not the employer has determined that an equitable compensation matter exists involving non-unionized employees in that job group and, if there is, describing the matter, and*

*(iv) sets out the plan prepared under paragraph (a), if one was prepared.*

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

Canadian society works within a series of systems. One of them is the workplace and an associated economic system. It is a structure with various documents in law and some without force about the means by which people can be recompensated for their labor.

In Canada, as with many other countries, we can see a pay gap, not as non-existent as conservatives claim and not as big as progressives claim when taking into account time, skill, and effort. This section of the document deals with the prescribed number of employees in a potentially female predominant job group and the possibility of the need for an equitable compensation assessment as a result.

Section 7(1) speaks to the non-unionized employees in the job group. The non-unionized, as this is a focus, employee numbers will provide an indication if a particular job grouping has the “prescribed number” of the employees in a female predominant job group.



# Beijing Declaration (1995): Annex I(1)-(3)

Scott Douglas Jacobsen

August 22, 2018

Why is September 1995 a momentous occasion for the equal rights of women?

*We, the Governments participating in the Fourth World Conference on Women,*

Gathered here in Beijing in September 1995, the year of the fiftieth anniversary of the founding of the United Nations,

Determined to advance the goals of equality, development and peace for all women everywhere in the interest of all humanity,

Beijing Declaration (1995)

The Beijing Declaration Annex I, in statements 1 through 3, speaks to momentous occasion of September 1995. It was a time of increased equality – non-linear but dynamic and trending upwards – between the sexes and the time was ripe for an instantiation of further equality *of* women *with* men in the global system.

The Beijing Declaration amounts to one of these international statements devoted to the equality of the sexes in a short set of stipulations but marking an important time almost a quarter of a century ago. A time marking the reinvigoration by the United Nations to respect and further women's rights or women's human rights through the main international collection, the United Nations and its Member States.

In the first statement of Annex I, we see the governments participating in the Fourth World Conference on Women. Here, the Member States of the United Nations gathered to provide statements on the issues facing women around the world and then the orientation of the international community, of which it should pivot towards, in order to solve the issues or concerns of women on the globe.

The importance of a collective gathering for the rights of women in society cannot be understated, as these are the core issues of our time, where the battlegrounds for the implementation of reproductive health rights become attack by authoritarian atheistic nations bound in authoritarian capitalism such as China or the theonomic (particular brand of Christian theocracy promoted by Christian Dominionists and Christian Reconstructionists) leaning United States, oligarchic plutocracy seen in Russia, or the theocracies of Iran and Saudi Arabia, or the dictatorships bound by family lineage seen in North Korea; each provides an indication of a society's leadership working hard, constantly, and with huge resources relative to the population of their respective countries to reduce and eliminate the rights of women to own their bodies in reproduction – or of men to own their own bodies in the cases of the military too. The leaders in these nations are, basically, living boffolas – breatharians who only consist of the hot form of sustenance. Women are not equals to them; women are accessories, akin to or equal to property and incubators for life and to be only used for sexual gratification.

In Beijing, China, in September 1995, this marked the 50th anniversary of the United Nations and became an important marker for women's equality and human rights, where, especially at

the founding, the concept of women as equals with the right to vote was an extraordinarily strange and bizarre idea to the peoples of the world because only men – often white, property-own men – were to be leaders in the societal decisions.

Anything else would be considered aberrant in some manner. With this marking of the anniversary, the third statement of Annex I speaks to the determination of the international community – who would presumably amount to the attendees of the Fourth World Conference on Women – to advance the “goals of equality, development and peace for all women everywhere.”

Now, the goal of equality becomes indisputable except to some modern movements looking to reinvigorate the hypermasculine, sometimes called toxic masculine, version of a male identity, of which the vast majority of men adhere to or strive towards but rarely achieve for any extended period of time, which can create a particular form of torture chamber as the gap widens between the ideal and what is truly achieved by them.

The final statement’s conclusion indicates the main message of import or salience with the entire species having an interest in this: “all humanity.” The means by which all members of the human community benefit from the inclusion of women and girls, and their collective empowerment without consideration for borders or other discriminatory aspects of their lives.

The provision of women’s rights appears to be greatly correlative with the health of the society and the less a society includes these as part of their national strategy and cultural zeitgeist then the more women and girls are marginalized and considered public utilities within the society – and the health of the society tends to decrease, even collapse in some regards as happened under Nicolae Ceaușescu with Decree 770 and too many babies by too few women with little in the way of governmental corresponding provisions for their, and their children’s, health and wellbeing.

It becomes not only a rights imperative but also a national and global health requirement to implement women’s rights and treat women and girls as equal with the men and boys of the world.

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## Annex I(4)-(6) of the Beijing Declaration (1995)

Scott Douglas Jacobsen

August 22, 2018

What is the importance of the inclusion of all women's voices, recognition of the status of women, and the need to decrease their level of poverty internationally?

*4. Acknowledging the voices of all women everywhere and taking note of the diversity of women and their roles and circumstances, honouring the women who paved the way and inspired by the hope present in the world's youth,*

*5. Recognize that the status of women has advanced in some important respects in the past decade but that progress has been uneven, inequalities between women and men have persisted and major obstacles remain, with serious consequences for the well-being of all people,*

*6. Also recognize that this situation is exacerbated by the increasing poverty that is affecting the lives of the majority of the world's people, in particular women and children, with origins in both the national and international domains,*

Beijing Declaration (1995)

The Beijing Declaration Annex I(4) to (6) speaks to the need for the inclusion of all women's voices, recognition of the status of women, and the need to decrease their level of poverty internationally. The first statement, (4), speaks to the need for the voices of all women to be included in the international dialogues. Then there is also the importance of acknowledging the diversity of women in terms of their roles, personalities, identities, and living standards around the world.

Women vary as much as men in most respects, and so the acknowledgment of these differences and ranges is important to incorporate some nuance into the discussion on women and men in the world. This gives some further basis for the equality of the sexes because knowledge gives some consideration about areas for improvement as they can be identified with acknowledgment.

The importance of the provision of not only a voice but of a diverse set of them remains important, as women come with a variety of backgrounds and experiences that can be used to enrich the experiences of everyone if they have the ears to listen and heart to hear. Then there can be a basis to truly understand women's roles and circumstances, where the rights for women become an integral part of this, the comprehension of the vast range but the commonality of women's experiences become another part of the implementation of the rights for women.

The youth tie into the roles of women in the world. Women as the main caretakers of the young around the world give the training and education to the young, so the next generation. Our collective will has been forged in the earliest years through the care, concern, and compassion of women more than men as a historical norm.

This is not even listing the ways in which women have been benefiting the communities more than the men when the finances are given to them; women are more probable to contribute to the

wellbeing of the family and the community in contrast to the men as an international norm. It leads to some obvious implications for the health of the societies as a whole.

Annex 1(5) speaks to the recognized status of women in the previous decade – at the time – and this connects right into the present. The degrees and kinds of equality for women have been bumpy, where this creates an important facet of the conversation about the differentials in women's and men's experiences of equality – and of different women's experience too.

That is, if you look inside of many societies, you can note the areas in which are given thrifty consideration and some more than others, often by group classification – for example, an Indigenous woman compared to an East Asian or European woman. We can see the differentials in outcomes and provisions over the long-term.

The main problems within the context of the nation are the obstacles faced by women not faced by men or for those who face the same problems as men the disproportionate level of women in comparison to the men. This also happens within the context of one group of women compared with another group of women.

With the changing circumstances of women, we can see the ability of women to find a decent living; we can also observe the differentials in the trend line on its outskirts dots with some groups within societies and nations within the community of countries doing better or worse than others regarding women's progress.

Also, the gaps between the sexes have been described as “uneven” with “major obstacles” extant for women's equality with men. If this remains the international consensus, the next consideration is the degree to which are considered equals with the men in the society. Then the use of statistics to show the benefits to not only the women but to the men, too, as to the inclusion of women at all levels of society; thus, the need for giving back to women that which they have, traditionally and long-term historically, given to men, families, and societies for almost free.

The volunteer hours and incubation of life with little recourse in case of abandonment as one prominent example, as with the Wild West men being, in essence, lawless. The right to vote, the privilege and right to work, the choice in reproduction, pay equity, and so on, as important moves toward a fairer and more just society for the men and the women – for the benefit of the societies as a whole, as per the clear case seen in Iceland, for example.

Annex I(6) states the recognition of the poor and penurious circumstances for man in the world with a disproportionate level seen for women and children, where the vast majority of single parent households are seen in single mother homes. This creates problems in terms of the ability of women and their children to move forward into a decent life.

This remains not only a national but an international issue as well. The questions remain about the proper solutions sensitive to the people, the GDP and resources of the country, the willpower of the citizenry, and the rights signed on to within that country and of which women are entitled to, to have better lives.

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# Annex I(7) of the Beijing Declaration

Scott Douglas Jacobsen

August 23, 2018

How can we dedicate ourselves to the elimination of constraints and obstacles in the lives of women "all over the world"?

*7. Dedicate ourselves unreservedly to addressing these constraints and obstacles and thus enhancing further the advancement and empowerment of women all over the world, and agree that this requires urgent action in the spirit of determination, hope, cooperation and solidarity, now and to carry us forward into the next century.*

Beijing Declaration (1995)

The Beijing Declaration Annex I(7) speaks to the direct dealing with the issues facing women. Where their particular woes and inequalities are dealt with in a complete and comprehensive manner, and within these dealings, more equity between men and women is delivered to the societies. The ignoring of women's subordinate status in many states around the world will not give a lasting equality or prosperity.

The degree to which we excuse ourselves from the hard work for equality is the degree to which we remove any moral legitimacy to our own lives in the world, as everyone struggles and most religions – and the majority, probably, of non-religious philosophers – adhere to some version of the Golden Rule. As John Stuart Mill reminds us, Utilitarianism amounts to the ethics of the Nazarene, of Jesus of Nazareth, whether fictional or non-fictional, found in the core message of 'do as you would be done by.'

The work to remove those obstacles, let alone identify them, and to remove the constraints placed on the lives of women stays in the moral universe above and remains an imperative for both the fuller freedom of women and of men in the international scene. The development of the equality initiatives becomes integrally important for the equality of the sexes with the need to empower and advance women, as has been shown to be the single greatest predictor of the development of a society.

If women are freer and have more ability to determine the shapes of their lives, then the more prosperous on economic and other metrics. It is in everyone's self-interest, except for those who wish for total control of women's lives in restrictive enclaves in the sub-cultures of the nations in which they inhabit, to have women's interests advanced.

Not as a simple means by which women can show their full flourishing, but also because it remains a fact that the majority of the world's contributors to the families and the communities are women; often times, far more often than not, the work of women is not and has not been paid or if paid then not highly so, and the work by women become simply expectations to be handled by women to the general welfare of the state.

It is in this sense the late Marie Alena Castle considered many nations viewing women as simply public utilities for free labor and reproductive purposes. If women are the majority home caretakers and homemakers, and if the birthing and raising of children produce the next

generation of taxpayers in a society, the parenting and homemaking tasks taken on by women around the world should be given a proportionate financial payback for their public services.

Now, no boundaries have been given within the consideration of the equality of the women within the society. However, we do have the need for “urgent action” circa 1995 – and duly consider how this reflects some of the language of urgency in some of the other documentation for international rights for women listed as an addendum to the article.

We can see the ways in which high ideals and abstract values of “determination, hope, cooperation and solidarity” are invoked as means by which to have women as more equal partners in the operations of the society. These are important, very humanistic values. Things upon which the ability of women to flourish may need to be invoked at many turns, especially reasons other than economic drive human nature.

The change in the current ordering and relations of human beings is desired to be changed by many internationalist representatives in the world. But there is also the fact that the rights to vote and work could not have happened for women without the assistance and inclusion of all groups of women, and men, for the advancement of the right.

Especially as some of the vanguard nation-states were full or partial democracies, the sometimes tyranny of the majority became the self-liberation of the majority in these movements for equality. There is no real absolute reason that this cannot be some of the drivers for the next change as we move “forward into the next century.”

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, and Article 13.

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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



## Beijing Declaration: Annex I(8) & Annex I(9)

Scott Douglas Jacobsen

August 23, 2018

What can recognition of the equal rights and inherent dignity of women and men do for a society and a global culture?

*8. The equal rights and inherent human dignity of women and men and other purposes and principles enshrined in the Charter of the United Nations, to the Universal Declaration of Human Rights and other international human rights instruments, in particular the Convention on the Elimination of All Forms of Discrimination against Women and the Convention on the Rights of the Child, as well as the Declaration on the Elimination of Violence against Women and the Declaration on the Right to Development;*

*9. Ensure the full implementation of the human rights of women and of the girl child as an inalienable, integral and indivisible part of all human rights and fundamental freedoms;*

Beijing Declaration (1995)

The Beijing Declaration Annex I(8) and Annex I(9) state the fundamental basis of the international rights documents with the statement about equal rights and the inherent human dignity of men and women. This becomes an adherence or reiteration of the fundamental rights of and integrity of every human being regarding those rights. They have them as people.

In terms of the rights that are enshrined in a variety of international rights documents, we can find solace in the fact a) such documents exist for the extant signposts of what is valued on the international scene and b) for the indication that we mark these as international-consensus morals, and so universal morals, for the betterment of everyone.

In the realization of the rights and through the recognition of them through global communities' organization, United Nations, and its rights documents, the activism and work can begin through the acknowledgment of the rights and then the critical examination of the gap between the rights as ideals and the reality in the rights violations.

The gap indications the degree to which work needs to be done in order to further instantiate the rights of women to be equal with men. In Annex I(8), there exists the recalling of a series of foundational rights documents coming from the United Nations. Then from this, it extends into the CEDAW covered in a series of earlier articles as well, also the Declaration on the Elimination of Violence against Women.

In other words, there is a robust recognition of the prior work and the previous considerations about the rights of women in various international rights documents.

Annex I(9) continues to speak on the more complete implementation of the rights of women without the stipulation of the documents. But it remarks more or makes explicit statement aligned with the principles and spirit of the international rights documents rather than providing particular examples.

If we continue into the consideration of the rights of women and girls, the emphasis is on the inalienable part of it. These are core and not to be divided apart from the fundamental freedoms and human rights of women; whereas, if we did do that, we would consider them more as international sociocultural privileges rather than fundamental human rights.

The big idea behind the fundamental rights of women is to not have privileges – temporary benefits to potentially be revoked at any moment by some higher-order organizational power – but, rather, the inherent reflection of the worth of every man or woman without divisiveness or lesser status due to their being a different religion, political party, ethnic grouping, linguistic collective, and what have you.

Annex I(8)-(9) speaks to the documents and the principles behind the human rights and inherent dignity of people.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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).

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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.

## Annex I(10)-(12) of the Beijing Declaration

Scott Douglas Jacobsen

August 24, 2018

How important is consensus for the progress of women?

*10. Build on consensus and progress made at previous United Nations conferences and summits – on women in Nairobi in 1985, on children in New York in 1990, on environment and development in Rio de Janeiro in 1992, on human rights in Vienna in 1993, on population and development in Cairo in 1994 and on social development in Copenhagen in 1995 with the objective of achieving equality, development and peace;*

*11. Achieve the full and effective implementation of the Nairobi Forward-looking Strategies for the Advancement of Women;*

*12. The empowerment and advancement of women, including the right to freedom of thought, conscience, religion and belief, thus contributing to the moral, ethical, spiritual and intellectual needs of women and men, individually or in community with others and thereby guaranteeing them the possibility of realizing their full potential in society and shaping their lives in accordance with their own aspirations.*

Beijing Declaration (1995)

Insofar as history is with us, as it always is, our current structures and selves reflect them. With the Beijing Declaration, we can see the Annex I(10)-(12) statements about the need for more equality of women and the integration of the past with the present for the empowerment and advancement of women.

If we start with the first statement of Annex I(10), we can tell the inclusion of the past into, or consideration of the history for, the present remains an important aspect of building the movements of the future. The steps found in a variety of meetings, summits, and documents provide a basis for the betterment of all.

As has been covered in prior articles, the advancement of women in the society amounts to the development of the future for all. The first part of today's subsections covers some of the arenas in which history only a few or a couple decades ago have influenced the present, and how this was only a few years, sometimes, at the time of the writing of the Beijing Declaration.

Then we can see the aims of and values with equality and peace, and so on.

Annex I(11) speaks more succinctly and to the need for an achievement. That is, the development of an implementation of the Nairobi Forward-looking Strategies for the Advancement of Women. You can notice this in much of the other commentary and in the work of many international rights documents, where these harken back to some statements in order to recount what should be done.

The emphasis then being on the implementation of the rights regimes stipulated, formalized, and signed by a variety of States Parties, so the Member States of the United Nations become bound to it.

Annex I(12) is a tad lengthier than the others but deals with some of the more fundamental rights stipulations with the empowerment of women – which is a broad phrase for many of these things – and also the advancement of women. The rights for women come in the fundamental stipulations given to not only the men of the world but also to the women; however, as we know in the history of Canadian society and a number of other countries at present, the work to make full equality a reality has been long and difficult.

The rights are to thought, conscience, religion – to the consternation of atheists who I disagree with, because people have these fundamental rights, and also the freedom of belief. People can believe and do as they please regarding religion as fundamental human rights; if you disagree, then you disagree with the basic framework of rights or no rights. Everyone get rights or all do not: pick one. These folks cannot be, in all respect, selective about rights.

Often, the violation of women's bodies by men amount to the denial of the humanity and righthood of women. The implementation of these rights, according to this part of Annex I, will help with the contribution to the ethical, intellectual, moral and spiritual needs of not only men but also women; but, of course, women have been the main recipients of deprivation in this regard.

This makes not only the individual or the collective at fault but both. The purpose of the further implementation of these rights for the fulfillment of these very human needs is to be able to contribute through the full realization of their potentials – where some, of course, have more than others dependent on areas and many times in surprising ways, as everyone harbours aspirations and retain the right to pursue them.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, and Article 13.

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Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

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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.

## Beijing Declaration (1995): Annex I(13)-(15)

Scott Douglas Jacobsen

August 24, 2018

Why are women's rights human rights?

13. Women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision-making process and access to power, are fundamental for the achievement of equality, development and peace;

14. *Women's rights are human rights;*

15. *Equal rights, opportunities and access to resources, equal sharing of responsibilities for the family by men and women, and a harmonious partnership between them are critical to their well-being and that of their families as well as to the consolidation of democracy;*

Beijing Declaration (1995)

Beijing Declaration (1995) in Annex I(13) to Annex I(15) state the need for women's equality in the society at all levels as well as the recognition of women's rights – first, foremost, and fundamentally – as human rights.

Annex I(13) speaks to the need to empower women through a variety of mechanism throughout the society. The purpose is to include women in not only the decision-making processes but also the power centers of the nation as well. Traditionally, the power for women has been, more or less, kept to the home and some of the financial decisions of the home with the power brokers of the civic life, political institutions, and the economic lives of the citizenry.

For the full participation of women in the society, there will need to be significant changes to the structures and systems, and many times sets of minor changes, to have women more fully included into the operations of the nation. As seen highly progressively in the country of Iceland, we can note the greatest level of gender equality for several years now, where women have been kept more and more and encouraged more and more into those institutions of the influence of the nation-state while also adapting the structures and systems of the society themselves.

Take, for example, the efforts in many countries to encourage men to be more involved fathers, if they wish to be fathers, and the further work to have women have access to various benefits of parental leave and flexible work pay, and so on, to be able to pursue their dreams and family life, if the woman so wants it.

It is an important reflection of a set of international norms changing in some bold examples that, if successful enough, may inspire more and more nations for not only moral but also economic reasons to pursue greater equality of women with men in the society. These become “fundamental for the achievement of equality, development and peace.”

Annex I(14) states in no uncertain terms and with optimization of the message's concision: “women's rights are human rights.” Indeed, they are; they should have been the whole time. In fact, I think the only impediment has been a historical precedent of women considered less than men rather than the international rights documents' equality stipulations themselves.

Annex I(15) is the final one for consideration in this article with the reiteration of equal rights but also an emphasis on opportunity and resource access. Women have been for a long time, and still in many nations, kept inside of the home and away from the workplace and made mostly or completely – and in lucky cases only partially – dependent on the men in their lives.

It is an important note of the financial coercion and enforced subordination through things like enforced heterosexual monogamy in the history of women, where it is the women's movements – globally speaking – have been the force to bring women more into the fore of the conversation about finances, about being in education, regarding the acquisition of resources, and the inclusion of them at all levels of the economic future of the society.

These moves are progressive in that neither men nor women become fully dependent on one another and more egalitarian marriages, if people want to get married, come forward; oftentimes, in a historical setting, women have been subject to enforced heterosexual monogamy out of tradition, financial lack of access, religious fundamentalism, and the work to keep women as simply incubators of life and not as independent beings with thoughts of their own: and wants, desires, and needs and dreams.

The inclusion of not only women but also men into the fundamental group unit of the world found in the family is something regarding responsibilities, duties, obligations, and, yes, rights of the parents. Men have a role; women have a role, or roles rather. Those of which are to be chosen by the individual women and man, disregarding sexual orientation or gender identity.

The moderately inaccurate language speaks to the broader forms of family life seen in some of the more inclusive areas of the society. As we can see, the stipulation leans into an axiology evaluation – a value judgment – as to the rightness of the partnership or not. In that, we can see the well-being of the individuals and the family – the fundamental individual unit and group unit in the globe, respectively – are intimately twinned with one another.

These become fundamental considerations for the solidifying of the democratic processes with the inclusion of women and men on an equal playing field. Democratic values are tied with the rights of women, of the equality of the sexes or genders.

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



## Annex I(16)-(18) of the Beijing Declaration

Scott Douglas Jacobsen

August 25, 2018

How can we better respect the rights of women in order to include everyone into our societies?

*16. Eradication of poverty based on sustained economic growth, social development, environmental protection and social justice requires the involvement of women in economic and social development, equal opportunities and the full and equal participation of women and men as agents and beneficiaries of people-centred sustainable development;*

*17. The explicit recognition and reaffirmation of the right of all women to control all aspects of their health, in particular their own fertility, is basic to their empowerment;*

*18. Local, national, regional and global peace is attainable and is inextricably linked with the advancement of women, who are a fundamental force for leadership, conflict resolution and the promotion of lasting peace at all levels;*

Beijing Declaration (1995)

Beijing Declaration (1995) Annex I(16)-(18) stipulates need to eliminate poverty. There is no specification about real or relative poverty. I suspect this means real poverty within the current world system: food, shelter, education and the general infrastructure of the society, and so on.

In the elimination or eradication of poverty, we can observe the reliance of the mechanisms of economic progress tied to social and environmental responsibility. Part of the social and environmental responsibility links to the control of women over their own fertility and so bodies, in general, and reproductive systems, in particular.

With the equal consideration of women within society, we can, thus, see the emphasis on the generalized benefits for the society as a whole; as it is implied, the economic, and social life of the nation improves with women's empowerment. Annex I(16) notes the eradication of poverty through these mechanisms, and with the inclusion of social justice, for the long-term targeted objective.

The provision of equal opportunities and participation of women within the society, alongside the men, as "agents" of the nation, can improve the country. Women making free educational and economic choices for the long-term benefit of the nation, where women increase the total GDP of the nation with further inclusion within the job market even as the males in many nations continue their gradual slide in workforce participation – quite starkly noted, by economists, and noteworthy within the United States of America.

Women shall be given due consideration in the sustainable development – think of the Sustainable Development Goals, mostly seen in the UN infographics, where the emphases of the sustainable development work within a people-centered framework. People as the core consideration of it.

Annex I(17) looks into the recognition and affirmation of women to control personal lives through the current rights battleground with the right to control their own bodies. Through this

control, the health of the nation on all metrics improve, as the lack of wellbeing and wellness of a nation tends to come from too many children from too few women with too few provisions from the government to help raise and care for – properly and comprehensively – those children as they become adults. Margaret Atwood notes the enforced motherhood without proper provisions as a form of slavery by another name.

This is described as “basic to their empowerment.” Duly note that, if you are in support of the empowerment of women, you are in support, at the root or from the start, to the means that is considered basic to their empowerment. Similarly, as Human Rights Watch describes, equitable and safe access to abortion is first and foremost a human right.

We see safe and equitable access to abortion as a human right, in Human Rights Watch, and then control over fertility as basic to their empowerment, in the Beijing Declaration. Any form of empowerment of women statement starts with themselves and personal decisions over their own bodies.

Annex I(18) looks into the various levels of peace in the world. Where the advancement of women becomes not only attainable but also an inextricable admixture to the solutions of war and the advancement of peace; once more, we can, duly, note the reasons why women should be considered in the fundamental decision-making and economic livelihood of the nation-states of the world.

Women become integral for both leadership, conflict resolution, and then the promotion of peace the world over. It is within this context that we find the need to have women as part of the societal mechanisms – all of them – to better instantiate the stipulations in Annex I(18).

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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.

## Beijing Declaration (1995): Annex I(19)-(21)

Scott Douglas Jacobsen

August 25, 2018

Why do we monitor the areas of progress for women's equality with men?

*19. It is essential to design, implement and monitor, with the full participation of women, effective, efficient and mutually reinforcing gender-sensitive policies and programmes, including development policies and programmes, at all levels that will foster the empowerment and advancement of women;*

*20. The participation and contribution of all actors of civil society, particularly women's groups and networks and other non-governmental organizations and community-based organizations, with full respect for their autonomy, in cooperation with Governments, are important to the effective implementation and follow-up of the Platform for Action;*

*21. The implementation of the Platform for Action requires commitment from Governments and the international community. By making national and international commitments for action, including those made at the Conference, Governments and the international community recognize the need to take priority action for the empowerment and advancement of women.*

Beijing Declaration (1995)

Beijing Declaration (1995) Annex I(19)-(21) speak to a large number of considerations about the equality of the sexes and the relevance of women's organizations.

In Annex I(19), we observe the nature of participation of women within the society with women seen as needing to be empowered and advanced within the society through a variety of mechanisms. One of these is a sensitivity in the design of the participation of women in the society. As with any grouping, there are ways in which to ease and expedite areas of contribution to society – areas previously kept from women and only very, very recently providing some advantage for them, e.g., education.

The next is the implementation of the designed programs with the women of the world in mind as well as the monitoring of the progress of those programs of action. Tied to the design and eventual implementation, if approved, we can see the tracking of the progress. If things happen to work better than before, or better than alternatives, then, obviously, the pathways for women's participation in society – for full contribution – should be taken into account there.

The purpose is for an “effective, efficient and mutually reinforcing gender-sensitive” set of policies and programmes. In this sense, the design and implementation are dealing with the chronological development from policy to program, to the enactment of in the real world. All levels of the society and every nation bound to the Beijing Declaration should be considering this.

Annex I(20) works from a comprehensive perspective of the ways in which all major members of the society can contribute to it. The means by which women are able to be members, agents, or “actors” within the democratic system. The purpose remains development of the full

capacities of women. One of the ways in which this can be done is through the inclusion of women's groups and women's networks, and non-governmental organizations and community-based organizations, in the fundamental decision-making framework of the empowerment and advancement of women.

It remains a tall order. However, the restrictions on the livelihoods of women have been a continuous history for thousands of years, not in some general manner because different cultures and periods raised and plummeted the status of women depending on the need of the state or the empire as they did with men; nonetheless, the continuous pattern retains the characteristic of men almost universally with more social privileges and legal rights than women. This can change; it is altering, for better and worse relative to international rights stipulations.

The purpose is to keep women with their autonomy intact and able to contribute to society as they deem fit onward in the expansive track. This all aligns with the Platform for Action (Please Google.). The effective implementation of the Platform for Action comes from the recognition of the contributions of the aforementioned organizations to the full equality of women.

Annex I(21) speaks more to the actual implementation of the Platform of Action with the necessity of the contribution of the governments of the world. Without the governmental assistance for the advancement and empowerment of women, the progress of women can only remain a pipe dream and retain a theoretical existence.

The purpose of the 21st statement is a reminder of the trust in nation-states around the world taking part in the international community's general consensus on the need to incorporate women more into the levers of power in the society and also the provisions of checks & balances to prevent women from being penalized for wanting both a family and a career. All part and parcel of the empowerment and advancement of women.

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

## Beijing Declaration (1995): Annex I(22)-(24)

Scott Douglas Jacobsen

August 26, 2018

How are women's rights important for the full enjoyment of life for women and girls?

*22. Intensify efforts and actions to achieve the goals of the Nairobi Forward-looking Strategies for the Advancement of Women by the end of this century;*

*23. Ensure the full enjoyment by women and the girl child of all human rights and fundamental freedoms and take effective action against violations of these rights and freedoms;*

*24. Take all necessary measures to eliminate all forms of discrimination against women and the girl child and remove all obstacles to gender equality and the advancement and empowerment of women;*

Beijing Declaration (1995)

Annex I(22) to (24) of the Beijing Declaration deals with the intensified efforts for the women to enjoy full rights and elimination of discrimination. Not a small task to accomplish for the international community; however, it is definitely doable within the provisions of the document and of the international community.

The problem is not documentation via rights, or the government, but the best means by which the international community can coordinate for more equality in rights. The first section to be discussed today, Annex I(22), looks into the need to up the ante on the efforts for the goals of the advancement of women throughout the 21st century.

Depending on the document, some will be immediate efforts, long-term efforts, even indefinite articles with the intention to pursue equality until achieved. It is an interesting sight.

Nonetheless, the general move is for more equality with an increased emphasis on the long-term future for equality of women with men.

The next look into the “full enjoyment” a not-too-obscure phrase when looking at women’s rights, where the ability to live in a free way apart from the fear of rights being revoked or violence begins inflicted. Throughout the life cycle from girl to woman, there is a general issue in the physical, psychological, and sexual violence disproportionately impacting girls and women.

Sometimes, it is associated with resentment over women as equals in the society in the ability of women to make free sexual choices, or of girls finally having equal education with the boys; where, in a way, the boys and men feel deprived from a prior higher state, when, in fact, the equality is simply providing for the other (approximate) half of the population.

The point provides a recognition of the need to prevent the rights of women and girls from being revoked because this can form the basis for terrible repression against women and girls. The best means by which to better provide for women and girls is recognized, implement, and retain their fundamental human rights.

Annex I(24) speaks to the need to take the requisite actions as individuals and states for the rights of women and girls to be free from the possibility of human rights violations. The first people to lose their rights in a regressive period of a nation tend to be the women and the girls, which raises questions about the means by which to prevent it.

One of the best ways is vigilance and prudence, even hypervigilance about education and inculcation of the values enshrined in various international rights documents emphatically stating the rights of women and girls. It is not something to be overstated or to be taken lightly. Rather, it is something to consider from the point of view of everyone deserving and reserving the right to equal treatment and status – all else considered – within the society.

There have been obvious regressions in a number of different areas of the world for women's rights. But one of the most striking is the Global Gag Rule on abortion and other funding starting with the United States of America. It is something reflected in a number of regressive actions within the international community regarding the rights of the people to have safe and equitable access to abortion.

Religious individuals hold the right to freedom of religion, belief, and conscience, but not to restrict reproductive rights of other people; that is to say, these former mentioned rights can be invoked for the prevention of an abortion on themselves, as a religious woman, or within their family decision-making structure, if a religious home, but not for other citizens in the society who do not harbour those restrictions.

It remains an important part of the creation of a just and equal, and fairer, international society and global community. It starts with us. It starts with areas of emphasis. It begins with education and continual re-education of the next generations. To drop the ball would be to disservice all those dead and gone who made their sacrifices by giving their lives away for our better futures, we owe the same to the next generations, whether or not we have a personal future generation ourselves; it takes everyone.

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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.

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Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).



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

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

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

## Beijing Declaration (1995): Annex I(22)-(24)

Scott Douglas Jacobsen

August 26, 2018

How are women's rights important for the full enjoyment of life for women and girls?

—  
*22. Intensify efforts and actions to achieve the goals of the Nairobi Forward-looking Strategies for the Advancement of Women by the end of this century;*

*23. Ensure the full enjoyment by women and the girl child of all human rights and fundamental freedoms and take effective action against violations of these rights and freedoms;*

24. Take all necessary measures to eliminate all forms of discrimination against women and the girl child and remove all obstacles to gender equality and the advancement and empowerment of women;

Beijing Declaration (1995)

Annex I(22) to (24) of the Beijing Declaration deals with the intensified efforts for the women to enjoy full rights and elimination of discrimination. Not a small task to accomplish for the international community; however, it is definitely doable within the provisions of the document and of the international community.

The problem is not documentation via rights, or the government, but the best means by which the international community can coordinate for more equality in rights. The first section to be discussed today, Annex I(22), looks into the need to up the ante on the efforts for the goals of the advancement of women throughout the 21st century.

Depending on the document, some will be immediate efforts, long-term efforts, even indefinite articles with the intention to pursue equality until achieved. It is an interesting sight.

Nonetheless, the general move is for more equality with an increased emphasis on the long-term future for equality of women with men.

The next look into the “full enjoyment” a not-too-obscure phrase when looking at women’s rights, where the ability to live in a free way apart from the fear of rights being revoked or violence begins inflicted. Throughout the life cycle from girl to woman, there is a general issue in the physical, psychological, and sexual violence disproportionately impacting girls and women.

Sometimes, it is associated with resentment over women as equals in the society in the ability of women to make free sexual choices, or of girls finally having equal education with the boys; where, in a way, the boys and men feel deprived from a prior higher state, when, in fact, the equality is simply providing for the other (approximate) half of the population.

The point provides a recognition of the need to prevent the rights of women and girls from being revoked because this can form the basis for terrible repression against women and girls. The best means by which to better provide for women and girls is recognized, implement, and retain their fundamental human rights.

Annex I(24) speaks to the need to take the requisite actions as individuals and states for the rights of women and girls to be free from the possibility of human rights violations. The first people to lose their rights in a regressive period of a nation tend to be the women and the girls, which raises questions about the means by which to prevent it.

One of the best ways is vigilance and prudence, even hypervigilance about education and inculcation of the values enshrined in various international rights documents emphatically stating the rights of women and girls. It is not something to be overstated or to be taken lightly. Rather, it is something to consider from the point of view of everyone deserving and reserving the right to equal treatment and status – all else considered – within the society.

There have been obvious regressions in a number of different areas of the world for women's rights. But one of the most striking is the Global Gag Rule on abortion and other funding starting with the United States of America. It is something reflected in a number of regressive actions within the international community regarding the rights of the people to have safe and equitable access to abortion.

Religious individuals hold the right to freedom of religion, belief, and conscience, but not to restrict reproductive rights of other people; that is to say, these former mentioned rights can be invoked for the prevention of an abortion on themselves, as a religious woman, or within their family decision-making structure, if a religious home, but not for other citizens in the society who do not harbour those restrictions.

It remains an important part of the creation of a just and equal, and fairer, international society and global community. It starts with us. It starts with areas of emphasis. It begins with education and continual re-education of the next generations. To drop the ball would be to disservice all those dead and gone who made their sacrifices by giving their lives away for our better futures, we owe the same to the next generations, whether or not we have a personal future generation ourselves; it takes everyone.

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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.

## Annex I(25)-(28) of the Beijing Declaration

Scott Douglas Jacobsen

August 26, 2018

How can we encourage men to help with the equality of women with men?

—  
*25. Encourage men to participate fully in all actions towards equality;*

*26. Promote women's economic independence, including employment, and eradicate the persistent and increasing burden of poverty on women by addressing the structural causes of poverty through changes in economic structures, ensuring equal access for all women, including those in rural areas, as vital development agents, to productive resources, opportunities and public services;*

*27. Promote people-centred sustainable development, including sustained economic growth, through the provision of basic education, life-long education, literacy and training, and primary health care for girls and women;*

*28. Take positive steps to ensure peace for the advancement of women and, recognizing the leading role that women have played in the peace movement, work actively towards general and complete disarmament under strict and effective international control, and support negotiations on the conclusion, without delay, of a universal and multilaterally and effectively verifiable comprehensive nuclear-test-ban treaty which contributes to nuclear disarmament and the prevention of the proliferation of nuclear weapons in all its aspects;*

Beijing Declaration (1995)

With the Beijing Declaration, as with the innumerable areas of the international rights scene, we can see the increasing relevance of women's rights alongside a concomitant increase in the pushback – quite explicit – against women's rights. The purpose is to redirect attention and energy to irrelevant topics, enact sabotage to prevent social organization and community work for the movements needed for – for instance – reproductive health rights of women.

No matter how bold, how ignorant, how ahistorical, how irrelevant, or even illogical, the concerns are brought forward to attempt to, in essence, assault the civilian population's minds, of which the money for these media come, at times, from the public coffers, so, as Noam Chomsky describes, they are paying to have their minds destroyed – correction: we are paying to have our minds destroyed at a crucial moment in the history of the world in which women are seeing unprecedented levels of equality.

The questions then arise about the relevance of the Beijing Declaration to this, where today we will also be looking, a little, into Annex I(25) to (28). In the first, the emphasis is on the encouragement of the men in the society in terms of their contributions to the nation and the family, and the community for equality.

One argument put forward may propose that women are a privileged class within our societies through the inclusion of the equality rights arguments, documents, and implementations;

furthermore, this may coincide with the increase in arguments against face valuation and explicit intention of the two phrase “empowerment of women” and “advancement of women.”

Of course, the ahistorical note is the ignoring of the ways in which various societies have, in more ways than one, empowered men – sometimes white, or landowning, or rich, or royal blood, or higher caste, or religion leader men – at, quite often, the disadvantage of the women within the society.

This brings the sharp focus on the first statement to the bridge of our collective and proverbial noses. We cannot miss it; we look silly if we claim to have missed it, too, by the way.

Annex I(26) continues in a similar line with the economic independence of the women of a society. One of the best predictors of the health of a society is the degree to which women are empowered and their interests are advanced; it is not something to be taken lightly but, rather, an important core feature off the advanced industrial economies the nations that are beginning or have already started moving more in those directions have begun, apparently, to show some of the same positive trends with the minute changes dependent on the particulars of the country – history, dominant religious mythology, degree of post-colonial status, the degree of separation of place of worship and state, and so on.

The improvements in the economic livelihoods of women are no small feat and a necessary feature of the freedom of women as money permits individuals to do things that they would, otherwise, not be able to accomplish. The proposal in this second statement is in a restructuring of the associated mechanisms dealing with economic access and distribution within the society.

The emphasis is on the equal access including, and especially, the rural enclaves of the world without centralized access to some of the fundamental provisions more easily accessible in the metropolises and city centers of the world, the urban areas, and greater surrounding areas.

Women, in these stipulations, are seen as “vital development agents” in which the provisions of the nation aim at the women more than the men for the greater economic and social development of the society. Again, and this can not be understated, these are robust findings around the world on the level of development of a society. If women are more equal with the men, the society is, statistically speaking, more probably to be a developed nation.

Annex I(27) continues to state that the orientation of the society should be towards one of the people. One with the best interests of the people in mind, which remain almost universal and easily identifiable through survey data or some of the psychological-anthropological data too. It is in this sense the development of a society towards greater equality is not something to be taken lightly or trifled with in any way.

One of the key drivers of women’s advancement in the current era is the mandatory provision of basic education plus the ability to equitably access higher levels of education including secondary and postsecondary. It is within this framework that a Member State of the United Nations can grow more, faster, and more equitably because women have more choice in their lives. Men tend to not have these same barriers to access to the society compared to the women.

The other provision is for health care for both girls and women, where the giving of a proper and high-level healthcare for women and girls can assist in the work, for example, of family planning. Altogether, this is one of the bases upon which greater equality can be seen; the ability of girls to have safe sex if they choose to without coercion, with proper contraceptives, and then

the provisions of reproductive health services in the society for the women to be able to plan their families if they want one.

Annex I(28) speaks more to the ways in which there are more positive steps in the society for the advancement of women through peace measures. It sounds vague because it is amorphous. But the more equitable societies tend to be less likely to engage in war, typically speaking.

The importance of women in peace and men in war, historically and at present cannot be understated as the long-term history of the world with a variety of justifications has been war with less than 10% of the recorded history of the world as in peace-time. This raises issues about human nature and the possibility of the emancipation of not only blacks in America, Indigenous in Canada, women around the world, and so on, but of every single human being now and into the future.

My extrapolation is a great promise if we can get past the issues of climate change and nuclear catastrophes – including wars and winters – then we have a bright life ahead for everyone. But these remain open questions and convergence problems. We need consensus and a real ethical framework to work through the problems now.

Women have a crucial role to place in not only the global peace movements but also the disarmament of the world arsenal with “strict and effective international” control, even as many countries seem to prepare more, and more, for an international or global conflict with declining hegemony and a post-primacy world possibly sooner than any of us may expect now.

The interesting, and rather nuanced considerations in this stipulation is the inclusion of the negotiations to be supported for “universal and multilaterally and effectively verifiable comprehensive nuclear-test-ban.” That is a stunning statement. It is something of note in terms of the firmness, according to those present for the Beijing Declaration in 1995, in which nuclear arsenals and testing are considered extraordinarily dangerous and needing immediate reeling and reining into control by the international control.

Women play a crucial role here or could more into the future. Any nuclear disarmament will work for a prevention of the proliferation of a weapon that could result in the near instantaneous extinction of the species. That is not an understatement. These remain some of the most dangerous problems in the current context.

Where can women play a role in all this, in an equitable way “without delay” regarding the immediate concern of nuclear disarmament, I would ask the women and then look into the ways in which men began – and then start there.

—

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, and Article 13.

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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 Istanbul Convention (2011) Article 38 and Article 39.



## Annex I(29)-(30): Beijing Declaration

Scott Douglas Jacobsen

August 27, 2018

What are some of the ways in which women can have equal access and equal treatment with men in education and health care?

—  
*29. Prevent and eliminate all forms of violence against women and girls;*

*30. Ensure equal access to and equal treatment of women and men in education and health care and enhance women's sexual and reproductive health as well as education;*

Beijing Declaration (1995)

The prevention and elimination of violence against women and girls is an important part of the international conversation and an integral component of the international rights documents including the Beijing Declaration. We can see this exemplified in Annex I(29), wherein it is stated that the prevention and eventual elimination of violence against women and girls is a priority.

It is not even an afterthought but, rather, a core piece of the international rights framework with the inclusion of a single statement of the first Annex of the document. Interestingly, we can see this reflected in some of the other international rights documents covered in some earlier writings, in which the foundational right of dignity and respect as a person can be upheld through not being violated psychologically, physically, or sexually.

Annex I(30) continues the same reasoning with the provisions for women not in explicit support for the prevention and elimination of violence against them. The stipulation orients more towards the general purpose of having the basics of life given to women in the world. If we look at the ensuring equity of access, as with the men usually in these societies, then the women can fulfill their potential as the men can too.

I do not mean to diminish the importance of the support for boys at the bottom and women at the top in the current period; however, I want to recognize the glass ceilings placed on women for centuries, at least, and only, truly, motivational ceilings placed on boys now, who become the unmotivated young men of the modern era. We see these happenings around the world.

The women are mature and focused and want to get ahead in life through education and a good job while the men do not seem to be that interested in all of this. It is an interesting asymmetry in the level of self-development of women by women and men simply opting out of what may seem to them as a world unrecognizable to their fathers and grandfathers. Because life is less handed to them, now, especially in contrast to the deep past.

The provisions for women listed in this section look at the equal treatment of women and men in not only education but also health care. The former is important with primary and secondary education, as well as equitable access to postsecondary schooling. The norm has been and arguably has remained, the simple restriction and barring of women from the levels of higher learning seen in the many nations of the world.

The questions then become what can be done to reduce and eventually eliminate those barriers to women in higher education. Our collective will need to work for the better access to the other half of the population into the areas of education, especially as the expansion of the knowledge economy truly plays on the strengths of women.

The other part is the provision of health care as a fundamental right. This is seen in several rights documents and international organizations for decades. There are many developed nation commentators stating that medical care and health care is not a fundamental right; these are either ignorant or lying individuals misleading the public and misinforming them in either case.

The ability of women to get their health care as they need it is an important part of the conversation around the right to health and wellbeing of women, and so children and families more often than if simply the men. The basic emphasis throughout much of the international community is the need to provide for the necessities of life for the general public.

Anything else, or most else, comes from deliberate propaganda and public relations designed to misinform the public about the nature of the rights and the ones extant, especially those relevant to the health and wellbeing of the general population including women and children. Pay attention, these are the folks for sale and often bought and sold to sell a particular brand of snake oil with a tinge of sophistication. Trust your nose.

---

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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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 Beijing Declaration's Annex I(31) and (32)

Scott Douglas Jacobsen

August 27, 2018

What are the efforts to ensure and protect women's and girls' rights as human rights?

*31. Promote and protect all human rights of women and girls;*

*32. Intensify efforts to ensure equal enjoyment of all human rights and fundamental freedoms for all women and girls who face multiple barriers to their empowerment and advancement because of such factors as their race, age, language, ethnicity, culture, religion, or disability, or because they are indigenous people;*

Beijing Declaration (1995)

Looking through these sections of the text, we can see the continuous reiteration of the fundamental need to further implement women's rights for the promotion of equality, dignity, respect, and so on; the Beijing Declaration is in line with the other rights documents seen throughout the historical record of the 20th century.

This cannot be understated. Women have had an extraordinarily hard time compared to the men relative to their historical period and geographic area based on the records of the world. The places where women and girls are better treated, as equal members of the society; this shows in the socio-economic development of the countries.

Investment in women and girls is, statistically speaking, a greater boon to the men and the society, the families and communities, more than the simple investment in the fathers of the families. The promotion and protection of the human rights of women and girls remain within this set of considerations. They produce concrete, positive, and lasting results.

Annex I(32) speaks more to the efforts for equal enjoyment of the rights and freedoms of women and girls regardless of personal identity factors. A woman or a girl who is of a particular age. She should not be discriminated against or not provided the equal rights and freedoms. Same in the case of a woman being of any race or speaking any language. The same goes for a woman's ethnicity or ethnic background.

It is identical as a consideration to simply not discount a girl or woman based on their culture or religious background either. These are non-factors; same with disabilities, born or acquired. It is the same for Indigenous women and girls too. As we know in my own country, and several nations throughout the world, Indigenous women tend to be subject to more violence than the men.

This is psychological, physically, and sexually. Where there are several international rights documents speaking to the need to work to achieve the reduction and eventual elimination of the prejudice and bias against women and girls, the ways in which men, and some women, see men, or other women, as simply less than enough to grant them the right to physical, psychologically, or sexually abuse them.

Truly, the main word of emphasis in this last section for consideration today is the emphasis on "intensify." The furtherance of efforts for women's equality is not something to be delayed or

done with a lackadaisical mindset. It requires a serious effort by the main movers and shakers of the world. By which I mean, the people who are dirt poor farmers, Indigenous women and girls, and those kept on the margins of the global system but who have a voice yet to be seen, felt, and only marginally heard in the global community in the recent past.

Our collective effort should be to intensify efforts for these people to feel some form of empowerment and advancement, especially in regards to the rights of women. The benefits of an equitable society in the form of the outcomes and the lofty ideals preceding them. The ethical standards, high ones, set in the UN Universal *Declaration of Human Rights* and associated documents decades ahead of it.

These amount to negations of the history of the divine right of kings, religious oppression, and the absolute forms of monarchy. Rights for all rather than some, whether royalty or religious alone; these provide the transition from the right to rule doctrines of the past into the rights of all to determine their own lives, individually and collectively, apart from royal lineage and religious dominance.

It is a good thing too, as we have seen the most rapid increase in the quality of life for people only in the periods since the rejection of religious oppression, absolute monarchies, and the divine right of kinds. The idea of all having the rights and freedoms decided upon by the international community and show in the UN Universal *Declaration of Human Rights* and other documents. These remain remarkable achievements in moral philosophy.

—  
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# Maya Bahl on Morphology, Sex, Race and Skin Color

Scott Douglas Jacobsen

August 28, 2018

Why is forensic anthropology important for the conversations around 'hot button' issues in the public discourses?

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*Maya Bahl is an editor and contributor to The Good Men Project with me. She has an interest and background in forensic anthropology. Curious, Passionate, and Adventurous she would hope to make life more live-able! She writes poetry and narrative, and can be found at [Times of Maya](#) and [Maya Bahl](#) respectfully.*

*As it turns out, I hear the term race thrown into conversations in both conservative and progressive circles. At the same time, I wanted to know the more scientific definitions used by modern researchers including those in forensic anthropology. Then I asked Bahl about conducting an educational series. Here we are, part two.*

To start the second part of the series, I asked Bahl about race in the public and then in the professional circles. Where the facial morphology becomes qualitatively realizable to most people, hence, the general heuristic used for prejudice, for example. The morphology to distinguish someone's race may differ from skull morphology, and may differ from hip morphology used to determine the sex rather than the race of the person.

Bahl explained, "Aspects of the face and hips are indicators in telling the difference between men and women posthumously, where forensic anthropologists take measurements in providing an accurate reading. The nasal arch, forehead, jawline, and what is known as the mastoid process that is behind the jawline are indicators of race, although, it's also the case where individuals of a race could show features that are distinguishable of another race."

She went on to describe the way in which hip morphology is used to determine the sex of the person. With the birthing process for biological females and not for biological males as described in the forensic anthropological and biology community, the role of giving birth given, anatomically, to the female of the human species.

Then the questions moved into questions about race being determined by bone structure. Some may think of inferring about bone structure or morphology and then about skin color if race relates to morphology and skin color relates to race. Bahl responded on the possibility of prediction and generation of an image of an individual in order to infer skin color from bone morphology. This remains within the realm of possibility.

"Many times image technicians have done so whether it's to help law enforcement identify a perpetrator or victim or to bring closure through identification of a loved one. Even outside of Anthropology, facial and skeletal reconstruction has also aided historians and researchers in seeking the truth, like with reconstructing 'Otzi' or the Iceman that was found in the Swiss Alps. Without image processing software though, one couldn't determine race by bone structure," Bahl stated.

The other questions were about race differing from ethnicity based on expert opinion. As well, the inferences one can make about race through bone morphology.

“Race captures the scientific rigor of genetics and biology whereas ethnicity attempts to group perceived ancestry, ethnicity by definition is more specific as it goes deeper in linking people together. One may have an Asian Ancestry for instance, but have a Khmer Ethnicity from Cambodia,” Bahl said. “I would also turn the question around and just point out that variation among people are surfacing each day, where the distinct shapes of one’s face or nose is now not enough to claim someone’s race. There is 1 in every 1,666 births of identifying as a Transgendered individual, according to the 2000 study in the American Journal of Human Biology, where variation would undoubtedly be found.”

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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.

# Annex I(35) of the Beijing Declaration

Scott Douglas Jacobsen

August 29, 2018

Why is equal access to economic resources crucial for women?

35. *Ensure women's equal access to economic resources, including land, credit, science and technology, vocational training, information, communication and markets, as a means to further the advancement and empowerment of women and girls, including through the enhancement of their capacities to enjoy the benefits of equal access to these resources, inter alia, by means of international cooperation;*

Beijing Declaration (1995)

For the equality of the sexes, one of the most desired things is the ability of women to have the equal access to the resources of the society. The Beijing Declaration lists a large number of the ways in which the rights of women are recognized and respected in accordance with a variety of international considerations about the meaning of resources.

Let's take the example of the land, something crucially needed for the ability to have or own a house to make a home, to farm the land, and to take advantage of potential local resources. However, without a lack in this domain, many women can simply be left out in the proverbial cold because of this. In that, the main owners of the land throughout history have been the royal classes and, even more often, the males.

If we take the examples of North America, the main owners of the land were only to be the wealthy, the white, and the male. The land conferred even further wealth of course. This leaves the women of the continent in direr straits compared to the rest of the men because of the ownership of land by the wealthier men and the privileges, especially financial and social, leveraged over the women of the society.

Another is credit. If a woman or a collective of women do have access to the land, and if they want to found a business or a farm on the aforementioned land, then they will need to have some form of credit to be able to purchase the required upfront expenses of the farm or business, especially as most are not in any way independently wealthy.

Indeed, one of the next markers is important for this, as the education of women in science and technology continues to be a barrier to the fulfillment of women's and girls' potentials. The land and credit problem appears to be more of a problem for the women in the poorer areas of the world compared to the richer parts, where the rich countries have a problem with education and that means science and technology for the women.

Other factors for education applicable to the middle range of the income scale is vocational training, where the women of the world have the ability to access, at times, the vocational schools but neither the inclination nor the social permission and encouragement to enter into the traditionally male dominated fields. Also, the phrase "male dominated fields" used to mean all fields rather than science and technology and trades as now.

Then there is the issue of information provided to women to be able to know which fields or disciplines may be available to them in the light of restrictions or not, which can be a significant issue for many women the world over. The other areas in need of equal access links much of the former points together with the equal access for women to communication networks and markets.

It can be in their respective nations. It can be in the obscure areas of the world. The point is the inclusion of women into these networks to have a fairer and more just chance, and eventually equal, chance with the men in contrast to much of history in which the communications networks and markets were restricted for women, particularly poor women and women of color.

These, as noted, are parts of the advancement and the empowerment of women and girls. Through the implementation of measures to increase women's access in these areas, there could be a marked increase in the capability of women and girls to further achieve their potentials and then enjoy the equal access to the earned resources around the world, which will, in fact, require the long-term commitment of the international community for both coordination and cooperation.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, and Article 13.

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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



## Beijing Declaration: Annex I(36)

Scott Douglas Jacobsen

August 29, 2018

What is the comprehensive determination of the international community for women's equality entail?

36. *Ensure the success of the Platform for Action, which will require a strong commitment on the part of Governments, international organizations and institutions at all levels. We are deeply convinced that economic development, social development and environmental protection are interdependent and mutually reinforcing components of sustainable development, which is the framework for our efforts to achieve a higher quality of life for all people. Equitable social development that recognizes empowering the poor, particularly women living in poverty, to utilize environmental resources sustainably is a necessary foundation for sustainable development. We also recognize that broad-based and sustained economic growth in the context of sustainable development is necessary to sustain social development and social justice. The success of the Platform for Action will also require adequate mobilization of resources at the national and international levels as well as new and additional resources to the developing countries from all available funding mechanisms, including multilateral, bilateral and private sources for the advancement of women; financial resources to strengthen the capacity of national, subregional, regional and international institutions; a commitment to equal rights, equal responsibilities and equal opportunities and to the equal participation of women and men in all national, regional and international bodies and policy-making processes; and the establishment or strengthening of mechanisms at all levels for accountability to the world's women;*

Beijing Declaration (1995)

Here we come to a rather large stipulation about the rights of the women in accordance with the Beijing Declaration and the Platform for Action. Looking at the basic template stipulated in the first statement, we have the recognition of the need for both government and institutions to work together for the success at all levels.

This can potentially bring questions to mind about the nature of the issues and the targeted objective for success. The obvious questions in mind are the ways in which economic development, social development, and environmental protection are interrelated. In fact, the Sustainable Development Goals and other international objectives relate to this triplet of action.

The goals for a more sustainable future relate directly to the world of a future where, for example, climate change is tackled and the social and economic structures are put in place to be able to deal with the global warming crisis in a sustainable way, in order to provide a world worth living in for future generations.

This would remain in spite of individuals or groups in denial of the and knowingly or unknowingly pressing the species towards the proverbial cliff. These three domains working in unison for the better future can rise many tides through mutual reinforcement. For example, the

development of the next wave of economic growth in the energy sector, which will be sustainable energy, can be an economic and sustainability boon while also stabilizing communities with good, high-paying jobs.

This raises the health of the surrounding environment and the of the communities benefiting from these technological productions and economic activity. One of the target populations for this form of growth can be women in poverty or penurious circumstances. The use of the economic and environmental resources from these economic activities could be used to improve their livelihoods and circumstances.

Indeed, there does seem to be good reason to believe the investment in women improvements the lives of children, families, and communities more than simply the investment in the men on international metrics of the issue. These efforts sustained over time lead to the forms of social justice and social development desired by many citizens, especially the social justice of equity for women and people of color.

With the work ahead of us, this will also mean the multinational cooperation in order to create the leverage for the advancement of women. They reiterate the power in the financial resources being strengthened for the national to the international interests, institutionally. This comes, happily, alongside the commitment to equal opportunities, responsibilities, and rights.

Furthermore, these create the basis for the greater involvement of men and women in both the bodies and decision-making entities relevant for the full equality of men and women. The equality of women with men should not be hollow, which is where the final portion of the stipulation comes into play; where the equality of the sexes comes in the form of open and transparent accountability of actions of the institutions of the world to women, this creates the foundation for the real local justice through international means.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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).

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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.

## Beijing Declaration: Annex I(37)

Scott Douglas Jacobsen

August 30, 2018

How can we help build on the successes of countries, especially those in transition?

37. *Ensure also the success of the Platform for Action in countries with economies in transition, which will require continued international cooperation and assistance;*

Beijing Declaration (1995)

The Beijing Declaration from 1995, in Annex I(37), speaks to the need for the implementation of the Platform of Action for not only the advanced industrial economies seen in a few dozen nations. But also, the nations sometimes labeled undeveloped, developing, or underdeveloped. Those countries without the technological and social, and even governmental and legal, infrastructure probably necessary for the full implementation of calls to action such as the Platform for Action.

The Platform of Action, which will be covered in more depth starting in the next few days. It is something worth considering, as this provides in-depth and actionable areas for implementing the human rights of women. The need for other countries to insist on cooperation on the relevant superpowers of the world to help with the development of some of the nations least among us is an ethical imperative.

Because without that help, there will unlikely be the desired development of many of these in transition countries, which may, without the relevant help, in fact, be in transition nations but, rather, those Member States that could have developed but did not in the end. The richest countries in the world, by implication and direct statement of multiple human rights documents stipulation, have a moral obligation to the countries with populations among the least among us.

The international cooperation aspect of this particular statement in one of the last annexes is important because this orients the notion of a truly global network bound to one another, in order to reduce the level of noise and increase the degree of fidelity or signal in the provisions for the peoples of the world – to increase the signal to noise ratio of the work of the international community.

Also, this cooperation through the practical implementation of assistance could be debated, considered, and then reworked for proportionate contributions to the transitions of these “economies in transition” of the various nations of the United Nations. There is not an explicit mention here, but, in general, there is an acknowledgment of the need to include women into the central economy in order for the countries in transition to develop more completely and comprehensively.

It is not limited to economics, politics, social life, legal issues, cultural norms, and religious or irreligious status of the majority of the population; it is something interconnected, woven together in a national tapestry to warm the national melting pots for greater development of quality of human life for the inhabitants or citizens of any particular economy in transition.

The empowerment of women remains an important part of this. Indeed, without the inclusion of women in the policymaking and decision-making apparatuses of the world, this can lead to the degradation of national development. Most studies into the main means by which to improve the livelihood of the general population include the women of the nations being empowered.

The Beijing Declaration, the Platform of Action, and the international assistance and cooperation are important parts of this. Where this can become a problem is in the unwillingness of traditional cultural norms, sexist workplace rules and regulations and social mores, a religious and institutional law preventing women from full and equal access to the important levers of power in the society, these working individually or in tandem can be national preventatives, whether conscious or unknowingly, for the full advancement and empowerment of women efforts through the international cooperation and assistance.

Thus, this takes an order change of how the globe has been set, built, and processed for the entirety, or much of, modern industrial and pre-industrial-and-post-agricultural societies and civilizations, which is in the favour of men in general, ethnic majority men in particular, and the religiously dominant classes and the wealthy/royal sectors of the society. These new steps are being taken but there is an obvious pushback against the equality of women with a rise in concomitant xenophobia, racism, sexism, restriction of women's rights as persons, and authoritarianism.

Each with attempts to divide nations and its citizenry in order to wrest back power from the public, to undermine public solidarity, prevent the construction of social service programs for the public, and to try to have women back in the home and with the children – lots of them. The international order is in flux, but the cooperation and assistance from the world seems one of the more plausible and direct routes to equality of the sexes in the end, in spite of the rise in explicit barriers cynically exploitative of base human tendencies.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, and Article 13.

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

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Beijing Declaration (1995).

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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.

## Annex I(38) of the Beijing Declaration

Scott Douglas Jacobsen

August 30, 2018

Why should governments work to implement the relevant rights for women through coordination with the United Nations system?

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*38. We hereby adopt and commit ourselves as Governments to implement the following Platform for Action, ensuring that a gender perspective is reflected in all our policies and programmes. We urge the United Nations system, regional and international financial institutions, other relevant regional and international institutions and all women and men, as well as non-governmental organizations, with full respect for their autonomy, and all sectors of civil society, in cooperation with Governments, to fully commit themselves and contribute to the implementation of this Platform for Action.*

Beijing Declaration (1995)

The Declaration or the 1995 Beijing Declaration starts with Annex I. As seen above in Annex I(38), and built further in prior articles, this final section looks at the ways in which the governmental systems bound to the nation-state identity should work to provide a perspective on gender within the work done by it. If we look at the policies and the eventual programs of a government, this raises questions about the nature of the international system in relation to pressing the governments to “adopt and commit” themselves to the stipulations of the Beijing Declaration.

It is, granted, not a small task, nor even a large one, but a truly gargantuan project akin to the colossal problem of climate change or science miseducation or denial in general. These are big problems need Swiss Army Knife and bold solutions. Of which, the solutions of the states in the world should be working towards solving, e.g., looking at the courageous work of Iceland to implement broad-scale levels of gender equality through the nation.

Now, as you well know, the main phrase floating around is the advancement and empowerment of women, in particular, the empowerment of women. Often, this is a tagline or blanket statement to encapsulate the general content of the policies, rights, initiatives, documents, and programs intended to be brought to bear to tackle the problem of global equality of women with men.

With the equality of the women with the men as the ideal, and as the metrics determine through international analysis, the trend is greater wellbeing for the society as a whole as the citizenry move more and more towards the implementation of programs of action devoted to greater access for women to jobs and education. Gender is a non-trivial aspect of equality of the sexes.

At present, as seen in North America and less so in some other nations, there appears to be deliberate obfuscation and, potentially misinformation about the distinction between sex and gender in order to delegitimize, in the eyes of the general public who wants to believe these as they fit a particular political and social narrative, the work of the women’s movement, the sexual orientation and gender identity movement, and others.

But gender is an easy concept, but is becoming more complicated as we create proper terms for minority phenomena – not in the language of disorder, as was done with homosexuals, but, rather, in the language of acceptance, tolerance, and greater understanding. Throughout the financial sector of the economies, the global and national systems are urged here, and men and women individually, to respect the right to freedom of choice to one's life and for the implementation of the Platform for Action.

As a non-trivial inclusion, the next articles will cover the Platform for Action and other parts of the Beijing Declaration in order to combat the various areas of the global system where women are given short shrift through lack of access to some of the basic rights and privileges already, automatically, afforded to the men of the world. The wealthier nations have achieved greater equality, and belong to much of the Western world, and this should be praised for being real achievements; however, this should not, as has been done in some conservative and progressive commentary, be taken as the right to denigrate other religions, cultures, peoples, or governments simply for not making the progress in human rights made by other nations. It would exhibit, and does represent, a blatant disregard for the state, often more difficult and arduous, of other peoples of the world and can, at times, be seen as nothing short of chauvinistic, proud boasting, and condescension to others for the mere fact of being in more unfortunate circumstances.

It takes a humble approach and consistent proactive set of implementations in order to work together as a global community to achieve the desired equality by many, the better lives wanted by many, and the freedoms so desperately desired so many of our forbearers, who wanted the better lives for us that we have achieved in many ways; but these are neither historical accidents nor permanent states of purported perfect but, instead of these, a better place relative to our forerunners that took lots of work and sacrifice and takes even more to maintain and improve upon – as we identify particular small problem and large issues and work to solve them, including the helping of other nations through initiatives such as the Platform for Action.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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.

# Beijing Platform for Action, Chapter I: Mission Statement Paragraph 1

Scott Douglas Jacobsen

August 31, 2018

What are the ways in which can be better empowered through the Platform for Action?

*1. The Platform for Action is an agenda for women's empowerment. It aims at accelerating the implementation of the Nairobi Forward-looking Strategies for the Advancement of Women /1 and at removing all the obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. This means that the principle of shared power and responsibility should be established between women and men at home, in the workplace and in the wider national and international communities. Equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. A transformed partnership based on equality between women and men is a condition for people-centred sustainable development. A sustained and long-term commitment is essential, so that women and men can work together for themselves, for their children and for society to meet the challenges of the twenty-first century.*

Beijing Declaration (1995)

The Platform for Action represents one of the large pieces of the Beijing Declaration after the Annex covered in several articles prior to this one. If we look at the opening statement, the emphasis remains the empowerment of women, which, I would argue, amounts to the greater realization of the Golden Rule envisioned in prominent religious ethical systems and in Utilitarianism built on by John Stuart Mill with the extension or recognition of women as fundamentally persons, human beings, deserving the same consideration as men and freedom/autonomy as men in modern societies.

The Platform for Action is important for not only the empowerment of women but also, in accordance with the metrics of national development, the health and wellbeing of the society. Obviously, this connects to the health and wellbeing of the nation-state too, and of men in fact. If families do well, then the men and women, on average, will do well too.

The purpose is to take the *Nairobi Forward-looking Strategies for the Advancement of Women* and begin to implement them. With the strict purpose to take away the restrictions of the livelihoods of women around the world, the obstacles, this includes both the professional and personal, the public and private, lives of the women in order to create a world in which the power and influence is more shared in the "economic, social, cultural and political decision-making" spheres of life.

Whether the further power and responsibility of women come from the national or the international communities, or the equality is seen as fundamentally a human rights and social justice issues, the active participation of women in societies can improve their status and lead to a more just and equal world for all. Indeed, this may be one of the core pre-requisites for the

desired equal and peaceful world by many or most; wherein the equality of the sexes leads to greater quality of life in nations, it seems straightforward to need to create the foundations for this in a non-Pollyannaish manner.

Now, the partnership between men and women in multiple societies, often based on tradition or fundamentalist religion, has been one between master and slave, owner and owned. Within this unfortunate relationship, we constructed a number – naturally and non-consciously, probably – of myths convenient for the perpetuation of the old relationship, which can, at times, become crystallized in religious texts and the formal mandates of even a secular society.

The proposal is for a people-centered society and not one for organizations, corporations, or religions, but of the people. Then a society that is sustainable for not only one, two, or three generations for the long-term survival of civilizations and peoples. Without sustainable development, we lose the capacity for a world for the future generations, or possibly one not worth living.

The equality of the sexes is and can continue to be an important part of this, especially we meet those challenges of the 21st century.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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.

## Paragraph 2 of the Beijing Platform for Action, Chapter I: Mission Statement

Scott Douglas Jacobsen

August 31, 2018

Why is the Vienna Declaration and Programme of Action important for the implementation of the human rights of women and girls?

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*2. The Platform for Action reaffirms the fundamental principle set forth in the Vienna Declaration and Programme of Action, /2 adopted by the World Conference on Human Rights, that the human rights of women and of the girl child are an inalienable, integral and indivisible part of universal human rights. As an agenda for action, the Platform seeks to promote and protect the full enjoyment of all human rights and the fundamental freedoms of all women throughout their life cycle.*

Beijing Declaration (1995)

The Platform for Action remains an important part of the development of an equal global system for women with men, which benefits, apparently to the people studying the development of nations, the health and wealth of the nations and their populaces. Looking at this particular paragraph within the more substantive portions of the Beijing Declaration, we can see the work alongside, and statements concomitant with, others including the Vienna Declaration and Programme of Action.

Most of the documents come with an associated meeting of some kind, which then becomes the basis for the parties or the States Parties present to be able to sign it; this one comes from the World Conference on Human Rights. It has an emphasis on women and girls and the empowerment of them through the recognition of them as a person. That is, people worth equal consideration with the others in the society at all levels.

It seems important to note the status of the rights as follows: “inalienable, integral and indivisible part of universal human rights.” They cannot be or should be violated, or they become privileges and not rights. They are integral, as in basic or fundamental to the status of persons. Consider the right to vote, does a person count as a legal person in a democracy without the right to vote or have a say in the operations in the society via its policies and programmes proposed by the various parties on offer in the nation?

Then the indivisible part of it. The idea being that if one wants one for oneself and then no right for another person; this divides the rights and makes them selective for personal benefit or gain, or the oppression of others through non-recognition of their equal full personhood, in a way, through denial of the same indivisibility principle of rights for them.

This makes for an interesting dynamic on a number of debates, not to be explored here. Now, the basic premise of the Platform for Action comes from the direct tone and statement of the title of the document. It is present as a basis upon which to take action and effectuate some level of change for the general public’s benefit – “general” here meaning global society’s citizenry. This will need to be a collective effort, not even every nation needs to partake of the efforts for

equality to begin to create some positive feedback loops in the global system to produce a more equitable, fair, and just world.

I particularly like this paragraph because of the enjoyment and protection of the human rights and freedoms not simply within a select period of time for the women but for their entire lifetime. It is, in a real sense, a highly advanced ethical statement akin to the highest level of morality idealized in aspects of the religious traditions of the world and particular brands of Utilitarianism emphasizing the Golden Rule – not trivial but rather substantive.

These are then enshrined throughout – or are supposed to be – throughout the life cycle. I am sure each of us has gone through a period of imposition or indignity, or restriction of personal freedoms, and felt the sense of betrayal and pain coinciding with this; I am also relatively certain this leaves a stamp on the psyche for much of rest someone's life. We value freedom and dignity – and so rights – that much.

This second paragraph of the Beijing Declaration in its Mission Statement is no different from these experiences, sensibilities, and reflections; this, as with others, simply reflects the codification of the fundamental human rights and freedoms of everyone and not only as statements but a true desires: people want to live their lives as freely and openly as possible, to worship as they please or not, to try and work hard to acquire an education or not, and to work to build a future for themselves and potentially their progeny or not. It is the aspect of being a person, choice, throughout the life cycle to be respected and enshrined in stipulations such as these.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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.

# Beijing Platform for Action, Chapter I: Mission Statement – Paragraph 3

Scott Douglas Jacobsen

September 1, 2018

What are the shared common concerns of women?

*3. The Platform for Action emphasizes that women share common concerns that can be addressed only by working together and in partnership with men towards the common goal of gender\* equality around the world. It respects and values the full diversity of women's situations and conditions and recognizes that some women face particular barriers to their empowerment.*

Beijing Declaration (1995)

The Beijing Declaration deals with a broad range of statements of values and of action items. The ways in which to effectuate certain kinds of change or the transition towards a more gender equal world. The asserted premise at the outset is the shared concerns of women. With some reflection, the concerns or issues for women are not completely the same, but there are for sure statistically sufficient universals in which women face challenges or issues in life either not experienced at all by men or to the same degree by men.

These values for a higher plane of equality or a greater instantiation of the Golden Rule produce a marked difference to the centuries and millennia of consideration of women as lesser-than, incapable of rational thought or even if having the capacity then the ability as having non-primacy in mental life, and, therefore, worth fewer social privileges and legal rights within society. This is the long march of the realization of human nature in its more positive, magnanimous manifestations, where women are provided with more equality and the societies begin to flourish as science and greater accuracy in knowledge about the natural world emerge and begin to inform our view of the world rather than having the religious texts informing the view of the world.

The purpose through the Declaration and its Platform for Action is to more instantiate the common concerns of women with the recognition and crystallization of their rights and responsibilities as persons, but also to make these the 'jumping off' point for the great implementation of equality of the women in the world's societies. Iceland is far ahead of others. Canada is doing decent. **Saudi Arabia is doing terribly. But** in an international cooperative effort, pressure could be put on the governments of the world to further the interests of the women of the world.

This can mean the difference between a more equitable and just world and a world in which women are not seen as capable of entering into the workplace based on the purported necessity of traditionalism. A world with the inability of men to work with women who wear makeup, the ways in which an enforced heterosexual monogamy is needed to keep society going where women's free choices in relationships and so on should be curtailed in order to prevent men from becoming violent, and the movement of women outside of the home can be seen as simply a historical accident and non-necessity since the 1960s, at least in North America.

The respect and values given to men and women is, objectively, a better world because the most important metrics to most modern people on the health of a society improve, which creates the empirical argument – cross-cultural and over decades – for the necessity of the implementation of gender equality. Otherwise, we could move to the era in which religious fundamentalism, the Divine Right of Kings, and so on. The individual rights overriding the collectivism found in much of traditional culture and Abrahamic – and other – religions stand opposed to the rights of the individual and the family enshrined in international rights documents.

The same documents providing a bargain between the religious and the non-religious, where there is, for an example, the freedom of and from religion. This makes a democratic and equal society possible with the ability of the individual citizens to be able to live their lives as they deem fit for worship or non-worship in a place of worship or not. It is the nobility of these ideals that make a treaty between the historically opposed groups.

In a similar manner, the equality of women with men comes not from the totality of historical precedents but from the work of people who instantiated the notion of women's personhood in international documents, where their equality becomes non-trivial, non-negotiable and something to strive towards – for the good of all. While working towards the implementation of the rights, it becomes a proper reflection to identify the ways in which women are prevented from being seen as full human beings or as equals with men, whether through statistics, open policies, workplace culture, or laws, or statements of leaders.

These can provide windows into the ways in women are prevent from attaining full equality with men.

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

## Paragraph 4 of the Beijing Platform for Action, Chapter I: Mission Statement

Scott Douglas Jacobsen

September 1, 2018

How can we create a peaceful, just, and humane world?

*4. The Platform for Action requires immediate and concerted action by all to create a peaceful, just and humane world based on human rights and fundamental freedoms, including the principle of equality for all people of all ages and from all walks of life, and to this end, recognizes that broad-based and sustained economic growth in the context of sustainable development is necessary to sustain social development and social justice.*

Beijing Declaration (1995)

Observing the developments of the modern world, of the last couple to few decades of global history, we have seen unprecedented levels of education for women, equality for females with males, and implementation of the full rights of the women – not in full but with continued work towards their instantiation in all areas. Individuals pushing against them, of which there are plenty, are a continual force for the reduction in the equality of women in societies, whether for mythological, religious, or sex-based reasons.

The collective and concerted effort for more peace and justice in the world comes in the form of human rights and freedoms. People capable of making decisions as to what they deem best for their lives rather than imposed from the top-down onto them; and the same with the women of the world. This has been the continual fight for the equality movements. And they have effects. But there is a modern pushback seen with whipping up hysterias about postmodernists and Marxists from decades prior to implement and justify regressive social and cultural movements.

One based on the instantiation of human rights and fundamental freedoms. This principle of equality comes in a variety of forms with one of the more poignant generalities with the inclusion of all people of all ages, and every walk of life. If any person is left out of these considerations, then the idea of “human” in human rights becomes unjustifiable as the idea of human rights comes from a principle of universality.

There is a basis for the implementation of the Platform for Action in human rights and equality considerations for the sexes. But I like the emphasis in this paragraph with the declaration of economic growth with sustainable development. We could not have the proper level of development of the societies without the idea of a sustainable development plan. We see this more and more in the conversations about the reality of climate change, the inability of the natural systems of the environment to manage our total waste products, the continued influence of non-biodegradable materials including plastics, and the massive amounts of waste from non-renewable manufacturing and energy sources.

Our generations alive now have a colossal set of problems ahead of us. However, this should not prevent the implementation of our rights and others. And the future that we were given by our forebears should be similar, as a matter of principle, survival of the species, and ethics, be

handed down to the next generations. Plus, we will be living in the environmentally degraded world well into the future as well if we do not get our collective acts together regarding the climate and the ecosystem deterioration through active work on sustainable economic growth and development.

It can help provide a basis for social justice too, as women and the minorities of the populations tend to get the short ends of the sticks in the provisions of the societies in which they inhabit. There will always be women and always be statistically smaller proportions of the society. The question then becomes the basis upon which to create a fairer, more just and equitable society.

One of the basic means by which to do this is to take note of the principles of equality and universality seen in the orientation of the human rights and the fundamental freedoms of the United Nations. Then once taken into account, these can form a basis for the further equality of the genders in societies. Besides, with more people involved in the economic livelihood of the culture, there is more net productivity as a boon to an economic conservative point of view and more freedoms and economic inclusion of women as a positive to the social liberal point of view.

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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.

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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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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 Istanbul Convention (2011) Article 38 and Article 39.

## Paragraph 5 of the Beijing Platform for Action, Chapter I: Mission Statement

Scott Douglas Jacobsen

September 2, 2018

Why are strong commitments from governments and international organizations important for the improved livelihoods of women?

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*5. The success of the Platform for Action will require a strong commitment on the part of Governments, international organizations and institutions at all levels. It will also require adequate mobilization of resources at the national and international levels as well as new and additional resources to the developing countries from all available funding mechanisms, including multilateral, bilateral and private sources for the advancement of women; financial resources to strengthen the capacity of national, subregional, regional and international institutions; a commitment to equal rights, equal responsibilities and equal opportunities and to the equal participation of women and men in all national, regional and international bodies and policy-making processes; and the establishment or strengthening of mechanisms at all levels for accountability to the world's women.*

Beijing Declaration (1995)

The Platform for Action of the Beijing Declaration provides a basis for the consideration of the commitments of governments to work towards the equality of women with men through the cooperation and coordination of the international organizations and institutions at all levels. With these three working in alignment, not even all or necessarily well, the progress for a reduction in the inequality of the sexes can be substantial and continues to be important.

We are seeing a blatant pushback against the rights of women with the restriction on abortion access, reproductive health rights, economic freedoms, and the questioning of educational efforts in a variety of no-so-subtle ways. The mobilization of the national and international resources stipulated in paragraph 5, applied to a modern example, could be used to work in the defense of women rights in and freedoms in the aforementioned domains.

The nations wanting to develop should keep in mind the areas of development for women in a variety of ways. And the ways in which those developments provide for the overall flourishing of the society, non-zero sum thinking is necessary here, as the general thinking is that the inclusion of women into the workplace will create a lack of employment opportunities for men across the board.

But this isn't necessarily true or the proper orientation, where this is simple and unremarkable with women and men competing on a more equal footing. The footings built through successive efforts for equality with a funding mechanism, multilateral and bilateral relationships and then private sourcing of resources for equality of the sexes. All this comes with the advancement and empowerment of women.

If one wants to make a direct or indirect argument against the efforts to fund and support women, it seems important to bear in mind the empirical findings. Does the work to advance and empower women to improve societal health and wellbeing? The answer is an almost unequivocal, “No.” Women with more rights and freedoms, so more equal with men in terms of access, produce more efficacious societal results. Equality works, bottom line.

This is in terms of the national, subregional, regional and international institutional analyses. It is the drumbeat reiteration of the evidence being found for greater equality leading to the more prosperous societies rather than the other way around, where the “equal rights, equal responsibilities and equal opportunities” for women tied to equal participation in the societies leads to healthier societies, so more just, fair, and, in religious terms, righteous – and not self-righteous, hopefully – nations.

Those countries that do not and continue to inherit the superstitions, injustices, inequalities, religious fundamentalisms, and oppression of women create countries where fewer people flourish and are education – and so understand less and less about the ways in which the real world works. The bodies of the world for policy-making are incredibly integral to these modernization practices, especially with the mechanisms built through the implementation of already-in-place policies for keeping men and women accountable to the rights violations and freedom restrictions of women.

It is important for the flourishing of those nations to get these rights and freedoms correct, as they open the window into the possibility of the Sustainable Development Goal of Gender Equality or the longer-term phrasing of the same initiative in equality of the sexes. And, again, the evidence is well on the side of equality, whether moderation of religious fundamentalism or more freedoms for women with the right to vote, earn money, own land, get educated, and control their own reproduction.

It is these international rights works that comprise a great deal of writing for me because the writing is on the proverbial wall. The benefits are clear. The morality is true insofar as the empirical truths represent the eudaimonic actualization in the real world without recourse to the otherworldly – other than, maybe, rights.

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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.

## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 6 & 7

Scott Douglas Jacobsen

September 2, 2018

When the world stood poised before the third Gregorian millennium, what did they wish to uphold?

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6. The Fourth World Conference on Women is taking place as the world stands poised on the threshold of a new millennium.

7. *The Platform for Action upholds the Convention on the Elimination of All Forms of Discrimination against Women /3 and builds upon the Nairobi Forward-looking Strategies for the Advancement of Women, as well as relevant resolutions adopted by the Economic and Social Council and the General Assembly. The formulation of the Platform for Action is aimed at establishing a basic group of priority actions that should be carried out during the next five years.*

Beijing Declaration (1995)

Today's paragraphs will include 6 and 7 of the Beijing Declaration in the second chapter entitled *Chapter II: Global Framework*. The Declaration is a large-scale document intended to provide some bases upon which to tackle some of the most difficult rights and equality problems in the modern world. At the time, it was an era of looking at the new millennium coming forward, as the document was being written in 1995.

It is relatively straightforward regarding the 6th paragraph, which speaks to the conference associated with the document – the Fourth World Conference on Women – with the main purpose being to reiterate a stance. A position or orientation for the future. One where equality can be better achieved for women with men. It references one of the documents already covered in this non-expert series.

Here, we can see the CEDAW or the Convention on the Elimination of All Forms of Discrimination against Women intended to provide a rights-basis for the reduction and eventual elimination of violence and other forms of discrimination against women. Then there are references to a variety of resolutions regarding these rights too. Within the Platform for Action, the 7th paragraph is one speaking more to the development of a series of groupings of importance. Some stipulations or statements for women's rights become more important than others in the context of the particular targeted activist objectives.

Those goals where some rights and actions get naturally grouped together for the setting of action items or priority actions for the implementation of equality. It was based on a 1995-2000 framework, apparently, with the "next five years" as the timeline for the development of these priority actions. All part of the general move towards more equality of the sexes.

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## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 8

Scott Douglas Jacobsen

September 3, 2018

What are the various agreements needed for the instantiation of human rights relevant to the Declaration?

*8. The Platform for Action recognizes the importance of the agreements reached at the World Summit for Children, the United Nations Conference on Environment and Development, the World Conference on Human Rights, the International Conference on Population and Development and the World Summit for Social Development, which set out specific approaches and commitments to fostering sustainable development and international cooperation and to strengthening the role of the United Nations to that end. Similarly, the Global Conference on the Sustainable Development of Small Island Developing States, the International Conference on Nutrition, the International Conference on Primary Health Care and the World Conference on Education for All have addressed the various facets of development and human rights, within their specific perspectives, paying significant attention to the role of women and girls. In addition, the International Year for the World's Indigenous People,<sup>/4</sup> the International Year of the Family,<sup>/5</sup> United Nations Year for Tolerance,<sup>/6</sup> the Geneva Declaration for Rural Women,<sup>/7</sup> and the Declaration on the Elimination of Violence against Women<sup>/8</sup> have also emphasized the issues of women's empowerment and equality.*

Beijing Declaration (1995)

This particular passage or paragraph of the Beijing Declaration is rather substantial but important as it references a large number of the documents and conferences relevant to the equality of the sexes – remembering, of course, that the purpose of these coverages of the paragraphs, stipulations, and statements is not comprehensive reflection on every point but to provide commentary, explanation as needed, and a biased perspective of someone in favour of the principles of human rights and the implementation of equality of women with men through the provision and instantiation of women's rights and fundamental freedoms in all societies.

It is in this sense: I want freedom for everyone. The summits, conferences, and so on, mentioned provide a light not only into the various kinds of emphases of the international community – some – here. But it also gives an insight into the level the community of women's rights campaigners is willing to go in order to further women's rights. This is important, to me at any rate. These have helped bring women's rights concern to the fore.

Similarly, there have been a number of documents written to incorporate the various facets of gender equality with different domains of consideration in economics, political and civic life, family and social arenas, and so on. All part and parcel for the increased empowerment of women. It is important to do something, but it also helps to provide a grounding upon which to argue for women's equality when they are crystallized, nearly completely, in some international rights documents.

Those same documents also, happily, give some basis in recommendations and suggestions for the equality of the sexes. It is all exciting and important. For more information on these, the links in the paragraph at the top can give a decent glimpse in what has been considered as important for the equality of the sexes.

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## Paragraph 9 – Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 3, 2018

How does the Charter of the United Nations connect to the Declaration and the empowerment of women?

*9. The objective of the Platform for Action, which is in full conformity with the purposes and principles of the Charter of the United Nations and international law, is the empowerment of all women. The full realization of all human rights and fundamental freedoms of all women is essential for the empowerment of women. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.<sup>9</sup> The implementation of this Platform, including through national laws and the formulation of strategies, policies, programmes and development priorities, is the sovereign responsibility of each State, in conformity with all human rights and fundamental freedoms, and the significance of and full respect for various religious and ethical values, cultural backgrounds and philosophical convictions of individuals and their communities should contribute to the full enjoyment by women of their human rights in order to achieve equality, development and peace.*

Beijing Declaration (1995)

The Charter of the United Nations is the documented orientation of the Beijing Declaration. The purpose of the Platform for Action is to further international law and the Charter. The thrust for those three points of contact is the empowerment of women: The Charter, the Declaration, and international law. This is the basis for stating the realization, instantiation, actualization, or implementation of human rights and the fundamental freedoms for women and girls.

That no woman should be left out in the light of this – and the empowerment of women is the highest ideal for the equality of the sexes, as mostly and historically women have been at a disadvantage compared to men and often considered a piece of property of chattel. With the full acknowledgment as to the diversity of women, there is also recognition of the obligation, morally speaking, of the governments of the world to work within their own borders to improve the livelihoods and statuses of women.

If all human rights are to be respected, the single largest group for inclusion into the moral sphere of rights would be women. Statistically, this makes the most sense. Then in terms of the international lack of provisions, this grouping continues to have less in societies – fewer rights, fewer opportunities, insufficient finances, fewer chances to have freedoms within the family. Any improvement in their livelihood can improve the status all over the world.

This is reflected in the principles of this paragraph with the declaration for all human rights and fundamental freedoms for women to be implemented for the empowerment of women. Then there are the national and regional particularities mentioned, which simply implies – along with

the other descriptors – the individual and unique experiences and backgrounds of each woman while acknowledging the general situation for them around the world.

The final statements relate to the various policy and program recommendations around the world for the greater equality of women. The purpose is to incorporate the unified religious and ethical values – such as the Golden Rule variations mentioned in other articles – necessary to be invoked for the furtherance of the equality of the genders. This is not an easy task or a short implementation period.

But, rather, a long-term effort for the equality of the sexes because we have all of the past to deal with. All of history has moved us to the present, and only the conscious efforts and technological conveniences of the present provide the ability for rights to be implemented more and more. It is within this modern framework that the advancement and empowerment of women make the most sense.

Within this framework of enjoyment of the full rights of women, the dial moves in the modern progressive direction, which contains morally desirable outcomes but also economically more viable societies with increased lifespans, better quality of life, and, in general, more equality of the sexes at all levels of society – more peace, too.

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## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 10

Scott Douglas Jacobsen

September 4, 2018

Why are human rights of women universal?

*10. Since the World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace, held at Nairobi in 1985, and the adoption of the Nairobi Forward-looking Strategies for the Advancement of Women, the world has experienced profound political, economic, social and cultural changes, which have had both positive and negative effects on women. The World Conference on Human Rights recognized that the human rights of women and the girl child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life at the national, regional and international levels, and the eradication of all forms of discrimination on the grounds of sex are priority objectives of the international community. The World Conference on Human Rights reaffirmed the solemn commitment of all States to fulfil their obligations to promote universal respect for, and observance and protection of, all human rights and fundamental freedoms for all in accordance with the Charter of the United Nations, other instruments related to human rights and international law. The universal nature of these rights and freedoms is beyond question.*

Beijing Declaration (1995)

The Beijing Declaration is intended to be a basis for the implementation of women's rights. One of them is the core aspects of human rights that emerges in the form of universality, where the basic premise of human rights to have them for everyone. All people within the species. That includes women.

In fact, the *Universal Declaration of Human Rights* is a highly progressive document and fair-minded in the inclusion of women into the moral sphere of consideration, where, historically and still at present in various areas, women were not thought of as being worth any ethical basis because men were the main players of the world worth that valuation.

Now, if we look at the contents of this particular paragraph, I am noticing the core factors for equality enshrined in the perspective of development and peace, which is important. Even more than two decades ago, these individuals saw these as valuable parts of the solution to gender inequality. Of course, if we glance at the stipulations throughout these international documents, we can garner an insight into the nation of the situation.

That being, the ways in which some of the worst situations for the world are harbored within the larger context of the mal- and mis-treatment of women. This makes the solutions to these problems in some ways easier and in other ways harder. They become easier because the undergirding issue is superordinate. They emerge from a larger more but not quite singular source.

It becomes harder because it adds an additional superordinate factor to the problem of dealing with the issues of women's rights and the problems of peace, war, human rights, international law, and so on. As stated in this particular paragraph, there are recognitions about one decade prior to 1995, which was the year of the Beijing Declaration. There were, even then but not as much as now, "profound political, economic, social and cultural changes."

These forms of changes are different but similar now. These produce a variety of changes to the world system with impacts for women. This creates issues in response. That is, how do we best move forward to consolidate the wins and improve on them, and remediate the losses and repair of their damages? It is not a simple issue. Indeed, we are coming to a head of sorts similar to that time. But the full and equal participation of women within the world system is something non-trivial and needs to be dealt with in a serious way.

Then if we look into the various areas mentioned in this and other documents – the economic, civil, political, social, and cultural lives of women, there is a genuine series of attempts, over decades, to work towards women's equality in a variety of ways. By doing so, the equality of women can be more secure. In that, we can see the development of greater peace for women and men through the increased inclusion of women into the decision-making operations of the society, to give women some power in their ability to control their own lives and make policy recommendations from the perspectives of women on issues uniquely affecting women including issues of reproductive health.

All these provisions, statements, and action plans, set about and built on for decades, have been the basis for the furtherance of the values of universality, dignity, and respect for all peoples and individuals through the actualization or realization of human rights including the work of the instantiation of women's rights connected too many of the other issues plaguing the world.

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## Paragraph 11 – Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 4, 2018

Why are post-Cold War conditions important for the equality of all?

*11. The end of the cold war has resulted in international changes and diminished competition between the super-Powers. The threat of a global armed conflict has diminished, while international relations have improved and prospects for peace among nations have increased. Although the threat of global conflict has been reduced, wars of aggression, armed conflicts, colonial or other forms of alien domination and foreign occupation, civil wars, and terrorism continue to plague many parts of the world. Grave violations of the human rights of women occur, particularly in times of armed conflict, and include murder, torture, systematic rape, forced pregnancy and forced abortion, in particular under policies of ethnic cleansing.*

Beijing Declaration (1995)

With the end of the Cold War came another phase in the eras of the geopolitical situation for much but not all of the world, these changes had impacts, especially, on the super-powers of the time, the nations connected with them, and the individual citizens too. Interestingly, we can note the impacts on the lives of men and women of the time too.

These changes in societies can, sometimes, result in the clamping down on the individual citizens, especially so regarding the reproductive rights of women. None of this is a far cry from the distant past. In fact, right before our parents' eyes, we can see the work in Romania with Decree 770. Reproduction matters to authoritarian regimes. The collapse of some former superpowers remains important in the history of women's rights too.

There came with the diminution of the superpowers a decrease in the level of the desired competition between them. A decrease in the threat of armed conflict all over the world ensued as well. This increased the potential or prospects for peace through an improvement in international relations. Now, we can, along with the concomitant decline in colonialism and its impacts, look at the rights of women and the degradation and maltreatment of women at the same time.

Rape has been a weapon of war. Domestic and violence physical violence have been used to control women or oppress them. The question about toxic masculinity amounts to the elimination of that form of masculinity. The idea of masculinity, in part, imagined by many of the conservatives. They talk past one another. The toxic masculinity spoke of by progressive and liberal commentators comes in the form leading to "murder, torture, systematic rape, forced pregnancy and forced abortion" and even, unfortunately sometimes, ethnic cleansing.

These violations of the basic humanity and recognition of the need for the inherent dignity of others comes from the religious and the national, the governmental. These tendencies in some of the extremes of human behavior exhibit a cognitively complex animal capable of a variety of



profoundly cruel and unjust, and just unfair, behaviors and treatment of not only human beings but the natural world upon which we need to survive and are inextricably a part.

These make international forms of conflict one and the same with the work of women's rights and their actualization, as the violent conflicts of nations and individuals tend to have repercussions with women seen as tools of war. The men in charge of the wars need more children to become soldiers and the men who abuse women feel the need to resort to violence for a variety of reasons, with one of the large ones almost certainly coming in the form of control.

The implementation of women's rights would provide a basis to consider the greater equality of women. It would connect to the issues of war and conflict. The attribution of the same decision-making abilities to women as we already assume of men, so women can partake of civic and political life, and the military, in order to potentially influence the ways in which these wars take place if at all.

I do not attribute an angelic nature to women and a demonic one to men, but I do attribute a moderating effect to a democratic system with the incorporation of more voices into the finalization of the collective choices, typically, issued in responsibility to only a few powerful men regardless of the level of skill, quality of situational and ethical judgment, or academic qualifications or even autodidactic educational status.

With this, we could mitigate, potentially, some of the harms of massive wars, and, in fact, incorporate the concerns of women as a result of war including rape as a weapon of war and the issues surrounding women's reproductive rights.

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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.

## Paragraph 12 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 5, 2018

Why are peace and security intimately linked to women's rights and equality within men?

12. The maintenance of peace and security at the global, regional and local levels, together with the prevention of policies of aggression and ethnic cleansing and the resolution of armed conflict, is crucial for the protection of the human rights of women and girl children, as well as for the elimination of all forms of violence against them and of their use as a weapon of war.

Beijing Declaration (1995)

International peace and security remained tied to women's rights issues in a number of direct and indirect ways. One comes in the maintenance, in the global security apparatus, international peace. If we think of the main ways in which conflicts start, they can be myriad. Same with the impacts. But some of the big outcroppings can be aggression and ethnic cleansing.

These can emerge from a hatred and seeing other people as "The Other." The dreaded beings who have evil intent towards you. The protection of the rights of women and girls tend to fly out the window at these times. It is in these moments, of which comprise the vast majority of humanity's time – with most of humanity at war in its history at around 5-10% of its recorded history; that we find the capacity for evil and the automatic, almost, deprivation of the rights and livelihood of women.

The forms of violence against women, as a fundamental violation of rights and freedoms, lies with mostly men. Good men do not make excuses or should not perpetrate these actions. Good men work together to reduce and ideally eliminate these actions while also working within the justice system for fairness in all parties involved to garner proper justice. There can be an excuse-making aspect to much of the violence perpetrated against women, or simply a pointing of fingers elsewhere in order to distract attention from a proper issue.

One of the main tools in war, for a long time, has been rape and other violence against women and girls for the purposes of demoralizing one's enemies in war. In combat conditions, these innocent civilians, often women and girls, become subject to a variety of ill-treatment that, in any civilized society or set of them, would not take place at all. However, any society can crumble economically, socially, and morally.

The systems in place for the protection of the rights of women and girls and for the reduction and eventual elimination of violence against women are crucial in order to work for the proper "maintenance of peace and security at the global, regional and local levels." Which, as acknowledged in the paragraph, amount to collective efforts, those long-term efforts to solve the problems of violence against women.

The issues lie with us. The concerns sit with us. Indeed, and as a "but," the inflicted pain and misery goes with the women mostly, and potentially attendant children if no abortifacients

available or if this stands against the ethical code of the woman who may have been raped and become pregnant as a result. These are difficult issues. They are not simple to solve, as they appear encoded into a violent human nature.

But the ease of modernity, breadth of current education, knowledge of the world through science, and formalization of thought with logic, we can move the dial, as we have with documents such as the *Universal Declaration of Human Rights*. Our world is modern by many of these criteria. Our efforts to move more in this direction amounts to the move for modernization.

Inside of these efforts, also, we can note the improvement in the implementation of the rights of women as an important, integral aspect of the basic equality of the sexes and the efforts to reduce, at least in some domains to a relatively reasonable low level, violence and, in particular, violence against women as perpetuated through the cycles of violence and war.

The improvements in the material comforts of life may mask the violent tendencies of human beings, but the efforts for the consideration of the equal dignity and respect for all is a moral advance in some domains. One in which the regression could move backward faster than its move forward as our baser natures beckon onward to call us back to baseline, regression to the violent mean – where women and girls are barely people and more often than not property or chattel. The future of peace and prosperity is, in some fundamental sense, a human choice, one-by-one and collectively.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, Article 7, 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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Council of Europe Convention on preventing and combating violence against women and domestic violence or the Istanbul Convention (2011) Article 38 and Article 39.

## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 13

Scott Douglas Jacobsen

September 5, 2018

What is the issue of excessive military expenditures and women's equality?

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13. Excessive military expenditures, including global military expenditures and arms trade or trafficking, and investments for arms production and acquisition have reduced the resources available for social development. As a result of the debt burden and other economic difficulties, many developing countries have undertaken structural adjustment policies. Moreover, there are structural adjustment programmes that have been poorly designed and implemented, with resulting detrimental effects on social development. The number of people living in poverty has increased disproportionately in most developing countries, particularly the heavily indebted countries, during the past decade.

Beijing Declaration (1995)

The Beijing Declaration also speaks about the expenses of wars. The military travels into a variety of areas of the world. If we look at the recent history, we can see this. If we also observe the historical record, we can note the profound levels of waste and misery left in the wake of war and after war. There appears to be no question as to the often illegitimacy of war and the committing of war crimes against others around the world.

Often, the dominant powers of the time, the so-called “superpowers,” are the empires influential enough to commit atrocities without question and also the resources to divert the public at home, especially in the era of mass media and technological enchantment – or in more authoritarian setups with the threat of imprisonment or violence against the internal population by the hands of the state.

The resources diverted to war have created an unviable long-term situation for the species. We lie at a legitimate crossing point of whether or not we will choose to survive as a species from multi-variate problem with conflict, among others converging on a closing set of viable possible futures for humanity. But the debt and economic difficulties in the modern period have gone even farther since 1995.

Indeed, we can see the effects on social development and even on indicators of social trust in a society. Those societies with greater levels of development and faster ones tend to have better trust in the society among its citizenry. Things are on the up-and-up, so why not let this influence the perspective of other citizens. However, the costs of war take away funds from the possible investment in the families, the communities, and even the educational and cultural institutions of a nation.

The detrimental effects influence the ways in which we see one another but also show in the slower development relative to other countries. More people live in poverty. These precarious lives and forced-upon-people lifestyles create all of the attendant problems of poverty of a

nation. The issues of poverty tend to affect women, especially single mothers, more than other populations.

Because of this, we also see the ripple effects in families and communities and future generations left with fewer resources: the broken homes, the drug abuse, the alcoholism, the domestic abuse, the addictions to pornography and video games in the children, the inappropriate age of first sexual encounter of the attendant children, the lower educational attainment, the elevated stress hormone levels of parent and child, and so on.

These create tremendous strains on individuals, on families, and on communities. The funds that could help pay for feeding the children, educating the next generation, re-educating the current generations, and upgrading the infrastructure of the nation's communities get funneled into the pathways of militarization at home and abroad. These systems impact one another. It is one of the great ironies that those who harbor the most family values support the militarism abroad the most, where this drains the national funds and deprives potential funding for those at-home institutions intended for the benefit of the general public.

We can see this in numerous examples. It can be seen, especially and as per the final statement of the document, within the developing or non-developed nations without any of the programs in place. Or if they are present, then they are repealed rather rapidly. These are our problems. These create the issues of cycles of poverty and, in part, due to the wasteful spending on militarism and, oftentimes, exercises outside the nation's borders in war for national pride or proud-boasting about the greatness of one's own national identity. This is a poison, spiritual and otherwise.

As a result, women's rights and livelihood are deprived too, as all these problems inflict women much more than men and those in charge making the decisions tend to be men – though the poor, men and women and children, become the main victims. Not to mention innocent casualties in the midst of wars.

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## Paragraph 14 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 6, 2018

How can we include the social dimension of development with accelerated economic growth for equality of the sexes?

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*14. In this context, the social dimension of development should be emphasized. Accelerated economic growth, although necessary for social development, does not by itself improve the quality of life of the population. In some cases, conditions can arise which can aggravate social inequality and marginalization. Hence, it is indispensable to search for new alternatives that ensure that all members of society benefit from economic growth based on a holistic approach to all aspects of development: growth, equality between women and men, social justice, conservation and protection of the environment, sustainability, solidarity, participation, peace and respect for human rights.*

Beijing Declaration (1995)

The emphasis of this paragraph is the social development of the nation, where there can be effects on the wealth and wellbeing of some demographics of the country with the inequitable distribution of resources within the nation. Some of the contexts of the accelerated economic growth can create problems for the levels, as noted, of social inequality and marginalization. Indeed, this can impact the poorest sectors even worse.

Furthermore, many of these populations tend to be women, too. The issue, then, the best ways in which to harbour a society where all can benefit to a greater rather than lesser degree from the wealth of the nation. The alternative models and the economic issues of the mid-1990s were recognized and being considered among those who were creating the Beijing Declaration.

We, some argue, see worse inequality and even worse relative socio-economic outcomes in the population at large, where the non-holistic economic growth models remain unsustainable if the greater wellbeing of the public is to be taken into account. Indeed, we can note those general ways in which the total aspects of the development of nations are being proposed within the paragraph.

From the equality of the sexes, to general growth, social justice, the maintenance of the environment and the social systems, and the ability of humans to prevent war and keep in mind human rights, all these reflect a deep respect for the general documents that tend to deal with these issues include this Beijing Declaration and the science indicating these metrics of social development.

Nothing absolute but the relative precision of the indicators of development make the case, and this document proposes a moral stipulation, for explicit moves to change the socio-economic system for greater equality; for those with an interest in women's equality and the well-being of children, the improvement of the livelihoods of the lowest income earners and social assistance



programs for poor children as well as good educations would be good means by which to improve the livelihoods of these people.

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

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## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 15

Scott Douglas Jacobsen

September 6, 2018

How can global democratic systems help with the implementation of human rights?

*15. A world-wide movement towards democratization has opened up the political process in many nations, but the popular participation of women in key decision-making as full and equal partners with men, particularly in politics, has not yet been achieved. South Africa's policy of institutionalized racism – apartheid – has been dismantled and a peaceful and democratic transfer of power has occurred. In Central and Eastern Europe the transition to parliamentary democracy has been rapid and has given rise to a variety of experiences, depending on the specific circumstances of each country. While the transition has been mostly peaceful, in some countries this process has been hindered by armed conflict that has resulted in grave violations of human rights.*

Beijing Declaration (1995)

The global move towards more and more democratization may have been more clear in the past than in the present. Indeed, we appear to have more open societies and democracies than at any prior point in history. However, with some of the recent, conscious, chaos created in the wake the American 2016 presidential election, the Brexit vote, and so on, there have been fundamental challenges or at least relatively basic ones to the structures of democracy with the society – or the democratic organizational processes of nations.

This raises issues about the basic premise in this paragraph, about the long-term viability of democracies. Nonetheless, if we assume the premise of an optimistic future circa 1995, we can note the increased political processing opening of several nations in addition to the participation of women within the levers of decision-making power of our societies. These are tremendously hopeful and heartwarming developments in our societies.

They continue to demarcate the modern period in contrast to the past where women did not even have the right to vote, as far as I know, in any nation only two centuries ago, even, potentially, a century and a half ago. These make the strides in democratization real and palpable. The questions, in the present, may be the extent to which these may undergo a temporary reversal; the environment of 1995 would propose the ways in which these can be expanded, to further respect the rights of persons and the human rights of women in particular given the context of this series.

In the representation of the South African case, slowly dwindling in our societal memory banks, there was an institutionalized racism known as apartheid that was dismantled and then a democratic revolution began to sweep through the nation. This is something extended into the note of Central and Eastern European nations developing parliamentary democracies.

These were seeing “rapid” rises depending on the domain in question and the specific country to be considered. Nonetheless, most of the nations rose into formal democratic statuses, apparently, more or less peacefully while some were and remained in conflict in the process, which

coincided with “grave violations of human rights.” Not a small detail but not the glaring issue if taken in a larger geographic and historical contexts, even now, we see more and more democracies or democratization and peaceful transition to them and peace amongst and between them.

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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.

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