

A long-exposure photograph of a night sky, showing numerous curved star trails in shades of white, yellow, and blue. The trails are concentric, suggesting a long exposure around a celestial pole. The bottom of the image shows a dark, silhouetted landscape with a horizon line where the sky meets the ground.

THE GOOD MEN PROJECT: COMPENDIUM IX

SCOTT DOUGLAS JACOBSEN

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Scott

The Good Men Project

Beijing Platform for Action. Chapter IV. A. Women and Poverty – Paragraphs 52 and 53

Scott Douglas Jacobsen

September 23, 2018

How are social welfare programs and education important for the advancement and empowerment of women?

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52. In too many countries, social welfare systems do not take sufficient account of the specific conditions of women living in poverty, and there is a tendency to scale back the services provided by such systems. The risk of falling into poverty is greater for women than for men, particularly in old age, where social security systems are based on the principle of continuous remunerated employment. In some cases, women do not fulfil this requirement because of interruptions in their work, due to the unbalanced distribution of remunerated and unremunerated work. Moreover, older women also face greater obstacles to labour-market re-entry.

53. In many developed countries, where the level of general education and professional training of women and men are similar and where systems of protection against discrimination are available, in some sectors the economic transformations of the past decade have strongly increased either the unemployment of women or the precarious nature of their employment. The proportion of women among the poor has consequently increased. In countries with a high level of school enrolment of girls, those who leave the educational system the earliest, without any qualification, are among the most vulnerable in the labour market.

Beijing Declaration (1995)

The 52nd and 53rd paragraphs to the Beijing Declaration continue to speak on the disproportionate levels of poverty faced by women compared to others. Indeed, the levels of poverty in many, many countries around the world in 1995 and right into the present indicate, yes a decline in poverty levels overall but also, a continued disproportionate spread of the poverty with far more for women compared to men.

This seems as if a universal. The various social services, often either piddly or non-existent – and if extant sometimes being retracted through various legal and economic means, are insufficient to the needs of women around the world. The question is to what degree people deserve basic survival necessities through the purpose and mandate of a government to serve “the people” or the general population, especially those more often vulnerable, e.g., women and children.

The possibility of poverty becoming a reality of life is far greater for a woman in 1995 and remains so to this day. This becomes a problem for women without much of a pension too, where the social security networks or “nets” are not as good for them. Women have far more interruptions to their work, which creates a series of problems for the economic livelihood of women around the world.

Women have only been seen as equals in some societies only recently, and only by some sectors of the nations by the way. Powerful and rich interests are hard at work trying to deceive and firmly work in order to restrict the economic livelihoods, and otherwise, of women throughout the world. As noted, there are “older women [who] also face greater obstacles to labour-market re-entry.”

Paragraph 53 continues in a similar tone with even the economically advanced nation-states having opportunities for education and professional training of women, which can work to construct some bulwarks against the bias and bigotry against women as professionals. These can work to empower and advance the rights of women, while also including more individuals into the economic system for the financial flourishing of the country.

The women who have been long-term unemployed or stuck in precarious economic situations can be better off than what may otherwise be the case. It is in this sense that we can see the ways in which women can be seen as given lesser status through even subtle drivers into poverty and less well-off economic situations. Often, far more often, this occurs to women and single parents, who, as is known in the demographic analyses, far more likely to be women.

The women or girls who leave education early for a variety of reasons throughout the world; they will be, again far more probable, to be left in poorer and more poverty-stricken circumstances for their entire lives based on the lack of access to or opportunity for both advanced or even basic education & jobs with decent economic outcomes. Those jobs, or even hopefully careers, with greater chances for higher pay, benefits, healthcare and dental coverage, and so on.

It is these cases that need a deeper examination because these continue to be the ways in which there are attacks on the general public through trying to delete or eliminate the options for women, who are more often poor women of color; what will you do?

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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 54

Scott Douglas Jacobsen

September 24, 2018

How are "general education and professional training" for women important women's empowerment?

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54. In countries with economies in transition and in other countries undergoing fundamental political, economic and social transformations, these transformations have often led to a reduction in women's income or to women being deprived of income.

Beijing Declaration (1995)

Now, paragraph 54 of the Beijing Declaration has an interest to those interested in the economic empowerment of women. The areas where women tend to lack power are in some of the most easily identifiable areas. These tend to be the economic, political, and social arenas. These are well-known with the research into the matter and, more broadly, the documents with stipulations about rights of individuals and groups, responsibilities of states, and the ways in which various systems conspire, whether consciously or not, to the detrimental life outcomes of women.

The changes in the economic situations for countries also lead to problems for the ability of women to not only gain employment but educational opportunities. Consider: what is the stake of a family in the son over the daughter in the context of limited family resources and carrying the family name through the son and not the daughter? This can expand to a number of contexts.

The reduction or deprivation of a woman's income also impacts the prospects, over the long term, of the potential livelihood of the woman. As described in prior articles, more single parent households are headed by women, so single mothers, and more and more homes are held in the economic power of women – not the majority. This leads to interesting modern contexts, in 1995 and now, regarding the advancement and the empowerment of women.

The deprivation of income for women becomes a reduction in the life possibilities and statistical high quality outcomes of the young coming from those households, not simply the women, because these women invest more in the families but without sufficient funds they will be left bereft – and so for their children and, thus, single parent family unit as a whole.

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

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

Paragraphs 55 and 56 of the Beijing Platform for Action. Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 24, 2018

Why is the productive capacity of women in developing countries necessary as a factor in sustainable development?

55. Particularly in developing countries, the productive capacity of women should be increased through access to capital, resources, credit, land, technology, information, technical assistance and training so as to raise their income and improve nutrition, education, health care and status within the household. The release of women's productive potential is pivotal to breaking the cycle of poverty so that women can share fully in the benefits of development and in the products of their own labour.

56. Sustainable development and economic growth that is both sustained and sustainable are possible only through improving the economic, social, political, legal and cultural status of women. Equitable social development that recognizes empowering the poor, particularly women, to utilize environmental resources sustainably is a necessary foundation for sustainable development.

Beijing Declaration (1995)

The Beijing Declaration's 55th and 56th paragraphs speak to the ability of women to take part in and contribute to, and therefore benefit from, the layers of society's systems. This becomes especially so in the developing nation context. The nature of productive capacity for women is an important part of the advancement and empowerment of women.

Within this framework, we can see the wide variety of stated areas in which women can become more productive in the systems of societies work with one another to create a way for women to flourish more than would be expected in normal historical circumstances. Indeed, some of the most important – though all are – comes in the form of healthcare and education.

Healthcare in the form of reproductive health rights. Education in the form of postsecondary access for the possibility to train and eventually work in the higher income areas of society. These can help women be able to create a plan for their lives in addition to the possibility for a longer term vision of economic well-being and, in the process, greater productivity within the standard societal frameworks.

The ability to do so impacts the lives of not only the woman but, if a mother then, also the livelihood of the family and, by implication, the chances for a positive outcome for the child. It is in this sensibility of the interconnectedness of various systems within a society where we can not the development of the productive capacities of women as integral to the growth of society.

As described in paragraph 56, this connects not only a 'sugar high' form of economic growth and social development, which can crash in short order; but, rather, the development of the "sustainable" form of social and economic growth. This model is the way in which to lift tremendous numbers of people out of poverty over the long term.

It does not happen all at once. It requires stepwise implementation, but it is the means by which to both advancement and empowerment of women and improve the overall economic viability of the state. No growth is eternal or a law of nature; these come about through human choices, often of the powerful, set about in politics, through policies and programs of action.

In turn, these form some of the foundations for the “economic, social, political, legal and cultural” improvements in the lives of women. The notion of socialist or capitalist seem too narrow in this wider related systems perspective, in which the development the individual woman and the collective of society interrelate and work in unison; which, in an essential manner, means the move from feminist, in particular, discourse to rights, in general, discourse, the rights and implied responsibilities of the human person, of a person of a religious faith to freely practice and of non-faith to not practice but also of a conscientious objector to not take part in abortion and of a person in need of healthcare to acquire one.

It is about the core message of the Gospels, of a humanist ethic, and of many others – however faulty the narrative representations and interpretations of asserted or purported holy scriptures at times – for the help of the poor and destitute and, fundamentally, in need of help in some way. The use of the commons, as per ancient Anglo and various Indigenous laws and traditions, for the good of all, which comes back to the rights of women to this too.

The rights of women to be able to use the environmental resources as well, for sustainable development and benefits for all. Any sustainable development should be taking into account the need to advance and empower the women of the world as persons, but also as individuals because of the benefit to the individual and the collective – at its various scales.

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

Paragraphs 57 of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 25, 2018

What are the successes of policies and measures for the increase in gender equality?

57. The success of policies and measures aimed at supporting or strengthening the promotion of gender equality and the improvement of the status of women should be based on the integration of the gender perspective in general policies relating to all spheres of society as well as the implementation of positive measures with adequate institutional and financial support at all levels.

Beijing Declaration (1995)

The Beijing Declaration's paragraph 57 is based on a gender equality or the equality of the sexes basis with the look into policies and measures of progress. The look at the gender perspective is important because of the relevance to international movements and work going on, at least, since December 10 1948 with the creation of the Universal Declaration of Human Rights.

There have been substantial but insufficient efforts to further the statements in the UDHR about the rights of women as persons. This has been heralded under the label gender equality or equality of the sexes. The basic premise of the movement is to provide a basis for the equality of women with men through a variety of measures, which can be seen in several documents at the national level and in international documents including the Beijing Declaration.

The purpose is to develop a set of policies and programs, or at least suggestions based on international discourse, for the means by which to attain the fabled gender equality. Indeed, the policies are stated as being meant for "all spheres of society" with the intention that there should be "adequate institutional and financial support at all levels."

This is interesting. As the basic premise is gender equality, as an ethic based on universal principles found in the fundamental documents of the United Nations with the generations who founded mostly dead, that is, we inherited the work of the dead, in terms of the universals of ethics founded post-WWII.

Now, the principle or ethic then becomes an empirical question about the efficacy of the equality of women. If we work to keep the equality of women as the principle, and then develop policies and programs for the benefit of women, we can observe the effects over the long term. It is something based on rights. Where if one wants to practice their faith, they can do it; if someone does not want to do it, they do not have to, then each should respect the right of the faithful and the irreligious.

I remember working in the Athabasca University Students' Union as an executive. It was an interesting experience. One time during a convocation, we, the movers and shakers of the university, went to some big dinner, but we had to pray in public to start the evening a public university. Does this violate secular principles? In some ways, it does; if happening at a

postsecondary institution near you, I recommend arguing for the secularization of the campus to be fair to all.

Consider: the case of abortion, if one does not want an abortion based on religious and conscience objections, they should not have the abortion forced on them; if someone wants it, they should have access to it. Each can have their rights and responsibilities balanced and respected in this way.

And so with rights, it is all or none, with a balancing based on the application of every one of them. Indeed, we can not the empirical outcomes in the cases of implementing the rights of women, which, as mentioned, is an empirical question as to the benefit of them to society. As it turns out, with more rights implemented, women tend to be better off.

However, not only the women, but also the children and the family, and so the communities, in societies too, the more women's rights are respected with women as persons, then the more flourishing of the society. It is akin to the long-term investment in combatting one of our greatest crises, which is climate change.

We need to tackle this problem now, and not later. Same with educating the general public on the safety of GMO foods, of vaccinations, and the inefficacy of prayer – very likely, and so on. But it needs supports. Those institutional bulwarks can provide a basis for the public to be able to flourish more than it would otherwise.

If someone disagrees with the empirical evidence in support of the implementation of women's rights, and if they do not want a worse quality of life, then the objection will either be ethical – disagreement of rights as a source or part of ethics – or true misogyny, potentially. But the most common objection will be undue skepticism or a disagreement with the ethic.

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Beijing Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 58(a)-(b)

Scott Douglas Jacobsen

September 25, 2018

Where does Strategic Objective A.1. of the Beijing Declaration start?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

58. By Governments:

Review and modify, with the full and equal participation of women, macroeconomic and social policies with a view to achieving the objectives of the Platform for Action;

Analyse, from a gender perspective, policies and programmes – including those related to macroeconomic stability, structural adjustment, external debt problems, taxation, investments, employment, markets and all relevant sectors of the economy – with respect to their impact on poverty, on inequality and particularly on women; assess their impact on family well-being and conditions and adjust them, as appropriate, to promote more equitable distribution of productive assets, wealth, opportunities, income and services;

Beijing Declaration (1995)

The Beijing Declaration begins to pick up steam when paragraph 58 begins to speak on some concrete actions, or requirements, of governments to implement the rights of women. Indeed, there is a general notion of the advancement and the empowerment of women, and another with the full and equal participation of women. This may surprise some, but this is simply not taken as a truism in much of society.

There is a perspective of many people around the world, especially when convenient for the individuals who can garner power and influence over others with it – whether political or economic. The macroeconomic policies that should be taken into account are ones with a gender-perspective and have been noted in earlier writings also in the work of this (rather long) series dealing with some aspects of the structural adjustment programs.

Those never considered women and disproportionately affected them. It is, through these direct economic policy mechanisms, the ways in which women become the world's disproportionate poor. Also, the processes by which this impacts developing countries more, people of colour more, and so women of colour in developing countries the most, especially in the more rural or outlying areas.

The external debt problems and taxation connect to these gender inequalities too. Same with the problems seen in employment and the markets. Indeed, these programs and systems, as stated,

have an impact on inequality – i.e., its increase – and affect women worse than the men of the world. This is what it means to have a lesser status in the world, to have the economic systems disproportionately negatively affect you, as a group.

The programs listed here make some important assessments or, more properly, emphases on the well-being of families and in the conditions for equal distribution of the fruits of the world. Some of this can take the form of the “assets” and others in “wealth” while other can be “opportunities, income and services.” The inability of many women, around the world, circa 1995 and into the present to have equal access to many of these things remains indicative of the grotesque global inequality which comes with an apologist class, even in my own country of Canada.

Pundits and commentators make statements, knowingly, at the detriment of the poor and women and for the benefit of the wealthier, such as themselves, and for the, ultimate, benefit of the ultra-rich – also known as the wealthy. It is in this sense that we can note the ways in which gender inequality comes in not only the forms of attitudes but also in the types of economic systems and situations around the world, where we see, sometimes, religion working tirelessly to reduce the possibility of the flourishing of women.

The benefit of a society with greater equality rather than great inequality is that which was laid out by some of the most ancient philosophers – I guess, philosophers of economics and politics in this sense – wherein the greater the inequality, past a certain point, the worse off the vast majority of people’s lives become, in comparison to the select fraction of a percent.

However, now, the economics of the world remain globally integrated, more than ever; this creates situations in which the issues not only needing addressing in terms of the varieties of externalities but also the means of distribution of the – not means of productions because the philosophy failed, empirically, there – productivity as the increase in wealth of the mean producer should be tracking in line increases in productivity.

Otherwise, it, to a point, becomes unjust taking of labour. If one, as per libertarian philosophy, should believe in something akin to or approximating a meritocracy, then the benefits to the working class should track this argument, where they are compensated for their labour productivity increases proportionately. But this has not happened. More people’s wealth continues to be siphoned off into the hands of the ultra-rich, internationally, which is anti-meritocracy and more akin to plutocratic kleptocracy in a sense of disproportionate taking of labour productivity as financial capital.

This can lead to the greater impoverishment of women compared to men, especially as the ultra-wealthy are far more often men than women – and, even in the households with the working class backgrounds and jobs, the women continue to be given less, globally speaking.

This is, of course, ignoring the issues related to climate change the need to deal with those as well: apart from individuals trying very hard to redirect the appropriate attention of the public to the pressing issues of the time that affect economic livelihood and sustainable growth such as dealing with climate change – seen even in the extreme cases of denial of its reality – but in general in individuals including Bjørn Lomborg, Katherine Hayhoe, Nigel Lawson, Fred Singer, Tim Ball, Christopher Monckton, Andrew Bolt, John Christy, Marc Morano, Richard Lindzen, Steve Milloy, Roy Spencer, Dick Arney, Anthony Watts, Judith Curry, and others.

Then the information which can be seen coming out of organizations including HumanProgress.Com, which is funded by the Cato Institute and the John Templeton Foundation.

Do these individuals or organizations have an interest in misinforming, selectively informing, or outright lying to the public for financial gain? I ask you, dear reader.

These forms of representation of climate change as either non-existent, not that big of a deal, or, in fact, a conspiracy of liberals – a “liberal hoax” – prevents getting to work on concrete solutions. By failing to solve it, these, particular, individuals and others harm the long-term public discourse and, in turn, harm those most probable to be impacted by climate change, e.g., the Indigenous, the rural, the women, the poor, and those in developing countries.

Each of these cases will have economic impacts that can change entire lives. It is these cases where, in a way, by harming the public discourse via distracting from the proper debate on solutions rather than outright denying or minimizing it, in fact, harms the lives of individuals in some of the most vulnerable populations – economically, socially, and otherwise.

What they do is not only factually incorrect via their statements, often, but also immoral in its potential consequences based on known scientific facts and reasonable extrapolations from data into the near future, it is not funny or an intellectual game when you’re talking about the lives of people around the world who will be impacted by this. I do not find these cute or amusing. I find these morally reprehensible and potentially criminal.

The economic livelihoods of poor women around the world – the disproportionately poor – are impacted by situations like this, which all relate to the various policies not only in economics but also in the indirect effects on economic livelihoods of women through some of the most impactful, important, and substantial issues of the day, e.g., the aforementioned global warming or climate change problem.

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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 58(c)-(d)

Scott Douglas Jacobsen

September 26, 2018

How are sound macroeconomic policies important for the empowerment of women?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

58. By Governments:

c. Pursue and implement sound and stable macroeconomic and sectoral policies that are designed and monitored with the full and equal participation of women, encourage broad-based sustained economic growth, address the structural causes of poverty and are geared towards eradicating poverty and reducing gender-based inequality within the overall framework of achieving people-centred sustainable development;

d. Restructure and target the allocation of public expenditures to promote women's economic opportunities and equal access to productive resources and to address the basic social, educational and health needs of women, particularly those living in poverty;

Beijing Declaration (1995)

With some examination of the macroeconomic policies and the development strategies of the Beijing Declaration, we can see the efforts of the international community, in general, and, granted, to varying degrees, working to improve the lives and conditions for women in poverty, which is the world's majority poor. The pursuit of sound economic policies within a gender-based or gendered lens is important too.

Because of the lack of consideration of gender will tend to leave women out of the discussion. By leaving women outside of the domain of the conversation, the consequences will be more likely, even as a boilerplate analysis, to leave women's issues set on neutral or negatively impacted. It happened the structural adjustment programmes. It can happen in other domains as well.

If a nation spends too much on the military, the basis becomes for lack of resources for social services. Similarly, with other economic policies and programs, those which impact the lives of women, typically, in a disproportionately negative way. The sustained economic growth models of the world are the ones in which women's rights can be respected while, as emphasized in the previous article, the environmental problems can be taken into account too; furthermore, these can help with the overarching problem of the eradication of poverty through the reduction of the cycle of poverty within families of a society.

Those gender-based forms of discrimination, as can be seen, over time, in the discriminatory implementation of rights within a society. Some for the men and not others for the women in societies, e.g., reproductive health rights, rights to education and healthcare, and so on. Many of these can impact the economic viability of an individual woman's life.

This comes in the aforementioned "overall framework of achieving people-centred sustainable development." Now, the basis of this can come in a variety of ways. One of the obvious is the targeting and restructuring of the spending of the public dime on the well-being of women in terms of their economic livelihood. It becomes a means of empowerment and, hence, and as many of you know, the phraseology consistently used with the "advancement and empowerment of women."

This is important as women continue to live in disproportionate levels of poverty compared to the men. This creates problems for their advancement in societies. Some suggestions or recommendations in some documents have been for temporary placement of position quotas in order to achieve the fabled equality desired by many, feared by others, and ambiguously and scantily considered by still others.

But the basic educational and health needs of a society should be the concern of the government; thus, the ability for access to the appropriate productive resources of the society should have some gendered emphasis within women's rights as the disproportionate recipients of life's burdens in several contexts. The orientation towards women and those in indigent circumstances can be important for the global move towards greater equality, realization of the human rights of all peoples, and for the respect and right to self-determination of people.

In turn, individuals and groups can not be seen as beasts of burden or tools of the state – whether through work or reproduction – and with the ability to pursue their lives as they deem fit and define for themselves.

It is about the best of the conservative tradition for freedom within constraint within group valuations of the right and reliance on tests wisdom while also on the best of the liberal counterbalance with the emphasis on the individual's right to deviate from the group and pursue creative and intellectual endeavours – to discover the newer areas of wisdom that will, in time, become part of the conservative fold, as we develop this mutual interplay between the innovative spirit of humankind and the traditional yearning for a yesteryear.

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.

Paragraph 58(e)-(h) of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 26, 2018

What do agricultural and other areas have to do with the implementation of women's rights to reduce poverty?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

58. By Governments:

e. Develop agricultural and fishing sectors, where and as necessary, in order to ensure, as appropriate, household and national food security and food self-sufficiency, by allocating the necessary financial, technical and human resources;

f. Develop policies and programmes to promote equitable distribution of food within the household;

g. Provide adequate safety nets and strengthen State-based and community-based support systems, as an integral part of social policy, in order to enable women living in poverty to withstand adverse economic environments and preserve their livelihood, assets and revenues in times of crisis;

h. Generate economic policies that have a positive impact on the employment and income of women workers in both the formal and informal sectors and adopt specific measures to address women's unemployment, in particular their long-term unemployment;

Beijing Declaration (1995)

The basic necessities of life do not magically appear, nor did they for tens of thousands of years for the hunter-gatherer phases of our species; same with the 12,000-10,000 years of agriculture right into the present with industrial agribusiness methodologies for mass-production of foods including 3-dimensional stacking of crops to improve the volume yield of vegetables and fruits rather than through a 2-dimensional and imperfect methodology in traditional agricultural and farming practices.

The ability of changes, now, for the future is absolutely tremendous. Anyone who says otherwise is, probably, a fool. There are risks, but scientific inquiry can innovate, make more efficient current technologies, and create abundance, possibly, for more people than ever – even, likely, per capita. In the agricultural and fishing sectors, the ability for self-sufficiency is important for the ability of economic independence for many communities.

If the technology is developed or if a community does not want it, they have the right to self-determination to use the technology or not. But the introduction of methodologies to improve the allocation of these resources more equitably can be a powerful move for the implementation of the rights of women. Sae with section (f) dealing with the per household consideration of the distribution as well.

Now, these also tie not only into the resource provisions from the agricultural and fishing sectors for more equitable distributions within households, as per sections e and f, but also into the areas of a set of safety nets and community support systems; that is, these form a strong form of bond through “social policy” to “enable women living in poverty to withstand adverse economic environments.”

Let’s say we remove these supports knowing the consequences of a reduction or elimination of the bulwarks of poor women’s ability to fight against abject poverty, it would seem cruel in entire sectors of the population with a disproportionate impact on, as noted, women and, in particular, women of colour. It becomes a race-consequence in a negative sense – or an ethnic negative derivative. Women of colour become more adversely affected without the programs.

It becomes the consideration of women of colour’s well-being versus some other, which, given the number of citizens impacted some of these policies, would need to be a powerful “some other” because we’re talking about human beings with the same inherent respect and dignity as any other. It is, in this context, the ability to protect “assets and revenues in times of crisis” that becomes the issue for them – as it becomes for many of us.

The final section, (h), deals with some of the interesting aspects of the need for the state to provide supports through economic policies that can support the income generation possibilities of women workers, who continue to disproportionately be not equal with the men of the world. Take, for example, the uneven numbers of the world’s informal workers. Those are far more likely to be women.

The amount of energy and effort spent in the informal economy or in unpaid domestic work impacts women and remains an undue burden on them simply not taken into account by the vast majority of men; this is not institutional but cultural framing of the issue of discrimination against women, which can be changed easily – which will, or at least can, have downstream effects the economic livelihoods of women. Another solution, simply stated, could be economic enfranchisement of women through the provision of pay for those childcare and homecare services.

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.

Paragraph 58(i)-(k) of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 27, 2018

How can targeted anti-poverty programs help in the realization of the human rights of women in more domains?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

58. By Governments:

i. Formulate and implement, when necessary, specific economic, social, agricultural and related policies in support of female-headed households;

j. Develop and implement anti-poverty programmes, including employment schemes, that improve access to food for women living in poverty, including through the use of appropriate pricing and distribution mechanisms;

k. Ensure the full realization of the human rights of all women migrants, including women migrant workers, and their protection against violence and exploitation; introduce measures for the empowerment of documented women migrants, including women migrant workers; facilitate the productive employment of documented migrant women through greater recognition of their skills, foreign education and credentials, and facilitate their full integration into the labour force;

Beijing Declaration (1995)

As explicitly stated in this set of sections for paragraph 58 of the Beijing Declaration, we can see the need to develop various forms of policies with a gendered lens because of the number of female-headed households. Those homes built by women for their family. The standard image is one man, one woman, and children.

The structures in place for the country become restricted within this context. It is a way in which the economic policies flow from the sociocultural assumptions of women. Thus, the economic policies with a gendered lens would include more modernized and rights-of-women oriented economic policies given not only a changing sociocultural landscape but also the shifts in the emphasis, of equality of women with men.

The development of policies with the context of “economic, social, agricultural” contexts can provide a generalized basis for the improved livelihoods of women. If we look at section (j) of paragraph 58, we see the next developmental stage with the anti-poverty programmes as a broad-based way in which to alleviate the difficulties for women living in poverty conditions.

The issues for many women is the ability to access food in any meaningful sense over a sustainable period. It can be that basic, that problematic. This realization of the rights of women to food, similar to those of women migrants, simply works to recognize the basic humanity of women around the world.

The violence and exploitation of women is a problem. In particular, the women around the world who suffer from a variety of problems to do with lack of home-feeling, of an own-context, of the cultural community, and so on; the basis for a sense of belonging with the rest of the world. It is these forms of deprivation that particularly break my heart for these migrant women.

It is not for lack of striving; it is for the inability to be able to provide for their basic needs because of systemic deprivation, by which I mean the systems in place are not or intended with them in mind. These are the circumstances or the realities for migrant women. Their most basic rights get extirpated at the root upon the removal from their place of origin; their home.

The ability to garner or gain any credentials or education from within their new locale is a difficulty because women tend to lack appropriate resources to integrate into the mainstream workforce. Is this a form of discrimination or barrier of migrant women? Yes, it is a difficulty, which is an issue with real consequences on the overall life trajectory of women.

The questions implied within this particular section of the Beijing Declaration deal with the means by which to improve to alter macroeconomic policies in order for the vulnerable to integrate into the society. This then becomes a sub-category problem within the larger context of women without appropriate resources to be able to participate in a society, because of migrant status.

Most contexts of poverty create more issues for women compared to the men. These questions harken back to the fundamental values of the United Nations. In this sense, the right of to individual men and women to dignity and respect. If this is felt as if not needing implementing for women (or men) because of the state of their being a migrant, or not, then this should be taken into consideration as a discriminatory attitude with consequences – prejudicial ones – for the lives of people who did not want their lives uprooted and destroyed.

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.

Paragraph 58(l)-(n) of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 27, 2018

How can the reintegration of women on the margins, living in poverty advance women's rights?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

58. By Governments:

l. Introduce measures to integrate or reintegrate women living in poverty and socially marginalized women into productive employment and the economic mainstream; ensure that internally displaced women have full access to economic opportunities and that the qualifications and skills of immigrant and refugee women are recognized;

m. Enable women to obtain affordable housing and access to land by, among other things, removing all obstacles to access, with special emphasis on meeting the needs of women, especially those living in poverty and female heads of household;

n. Formulate and implement policies and programmes that enhance the access of women agricultural and fisheries producers (including subsistence farmers and producers, especially in rural areas) to financial, technical, extension and marketing services; provide access to and control of land, appropriate infrastructure and technology in order to increase women's incomes and promote household food security, especially in rural areas and, where appropriate, encourage the development of producer-owned, market-based cooperatives;

Beijing Declaration (1995)

Sections (l), (m), and (n) are interesting. (l) looks at the means by which to create better conditions for women living in poverty. These are, often, the socially marginalized women too. It is a context where the chance to move up in the socioeconomic system is lowered simply for the fact of being a woman.

Furthermore, there is the issue of being displaced, as per some of the other articles' discussions. These can be migrant and refugee women. It states the need to look for the implementation of the human rights of women regardless of their status in life in terms of the economic opportunities for them.

(m) is look at the rights to land and housing. The problems for those who would like to get some land, buy or build a house, and live a life of ease and reasonable comfort, especially in an

advanced industrial economy. Here we can see the obstacles for women starkly, there are simply too few provisions for the rights of women here – which can show in even one of the simplest considerations of the lack of economic independence opportunities provided to women in so many contexts of the world.

Women are, continually, denied the right to an education or discouraged, even shamed, from working to get an advanced education. This form of discrimination creates educational deficits and workforce barriers for women. Herein, we can note the long-term consequences for women. Fewer finances, less independence, and the inability to buy land and own a home. It can indirectly driving the direct lacks of women for land and housing apart from the men in their lives.

The policies and programmes stated should, as stated in some recent articles, work within the context of also encouraging and increasing the access of women into the agricultural and fishing markets. With the “appropriate infrastructure and technology,” women’s incomes can increase alongside the food security of the home.

All in all: the basic sentiment for improved access for women in these domains of housing, land, and other resources do not automatically imply but permit the possibility for the economic advancement and empowerment of women. But programs and policies with an emphasis on this form of empowerment can be powerful drivers for the equality of women with men.

It is important, timely, and still relevant almost a quarter century since its being written. The emphases and programs set for the time when some were just being born and may now even be graduating college are relevant to those who are also simply being born now. The cycle of deprivation is certainly less and conditions, depending on the area of consideration, have improved, but because some things have improved somewhat does not imply the automatic solving of other problems or the non-creation of others. We live in a time of radical changes, which may be needing even more rapid changes in the economic, social, and political structures around us – to respect rights of all and produce the potential for a viable and sustainable future for all.

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.

Paragraph 58(o)-(q) of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 28, 2018

What are the social security systems and legal services needed for women to be able to protect themselves from poverty?

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Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

58. By Governments:

o. Create social security systems wherever they do not exist, or review them with a view to placing individual women and men on an equal footing, at every stage of their lives;

p. Ensure access to free or low-cost legal services, including legal literacy, especially designed to reach women living in poverty;

q. Take particular measures to promote and strengthen policies and programmes for indigenous women with their full participation and respect for their cultural diversity, so that they have opportunities and the possibility of choice in the development process in order to eradicate the poverty that affects them.

Beijing Declaration (1995)

The basis for women's equality is, in many ways, the basis for values. The basic tenet of most faiths and of the non-religious is the Golden Rule with the expansion of consideration of other beings as the advancement, in practice and not in theory, of the moral sphere to incorporate more and more people, e.g., women, animals, potentially artificial constructs with feelings and will.

Each important; the most salient for these articles has been and continues to the expansion of the moral sphere of the Golden Rule into the arena of rights with more and more rights, and responsibilities, given to women. The actions to be taken by governments to ensure the equality of women with women in rights becomes a pragmatic question or one of implementation as well.

Because the social security systems around the world simply do not exist for the poorest among us, who are disproportionately women. When section (o) speaks to the need for the creation of social security systems, it is speaking to a deep need to provide a basis for women and men to be on an equal footing when, in many instances in a global perspective, men and women simply do not have equal footing.

There is, in section (p), a consideration as to one mechanism to level the playing field for women to some degree. It comes in the form of social security systems. For example, the provision of a

socialist system in which legal literacy training is provided for “free or low-cost.” This can provide a decent basis for the improved conditions of women in poverty who not for lack of intelligence but an inability to afford training do not know about the ins-and-outs of various legal contexts.

Section (q) covers other aspects of it. It is the forms of promotion and strengthening of the policies and programs for a few single percent portions of the world population who tend to be the most vulnerable, which is the Indigenous and, in particular, the Indigenous women. It is taking a perspective of respect for the cultural diversity as well as providing opportunities and the sense of choice for those in difficult circumstances.

There are ways in which to work to have these different cultural contexts while working to reduce the level of basic poverty, e.g., food, clean water, shelter, education, and so on. The essence of the equality of rights or the expansion of the moral sphere here would be the basic tenet of taking Indigenous peoples and Indigenous women of those peoples as equals in rights and responsibilities to protect and implement women’s rights.

The work here is important, and broader than simply legal literacy, because the work is to eradicate poverty altogether around the world. The work to implement the basic rights of people so that they can have a decent life is important, where some of the basics of life are important for it. The efforts of section (o) could be a basis for, for instance, social security systems for the health and wellbeing of the women.

Generalized forms of social security programs could, in fact, work to, at a minimum, reduce and move us towards the eventual elimination or “eradication” of poverty. It is an intriguing possibility circa 1995 and now. It seems like one of the easiest problems to work to solve as it is a gradual slide into better health and wellness of a community, but it takes time and consistency in the attempts.

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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 59(a)-(b)

How are multilateral financial and development institutions important for the advancement and empowerment of women?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

59. By multilateral financial and development institutions, including the World Bank, the International Monetary Fund and regional development institutions, and through bilateral development cooperation:

In accordance with the commitments made at the World Summit for Social Development, seek to mobilize new and additional financial resources that are both adequate and predictable and mobilized in a way that maximizes the availability of such resources and uses all available funding sources and mechanisms with a view to contributing towards the goal of poverty eradication and targeting women living in poverty;

Strengthen analytical capacity in order to more systematically strengthen gender perspectives and integrate them into the design and implementation of lending programmes, including structural adjustment and economic recovery programmes;

Beijing Declaration (1995)

The Beijing Declaration's paragraph 59 covers the responsibilities of actors than the governments. These including the multilateral financial and development institutions, which are centralized forms of great power. In sections (a) and (b), there are statements as to commitments and capacities. On commitments, (a) speaks to the "World Summit for Social Development" in an attempt to garner further financial resources for the eradication of poverty, with an emphasis on women living in poverty.

These could fall under fundraising for anti-poverty programs in a manner of speaking. The use of huge potential financial backers in order to get funds for the benefits of the general public's least off. Those with the, often, least chance in life. It becomes a moral question with empirical outcomes: "Is it moral to help the least among us?" I answer, "Yes." Others may not answer, "No," in a direct way but by the implications of their politics, social policies, and economic programs – with known outcomes in prior examples through similar contexts.

The targeted improvement of the livelihoods of women is important. Because women remain among the least among us, globally. If some populations have women surpassing men, it is within the much younger generations and remains a highly new phenomenon and, immediately, organizations are working on the problems of men already; thus, it is not as if this is a travesty for the men of the world or a negligence on their needs but, rather, a simple equitable distribution

of concern and resources for the implementation of women's rights, as women are people and individuals have human rights.

The mobilization of resources in order to maximize their availability is non-trivial because distribution and access are fundamental aspects of equality. You cannot simply have the resources. There needs to be an infrastructure for the women and for the distribution of the resources to them. The world, in some ways, lives in abundance; the concern is the proper systematic distribution of the resources to those in need around the world.

The inclusion of a gendered perspective set can be important for the development of the society. It is, indeed, a fact of the statistics of the world that women and girls were not considered, as much or at all, in the economic and political systems of the world for a long time. Furthermore, there was also the problems associated with the lending programs, and the structural adjustments and economic recovery programs.

If women were more considered in these, then, perhaps, we could work for the greater advancement of the concerns of women. But if women are simply not in them, as they were circa 1995, then the outcomes will be more probably neutral, which on a moving train means to fall behind, or even negative. These are the contexts of the modern world and the problems that we inhabit. It is a problem.

It is an issue needing dealing with, which will need direct planning, coordination, and implementation with a gendered perspective and, even better, with an input from women at all stages.

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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 59(c)-(d)

Scott Douglas Jacobsen

September 29, 2018

How can financial institutions and durable debt solutions help with the advancement of women?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

59. By multilateral financial and development institutions, including the World Bank, the International Monetary Fund and regional development institutions, and through bilateral development cooperation:

c. Find effective development-oriented and durable solutions to external debt problems in order to help them to finance programmes and projects targeted at development, including the advancement of women, inter alia, through the immediate implementation of the terms of debt forgiveness agreed upon in the Paris Club in December 1994, which encompassed debt reduction, including cancellation or other debt relief measures and develop techniques of debt conversion applied to social development programmes and projects in conformity with the priorities of the Platform for Action;

d. Invite the international financial institutions to examine innovative approaches to assisting low-income countries with a high proportion of multilateral debt, with a view to alleviating their debt burden;

Beijing Declaration (1995)

In the Beijing Declaration, Chapter IV continues in some of the same tone with the inclusion of larger world financial institutions in the advancement of women's rights. In section (c), we can see the need to find not only the solutions to inequity through the aims of economic and social development but also with the "durable solutions to external debt problems."

This is a complicated problem. Indeed, debt can be a means by which nations can take advantage of others, especially the poor. Consider that a form of economic warfare, the forms of finance programs and targeted objectives become the basis for considering what will and will not be within the rubric of the practical implementation of women's rights.

If a nation is bogged down by debt, the ability to reinvest its own income-generation into future social development programs and initiatives for the country can be hampered, even including those oriented towards the advancement and empowerment of women. Other measures suggested for the reduction, even blanket elimination, of debt is the "debt forgiveness," "debt relief measures," and "debt conversion to social development programmes." All intriguing ideas.

Section (d) ties these various forms of debt solutions through something like a debt artificial solvency solution from an external source for the ability of the nations to continue in their path from developing nation to developed nation. The invitation of the international financial institutions can be important for the development, socially and economically, of a society.

They can help with the inclusion of a variety of “innovative approaches” for the ‘helping hand’ towards lower income nation-states. Without this help, the development of nations would be more difficult. At the same time, this dependence, over sufficient time, on external financial centres could leave the developed nations and their attendant citizenry in the potential midst of easy abuse and misuse by the international financial institutions.

Nonetheless, there was in 1995 and continues to be now great potential in bottom-up globalization, from the people in other words, for the improved livelihoods and living conditions of human beings around the world. There are issues pressing at the heels of us all, but they press harder for those with worse shoes, less money, and unable to run as fast – so to speak.

The chances for the low-income countries with a “high proportion of multilateral debt” to be able to have some debt burden is incredibly important for their host populations to be able to flourish and develop as time progresses, especially as climate catastrophes will require funds for recovery and, most importantly, preventative measures – including transitioning to low-carbon energy consumption-production cycles as well as the infrastructure to be able to withstand the grave environment catastrophes staring us in the faces.

The World Bank and the IMF can be important in this, especially now; but, at the same time, they could abuse this great power given to them. It is up to the international populations to withstand the potentials for abuse and work in coordination for equitable international development, so at-home and abroad for the good of all – especially as we see a threat worth uniting us all with the crimes of prior generations in the destructions of ecosystems where current and near-future generations are paying those costs (for the worship of mammon on a short-term basis).

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.

Paragraph 59(e)-(g) of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 29, 2018

How do the structural adjustment programmes need to incorporate a perspective on women's rights?

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Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

59. By multilateral financial and development institutions, including the World Bank, the International Monetary Fund and regional development institutions, and through bilateral development cooperation:

e. Ensure that structural adjustment programmes are designed to minimize their negative effects on vulnerable and disadvantaged groups and communities and to assure their positive effects on such groups and communities by preventing their marginalization in economic and social activities and devising measures to ensure that they gain access to and control over economic resources and economic and social activities; take actions to reduce inequality and economic disparity;

f. Review the impact of structural adjustment programmes on social development by means of gender-sensitive social impact assessments and other relevant methods, in order to develop policies to reduce their negative effects and improve their positive impact, ensuring that women do not bear a disproportionate burden of transition costs; complement adjustment lending with enhanced, targeted social development lending;

g. Create an enabling environment that allows women to build and maintain sustainable livelihoods.

Beijing Declaration (1995)

The larger international financial and development organizations or institutions are important for the development of the world's economy. There is, in this sense, the important consideration of the inclusion of some of the most powerful brokers in the world in the assistance of getting developing societies into the category of the developed society; although, of course, Bill Gates made some light calls, recently, in a change to some of the terminology around developed/developing, first-world/third-world and so on.

In contradistinction to the implications of the prior periods, we see the need for the instantiation of structural adjustment programs but with an explicit emphasis on the "vulnerable and disadvantaged groups and communities," which, as some of you may recall, was an important

point of conversation in the prior sections because the implied conclusion was the women of the world in the worst circumstances were disproportionately negatively affected by the structural adjustment programmes simply because women, especially poor women of color in developing countries, were not in the plans for those adjustments.

The ability to ensure the positive developments without the disproportionately negative effects on women is incredibly important for the advancement of societies through the scales of known social development, especially with the emphasis on the plight of the poorest women in their societies. It is the giving of a chance for women to have some access to and control over their own social and economic resources within these societies.

Indeed, these can help reduce the levels of inequality and the degree of economic disparity. It is not a simple calculation of moving from here-to-there but also bearing in mind the ways in which the historical record shows ways in which to do it, equitably and with women in mind. The review of the prior impacts is important in order to improve on the past and carve a more positive future for women who have been negatively impacted by the structural adjustment programmes of that past generation right into much of the present – the so-called neoliberal period.

The disproportionate level of the costs is being born by women, and so not by most men by implication, which makes this structural-institutional and, thus, a part of what is sometimes termed the Patriarchy but can more simply be defined as an institutional bias against the poor who are most often women of color, but women generally. The next portions are ways in which to continue this work for the development of societies.

Especially as regards the reduction of the costs on women and the disproportionate bearing of the burden by women, this will involve something or sets of things approximating the environments that permit women to be able to “build and maintain sustainable livelihoods,” and as climate change and overpopulation are the main concerns regarding future sustainability of human populations; this, therefore, makes the focus on environmental and modern energy consumption-production cycles and reproductive health rights, including abortion and family planning, crucial for not only the advancement and empowerment of women but also the future sustainability of the global ecosystem in any reasonable consideration with humans living decent lives.

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.

Paragraph 60(a)-(b) of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 30, 2018

How can international non-governmental organizations and women's groups help with women's rights?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

60. By national and international non-governmental organizations and women's groups:

a. Mobilize all parties involved in the development process, including academic institutions, non-governmental organizations and grass-roots and women's groups, to improve the effectiveness of anti-poverty programmes directed towards the poorest and most disadvantaged groups of women, such as rural and indigenous women, female heads of household, young women and older women, refugees and migrant women and women with disabilities, recognizing that social development is primarily the responsibility of Governments;

b. Engage in lobbying and establish monitoring mechanisms, as appropriate, and other relevant activities to ensure implementation of the recommendations on poverty eradication outlined in the Platform for Action and aimed at ensuring accountability and transparency from the State and private sectors;

Beijing Declaration (1995)

The impacts of the international economic policies of the last few generations of women have been disproportionately negative compared to men. It is not knocking the quality of life but the disproportionate impacts through negligence of the livelihoods of women in ratio comparison to men, as well as the ways in which the future generations will require considerations of women, people of color, the poor, the disabled, and those living in developed countries more than before with sustainability and confronting the real world around us – with or without the assistance of children's stories or guidance adult fables/myths/parables/tales/legends. Heuristics, rules of thumb, algorithms, and shorthand, and tips and tricks are helpful; but we have to grow up at some point, so beyond them or with a more sophisticated reading them – the Age of Innocence is over.

The work of the national and international non-governmental organizations and women's groups is incredibly important. These, coordinated with one another, can improve the efficacy of anti-

poverty programs not only because more support and resources are devoted to the anti-poverty programs but the orientation of so many organizations can, in even short order, bring more attention and recognition of the issues of poverty rather than the standard media focus on the gathering of individual wealth and hoping to be like the rich and famous.

The poorest and most disadvantaged tend to be the women, especially those from rural and Indigenous communities. There are a host of other classifications taken into the considerations here. Now, looking at the following paragraph and with an acknowledgement of the additional responsibility of governments here, the lobbying efforts are important, because, for example, political lobbying can change policy, which can affect nations – and if enough of those, then, potentially, regions and the international community.

But this takes activism from the ground up, over long periods of time, but the difficulty now is the reduction in the potential timescales given the possibility of climate and other disasters looming over our heads. The Platform for Action, circa 1995, provided a good window into the need for change. The areas for action to implement women's rights more fully.

It is interesting as the principles of accountability and transparency become part of the work for the implementation of women's rights. Indeed, there are direct efforts directed at the "State and private sectors," as these can be additional assistance in the development of or furtherance of women's rights. The means by which individuals can mobilize and garner the support of larger external organizations, or build their own, can be an important source of support for the eradication of poverty, especially in which this is in the worst circumstances often set for poor women of color compared to other demographics – incredibly exacerbated in developing countries of the world.

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

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

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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 60(c)-(d)

Scott Douglas Jacobsen

September 30, 2018

How can women's activities coordinate with youth organizations for the development of programs?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

60. By national and international non-governmental organizations and women's groups:

c. Include in their activities women with diverse needs and recognize that youth organizations are increasingly becoming effective partners in development programmes;

d. In cooperation with the government and private sectors, participate in the development of a comprehensive national strategy for improving health, education and social services so that girls and women of all ages living in poverty have full access to such services; seek funding to secure access to services with a gender perspective and to extend those services in order to reach the rural and remote areas that are not covered by government institutions;

Beijing Declaration (1995)

There is the need to continue the hard work of moving the dial forward on ethics, on women's rights not only in specifications and education but also in the implementation around the world. What we continue to see are the pushbacks against the advancements of rights, where this indicates a continuous struggle for equality, the jagged line for the prior century, interestingly enough, has been near-continuous in the general trend line upwards with more rights implemented for more women.

As this has happened, we continue to see the positive economic developments around the world, especially regarding reproductive health rights. Some major groups who have worked to prevent the implementation of women's personhood through bodily autonomy are seen in the enshrinement of the pro-life movement – so called – in the Roman Catholic Church, Eastern Orthodox Church, and others. To reduce maternal and infant mortality, a true pro-life would legalize abortion to reduce the rates of either, to be pro-choice becomes pro-human right and pro-infant and pro-maternal life as well – inasmuch as the evidence from international organizations tell us.

Once groups, especially ones based on dogma, authority, and deep pockets, take the evidence seriously and the impacts have grown adults who can die and will make the independent choice even for unsafe abortions, we can begin a mainstream serious conversation on it – tens of thousands are dead. Otherwise, it probably isn't worth the breath.

This connects the NGOs and INGOs or the non-governmental organizations and international non-governmental organizations, and the local women's groups, in a unified effort for the benefit of the women of the world. With the development programmes, there can, and indeed should be based on the prior discussion, be the inclusion of women's reproductive health rights on the agenda.

With these NGOs and INGOs, women's groups, and governments tied to the private sector, the move is for the "comprehensive national" strategies of the improved health and wellbeing and the nation-state and its citizenry. Indeed, looking into the comprehensive program, these should, as noted, include "health, education and social services" in order for women, and girls, to be able to fulfill their potential through being able to leave poverty.

There should be efforts to include women within the international system and the national infrastructure plans as countries begin to move from developing to developed societies. One of the main pivot points in the conscience of the world will come in the form of reproductive health rights for women without intrusion by the state or the international community on the individual lives and choices of women.

The economics and social development indices point to the strengthening of the nation and global community through the implementation and respect for women's rights through the recognition of their personhood; furthermore, the inclusion of women in the conversation of rights recognizes their autonomy, at least in freer and more open societies, about the most consequential and intimate decisions in their lives, whether or not to have children – and how many, and when, by which means, and under other general circumstances.

This become, in particular, important to the large portion of the global population found in the rural and remote areas, who remain among the world's most poor and unable to access some of the resources considered automatically accessible by much of the rest of the population. It is an important set of considerations for the equal rights considerations of women around the world.

This document, as noted several times, is old, almost by a quarter of a century, but this gives a lens in what ideals can be considered and then stacking of potential ways to make the world more equitable and just with a, sort of, implied rank-ordering of importance based on some of the practical realities of the world.

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

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

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The 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).

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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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 60(e)-(f)

Scott Douglas Jacobsen

October 1, 2018

How can governments, employers, other social partners and relevant parties help implement women's rights?

Strategic objective A.1.

Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty

Actions to be taken

60. By national and international non-governmental organizations and women's groups:

e. In cooperation with Governments, employers, other social partners and relevant parties, contribute to the development of education and training and retraining policies to ensure that women can acquire a wide range of skills to meet new demands;

f. Mobilize to protect women's right to full and equal access to economic resources, including the right to inheritance and to ownership of land and other property, credit, natural resources and appropriate technologies.

Beijing Declaration (1995)

The Beijing Declaration runs in a long line of equal rights documents oriented towards the furtherance of equality among the peoples of the world. One of the delineations comes in the form of sex and gender. The forms of gender-based discrimination of much of the world provide some basis for the consideration of the rights and responsibilities of women, and men, and the ways in which women, typically, are disproportionately negatively impacted by the international system and the national legal and cultural systems in control of so much of the lives of women – directly or indirectly.

Paragraph 60, throughout, deals with the actions needing to be taken, if to be taken seriously – if you will, by the NGOs and the INGOs and the women's groups. The emphasis here is on the "Governments, employers, other social partners and relevant parties," which means the national and sections of the nation foci. Those able to take collective and cooperative efforts within the nations systems and link to the larger international network to effectuate internal to the state changes.

These can include the creation of education and training programs with gender in mind. Because, often, very often in fact, women can lack the ability to gain training and education in several areas of the world, even though the fundamental right to education exists. It becomes one of the barriers for women to flourish. It can come packaged in the idea of procreation as women's sole role as enshrined in Mother Mary Magdalene or the Virgin Mary within the Christian faith,

which is not a small portion of the world's population led by a dominant system of men. I do not focus on the followers but on the hierarchs and the dogmatic ideology here – big difference between these two groups.

Thomas Aquinas and Saint Augustine provided a firm education on the importance of individual conscience of the follower of Christ as opposed to the fundamental individual abrogation of personal moral centring to magic, mystery, and authority of religious leaders. Ironically, for all the modern talk about some facets of religion being the ground stone discovery of the individual, this seems false insofar as the faiths tell the tale of groupthink, hierarchy and social control, and magical thinking to buttress the suppression of the individual; indeed, the individual precedes much of the Abrahamic traditions, sorry. In fact, an identity politics and collectivist orientation is Zionism as well.

No philosophy seems to enshrine the individual in totality, if a complete and comprehensive worldview, because, at some point, these break down into the realization of the embedment of the self with sets of other selves in some dynamic ecosystem of embedment. It can be summarized in an aphorism of Dr. Cornel West, “No such thing as being self made.” That's, in part, the reason for the need of heartfelt dedication on a number of fronts to help with the educational and other needs of women and girls, because they, usually, are worse off.

This ability of women to be able to garner support can be, not a singular but at least, one means by which women can attain “full and equal access to economic resources.” This includes the ability for women to inherit, and own land and property, to acquire credit, and also have equal access to the “natural resources and appropriate technologies” of the world.

This comes with the facts of the situation rather than the stereotyped rhetoric – women are more emotional, women are weaker – about men needing to do the work of the field and the plough, of the office and the desktop. The recognition of personhood does not denude differences in fact but provides equality in rights and responsibilities via ethics. This leads to profound questions about the historic and current inequalities of women with men, and the means by which to implement said equality.

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 Platform for Action. Chapter IV. A. Women and Poverty – Paragraph 61

Scott Douglas Jacobsen

October 1, 2018

What are some of the other concrete actions governments can take for women's equal rights and access to economic resources?

Strategic objective A.2.

Revise laws and administrative practices to ensure women's equal rights and access to economic resources

Actions to be taken

61. By Governments:

a. Ensure access to free or low-cost legal services, including legal literacy, especially designed to reach women living in poverty;

b. Undertake legislative and administrative reforms to give women full and equal access to economic resources, including the right to inheritance and to ownership of land and other property, credit, natural resources and appropriate technologies;

c. Consider ratification of Convention No. 169 of the International Labour Organization (ILO) as part of their efforts to promote and protect the rights of indigenous people.

Beijing Declaration (1995)

The importance of legal services for the poor is important to help them in the situations in which many people find themselves in the modern world. These can include the problems of the, well the obvious one of, lack of financial resources. The inability of the poor, because of poverty, to afford the legal services involved in some aspects of life.

If poor, what does this imply for their ability to afford the legal services? If this impacts life prospects in statistical terms and over the long term, what does this mean for the demographics of the poor? We can see the impacts on women, people of color, and, in particular, those in developing countries. These are the direct impacts of policies and social conditions that impact the lives of women of color disproportionately negatively compared to others.

The ability to get some knowledge about legal issues too. That is, the aforementioned legal literacy is important for the development of the livelihoods and life prospects of women. Not only this, we can see the legislative and administrative reforms to permit the ability of women to enjoy their “full and equal access to economic resources.”

Insofar as I know, no country has done this; although, there remains relatively pervasive smoke to cover this simple fact in a manner similar to those who wish to cover fundamental moral truisms about the world, often for economic or political gain, which is a basis for action among the general public.

Any public in most nations can rise up, make popular demands, and realize their democratic rights to self-governance and autonomy, e.g., take the cases of Indigenous missing and murdered women in Canada. At the very least, there is a greater awareness of the disproportionately negative impact on their lives and livelihood following the consequences of colonialism.

It is instructive and important. Same with climate change activism coming from the First Nations. Of course, we can see modern attempts to dismiss their, and other people's, concerns with the modern trend of epithets coming from the faux or falsely self-identified Classical Liberal class as well as some branches of the conservatives – new and old – with neologisms in order to dismiss opponents: the clumping together of disciplines as Grievance Studies – imagine theology being clumped with others as Supernatural and Metaphysical Studies, victims, victimhood culture, libtard, snowflakes, social justice warriors or SJWs, betas, cucks, feminists, even globalists, PC, Regressive Left, and so on.

These invented invectives provide justification for the demonization of the other and internal groupthink while proclaiming an individualist ideology, economically and socially, while, in actuality, being staunch collectivists. These self-proclaimed classical liberals and more akin to, but not entirely, laissez-faire libertarian conservatives with a spice and salt pinch-set of social liberalism become a new class of irrational self-proclaimed rationalists.

It amounts to a very soft form of Orwellian inversion of the meanings of words. Then, of course, they portray themselves as academic pariahs and (false) prophets, which, in some cases, is true – for sure – but in most is simply intellectual self-adulation, hyperbole, and valetudinarianism. By some of their own terminology in North America and some of Europe, they are the part of the Regressive Left speaking out against the 'Regressive Left' – yelling at the proverbial mirror in an echo chamber in a manner of speaking.

Does this mean automatic support for the soft witch hunts of a super-minority of academics and writers – Left or Right? No, it means a singular examination of one angle on a problem: the breakdown of popular discourse to the detriment of everyone. Indeed, most of the cases of these individuals come in the form of being called mean words – inappropriate, no doubt – such as “fascist” or “racist.”

But does this justify the calls for shutting down entire disciplines, support of anti-science views with impacts for future generations, potentially unsustainable economic models, support for imperialism, or the feeling of a need to return of religious dogmatisms? If so, then say it, rather than imply it – be assertive rather than passive-aggressive; it shows a marked rush to react, as if, in the terminology, to be a “snowflake.”

I see this in other groups with different ideological premises, but I focus on this one for the time – especially as their narrow vision impacts the energy and focus of those with the education, money, and time to contribute to the democratization of nations through the inclusion of previously excluded voices. These groups, as noted, are minor and, typically, self-enclosed. However, there are relevant and important cases needing dealing with, where the concrete identification of problems in the society become grounds for obfuscation – and, probably often, deliberately so.

It takes a lot of work to not see the international disproportionately negative problems impacting women, people of color, and developing countries, or simply the women and people of color –

even in simple denial of rights, e.g., reproductive rights or the right to vote until recent history – in one's own developed nation.

Then it arises in the calls for shutting down entire disciplines or universities, even in whole countries, that look to, in some marginal way, critically examine – albeit in convoluted and polysyllabic language, granted – this aspect of society. Why not shut down theology departments speaking about unseen metaphysics or supernatural entities or magical forces, or economic departments with market fundamentalisms that plunge economies into the tank? These have far more negative impacts, not in all but many cases, on the societies around the world. Of course, this critical examination doesn't happen, for good reason; this gives the cards away, and it ain't a Royal Flush.

Also, the ways in which these individuals speak mostly to themselves, or never speak to their opponents on a respectful one-to-one basis, stereotype and bully across social media, re-define the terminology of their opponents and then argue against the Straw Men – even while knowing about the concept of the Steel Man, use underhanded tactics in misrepresentation of opponents and appealing to emotion and pity, extrapolate small instances in select studies to sweeping generalizations about a half-dozen or more fields extant in more than two dozen countries based on – even with optimistic projections – only one year of confirmation bias-based study of the fields, break ethical norms of academic journals and university life, and continue to denigrate and use the morals of bullies to reinforce their biases (while pointing the fingers at others without cleaning house first) and hold their base – hopefully bringing in some of the fringes in the process from the other side.

The Indigenous rights movement is highly important. It is the basis upon which individuals can come to a greater level of flourishing and equality with others who may be the dominant groups within society. Then there is also Convention No. 169 of the International Labor Organization devoted to the rights of Indigenous peoples. We can see this in the similar documents, full ones in fact, such as the United Nations Declaration on the Rights of Indigenous Peoples. This is important, even crucial, to recall and bear in mind.

The rights of the Indigenous, especially of the women of many of these peoples, can, in some sense, provide a litmus test as to the ways a culture values its least among them; the prior example in this article is an important reflection on it. Thus, there can be minor distractions among self-involved groups but, in general, the larger and factual issues, based in the ethics of rights (and associated responsibilities), stipulate the need, in documents such as the Beijing Declaration, to work for the equal rights of women with men without delay, especially in areas such as financial need and educational access – even legal training for law literacy.

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.

Paragraph 62 of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

October 2, 2018

How can we enhance the access of disadvantaged women in rural, remote, and remote areas to financial assistance?

Strategic objective A.3.

Provide women with access to savings and credit mechanisms and institutions

Actions to be taken

62. By Governments:

Enhance the access of disadvantaged women, including women entrepreneurs, in rural, remote and urban areas to financial services through strengthening links between the formal banks and intermediary lending organizations, including legislative support, training for women and institutional strengthening for intermediary institutions with a view to mobilizing capital for those institutions and increasing the availability of credit;

Encourage links between financial institutions and non-governmental organizations and support innovative lending practices, including those that integrate credit with women's services and training and provide credit facilities to rural women.

Beijing Declaration (1995)

The 62nd paragraph of the Beijing Declaration focuses on the access of women who are not disadvantaged – so not the Queen of England. They point to the need to include women entrepreneurs in all geographically defined areas with people: “rural, remote and urban areas.” This is important.

It gives an idea of the emphasis – everywhere. Of course, there will be differences depending on the region and area, but, also, the general temperament of the times – the 90s – is not fundamentally but, definitely, different than prior times. Taking into account the responsibility of governments to help improve the access of disadvantaged women including the women entrepreneurs, the basic provision will be financial.

Entrepreneurs work in a monetary capital intensive discipline and professional area. For women working in all arenas of societies, the ability to innovate will require some financial backing. It may not be a new technology but could be a novel form of development for the locale in which they find themselves, e.g., some rural Tanzanian village with the need of modernized communications technology, medical tools, or farming methodologies.

The money links can be built with the “formal banks and intermediary lending organizations” with the potential to train women. This could, in turn, lead to the mobilization of capital and increase the accessibility of said credit for entrepreneurial-oriented women.

Section (b) speaks to some of the other ties related to this industry, outside of the governments, including the non-governmental organizations. These are encouraged. If the women can get some credit in the rural, remote, or urban areas, this can be a strong driver for the advancement and empowerment of women. And the women do not need to be told this; they very likely already know this and the barriers for them.

There is the issue involved in the active work to disempower women. We can see this, starkly, in the post-colonial contexts, where religion – Islamic and Christian mainly – were thrust down the proverbial throats of the Indigenous populations of countries – Indigenous around much of the world. The suffering and pain women and girls have endured as a result of this tied to tribal cultural practices is intriguing and an obvious case-after-case lesson of the impacts of active attempts of ideologies, or interpretations of ideologies, with repression of women as the orientation.

It can be seen in the entitlement of some men to think that they own women: women and girls as property and for the heralding of sons to carry the family name, and so weiter. The idea of integrated credit with women's services and training is a brilliant idea. It is an important means by which to get women grassroots-level training and skills to self-empower.

Education, truly, is power; power capable of being translated into action within the community. For those with a disinterest in the empowerment of women, this is an area to attack, so the policies directed at the restrictions of the bridges and ladders to help women self-empower or with the implied outcomes of that can give away the targeted political and social ideology.

To those looking at these national or international programs and decrying them as empowering women at the expense of men, think about the position some more, especially in a historical context, the empowerment of property-owning men of wealth has been the norm, through the government, the religious institutions, and the media representations.

Now, we continue to see the dissolution of power concentration for the democratization or universalization of rights and power through government social assistance programs, the liberalization of the religious institutions, and the broader – though miserly – spectrum of the media representations in terms of the total set of narratives shown to the general public. All that is being done, and is being asked, is for equal consideration and representation. That's it.

It's the Golden Rule applied in the era of the universalization or democratization of rights beginning with the Universal Declaration of Human Rights on December 10, 1948 continuing right into the present and some representative aspects – with advanced considerations, in fact – in the Beijing Declaration from 1995. This can be seen as a fuller realization of the Golden Rule to a wider range of humanity.

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.

Paragraph 63 of the Beijing Platform for Action.

Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

October 2, 2018

Why are credit, savings, and banking practices important for the inclusion of women into the economy?

Strategic objective A.3.

Provide women with access to savings and credit mechanisms and institutions

Actions to be taken

63. By commercial banks, specialized financial institutions and the private sector in examining their policies:

Use credit and savings methodologies that are effective in reaching women in poverty and innovative in reducing transaction costs and redefining risk;

Open special windows for lending to women, including young women, who lack access to traditional sources of collateral;

Simplify banking practices, for example by reducing the minimum deposit and other requirements for opening bank accounts;

Ensure the participation and joint ownership, where possible, of women clients in the decision-making of institutions providing credit and financial services.

Beijing Declaration (1995)

Paragraph 63, I like, because it is punchy, to the point, and concise (unlike much of my own writing). The focus in this portion of the Beijing Declaration is the commercial banks and the financial institutions with a specified purpose, also connected to the private sector. The use of credit and savings practices can be an important part of the improvement of the livelihoods of women.

Indeed, the furtherance of these methodologies can reach – not only the women entrepreneurs as discussed in the prior article but also – the women in difficult circumstances and need some financial assistance. Those living in penurious circumstances for an example. The interesting final note of section (a) is the statement on the reduction in the transaction costs and the redefinition of risks.

In (b), the emphasis goes by the demographics of age with a greater focus on the young women and, in particular, the ways this can impact having “collateral” or forms of assets that a borrower can offer a lender. This is a problem for women who are early in life and unable to offer these assets or collateral to bargain, in a manner of speaking, with the lender.

The important part of this is the ways that age can be a barrier for many people but, in particular, this can be an issue for young women.

Section (c) looks into a potential model for the simplification of some banking practices. This can be important, especially for those who may not have been given the opportunity to be able to acquire education in finance or banking practices. Other suggested practices can lower the barriers for entry for women, including the reduction of the minimum deposit or the elimination/alteration of the necessities for the creation of a bank account.

(d) deals with the look into the participation and joint ownership of bank accounts. There are the issues for women who, unfortunately, may not, by culture or family, be independent of their family. It is an undeniable fact of history and many cultures in the present. Women lack the ability to remain independent in the world in terms of the degrees of freedom in a society.

That being, the amount of financial freedom a woman can get. It can come for young women who lack the collateral. It can also come in the fact of being paid less or not permitted into the professional realms for women. The denial of education is another crux in this. Once women begin to enter into the professional arenas, we can see the unprecedented flourishing of them.

It probably comes from the additional drive to succeed of the long-term underdog, but it has only happened in select areas of the world and the traditional (usually male) power brokers notice and, apparently, aren't happy about it. We can see this in the violent and repression rhetoric, backed by actions, in various groups around the world as women win by merit in education; they work harder now. It is a motivational ceiling for boys and young men, for the most part, with some fringe of early educational barriers.

The inclusion of women for joint decision-making relevant for the financial institutions is so important on so many levels. Take, for example, the empowerment of the psyche of women in impoverished circumstances. This can present a situation in women can become equals in their own minds, in their ability to make independent choices and know that they can do it. It similar for people of color in terms of post-colonial contexts to make their choices for their lives.

It is the basis for women to get together, organize, become active in their community, and begin to press for their democratic concerns. It has happened in the past. It can happen now. In fact, we are seeing, in the United States, for a non-trivial example, record numbers of women entering into the political world.

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

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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).

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.

Paragraphs 64, 65, and 66 of the Beijing Platform for Action. Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

October 3, 2018

Why are various interests and organizations important to include for the advancement and empowerment of women?

Strategic objective A.3.

Provide women with access to savings and credit mechanisms and institutions

Actions to be taken

64. By multilateral and bilateral development cooperation organizations:

Support, through the provision of capital and/or resources, financial institutions that serve low-income, small-scale and micro-scale women entrepreneurs and producers, in both the formal and informal sectors.

65. By Governments and multilateral financial institutions, as appropriate:

Support institutions that meet performance standards in reaching large numbers of low-income women and men through capitalization, refinancing and institutional development support in forms that foster self-sufficiency.

66. By international organizations:

Increase funding for programmes and projects designed to promote sustainable and productive entrepreneurial activities for income-generation among disadvantaged women and women living in poverty.

Beijing Declaration (1995)

The Beijing Declaration from 1995 covers a wide range of territory in terms of the recognition of the rights and dignity of previous persona non grata or, or accurately, non-persons, generally women and most often the poor. Now, it is an interesting fact of life for many people of the world, especially women and people of color, that the blanket understanding of a position in life is one of the greater statistical likelihood of poverty than others.

In paragraph 64, we can see the emphasis for actions on the “multilateral and bilateral development cooperation organizations.” What some as handouts can, in the medium to long-term, can be drivers of decent portions of the economy, these can emerge in the provisions of these aforementioned organization to women entrepreneurs in more penurious or poorer circumstances.

These finances can help women to build their businesses in their communities, and so lift their communities out of poverty. It is intriguing to note the formal and informal sectors of the economy being included here. It is important, relevant, and a, probably, non-contentious point. If you want to empower women who are “low-income, small-scale and micro-scale,” then the best means by which to do it would be via the formal and informal sectors of the economy in unison.

Now, taking paragraph 65 also seriously, we can see the joint national and multinational emphasis with the government and the multinational financial institutions, respectively. There are some minimum “performance standards” to be taken into account. However, there is an importance in the generalized implementations and principles of consideration.

If we look at the means by which the investment in low-income women, en masse, we can develop see the iterative summing of power, of social development. With investments in women, we are far more likely to see the improvements in individual families, communities, and societies, simply because women do more of the unpaid labour of the family, the community, and the society, and are far more probable to reinvest resources into the family. Men do this less often, as an international statistical norm.

Furthermore, I like the inclusion of low-income men here, too, when it speaks to “capitalization,” “refinancing,” and “institutional development.” It becomes crucial for the subtlest nuance of the human person. That is, the ability to make choices; furthermore, choices with as few coercive external constraints as possible with utmost respect for the individual choices and dignity of the person – to choose for themselves as an individual with the right to self-determination. It comes in the form, as stated, of “self-sufficiency.” Nothing lavish, by necessity, but sufficient economic and resource ownership to be a self-owner of one’s life journey.

Paragraph 66 continues into the international organizations. Those organizations dealing with the increases in funding. The “programmes and projects” with the intention to aim for sustainable and productive activities of entrepreneurs. This is proposed to be an income-generating mechanism for the disadvantaged. In this, the whole floor of the society can be lifted; recalling, of course, the investment into the poorest of the nation for long-term benefit of the society, e.g., fundamental income generation.

It is intended, furthermore, to be of most benefit to women in the worst circumstances including the disadvantaged and those in poverty, of the female variety – which is most of those populations. This can help return many of the people back into the economic viability of the society in addition to empowering more of the citizenry to begin generating wealth from within their own societies for economic independence – or increasing monetary independence – of the nation-state.

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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.

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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 IV. A. Women and Poverty – Paragraph 67

Scott Douglas Jacobsen

October 3, 2018

How can gender-based methodologies help to include women in the consideration of societies' development?

Strategic objective A.4.

Develop gender-based methodologies and conduct research to address the feminization of poverty

Actions to be taken

67. By Governments, intergovernmental organizations, academic and research institutions and the private sector:

Develop conceptual and practical methodologies for incorporating gender perspectives into all aspects of economic policy-making, including structural adjustment planning and programmes;

Apply these methodologies in conducting gender-impact analyses of all policies and programmes, including structural adjustment programmes, and disseminate the research findings.

Beijing Declaration (1995)

The Beijing Declaration continues to focus on a wider range of actors with the need to implement gender-based methodologies here, or, at a minimum, develop them. The focus or emphasis is on “Governments, intergovernmental organizations, academic and research institutions and the private sector.” These become non-trivial for the improvement of the material – the life or death at times – conditions of women, especially, as is noted, with the feminization of poverty.

Women tend to be poorer than men in the society. This does restrict into any particular statistical segment of the population of women but does, in terms of ethnicity for an example, produce worse outcomes for some ethnic or another background. It is, in this sense, an important gender and ethnic consideration with the “feminization of poverty” being a multivariate problem with the need for some concrete solutions.

Now, the first section, (a), deals with the need to create the basic building blocks of the methodologies, which is the methodologies and the conceptual apparatuses for the gender-based perspectives around the feminization of poverty, which, as a clarification, simply means the disproportionately negative impacts on women compared to men in the society.

Indeed, this can take the form of explicit economic philosophy brought into the real world as well as the inclusion of women in the structural adjustment program planning, which – for those familiar with the issue or reading some of the prior articles – is implicated in the previous

disproportionately negative impacts on women with the simple lack or void of consideration for the needs and wants of women when implementing these structural adjustment programmes.

Then (b) deals with the need to analyze the various policies and programs that will be implemented, to look for what is truly pie-in-the-sky and what is practically feasible. Those things that, in some fundamental or even derivative manner, improve the material livelihoods of women who are disproportionately living in poverty. It is important in the light of the feminization of poverty to see the ways in which the inclusion of gender as a factor can impact the outcomes of women in these circumstances.

Furthermore, once the data is gathered and the statistical analyses are complete, there is the need to let the international community know with more easily digestible presentation of the information in, maybe, handbooks, guidelines, reports, or summaries. Each important for the full realization of the rights of women through empirical research as to what works and also what does not work but also, and more importantly, why certain things work or not.

Not a simple thing to do or pull off; but this is an important part of the process of acknowledging and educating about women's rights while, at the same time, taking the appropriate measures to ensure women enjoy their full rights as international and national citizens endowed with the same rights and protections as much who, more often than not, unfortunately, are dealt heavier loads of the negative aspects of life.

These empirics or evidences can help with the creation of a greater equality of the genders or the sexes in order to further the work started in the 20th century for not only universal suffrage and access to society but also respect and dignity as equal parts of the society.

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 IV. A. Women and Poverty – Paragraph 68

Scott Douglas Jacobsen

October 4, 2018

How can the collection of age and gender "disaggregated data on poverty" help deal with the issues of the young and the female?

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Strategic objective A.4.

Develop gender-based methodologies and conduct research to address the feminization of poverty

Actions to be taken

68. By national and international statistical organizations:

Collect gender and age-disaggregated data on poverty and all aspects of economic activity and develop qualitative and quantitative statistical indicators to facilitate the assessment of economic performance from a gender perspective;

Devise suitable statistical means to recognize and make visible the full extent of the work of women and all their contributions to the national economy, including their contribution in the unremunerated and domestic sectors, and examine the relationship of women's unremunerated work to the incidence of and their vulnerability to poverty.

Beijing Declaration (1995)

The Beijing Declaration here discusses the need to collect relevant information about gender and poverty. This connects to the prior sections dealing with the development of gender-sensitive methodologies or tools of research. The importance of these is the lack of their inclusion as a consideration before.

Now, we can see the increased inclusion of gender into the conversation like this and other documents are advanced forward in time. The collection of the data relevant to economic activity is important in a number respects. One of them is the tracking of progress or regress. Another is the possibility to analyze the data at a later point in time.

This includes the two broad categories of information analysis: qualitative and quantitative. The statistical indicators necessary to provide refinements in the solutions. Thus, the economic performance metrics with a gender perspective, may, as an example, give a basis for measuring the improvement in the productivity of a nation with more people included within the workforce.

Non-trivial and important, especially as more women become more educated and enter in larger numbers into the economy. The next paragraph deals with the statistical demarcation or line-

drawing of the areas in which women are working, underrepresented, and even unexpectedly carrying portions of the national economy.

Interestingly, one of the fun parts of this could, potentially, extend into the known statistics about the ways in which women are disproportionately dealing with the house care/homecare and childcare work compared to men while continuing to take on more advanced education and more of the work of the advanced industrial economies.

It is known, in general terms, how much more women are doing in those areas while maintaining an increased performance in the professional world as well. It is interesting and important work and the listing, in statistical terms, of the areas of the economy, formal and informal, women are contributing is crucial.

There is a need to examine the ways in which women's unpaid work in the underground or informal economy is creating the basis for the levels of poverty felt and experienced by women. Indeed, we can see this in the phenomena identified by the prior article with the "feminization of poverty," which, as the Beijing Declaration is from 1995, implies that women's widespread poverty and systems leading to the disproportionate levels of women's poverty has been known for at least a quarter of a century. Something to pause and reflect on.

This also ties into the disproportionate vulnerability women to experiencing poverty. The collection of data for further information analysis and then the inclusion of this as a feedback mechanism to improve the material conditions of women is important for the further implementation of women's rights.

It is important as the degree of freedom of choice in a society is intimately linked to the material or economic conditions of an individual woman. It is something with which women can self-empower and are, in statistical terms, more probable to contribute to the family and, thus, improve the material conditions of the locale – the community – and the state – the society.

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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 Platform for Action, Chapter IV. B. Education and Training of Women – Paragraph 69

Scott Douglas Jacobsen

October 4, 2018

How can education as a fundamental human right advance the goals of equality, development, and peace?

69. Education is a human right and an essential tool for achieving the goals of equality, development and peace. Non-discriminatory education benefits both girls and boys and thus ultimately contributes to more equal relationships between women and men. Equality of access to and attainment of educational qualifications is necessary if more women are to become agents of change. Literacy of women is an important key to improving health, nutrition and education in the family and to empowering women to participate in decision-making in society. Investing in formal and non-formal education and training for girls and women, with its exceptionally high social and economic return, has proved to be one of the best means of achieving sustainable development and economic growth that is both sustained and sustainable.

Beijing Declaration (1995)

It is interesting to note the ways in which education can be not only a fundamental human right but also an access point to the provisions of other human rights.

For example, with the provision of elementary education as mandatory, and then the access for secondary and postsecondary schooling, the individuals who pursue their postsecondary educations can begin to develop the life paths and professional lives with greater prestige and income. It becomes both a social and an economic boon for the individual.

That form of empowerment can lead to different series of life outcomes for the girl or woman, or for girls and women generally. Women, as has been noted in recent reportage, are key to the increase in “equality, development and peace.” This includes the recognition, in full and without delay, of the humanity of women and girls.

The provision of education in a “non-discriminatory” way is important for the benefit of both boys and girls because the implication or implied culture, and probably result, is equality between the sexes or amongst the genders as they receive the same education and study alongside one another.

Furthermore, this becomes part of the equal attainment, globally speaking, of credentials, certifications, qualifications, and acquisition of skills of women and men; in part, there may be ongoing disparities in different domains but, as a matter of principles, throughout the international contexts there should be an increase in the number of doors open for women and girls in terms of educational access and opportunities, especially as they, as we all, are entering into the Knowledge Economy or the Fourth Industrial Revolution with artificial intelligence and robotics and the need for more education.

A sophisticated, empirically created, and the technologically advanced world needs sophisticated, scientifically literate, and tech-savvy citizens. There was the concept of the feminization of poverty explored in some of the prior articles. But there is also the importance in the advancement and empowerment of women, which, in the terminology of the 69th paragraph, implies the creation of “agents of change” or women as such.

But given the power of education for the furtherance of knowledge about the world, this can imply the greater opportunities in work, with the possibility of more income earned by the women. This is good in at least three ways. One, women become more equal to men, more autonomous. Two, more the population is educated in the advanced sectors of the economy increasing the wealth of the average household, the community, and so increasing the GDP of the society. Third, education is preparation for this ongoing and upcoming revolution in the fundamental ways in which societies are structured and in the processes underlying national and international, even daily, life.

With education, even basic “literacy of women,” these can help, on average, improve “health, nutrition and education in the family”; thus, education can be among the best gateways to a better life for girls, women, and their families. It leads to further ability to make independent decisions in society, as men tend to have done, in general, or at least more than women in most societies.

The last portion deals with the investment in both the formal and non-formal sections of society that education and train women and girls. This creates a lot of social capital; it also incubates much economic capital. That is, human capital, investment in women, for instance, yields economic and social benefits for the nation-state. Same with investments in citizens, generally, but, for a variety of reasons, pays more per head if equal investment per head if a woman in contrast to a man.

Of this desired, and oft-mentioned “sustainable development and economic growth” model, these investments can be key in the creation of the high-technology, high-culture future; if less investment than prior, or no improvement in investment, then, as Howard Zinn says, the standing still by a moving train is to, in essence, fall behind in either case.

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).

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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.

Being Self-Aware About Your Talents

Scott Douglas Jacobsen

October 5, 2018

What does our very own Melvin Lars have to say about the issue of pride in oneself in sport?

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

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

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

The conversation, this time, with Lars delved into an arena of greater experience for him. He has a deep history in American history and culture, especially American football. So, I asked Lars about it. I drew attention to the, appearance of “bravado and ego” involved in college and higher-level football. Then I asked about younger men keeping “their ego in check.”

Lars responded, “[Laughing] Scott, when we speak, I am always laughing. I am dealing with life, the real world. To answer that question, specifically, you have to start off with something. When you are involved in sports, certainly at a high level, it is always about being the alpha male. No one talks about it. No one says, ‘You have to be the alpha male.’”

He goes to talk about the fact of the perception. It is simply in the air, in the spirit of the community, around the game. The attention of the alpha male, and its lofty status, is highly attractive to many young men. But, Lars noted talking about the game is one thing and playing the game is another.

“Certain individuals are born with more speed or strength. They are able to build themselves better than the others on top of their natural gifts and talents, and blessings. Many times, you get beside yourself. What is getting ‘beside yourself’? You get full of yourself,” Lars explained.

At some point, a sufficient amount of self-awareness creeps into the mind of the young man. They comprehend: they have an enhanced level of speed, endurance, and strength compared to the other men. Lars noted coming to this realization with some excessive pride, too. He did not want to be a hypocrite. So, he spoke about it.

Lars stated, “I have been full of myself, in trying to be the alpha male. Shakespeare said, ‘To thine own self be true.’ He meant that we have to get in touch with ourselves and realize what we’re doing. In the final analysis, it is a game. Far too often, we take the game too seriously.”

This brought to mind one of the greatest boxers ever, Muhammad Ali. I have source amnesia of who said this. But they, more or less, noted Muhammad Ali’s braggadocious demeanour was not exactly derogatory because, in a sense, you felt good with him. It was more theatrics than putdowns.

Lars agreed. He said, “You know what, Scott, it has been my experience too. I am a huge Muhammad Ali fan. In high school, I was also a Golden Gloves boxing champion. I had the opportunity to go to the Olympic trials, for the 1972 trials.”

He focused attention on individuals who are over-the-top or braggadocious. In that, some remain conditioned, as athletes in sports culture, to be the alpha male. However, there is a neglected fact, according to Lars, or an overlooked piece of information: Muhammad Ali “worked extremely hard.”

His persona tied to the powerful prowess in the ring were a formidable force. But it came with three things: innate talent, hard work, and very high levels of charisma. Lars related the sense of pride when realizing the status has been attained.

“Other people also begin to receive your abilities as being the alpha male as well. With a person, in my experience, of someone like a Muhammad Ali, who was colourful and charismatic, it comes from the personality. He worked extremely hard,” Lars relayed, “When we talk about athletics, we have to understand. There is so much work to becoming the quintessential top-of-the-line athlete. A lot of people do not understand that part of it. They believe: you’re born with this ability to dominate.”

This, Lars believes, is the crucial point about not being full of ourselves; where the “work and time” put into becoming the potential alpha male, and if achieved, there comes the sense of “pride and accomplishment.” Then this comes with respect from others, too. He closed on Ali; a personal hero for him.

“Ali was an entertainer. But when it came to perfecting his craft, he was blessed to be able to perfect it,” Lars concluded. It is the same for those at the lower levels or less talented, or as talented but working in other sports. Pride can be a block to continuing to work hard and maintain the status of “alpha male.”

Beijing Platform for Action, Chapter IV. B. Education and Training of Women – Paragraph 70

Scott Douglas Jacobsen

October 6, 2018

How does education access from primary through tertiary help with the advancement of societies? Why is this important for women's rights?

70. On a regional level, girls and boys have achieved equal access to primary education, except in some parts of Africa, in particular sub-Saharan Africa, and Central Asia, where access to education facilities is still inadequate. Progress has been made in secondary education, where equal access of girls and boys has been achieved in some countries. Enrolment of girls and women in tertiary education has increased considerably. In many countries, private schools have also played an important complementary role in improving access to education at all levels. Yet, more than five years after the World Conference on Education for All (Jomtien, Thailand, 1990) adopted the World Declaration on Education for All and the Framework for Action to Meet Basic Learning Needs,¹² approximately 100 million children, including at least 60 million girls, are without access to primary schooling and more than two thirds of the world's 960 million illiterate adults are women. The high rate of illiteracy prevailing in most developing countries, in particular in sub-Saharan Africa and some Arab States, remains a severe impediment to the advancement of women and to development.

Beijing Declaration (1995)

The important areas of development for the long-term visions, if one has one or societies have them, comes in the form of education. It was true among the most elite including the scribes in Ancient Egypt or the religious scholars, e.g., Jesuit priests, centuries in the past, but, now, the basis for the advancement of economies into – what has been termed – the modern world is an education for all.

Insofar as the statistical analyses show, the general trend is the increased investment in the education of girls and women within societies, especially developing or underdeveloped nations, yields benefits – with more payback, in the positive sense, with investment in girls and women compared to boys and men.

This does not seem innate but cultural and institutional. People can be raised as entitled as selfish; they may also be raised with the do as you would be done by and love your neighbour as yourself. In several countries, circa 1995, there was already moderate progress in the increased access to secondary school for girls to reach parity, in terms of opportunities, with boys.

Then we come to the modern period with the inclusion of more girls and women in the educational system with, at least at the level seen now, unprecedented proportions of women entering into education compared to the men, which is an exciting and profound fact about the modern world.

We continue to invent new things, but we also make, in some ways, leaps in the inclusion of more girls and women into the aforementioned long-term plans of the society: through education. Looking out, the number of those who have illiteracy is quite high. Given the numbers, these are worth pausing on, so many girls without basic education, it is, in one word, staggering.

The next considerations are geographic within the paragraph. In fact, the areas are what most of the pointers direct assumptions to – far more, not for any other reason than the prior data seen in other documents. The regions dealing with wars, ethnic feuds, warfare, post-colonial contexts, and so on, are the ones most probable to be facing the problems of, at least in terms of education, illiteracy.

These are the sub-Saharan African and Arab countries or “States.” The lack of education access and opportunities for women and girls continues to be a major impediment to their progress within society. In turn, this alters their life course. Consider, the idea of sexual education based on evidence.

Without the ability to be informed and make educated choices – to make, in real terms, non-evidence-based, illusory-education-based, and uninformed choices about sex, the young, such as the adolescents, will be left to make worse choices, on average, than otherwise; this has an impact, a concrete impact in terms of the dynamics of young people’s lives, e.g., teenage pregnancy rates going up and then changing the educational life course of a woman, increased rates of STIs and STDs, and so on.

These can damage the psyches, or the mental lives, of these pupils – our young fellow citizens, and to ignore this is to damage their life prospects; this problem is ours by virtue of our responsibility to not only the planet and ourselves – to treat it and ourselves properly – but to also the next generations. Education is part of this process of the creation of an informed citizenry. It can be in the form sexual education. It can also be in the simple access to reading, writing, and arithmetic education as well.

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.

Paragraphs 71 and 72 – Beijing Platform for Action, Chapter IV. B. Education and Training of Women

Scott Douglas Jacobsen

October 6, 2018

Why is discrimination against girls in education a recipe for the poverty of a nation and the impoverishment of girls' and, indeed, women's life prospects?

71. Discrimination in girls' access to education persists in many areas, owing to customary attitudes, early marriages and pregnancies, inadequate and gender-biased teaching and educational materials, sexual harassment and lack of adequate and physically and otherwise accessible schooling facilities. Girls undertake heavy domestic work at a very early age. Girls and young women are expected to manage both educational and domestic responsibilities, often resulting in poor scholastic performance and early drop-out from the educational system. This has long-lasting consequences for all aspects of women's lives.

72. Creation of an educational and social environment, in which women and men, girls and boys, are treated equally and encouraged to achieve their full potential, respecting their freedom of thought, conscience, religion and belief, and where educational resources promote non-stereotyped images of women and men, would be effective in the elimination of the causes of discrimination against women and inequalities between women and men.

Beijing Declaration (1995)

These sections of the Beijing Declaration, as is important to reiterate, deal with education through the lens of gender and discrimination in education. But what does “discrimination in education” mean if gender is brought into the equation? The basic idea: the empiricism of the query. It should have an evidentiary basis.

We should be able to discover the fact of the matter. Is there a statistically significant disparity in educational attainment and access when comparing a binary metric – boys and girls, or men and women. When asking this question, the robust answer can come via region or internationally.

The question has been asked. The data has come in, with several answers provided as to the potential reason for it. Looking at the information, there is a definite disparity, smaller than 1995 but extant, in the level of education for girls compared to boys – even in simple access.

The reduction in opportunities for girls reduces their life prospects for the long-term with remedial hope for recovery. It is simply a difficult circumstance. Some of the reasons for the disparity include “customary attitudes, early marriages and pregnancies, inadequate and gender-biased teaching and educational materials,” even to the terribly tragic and criminal behavior of sexual harassment.

This has a long-term impact on the ability of the girls to cope with the world as they will, in many cases, likely be dealing with the trauma and reliving of said trauma throughout much of

their adult life, especially as there may be inadequate psychological-counselling care or mental health services for their plight.

Then there is the other problem, discussed in some of the human rights social interest group calls recently, of physical violence against women, which, in fact, is not solely by men to women but, based on the available data, disproportionately by men to women. Now, this exists alongside the problem of even having access to and reaching school.

They will not have access to the proper facilities for education. When they return home, they will be the ones to disproportionately be dealing with the “heavy domestic work at a very early age.” Thus, this happens in all spheres of their life right from the ground up, speaking of age, of course.

As bluntly stated, “This has long-lasting consequences for all aspects of women’s lives.” Paragraph 72 deals with a similar context in urging for equality, quite directly in fact, as in paragraph 71 but from a more assertive and proactive tone. It is an interesting insight for this section to merge the educational and social environment.

It is an education, as a right as the backdrop. But it is a social environment with real live bodies, students and educators, working in a shared interpersonal setting. In this area, it stipulates the importance of boys and girls, and women and men, being treated with equality, which is simply reiterating respect and dignity for all in the call for educational access for all.

The achievement of full “freedom of thought, conscience, religion and belief” is, in fact, quite a call and a rare one too. It requires much from people. The necessity in the implementation of the right to education, which is a universal rights call; then, however, we have the particular call for more proportionate access for girls and women.

The latter call will be the one to elevate not only the girls and women in dignity with the society, and in self-respect, but also the society itself. More education adult women, which assumes education of them as girls earlier, means more advanced job opportunities to raise the floor of the country.

The finalized nuance is in the call for the promotion of non-stereotype representations of women and men to prevent early discrimination against women and for men – and, in some cases, vice versa. Indeed, this may not be an afterthought or trivial in any way. Media matters; and it matters for self-image and self-efficacy too.

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 Platform for Action. Chapter IV. B. Education and Training of Women – Paragraphs 73 & 74

Scott Douglas Jacobsen

October 7, 2018

How can knowledge and skills, and provision of quality curricula and teaching materials, help for the advancement and empowerment of women?

73. Women should be enabled to benefit from an ongoing acquisition of knowledge and skills beyond those acquired during youth. This concept of lifelong learning includes knowledge and skills gained in formal education and training, as well as learning that occurs in informal ways, including volunteer activity, unremunerated work and traditional knowledge.

74. Curricula and teaching materials remain gender-biased to a large degree, and are rarely sensitive to the specific needs of girls and women. This reinforces traditional female and male roles that deny women opportunities for full and equal partnership in society. Lack of gender awareness by educators at all levels strengthens existing inequities between males and females by reinforcing discriminatory tendencies and undermining girls' self-esteem. The lack of sexual and reproductive health education has a profound impact on women and men.

Beijing Declaration (1995)

The Beijing Declaration is important for women's rights on several levels of analysis. In particular, the area of training, acquisition of skills, and the garnering of knowledge through education. In the area of knowledge and skill acquisition, many women may not have the opportunity, even more true circa 1995, to partake of schooling.

They could be denied schools. They could have schools but be denied equal access to boys and men regarding schooling. Or they could be denied schooling even with schools outright, or given schooling but with inadequate and lower than quality textbooks, supplies, and teachers.

Apart from the schooling environment and access, the contents of the texts could, in fact, be discriminatory in the representation of women and girls, and men and boys. The common cultural knowledge now where the stereotypes were limited in view by their nature, the behaviours rote, and the portrayal of the individuals 2-dimensional.

With the inclusion of a wider array of voices and individuals, the gendered perspective, not as the whole picture but, as an adjunction to the formulation of curricula and teaching materials. The acknowledgement of girls' and women's concerns is important; indeed, it can be done in a subtle, informative, and entertaining way.

The reinforcement of stereotyped roles handed down from an understandably more restricted prior age creates the basis for acknowledgement of the past, reformulation of the present, for the construction of a better future. In this case, a future bound to more flexible notions of what it means to be a man and what it means to be a woman, in between, or otherwise.

The lack of knowledge about not only what gender means but also how this connects to real people living in the world is important.

This, over time, can work at the proverbial pipeline portion of the issues of gender inequality in attitudes and assumptions, and even prejudices – as bias against women and girls, typically, emerges when women or girls act in a non-standard or unexpected way, e.g., working in a trade, taking the initiative in a date or sexual encounter, pursuing a scientific career, choosing to not have children, and so on.

The bullying women and girls may – and, in fact, do – experience can undermine confidence or self-esteem, as noted in paragraph 74. The questions then arise about the appropriateness of this as not a social norm, as in accepted, but a common occurrence without sufficient negative attention to it, condemnation.

Education is part of the solution to this. Same with the ability to make independent and informed choices about their own bodies. Both the bullying and the referenced-implied improper sexual education of women and girls has a huge impact on life trajectories, especially as this relates to confidence to pursue a dream career and also – if wanting a family and children – when to have them and how many, and under what socio-economic circumstances.

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).

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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.

Paragraphs 75 and 76 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women

Scott Douglas Jacobsen

October 7, 2018

How is science with gender important to incorporate for a technologically rapidly changing world?

75. Science curricula in particular are gender-biased. Science textbooks do not relate to women's and girls' daily experience and fail to give recognition to women scientists. Girls are often deprived of basic education in mathematics and science and technical training, which provide knowledge they could apply to improve their daily lives and enhance their employment opportunities. Advanced study in science and technology prepares women to take an active role in the technological and industrial development of their countries, thus necessitating a diverse approach to vocational and technical training. Technology is rapidly changing the world and has also affected the developing countries. It is essential that women not only benefit from technology, but also participate in the process from the design to the application, monitoring and evaluation stages.

76. Access for and retention of girls and women at all levels of education, including the higher level, and all academic areas is one of the factors of their continued progress in professional activities. Nevertheless, it can be noted that girls are still concentrated in a limited number of fields of study.

Beijing Declaration (1995)

The context for many women living in some of the destitute circumstances the world can provide for them is one of abject poverty, but in some nuance senses with the poverty of mind for women and girls. That is to say, in line with the general statements in paragraphs 75 and 76, we can see note the general treatment of women as objects for particular kinds of education, certain levels of educational attainment, and differential work opportunities once out.

As paragraph 75 notes quite clearly, there is gender bias in the science curricula for the representation of girls and women, as in "women's and girls' daily experience," where this can come in the insidious form of a lack of representation of the recognition of women geniuses in history, whether major or minor. We can take the case given of women scientists.

This builds into the privation for women and girls in the areas of the basic educations necessary for having a general scientific understanding and outlook on the world. In these instances, they can mean "mathematics and science and technical training" with the attempts to improve their daily lives through science can be hampered.

If you don't know how the world works at root, how can you work with the knowledge of the world to manipulate its processes in your favour? Life becomes a mystery. Nature becomes magical. And generally, the world for women shrinks and grows opaque with the lack of access to proper education. It leads to many problems in intellectual development and societies cannot function as efficiently.

In the other cases with the advanced study in science and technology, well beyond basic training or basic science, the women can rapidly develop the industry of the society for a much stronger economy and scientifically literate society. As we have seen since the election in 2016, there has been a weakening of the economy.

With the rapid advance or march of technology, we can note a quicker development of the capacities of the society. Not only do the women themselves benefit from the education and the improved quality of life, including a more stimulating intellectual life, but there is also a general and rapid development of the quality of life of the society, which is good for the men too

What about metrics and maintenance in paragraph 76? This is an arena of the world a definite gaping hole requiring filling in many countries. It can be seen in theocracies. Also, it can be seen in nations without strong liberal democratic traditions. The metrics can help see the relative rankings of the education of women and girls at all levels, whether basic science and advanced study, and then give a marker as to what can be done better the next time around.

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

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

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International Covenant on Civil and Political Rights (1966).

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

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The 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.

Paragraphs 77 and 78 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women

Scott Douglas Jacobsen

October 8, 2018

Why are mass media and communication important for the education of girls and women, especially as instruments of mass education?

77. The mass media are a powerful means of education. As an educational tool the mass media can be an instrument for educators and governmental and non-governmental institutions for the advancement of women and for development. Computerized education and information systems are increasingly becoming an important element in learning and the dissemination of knowledge. Television especially has the greatest impact on young people and, as such, has the ability to shape values, attitudes and perceptions of women and girls in both positive and negative ways. It is therefore essential that educators teach critical judgement and analytical skills.

78. Resources allocated to education, particularly for girls and women, are in many countries insufficient and in some cases have been further diminished, including in the context of adjustment policies and programmes. Such insufficient resource allocations have a long-term adverse effect on human development, particularly on the development of women.

Beijing Declaration (1995)

The mass media has a particular import for me. Why? It's inextricable linkage, at least historically right into the present, with the work of editors, writers, and journalists. We work through the mass media. Increasingly, writers and journalists do a disservice to the public as servants of the powerful and privileges rather than pursuers of truth and justice.

Everyone is mixed. But the tables have begun to tilt, which is the problem or the trouble with it. Insofar as mass media is a democratic tool, it is a powerful means by which to educate the public, to perform a needed duty of which money should not be the motivator.

If we look into the context of the educators, and the governmental and non-governmental institutions, our work, as an international community, should be in alignment with the international rights framework founded on December 10, 1948 with the Universal Declaration of Human Rights.

As the global conversations evolved over time, we, the international community, not always but tended to support the efforts for the advancement and empowerment of women. The newer forms of education with advanced technologies can be a boon for this.

These can help advance the agendas of improving the lives and livelihoods of women and girls around the world. Indeed, even with television and now the widespread audiovisual material

spread throughout the internet, the portrayals of men and women can be more flexible, less cardboardy. Something with a new vision.

Another aspect to have a proper education is simply having access to it. Furthermore, the ability to critically analyze and judge information coming at oneself requires a decent educational system and sensibility about how the world works in the first place.

There have been several resource sources devoted to the promotion of women's equality in one of the most consequential of areas, which is education. In a knowledge economy, it is the key to a better livelihood and set of life prospects for girls as they become women and for women who want to retrain or garner some financial independence – and intellectual acuity for mental independence – from the men in their lives.

This is not to demonize men. But it is to acknowledge a long-held set of assumptions and systems of which women have been subject to, and which many men have not necessarily questioned.

It does not require inflated academic language (as can appear in my own, sorry) because it can be explained in statements amounting to truisms to some degree. But the acknowledgement, whether colloquially or in academic jargon, is important to work to implement women's rights through a systematic restructuring of the systems in place keeping women and girls (and men and boys in some areas) from self-actualizing, in Maslow's terminology.

The long-term investment in girls and women can improve the economic possibilities of nations, as the strongest predictor of social development, probably, is the advancement and empowerment of women. But the insufficiency of the provision of resources to these issues remains a problem needing rapid dealing with, especially as we move swiftly into uncharted international territories with more people far more independent and educated than at any time in human history.

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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).

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 Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 79

Scott Douglas Jacobsen

October 8, 2018

How can the international community deal with differentials in the provisions of educational opportunities?

79. In addressing unequal access to and inadequate educational opportunities, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective into all policies and programmes, so that, before decisions are taken, an analysis is made of the effects on women and men, respectively.

Beijing Declaration (1995)

Paragraph 79 of the Beijing Declaration provides a glimpse into the focus of some rights work, circa 1995, on the ways in which unequal access and inadequate educational opportunities, as it describes them, impact the lives of the world's citizenry; arguably, even easily based on known data from a variety of domains – except in a few only in the last decade or so, this has been the trend but even worse for women and girls, over time, especially as they remain unable to attain some education based on the demand of the government, the culture, the family, or the religion.

Straightforward oppression of women and girls, now, they attain more in the more developed societies through hard work; this should inspire the men and upcoming women, not become a basis for repression and restriction of women or resentment on the part of boys and men.

The governments and the relevant other large-scale actors in this should work to further incorporate a gendered perspective, e.g., taking into account the sexual education needs of girls and women, targeting counter-cultural stream programs to encourage women and girls to enter into fields they have been deemed unable to enter, provide other services unique to the health and wellness of girls and women in educational institutions, and so on.

It is the practical, probably quite cheap compared to military costs, implementation of policies and programmes for the improved livelihoods of women and girls in the educational institutions around the world.

This will require the abovementioned analysis of efficacy prior to firm decision of a policy or program. Indeed, there can, and should, be a set of trial programs with a search as the most efficacious programs on offer.

Then to do a comparative analysis of the different cultural implementations around the world, the ones working the best in a particular nation or region, or around the world, should be the programs of choice.

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).

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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).

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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 Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 80(a)-(b)

Scott Douglas Jacobsen

October 9, 2018

How can the equal access to education be a means by which to empower all women?

Strategic objective B.1.

Ensure equal access to education

Actions to be taken

80. By Governments:

Advance the goal of equal access to education by taking measures to eliminate discrimination in education at all levels on the basis of gender, race, language, religion, national origin, age or disability, or any other form of discrimination and, as appropriate, consider establishing procedures to address grievances;

By the year 2000, provide universal access to basic education and ensure completion of primary education by at least 80 per cent of primary school-age children; close the gender gap in primary and secondary school education by the year 2005; provide universal primary education in all countries before the year 2015;

Beijing Declaration (1995)

The work of governments to ensure equitable and pervasive access to primary and secondary education is important. In that, it is a salient means to reduce the level of discrimination on the abovementioned levels.

The grievances may be numerous, but, probably more often than not, grievances are more legitimate than not. Often, what is seen is the dismissal of those with historic and present grievances by the privileged and the powerful, this creates a problem for the individuals without much power, fractured social movements, and work from the grassroots to garner a voice in society.

To those with the power and the privilege, this can be a blind spot, simply as a matter of course. The goal of equal access to education at all levels is important and relevant to the social movements now, especially in developing nation contexts.

Projecting forward from 1995, the document points to the provision of universal basic education and the completion of primary education. This alone would already be doing a lot to improve the circumstances of the least among us, nations and individuals.

Looking or examine 80% of the primary school-age children, we can see a gender gap then and now. Not for lack of ability, as per some chauvinist biological determinists – the some time Social Darwinists who do not believe in Darwin, the restrictions against women and girls by law can, in fact, be quite socially determinative about averages and the attitudes throughout

centuries, unquestioned and unchallenged including the mythology enshrining them, can become influences as well, quite strong in fact.

The global education gender gap is real and needs to be taken seriously in order to implement proper solutions to the problem. We have reached the year milestones. Question to you, dear reader: have we reached the goals set to be reached by those yearly milestones?

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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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Paragraph 80(c)-(e) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women

Scott Douglas Jacobsen

October 9, 2018

How can the elimination of gender disparities help with the advancement and empowerment of women?

Strategic objective B.1.

Ensure equal access to education

Actions to be taken

80. By Governments:

c. Eliminate gender disparities in access to all areas of tertiary education by ensuring that women have equal access to career development, training, scholarships and fellowships, and by adopting positive action when appropriate;

d. Create a gender-sensitive educational system in order to ensure equal educational and training opportunities and full and equal participation of women in educational administration and policy- and decision-making;

e. Provide – in collaboration with parents, non-governmental organizations, including youth organizations, communities and the private sector – young women with academic and technical training, career planning, leadership and social skills and work experience to prepare them to participate fully in society;

Beijing Declaration (1995)

The areas of gender equality around the world have been fraught with difficulties for a variety of reasons. Among them, the ways in which barriers have been placed historically that require comprehensive plans for solving, but also the barriers put in place actively by regressive forces.

It raises questions about the ways in which to solve the problem of inequality, to unfold over time the unseen aspects of inequality, and work towards a more equitable and just future. The elimination of gender disparities in tertiary education is important to this move.

There is a wide smattering of women who can pursue postsecondary education more often than their peers in poorer countries or their mothers who rose from worse circumstances than them. The provisions of training, scholarships, and fellowships are some means by which to improve potential outcomes.

Looking into the educational system at large, we can see equal access, not necessarily outcomes but access, are important to ensure equal educational and training opportunities for women to be able to participate in the global economy in some meaningful way.

Looking at the women with sufficient representative power, the administration of institutions, and those in educational policy-making and decision-making roles can be important for the outcomes of women in postsecondary education.

As well, the individual parents of the children and NGOs can play an important role in systems around young women to provide them sufficient support to be able to pursue their dreams. This is part of a wide array of preparation in order to be able to participate more fully within the institutions of the nation.

For example, training and career planning, and leadership and social skills, to be able to benefit from the provisions of the nation at large. There is a great need for women in leadership to, at core, round out the opinions and work of the leadership of many men.

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Paragraph 80(f)-(g) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women

Scott Douglas Jacobsen

October 10, 2018

How can increased enrolment and retention rates of girls help with the advancement and empowerment of women?

Strategic objective B.1.

Ensure equal access to education

Actions to be taken

80. By Governments:

f. Increase enrolment and retention rates of girls by allocating appropriate budgetary resources; by enlisting the support of parents and the community, as well as through campaigns, flexible school schedules, incentives, scholarships and other means to minimize the costs of girls' education to their families and to facilitate parents' ability to choose education for the girl child; and by ensuring that the rights of women and girls to freedom of conscience and religion are respected in educational institutions through repealing any discriminatory laws or legislation based on religion, race or culture;

g. Promote an educational setting that eliminates all barriers that impeded the schooling of pregnant adolescents and young mothers, including, as appropriate, affordable and physically accessible child-care facilities and parental education to encourage those who are responsible for the care of their children and siblings during their school years, to return to or continue with and complete schooling;

Beijing Declaration (1995)

The problem at the level of entire nations is the decreased enrolment and retention, even if they stay in school, of students. This has been and continues to be a problem. In terms of the right to education for women and girls, the idea is to find the basic resources and will to provide for girls and women as early as possible with as robust an education as possible.

This is the main path to the highest quality of life, dignity, self-empowerment, and, indeed, the health and wealth of the nation as well. It does require a collective effort. Not only in terms of ridding ourselves of the illusion of non-embedment of the self but also in the consideration and implementation of the effort: how will this affect the most people in the most positive way?

If not, there may need to be a different qualitative calculation. The set of recommendations are, in fact, quite good. They are both specific practical, and with a good track record in formal institutions, in terms of opening the pathway for high performance of students.

Now, the parents and community are important to the success of any child. They are part of the aforementioned collective effort. The other efforts, which could be pushed by the parents and the community, would work to enlist financial support to reduce the burden of the cost of education on the young.

The right to education should be respected, also, within the bounds of the right to conscience and religion, i.e., religion should not be a club to prevent women from entering into education. The reduction of barriers across the board should be considered for the reduction of prejudice against women as well.

The impediments to the actualization, educationally for women and girls are numerous. Take, for example, the stark cases of adolescent pregnancy, where this, instantaneously, has life consequences for the young woman.

It impacts the ability to complete education, in turn, to get a job, and this is aside from the social stigma, the judgment of family and community, and the strong potential for lifelong poverty.

Proper child-care facilities are important for the rights mothers to be respected, but they often aren't; even though, these provisions would greatly improve the livelihoods and outcomes of children in such circumstances and, thus, increase the outcomes of the young.

This should incorporate, but not be limited to, the "parental education to encourage those who are responsible for the care of their children and siblings during their school years" to become actively encouraged and supported in their own pursuits of education.

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Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 80(h)-(j)

Scott Douglas Jacobsen

October 10, 2018

How are quality education and equality opportunities important for the improve livelihoods of girls and women?

Strategic objective B.1.

Ensure equal access to education

Actions to be taken

80. By Governments:

h. Improve the quality of education and equal opportunities for women and men in terms of access in order to ensure that women of all ages can acquire the knowledge, capacities, aptitudes, skills and ethical values needed to develop and to participate fully under equal conditions in the process of social, economic and political development;

i. Make available non-discriminatory and gender-sensitive professional school counselling and career education programmes to encourage girls to pursue academic and technical curricula in order to widen their future career opportunities;

j. Encourage ratification of the International Covenant on Economic, Social and Cultural Rights/13 where they have not already done so.

Beijing Declaration (1995)

The Beijing Declaration is crucial for the proper understanding of the rights developments for women around the world circa 1995. The progress has been global since that time. However, there can be pockets of regression, even regression-progression dependent on the system of a nation or region taken into account for the calculus.

The improvement in the quality of education and the ability to gain some access to those societal systems is one important move for women to be more equal with men in the world.

Furthermore, the inclusion of gender as an important adjunct consideration of the efficacy of various initiatives and implementations. The emphasis in paragraph 80 is the entire setup of the educational system to enhance or improve the quality of skills, education, and character development women and men have on offer.

It is intriguing to note the ways in which the historically marginalized can become those needing to be empowered so swiftly. Genuinely, an exciting and positive proposition for much of the world, of which we can observe the benefits to the cultural development now.

Everyone or the vast majority of people will encounter some form of major setback or trial in their lives. This may require professional care. The construction of a counselling system built for the pupils at all levels of education is important.

The prior segmentation of society becomes less and less viable over time. Furthermore, there is, certainly, an improvement in the material conditions of everyone with the improved capacities of societies' citizenry to take part, in wider and broader portions of the population, in education on a mass scale.

The factor of gender in education can, in part, improve the possibility of a more inclusive environment for women in many of the abovementioned professions and educational areas. Indeed, this even comes alongside the International Covenant on Economic, Social and Cultural Rights.

It is an international, multilateral treaty is one of the most important human rights documents in the world. Thus, this emphasis on education connected to this should not be taken lightly.

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