

An abstract geometric pattern consisting of numerous thin, dark lines that intersect to form a complex web of triangles and polygons. The lines vary in thickness and orientation, creating a sense of depth and movement. The background is a light, neutral tone.

SCOTT DOUGLAS JACOBSEN

**THE GOOD MEN PROJECT:  
COMPENDIUM VIII**

# In-Sight Publishing

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

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**Scott**

## **The Good Men Project**



## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 16

Scott Douglas Jacobsen

September 7, 2018

Why have economic recessions been associated with the retraction or regression of women's rights?

---

*16. Widespread economic recession, as well as political instability in some regions, has been responsible for setting back development goals in many countries. This has led to the expansion of unspeakable poverty. Of the more than 1 billion people living in abject poverty, women are an overwhelming majority. The rapid process of change and adjustment in all sectors has also led to increased unemployment and underemployment, with particular impact on women. In many cases, structural adjustment programmes have not been designed to minimize their negative effects on vulnerable and disadvantaged groups or on women, nor have they been designed to assure positive effects on those groups by preventing their marginalization in economic and social activities. The Final Act of the Uruguay Round of multilateral trade negotiations/10 underscored the increasing interdependence of national economies, as well as the importance of trade liberalization and access to open, dynamic markets. There has also been heavy military spending in some regions. Despite increases in official development assistance (ODA) by some countries, ODA has recently declined overall.*

Beijing Declaration (1995)

In regards to the ways in which economic recession cause damage to not only the central victims of the decline in an aspect of the economic, apparently, this effects a wide variety of individuals within the economic and labour networks connected or linked up with the economic system that went in decline. This was stated in 1995 and existed prior to a number of popped bubbles, probably most notably the housing bubble crash in the mid-2000s.

This is almost 10 or more years ago now. But it is something to bear in mind with respect to the statements here. The widespread economic recession and political instability within some regions can create problems for some regions – not simply a country or a couple of countries. With even a glance at some of the effects or reading some of the generalized reportage about the effects of the economic recessions, we can see the “expansion of unspeakable poverty.” This seems to take the modernist’s view of time. But certainly, these recessions triggered through the global economy can create waves of misery, especially among the already penurious living in precarious lifestyles if these circumstances can be called that.

At the time, more than 1 billion people lived in what was termed “abject poverty.” The majority of these individuals, at the time, were women. Furthermore, this seems easily expandable to this period too. Women and children remain the main population of the world’s poor, even more so for the world’s extreme or abject poor.

The cycle of poverty can continue with the increase in unemployment and underemployment. As repeated, the impacts, according to the experts who research this issue, are disproportionately harming the world's women more than the men. Intriguingly, there appears to be an open admission, based on an evaluation, that the world's "structural adjustment programmes" of the time – potentially even now too – continue to fail at the minimization of these negative effects on the poor and, in particular, the world's women.

The same for any positive effects. In short, the programmes for structural adjustment simply do not take into account the effects on women or on marginalized groups of the world. This does lend credence to the notion of some populations, sometimes half of the world's population, being seen as simply superfluous to the programmes designed around the possibilities of economic recessions..

"The Final Act of the Uruguay Round" for multilateral trade negotiation showed the international interdependence of economies, with, as well, a note described in some of the more recent paragraphs about the ways in which military excess expenditure has been a problem in some regions of the world.

The issue with the structural adjustment programmes and the excess spending on militarism mean, in the latter case, fewer resources to be able to be spent on the social services and programs that could benefit the poor; and then in the former case, we have the structural adjustment programmes without the considerations on the effects on women and marginalized groups in the societies.

The military adventures are the focus and most of the public – if only taking into account women and marginalized groups – are not the focus. Here we see the problem in the international system circa 1995, one may, possibly, extrapolate a worse system in some regards on these metrics for women and with increased expansion of military expenditure to the detriment to the most vulnerable in the society. This decline is even in spite of the investments in the official development assistance or ODA resource provisions.

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## Paragraph 17 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 7, 2018

Why is poverty co-occurring with the "feminization of poverty, unemployment... violence against women" and so on?

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*17. Absolute poverty and the feminization of poverty, unemployment, the increasing fragility of the environment, continued violence against women and the widespread exclusion of half of humanity from institutions of power and governance underscore the need to continue the search for development, peace and security and for ways of assuring people-centred sustainable development. The participation and leadership of the half of humanity that is female is essential to the success of that search. Therefore, only a new era of international cooperation among Governments and peoples based on a spirit of partnership, an equitable, international social and economic environment, and a radical transformation of the relationship between women and men to one of full and equal partnership will enable the world to meet the challenges of the twenty-first century.*

Beijing Declaration (1995)

The common phrases for these sections of the Global Framework of the Beijing Declaration speak to not only the forms of poor living – abject poverty, absolute poverty, and so on – but also to the ways in which the majority of the poor, then and now, are women. This is termed the feminization of poverty. Interestingly, it relates to a variety of other, typically considered, negative outcomes for the society.

For example, if we look at the ways in which the unemployment rates of the world, or impacts on the unemployment – and probably underemployment too – disproportionately impacts the women of the world. Indeed, we can further see this in the increased fragility of the world's ecosystems and capacity to deal with human junk and waste.

The violence against women and then the widespread exclusion of, approximately, half of the world's populations leads to questions about the legitimacy of some aspects of the world system, even, perhaps, most of it. The ways in which the exploitation of the environment and the vulnerable becomes a basis to prevent individuals from flourishing.

Continuing into the document, we find stipulations about the need for both the power systems and the governance structures provide a stronger, or more robust, set of bases upon which to move the course of the world towards greater equality. Some of the key terms here are development, peace, and security. Those amount to identifiers of things including sustainable development.

Our basis for much of the history of the world has been the decreased ability of participation of the vulnerable groups. As per the previous paragraphs, the excess expenditures of military expeditions around the world or the build of arms, the lack of assistance to the women of the world in the structural adjustment programmes, and other issues relate to the prevention of the

full flowering of the species, in a real sense, through the deprivation current or to be expected on these premises of the international order.

The sustainable and human-centred development of societies provides a basis to work towards a more positive future. One in which the world's global governance and power systems include everyone, where, for much of history, they tended to only include a few through non-accidental and conscious policy and programme development for the most powerful and privileged among us.

Women are integral to this future. Now, if we examine some of the areas of international cooperation with national governments, the aim, though not always achieved goal, is to engage in partnership with equitable distribution of decision-making and power brokerage rather than the complete centralization based on the already powerful, the richest, and the well-established powers of the world.

These are radical notions, especially in an era of rising attempts to quash the developments for democratization and equality of the public systems, per nation and so – ideally – the world. This radical notion of equality of the sexes can be seen as far back as 1995, or the 1800s with John Stuart Mill. Our basic systems have been, through hard work and sacrifice from the bottom-up, moving more and more towards democratic decision-making at all levels of the society.

The interesting aspect of this, the general societal system continues to function in such a way as to create systems of alternative media and understanding of the world apart from the radical propaganda systems for individual global citizens to self-educate and see through the lies sold to them *en masse*.

We can see this in the political rhetoric in North American and Europe. We can, definitely, observe this in the cultural guardians & the dramatic media system and public relations of America in particular. Of course, this exists in other regional systems bound by autocrats, authoritarian regimes, theocratic regimens, and so on.

However, the radical notion enunciated by John Stuart Mill may represent the greatest threat to this system in the provision of equal consideration and rights for the women of the world commensurate with the men. It means more independent, and not *faux* ones, citizens bound more by common human sentiment.

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## Paragraph 18 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 8, 2018

How are international economic developments related, intimately, with the international rights issues for women?

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*18. Recent international economic developments have had in many cases a disproportionate impact on women and children, the majority of whom live in developing countries. For those States that have carried a large burden of foreign debt, structural adjustment programmes and measures, though beneficial in the long term, have led to a reduction in social expenditures, thereby adversely affecting women, particularly in Africa and the least developed countries. This is exacerbated when responsibilities for basic social services have shifted from Governments to women.*

Beijing Declaration (1995)

In the international economic system, the developments up until the mid-1990s continued to represent – and probably still represents – the degraded status of women, the lower status of women, as indicated by outcomes on these economic metrics. Women are half, or even slightly more than half, of the population of the world.

The bounded nature of their treatment provides an insight into our societal consideration of the proper place of women. It seems as if a sad commentary on the nature of our treatment of not only the natural environment but of women, too – as described astutely by Canadian author and speaker Lee Maracle. One need merely look at the treatment of the natural world and then reflect on the rest of the equation.

The disproportionate impact on the lives of women and children indicate and self-describe our consideration of the economic livelihoods of, more often than not, the most economically, and otherwise, vulnerable among our global populations. We can see this in the attempts too prevent the rights provisions for women in the form of equal consideration in the structures of power and influence, and the rather explicit attempts to try to denigrate and outright prevent the work of women to enter the mainstream of dominant political power.

The majority of the world's poor, living in the poorest nations of the planet, are women and children. There is a great deal of debt and “structural adjustment programmes and measures” utilized for the long-term benefit, purportedly. However, the consequence tends to be in the reduction, as noted in prior writings, the provisions for the populations least of us. It is a serious issue, and even more so now than in simply 1995.

The least among us, whether women or developed nations, show the most need; yet, the greatest levels of international inequality and lack of consideration and resource provisions. The economic issues around the globe, at the time and easily arguably now, create a situation in which women and the developed nations with disproportionate numbers of poor women bear

more and more of the burden of the society in light of the poverty and the reduced provisions of the government for women.

This negatively impacts women and children, reduces the rights and freedoms of women, produces contributory factors to the cycle of poverty, and reduces the quality of life overall for the citizens of the country as the main predictor of the wellbeing and wealth of, at least a developed, nation is the advancement and the empowerment of women.

This is an important paragraph because it highlights the ways in which women are disproportionately impacted by economic hardships and problems in the world of not only 1995 but also reflect in the modern period as well. It is integral to the solutions of global poverty to bear in mind the issues of the women of the world, as they comprise the majority of the poor of the world.

With these demographic insights, the solutions can be targeted from a global perspective at the women of the world, in terms of their concerns; but also, they can then be segmented per region and nation with the religious, cultural, and socio-political peculiarities in each region or nation while keeping the global perspective of the greater plight of women in view.

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# On Being a Woman Pioneer in the European Skeptical Community

Scott Douglas Jacobsen

September 8, 2018

Why is Claire Klingenberg a trailblazer in the critical thinking and non-religious community of this region of the world?

---

*Claire has a background in law and psychology, and is currently working on her degree in Religious Studies. She has been involved in the skeptic movement since 2013 as co-organizer of the Czech Paranormal Challenge. Since then, she has consulted on various projects, where woo & belief meets science. Claire has spoken at multiple science&skepticism conferences and events. She also organized the European Skeptics Congress 2017, and both years of the Czech March for Science.*

*Her current activities include chairing the European Council of Skeptical Organisations, running the “Don’t Be Fooled” project (which provides free critical thinking seminars to interested high schools), contributing to the Czech Religious Studies journal Dingir, as well as to their online news in religion website. In her free time, Claire visits various religious movements to understand better what draws people to certain beliefs.*

*Claire lives in Prague, Czech Republic, with her partner, and dog.*

**Scott Douglas Jacobsen:** What is your position? How did you earn it? Are you the first woman to hold it?

**Claire Klingenberg:** I am the president of the European Council of Skeptical Organizations. This organization has been active since 1994. Throughout this whole time, it was chaired by men. Women have been on the board.

However, there was a change needed. The board was looking for a change. I am not only the first woman but the youngest person to hold this position.

**Jacobsen:** Wow.

**Klingenberg:** My enthusiasm and get-things-done attitude were what was needed for the organization. That is why I was chosen for the role.

**Jacobsen:** How does it feel?

**Klingenberg:** It feels wonderful, but it is a huge responsibility. I appreciate that I can do this and make the European Council of Skeptical Organizations a bigger player internationally and help each of our member organizations be more influential in their own countries.

Of course, that is an ambitious project and will take a lot of time. Fortunately, I can be re-elected as many times as the board sees fit [Laughing]. So, I hope that I have more than my first two years to get things done.

**Jacobsen:** You are also skeptical about term limits too.

**Klingenberg:** [Laughing] We were reading the constitution. I agree that it should only be two years with limitless re-election possibilities because you never know what crazy person will end up there [Laughing].

**Jacobsen:** [Laughing].

**Klingenberg:** The reason it happens every two years is that the Congress of the European Skeptics Council happens every two years. So, it makes sense to have it every two years. We have a couple of projects starting.

I can see later this year those becoming active and more unifying projects that will bring the member organizations together and will help them with their own work in their countries.

**Jacobsen:** What is the main initiative or the main goal for the next 5 years?

**Klingenberg:** The main goal is to become partners with the European Union. That our opinion will be heard and taken seriously about medical care, about farming, about growing GMO crops.

That is our main goal, to be a partner that is going to be heard.

**Jacobsen:** Thank you for the opportunity and your time, Claire.

## Paragraph 19 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 9, 2018

Why are economic recessions and the restructuring of economies a ripe area for disproportionate negative impact on women, more so than men?

---

*19. Economic recession in many developed and developing countries, as well as ongoing restructuring in countries with economies in transition, have had a disproportionately negative impact on women's employment. Women often have no choice but to take employment that lacks long-term job security or involves dangerous working conditions, to work in unprotected home-based production or to be unemployed. Many women enter the labour market in under-remunerated and undervalued jobs, seeking to improve their household income; others decide to migrate for the same purpose. Without any reduction in their other responsibilities, this has increased the total burden of work for women.*

Beijing Declaration (1995)

Now, as per some of the recent articles about the Beijing Declaration, the general idea is the economic recession consequences – probably any – affecting the livelihoods of women and developing countries more than others. The various restructuring programs or initiatives for the long-term benefit through the transition of the developing countries impacts women more than men.

In other words, women are considered either last or not at all in these calculations as the countries or nations move to more and more developed statuses or when economic recessions hit the global or the national economies. Our next questions become, if biased in the favour of the improvement of the least among us – globally – in the population or unprovided for women, the ways in which to include women within the economic recession protections, the jobs programs, and in the central discourse around structural adjustment programs for the benefits of the most women.

It is not an easy problem to solve because a) it is global and b) has forces working against it. The economic access of women with a society is indicative of the level of advancement and empowerment of women. Indeed, the ways in which access to financial assets provides choices in the societies means there are more ways a particular citizen or group to garner forms of power and influence within the society.

The idea of freedom, autonomy, and then the women being left with “no choice but to take employment that lacks long-term job security” provides an insight into the nature of what has been stated by Professor Noam Chomsky, formerly at MIT and now at Arizona State University, as the global precariat or those living in precarious circumstances; this extends across the globe, and as noted in the documentation and paragraphs' respective articles before, relates to excess militarism and associated military expenditure, and the structural adjustment programs without women even in mind.

Women bear this brunt. They get in the negative wave and cycle of these plans and initiatives, where they are not considered and then live without prospects for decent, long-term employment. It leaves them with little job security and then has them have no choice but to take these poor working conditions employment ‘opportunities’ and live more penurious lives than they would, otherwise. This defines one more of unfairness and injustice – to promise freedom and deny the levers and access to the opportunities for full flourishing through it.

Then the women who do these precarious employments have worse pay and fewer or no benefits, with the jobs that tend to garner less prestige and so this does not improve, at least substantially, the economic prospective of the entire household. These create problems in the cycles of the poverty of women, and their children and so familial cyclical poverty. Again, we come more to intergenerational injustice and unfairness in this sense.

The total burden on women increases in this world order and the supports are not there to help them in the cases of needing them, where, if a global majority of the world’s poor, amounts to the international set of women who are more prone to need the supports than the men. It burdens women unduly; whereas, the structures, such as the structural adjustment programs, are set in motion with the richer and the men in mind by implication.

But why? Or how? Women are more often impacted negatively in a variety of ways, who are most often the poor; that is to say inversely, men more positively and the rich more positively compared to women and the poor, whether in net income or in the employment opportunities – and so life prospectives. These are international crimes on large swathes of the population as an implication of conscious economic policy.

---

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## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 20

Scott Douglas Jacobsen

September 9, 2018

How are macro and micro-economic policies and programmes related to the rights of women, and their wellbeing?

---

*20. Macro and micro-economic policies and programmes, including structural adjustment, have not always been designed to take account of their impact on women and girl children, especially those living in poverty. Poverty has increased in both absolute and relative terms, and the number of women living in poverty has increased in most regions. There are many urban women living in poverty; however, the plight of women living in rural and remote areas deserves special attention given the stagnation of development in such areas. In developing countries, even those in which national indicators have shown improvement, the majority of rural women continue to live in conditions of economic underdevelopment and social marginalization.*

Beijing Declaration (1995)

The degree to which a society's women are provided advancement and empowerment can be, in good measure cross-culturally, a key indicator of the social development of the society and the economic well-being of its citizenry; the more advancement and empowerment of women, then the more flourishing of the society as a whole on a number of markers of social and economic health.

The 20th paragraph of the Beijing Declaration speaks to the big and small view of policies and programs set for the improvement of the economic functioning of the world's national economic systems. This includes some of the prior conversations around the impacts of these structural adjustment programs not taking into account the hardships on the women and the "girl children" or girls of the world.

There are two common types of defined poverty. One is the absolute poverty metric. The other is the relative poverty measure. In both of these measurements, women who lived in poverty in 1995 in relation to prior periods had increased in most regions of the world. The same quite possibly holds true now. This is the basis for the exploitation, especially economic, of women by others.

The women who live in the urban settings are much more likely to be living in poverty, in the penurious and precarious circumstances unknown – by comparative standards – to much of the point of the developed nations' views and experiences. Indeed, it can be a peculiar narcissism of culture, geography, and economic development of "The West" to view other peoples from the around the world as other and not deserving equal consideration.

The argument seems easy to make on the grounds of the same species. That is to say, if an individual were born in another place, would they not act and think almost the same as others in

those circumstances? Quite possibly, the linguists state this about one of the fundamental features of being a member of *homo sapiens*.

The rhetoric from “The West” seems to provide cover to ignoring, in a practical sense, the moral obligation to help the least among us, with various forms of assistance, especially those rural women with fewer rights and resources to be able to assert themselves in life. It amounts to not fulfilling the moral or ethical duty, standing back, and then either ignoring or making harsh judgments about the plight of these women.

When the more rational approach would be to work on the projects and initiatives already ongoing for the advancement and empowerment of women at the time – 1995, and only built upon more now, these give a basis for furtherance of the economic, and so social, equality of women in these societies in the “developing” category.

Even with the nations that have begun to show, or in fact already do represent, large-scale changes in a short amount of time, the continued disproportionate provision of resources is typically for the rich and the men and not for the women and the poor – an often overlapping dual-set of populations.

These are issues that should be dealt with in an assertive way, and paragraphs such as these provide an explicit and clear description of the areas of needed improvement for the provision of the livelihoods of women in our societies.

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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 II: Global Framework – Paragraphs 21 & 22

Scott Douglas Jacobsen

September 10, 2018

Why are women key to fighting poverty, building the economy, and heading the family units of at least one-quarter of the homes around the world circa 1995?

*21. Women are key contributors to the economy and to combating poverty through both remunerated and unremunerated work at home, in the community and in the workplace. Growing numbers of women have achieved economic independence through gainful employment.*

*22. One fourth of all households world wide are headed by women and many other households are dependent on female income even where men are present. Female-maintained households are very often among the poorest because of wage discrimination, occupational segregation patterns in the labour market and other gender-based barriers. Family disintegration, population movements between urban and rural areas within countries, international migration, war and internal displacements are factors contributing to the rise of female-headed households.*

Beijing Declaration (1995)

The basic nature of equality is enunciated in a variety of ethical doctrines, whether ingrained through religious upbringing, in many circumstances, or taught in postsecondary education through training in the rights of persons. The basic notion or sentiment is an expanded sphere of concern, consideration, and compassion into the world of women rather than simply the touted world of legalities and literalist religious statements about men as owners, women as owned, and the world to be dominated instead of nurtured and tended to – as if an organism itself.

The 21st paragraph of the Beijing Declaration describes, succinctly, the basic nature of the role of women in the economic viability of a nation, where the economic stability and stable growth of a country are important for the “combating poverty” efforts. One powerful consciousness-raising effort could be in the recognition by the leaders, and the men, of the world of the idea that housework and childcare is work and deserves some form of remuneration including monetary.

The possibility for a variety of education-guarded, or not, work opportunities remain integral for the financial or economic independence of women. These provide less power-over by the men compared to the women.

Now, paragraph 22 remarks on an incredible statistic about 1/4 households, when taking the international statistics into account, around the world are headed by women. This does not seem as if a commonly held fact or piece of knowledge. These also coincide with the fact that even many male-headed households are dependent on female income, in the case, I assume, of the dual-income households.

Among the households that are the poorest, you will, almost inevitably, find the women-lead homes as the poorest in the world. There are a variety of known reasons for this. Some involve



issues around the disproportionate impacts of the structural adjustment programs on women as well as the fewer social services for the poor, mostly women, when there are excess societal resources spent on the military budget on wasteful wars.

This can lead to consequences of wage discrimination and then the occupational segregation patterns too. These are found inside of the labor market. These also connect to a variety of other gender-based barriers. Now, the consequences of poverty are also likely to lead to women becoming single parents or the heads of the household. One of which is family disintegration in poor areas.

Other events that can cause programs from within a nation are international migration and war. Bearing in mind, these are still relevant, and in the case of migration in particular, increasing problems. Then the instability of poorer nations, usually, is also an issue leading to further consequences of women leading homes.

These have ripple effects for many, many years because the children from these situations are left to be raised with far fewer resources than others within the world, such as those with two educated parents who are income-earners. It is the comparison there, which is the most striking. But again, the world's poor are women; the most poverty-stricken families, and often probably least considered by the policies and programs for the international economic system, are women-headed families.

Because the poverty for women is global with a series of known sources, where these simply do not impact men as much; there should be robust international programs put in place in order to reduce the impact on women from poverty and, as a result, increasing the health and wealth of societies over time and, in fact, the wellness of families, children, and communities.

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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).

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

## Paragraph 23 for the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 10, 2018

How are economic and social progress so integral to peace and security? Why are women crucial to this?

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*23. Recognizing that the achievement and maintenance of peace and security are a precondition for economic and social progress, women are increasingly establishing themselves as central actors in a variety of capacities in the movement of humanity for peace. Their full participation in decision-making, conflict prevention and resolution and all other peace initiatives is essential to the realization of lasting peace.*

Beijing Declaration (1995)

The ability of the international community to work together through declarations such as the Beijing Declaration is an important marker of much of the common sentiments – though, at times, unwillingness – of the representatives of the global system to advance fundamental human rights for women, for equality with men.

This is both heartwarming and indicative of the long-term trends in our societies. Where there has been a recognition of not only the moral strength in representing women more and more in the international system, and by implication the national ones, but also the economic and social development benefits of the inclusion of women into the world's decision-maker apparatuses and power levers, whether these are political or economic, these stand the empirical test of outcomes.

Countries with more equality for women do better. Nations without these rights implemented tend to do worse. Indeed, and even in 1995 and still, women bear the brunt of the cuts to the social programs, which could benefit the least among us, including most often women. It is abundantly clear women are the world's poor far more often than the men.

The facts about this can't be confronted directly, so we're seeing deliberate attempts at mockery, ridicule, caricaturing, and character assassinations to prevent direct discussion on the facts because, probably, those opposed to women's equality for a variety of reasons simply do not have the arguments anymore.

The focus becomes purported cultural Marxists, postmodernists, and others deemed epithet worthy. Those purporting to represent rationality hurling epithets, resorting to magical thinking and appeals to emotion, and politically dismantling protections of human rights or the rights of the citizenry – again, probably because they do not have a proper response or an argument anymore, or the preponderance of evidence in most cases either.

Now, to paragraph 23 in particular, there has been a substantial achievement in the maintenance of peace and security around the world. This has come under some question, recently. However, we have seen both the achievement of peace and then the maintenance of it as well. Both substantial and laudable global achievements, broadly speaking though major crimes of the superpowers continue afoot.

The ability of nations and its citizenry to move forward in the quality of life and democratic ideals requires peace and security. The longer the period of peace and security, then the longer the timespan for economic and social progress, as indicated in paragraph 23. Women continue to become more and more central actors in the work to establish peace and security around the world.

This involves the work for further inclusion in “decision-making, conflict prevention and resolution” and the entire suite of associated peace processes. One can expect new voices and perspectives to impact the means by which peace is accomplished, and the ways in which the established power brokers cannot unilaterally decide on particular measures.

The inclusion of more voices will lead to a democratization of decision-making and the ways to deal with peace and security and how to maintain it, too. The world has more democratic institutions than at any other time in its history. But we stand at a precipice of a global, not shift but, decision if we want to move to magical thinking, hyper patriarchal institutions, and authoritarianism or further democratization and the development of more open societies; the former conforms to furthermore closed societies and fewer voices in the political arena and the latter accords with more open societies with more and more voices included more equitably in the decision-making processes and apparatuses of the societies.

We do not have a lot of time as a cascade of converging possible catastrophes are upon us, where we need to take immediate actions or face the possible consequences of the extinction of many species on the Earth, including ourselves as part of the natural order. Of which, the maintenance of peace and security and the prevention of conflicts and war is one, as modern weaponry is incredible precise and powerful in its destructive capabilities.

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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.

## Paragraph 24 for the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 11, 2018

How do religion, spirituality, and belief build into the work for women's equality?

*24. Religion, spirituality and belief play a central role in the lives of millions of women and men, in the way they live and in the aspirations they have for the future. The right to freedom of thought, conscience and religion is inalienable and must be universally enjoyed. This right includes the freedom to have or to adopt the religion or belief of their choice either individually or in community with others, in public or in private, and to manifest their religion or belief in worship, observance, practice and teaching. In order to realize equality, development and peace, there is a need to respect these rights and freedoms fully. Religion, thought, conscience and belief may, and can, contribute to fulfilling women's and men's moral, ethical and spiritual needs and to realizing their full potential in society. However, it is acknowledged that any form of extremism may have a negative impact on women and can lead to violence and discrimination.*

Beijing Declaration (1995)

Freedom of religion is one of the most cherished and vital rights for so many people around the world. To most of the world, the idea of a transcendent reality means a lot and is believed to be true. The belief systems that amount to total worldviews and suggested practices can comprise the entirety of an individual's life.

Indeed, this makes the freedom of religion a non-trivial thing. Its associated principle of freedom from religion remains important too. It is in these contexts that we can find the general right for the non-religious or the secular to live their lives without the imposition of religion as well. The benefit to all parties from this right is a sense of respect for the other individual to live their life and believe as they wish, as a fundamental human right.

This, the statements in the first parts of paragraph 24 are true. In fact, they seem unassailable on the issue of the issues of human rights, which means the millions of men and women around the world have the right to believe and live within this belief structure as they deem necessary (full stop).

This incorporates the other freedoms of thought and conscience, in public or private and in community/as an individual. The fundamental right of individuals to enjoy these rights is important, as women, as already with men, should garner more support in their individual rights to believe as they see best for them.

For the forms of ethical, edificative, and spiritual fulfillment desired by many people around the world, these rights are integral to the maintenance of not only women's rights but human rights in general. Because without the respect for one of the rights for one person while only respecting your own rights. Does this not reject the principle of universality, where everyone can enjoy them?

The ability of free human choices is salient and relevant here because of the specific indications of the rights of persons to believe, think, and worship, or not, as they see best for them. The Beijing Declaration, with an emphasis on the rights of women, is reiterating these fundamental rights. Women have the right to disagree with, for example, religious or belief-based reasons given for the discrimination and violence against women – or in the denial of fundamental human rights.

The forms of extremism around the world, religious or secular, harm women. They cause damage to peaceful discourse, dialogue, and debate necessary for, at a minimum understanding of where other people are coming from. Indeed, the forms of violence against women can come from secular state entities and formal religious organizations bound by purported transcendent law.

The basis for moderating the extremist affects are through conversation and solid measures stated in rights documents about what is and is not a right, and how these rights conflict and balance with one another.

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

## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 25

Scott Douglas Jacobsen

September 11, 2018

How were the 70s-80s pivotal for women's advancement and empowerment up to and including 1995?

*25. The Fourth World Conference on Women should accelerate the process that formally began in 1975, which was proclaimed International Women's Year by the United Nations General Assembly. The Year was a turning-point in that it put women's issues on the agenda. The United Nations Decade for Women (1976-1985) was a world-wide effort to examine the status and rights of women and to bring women into decision-making at all levels. In 1979, the General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women, which entered into force in 1981 and set an international standard for what was meant by equality between women and men. In 1985, the World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace adopted the Nairobi Forward-looking Strategies for the Advancement of Women, to be implemented by the year 2000. There has been important progress in achieving equality between women and men. Many Governments have enacted legislation to promote equality between women and men and have established national machineries to ensure the mainstreaming of gender perspectives in all spheres of society. International agencies have focused greater attention on women's status and roles.*

Beijing Declaration (1995)

There has been a continued effort of the world's systems to include more voices and incorporate more women into the power matrices of nations and regions, not a small task and, indeed, quite important for the move towards the furtherance of the implementation of human rights. If we take into account the ways in which the world's belief and political systems, typically, endow a supernatural mythology around limited, prescribed, and subordinate roles of women, we can note the threat to these prevailing mythological superstructures through the inclusion of a reason-based, science-based, evidence-based, and human rights-oriented perspective on women.

One in which women are given the equal play, equal consideration, and equal access and opportunity with men. As this began to happen several decades ago, and as we have seen the historic ascendance of women, we can observe the overt pushback against this advancement and empowerment of women through a variety of means, whether ethnic hate groups, authoritarian elements of societies and concomitant xenophobia rising, attempts at diversionary tactics to prevent proper attention on real activist efforts – and, of course, the direct attacks on the right to bodily autonomy of women in reproductive health rights

The points of reference in the paragraph are important for the considerations even to this day. Women's issues are more and more on the agenda to not only the benefit of the women but of the men of the world willing to look at the evidence too, in observing the quality of life and



wealth of most nations implementing these various equality measures. Some documents, such as the CEDAW or the Convention on the Elimination of All Forms of Discrimination against Women, have been sincerely considered within this framework and remain one of the bases for the prevention of discrimination against women.

Much of the legislation is of a positive nature through the legitimate pathways or “machineries” of the state or governments within some of the international community for the promotion of the equality of women with men. Indeed, the expansion of the possible gender perspectives comes to a head with the traditionalist mythologies from times of slavery, war, superstition, oppression of women, divine right of kings, and not knowing what an atom or a germ was for examples, but these come into conflicts – the narratives from the mythologies – with the modernized work to expand the set of human potentialities not simply for the few but for the many and even the most.

This is a long struggle going back to the pre-scientific eras in attempts to move the leadership systems to include more people and to move from the superstitious into the more secular, scientific, and reason-based. Now, more than two decades past the statements of the Beijing Declaration, we can note the development of more progress than, probably, ever before; however, we can see the doubling-down efforts to try and restrict the life and livelihoods of women, indeed intellectually through a re-packaging of the oppressive myths, in the modern period starting in some of the 2010s. But the focus by the international agencies may be an important marker of the continued progress through hard work of individual citizens of the globe aimed at the common good rather than the uncommon – often rich and privileged – good alone.

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

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

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

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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.

## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 26

Scott Douglas Jacobsen

September 12, 2018

How are women's organizations and feminist groups integral to the advancement and empowerment of women?

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*26. The growing strength of the non-governmental sector, particularly women's organizations and feminist groups, has become a driving force for change. Non-governmental organizations have played an important advocacy role in advancing legislation or mechanisms to ensure the promotion of women. They have also become catalysts for new approaches to development. Many Governments have increasingly recognized the important role that non-governmental organizations play and the importance of working with them for progress. Yet, in some countries, Governments continue to restrict the ability of non-governmental organizations to operate freely. Women, through non-governmental organizations, have participated in and strongly influenced community, national, regional and global forums and international debates.*

Beijing Declaration (1995)

All the world's a stage... or an oyster. Or something. Whatever you wish to call it, the globe has been rather unkind to women throughout much of history, also to men without divine mandate, land, or wealth. However, the work of feminists and some men, and now simply women's rights campaigners and activists generally speaking – tied to the various definitions of feminism now, has been developing larger activist anchors to develop a society with real equality.

This comes with predictable and stale counter-activist efforts of, some, religious organizations and traditionalist oriented professionals and academics, and conservative-centered organizations and spokespersons. However, the moves suggest by them, which means a move back into the traditional roles envisioned by their peculiar past without women as equals, would mean less well-being and wealth for the society as a whole.

I mean this in a literal, empirical sense. The advancement and empowerment of women, by its definition, means more people included in the decision-making of the society, so a greater level of equality. Also, the nation does better economically and in terms of the health of the citizenry too. If you want a healthy, wealthy, and free society, choose women's advancement and empowerment in other words; of course, there are those working out of a fear of a changing society.

One in which they cannot recognize anything. Things are less handed to them. The competitive market includes the other half of the population, *und so weiter*. But, the issue with their counter-activism is that this, more often than not, comes with state violence, state repression, and the complete disregard for the law. In the past, these counter-activists with the power of the state overthrew governments and assassinated leftwing activist leaders.

Let's not get the narrative twisted about these facts. These feminist groups and women's rights organizations come from the rich tradition of advancing and empowering a larger sector of the population. As important activist incubators and activist organizations, we can see the development of the relationships with the international community organizations to advance and further women's rights.

One issue noted in the paragraph is the restrictions on the ability of many of these organizations to advance the interests of women, which is a valid concern for many women in the world and for those who want to see their interests advanced. But the work of activists and advocates on the ground as individuals becomes much easier through organizations.

And it is through these formalized institutions that more robust, meaningful, inclusive, and powerful activism can be done, which is why they are far more often targeted for defunding, attempts at delegitimization, and even demonization. Because they work, and can be powerful democratic institutions in more authoritarian societies or against those groups/individuals so inclined.

These organizations are integral to the inclusion of all nations, regions, and the world to become more equal and fair, which is, at bottom, the basic sentiment and move of the women's rights organizations throughout much of the history of the last few decades, certainly much of the 20th century too.

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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## Paragraph 27 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 12, 2018

Why is the status of women and men, since 1975, an important point of note and for indicating progress over time?

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*27. Since 1975, knowledge of the status of women and men, respectively, has increased and is contributing to further actions aimed at promoting equality between women and men. In several countries, there have been important changes in the relationships between women and men, especially where there have been major advances in education for women and significant increases in their participation in the paid labour force. The boundaries of the gender division of labour between productive and reproductive roles are gradually being crossed as women have started to enter formerly male-dominated areas of work and men have started to accept greater responsibility for domestic tasks, including child care. However, changes in women's roles have been greater and much more rapid than changes in men's roles. In many countries, the differences between women's and men's achievements and activities are still not recognized as the consequences of socially constructed gender roles rather than immutable biological differences.*

Beijing Declaration (1995)

Women and men have continued to live in societies of greater and greater quality matched, in part, with more and more equality. The basic emphasis on the status of women, and men relative to women's lesser status historically, and the ways in which conscious social and economic policy, though most often exclusion, put women at a massive disadvantage is societal life.

Now, as with history deniers such as in Holocaust denial, climatology deniers such as climate change or global warming deniers, biology deniers such as evolution by natural selection rejectors through preference for religious Young Earth Creationism, medicine deniers such as anti-vaccination ideology or assertions – without scientific or medical basis – of a link between vaccines and autism, these emerge once more. The denial of the evidence.

The human rights as ethical, GDP improvement as economic, and social development indices as sociocultural, evidence for the better societal choices in the advancement and empowerment of women, which amount to the denial of the massive preponderance of evidence – not selective and generally international and cross-cultural over decades evidence in support of gender equality.

The conscious work, since at least 1975, has been showing dramatic changes, by which I mean improvements, in the livelihoods of the world's citizenry while also advancing gender equality. The big improvements have been coming from the increased education of women and then the inclusion of more women into the paid labor markets.

The lines are becoming more fluid and able to accommodate gender role fluidity in many ways, where the women are working more, becoming more educated, and the men are taking on more, but by no means the majority, of the household or homecare and childcare chores.

The rapid shift into a situation where women feel more comfortable and less shamed – and have the educational and professional pathways to head into the job market of higher powered positions – about these high-level careers creates an opportunity for men to expand their potentials in the home, which makes for a more flexible population in some sectors.

The basic premise in paragraph 27 is not entirely biological or social constructionism but, rather, the leaning, in terms of gender roles, more towards the social construction of the roles – because these remain bound in social or interpersonal life – compared to the traditionalist perspective of childcare and homecare as solely the domain of women.

It is a non-trivial switch in the perspective because of the varied ways in which the history of the world has been significantly based on the suppression of simply women owning land, voting, getting educated, or holding a job – all important aspects of being an independent person in a free and open society.

The traditionalist argument for pure biological essentialism tends to argue for these forms of limitation and can come from a number of sources, often from purported religious holy texts for starters – or in the inconvenience to some sexist attitudes about women being inherently inferior to men in cognitive capacity, as seen in someone as brilliant as Aristotle.

He invents logic but has highly regressive attitudes about women and their capacities given the context of the time, which can, in part carry over into the modern day. The work to push back against them and implement the rights of women as persons creates the conditions for the moral advances, economic growth, and social development indicated by the evidence.

It becomes, as with the evidence for the scientific theories presented above in a variety of fields, not a question about the facts or the theories but more about the preferred, even optimal, means by which to implement these beneficial programs for women's advancement and empowerment to garner the varieties of benefits.

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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).

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

## Beijing Platform for Action, Chapter II: Global Framework – Paragraph 28

Scott Douglas Jacobsen

September 13, 2018

Why is the equality between men and women not entirely achieved?

*28. Moreover, 10 years after the Nairobi Conference, equality between women and men has still not been achieved. On average, women represent a mere 10 per cent of all elected legislators world wide and in most national and international administrative structures, both public and private, they remain underrepresented. The United Nations is no exception. Fifty years after its creation, the United Nations is continuing to deny itself the benefits of women's leadership by their underrepresentation at decision-making levels within the Secretariat and the specialized agencies.*

Beijing Declaration (1995)

The Beijing Declaration emphasizes the equality of women with men in a number of domains, with some of the recent ones discussed around excessive military expenditures harming potential financing of social programs and the integral role of women in peace and security around the world.

Paragraph 28 speaks to the reflection of an important conference based on the development and implementation of solutions to gender inequality with a tone of lament: “equality between women and men has still not been achieved.” Of the elected legislators around the world, women only represent about 10 percent of them circa 1995 with, probably, some modest but insufficient movements forward to the furtherance of equality.

This representation, or relative lack thereof, can be seen in the “national and international administrative structures” too. Women remain underrepresented in a number of important domains through the countries of the world and their respective administrative positions. By the way, the intriguing aspect of the statement is the specification of not only public, as one would typically expect, but also private administrative structures. This remains both surprising and not surprising.

Without taking advantage of the other half of the human population, we leave ourselves without the possibility of a larger talent pool for committed leaders and the diverse forms of leadership everyone brings to the table, to be able to tackle some of the large problems facing us. It is extraordinarily important to tackle the issues of the day, now. We did not target them as vigorously in the 20th century.

We can do better. As emphasized by the document, and worth repeating verbatim: “the United Nations is continuing to deny itself the benefits of women's leadership by their underrepresentation at decision-making levels within the Secretariat and the specialized agencies.” The basic premise of gender equality amounts to an expansion of the Golden Rule into the area of sex and gender. Women deserve better treatment.

Indeed, and based on the preponderance of the evidence, more equality of the sexes in the society comes with a number of aforementioned benefits. It is, in this sense, that the questions remain around the means by which to optimize on the human capital options here; rather than, the explicit denial of the evidence and then selectively quoting evidence to try to disprove the mountain of evidence – as if calling a pebble a mountain.

This is the situation with denialism. We have less time and urgent needs based on the convergence of a number of problems in global society. The questions remain about the better and worse ways in which to bring about the fairer and more just society. One means is some of the suggestions in these international rights documents, and the associated conventions, declarations, and so on.

To bury our heads in the sand and deny ourselves of this great opportunity to capitalize on the other half of the human species seems both a travesty and a crime, the denial of the evidence as a sign of ignorance or insanity, and the criminal act in knowing one path can do far better for a set of peoples – most of us – and then choosing to reject it, which would harm the possible livelihoods of others in the future. It is not only the smart thing to do but also the right thing to do; so, we should get to it, and do it.

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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.



## Paragraph 29 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 12, 2018

How do women play a crucial role in family life?

*29. Women play a critical role in the family. The family is the basic unit of society and as such should be strengthened. It is entitled to receive comprehensive protection and support. In different cultural, political and social systems, various forms of the family exist. The rights, capabilities and responsibilities of family members must be respected. Women make a great contribution to the welfare of the family and to the development of society, which is still not recognized or considered in its full importance. The social significance of maternity, motherhood and the role of parents in the family and in the upbringing of children should be acknowledged. The upbringing of children requires shared responsibility of parents, women and men and society as a whole. Maternity, motherhood, parenting and the role of women in procreation must not be a basis for discrimination nor restrict the full participation of women in society. Recognition should also be given to the important role often played by women in many countries in caring for other members of their family.*

Beijing Declaration (1995)

Women, whether by pressure from culture or individual choice, have remained integral parts of the “basic unit of society.” It is, in this sense, where I see the admixture of scales in the consideration of human identity. The base unit as the individual and the basic group unit as the family; individualism and collectivism do not, by necessity, stand at odds with one another.

That is, the nature of the relationship is one of mutually positive feedback, ideally. The family deserves “comprehensive protection and support.” These are the bases for respect of the fundamental unit in the society, as there is a basic consideration of its integrity and contribution to the structure of the nation. There is also the recognition of the family as a cross-cultural phenomenon. The family as a universal.

The rights and concomitant responsibilities – something of which most already agree on, as these are two sides to the same coin – of the members of the fundamental group unit should be respected. Women have been great guardians and caretakers of families for a long time. In fact, this has been a fundamental force in the protection and maintenance of human societies around the world.

There was even an acknowledgment of the fundamental work of women in the family, and there general lack of full acknowledgment. The paragraph directs attention to the importance of maternity, motherhood, and parenthood in the work of upbringing of the next generation, who themselves will, for the most part, become the guardians and custodians of the family unit – that basic group unit of human societies.

For the protection and proper upbringing of the young, there needs to be work to incorporate the young and their needs into the vision of the society, which comes through the work of the family. The rights and responsibilities come through these considerations of human rights, women's rights, and the family life of the members of societies.

The important aspect of the document comes not only from the recognition of the role of women needing to be recognized in family life but also the rights of women not being infringed upon for reasons of maternity, motherhood, and so on. The full participation of women in society should not be taking place anywhere. And the discrimination based on maternity or motherhood should, similarly, be condemned as immoral.

Because women have been undertaking the herculean task of bearing children while taking on familial and, now, professional duties. To not support members of society in their efforts to contribute more fully and to live more full lives is abhorrent, women deserve better. Men do, too. The role of men in families lies with the role of women, where the interdependence can provide the basis for free people living lives professionally and familially.

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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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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 II: Global Framework – Paragraph 30

Scott Douglas Jacobsen

September 14, 2018

What does the world population growth have to do with the demographic trends and women's equality with men?

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*30. While the rate of growth of world population is on the decline, world population is at an all-time high in absolute numbers, with current increments approaching 86 million persons annually. Two other major demographic trends have had profound repercussions on the dependency ratio within families. In many developing countries, 45 to 50 per cent of the population is less than 15 years old, while in industrialized nations both the number and proportion of elderly people are increasing. According to United Nations projections, 72 per cent of the population over 60 years of age will be living in developing countries by the year 2025, and more than half of that population will be women. Care of children, the sick and the elderly is a responsibility that falls disproportionately on women, owing to lack of equality and the unbalanced distribution of remunerated and unremunerated work between women and men.*

Beijing Declaration (1995)

With the continued decline in the world's population rate, we can note the still-increasing number of human beings born and dead; where, with the rate of population growth as actual growth meaning more born and, eventually, more dead, the decline also links to the decline in the level of increase in the rate of consumption of the international population.

However, as the world's population continues to increase and the desire for middle-class lifestyles – in accordance with, for example, North American and Western European standards of the “middle-class” – marches forward too, the increased efficiency of the energy consumption of technological systems in the world and improved alternative energy source production & delivery will be heavily relied upon in this period, along with reliance on the continued decline in the world's population – seen markedly in East Asian and European countries with some replication in North America.

They note the very young population of the world at the time of writing the paragraph for much of the world's developing countries' populations. There are, certainly, indications of higher raw numbers of people being born leading to a greater representation of the very young in the global demographics, especially present in the nations with the highest birth rates as a mathematical truism in these demographic analyses.

This does impact the need to educate those young while, at the same time, other regions of the world have the burden of an increasingly elderly population. One in which the issue is not the education of the young, as much, but in the treatment, care, and visitation of the old during life & burial, burning, or freezing of the elderly after death. These are important problems brought about by the disjunction in the world's differential rates of population growth.

Indeed, the paragraph firmly states, circa 1995 projections from extrapolated data, “According to United Nations projections, 72 percent of the population over 60 years of age will be living in developing countries by the year 2025, and more than half of that population will be women.” This is an issue for everyone involved, in some way, with the elderly, whether family, friend, or patient.

Once more, the disproportionate impacts will go to the women of the world and in developing countries. That is to say, women of color and in the contexts of developing nations will be some of the worst affected. This is not to sideline the issues of men. Of course, these are extant. However, this in no way diminishes the impacts on women from these forms of projections, which are only 7 or fewer years away from us.

The preparation in the planning and documentation from yester-decades should be pursued *now*, and with vigor. Much of the responsibility, or burden rather, will fall on the laps of women. As this is *The Good Men Project*, something intelligent and rational, and wholly ethical, for men to do: help reduce the automatically assumed obligations of women in order for a more flourishing and equitable world, as opposed to open and bitter resentment, hatred, and complaining because, literally, we’re all in this together.

One where, if – or since – women take on far more of the burden, there should be open acknowledgment of the massive contributions of women to some of the most crucial moments of the lifecycle – gestation, birth, and early development, and late life and death – and, even based on this being actual work and often arduous and self-sacrificial labour, getting paid or remunerated in some reasonable manner for the assiduous work more often, than not, done for free.

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

Beijing Declaration (1995).

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

## Paragraphs 31 and 32 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 14, 2018

What are the barriers faced by women and, in particular, Indigenous women, too?

*31. Many women face particular barriers because of various diverse factors in addition to their gender. Often these diverse factors isolate or marginalize such women. They are, inter alia, denied their human rights, they lack access or are denied access to education and vocational training, employment, housing and economic self-sufficiency and they are excluded from decision-making processes. Such women are often denied the opportunity to contribute to their communities as part of the mainstream.*

*32. The past decade has also witnessed a growing recognition of the distinct interests and concerns of indigenous women, whose identity, cultural traditions and forms of social organization enhance and strengthen the communities in which they live. Indigenous women often face barriers both as women and as members of indigenous communities.*

Beijing Declaration (1995)

Paragraphs 31 and 32 of the Beijing Declaration speak to the number of barriers faced by women, and then often for their gender as well. It is interesting to note the statement about the “diverse factors” without a specific statement. But the message is taken in, as the effect comes through the marginalization and isolation of women who experience it.

In a number of listed domains, women are denied human rights. They are not seen as full human beings. For men, or women for that matter, who argue for this, they get negative feedback as this is simply *verboten*; although, the vast and overwhelming evidence is in support of the idea of women, as a general sociological principle, bearing the brunt of the negative facets and consequences of the society.

Women, for most of history where men had the access, have been denied access to education and vocational training. That is, from the primary, secondary, and tertiary educational levels, women were simply denied their fundamental right to education and, in turn, the ability to be equals with men, which stands in regression to the stated Sustainable Development Goal of “Gender Equality.”

Another is employment: in prior months, this has been a subject of coverage and probably will be covered in subsequent reportage on the issues facing women. The notion of a right to shelter or a house; something to make a home. It seems as if crucial and fundamental to the basic notion of a human being in the modern world akin to clothing. It amounts to a barrier and protective skin from the outside world.

Here, we sincerely have failed many women in some crucial ways. In so doing, we reduced the potential health and wealth of the nations. The evidence is clear. With the incorporation of programs, in general, for the improved equality of women with men in education, through democratic rights such as voting, with better access and opportunities in work, with equality in

family life, reproductive choice in timing and number of children (if at all), and better representation in political and civic life, the health, wealth, and happiness of societies improve drastically over decades for the better on a number of social development indices.

To deny this, it seems akin to the issues of denialism seen on the socio-political “left” with false beliefs about vaccines causing autism, efficacy of alternative ‘medicines’ observed in allopathic or ayurvedic treatments, the health dangers of GMO foods, or – somewhat legitimate (given the Chernobyl, Three Mile Island, and Fukushima Daiichi disasters) but definitely hyperbolic – fears about nuclear energy; or the socio-political “right” with incorrect beliefs about evolution – especially Young Earth Creationism standing against mounds of biological, geological, and paleontological evidence, the non-reality of climate change or global warming, literalist interpretations of purported holy texts – to attempt to solve the most pressing scientific issues of the day, the efficacy of abstinence-only sexual education paradigms, and so on – for each of them.

Not only a smart move in terms of economics, the moral reasons match too. More people have their rights respected through real implementation. Paragraph 32 speaks to the continued inclusion of Indigenous women’s concerns too. This is particularly of note in much of the settler-colonial societies in which “identity, cultural traditions and forms of social organization” were things to be erased by conscious governmental policy.

It is in this context that we can see the need to emphasize the needs of Indigenous women and their family, and community, concerns too. These barriers for women become amplified for women of the world. It is the context of injustice and unfairness through simply not providing the formal mechanisms in the society for women to be seen as equals. These are the things that need to change and have altered with mass popular mobilization for other groups around the world for a brighter future. It is not pretty or pollyannish, but it is possible.

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

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



## Paragraph 33 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 15, 2018

How have the development of the field of communications and computer technology helped with the advancement of women's human rights?

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*33. In the past 20 years, the world has seen an explosion in the field of communications. With advances in computer technology and satellite and cable television, global access to information continues to increase and expand, creating new opportunities for the participation of women in communications and the mass media and for the dissemination of information about women. However, global communication networks have been used to spread stereotyped and demeaning images of women for narrow commercial and consumerist purposes. Until women participate equally in both the technical and decision-making areas of communications and the mass media, including the arts, they will continue to be misrepresented and awareness of the reality of women's lives will continue to be lacking. The media have a great potential to promote the advancement of women and the equality of women and men by portraying women and men in a non-stereotypical, diverse and balanced manner, and by respecting the dignity and worth of the human person.*

Beijing Declaration (1995)

Over time, the technological & information revolutions built into the field of communications and its associated disciplines, which expanded the possibility of human expression into new media; where even several decades into this progression, we do not have an answer as to the best means by which to have these communications technologies work best for us, as a whole. In part, it seems due to the rapid change of the technology curve with its attendant innovations.

The participation of women in media has been non-trivial, and more and more substantial as time progresses. Because women have begun to agitate and demand in not only the public and political arenas but also in the world of media, their voices continue to emerge without the adulterated input of men in media. Of course, 1995 is not late 2018. However, some of this seems to develop more rapidly in the era of justice for legitimate cases of sexual misconduct and violence against women, whether in liberal-progressive bastions including Hollywood or in traditionalist-conservative edifices such as the Roman Catholic Church.

Being heard matters, especially for the, at times, least among us, in vulnerable positions with career-or-not decisions in the hands of Hollywood magnates or holy-or-heathen status in the Caesarian choices of abusive priests, bishops, deacons, archbishops, and, at least, one eventual Pope. The knowledge about women in statistics helps, which speaks to the statement in 1995. Women's difficulties were more known at the time.

The stories and narratives continue to deluge the airwaves and computer screens in the 2010s. This amounts to an international social cleansing through deliberate cover-ups and conspiracies of silence about the abuse against women. Vigilance in moral uprightness – so not losing sight of

the ethical objectives of a fairer and more just society – through these movements can lead to better institutions, whether popular media or religious (also happens in secular communities too). Women have been stereotyped, as noted in the paragraph. Indeed, Dietrich Bonhoeffer is quoted as saying, “The test of the morality of a society is what it does for its children.”

That seems true, even self-evident; furthermore, one can extend this to its women in areas where women disproportionately become disadvantaged or mistreated, which functions across political lines and throughout religious-secular communities. Take, for example, the rampancy of abuse of women: psychologically, physically, and sexually – for starters.

The “global... stereotyped and demeaning images of women” impact their accurate representation to the rest of the world. Women, for one obvious example, will lack agency in some way. Then they can fall into a number of tropes. Some minority groups within North American and Western European societies continue to speak out about the problems of the offensive representations.

The expectations for women and the legitimate wants and desires of an individual woman may be isomorphic, with, furthermore, the representations in media reflecting both of the former referents. This would be legitimate. However, with demeaning images and stereotyped portrayals, this reflects a pathology within the media systems akin to the social and structural pathologies in human institutions built and in operation “across political lines and throughout religious-secular communities.”

The purpose, as frankly noted by paragraph 33 of the Beijing Declaration, is “narrow commercial and consumerist purposes.” The tropes, objectification, sexualization, and 2-dimensional depiction of women becomes worth a pretty dollar and garners the attention of advertisers and the audience gobbles it up. It also lies with us, too, in that last point. We purchase and with monetary valuation support it.

The emphasis, in 1995 and still to this day, is the increase in women for technical areas and decision-making in communications and mass media. This includes the arts. Canadians think Margaret Atwood or Lee Maracle; Americans think Joan Rivers or Beyonce. If other people tell the stories of individuals and identifiable groups, then these individuals and identifiable groups do not own the narrative within their legitimate slice of the story of the nation; they, in essence, live represented in ways worse than non-existence: inaccurate existences in the popular minds. This can become the basis for extensive misrepresentation and stereotypes over time.

The lack of proper representation of women with the mass media of the nations of the world continues to be an issue in equality for women because the expectations and demands of women become reinforced in these media outlets; not always malicious or benevolent, the mass media can play an important role in the accurate representation, where accuracy is a necessity, of the lives of women.

With the continued lack of proper representation of women, the media will lack a wider variety of voices from a broader set of backgrounds. The portrayal of women as 3-dimensional and fully-fleshed-out human beings with vices and virtues, as with any particular man, would be integral to the advancement and empowerment of women. Why? As a first thought, this would be in the interests of many women, to not have to fight against the stereotypes, on the one hand, or need to live to – often – unattainable ideals of virtuous conduct and beauty, on the other hand.

However, the battle against this onslaught comes with the difficulties of market forces, historical inertia, and the varieties of purported verities working to prevent women from entering into the professional arenas of the world. These self-same *faux* and peculiar truisms amount to the roles imbibed by generations of women and taken as matter-of-fact to be imposed by the men.

It comes reflected in much of the religious mythologies with, for a stark example, women as property or chattel to the men in their lives. These have been greatly diluted, for the better, especially with advances in the sciences and implementation of gender equality policies. These have innervated the general culture to create a more pervasive sensibility of the rights of women.

And it shows. Women represent larger swathes of the workers of the world and the educated of the world in spite of the restrictions placed on them from a variety of domains. This should not come without backlash but should also not be done without taste. I see no need in diminishing respect or dignity of others in the work for women's equality, especially men, or women, who may want this least – whatever the precept is taken as the basis for the disagreement.

But the inclusion of women from a variety of backgrounds within the media is a good means by which to promote “the advancement of women and the equality of women and men.” It does so through the accurate portrayal of the lives and the flaws of women. It can be quite striking, and interesting, as this is the way in which women become perceived more humanely as they achieve more status in the world.

It is an intriguing global development with the broader horizons for women mirroring but not necessarily being causally linked with the more varied definitions of women through mass communications technology. The most important statement within this paragraph may, in fact, come from the final sentence about the “non-stereotypical, diverse and balanced” presentation of men and women with the recognition of the respect, dignity, and worth of each individual as a human being.

These representations may come with arguments about statistics or the impacts of women, so for those who want more quantitative data. Those same individuals, respectfully, may direct attention to conservative sources of information about violence against women. As a class without distinction by nation-state identification, or nationality, we can target the United Nations Women statistics cataloging the disproportionate impacts on women compared to men.

That is to say, the violence against men exists but not even close to the number of women subject to this violence – far more often committed by men against women as well. This becomes a men's issue, as they are the majority perpetrators. The responsibility of the abuser is to stop abusing, not on the abused to appease them, and on us to prevent the continued abuse and garner justice for the abused. As stated by UN Women, around the world, 35% of women endured “either physical and/or sexual intimate partner violence or sexual violence by a non-partner at some point in their lives. However, some national studies show that up to 70 per cent of women have experienced physical and/or sexual violence from an intimate partner in their lifetime.”

750 million women and girls, currently alive, have been married prior to their 18th birthday, which is stating the 9-figure numbers of women undergoing child marriage – partnership prior to the age of consent. About 200 million women have been subject to female genital mutilation. 120 million girls around the world have endured either forced intercourse or forced sexual acts. Women and girls are 71% of the human trafficking victims. 82% of women parliamentarians “who participated in a study conducted by the Inter-parliamentary Union in 39 countries across 5

regions reported having experienced some form of psychological violence while serving their terms.”

This degradation, humiliation, and abuse reflect attitudes about women, often seen in the media portrayals; these impact the perceptions of the women of the world and leads to the need to implement new representations of women if we wish to see a more gender equal world. The conservative sources may indicate particular individuals who lost positions for freedom of speech, which, as a matter of principle, should not happen; however, consider, the balance of scales weighs massively, overwhelmingly in the favor of women as legitimately mistreated around the world compared to a few prominent men taken from posts prior to confirmation of any wrongdoing.

It points to the important distinction of Professor Noam Chomsky with demonstration and allegation with the, obvious, inclusion that most sexual abuse of women goes unreported and underreported. But Chomsky’s point, one can make the charge. Then the next is proving it, as stated:

*I think it grows out of a real and serious and deep problem of social pathology. It has exposed it and brought it to attention, brought to public attention many explicit and particular cases and so on. But I think there is a danger. The danger is confusing allegation with demonstrated action. We have to be careful to ensure that allegations have to be verified before they are used to undermine individuals and their actions and their status. So as in any such effort at uncovering improper, inappropriate and sometimes criminal activities, there always has to be a background of recognition that there’s a difference between allegation and demonstration.*

Nonetheless, there is a legitimate social pathology observation about the mistreatment of women. The next is verifying the cases because some are lies, as in the *Rolling Stone* article depicting a false set of allegations as true or real; they later turned out to be false. But even in these cases, as, sometimes, wrongly and unfortunately, happens to conservative and liberal men alike, the evidence leans heavily in favor of the need to deal with the – not only American but – global “real and serious and deep problem of social pathology.”

The media and mass communications constructed democratically with input from women from a variety of backgrounds can be an important part of humanizing women in the media with the open permission to tell honest stories of the successes and failures, vices and virtues, and hopes and fears of women as they live their daily lives and as they project into the future what they want for themselves and others.

Indeed, the responses against the work for better and more accurate, realistic, representations in the media comes in the form of denial of women’s rights, such as reproductive, while accepting their own religious rights. It is all-or-nothing on rights; hence, the universal aspect of them. If you wish to continue practicing the religion freely, you must accept, by logical extension, the rights of others to safe and equitable access to reproductive health services including abortion.

Another angle is a misunderstanding of the phrase “toxic masculinity” to mean all masculinity is toxic: not true/false. The basic premise is some forms of masculinity are counter-productive and negative, or toxic, to the individual and the society and, therefore, need encouragement to be changed. In this manner, conservatives and liberals argue for much the same form of masculine self for males but talk past one another. Of course, everyone loves the men in their lives, but the

target is to work together for our better future through work towards better individual conduct. It saddens me, on this one, because both sides agree but remain dogmatic in ignorance on each other's terminology and firm on vernacular differences to not find that common ground, not even see it.

Another is to invent terms such as "toxic feminism" as either a placeholder through selections of highly unusual and particular deviancies from the core of feminism or women's rights activism to demonize both feminism with a broad brush and individual women's rights campaigners. It remains an immature tactic through the transparent usage of oppositional terminology out of context with a bad re-invention and then going from the highly particular to the very general without skipping a beat.

Associated with it, the general use of epithets to demean the opponent in order to delegitimize them without confrontation of the arguments. Same with character assassinations, defamation, guilt by association, and so on. All very common to fail in the attempt to take down a political opponent who argues for the equality of women.

One more is the inclusion of a handful of cases to demonize an entire global movement for women's equality, which is then extended paranoically into the idea of a conspiracy against academics *en masse*. The cases can be Matt Taylor, Larry Summers, or Sir Timothy Hunt, for examples. But these are select and not the principle but, rather, a minute set of exceptions; maybe, they could look into the history of Norman Finkelstein as a case study, too. An important person from the other side of the 'spectrum.'

Conservative commentators and public intellectuals, by contrast, have openly called for the shutting down of entire disciplines and massive defunding of universities because these do not serve the public economically as much as STEM and trades, where this raises questions about their ideas of the proper place of a postsecondary institution in the training of a worker who makes money or in the development of an informed and civically engaged citizen; their opposition has not declared this on theology departments, too – showing their cards and open bias with covert support for, more often, particular brands of Evangelical Christianity there, which shows the inability to even deal with the arguments anymore – simply shutdown through defunding or public threats to shutdown deviant academics, particular disciplines and departments, even whole aspects of universities, e.g., which has effects – as is starting to, potentially, happen in Hungary with gender studies.

The arguments continue to fail; thus, these conservative commentators and public intellectuals, also some as ultra-conservative reactionaries, argue for the radical changes mentioned before. In fact, this shows in the attempts to develop AI for identification of programs against their interests to caution and warn high school students about it, because the arguments appear to fail with a) their colleagues and b) most of their students, so go to the high schools – the pipeline.

When their lies, omissions, and arguments fail, go to demonization and character assassination, then attempts to defund entire disciplines and postsecondary institutions, finally, the targeting of the high school students as even these tactics fail in order to, at least, attempt to indoctrinate some of them.

Recall: the actions against the "leftists" – which has become a catch-all invective for anything against ultra-conservative reactionary forces – in other countries implementing the will of the people or having people's movements within, for instance, America was assassination with the

support of the state or the government in media collusion with ultra-conservative commentators and writers. The same individuals and organizations making excuses for rampant militarism around the world.

Of course, another claim is activists are “whining” or partaking of “victimhood culture” or are, in fact, “victims.” This can be stated against activists from some Indigenous communities, as an example. In Canada, bear in mind, the right to vote for Indigenous men and women only came into effect in 1960. The last residential school closed in 1996. 92% of non-Indigenous adults have a high-school diploma and only 48% Indigenous adults on reserve have them. Indigenous peoples, depending on the group, have lifespans 5-15 years shorter than non-Indigenous Canadians. This is not yesterday and far from the founding of the nation.

Some individuals, and whole peoples and communities, were targets of direct government and religious institution attempts to assimilate children, obliterate culture including languages, and also convert-or-kill the adults. People are still alive. Their children are impacted by the trauma that harmed the entire lives of their parents.

Yes, these can amount to “victims,” but the term is being used to dismiss people rather than confront them – and their legitimate concerns and demands for justice. It becomes easier to justify crimes against others if you can define them as less-than through, within this particular context of words turned, epithets such as “victim.”

It is similar to the issues with the term “postmodernist” and “neo-Marxist” or their admixture. One, the mixture or combination of the terms remains an oxymoron. Two, these people who argue for free speech – which is a misnomer in Canada (should be freedom of expression, as stated in the *Universal Declaration of Human Rights* in Article 19 and the Canadian *Charter of Rights and Freedoms* in Article 2(a)), debate, dialogue, and so on, and against the purported massive underground colonies of neo-Marxists and postmodernists only speak within their own circles.

I am against violent groups/individuals or endorsements, or calls, for violence, as seen in aspects of groups such as Antifa and various hate groups in North America. I support free speech, debate, and dialogue, but I would expect these individuals claiming to be in support of freedom of expression, especially the prominent and well-financed public intellectuals, to *debate* the purported academic deviants and sociopolitical-academic enemies rather than almost always and only *talk about* them.

They, almost never, debate any, probably because they do not want to debate them and because their opponents amount to ghosts – phantasmagoria from their paranoia and sense of a changing culture from the young upwards. (Hence, the focus on the high school students.)

These articulations suffice as smoke but, often, not as serious objections. The disproportionate stereotyping of women and negative impacts on the lives of women is a global phenomenon with precursors and real counterparts today. It becomes an ethical issue to rectify these problems. We can do it. The assiduous efforts in more difficult circumstances worked before; it can be successful again.

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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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.

## Beijing Platform for Action, Chapter II: Global Framework – Paragraphs 34 and 35

Scott Douglas Jacobsen

September 16, 2018

How does degradation of the environment and poverty lead to issues for women's rights?

*34. The continuing environmental degradation that affects all human lives has often a more direct impact on women. Women's health and their livelihood are threatened by pollution and toxic wastes, large-scale deforestation, desertification, drought and depletion of the soil and of coastal and marine resources, with a rising incidence of environmentally related health problems and even death reported among women and girls. Those most affected are rural and indigenous women, whose livelihood and daily subsistence depends directly on sustainable ecosystems.*

*35. Poverty and environmental degradation are closely interrelated. While poverty results in certain kinds of environmental stress, the major cause of the continued deterioration of the global environment is the unsustainable patterns of consumption and production, particularly in industrialized countries, which are a matter of grave concern and aggravate poverty and imbalances.*

Beijing Declaration (1995)

Our environmental situation on the thin surface of the blue-green marble of Earth is precarious as the systems of the planet have been less and less able to manage human waste, as if an overburdened liver. Paragraph 34 of the Beijing Declaration deals with this facet of women's rights or wellbeing. As with many of the problematic impacts here, we are seeing the disproportionate impacts on women compared men.

The health and wellbeing of women are more negatively impacted because of the environmental degradation from modern pollutants and toxic wastes. These are tied to the removal of the systems capable of renewing the planet's system, e.g., "large-scale deforestation, desertification, drought and depletion of the soil and of coastal and marine resources."

These link to one another in the planetary systems. The health problems that emerge out of this context produce worsened health for the women of the world. Even though, as explored earlier, the negative impacts on women continue to be more severe compared to the men in a number of domains.

This leads to questions about the sustainability of ecosystems with the current systems and the motivation to change things. The negative impacts, mind you, are starker for Indigenous and rural women. Thus, the most vulnerable become the most impacted, where the most fortified and resource-rich are the ablest to bear the brunt of the coming catastrophes of environmental degradation spoken about more than 2 decades ago.

Paragraph 35 of the Beijing Declaration continues from the emphasis on the deep interconnectedness of the world's ecological systems. The ways human industrial activity produces problems for the health of the ecosystem and how this impacts women



disproportionately implies the poverty-stricken areas are more impacted by these environmental problems.

Those poverty-stricken areas found, often, to be the rural ones with more Indigenous populations, and in particular more women too. The pockets of penury in the world can produce despair and mental illness. The unsustainable of the current course continues to exaggerate and exacerbate the grotesque social inequalities of the world with disproportionately negative impacts on the women compared to the men.

The solutions for these problems will need – and have needed since, at least, 1995 – to address a number of different issues with emphases on women, the Indigenous, and the rural, based on this most recent paragraph. There have been calls to work for the greater good on this. Furthermore, many of these impacts come from a singular issue for the fate of several, especially coastal and less developed, communities around the world, which is, of course, is climate change or global warming.

The consequences for worse social and economic inequality producing and aggravating the issue plaguing so many of the poor communities of the world can, in part, begin with dealing with climate change. The animal agriculture industry, fossil fuel industry, and others require continuous activism, media coverage, and proposals of alternatives in order to create the idealized form of sustainable development discussed at the United Nations.

By making this transition to sustainability, and to argue for this in a variety of domains, there can be the steady, but rather rapid, transition into sustainability, and so improvements in the health and wellbeing of the general population. It has been done before. In fact, the knowledge of the increased efficiency of the alternative energy sources is becoming more widespread, so the general public is more and more privy to the fact of climate change the ways in which to solve it.

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## Paragraph 36 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 16, 2018

How have the trends of the world changes the familial "survival strategies and structures"?

*36. Global trends have brought profound changes in family survival strategies and structures. Rural to urban migration has increased substantially in all regions. The global urban population is projected to reach 47 per cent of the total population by the year 2000. An estimated 125 million people are migrants, refugees and displaced persons, half of whom live in developing countries. These massive movements of people have profound consequences for family structures and well-being and have unequal consequences for women and men, including in many cases the sexual exploitation of women.*

Beijing Declaration (1995)

There were several trends noticed in 1995 and marked in the Beijing Declaration's print. These same trends continue right into the present. The basic group unit recognized by the Beijing Declaration is the family unit. The line in the conceptual sand and interpersonal space has been drawn there.

The international trends, at the time and to this day, impact the ways in which families work to live and stay at a relative level of comfort and quality of life, for them and their children. One of the impacts over the last few decades of the radical changes in the world systems has been migration as a necessity for many people, e.g., because of war, climate change, poverty, terrorism, political or religious disputes, and so on.

Those living in urban city centers rather than in the rural areas of the world was projected to reach under half of the world's population by 2000. At the time, the number of migrants, refugees, and displaced peoples were sitting at 125 million people. It has only increased, especially with flare-ups in terrorism, war, political strife, and, as we are only beginning to notice strongly, climate change.

Most of these individuals in geographically precarious livelihoods are from developing countries, as they are stuck in a situation in which the infrastructure seen in developed countries does not exist. That is to say, if, or when, a catastrophe hits their nation or community, the internal support mechanisms to ameliorate the impacts simply do not exist, which leave them in worse circumstances compared to the other nations or communities with the proper bulwarks.

As noted in some prior writings, there are distinct disadvantages meted out to women based on climate change, reduction in finances for social services based on excessive spending on militaries and the associated adventurism in foreign countries, and also in the three main forms of violence against women: psychological, physical, and sexual, especially with the latter two.

The impacts of geographic and economic dislocation impacts women, rural and Indigenous especially, more than men, which provides the basis to examine the consequences of it. One is

the obvious statistics around the sexual exploitation of women who live in precarious land situations, where they live on the move; they will more likely be subject to sexual misconduct, sexual assault, and rape.

The shake-up of the family survival strategies through the changes in the various global trends impacts women disproportionately in this way. The standard family structures and level of well-being expected by most peoples for them and their children will be changing, and have been for decades, with the increased tension and pressured put on them through the alterations in the international systems, whether ecological, economic, or social.

We simply live in times of rapid change that disproportionately impact women and children more than men for a variety of reasons including outright sexism to historical inertia to economic policies geared against women to religious injunctions to restrict the possibilities of the futures and capabilities of women (especially in education and paid labour), and so on.

The solution to these issues are multiple and will require vigilance on the multi-correlative nature of the problems. The solutions will need to be multipronged as a result as well. The question before us is how long we actually have to implement each of the solutions before the degradation and chaos ensuing from these changing global situations become uncontrollable with negative feedback loops.

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## Paragraph 37 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 17, 2018

Why sexually transmitted diseases produce problems for women and girls in developing countries?

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*37. According to World Health Organization (WHO) estimates, by the beginning of 1995 the number of cumulative cases of acquired immunodeficiency syndrome (AIDS) was 4.5 million. An estimated 19.5 million men, women and children have been infected with the human immunodeficiency virus (HIV) since it was first diagnosed and it is projected that another 20 million will be infected by the end of the decade. Among new cases, women are twice as likely to be infected as men. In the early stage of the AIDS pandemic, women were not infected in large numbers; however, about 8 million women are now infected. Young women and adolescents are particularly vulnerable. It is estimated that by the year 2000 more than 13 million women will be infected and 4 million women will have died from AIDS-related conditions. In addition, about 250 million new cases of sexually transmitted diseases are estimated to occur every year. The rate of transmission of sexually transmitted diseases, including HIV/AIDS, is increasing at an alarming rate among women and girls, especially in developing countries.*

Beijing Declaration (1995)

The WHO or the World Health Organization, as many of you know, is an important and reliable international source of information about the health and wellness of the global community. In 1995, it was important. Now, it remains salient, arguably even more so. One of the biggest tragedies is the spread of HIV/AIDS. Unsafe conditions create the world where diseases can spread faster.

As if one does surgery prior to an era of there being the knowledge about germs and, in fact, the washing of your hands with a disinfectant would be a good idea, it would save lives. The idea of preventative measures against the spread of disease match this with the ongoing HIV/AIDS spread around the world. At the time, there were an estimated 19.5 million people infected with HIV. An estimated 37 million people live with HIV circa 2017. The number has almost doubled in other words.

Women, as per many of the negative aspects of life, were, statistically, far more likely to be infected than the men in societies ravaged by it. The young the woman then the more vulnerable the woman. That is to say, HIV/AIDS infection is a risk of the young and of women. If you are a young woman, you are particularly vulnerable to infection and then all the attendant consequences in life coming from it.

Interestingly, and I did not know this, the earlier periods of the global AIDs pandemic came with more men, unfortunately, being disproportionately being affected by it. Then over time, women began to be infected at higher and higher rates to produce the current situation for us. It is an interesting fact of history. Now, more men are infected, which is a travesty and a series of

tragedies needing sympathy and compassion. Men need more help regarding the established cases of HIV/AIDS.

The newer cases are more often women. That is, the women of the world will be more probable to be infected by the AIDS virus than the men. In other words, women are more the concern in terms of the new cases coming down the pipe, for those who are potentially going to be infected by the virus. It raises not only women's rights issues about health and wellbeing but also the human rights in general with different emphases.

For the men, they need help in management and helping cure-finding efforts; for the women, they need assistance with their prevention from the acquisition of the virus, which, as everyone through the cultural zeitgeist of knowledge understands, inflicts lifelong negative health effects and eventually death if not managed. The human body is incredibly fragile and subject to easy death.

The major concern at the time was the rapid rise in the transmission of HIV/AIDS around the world. The young and women are the most often subject to its transmission but also those young women who live in the penurious circumstances of developing nations. This continues to be a major women's rights concern in terms of potential new cases and a men's human rights issues for those who already have it.

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## Paragraph 38 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 17, 2018

What are the discriminations against women, in general, across the lifespan?

*38. Since 1975, significant knowledge and information have been generated about the status of women and the conditions in which they live. Throughout their entire life cycle, women's daily existence and long-term aspirations are restricted by discriminatory attitudes, unjust social and economic structures, and a lack of resources in most countries that prevent their full and equal participation. In a number of countries, the practice of prenatal sex selection, higher rates of mortality among very young girls and lower rates of school enrolment for girls as compared with boys suggest that son preference is curtailing the access of girl children to food, education and health care and even life itself. Discrimination against women begins at the earliest stages of life and must therefore be addressed from then onwards.*

Beijing Declaration (1995)

The continued change in the way people relate to one another based on the alteration in not only their physical landscape and technological playgrounds but also informationally – how they think about and view the world. There does seem to be the issue of the ways in which the idea of “status of women,” as noted in Paragraph 38 of the Beijing Declaration, simply did not exist; women had no status, so no status of women to speak about in a meaningful way.

The entire life cycle for women, globally and historically as a rule of thumb, has been, for the most part, one in which their “daily existence and long-term aspirations are restricted by discriminatory attitudes, unjust social and economic structures, and a lack of resources in most countries that prevent their full and equal participation.” The daily existence can be servile to the men in the home intended only to care for the literal hearth and home – and be the bearer of children as the other major identity.

The long-term aspirations are the more identified ones, where the possibilities for education and work, as per the concerns of Second Wave Feminism, remain restricted even by purported divine mandate in several countries. It amounts to the behavioral, social, and even legal outgrowth of the view of women as lacking agency. Why give a person choice if they cannot think well-enough for themselves? Those are the outcroppings of the discriminatory attitudes.

Then there are the real social and economic structures, such as many aspects of the pay gap – even upon further analysis, representing the discrimination against women as real, but not as severe, and needing to be handled in an ethical and just manner – move for equity in the light of equal qualifications, skill, and effort. The attitudes of women, socially, is to be in the home and not in the workplace. Typically, the poorer the country and less developed the nation, then the more these attitudes crop up, which tells the story. Include women in the economic and social life of the country, the entire nation-state flourishes, e.g., more taxpayers, more rights respected and actualized, and so on.

The ability to make choices in a global system bound by the currency that determines the degrees of freedom means the economic status of an individual woman opens or closes particular doors in this international monetary setup. If women lack the basic resources, then they remain bound to the men in their lives, because of economic privation; within this framework of fewer degrees of freedom, women become less free, even in purportedly equal and free societies.

Indeed, the other discriminations can be seen in the sex selection practices of the society. We find the disproportionate number of women restricted in the ability to exist, not only in professional and educational life but also, in starting life. Societies who want boys to carry forward the name, including secular authoritarian corporate capitalist countries such as China, will choose boys over girls, especially in the context of only one child per family. This creates ripple effects decades down the line with the asymmetry in the population patterns.

Girls have a higher mortality rate compared to the boys and have “lower rates of school enrolment” with the “son preference” as a cross-cultural phenomenon for much of the world’s population. The West, in its fragility of national self and tendencies towards narcissism in a narrow perspective, may not wholly appreciate the number of countries in which son preference is so strongly the norm – potentially, at least, more than half of the world’s cultural populations.

The girls also will get worse provisions in terms of education, food, and health care. All important in the health and wealth of the consideration of inequality. Men and boys languish in some regards but the idea is the comparison and statistical difference in the poor outcomes and negative facets of life, for women compared to men throughout the lifespan.

Any dealing with these issues will require a comprehensive management of not only the discrimination in the pipeline for women but also in the treatment of women throughout their lives in many of the aforementioned ways.

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

## Paragraph 39 of the Beijing Platform for Action, Chapter II: Global Framework

Scott Douglas Jacobsen

September 18, 2018

How does protection of girls today empower them as women tomorrow?

*39. The girl child of today is the woman of tomorrow. The skills, ideas and energy of the girl child are vital for full attainment of the goals of equality, development and peace. For the girl child to develop her full potential she needs to be nurtured in an enabling environment, where her spiritual, intellectual and material needs for survival, protection and development are met and her equal rights safeguarded. If women are to be equal partners with men, in every aspect of life and development, now is the time to recognize the human dignity and worth of the girl child and to ensure the full enjoyment of her human rights and fundamental freedoms, including the rights assured by the Convention on the Rights of the Child,<sup>11</sup> universal ratification of which is strongly urged. Yet there exists world-wide evidence that discrimination and violence against girls begin at the earliest stages of life and continue unabated throughout their lives. They often have less access to nutrition, physical and mental health care and education and enjoy fewer rights, opportunities and benefits of childhood and adolescence than do boys. They are often subjected to various forms of sexual and economic exploitation, paedophilia, forced prostitution and possibly the sale of their organs and tissues, violence and harmful practices such as female infanticide and prenatal sex selection, incest, female genital mutilation and early marriage, including child marriage.*

Beijing Declaration (1995)

The background of understanding and acknowledgement within the Beijing Declaration, and in considerate and evidence-based discussions of gender-based discrimination, is the state of affairs in history with women as property or less than men while the context for men being bad too. The nature of the relationship between the sexes as one of ratios with some forms of discrimination more negative for men than for women – which need vigorous tackling – and other, often many more, for women than for men.

Differences between the sexes, *a la* biological species, exist; biological differences bound to ideas about, intuitive identifications of, self-concepts of, and manifestations of gender. Similarly, biology emerges from environment and genetics with a variation of heritability by the factor of biology taken into account, whether physiological, psychological, or behavioral – as fact and not as the basis for the oppression of others.

Some groups emphasize naturalisms' truisms, e.g., biological sex, as a category and not as an act, seen in most species. Others point to sociological truisms, e.g., oppression of women. Both are true. Freedom exists but leashed, because we live as organisms and not angels, in the famous formulation. Thus, we should deal with the world rather than, purely, our ideas about the world.

With history and statistical backgrounds, we can begin to take the new international evidence about discrimination to deal with the real world around us; the ways in which to solve or

ameliorate the problems in the modern context, especially in the light of evidence-denial across the political spectrum, within religious and secular communities, and bound in the breakdown of dialogue seen in the stereotyping and abstracting of individuals – as if not human.

The statement within the global community continues to be the work in the proverbial pipeline of assistance to women with the work to include girls in the plans for national and international development, especially as regards implementation of rights, access to education, and, subsequently, opportunities in work. The purpose is for the work on the young to yield benefits over the long term.

For many, the spiritual needs are highly important and should be respected, even if secular looking at the lives of the religious or if the modern types who identify as SBNRs or spiritual but not religious. Based on this document, the extension of consideration of the, according to the individual or group, spiritual needs, whether formally religious or not, of women is important and deserves to be respected. This is part of equal rights.

If a secular individual or a person from another faith believe in the violation of an individual's freedom of religion and belief, e.g., the current vogue in some secular, in the terms of Lyotard, metanarratives is the inevitable decline and elimination of religion or faith – and the faster the better according to this tiny segment – & reflection of this seen in the hopes for the cleansing of the Earth with the Rapture with the Second Coming of Christ where the faithful are flown to heaven and the damned thrust to hell, then I do not stand with them on this.

As the rights documents stipulate on the equality, there exists freedom of religion and, by implicit implication, freedom from religion, not my place to determine another person's independent choice of narrative and journey for their life path. The point of the intellectual provisions is akin to this with the inclusion of the rights of the women in primary, secondary, and postsecondary education to prevent the limiting of their intellects in any way.

Next is the material resources, this is in line with the basic equality of women in financial domains, especially with the long history of no access to economic independence for women. All three – spiritual, intellectual, and material – as important for the fulfillment of the implementation of equal rights. For equality with the men, “in every aspect of life and development,” the comprehension of women as persons with the full spectrum of statistical expectations of rotten behavior and gross thoughts to the heights of virtue and admirability in conduct and speech.

The intention of equality of rights comes in the form of respect for the entire lifecycle and the respect for fundamental human rights of women and girls, as persons, and deserving of the same fundamental freedoms as the men. We can see the ways in which women, and poor men, tend to be the recipients of non-rights, the refusal of the provision of rights, or the stripping of rights from them.

It is particularly egregious in the cases of the abuse of children throughout the world, which is important in the recognition of the dignity and work of every girl; for the girls to be able to fulfill their potentials, they deserve the equivalent rights and freedoms as the boys, and protections too. This is the purpose of the paragraph mentioning the *Convention on the Rights of the Child*.

Within this “world-wide evidence,” the other stage, as discussed in some of the Social Interest Group calls, is the violence against women – and girls. The poorer, the younger, and the female are good metrics for seeing the level of violence against people. Women undergo far more

violence than many of the men in the world. Men are more often conscripted, especially poor and minority men within nations.

But the physical violence and sexual violence, around the world, is tragically committed far more often against the women than the men, with the physical violence against women, statistically speaking, by men – or even the female genital mutilation by the elder women forced, against consent and while girls, on the young women. Certainly, we sit witness to darkness, pain, and suffering around the world; however, this continues to decline in many, many regards in spite of these tragic aspects of life.

The impacts on women can be seen in the “lack of access to nutrition, physical and mental health care and education” with fewer rights implemented to boot. Where is the equality there? How are men, generally speaking, more denied basics in life than women? The statistics and international documents remain clear, as a general heuristic and statistical phenomenon, about the disproportionate denial and deprivation of girls and women, compared to boys and men.

Some of the more tragic are the forms of combined exploitation – sexual with economic – happening to girls and young women who become used as simply pieces of flesh for use, and abuse, by men, more often. This can come in the cases of pedophilia and prostitution without consent. This sounds like paid sexual assault to me. Chris Hedges seems morally correct to condemn the sociocultural left and the economic libertarians on the issue of abuse and degradation of the bodies and impoverishment of the psychic and emotional lives of women and girls through sex trafficking, pedophilia, forced prostitution, and, as seen pervasively, in pornography in some of its forms.

Women can even be subject to the “sale of their organs and tissues.” It is a long line of identifiable and, as best as can be done circa 1995 or even now, cataloging and statistically analyzing the levels of the violations of women physically, psychologically, and sexually. About 750 million women and girls who have been married to this day have been married prior to the age of consent, or age 18, and so have been enforced into a monogamy of child marriage. More than 200 million women and girls have been subject to female genital mutilation, which dwarves the amount for male genital mutilation (back to ratios).

All these violations through history and lived with into the present are the current generations’ plight. The reduction of these through preventative measures are the means by which to ensure these trends of improved respect for the inherent dignity and worth of individual human beings. This will only be coming with diligence, hard work, solidarity, sympathy, and coalitions without too much fussing about national borders as these rights represent the species – as a statistical universal proposition of ethics. Interestingly, it expands the sphere of the Golden Rule seen in most main faiths to women and girls alongside the men and the boys.

It is something we all share on that plane.

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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 II: Global Framework – Paragraph 40

Scott Douglas Jacobsen

September 18, 2018

What are the implications of half of the world's population under the age of 25 living in developing countries circa 1995?

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*40. Half the world's population is under the age of 25 and most of the world's youth – more than 85 per cent – live in developing countries. Policy makers must recognize the implications of these demographic factors. Special measures must be taken to ensure that young women have the life skills necessary for active and effective participation in all levels of social, cultural, political and economic leadership. It will be critical for the international community to demonstrate a new commitment to the future – a commitment to inspiring a new generation of women and men to work together for a more just society. This new generation of leaders must accept and promote a world in which every child is free from injustice, oppression and inequality and free to develop her/his own potential. The principle of equality of women and men must therefore be integral to the socialization process.*

Beijing Declaration (1995)

The large and growing segment of the world's population, especially in developing countries and poor communities without access to contraceptives, is a product of better knowledge of the natural world, improved relevant technologies such as those in agriculture and delivery and storage of foods, and implementation of both the upgraded – relative to even the recent past – science and technology of the current period.

This was true in 1995 relative to its past; it is even truer now, as the curve continues to move upward with respect to the advancements of technology. Most of these young, as poor and living in developing countries though are being lifted out of it, are important to keep in mind. These are well-defined demographics – the under 25s.

Young women are more negatively impacted, which implies the need, as a global community, to maintain provisions and plans for women to garner the necessary skills and material resources to live freer lives. It is part of becoming involved effectively at cultural, economic, political, and social level so whatever society the young women and girls happen to find themselves.

The stated emphasis or call for the international community here remains the work for the greater inclusion of women into the levers of power and influence with the explicit purpose of a more just society. The general trend is one of greater equality of women with men. The purpose is to create leaders able to live in greater equality with less oppression, and more justice in their lives.

Something for not only themselves but also their children too. With equality as one principle, this is, at least, one basis for the greater socialization process of the upcoming generations, bearing in mind most of the under 25s in the developing countries of the year 1995 are now adults. It is an interesting consideration, and eye-opening.

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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 III: Critical Areas of Concern – Paragraph 41

Scott Douglas Jacobsen

September 19, 2018

How are human rights and equality interrelated issues?

*41. The advancement of women and the achievement of equality between women and men are a matter of human rights and a condition for social justice and should not be seen in isolation as a women's issue. They are the only way to build a sustainable, just and developed society. Empowerment of women and equality between women and men are prerequisites for achieving political, social, economic, cultural and environmental security among all peoples.*

Beijing Declaration (1995)

The basic argument in the advancement of women and the international aim for the achievement of equality is the recognition of the human rights of women, which sits atop the more fundamental principle of women and girls as people, persons. Those non-objects deserving of some form of consideration, at a minimum, with the current ideals set for equality with men and boys.

Not an easy task. The moves for a more sustainable society is linked, in this particular article, with the just and developed society. These amount to three principles, which, in fact, produce results. Societies, as a rule, with more equality for women tend to have better wellbeing and productivity. For a couple of reasons, one of the basic: women enter the workforce in droves because women enjoy education and work tied to education.

Work is a great source of meaning. By doing so, the nation produces more because more people enter into the workforce. Typically, this has happened in stages with women restricted to particular roles and then expanded to most or all roles, at least in the legal setting but not necessarily smiled upon in culture, available in the society.

The move towards more women capable of living fulfilling lives creates the basis for more justice. In this sense, human rights are respected as men and women become more equal in societies, in terms of access, education, health and wellness, and opportunities. It may not necessarily reach identical numbers but this does not necessarily, except in truly egregious disparities, imply inequality in opportunity.

The more economic productivity of the society, the more human rights are respected, the more peace and prosperity – in other words – the society comes to appreciate. It is a wonderful thing. Through this, a just society would seem to match more equality, greater peace, better prosperity, and the expansion of possibilities of women – and men, as many of you know.

The Beijing Declaration in this core paragraph, the opening of Chapter III, remarks on the continued need for the empowerment of women and the equality of the sexes. Duly note, the emphasis here is the achievement of “political, social, economic, cultural and environmental security,” which is an interesting term to use: security. Especially as applied to all those domains,



the intention appears to be the stability of these systems associated with the operations of a society.

The short of the long here: if you want a long-term developed society, the equality of the sexes should be among the top priorities; if you want a society to live with less development – so less socio-economic development and a decline in the wellbeing of its citizenry, then ignore the plight and concerns of women and work for more inequality, whether conscious policy or not.

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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.

## Paragraph 42 of the Beijing Platform for Action, Chapter III: Critical Areas of Concern

Scott Douglas Jacobsen

September 19, 2018

How are the goals for equality continually not achieved?

*42. Most of the goals set out in the Nairobi Forward-looking Strategies for the Advancement of Women have not been achieved. Barriers to women's empowerment remain, despite the efforts of Governments, as well as non-governmental organizations and women and men everywhere. Vast political, economic and ecological crises persist in many parts of the world. Among them are wars of aggression, armed conflicts, colonial or other forms of alien domination or foreign occupation, civil wars and terrorism. These situations, combined with systematic or de facto discrimination, violations of and failure to protect all human rights and fundamental freedoms of all women, and their civil, cultural, economic, political and social rights, including the right to development and ingrained prejudicial attitudes towards women and girls are but a few of the impediments encountered since the World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace, in 1985.*

Beijing Declaration (1995)

This part of the Beijing Declaration comes with the background of the second chapter with the emphasis on the overall viewpoint. This paragraph almost opens on a lamentation. Based on the set of strategies set forward from Nairobi at the time, women remained – and to a lesser extent than in 1995 continue to be – less than men on a number of metrics.

Some cannot be fixed but only ameliorated such as those already given infibulation, clitoridectomy, and female genital mutilation. The estimates are in the tens of millions, around 200 million. That's what is estimated, but that number could be higher. Those non-achievements or un-achievements, or failures to reach projected targets resulted in 1995 as still another year of barriers for women.

Note the descriptor, “most” of the targeted objectives or goals failed to be reached. The barriers continued for women as a result. The barriers are to women insofar as they remain barriers for the empowerment of women – a common phrase in international parlance, of which readers are familiar with, no doubt.

There are a number of ongoing issues politically, economically, and ecologically more than in 1995, especially the increasing severity of the ecological onslaught from climate change due to the impacts of the human industrial activity on the world. The crises are exacerbated by various forms of militancy, which span right into the present with an extended war set in Iraq and Afghanistan and elsewhere, by a number of state actors, in the world.

With this chaos and destruction, the ability to exercise rights, let alone implement them. Any instability creates a host of damages to the infrastructure of the society. The stability and internal

apparatus of the nation to be able to systematically and comfortably implement the rights of women and, furthermore, the empowerment of women too.

This has cascading consequences for the fundamental freedoms of women too in the exercise of their “civil, cultural, economic, political and social rights.” It comes in the furtherance of prejudicial attitudes against women and the inability of the state’s stability to engender these forms of equality for women.

The main issues for women remain the same with the prejudicial attitudes towards girls and women yielding real, verifiable negative impacts on their lives. It is in this context that we can find the destruction of the potential futures of many women, exacerbated by the failure to achieve most set goals or the catastrophes of human destructive activity, and capacities.

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

## Paragraph 43 of the Beijing Platform for Action, Chapter III: Critical Areas of Concern

Scott Douglas Jacobsen

September 20, 2018

What would be noted as some areas of needed focus by state actors?

*43. A review of progress since the Nairobi Conference highlights special concerns – areas of particular urgency that stand out as priorities for action. All actors should focus action and resources on the strategic objectives relating to the critical areas of concern which are, necessarily, interrelated, interdependent and of high priority. There is a need for these actors to develop and implement mechanisms of accountability for all the areas of concern.*

Beijing Declaration (1995)

The Beijing Declaration continues to be a good document for marking the equality of the sexes. Looking at the 43rd paragraph, the continued emphasis is the same with the reference of the nation-states or the state actors as the important parties here. There is a level of timescale and the consideration of ethics, too.

This paragraph sets eyes on the specialized concerns with the look at the areas of urgency, hence the timescale. Those same special concerns, probably, apply to this day, as we see the destruction of many women's lives continue right into the present almost a quarter century past the Beijing Declaration.

The ranking of priorities for the international community is important as the provision of resources from each country remains important; while, at the same time, the problem with the need to deal with some of the strategic concerns of the global community emerges in the prioritization. Some are more urgent than others; still more, they can be dealt with cheaply and quickly; furthermore, another set requirement immediate implementation but take a long time to solve.

As the state actors are the ones to be responsible, in coordination and working in concern, for the management of the prioritized issues, many of those listed throughout the document and commented on in several articles now. Those “critical areas of concern” are to be labeled as, or were labeled as, “interrelated, interdependent and of high priority.”

The problem with some of the actualizations of solutions is not only lack of financial and other resources, and little time to work on them, but also the ability to track the levels of progress of identifiable factors. Those factors or variables become the basis for more accountability. If, for example, the priority targeted objective is to reduce the number of child marriages of women, and if one marks this as a marriage without consent or before the age of consent – so age 18, then the idea is to track these number of child marriages in accordance with prior statistics.

Then you could look at a hypothetical level of progress in the implementation of the human rights of girls in particular and women in general. If there was regress, the accountability would be the state actor, where the identifiable regression would be on the tracked metrics listed before.

It is difficult to track the proper implementation of the human rights of people, especially as many state actors who already perform poorly – or don't care as much – on the actualization of, and so practical respect for, human rights of girls and women.

As noted in some of the recent articles, the estimated numbers of women and girls alive today married as children come to 750 million or 0.75 billion. In other words, and as an easy mathematical experiment, if we look at the total global population of human beings at about 7.65 billion circa September 2018, and if we divide the number by 2, we come to 3.825 billion men or 3.825 billion women.

However, one of the ratios accepted by experts, at the moment, is 102 boys to 100 girls, as the lower estimate ratio. The higher ratio is 107 to 100. But for simplicity's sake, we can stick with the 3.825 billion women in the world, though in actuality the number is less. So, 3.825 billion women and girls in the world with, as an older estimate mind you, 0.75 billion women and girls married as children alive today, which comes to the simple calculation:

$0.75/3.825 \times (100) \approx 19.61\%$  of women and girls, around the entire world, married as children.

Although, with the high proportion of boys in the world, the denominator would be a smaller number – and with the older estimate on the numerator, the number may, in fact, be higher, though as an argument could be made for lower.

This is a disparity. The percentage may creep above 20%, with some modifications, or more than 1/5 women or girls married as children. If the goal were to reduce the number, then the states of the international community could use this metric as an indicator of the levels of child marriage, as a global percentage of women and girls living today who underwent child marriage. With a failure to reduce the number, we could keep those state actors around the world accountable for their failure in implementation of policy and setting about cultural dialogues for the reduction in the 19.61%.

Accountability becomes the basis for global justice in identifiable areas of concern. Those areas of concern spread across a wide range but run back into the arena of the lack of implementation of the rights of women as persons.

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International Covenant on Civil and Political Rights (1966).

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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 III: Critical Areas of Concern – Paragraph 44

Scott Douglas Jacobsen

September 20, 2018

What are the critical areas of concern, circa 1995, for the equality of the sexes and gender equality?

44. To this end, Governments, the international community and civil society, including non-governmental organizations and the private sector, are called upon to take strategic action in the following critical areas of concern:

*The persistent and increasing burden of poverty on women*

*Inequalities and inadequacies in and unequal access to education and training*

*Inequalities and inadequacies in and unequal access to health care and related services*

*Violence against women*

*The effects of armed or other kinds of conflict on women, including those living under foreign occupation*

*Inequality in economic structures and policies, in all forms of productive activities and in access to resources*

*Inequality between men and women in the sharing of power and decision-making at all levels*

*Insufficient mechanisms at all levels to promote the advancement of women*

*Lack of respect for and inadequate promotion and protection of the human rights of women*

*Stereotyping of women and inequality in women's access to and participation in all communication systems, especially in the media*

*Gender inequalities in the management of natural resources and in the safeguarding of the environment*

*Persistent discrimination against and violation of the rights of the girl child*

Beijing Declaration (1995)

The Beijing Declaration in paragraph 44 covers a wide range of the possible terrain. To begin with this particular one, we can examine the areas of emphasis or the domains of discourse. These include the governments or the state actors, the international community, and civil society as well. While this chapter focuses on the strategic action on the areas of concern, we can run through some of these in a tad more depth, hopefully elucidating some of the aspects of it.

Let's state with the penurious lives of women, they remain the most probable group to be in poverty. In particular, this is reflected in the national and international statistics with particular reflection in the developing nations of the world, especially, and with women of color specifically. It is an asymmetry need international work even to this day.

Some of the other problems persist in the access to education, training, and health care and related services. It is this form of deprivation that leaves women more peculiarly left in the dust. The inability, for instance, to get education and training can lead to worse life outcomes based on worse provisions in the access to education and so the insufficient skills and knowledge to take on particular jobs.

Those become the basis for the societally poorer outcomes for women. In contrast, this makes the landscape easier for men relative to the women. Same with health care and other services. Women get lesser services or worse access to them in a variety of contexts. It is, in this sense, the problem of the various inequalities and inadequacies in the provisions for women.

Even the healthcare and associated provisions took as the basis for the fundamental human rights of reproductive health services, or the principle of reproductive health rights, women remain kept from the proper provisions in most countries of the world. Often, this can come from explicitly religious and implicitly political organizations such as the Roman Catholic Church, and associated churches, becoming deeply involved in the political life of countries. They tend to have an abiding interest in the reproductive lives of women.

It is this interest that causes so much pain and misery in its followers and the women who are subject to the denial of basic rights and health care services. It, on the basis of the ethics espoused by the churches to make the strong case here, comes to the basic ethical precept in which the Golden Rule or the do as would be done by, becomes important because the right to freedom of religion, freedom of conscience, and freedom of belief should be respected in the light of individual Roman Catholics, for example, possibly standing against and not wanting abortions for themselves and their families & communities, which should be respected in countries.

Similarly, the right to reproductive health services, also known as reproductive health rights, is in the same documents speaking about human rights for the freedom of religion, freedom of conscience, and freedom of belief; that is to say, if one gets one right, and if someone wants to deny a right for another person, this violates the Golden Rule in the provision of rights for all or none – rather than some/most/all for one group and others not for another group.

The intrinsic core ethic of the churches gets violated as the hierarchs of the churches become deeply involved in the lives and livelihoods of women through inequality of consideration of the rights to be implemented. Indeed, a truly pro-life person, as in pro-infant and pro-maternal life, would be pro-choice, as the legalization of abortion leads to fewer infants and women dying or being injured in birth. Akin to euthanasia, it may, in fact, reduce the number of abortions too, through legalization.

If ethically consistent, the pro-life would, in fact, be pro-choice and the provisions for reproductive health rights would be respected as the right to freedom of religion, freedom of conscience, and freedom of belief should be respected, too. It is this innervation into the operations of societies that mark the ways in which the religious institutions around the world are, in the matter of fact, political organizations, which, indeed, may explain some of the



dogmatism and rigidity in the alignment of particular political parties and platforms with specific religious identities.

The next in the listing is the obvious problem of the violence against women and, to direct this comment at the men identifying as MGTOWs and otherwise, in particular, the disproportionate violence against women more often perpetrated by men. The men's issue of violence against women comes with three frames of reference. Abused men need help, too; however, as a human matter, women are more abused and often more brutally by men than vice versa. This becomes a gender issue with an emphasis on a men's issue in terms of cleaning their own house.

One is the need for men to stop abusing rather than make excuses for the abuse, by themselves or other men. The other is the non-need of women to have to appease or make excuses for being abused or for the abuser. The last is the societal impetus required to garner justice for victims and punishments/rehabilitation, as necessary, for the abusers, and then the work to create prevention programs and pathways for reportage – and for the aforementioned justice.

Various forms of conflict impact women more than the men. In particular, the innocent civilians tend to be disproportionately women and children, as far as I know; this creates the basis for needing to deal with the issues of conflict and the asymmetry in impact on the health and wellness, and livelihood and, in fact, lives of women. It is particularly egregious in the cases of foreign occupation of lands.

The next in the list is the emphasis on the economic structures and policies around the world. These are important, as they mark the restriction in choice. There are degrees of freedom, more of them, granted to women in the cases of more money meaning more choices; those expanded possibilities for selection give women real lives, or, at least, the potential for living equal to men.

But there is direct work to prevent this; there are also policies set about, and a culture of shaming and guilt, in which women remain prevented from or slowed in their work towards equality. In the rich societies, this comes, especially, in the cases of not having to fear for their lives as much in developing countries – minority not necessarily linked to skin color here – but still fearing for livelihood, e.g., education and training to garner access to decent work to pay for expanded services for themselves.

Then there is the “Inequality between men and women in the sharing of power and decision-making at all levels,” which there is, certainly, in a large number of the nations of the world. Iceland remains at the top of the list for more enlightened provisions for women with an expanded set of rights, policies, and resources set for them.

Some biological facts remain stable, e.g., the ability to create new people or citizenry. Potentially, the 21st-century science may, in fact, remove this as a possible impediment for rich women through advances in the knowledge of the gestation of human zygotes from ovum, into blastocysts, to embryos, and fetuses to create eventual infants.

But the only current workaround is rich women taking advantage of the bodies of poor women through surrogates of children; or, in fact, the simple adoption of one of, or several of, the great number of children in need – who may not have a chance in life. The policies and flexibility need to be in the societal structures for this. In fact, not that difficult to implement, as has been showing success in a number of nations, including aforementioned Iceland.

The main issue is attitudinal in the perception of women as equals rather than men thinking and behaving as if the bodies of women are their own extensions, which, firmly, they are not; women

do not own men and men do not own women. When the paragraph states, “Insufficient mechanisms at all levels to promote the advancement of women,” that seems, more or less, correct because of the statements connected with one another from before.

The advancement of women tends to come packaged with the notion of the empowerment of women. It is an important marker of the socio-economic and cultural advancement/development of the society. If women are more equal in a society, then the societies continue to flourish more; thus, the development of a society can, in part, be distinguished by its level of institutional and cultural advancement and empowerment of women.

Indeed, this reflects the next statement about the “Lack of respect for and inadequate promotion and protection of the human rights of women,” as a pervasive problem of the international system; wherein, we can see the lack of the protection of the human rights of women, which is in, stark, contrast with the rights of men in far more contexts.

The promotion of women’s rights, as persons, in some Western societies, even in my own – Canada, come with ridicule or pseudoscientific explanations about some aspect of species over time and then taking the loose evolutionary explanations – because the religious assertions continue to fail scientifically and otherwise – to make a prescription on how women should be placed in society.

Interesting to note in some of these movements, such as the New Mythologists, this can be seen in failed explanations and extrapolations with lobsters and other critters.

Many men in advanced industrial societies, probably, because of the ease with which this suffices to explain and provide thin moral covers for their own prejudices, as expressed in the idea of women without autonomy in the arguments: the natural is one way and, therefore, the world should be this way in human-developed societies even whole civilizations, which becomes ritualized into arguments for “Western civilization” – often, simply, a statement of the status quo of Christian, Caucasian, Anglo-Saxon culture.

We see this in the immature back-and-forth, in the current phase of the non-discussions, with epithets of the socio-political left, or the left, – for simplicity’s sake – towards the socio-political right, or the right, with “Status Quo Warrior” or in the right to the left with “Social Justice Warrior,” particularly immature even among the leaders of these 2010s movements and communities dominated by Caucasian, Western Europe-North America acculturated, 18-to-35-year-old males. It adds to the reasons the general public does not take them seriously.

Other areas of concern within the paragraph, so then and now, is the stereotyping of women. This was covered in the larger article on the communications technologies and the representation of women. Women continue to be stereotyped as without agency around the world, even with this glorified in the religious literature seen throughout the international scene too.

These have downstream effects on the self-perception of women. It reinforces the stereotypes and negative perspectives of women. The same groups mentioned before may see some modern media of empowered women as propaganda, but, in fact, the longest term public relations or propaganda system has been that which reinforced the religious propaganda and narratives. Now, the media is working against some of this with input from women to represent females as a more empowered and independent rather than simply a side-story or peripheral narrative to the men of the world.

It is in this sense that we can see the narratives in the purported holy literature as reinforcing the subjugation of or subordinate status of women as either virgin or only as that which gives birth – preferably to sons to carry the family name.

This creates the cycle of oppression – Virgin Mary and Mother Mary Magdalene in the prominent case of half the world’s population with the Islamic-Judeo-Christian narratives. The oppression also reflects in the statistics of abuse of women, the disproportionate abuse of women. That is the definition of oppression, because these impacts come from explicit attitudes and, sometimes, policies.

It takes heavy propaganda of this historic religious flavor to engender it; then to feel, when there is a different presentation of women than the traditional stories, that there is some grand conspiracy to undermine traditionalism, religion, and propagandize the young and, in general, the whole culture.

It reflects a loss of control of the cultural narrative that is typified in the Eastern Orthodox Church, Roman Catholic Church, Protestant Church, Evangelical Church, and others, which can be seen in the over-the-top reactions of the movements. More people become more equal since the 1960s and 70s; therefore, the work and emphasis is to reverse the progress in culture, in calls for rights, in representation in work and higher education, in sexual liberation, in the provision of choice in reproduction through reproductive rights, and so on, become the sticking points – simply work to reverse all of them and damn the consequences.

But this media stereotyping of women is international. And it has real effects on the lives of women. This super-minority movement is only a sliver, in particular, quite insular and often only in discussion with itself. The bigger issues are the ones in contexts where women do not even have the most basic rights and then, to compound their issues of equality, become represented as less-than-equal with the men in the society through various tropes.

The management of the world’s natural systems is also important as there is a general inequality for the access to them for women. Take, for example, the ability to have some farmland. The ability to grow food independent of the dominance of the men in their lives, as a general rule. It is not much to those, probably, in advanced industrial economies with nearby grocery stores. But to women in developing countries, this is incredibly important. It is the same in the resources of the planet and the rights of women.

One of the more tragic violations of rights and bodies is in the case of the “girl child” or girls. Those who may be trafficked, forced into child labor, forced into marriage (as a child), or sexually exploited. It is tragic pervasive and an important reflection for those in luckier circumstances as to the ways in which a life can be turned completely upside-down, topsy-turvy if deprived of the basic right to be a child and to live one’s early life with respect and dignity.

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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: Strategic Objectives and Actions – Paragraph 45

Scott Douglas Jacobsen

September 21, 2018

How are peace, equality, and development mutually linked and reinforcing for women's equality?

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*45. In each critical area of concern, the problem is diagnosed and strategic objectives are proposed with concrete actions to be taken by various actors in order to achieve those objectives. The strategic objectives are derived from the critical areas of concern and specific actions to be taken to achieve them cut across the boundaries of equality, development and peace – the goals of the Nairobi Forward-looking Strategies for the Advancement of Women – and reflect their interdependence. The objectives and actions are interlinked, of high priority and mutually reinforcing. The Platform for Action is intended to improve the situation of all women, without exception, who often face similar barriers, while special attention should be given to groups that are the most disadvantaged.*

Beijing Declaration (1995)

The critical areas of concern in the Beijing Declaration, Chapter III, transition into a section on the Strategic Objectives and Actions. Paragraph 45 is devoted to some of the statements around goals and targeted objective, i.e., the “strategic objectives.” The foci here are the principles of development, equality, and peace. Those laid out in the stated strategies for the advancement of women.

The important part in this particular paragraph about a statement of principles, as with others, comes in the form of the acknowledgment of the mutual interdependence of the principles: that is, to get peace then one needs equality, to get equality one needs development, to get development, therefore, one needs both peace and equality, and so on, in the array of possible permutations.

The interdependent combinatorics of values is always fun. Now, with the work towards one, the inevitable rise in another value will emerge based on the interdependence of them. Indeed, the mutual reinforcement is important to consider, as the improvement in the degree of equality will also increase the level of development & peace in a particular society.

They are, also, high priorities within the international community according to this statement. It is an important fact about the nature of the world, especially the global community's representatives, in the importance of the highest ideals of, for examples, equality, development, and peace. The interdependent nature of the values creates a situation in which the implementation becomes both mutual benefit and priorities, with each of them for a net benefit. But to what?

The aim is for the equality of women in a number of domains. If we look at the situation for women, the main issue has been the barriers in several domains. With the implementation of

rights oriented within these three core priority values, the situation for women improves and, in fact, the health, wealth, and social development of the society improves if implemented.

Bearing in mind, of course, the implementation of one value reinforces the others for a continual benefit throughout. In other words, and in conclusion, the implementation of initiatives, strategies, and plans towards the development of either peace, equality, or development – or all at once – increases the conditions for women around the world, or at least within the locale in which they happen to be actualized to some minimum degree.

The question then becomes the level of improved conditions required, where the answer will show in the statistics and, in matter of the fact, the international data analyzed around the world on what is termed the advancement of women and the empowerment of women – as the big, broad category – improves the overall health and wealth of the society. In any one way, the rest will follow in improvement as well.

In particular, the most disadvantaged groups of women, too, will improve with the implementation of the fundamental human rights for them. It is, in this sense, the basis for women, and especially women of color, around the world as the poorest of the world tend to be women, especially women of color, and the improvement in the social and economic conditions for women coming in the form of the mutually interdependent and beneficial principles of equality, peace, and development produce an environment in which the women, especially women of color, can more readily live happier and healthier lives.

The work to prevent this would seem to amount to a global crime with unspeakable damage to future generations of women, in general, living in some most destitute and penurious circumstances; the basis for the equal rights and status of women will come in the form of more implementation of women's rights, especially as filtered through the prism of, at least, those three principles of development, equality, and peace.

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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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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 46 of the Beijing Platform for Action, Chapter IV: Strategic Objectives and Actions

Scott Douglas Jacobsen

September 21, 2018

What are the barriers to the advancement and empowerment of women?

*46. The Platform for Action recognizes that women face barriers to full equality and advancement because of such factors as their race, age, language, ethnicity, culture, religion or disability, because they are indigenous women or because of other status. Many women encounter specific obstacles related to their family status, particularly as single parents; and to their socio-economic status, including their living conditions in rural, isolated or impoverished areas. Additional barriers also exist for refugee women, other displaced women, including internally displaced women as well as for immigrant women and migrant women, including women migrant workers. Many women are also particularly affected by environmental disasters, serious and infectious diseases and various forms of violence against women.*

Beijing Declaration (1995)

The Strategic Objectives and Actions of the Beijing Declaration open with paragraphs 45, covered in the previous article, and paragraph 46. These represent the introductory portions for it. If we look at Paragraph 46, we can see the ways in which the different types of women lead lives of barrier after barrier, not to the same degrees or in the same ways but definitely with somewhat similar outcomes – prevention of access in part or whole.

Now, this is an interesting paragraph in its compactness, concision. The factors taken into consideration are some of the most important in terms of the cross-sections of identities.

For those within the intersectional feminist research community, these intersections of identity tied to the barriers in the “full equality and advancement” of women represent the intersections of oppression based on the various identities of women; to the individualist libertarian academics of a Western philosophical bent, these individual characteristics of the women in the world have consequences based on social, economic, legal, and, at times, religious & cultural systems in which they inhabit, where, even in spite of the meritocracy of the industry in which they partake, they exist with additional barriers based on individual traits of their self, e.g., skin color or gender.

But, of course, merit matters as a high value in all this, as a proper retort to the intersectional feminists. These and other sides of the discussion speak in different vernacular but point to the similar pathologies, problems, in the individuals and in the societal systems.

For example, both want freedom of expression or, as they term it, “free speech,” which remains a sub-categorization and extension of freedom of expression enshrined in the 19th article of the *Universal Declaration of Human Rights*. In the First Amendment to the *United States Constitution*, it becomes freedom of speech; in the *Canadian Charter of Rights and Freedoms* in



Section 2(b), it remains the freedom of expression; in the UK constitution, it stays as freedom of expression in Article 11.

One calls someone a fascist or an ur-fascist, a Nazi, a racist, a xenophobe, right-winger, alt-right, Status Quo Warrior (SQW), identitarian, or a homophobe, even a transphobe, and so on; another calls the other leftist, Social Justice Warrior, regressive, regressive leftist, left-winger, communist, postmodernist, neo-Marxist, Marxist, identitarian, and so on. Interestingly, the term “identitarian” is hurled from either side, as a humorous minor observation.

But this has real effects. Hate groups from several sides commit violence; then, the government can step in to add state violence, with everyone pointing fingers and not examining their own contributions to violence and the ways in which the government can take this as justification for state repression.

Duly note, the lack of advancement of the conversation or the acknowledgment of the points or the premises in the arguments of the other side, probably as covers for insufficient intelligence and rationality of the leadership to solve the problems facing themselves, especially as some just want their personal status increased alongside their financial advancement as fake victims, and of everyone facing the transition from a unipolar global system to a multipolar global order as, prior to his death, astutely noted by former prime minister of Singapore Lee Kuan Yew.

That is, this becomes a basis for, even the most famous adults of each grouping who have careers and kids and the most distinguished stations, denigration, disrespect, and degradation of other groups as a whole or individuals as well as the prevention of thought about the other side.

Individuals from these entrenched groupings will lose jobs, careers, finances, be sued, and so on. Congratulations, we’re all worse off, because of a) the thin skins and litigious nature of the leaders of the movements – on either side, for simplicity’s sake – and b) the poor examples set by the leadership, in either of the cases. Then those purporting to walk the fine line between the two prominent sides fail to do it, simply posing and making a pretty penny as *faux* vanguards or false prophets in Abrahamic terminology.

But back to the main thread of discussion for this paragraph, as many of you know, the classifications are easily identifiable within everyday life. Each with a result of potential discrimination against women as a group and as individuals. As stated, the classifications taken into consideration for barriers against women are as follows: “race, age, language, ethnicity, culture, religion or disability, because they are indigenous women or because of other status.”

Indeed, it even extends into the parental status of some women, who, for examples, may be single mothers; these exist as the dominant or most populated demographic of the single parent population. It is in this sense that we can see the discrimination against women in a number of domains. This is particularly pronounced in the rural areas in which women lack the ability to have recourse with the injustices facing them, again as individuals to the more individualist Western-philosophical minded and as a group to the more intersectional feminist oriented.

Both make valid points. They might talk some more if they got off their high horses and listened to one another without the vitriolic tone, inherent distrust, *ad hominem* hurling of insults, or the use of lawsuits to settle academic disagreements, or simply making claims to shut down entire disciplines and lackadaisically work to construct entirely alternative academic institutions.

The power of myth exists, especially in a scientific and metaphysically naturalistic era; the influence of oppression structures exists, especially with mass communications and analysis of

personal and interpersonal experiences through the new media. The question for them and several others, now, comes in finding common ground in their respective ideological entrenchments. Of course, these only amount to two of the identified prominent groups.

Now, to the main point of this specific documentation, we can mostly agree with the premise that women in rural, remote, and other areas tend to be impoverished compared to others. It is the demographics here who become the least provided by the national and the international system, as the heart of provisions, for the greatest number of people, tends to be in the city centers and metropolises.

Those other women with refugee status or displacement become important to equality of women because the advancement of women in these conditions create the greatest impact on the lives of the world's women. The provision of food, finance, and education, as well as choice in reproduction, mark the possibilities for taking a different path in life for women.

However, for those displaced immigrant or migrant women, this is a serious set of issues facing them. These are women in some of the poorest and most destitute circumstances. Their concerns should, potentially, dwarf some of the concerns of the more advanced industrial economies – though important – that comprise the massive amount of emotional energy and intellectual resources seen in some of the aforementioned trivial aspects of popular culture and modern academic life.

These individual women deal with poor or no infrastructure in the cases of “environmental disasters, serious and infectious diseases and various forms of violence against women.” These create problems for many women, not in their limits in freedom of expression but, more properly, in the potential for dignity and respect in communities; even further, the possibility of being alive in the case of an environmental disaster. Their chances are far less with the possibility of greater individual loss of livelihood but also quantity of women as a group. Things to bear in mind, in the proportional consideration of what different people see as problems in the world – and what the practical realities of a large portion of the world's population, often women, are, regarding livelihood.

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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.

## Paragraph 47 of the Beijing Platform for Action, Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 22, 2018

With the vast majority of the world's poor as women, what are the responsibilities of everyone to the world's poor?

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*47. More than 1 billion people in the world today, the great majority of whom are women, live in unacceptable conditions of poverty, mostly in the developing countries. Poverty has various causes, including structural ones. Poverty is a complex, multidimensional problem, with origins in both the national and international domains. The globalization of the world's economy and the deepening interdependence among nations present challenges and opportunities for sustained economic growth and development, as well as risks and uncertainties for the future of the world economy. The uncertain global economic climate has been accompanied by economic restructuring as well as, in a certain number of countries, persistent, unmanageable levels of external debt and structural adjustment programmes. In addition, all types of conflict, displacement of people and environmental degradation have undermined the capacity of Governments to meet the basic needs of their populations. Transformations in the world economy are profoundly changing the parameters of social development in all countries. One significant trend has been the increased poverty of women, the extent of which varies from region to region. The gender disparities in economic power-sharing are also an important contributing factor to the poverty of women. Migration and consequent changes in family structures have placed additional burdens on women, especially those who provide for several dependants. Macroeconomic policies need rethinking and reformulation to address such trends. These policies focus almost exclusively on the formal sector. They also tend to impede the initiatives of women and fail to consider the differential impact on women and men. The application of gender analysis to a wide range of policies and programmes is therefore critical to poverty reduction strategies. In order to eradicate poverty and achieve sustainable development, women and men must participate fully and equally in the formulation of macroeconomic and social policies and strategies for the eradication of poverty. The eradication of poverty cannot be accomplished through anti-poverty programmes alone but will require democratic participation and changes in economic structures in order to ensure access for all women to resources, opportunities and public services. Poverty has various manifestations, including lack of income and productive resources sufficient to ensure a sustainable livelihood; hunger and malnutrition; ill health; limited or lack of access to education and other basic services; increasing morbidity and mortality from illness; homelessness and inadequate housing; unsafe environments; and social discrimination and exclusion. It is also characterized by lack of participation in decision-making and in civil, social and cultural life. It occurs in all countries – as mass poverty in many developing countries and as pockets of poverty amidst wealth in developed countries. Poverty may be caused by an economic recession that results in loss of livelihood or by disaster or conflict.*

*There is also the poverty of low-wage workers and the utter destitution of people who fall outside family support systems, social institutions and safety nets.*

Beijing Declaration (1995)

With the Beijing Declaration, we can note the emphasis on the international perspective at some points, on the national view or the state actors as some notes, and, furthermore, the emphases on the non-state actors such as the non-profit organizations (NGOs). Paragraph 48, in particular, looks in general terms at the total population of the world, with the main subsection of the world's poor who are disproportionately women.

One of the explicitly mentioned reasons for this disproportionate poverty of women came in the structural arguments. However, there is an acknowledgement as to the complex nature of the problem facing us. Now, we can see the origins throughout the systems facing 1995 peoples and those of us alive in the prime of life today.

The increasingly interdependent and globalized world means the multidimensional nature of poverty disproportionately affecting women then alters their life course even more now, especially as the rapid technological changes can render entire fields or disciplines obsolete in a very short amount time and, thus, gutting sectors of society rather quickly.

Where there can be also rapid economic growth, it tends to be rendered unto Caesar and his cronies in disproportionate amounts in the global economic system now; those who worship mammon and God. The structural adjustment programmes, for instance, up until 1995 did not take into account the concerns and lives of women and, as a result, their lives were disproportionately negatively impacted by the conscious policies and programmes set out for the international system.

There is a system of consistent “unmanageable levels of external debt and structural adjustment programmes.” The subsequent economic policies and consequent environmental degradation have been disproportionately negatively affecting women as well. The benefit of this paragraph, in particular, is the depth of explication for plumbing on the nature of the problems facing women stricken by poverty as defined by 1995 standard, I assume.

The kinds of social development mentioned here, probably, incorporate environment precautions and preparatory measures of the state actors or the “Governments” because the basic premise here is the way in which the poverty of women impacts their entire lives, and the social development of the country could be severely impacted by the changes in the systematic provisions of the state for the needs of the citizens as climate catastrophes began to pick up steam leading up to 1995.

Then there are the social issues to do with the disparities in the relationships of men and women all over the world to varying degrees, though Iceland for about a decade now has been quite an outlier and pioneer in the gender equality movement, that bind themselves in the socio-cultural context of the nation-state.

Women, often or even very often, have less economic independence – so more financial dependence – compared to the men in their lives. Indeed, in less developed times of some nations and still many today, a crime against a woman was not defined as a crime against a woman, or even the significant other of the man, but, rather, a property crime because women were seen as simply chattel of the men, the family, and the community. That's what made, and makes,

the *Universal Declaration of Human Rights* so extraordinary in its progressive social voice – then and now.

This is in need of a social movement and also the education of women for the work to be able to attain higher-income and more prestigious jobs, because the freedom in most societies is bound by the dollars, to a significant degree. If you have money, you have more degrees of freedom within the society.

The work for sustainable development is also mentioned in the is important, as the areas here should be emphasizing women; as women tend to be the majority of the functionaries at the lower level of societies, if programs were to focus on and provide for women, women are, statistically as an international norm, more probable to contribute these resources back into the family, which benefits the next generations, the communities, and the nation-states – so, in turn and by logical necessity, the global standard of living and quality of life.

The poverty eradication programs could be an important part of all this. The forms of social ills that could be eliminated with the incorporation of some of these programs of actions can be important to reduction of, for example, “hunger and malnutrition; ill health; limited or lack of access to education and other basic services; increasing morbidity and mortality from illness; homelessness and inadequate housing; unsafe environments; and social discrimination and exclusion.” All associated with the reduction in quality of life, but as eliminated then the improved in it.

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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 – Paragraphs 48 and 49

Scott Douglas Jacobsen

September 22, 2018

How are women disproportionately impacted by poverty?

*48. In the past decade the number of women living in poverty has increased disproportionately to the number of men, particularly in the developing countries. The feminization of poverty has also recently become a significant problem in the countries with economies in transition as a short-term consequence of the process of political, economic and social transformation. In addition to economic factors, the rigidity of socially ascribed gender roles and women's limited access to power, education, training and productive resources as well as other emerging factors that may lead to insecurity for families are also responsible. The failure to adequately mainstream a gender perspective in all economic analysis and planning and to address the structural causes of poverty is also a contributing factor.*

*49. Women contribute to the economy and to combating poverty through both remunerated and unremunerated work at home, in the community and in the workplace. The empowerment of women is a critical factor in the eradication of poverty.*

Beijing Declaration (1995)

Paragraphs 48 and 49 continue into the next portions of the section on Women and Poverty of the Beijing Declaration covering a range of topics including the poverty levels with disproportionate numbers of women living in poverty compared to the men. This leads to several questions about the sources and fairness and justice of this. In particular, the ways in which these can be seen as explicit areas of unfairness and injustice.

Those ways in which women, then and now, continue to be the world's disproportionate poor for a variety of reasons with some stretching right into the areas of the economies in transition, again then and now, and the ways these can lead to disproportionate provisions of power and influence – including monetary – in the hands of the men far more often than into the hands of the women.

There are the often mentioned barriers to women including the ways in which gender roles are perceived to match biological sex and, therefore, women, by the necessity of the ethics of the ascribed gender roles, must adhere to and perform within the narrowly defined performative aspects of the role. If a woman moves outside these domains set about by the culture, this can lead to a social or even a professional-economic punishment for the woman.

This can come before this too, in the ways in which women are prevented from attainment in education or in professional life. Those, even if provided, and even if the woman becomes a productive member in the earning-aspect of society, can still not be enough as the family may, for example, garnish, even in their entirety, the wages of the woman for the family or, more often, for sole deliberation by the man.

The consideration of gender in the policy and program developments of the nation lead to the greater implementation of women's rights. Without the provisions of the human rights of women in this way, the general international finding – often called the advancement and empowerment of women, as many of you know – is the economic and social development of the nation-state, and so the international system, as a result of the including of women, e.g., more productivity of the nation because of more individuals within the society working.

There is also the ongoing tacit crime of having non-remunerative work done mostly by women compared to the men, in both the workplace and in the community – as noted in the 49th paragraph. The eradication of poverty, in this sense, becomes a women's rights derivative: if one implements women's rights, especially in the economic and educational spheres, and if one invests in this over the medium to long term, then the, eventual, outcome slowly over time will be the paying dividends in the wealth of the nation and the health of its citizenry, which seems like a great deal to me.

But this will come with standard retorts to try to prevent this, as an affront to Man or God, or the design of some peculiar and failed economic theory, and so on; the main driver here should be both individual and collective will, sentiment, and interest, which will, as with most plans involving the implementation of women's rights, pay off in the end if a country is diligent and consistent about it.

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

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## Paragraphs 50 and 51 of the Beijing Platform for Action. Chapter IV. A. Women and Poverty

Scott Douglas Jacobsen

September 23, 2018

How are gender divisions of household labour and responsibilities responsible for women's disproportionate poverty rates?

*50. While poverty affects households as a whole, because of the gender division of labour and responsibilities for household welfare, women bear a disproportionate burden, attempting to manage household consumption and production under conditions of increasing scarcity. Poverty is particularly acute for women living in rural households.*

*51. Women's poverty is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources, including credit, land ownership and inheritance, lack of access to education and support services and their minimal participation in the decision-making process. Poverty can also force women into situations in which they are vulnerable to sexual exploitation.*

Beijing Declaration (1995)

Let's take a look at the division of labour for women in this particular article today, we can see paragraphs 50 and 51 cover a small smattering in word count but a wider coverage in content and implications, shall we begin, or, rather, continue this educational journey?

The poverty affecting women is immense, around the world, especially in the forms and metrics. The worst levels of poverty are more likely to be faced by women. Indeed, the measures on the disproportionate levels of the greatest poverty are faced by women more often, which implies the disproportionate access to the levers of power and the means of influence – even choice – within the society.

This is a global problem to this day, with some variation depending on the region and country of the world taken into account. Now, the ability for open person, more often a woman, to manage a household, as many in some advanced industrial economies know, is extremely difficult and can take, at a minimum, 18 years of good life working and, in core, slaving away at low-wage work to maintain a baseline level of life quality for the family. This is seen in single-parent families.

This becomes a particularly difficult situation for the women living in rural contexts. Those women who lack the ability or the freedom – functionally the same – to sustain themselves and their families in an equitable manner to men because the poorest of the poor, especially within the rural contexts of developing societies. The questions then arise within the context of paragraph 51 – as you can very likely tell with the logical progression as if a tacit argument, of one paragraph to another and one chapter to the next one.

Women become poor for a variety of reasons. One of them is the lack of freedom of choice, restriction in autonomy coming from a wide variety of contexts. One is the restriction in the ability to earn a living and make their way in the world. This creates impacts in the chances for women to become economically independent. That restriction becomes one of the most

impactful and consequential not only for the individual woman but for families – and so by logical necessity – and communities and societies as well.

Indeed, arguments in favour of the economic restriction of women amount to arguments, by derivative or consequence based on international evidence, for the impoverishment of women, families, communities, and societies, in general, over time, at least, and especially, more than would be otherwise the case if women had the economic opportunity, access, and freedom.

These can come in a variety of economic restrictions such as the mentioned “credit, land ownership, and inheritance” as direct instances but also with the indirect instances involving the “lack of access to education and support services”; that is to say, the inability to get an education means an inability to acquire decent work and so standard of living for the individual woman, which amounts to an indirect economic restriction on the women in the world.

Then there is the cases of simply being in poverty making getting out more difficult than if one was not in as penurious a circumstance as otherwise could be the case; in fact, this leads to the final point about these women, in particular, being vulnerable to sexual exploitation, which, as a matter of principle, is something the sociopolitical left gets wrong as a moral and ethical issue.

That issue where no matter the context this gets seen as a free economic decision similar to those who may not make a distinction between freedom to choose child labour and enforced child labour with good working conditions; you want to rid the world of child labour – ages 14 to 16 with changes depending on the country, which makes no sense as it is the same species and so should, by implication, be one age across the world and not selective to suit the peculiar dictates of one nation or another – and not simply make the working conditions for child forced into labour better or worse.

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Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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