

A close-up portrait of a man with thick, wavy brown hair and a full, well-groomed brown beard. He has light-colored eyes and is looking slightly off-camera to the left. He is wearing a dark blue or black textured sweater. The background is a soft-focus outdoor scene with green foliage and some autumn-colored leaves.

# THE GOOD MEN PROJECT : COMPENDIUM X

Scott Douglas Jacobsen

# In-Sight Publishing

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

# IN-SIGHT PUBLISHING

*Publisher since 2014*

Published and distributed by In-Sight Publishing

Fort Langley, British Columbia, Canada

[www.in-sightjournal.com](http://www.in-sightjournal.com)

Copyright © 2020 by Scott Douglas Jacobsen

In-Sight Publishing established in 2014 as a not-for-profit alternative to the large commercial publishing houses who dominate the publishing industry. In-Sight Publishing operates in independent and public interests rather than in dependent and private ones, and remains committed to publishing innovative projects for free or low-cost while electronic and easily accessible for public domain consumption within communal, cultural, educational, moral, personal, scientific, and social values, sometimes or even often, deemed insufficient drivers based on understandable profit objectives. Thank you for the download of this ebook, your consumption, effort, interest, and time support independent and public publishing purposed for the encouragement and support of academic inquiry, creativity, diverse voices, freedom of expression, independent thought, intellectual freedom, and novel ideas.

© 2014-2020 by Scott Douglas Jacobsen. All rights reserved. Original appearance in or submission to, or first published in parts by or submitted to, The Good Men Project.

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

This first edition published in 2020

No parts of this collection may be reprinted or reproduced or utilized, in any form, or by any electronic, mechanical, or other means, now known or hereafter invented or created, which includes photocopying and recording, or in any information storage or retrieval system, without written permission from the publisher or the individual co-author(s) or place of publication of individual articles.

## Independent Cataloguing-in-Publication Data

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

Names: Jacobsen, Scott Douglas, author

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

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

Identifiers: None (epub).

Subjects: | BISAC: PHILOSOPHY / General (PHI000000)

Classification: LCC (None) | DDC (None)

p. cm.

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

1 3 5 7 9 10 8 6 4 2

*Designed and implemented by Scott Douglas Jacobsen*

# TABLE OF CONTENTS

<i>The Good Men Project: Compendium X</i> .....	3
<i>Acknowledgements</i> .....	7
<b>1 THE GOOD MEN PROJECT</b> .....	8
a Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 81(a)-(c).9	
b Paragraph 81(d)-(f) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women .....	10
c Ask Charlotte 1 — Become The Voice CIC & Palestine .....	13
d Ask Tara 1 — The Crossroads of Thailand, Iran, America, Journalism, and Women’s Rights .....	16
e Paragraph 82(a)-(c) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women .....	18
f Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 82(d)-(g) .....	20
g Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 82(h)-(k) .....	23
h Paragraph 83(a)-(b) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women .....	26
i Paragraph 83(c)-(d) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women .....	28
j Paragraph 83(e)-(g) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women .....	30
k Paragraph 83(h)-(k) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women .....	32
l Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 83(l)-(n) .....	34
m Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 83(o)-(s) .....	37
n Paragraph 84 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women ..	40
o Paragraph 85 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women ..	42
p Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 86 .....	44
q Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 87 .....	46
r Paragraph 88 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women ..	49
s Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 89 .....	51
t Paragraph 90 of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	53
u Paragraph 91 of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	55
v Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 92 .....	57
w Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 93 .....	59
x Paragraph 94 of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	62
y Paragraph 95 of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	64
z Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 96 .....	67

aa	Ask Emily 1 – Entrance Into Civic and Political Life .....	69
bb	Ask Tara 2—Women’s Rights in the US, Pornography, and Feminist Religion.....	71
cc	Ask Charlotte 2—Initiative for Initiatives .....	73
dd	Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 97 .....	75
ee	Professor Sven van de Wetering on Psychological Science, Canadian Public Policy, and Being a Father .....	78
ff	Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 98 .....	80
gg	Paragraphs 99 and 100 of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	83
hh	Ask Sarah 1—The New Media.....	85
ii	Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraphs 101 and 102 .....	87
jj	Paragraphs 103 and 104 of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	89
kk	Paragraphs 105 of the Beijing Platform for Action. Chapter IV. C. Women and Health.....	92
ll	Paragraphs 106(a)-(b)of the Beijing Platform for Action. Chapter IV. C. Women and Health .....	94
mm	Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraphs 106(c)-(e).....	96
nn	Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraphs 106(f)-(h).....	99
	License and Copyright.....	102

## Acknowledgements

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

**Scott**

## **The Good Men Project**



# Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 81(a)-(c)

Scott Douglas Jacobsen

October 11, 2018

Why is female illiteracy a problem for women's empowerment?

*Strategic objective B.2.*

*Eradicate illiteracy among women*

*Actions to be taken*

*81. By Governments, national, regional and international bodies, bilateral and multilateral donors and non-governmental organizations:*

*Reduce the female illiteracy rate to at least half its 1990 level, with emphasis on rural women, migrant, refugee and internally displaced women and women with disabilities;*

*Provide universal access to, and seek to ensure gender equality in the completion of, primary education for girls by the year 2000;*

*Eliminate the gender gap in basic and functional literacy, as recommended in the World Declaration on Education for All (Jomtien);*

Beijing Declaration (1995)

One massive issue, still today and not simply in 1995, is the level of illiteracy in the world. Happily, then and now, it has been on a steady decline but still millions and millions of girls and women lack appropriate levels of literacy and even have functional illiteracy.

This becomes particularly impactful on rural women, migrant women, refugee women, and internally displaced women, and women with disabilities, as per section (a). Not only this, we can see the lack of consideration of the livelihoods of women connected to this.

Because: what will be the long-term impacts on women in the vulnerable categories listed above? It will be a higher probability of poverty, uncertainty in work and health, and likely poorer outcomes for the children.

This is not something from on high. This is decades of policies and centuries of conscious construction of societies bent towards the benefit of only a few compared to many. When this becomes questioned, we can see the violent reactions emergent in response to it.

This raises distinct answers as to the reason for the calls for universal access to primary access to all girls, but, as well, the assurance of gender equality through provisions including the provision of this education.

The call was for by 2000. I suspect this succeeded in several countries while failing in others, even in entire regions of the world. For example, with the world's imperial powers making war

and destroying nations in the MENA region as if their playthings, this can create a context of too much instability for the educational potential of girls to be fulfilled, sometimes for generations.

This comes with a caveat. Boys and men can never even complete primary education in several parts of the world. This raises questions as to the gender gap and its manifestation in still fewer girls and women, globally speaking, able to pursue their dreams because of restriction on their ability to get an education.

This gender gap emerges in basic and functional literacy gaps. This has been recommended at several points in international documents as an important targeted objective, including the abovementioned global declaration.

—

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 81(d)-(f) of the Beijing Platform for Action.**

### **Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 11, 2018**

How can work to narrow the disparities between developed and developing nations improve the implementation of women's rights?

—

*Strategic objective B.2.*

*Eradicate illiteracy among women*

*Actions to be taken*

*81. By Governments, national, regional and international bodies, bilateral and multilateral donors and non-governmental organizations:*

*d. Narrow the disparities between developed and developing countries;*

*e. Encourage adult and family engagement in learning to promote total literacy for all people;*

*f. Promote, together with literacy, life skills and scientific and technological knowledge and work towards an expansion of the definition of literacy, taking into account current targets and benchmarks.*

Beijing Declaration (1995)

The problems with illiteracy are numerous, empirically known, and verifiable in the recommendations of international organizations and documents. The question: why are the solutions not being pursued? It is an important question.

I leave that as a homework assignment for the interested. The level of analysis for this paragraph comes in the form of the governments and then the “bodies” from the national to the global. It includes the donors and the NGOs.

That is to say, this is a paragraph twin set about most relevant organizations dealing with one of the fundamental problems, which is illiteracy. Reading, writing, and arithmetic, are foundational cornerstones to functioning within a society.

For those who fail to integrate, some of the reasons will, probably, include the inability to become educated based on functional illiteracy, which becomes a problem, apart from some cognitive deficit, of the educational system and, unfortunately, a failure in many cases.

The point of these two paragraphs appears to be the focus on the development of both developed and developing societies’ with an emphasis on a wide array of organizations to reduce the level of disparity between them. Thus, the improvement in developing societies should outpace the rate of literacy improvement of developed ones.

The second section deals with the integration of family and adults to improve the rate of literacy not only for kids but also the family and adults themselves. Living in Canada, there is a rich tradition of working to build a literate culture.

One with the ability to adapt to the changes in intellectual culture while, maybe, having much of our own intact. In an information-rich world, this is almost a mandatory skill-set, to be cognitively flexible based on literacy levels of the nation.

Therefore, (d) and (e) seem intimately related to one another. The closing of the gap between the status of these societies socio-economically relates to the level of development built in the ability to operate in the modern knowledge economy.

With the promotion in a family and with adults, and in the closing of the disparities in literacy between the rich and the poor societies, there are a set of skills in life and in technical expertise, even basic actually, that should be born in mind for the reduction in the problems associated with illiteracy.

One example which comes to mind: many electronic books exist for free or cheap. These can be used to become autodidactic educational tools, and to learn more about the world. But, in these electronic cases, it requires some basic technological knowledge and tech savvy. Otherwise, it could be for naught.

Thus, the emphasis on the social networks – family and adults, the large collectives – international and national organizations and NGOs and nations at large, and the technology of the time – electronic books and other basic 21st century life skills, are non-trivial for the reduction of illiteracy, even more than 2 decades past 1995.

---

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.

# **Ask Charlotte 1 — Become The Voice CIC & Palestine**

**Scott Douglas Jacobsen**

**October 12, 2018**

How can focusing on the grassroots issues in community help solve the problems of hate, extremism, and radicalism?

---

Charlotte Littlewood is the Founding Director of Become The Voice CIC. A grass roots youth centred community interest company that she has built in response to the need to tackle hate, extremism and radicalisation within communities and online. Here we talk about the work with Palestinians.

When I opened about Become The Voice (BTV) as an activist organization, I wanted to suss out some of the details about the organization. Behind every organization, we can find inspired thinking about its title and foundation, values and mission, and so on.

Littlewood explained, “Become The Voice was created in January of this year. What I had noticed working in counter-extremism and in Prevent (which is the soft end of counter-terrorism) in the UK, is a distinct lack of coordinated work on the central ground, we have seen politics divide with an increasingly illiberal far-left alongside a far-right. Identity politics have taken front stage. We have seen radicalisation taking place Left and Right, but definitely not in the Center.”

Noting this, she founded BTV to empower, enable, and equip youth with progressive values to be vocal in their fight against extremism. The idea is to create a resilience or a resistance against the narratives of the extremist elements of society.

These are built with progressive and positive messaging. One of the big projects is outreach to the young. The knowledge about extremism can embolden the young in countering their narratives. One of those outreach methodologies is social media.

“So one problem was a lack of grassroots work. Another problem was any attempt to create youth work was coming from a top-down government effort rather than the young doing this from their own media platforms, their own ways of engaging with each other. That is a second unique thing about BTV, it is truly youth lead,” Littlewood stated.

But increasing activists on the ground, this leads to questions about the people. Why these people, the Palestinians? How do they get their message out into the communities in order to expand progressive and positive voices and combat negative and extremist ones?

Littlewood said, “What we did in Palestine was a gender equality women’s program, through this we were, naturally, opposing extremism in itself. It is important to give an understanding of Hebron, Palestine first. I took this quote from Rateeba, who runs the largest youth forum in Palestine. She spoke to me about extremism in Hebron and the history extremism in the women’s movement.”

Rateeba spoke at length about the women’s movement starting in the late 17th century and emerging, with prominence, in 1965. According to Rateeba, women and men worked to bring about political and economic equality.

“After the first Intifada in 1987, political Islam started to influence the culture of the Palestinian people. They moved our society far away from the leftist leading parties. They use and continue to use religion to influence people, coming into conflict with our leftist political parties,” Rateeba opined, “The Islamist groups started recording successes in the peace process as successes for themselves, which increased their popularity. The Left has essentially disappeared.”

This gap of the Left, of the progressives as one example, creates a need for more progressive coalitions and community building to combat the Islamists, the extremists found in political Islam. Rateeba continued to speak on the lack of a Left or a Center, where the Islamists continue to gain ground and fill the political vacuum or void.

She reflects on the rise in “Egypt, Saudi Arabia, Iran, and now Turkey.” Indeed, women are forbidden from things that they did before, including dancing. There were nuances and community differences in Islamic beliefs. Those are gone now.

She lamented that the separation of people was on nation, language, and culture. Now, the religion of Islam works to dominate them.

Littlewood said, “I think this really demonstrates the shift in Palestine towards extremism and a push against progressivism. So, working in gender equality was interesting, because it is gender equality that organizations like Hizb ut-Tahrir have really been working to prevent; it has, in the last year, prevented a shelter for battered women being created. In the last couple of months, they prevented a marathon from taking place that was running through Hebron because it was a mixed gender marathon: men and women were running together.”

As noted in prior articles and work, the moves, internationally, for the advancement and empowerment of women are important in the well-being and wealth of nations. To further bolster this case, it also becomes something extremists work to prevent, as part of their strategies and ‘activism’ of oppression of women.

Littlewood described the work to prevent gender equality and the equality of women with men. BTV, thus, added gender equal, also one of the UN’s Sustainable Development Goals, to the dossier of its work.

“We aim first to identify the issues facing people in an area and gender equality definitely was a prominent issue. We then work with organizations who are working in that area on the ground,” Littlewood further explicated, “so we can get some professionals involved to do some training with the young people — so they get hands-on workshops with people working on this day-in-and-day-out.”

BTV had a number of women’s rights organizations work with women. They know the issues and ways to create dialogue and bridge communities’ work. Now, BTV and others work to upskill the knowledge about social media for the activists and others.

The organization, BTV, has a digital expert as a director, who knows Twitter and how to blog in the right tone, place the right #s/hashtags, and the timing of release for materials on social media. This social media training is given in stages or step-by-step for the activists and others.

It becomes a means by which to effectuate proper change. The BTV Facebook and Instagram platforms were important in helping with training and outreach for the social media of the activists. The organization has more than 300 people following BTV Facebook, mostly Palestinians from Hebron.

Modern communications technologies permit more women to have a platform, especially as women and girls tend to have less economic independence in most countries of the world. BTV trained people in how to utilize social media communications in an effective manner.

Littlewood stated, “BTV trained young women in how to use social media effectively. It gives them organizations, including ourselves and other organizations within my network, to tweet at

and include in their posts. So, we can reach a wider audience. What is really, really useful about social media, it is completely free. There are no economic restrictions on this. Even some of the cheap phones, smartphones, they have the ability to take a photo and put things on Facebook, Twitter, and Instagram.”

The ease and accessibility help with the outreach of the progressive activists in order to fight extremist narratives. Littlewood reflected on the ongoing #MeToo social media campaign. 4.7 million people engaged with 12 million posts in the first 24 hours of the campaign.

Littlewood concluded, “It started with an activist standing up for a young woman who had been sexually abused. Then an actress used the hashtag, her name escapes me, she was the first to use it in the public sphere. That was in 2017. Within 24 hours, 12 million posts using #MeToo. It shows the impact and the reach we can have. Obviously, it influenced discourse, particularly if it was discourse in the UK. It has given the feminist movement a big kick up the ass once again.”

## **Ask Tara 1 — The Crossroads of Thailand, Iran, America, Journalism, and Women’s Rights**

**Scott Douglas Jacobsen**

**October 12, 2018**



What is the background work of this Thai-Iranian-American journalist?

---

Tara Abhasakun is a colleague. We have written together before. I reached out because of the good journalism by her. I wanted to get some expert opinion on women's rights, journalism, and so on. I proposed a series. She accepted. Abahasakun studied history at The College of Wooster. Much of her coursework was in Middle East history.

After graduating Tara started blogging about the rights of women, LGBT, and minorities in MENA. She is currently a freelance writer. She is of Thai, Iranian, and European descent. She has lived in Bangkok and San Francisco. Here we talk about her background and human rights.

The mixed ethnic and national background provides an interesting admixture not only in terms of heritage but, if culturally influenced then, an intriguing view on the world, too. Journalism needs this around the world, for a rounded perspective. Abhasakun's interest in feminist issues were the first points of the conversation.

Abhasakun stated, "I think Thailand and Iran influence my feminism in different ways. I have never been to Iran before, however I have grown up knowing about the abuses against women over there. This has made me feel extremely lucky to have grown up in the US which, despite all its flaws, is a free society, although women's rights are going downhill here too given the Kavanaugh confirmation."

When she moved focus over to the examination of Thai personal history, she was quite young, so didn't care about human right issues as much (age 6, so, of course). She returned to Thailand as an adult. Now, she has experienced sexual harassment by taxi drivers several times.

Abhasakun continued, "Thailand does not have as many laws that are as obviously or overtly sexist as Iran does. For example, there is no strict dress code or hijab law. Yet, from what I see of a lot of the mindset here, many people still seem to not value women as much as they value men. For example, when conversing with strangers about my family, when they ask if I have siblings and I tell them yes, they ask, "a brother?" When I say no, they then say "oh, so no boys?" as if every family should have at least one boy.

Apparently, this is common in Thailand. There was a water festival in Thailand. Astoundingly, over half of the women reported gropings and harassments. The Thai police blamed the victims for dressing in a sexy way. Abhasakun, justifiably, was fuming over this a) behaviour of men at the water festival and b) the reaction of the authorities hired to protect the public.

"...[It] motivated me to interview the host of Asia's Next Top Model about her #DontTellMeHowToDress campaign against this victim-blaming. Thailand is also an international hub for the sex trade," Abhasakun stated, "It's very common to see very old foreign men here walking around with young Thai women, and it grosses me out to no end. I realize that there are probably many women who "want to" work in the sex trade, however many poor Thai women are doing this because they have to feed their families. It's exploitation."

Sexual exploitation is a form of moral-economic-rights issue not nearly getting enough coverage by activists, journalists, and self-reflection by the buyers or the exploiters – often men.

The conversation shifted into the conditions of women and minorities in the Middle East. She reflected on this, but she added a caveat first. She does not want to pick what group's rights are most severe because all are severe.

“...I would have to say that the genocide against Yazidis is by far the most dire thing happening in the Middle East right now,” Abhasakun explained, “When I say ‘most dire’ I mean that out of all the situations happening to different human rights violations taking place right now, the threat of violence and death is the most severe. Over 3,000 Yazidi women and girls are still held captive by ISIS, and are still being gang-raped every day.”

These are some of the worst conditions for women and minorities (and minority women) in the world and amount some of the worst human rights violations ongoing in the world as you read this (dear reader).

Abhasakun explained the selling of people to families, literally, in Saudi Arabia and elsewhere in the MENA region. She thinks the UN and politicians – “around the world” – should do better in retrieving enslaved people from ISIS. The violence is severe.

Abhasakun said, “Apart from the Yazidis, there is Asia Bibi’s situation happening right now, as well as the threat to possibly execute 24 Yemeni Baha’is. And of course, so many people are executed in Saudi Arabia and Iran. After the Yazidis, it’s honestly a bit hard for me to say what exactly the most dire situation is.”

Lastly, the shift of the first session went into religion and feminism. She considers all religion needing to be updated with feminism in addition to the removal of the gender norms pervasive within them.

“I believe that it’s possible to keep the aspects of religion that help people to remember a higher power and connection to the universe and their fellow human beings, while throwing away the misogynistic social norms that became a part of religions due to the time periods in which they emerged,” Abhasakun concluded.

## **Paragraph 82(a)-(c) of the Beijing Platform for Action.**

### **Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 13, 2018**

What is the importance of the development of training and retraining policies for the fulfillment of women's potentials?

*Strategic objective B.3.*

*Improve women's access to vocational training, science and technology, and continuing education*

*Actions to be taken*

*82. By Governments, in cooperation with employers, workers and trade unions, international and non-governmental organizations, including women's and youth organizations, and educational institutions:*

*Develop and implement education, training and retraining policies for women, especially young women and women re-entering the labour market, to provide skills to meet the needs of a changing socio-economic context for improving their employment opportunities;*

*Provide recognition to non-formal educational opportunities for girls and women in the educational system;*

*Provide information to women and girls on the availability and benefits of vocational training, training programmes in science and technology and programmes of continuing education;*

Beijing Declaration (1995)

The Beijing Declaration, as a rights document with an extensive set of stipulations and recommendations, deals with the rights of women as persons. By analogy, we can see women as legal persons in a democracy with the ability to vote.

It required long, hard struggles for many women. There are new problems that arise with each generation, but there are, certainly, common problems among subpopulations around the world.

We can see this in the educational domains without a doubt. In some areas, the motivational ceiling for young men in postsecondary institutions and glass ceilings for women in many areas of the world.

If we want a more just society, our goals should be consonant with these facts and working to reduce the problem areas. The ones mentioned here are the educational and training regimes with women in mind.

The ability of women to be able to retrain, upgrade education and earn higher-earning and stable jobs. The ceilings would be prevention from entering into the educational environment or being able to attain the jobs (for women). For men, it would be resentment or lack of guidance into pursuing lifestyles and targeted objectives with long-term impacts on their lives and livelihoods. Civilizations can collapse if men lack motivation and women are completely restricted – no oars for the rowboat, worse than circles.

The recognition of the non-formal educational opportunities for women is, also, an important development in the educational systems of the world. We can see the opportunities for girls and women in areas to garner some support systems.

But we lack the recognition of this as real education; something worth recognizing to the point of providing certification. Why can we not do this? Or if we are doing it, why can we not do this

more broadly, comprehensively through the recognition of women's contributions to the various areas of society?

Even with the provisions available, the more sexist elements of a society thrive on the ignorance of women, imposed from the outside with deliberate negative intent.

The knowledge about areas for continuing education, retraining, and becoming involved in the educational and work world are integral to the flourishing of early 21st century societies, for the continued prosperity of the advanced industrial economies and the improved general social development indices of developing societies. These can be done, vigorously. But there is work to prevent it.

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 82(d)-(g)**

**Scott Douglas Jacobsen**

**October 13, 2018**

Why are vocational, technical, mathematical, and scientific disciplines important for the implementation of women's rights?

*Strategic objective B.3.*

*Improve women's access to vocational training, science and technology, and continuing education*

*Actions to be taken*

*82. By Governments, in cooperation with employers, workers and trade unions, international and non-governmental organizations, including women's and youth organizations, and educational institutions:*

*d. Design educational and training programmes for women who are unemployed in order to provide them with new knowledge and skills that will enhance and broaden their employment opportunities, including self-employment, and development of their entrepreneurial skills;*

*e. Diversify vocational and technical training and improve access for and retention of girls and women in education and vocational training in such fields as science, mathematics, engineering, environmental sciences and technology, information technology and high technology, as well as management training;*

*f. Promote women's central role in food and agricultural research, extension and education programmes;*

*g. Encourage the adaptation of curricula and teaching materials, encourage a supportive training environment and take positive measures to promote training for the full range of occupational choices of non-traditional careers for women and men, including the development of multidisciplinary courses for science and mathematics teachers to sensitize them to the relevance of science and technology to women's lives;*

Beijing Declaration (1995)

Most levels of the national and international, and local, systems are emphasized in these portions of the paragraph. Indeed, the first section speaks to the improved education and training regimes for women.

Many women remain unemployed and stuck in financial dependence on either the men in their lives or the government because of the inability to access or even have opportunities in the various educational and training systems on offer in societies; those, more generally and unfairly, present and available for the men.

The self-employment is connected to this. How? Knowledge about a sector of the economy to innovate, be entrepreneurial, and so on, are part and parcel of financial independence, of which most women will never attain; however, the ability to garner an education and use this for effective, long-term employment can improve the probability of a positive life outcome for the women.

For those with a more in-depth interest in the areas of the possibilities of women, as these are introductory level analyses and conversational presentations of the international rights documents and recommendations, you can look into the international communities' relevant documentation and recommendations for more depth.

But the economies are continually changing and this requires a diversification of the avenues for self-empowerment of women, these include “science, mathematics, engineering, environmental sciences and technology, information technology and high technology.” No doubt about it.

The world is more technologically advanced, more scientifically savvy, and needing the further movement towards the freedom of all through the empowerment of women and girls into the 21st-century economies, which are science and technology-heavy economic systems – globally and nationally.

The focus in this document is also on recognition in less science and technology-heavy industries. But this recognition of women’s contributions can reduce social stigma and improve the possibility of the removal of social and cultural blockades of the pathways available to women.

This includes, as well, the promotion of women into science and mathematics towards the international targeted objectives of gender equality and parity. We do not know what an equal society looks like in full, nor do we have definitive data as to optimal structures for a society.

However, the tendency in international thought is in pro-gender equality with purely nationalistic goals tending towards the pro-gender inequality with men in one role and women in another and never the twain meeting.

Thus, the orientation of a particular ideological perspective can elucidate the orientation of someone, in general as a tendency and in principle with the more nationalistic as unequal in orientation and the more globalistic as more equal in orientation. This may be a fun experiment, intriguing at a minimum, for a self-inventory of true views.

---

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 82(h)-(k)**

**Scott Douglas Jacobsen**

**October 14, 2018**

How can the development of curricula and teaching materials, and the increasing accessibility of education, for women improve key cornerstones of women's rights implementations?

—

*Strategic objective B.3.*

*Improve women's access to vocational training, science and technology, and continuing education*

*Actions to be taken*

*82. By Governments, in cooperation with employers, workers and trade unions, international and non-governmental organizations, including women's and youth organizations, and educational institutions:*

*h. Develop curricula and teaching materials and formulate and take positive measures to ensure women better access to and participation in technical and scientific areas, especially areas where they are not represented or are underrepresented;*

*i. Develop policies and programmes to encourage women to participate in all apprenticeship programmes;*

*j. Increase training in technical, managerial, agricultural extension and marketing areas for women in agriculture, fisheries, industry and business, arts and crafts, to increase income-generating opportunities, women's participation in economic decision-making, in particular through women's organizations at the grass-roots level, and their contribution to production, marketing, business, and science and technology;*

*k. Ensure access to quality education and training at all appropriate levels for adult women with little or no education, for women with disabilities and for documented migrant, refugee and displaced women to improve their work opportunities.*

#### Beijing Declaration (1995)

This has been a rather packed paragraph. But it is, no less, salient for the consideration of the orientation of the international community in principles of description and prescription.

The statistics and empirical evidence point to the direct benefits to the advancement and empowerment of women through most or all systems within the society. One obvious reason: the societies begin to work at more full capacity rather than in a limited manner.

Furthermore, the opening of the channels in the populations' workforce and postsecondary education systems raises the quality of jobs, of life, of the general population in addition to raising the cultural level of the country. There does seem to be a reason why fundamentalisms and bigotry associate with ignorance and culturally low-status nations.

The educational curricula and training materials developments with gender in mind, with women in mind, can be part of this effort to raise the floor of the nation on a variety of metrics.

Furthermore, the policies and programmes, too, should bear women in mind. But it is non-trivial. The advancement and empowerment of women remain the single most powerful driver of the development of nations known to us.

The terminology of "apprenticeships" bring to mind trades and vocational education, which will retain a similar level of importance in the 21st century as in the 20th; except, some will become automated or obsolete with the incursion or innervation of artificial intelligence and machinery into the market.



Robots will take many of the jobs. As we can see this being used to scapegoat vulnerable populations with misattribution of the real problem in 2018, this could be a basis for trying to repress women once more, to, where 'things were better back in the day when women knew their place and men had a definite, pre-ordained role in society and in the family.' Something like this.

Section (j) is interesting in its specification of a wide array of fields with import for much of the general population, where women can enter or be encouraged to enter into these fields as much as men.

But the economic generation in these areas should coincide with economic decision-making. Even in my own country, in several subpopulations, the familial and patriarchal system is such that the women are encouraged to work but not empowered by the work, thereby denuding the notion of work as empowerment as a farce. But why?

The reason: the finances of the women go back into the family mainly or to the man. Even though, in international studies, if finances are given to the men, the finances will be invested more in the men; if the finances are given to the women, the women will invest in themselves, their family, and community, as a general rule or a statistical-empirical generalization.

Indeed, the assurance of equal access to education is integral to the better lives and livelihood of women, but the assurance cannot be empty; there should be the assumption, culturally and legally, that women are empowered in such a way as to permit them economic independence rather than subordinate monetary lives.

Economics means choices. More money leads to more degrees of freedom in society. Women without this lack real choice or as much freedom as men in societies. This is one strong basis for sexism and the outright restriction of the possibilities of women in life.

—

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 83(a)-(b) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 14, 2018**

How can the development of not only curricula and textbooks but also training programmes help with the actualization of women's rights?

—

*Strategic objective B.4.*

*Develop non-discriminatory education and training*

*Actions to be taken*

*83. By Governments, educational authorities and other educational and academic institutions:*

*Elaborate recommendations and develop curricula, textbooks and teaching aids free of gender-based stereotypes for all levels of education, including teacher training, in association with all concerned – publishers, teachers, public authorities and parents' associations;*

*Develop training programmes and materials for teachers and educators that raise awareness about the status, role and contribution of women and men in the family, as defined in paragraph 29 above, and society; in this context, promote equality, cooperation, mutual respect and shared responsibilities between girls and boys from pre-school level onward and develop, in particular, educational modules to ensure that boys have the skills necessary to take care of their own domestic needs and to share responsibility for their household and for the care of dependants;*

Beijing Declaration (1995)

The responsibility of governments and other educational constructors and administrators are for non-discrimination in both education and training. These are among the more important things in society to get right. Consider the consequences of failing to fully and properly educate one's own public.

The recommendations and contents of the educational materials should reduce or eliminate the stereotypes of men and women at all levels of education including in the materials used to teach and train educators.

There are, certainly, forces in society wanting to keep them at a low level. But, at the same time, the overwhelming curve in many developed societies is to shift into the less discriminatory, stereotypical, and restrictive, of either any gender in fact.

The educational materials will include aspects of dual-responsible families, speaking of in the home, looking at the contributions of men and women to the family. This is heartwarming, necessary, and part of a long shift of the tacit conversation around families.

The co-responsibility and mutual respect of boys and girls is important for the long-term healthy developmental attitudinal trends of the boys and girls who become teenagers and then men & women.

The shift in the representation and the conversation is one aspect of broadening the horizons of the tasks and responsibilities in the home. It is not a minor thing. In fact, the additional set of hands in the home, even though women still do more in the house, expands the possibilities of many women who, in spite of the progress in work and education, continue to do the bulk of the housework as a statistical aggregate.

The care of dependants follows this trend as well. If a more just and equitable world is to develop, which may manifest in surprising and pleasant ways, then the work on boys and the men for the benefit of all is important, especially as this pertains to opening time and energy

resources for girls and women to pursue their dreams. It is not better-worse as the axis but restrictive versus opened forms of feeling, thinking, and acting in the world.

—

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

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

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

The 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 83(c)-(d) of the Beijing Platform for Action.**

### **Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 15, 2018**

How can non-discrimination in education and training help with the actualization of women's rights?

—

*Strategic objective B.4.*

*Develop non-discriminatory education and training*

*Actions to be taken*

*83. By Governments, educational authorities and other educational and academic institutions:*

*c. Develop training programmes and materials for teachers and educators that raise awareness of their own role in the educational process, with a view to providing them with effective strategies for gender-sensitive teaching;*

*d. Take actions to ensure that female teachers and professors have the same opportunities as and equal status with male teachers and professors, in view of the importance of having female teachers at all levels and in order to attract girls to school and retain them in school;*

Beijing Declaration (1995)

The training programmes and materials for those who teach the next generations are crucial for the integration into society as well as preparation for the modern world. One without the veneer of powerful ignorance, where old superstitions and stereotypes could legitimately, within the evidentiary framework of the time, make sense.

It is much less benign now. Why? Because the evidence tells us better. Thus, the educational materials and processes should fit more into this updated framework of the world. One with less prejudice, stereotyping, and deliberate attempts at the restrictions, mentally and behaviourally, of men or women, girls or boys.

The inclusion of gender-sensitive teaching becomes important within this framework too. But there is more to consider: the actions, the concrete steps, that can be taken by the women educators from K-graduate school to reduce the bias or prejudice against vulnerable populations.

Often, and relevant to this article, these have been girls and women, especially, as per the focus, in the educational spheres. How can we reduce the level of prejudice and bigotry against girls and women based on stereotypes? How can we reinform with real evidence the attitudes and opinions of the current and upcoming generations rather than perpetuate ignorant stereotypes of the past?

Working within the educational curricula and the next generation of teachers is one methodology, another is to provide equal access to the opportunities in education, in the professional arena, for both men and women at all levels.

It is important to have both women and men as teachers. At the moment, based on historical pigeon-holing of women and some preference in professions, we have far more women in the educational areas than men, educationally and professionally.

But in developing nation contexts, the effort should be on the inclusion of more girls and women into education. This takes the finesse of building bonds of trust and working to encourage girls to enter into school and pursue their dreams without fear of reprisal from religious leaders, town elders, community and family, and government and cultural coercion & discouragement.

This will and has been a long battle. But the arc in this historical moment continues to be more towards the positive, not as an inevitable trajectory from on high but through the incredible

sacrifice and work of those who came before and had the vision and perseverance to see that vision through to its next stage of development – of which we see now.

—

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 83(e)-(g) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 15, 2018**

How can training in conflict resolution and positive measures to increase access of women into the world of education and training and improve women's rights?

—

*Strategic objective B.4.*

*Develop non-discriminatory education and training*

*Actions to be taken*

*83. By Governments, educational authorities and other educational and academic institutions:*

*e. Introduce and promote training in peaceful conflict resolution;*

*f. Take positive measures to increase the proportion of women gaining access to educational policy- and decision-making, particularly women teachers at all levels of education and in academic disciplines that are traditionally male-dominated, such as the scientific and technological fields;*

*g. Support and develop gender studies and research at all levels of education, especially at the postgraduate level of academic institutions, and apply them in the development of curricula, including university curricula, textbooks and teaching aids, and in teacher training;*

Beijing Declaration (1995)

The Beijing Declaration, though this section deals with the education and training of women, implies an overlap in several domains of the world. Indeed, we can see this within section (e) of paragraph 83. Here, it speaks to the need to introduce training in conflict resolution.

This is heartwarming and, rather, complex in its representation. Why? Because the formulation of education here is direct intervention through greater provision of educational materials and staff, and curricula, towards conflict resolution.

But, in general, the more educated a population, then the more peaceful the population, not always true and sometimes extraordinarily not true. But, nonetheless, we can see the direct emphasis here, as has been continually recognized right into the present with women seen as integral to conflict resolution and international stability and peace.

There is a need to reduce the level of stereotyping and discrimination against women in being able to attend and complete education. However, we should bear in mind the levers of power, not simply access to the training, education, and professions.

There are simply levels of policy-making and decision-making authority not given to or even accessible to women. It raises some basic questions about equality and power dynamics. In the intersectional jargon, it defines a patriarchy, where men dominate the most important and influential positions even when being greatly impactful on the lives of women.

This, in essence, is a truism worth repeating in the vernacular or not, because men dominate most social, economic, political, and religious systems around the world and the operations rely on the pervasive subservience of women.

The work to reduce these can improve the levels of gender equality and the open the horizons and possibilities for women, which were for more of even recent history closed to them.

The inclusion of gender studies is, also, important for the improved levels of equality of the sexes. Without this, women would be in much worse straits than the men, and have been historically and still are in most of the world. Furthermore, the educational curricula can be oriented to improve this educational context for women as well.

---

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Paragraph 83(h)-(k) of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 16, 2018**

How can we work on the educational materials on girls and women for the advancement of women and girls?

---

*Strategic objective B.4.*

*Develop non-discriminatory education and training*



*Actions to be taken*

83. *By Governments, educational authorities and other educational and academic institutions:*

*h. Develop curricula and teaching materials and formulate and take positive measures to ensure women better access to and participation in technical and scientific areas, especially areas where they are not represented or are underrepresented;*

*i. Develop policies and programmes to encourage women to participate in all apprenticeship programmes;*

*j. Increase training in technical, managerial, agricultural extension and marketing areas for women in agriculture, fisheries, industry and business, arts and crafts, to increase income-generating opportunities, women's participation in economic decision-making, in particular through women's organizations at the grass-roots level, and their contribution to production, marketing, business, and science and technology;*

*k. Ensure access to quality education and training at all appropriate levels for adult women with little or no education, for women with disabilities and for documented migrant, refugee and displaced women to improve their work opportunities.*

Beijing Declaration (1995)

The basis in the non-discrimination of women, or men for that matter, in education, is not only in the behaviour of the individual but also in the presentation of the information in the educational curricula, the materials used for the study.

This can be helpful with vocational and technical training. Also, this can be an area in which women's livelihood can be improved in general. Take, for example, the recommendation of "better access to and participation in technical and scientific areas."

What is the common recommendation now? We see the argument from unsuitability. The assertion of women as unfit for particular positions. Before, it was innate capacities, which fell by the wayside.

Then as this attenuated, denuded, and deleted as a notion, the incursion of the other explanation emerged. It is not an innate capacity but innate preferences. You can see this eroding too.

In general, it is a trend in the reduction of the viability of innate arguments about the capacity of women. Then the reduction to non-existent or general relevance over time of the assumptions about women and men.

The apprenticeship programs for various forms of trades can be encouraged with the inclusion of policies and programmes aimed at increasing more women participation in them.

Indeed, we can find the variety of encouragements for women to enter into arenas of the education, vocational, and professional spheres not seen for them or considered for them as such as massive scale.

It is this basis that is a sign for encouragement because it is work through documents such as this that created the basis for the modern equality movements for the sexes.

This comes with further repetition, as per several prior sections of the document, of the need for inclusion of the educational provisions – and encouragement – of women at several levels in addition to the professional access.

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 83(l)-(n)**

**Scott Douglas Jacobsen**

**October 16, 2018**

How can we improve the status of women with guidance and support around the world?

—

*Strategic objective B.4.*

*Develop non-discriminatory education and training*

*Actions to be taken*

83. *By Governments, educational authorities and other educational and academic institutions:*

*l. Encourage, with the guidance and support of their parents and in cooperation with educational staff and institutions, the elaboration of educational programmes for girls and boys and the creation of integrated services in order to raise awareness of their responsibilities and to help them to assume those responsibilities, taking into account the importance of such education and services to personal development and self-esteem, as well as the urgent need to avoid unwanted pregnancy, the spread of sexually transmitted diseases, especially HIV/AIDS, and such phenomena as sexual violence and abuse;*

*m. Provide accessible recreational and sports facilities and establish and strengthen gender-sensitive programmes for c in education and community institutions and support the advancement of women in all areas of athletics and physical activity, including coaching, training and administration, and as participants at the national, regional and international levels;*

*n. Recognize and support the right of indigenous women and girls to education and promote a multicultural approach to education that is responsive to the needs, aspirations and cultures of indigenous women, including by developing appropriate education programmes, curricula and teaching aids, to the extent possible in the languages of indigenous people, and by providing for the participation of indigenous women in these processes;*

Beijing Declaration (1995)

This particular paragraph set of the Beijing Declaration almost does the writing for the individual wanting to analyze it. But there are some caveats important for its consideration.

But let's work through some of the material nonetheless. The encouragement and guidance of women into the areas of educational institutions is important, because the flourishing of nation-states has been strongly positively correlated with a net concept that means a set of policies, programs, and actionables.

This is the advancement and empowerment of women. If one wants to see the level of development of a society, they should look no further than the level of empowerment of women.

Furthermore, a set of integrated services are important for the reduction of negative life circumstances that can reduce the possibilities for women flourishing in a society.

Take, for example, the level of non-consideration for a long time as to the concerns important for gender in not particularly nuanced areas of the society. Some of these can include gender-sensitive programs in athletics and physical competitions as well.

The call is for around the world. But this, in fact, is a rather mild request but still encounters some controversies in even the mental sports of chess, for example, with sex separation of men

and women as well as the call for mandatory wearing of some, usually religious, clothing in the sport, too. There has been news about Iran sometimes tied to coinciding protests of women, too.

Also, the right of the more vulnerable populations of women to be able to pursue their educational dreams and aspirations is mentioned here. Not trivial, it is 6-7% of the global population, so 3-3.5% of the world's population with a specific mention here.

The recommendations and stipulations become more particular and all-encompassing, with an increase in fidelity, as the emphasis becomes sports and other athletic arenas & specific global populations as per the mention of Indigenous women.

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 83(o)-(s)**

**Scott Douglas Jacobsen**

**October 17, 2018**

How can artistic, spiritual, and cultural cultivation improve the status of women in education and training?

—

*Strategic objective B.4.*

*Develop non-discriminatory education and training*

*Actions to be taken*

83. *By Governments, educational authorities and other educational and academic institutions:*

*o. Acknowledge and respect the artistic, spiritual and cultural activities of indigenous women;*

*p. Ensure that gender equality and cultural, religious and other diversity are respected in educational institutions;*

*q. Promote education, training and relevant information programmes for rural and farming women through the use of affordable and appropriate technologies and the mass media – for example, radio programmes, cassettes and mobile units;*

*r. Provide non-formal education, especially for rural women, in order to realize their potential with regard to health, micro-enterprise, agriculture and legal rights;*

*s. Remove all barriers to access to formal education for pregnant adolescents and young mothers, and support the provision of child care and other support services where necessary.*

Beijing Declaration (1995)

The Indigenous in this set of stipulations continues. Also, the wider emphasis on the less monetary-driven goals of the international community in recognition of the human ‘spirit.’

The idea is art and culture. Some imply spiritual, but this, to me, seems mainly to apply to the non-supernatural or the edificative and instructional: tall tales of fantasy and magic to tell a story to children, not intended for but often believed by adults.

The notion of tales from ancient pre-science societies as indicative of the fundamental nature and processes of the world reflects more moral and coming-of-age stories and not facts about the world. True in the sense of cultural wisdom; false in the sense of natural fact.

But, of course, the purported wisdom of several stories from near pre-history take on a garb more akin to the factual than to the less scientific; science can redact the notion of even purported wisdom from all traditions. Skepticism is important.

The gender equality of the Indigenous women in the relevant abovementioned areas is crucial. The respect for particular cultural traditions comes from this, too. This can be enshrined in the educational institutions, as is happening.

Furthermore, the more vulnerable and less empowered populations of women become an additional emphasis in document-after-document, where women’s rights and fundamental equality are to be encouraged and implemented as per the stipulations and recommendations & within the force of the international community.

This includes the inclusion of the non-formal education that many women generally, but rural and Indigenous get more of in particular, for the flourishing of the individual women, who happen to be a part of more impoverished, statistically speaking, groups than others around the world.

Then the others, lastly, emphasized are the pregnant/expectant mothers or already mothers with dependents. The practical empowerment of this population would go a significant way in the improved relations of the health of not only women but families and communities as well.

The provisions listed are simply the bare minimum, which are childcare and social support services to improve the probability of the health and wellness of mother and child from pregnancy to post-birth for several years, minimum.

—  
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 84 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 17, 2018**

What are the necessary budgetary consideration when looking to advanced and further equality in the educational sectors?

—

*Strategic objective B.5.*

*Allocate sufficient resources for and monitor the implementation of educational reforms*

*Actions to be taken*

*84. By Governments:*



- a. Provide the required budgetary resources to the educational sector, with reallocation within the educational sector to ensure increased funds for basic education, as appropriate;*
- b. Establish a mechanism at appropriate levels to monitor the implementation of educational reforms and measures in relevant ministries, and establish technical assistance programmes, as appropriate, to address issues raised by the monitoring efforts.*

Beijing Declaration (1995)

Paragraph 84 emphasizes the basic need for general resources – not simply monetary – to be allocated for the reforms in education. Obviously, this will mean implementation of reforms in line with the general thrust of the entirety of the document.

The budgets for the educational sector are non-trivial. Which is to say, if no dollars, then no schools. The financial considerations for the international community are non-trivial for the advancement and empowerment of women.

It is in the readjustment of the current educational curricula and educational pipelines where the monetary drain will be the most intensive, not simply upgrades in the technology or the technical expertise. It will take some vision to see these through; however, it is not coming from some mystical, mysterious realm, but the local coalition of teachers and administrations and policy-makers putting in the time and effort to make the important early life changes in the lives of kids.

The emphasis here is national, who take education and the enfranchisement of women seriously, funding for basic education. Early life education will have the most impact. Why? Brains are more malleable and hereditary components become less relevant at that time. The organism remains less fixed.

The mechanisms for keeping tracking of funding and improvement in specific areas can be a basis for improved performance in the funding allocation and basic education performance over time. Some things work; others do not.

The monitoring of success is the basis there. The educational reforms are, furthermore, relevant with the ministries and the establishment of a robust basic education system. In order to fulfill various international rights documents' stipulations and recommendations, the monitoring is crucial in order to adapt and make efficient use of, often, limited educational funding.

—

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 85 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 18, 2018**

How can there be a sufficient mobilization of funding for private and public institutions, foundations, research institutes, and non-governmental organizations for the advancement and empowerment of women?

—

*Strategic objective B.5.*

*Allocate sufficient resources for and monitor the implementation of educational reforms*

*Actions to be taken*

*85. By Governments and, as appropriate, private and public institutions, foundations, research institutes and non-governmental organizations:*

*When necessary, mobilize additional funds from private and public institutions, foundations, research institutes and non-governmental organizations to enable girls and women, as well as boys and men on an equal basis, to complete their education, with particular emphasis on under-served populations;*

*Provide funding for special programmes, such as programmes in mathematics, science and computer technology, to advance opportunities for all girls and women.*

#### Beijing Declaration (1995)

The emphasis here expands from the prior section of the Beijing Declaration with a look into the “private and public institutions, foundations, research institutes and non-governmental organizations.” Neither trivial nor comprehensive in fact.

However, the areas of emphasis here cover a wide, at face value disparate, smattering of systems and levels of organization in society. But we can run through the central contents with the aforementioned in the back of the mind, the funding of this widespread of collectives can diversify the funding sources and support structures available for students.

Let’s take, for example, the case of a single mother pursuing a doctoral degree but without sufficient finances, these private, or public for that matter, funding streams could be the difference between the completion of the dissertation and becoming one of the massive attrition acolytes.

But this does not need to be as august. It can simply be, as per one of the recent articles, an improvement in the basic education provisions of the country, to serve those “under-served populations” who may lack a wide variety of internal or external resources to pursue and complete an education.

The special programmes in modern science and technology fields are important, because these are the future upcoming and ongoing economy. We live, somewhat, in a rundown science fiction future of the past.

The provisions in 1995 remain as important now, especially as some numbers have stalled science and technology disciplines. The distraction efforts have been, strangely but understandably (cynically), directed at the men with all-male movements to attain once more what they assumed should be theirs by birthright.

We can see this, as per the statements of Pankaj Mishra, in the rise of not full but mild fascist mysticism to mollify the men into their historical trend of obeisance to a male authority, a patriarch promising prior power and glory. It is zero-sum thinking rather than everyone gains through cooperation – a sum more than the parts – thinking.

---

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 86**

**Scott Douglas Jacobsen**

**October 18, 2018**

How can increased funding for girls' education and training advance their livelihoods?

*Strategic objective B.5.*

*Allocate sufficient resources for and monitor the implementation of educational reforms*

*Actions to be taken*

*86. By multilateral development institutions, including the World Bank, regional development banks, bilateral donors and foundations:*

*Consider increasing funding for the education and training needs of girls and women as a priority in development assistance programmes;*

*Consider working with recipient Governments to ensure that funding for women's education is maintained or increased in structural adjustment and economic recovery programmes, including lending and stabilization programmes.*

Beijing Declaration (1995)

The regional and the multilateral organizations retain the most import in this part of the Beijing Declaration. This is salient to a global perspective. The scales tend to be national, regional, and international. Thus, we're dealing with a massive focus.

If you wish to learn more about the regions of the world, I encourage some independent investigation on the matter. But to the focus of regional focus on the allocation "good enough" or sufficient resources for the monitoring of the efficaciousness of educational reforms, we can see the need for training of both girls and women.

This becomes an emphasis for the development assistance programmes. Indeed, this is the basis for something like secondary bulwarks for education. The reforms in education may not be clean and the transitions will, probably, require a wide variety of support mechanisms.

Women's education, as with general education, is the task and responsibility of the government. It should be an encouraged independence of mind. However, the basic notion of women's education as a fundamental value and benefit to the society, and of import for the lifelong health and wellness of women, puts this squarely in the role of the government as a duty to the public.

As has been noted several paragraphs ago, the structural and economic adjustment programs did not negatively or positively include a gender perspective or women in the vision. This made women and girls non-partners to it.

The main bearers, literally, of the negative impacts for years, and years, were women and girls, especially rural, Indigenous, and poor women and girls; thus, the least among us bore the brunt of the structural adjustments.

The inclusion of them in this becomes important for the improved relations of women within society and, in particular, society towards women – and girls.

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration(1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. B. Education and Training of Women – Paragraph 87**

**Scott Douglas Jacobsen**

**October 19, 2018**

How can not only general funding for education but properly targeted funding delivery improve the odds of positive outcomes for women?

—

*Strategic objective B.5.*

*Allocate sufficient resources for and monitor the implementation of educational reforms*

*Actions to be taken*

*87. By international and intergovernmental organizations, especially the United Nations Educational, Scientific and Cultural Organization, at the global level:*

*Contribute to the evaluation of progress achieved, using educational indicators generated by national, regional and international bodies, and urge Governments, in implementing measures, to eliminate differences between women and men and*

*boys and girls with regard to opportunities in education and training and the levels achieved in all fields, particularly in primary and literacy programmes;*

*Provide technical assistance upon request to developing countries to strengthen the capacity to monitor progress in closing the gap between women and men in education, training and research, and in levels of achievement in all fields, particularly basic education and the elimination of illiteracy;*

*Conduct an international campaign promoting the right of women and girls to education;*

*Allocate a substantial percentage of their resources to basic education for women and girls.*

#### Beijing Declaration (1995)

In an examination of this extensive set of stipulations and suggestions in paragraph 87, the thrust or orientation of the Beijing Declaration here is the improved implementation of educational reforms with better allocation of resources.

It does not have to be anything extravagant. But it, certainly, requires a minimum level of recognition about the current, at the time, limitations in the educational provision for girls and women followed by the recognition of a need to change this with educational reforms.

This emerges, continually, in the strategic objectives here. The orientation of strategizing funding options and channels in an effective manner for the benefit of women and men with an emphasis on girls and women.

The urgency in this stipulations is apparent. The implementation of a variety of measures in order to achieve greater progress than prior generations is the emphasis here. The point is to bring more education and training opportunities for the general public.

While also bearing mind, the disproportionate problems of women compared to men in all fields. The basic literacy and primary/basic education programs are emphasized here as well. In the developing countries, one of the big issues is the inclusion go more monitoring, robustly speaking, of the gap in educational achievement.

Note, the emphasis on an international campaign as well. One in which the education of girls and women is encouraged across the board. Something to bring more girls and women into the mainstream educational fold.

Of course, the more women and girls impacted by this in developing countries, then the greater the overall impact. Developed nations, circa 1995 and now, have not achieved compete parity across the board.

However, the developing nations, even in the present, are significantly behind in the equality department. Now, the allocation of a “substantial percentage” is indicative of the importance given to early life education.

The earlier in the young person’s life, then the greater the positive impact on their life prospects. This becomes non-trivial, impactful, and a long-term benefit for the individual able to garner the early life basic education support.

The problems can start very early in life. Without the appropriate means by which to have a solid basis in life, the pursuit of education and advanced professions in life can be stymied to a significant degree. This is all the more true for girls and women in contrast to boys and men, as a institutional and cultural phenomenon for much of the history of the world.

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

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

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

The 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 88 of the Beijing Platform for Action. Chapter IV. B. Education and Training of Women**

**Scott Douglas Jacobsen**

**October 19, 2018**

What is the importance of not only a narrow educational and training programme paradigm but also a broad range of provisions for women's empowerment?

---

*Strategic objective B.6.*

*Promote life-long education and training for girls and women*

*Actions to be taken*

*88. By Governments, educational institutions and communities:*

*Ensure the availability of a broad range of educational and training programmes that lead to ongoing acquisition by women and girls of the knowledge and skills*

*required for living in, contributing to and benefiting from their communities and nations;*

*Provide support for child care and other services to enable mothers to continue their schooling;*

*Create flexible education, training and retraining programmes for life-long learning that facilitate transitions between women's activities at all stages of their lives.*

#### Beijing Declaration (1995)

The actions of the communities, educational institutions, and the governments amount to collective efforts of a society to improve its own lot through the improved livelihoods of the women and girls in the nation-state.

There is an emphasis in this paragraph on the availability of the educational and training programs for women and girls. This is for the early life fulfillment of potential for girls and the later-in-life retraining of adult women (more often than not).

The contributions to and living within a community and nation require a reciprocal relationship between the nation-states systems – “communities, educational institutions, and” the government – and the individuals living within the country.

The child care and other support are important for the flourishing of mothers. Because these provisions of social support systems can permit a mother to pursue an education in spite of the challenges of, likely, breastfeeding, and childcare and housecare, and, often, more than the man in each of the latter two departments.

That is known. The ability to pursue an education in a flexible manner is fundamentally important to the health and wellness of individuals in the society, and for the economic viability of the nation now.

The idea is to encourage and provide some modicum of stability, maybe even a lot in fact, for women and girls to be able to become independent and lifelong learners.

Of course, there are robust systems in place in several societies with the distinct and clear, and not unique, intent to restrict this through belief in magic, in male authority without much warrant or minimal justification, and assertion of some things as fundamentally mysterious and, therefore, best left unexamined.

Literally, not an original thought pattern: magic, mystery, and authority as a means of the control of women; we can see this applied to education and to other rights restrictions of women.

But with the lifting of these through popular struggles and international pressure, we can see the increased flourishing and range of possibilities for women “at all stages of their lives.”

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## **Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 89**

**Scott Douglas Jacobsen**

**October 20, 2018**

How can women enjoy the highest attainable standard of physical and mental health?

—

*89. Women have the right to the enjoyment of the highest attainable standard of physical and mental health. The enjoyment of this right is vital to their life and well-being and their ability to participate in all areas of public and private life. Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Women's health involves their emotional, social and physical well-being and is determined by the social, political and economic context of their lives, as well as by biology. However, health and well-being elude the majority of women. A major barrier for women to the achievement of the highest attainable standard of health is inequality, both between men and women and among women in different geographical regions,*

*social classes and indigenous and ethnic groups. In national and international forums, women have emphasized that to attain optimal health throughout the life cycle, equality, including the sharing of family responsibilities, development and peace are necessary conditions.*

#### Beijing Declaration (1995)

Paragraph 89 of the Beijing Declaration deals with the highest attainable standard of both mental and physical health. Now, this is a nice statement. But this raises the question about definitions and feasibility.

Obviously, the rare and rarefied forms of the definition will create a foundation upon which we will base the metrics. If the highest possible standard with Japan, then, yes, this becomes near impossibility with the current technological thin spread of medicine and the population of the Earth.

But if we look into the highest possible standard as defined within the social and medical confines of a particular or, better yet, subculture of a nation, then, of course, this becomes highly feasible for the world population, as this takes into account the peculiarities of a particular country.

This relativizes the universal in the rights to life and well-being become subjective to the context of a culture. This becomes a lack of dis-ease and infirmity of an individual citizen within a country.

This includes the health of women in the emotional, physical, and social spheres. Indeed, we can see the political and economic contexts restricting women in the past and right into the present. The efforts, now, are to denude, weaken, or attenuate those issues of the oppression of women in order to achieve that non-absolute and relativized height of the attainment of a highest possible standard of mental and physical health.

The forms of inequality faced by women continue to be a major stumbling or roadblock to the attainment of the highest standard, which becomes worse per sector of the population taken into account.

These can include the social classes and the minorities as well, Indigenous and otherwise. Continually, then and now, the emphasis on the international stage is the furtherance of efforts for shared parental responsibilities as a means of both improvement of communities as well as development and peace.

—

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 90 of the Beijing Platform for Action. Chapter IV. C. Women and Health**

**Scott Douglas Jacobsen**

**October 20, 2018**

What is the basis for women's equality and lack of resources in women's healthcare?

—

*90. Women have different and unequal access to and use of basic health resources, including primary health services for the prevention and treatment of childhood diseases, malnutrition, anaemia, diarrhoeal diseases, communicable diseases, malaria and other tropical diseases and tuberculosis, among others. Women also have different and unequal opportunities for the protection, promotion and maintenance of their health. In many developing countries, the lack of emergency obstetric services is also of particular concern. Health policies and programmes often perpetuate gender stereotypes and fail to consider socio-economic disparities and other differences among women and may not fully take account of the lack of autonomy of women regarding their health. Women's health is also affected by gender bias in the health system and by the provision of inadequate and inappropriate medical services to women.*

### Beijing Declaration (1995)

Basic healthcare amounts to a human right to decent livelihood and an okay life based on one's circumstances in general compared to the surrounding area. There is, in many ways, an expectation of the moderate possibility of a better among many in the world.

Women require different health and medical needs than men. The primary health services around the world must recognize this and coordinate around this. Without the appropriate access to the health provisions to prevent some of the common but lethal diseases and health issues, women, and girls, will be shortchanged more than the men.

Furthermore, many families can be left without a mother. In many contexts, with the disproportionate burden of home and childcare thrust on women, this raises the obvious implication of worse issues in the childcare and homecare spheres with the loss of the mom.

The policies, programs, and initiatives should take a gendered lens. It is this view that gives an ability to see women's and girls' problems within a unique frame of health challenges, and then to work to incorporate them into the framework.

The gynecological and obstetric care for women is poor or non-existent in many developing countries. It has improved, likely, but circa 1995 it was even worse than now. The autonomy of women regarding their bodies, to make independent choices about the outcomes of their bodies.

These, often, can be infringed on by either social patriarchal system or paternalistic religions that do not recognize the independence and autonomy of women.

This represents, also, the gender bias in societies. Not only in the large national systems as a whole but also by relevant particular domains such as the healthcare system, because the provisions for women are "inadequate and inappropriate." All serious concerns about the health and wellness outcomes of women.

—

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, 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 91 of the Beijing Platform for Action. Chapter IV. C. Women and Health**

**Scott Douglas Jacobsen**

**October 21, 2018**

How can working with health-care systems and developing countries have a large impact on the health and wellbeing of women?

—

*91. In many countries, especially developing countries, in particular the least developed countries, a decrease in public health spending and, in some cases, structural adjustment, contribute to the deterioration of public health systems. In addition, privatization of health-care systems without appropriate guarantees of universal access to affordable health care further reduces health-care availability. This situation not only directly affects the health of girls and women, but also places disproportionate responsibilities on women, whose multiple roles, including their roles within the family and the community, are often not acknowledged; hence they do not receive the necessary social, psychological and economic support.*

Beijing Declaration (1995)

The lives of the world's citizens are precarious and increasingly to some extent due to climate change exacerbating wars, conflicts, droughts, and, therefore, migrancy patterns. A significant portion of the world's population is living in a set of conditions best seen as precarious as a result.

Terms including the global precariat have been proposed by some leading thinkers. Those least able to handle these problems, especially in the health systems, are the developing nations of the world.

The structural adjustments of the past decades, circa 1995, were disastrous in the transitions for women. Why? Because women were not considered in the formulations of the restructurings and, thus, bore the inadvertent or inattentive brunt of the negative consequences. This is the result of a void or lack of a gendered lens on even economic issues.

The privatization of the health-care systems works against the general welfare movements for a universal access to healthcare. The privatization, in part, assumes a form of zero-sum thinking – common to conservatism – rather than the greater than the sum thinking with the orientation of universal access to healthcare.

A healthier population can work better and longer with fewer needs for time off. It creates a more robust economy for the health and wellness of the citizenry, and the health and wealth of the particular nation-state.

Those, of course, and as with structural adjustment programs, with the disproportionate family and other duties – the unpaid economy or societal workload – remains with more women compared to the men.

The lack of proper economic, social, and psychological supports leaves women far worse off than the men. This simply reflects an iterative function in the operations of the international systems for decades.

Women lack the supports and suffer worse outcomes in a variety of ways, whether for the negligence of a gendered perspective or the simple non-provision for the needs of women. Ironically, this occurs in contexts where men view themselves as the providers and protectors of women.

---

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, 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. C. Women and Health – Paragraph 92**

**Scott Douglas Jacobsen**

**October 21, 2018**

How can women attain the highest standards of health?

—

*92. Women's right to the enjoyment of the highest standard of health must be secured throughout the whole life cycle in equality with men. Women are affected by many of the same health conditions as men, but women experience them differently. The prevalence among women of poverty and economic dependence, their experience of violence, negative attitudes towards women and girls, racial and other forms of discrimination, the limited power many women have over their sexual and reproductive lives and lack of influence in decision-making are social realities which have an adverse impact on their health. Lack of food and inequitable distribution of food for girls and women in the household, inadequate access to safe water, sanitation facilities and fuel supplies, particularly in rural and poor urban areas, and deficient housing conditions, all overburden women and their families and have a negative effect on their health. Good health is essential to leading a productive and fulfilling life, and the right of all women to control all aspects of their health, in particular their own fertility, is basic to their empowerment.*

Beijing Declaration (1995)

The best standard within the constraints of a woman's locale becomes the basis for the standard of a quality and healthy life. Duly note, which I consider very important, the emphasis on "whole life cycle" rather than a particular sector or cross-section of a female's life.

This emphasis is throughout the life cycle and, thus, focusing within the entire population of women while within the equality with the men. Women have more in common with men than not, including in the health areas.

However, the additional concerns of women can be simply ignored or not dealt with as seriously as the men. With women in penurious circumstances, they can live with a perpetual cloud of dependence in a variety of ways.

They can be and are subject to violence, negative social perspectives, in addition to overt racism and sexism. The reduction in the choices of women regarding reproduction amounts to this fundamental form of restriction on the lives and livelihoods of women.

Take the "social realities" handed to women in the variety of means by which their fundamental access to finances, food, and water are restricted to such an extent as to leave them at the mercy of the men and the community, it is a form of bondage.

This connects to the excess work burden of women in the world too. There exists a persistent and ongoing overburdening of women in work, in the home, and in other social responsibilities of the society.

This impacts health. Some differences are innate, grow as a snowflake forms over time. But others are socio-cultural and imposed from the outside, often through coercion or force on women. Some health-care coverage may want to focus on this.

The final focus is the most consequential with control over one's body, which is reproductive bodily autonomy with abortion and other reproductive health rights respected and implemented.

—  
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. C. Women and Health – Paragraph 93**

**Scott Douglas Jacobsen**

**October 22, 2018**

How can the access to nutrition and health-care services improve the health and wellbeing of girls and decrease discrimination?

---

*93. Discrimination against girls, often resulting from son preference, in access to nutrition and health-care services endangers their current and future health and well-being. Conditions that force girls into early marriage, pregnancy and child-bearing and subject them to harmful practices, such as female genital mutilation, pose grave health risks. Adolescent girls need, but too often do not have, access to necessary health and nutrition services as they mature. Counselling and access to sexual and reproductive health information and services for adolescents are still inadequate or lacking completely, and a young woman's right to privacy, confidentiality, respect and informed consent is often not considered. Adolescent girls are both biologically and psychosocially more vulnerable than boys to sexual abuse, violence and prostitution, and to the consequences of unprotected and premature sexual relations. The trend towards early sexual experience, combined with a lack of information and services, increases the risk of unwanted and too early pregnancy, HIV infection and other sexually transmitted diseases, as well as unsafe abortions. Early child-bearing continues to be an impediment*

*to improvements in the educational, economic and social status of women in all parts of the world. Overall, for young women early marriage and early motherhood can severely curtail educational and employment opportunities and are likely to have a long-term, adverse impact on the quality of their lives and the lives of their children. Young men are often not educated to respect women's self-determination and to share responsibility with women in matters of sexuality and reproduction.*

Beijing Declaration (1995)

Paragraph 93 of the Beijing Declaration looks into the young among us. Internationally, we can find a culture that deep favours boys and men. The reason for this comes from cultural and family tradition, not necessarily religious.

The reasons given are for the preference of the male child over the others. These restrictions in the preference in the favour of boys and against girls comes with cultural consequences as well. Why?

If a society rather explicitly prefers girls over boys, this can produce consequences in the number of resources that the society provides to the girls. It can also be in the ways in which the society restricts and punishes girls compared to boys, or at the expense of girls for boys.

Take, for example, the listed example of female genital mutilation, estimated at 200 million girls and women, as well as “early marriage, pregnancy and child-bearing.” But what are the consequences for the boys here? Not as much as girls.

The girls can have any of the host of coinciding problems in health outcomes based on these practices. These pose significant health risks, especially as many of the contexts in which this happens are unsanitary, non-medical, and in very poor circumstances.

The problems in discrimination against girls can happen with the lack of respect for their privacy, lack of counselling and other care, and simply being subject to a number of other possible harm straight from the society to the girls including forms of violence, including sexual slavery and exploitation, and improper sexual education.

That form of poor education for a higher degree of lack of self-knowledge leads to a higher level of sexually transmitted diseases and unwanted/unplanned pregnancies in girls who are, in essence, still mentally children and trying to grow up. But they have had these thrust onto them via the sexism of the society.

With childbearing too early in life, the restrictions are against the women and in favour of the men. That is to say, the economic, social, and political realms, and the educational world are open to the men and boys without these worries, not so for the women and the girls.

There also comes the privileged mindset of the boys and men, thinking the bodies of women simply amount to extensions of their own. Meaning, boys and men raised or inborn with the notion of women lacking less autonomy than them, leading to a complete disrespect for the self-determination of the women in their lives regarding sexuality and reproduction.

So it goes.

—

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 94 of the Beijing Platform for Action. Chapter IV. C. Women and Health**

**Scott Douglas Jacobsen**

**October 22, 2018**

How can reproductive health focus help with the improve chances of the implementation of women's rights?

---

*94. Reproductive health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. In line with the above definition of reproductive health, reproductive health care is defined as the constellation of methods, techniques and services that contribute to reproductive health and well-being by preventing and solving reproductive health problems. It also includes sexual health, the purpose of which is the enhancement of life and personal relations, and not merely counselling and care related to reproduction and sexually transmitted diseases.*

Beijing Declaration (1995)

The issues of reproductive health are incredibly important. As we can see the “complete physical, mental and social well-being” of the girls and women, it matches some of the prior statements in the Beijing Declaration.

One of the prime concerns for women, among many, in the modern period, and as noted in the prior article, is reproductive health rights. The ability of women to have safe and equitable access to fundamental rights regarding their reproductive health, including abortion.

This is speaking internationally, not to a peculiar concern among some nations’ members. The ability for women to have an enjoyable and safe sex life is fundamentally connected to make choices about their own bodies and who they partner within the moment.

This independence of body, of not being owned by the state or the community, or controlled by the men, is fundamental to a woman’s right to choose to have a family or not. The basic test of a society’s respect for women is the fundamental right to choose their own destiny, individually and if thinking larger then collectively.

Appropriate health-care services create a foundation for freedom in life, because of the reduction in potential fatal health problems. Also, the issues with social service supports around a pregnant and new mothers for the higher possibility of a healthier child.

Indeed, the reproductive health technologies available now remain one of the effective tools for the ability of women to achieve some form of independence for their life narrative and their set of choices from moment to moment.

Sexual health, in spite of some proclamations against sexuality and frequent and consenting sex among adults as a more modern culture, is a basic or nearly a basic human piece of wellbeing. In the health and wellness category of human wellbeing, we can see the obvious inclusion of a health sex life.

The ability to be educated is important for a number of reasons. One of which is the knowledge about sex and consent to make autonomous informed choices about sex and sexual health.

—  
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 95 of the Beijing Platform for Action. Chapter IV. C. Women and Health**

**Scott Douglas Jacobsen**

**October 23, 2018**

How are human rights encompassing of reproductive rights for women and, thus, deriving improved livelihoods for women?

---

*95. Bearing in mind the above definition, reproductive rights embrace certain human rights that are already recognized in national laws, international human rights documents and other consensus documents. These rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. It also includes their right to make decisions concerning reproduction free of discrimination, coercion and violence, as expressed in human rights documents. In the exercise of this right, they should take into account the needs of their living and future children and their responsibilities towards the community. The promotion of the responsible exercise of these rights for all people should be the fundamental basis for government- and community-supported policies and programmes in the area of reproductive health, including family planning. As part of their commitment, full attention should be given to the promotion of mutually respectful and equitable gender relations and particularly to meeting the educational and service needs of adolescents to enable them to deal in a positive and responsible way with their sexuality. Reproductive health eludes many of the world's people because of such factors as: inadequate levels of knowledge about human sexuality and inappropriate or poor-quality reproductive health information and services; the prevalence of high-risk sexual behaviour; discriminatory social practices;*



*negative attitudes towards women and girls; and the limited power many women and girls have over their sexual and reproductive lives. Adolescents are particularly vulnerable because of their lack of information and access to relevant services in most countries. Older women and men have distinct reproductive and sexual health issues which are often inadequately addressed.*

Beijing Declaration (1995)

Paragraph 95 is interesting with the continued “bearing in mind” of reproductive health and rights. It becomes an important part of the right of a woman to make informed and independent choices about her own body with fear of violent reprisal or governmental-religious restriction or sanction on the independent choice.

As stated, the reproductive rights connect or link, intimately, with the human rights already recognized by national laws in accordance with international human rights documents. These amount to universal, in the sense of broad consensus, rights and stipulations documents to guide the direction of international discourse.

The odds of pushback against these rights will come from national ethnic fundamentalisms, state fundamentalisms, patriarchal oriented groups, and religious fundamentalisms. These produce problems for the ability of the people to simply live their lives freely, in spite of the public and political rhetoric about freedoms.

The reality, many times, can be quite different from this. The family planning has been pushed back against by several movements and organizations around the world. We can continue to see the impacts of this since the earliest days of the UN to try and make family planning a fundamental human right.

The poor educational systems, regarding sexual education curricula, set children, and in particular girls, inadequately and even improperly – misinformation, disinformation – educated on the important roles of consent and contraception in the prevention of unwanted or unplanned pregnancies, and the other technologies available to them.

The basic premise is consent as a reinforcement of the fundamental notion of autonomy, of choice, of freedom, of the ability to say, “Yes,” or, “No,” in a sexual, potential, encounter. It is interesting to see a strong male negative reaction to it.

Yet, a positive reaction from more women. What does this seem to imply to you? In essence, it represents the dichotomy with women gaining equality and then men who had power-over losing veto status, in a way, which creates a sense of negativity when another party gains the right of choice akin to one’s own. Equality to the previously unequal feels like a loss.

Then we have the issues with the older women. But these are long-held problems by societies with women bearing the majority brunt of them. They raise fundamental questions about the nature of consent, of autonomy, and who gets freedom and who does not in the international world.

Historically, the rich, the royal, and the male had these. Now, we are seeing a democratization – since December 10, 1948 – of rights for everyone in the world with a bumpy transition into modernity, a transition into a better world through universalization of ethics, which approximates the transcendent.

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. C. Women and Health – Paragraph 96

Scott Douglas Jacobsen

October 23, 2018

How are human rights important for women's bodily autonomy?

---

*96. The human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality, including sexual and reproductive health, free of coercion, discrimination and violence. Equal relationships between women and men in matters of sexual relations and reproduction, including full respect for the integrity of the person, require mutual respect, consent and shared responsibility for sexual behaviour and its consequences.*

Beijing Declaration (1995)

The Beijing Declaration in paragraph 96 deals with the human rights of women. In that, women have the right to freedom over their own bodies. It amounts to the fundamental choice of women in the light, and not in spite, of the international rights documents connected to national law.

The autonomy of the body, including in safe and equitable access to reproductive health services, are fundamental human rights. It takes a rich public relations industry to reduce the public discourse, to delete the notion of rights as fundamental, or to selectively cherry pick them for the individualistic or religious benefit.

The democratization of ethics means everyone has equal rights while some populations – children, women, mothers – have specified and within context adjunctions to their standard fundamental human rights, which remain non-derivative or non-secondary as well.

Women are more vulnerable to being subjected to coercion into sexual activity, various forms of discrimination, and the overarching phenomena of violence against women (physical, sexual, and psychological).

The means by which to reduce these would be to eliminate the gender inequities that exacerbate and, in many ways, permit these inequalities between men and women. The respect for the individual person is important, not only for men as has been historically the case but also for women.

There, certainly, is a deep need for respect and consent in the actions of society. One where the women's identity's as real individuals become fundamental. In this, we can create a world in which the relations between the sexes, and in communities around reproduction, can respect the fundamental autonomy of the woman.

It is important with the integrity of the individual and the shared responsibility to the child for this to be respected, as the main responsibilities, historically and right into the present, for gestation, childcare, home care, and other care for the child have been, nearly, the sole domain of the woman.

Thus, the "shared responsibility for sexual behaviour and its consequences" become the same with the primacy in reproductive health and consent being a co-responsibility.

---

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.

## Ask Emily 1 – Entrance Into Civic and Political Life

Scott Douglas Jacobsen

October 23, 2018

Why is the unprecedented admission into activism and politics of American women mean for the US? Let's find out from our brilliant Emily LaDouceur.

---

***Emily LaDouceur is a mother of two boys and Executive Editor for The Good Men Project. After working in higher education administration for over a decade, she left the field to dedicate her life to dismantling the systems and internalized biases that oppress all of us. LaDouceur is a very active and valued member of the team at The Good Men Project. I decided to reach out, as she has been running in politics, recently. She is part of the unprecedented trend in terms of the number of women entering into civic and political life in the United States. It is exciting. Also, it is educational. She agreed to take some time for short interview sessions, where this represents the first one. Enjoy.***

When I spoke with LaDouceur about her start in politics and civic life in the United States, as a personal decision, she spoke to spending many years engaged in the political process, even spending time volunteering on a number of campaigns.

She relayed a cool experience of shaking hands with Barack Obama in 2008. At the time, she was canvassing in Westchester, Pennsylvania. She talked about never truly imagining herself as someone running for public office, a distant dream – even, potentially, a daunting and fearful nightmare.

However, LaDouceur stated, “It was only after watching so many women stepping up to run for office, many of them winning, that I said to myself, ‘I could do this. I SHOULD do this.’” The rest was history.

Then I related the post-November 2016 situation, where American women, across all identity lines, began to enter into politics in droves. I asked, “Why?”

She replied, “We’ve been left out of the political process for too long. Women are waking up more and more every day, realizing our own oppression and unpacking our internalized sexism. We feel compelled to act! If not us, then who?”

Imagine not only being among the many to realize this, but, in turn, to have the gumption or courage to go out into the public arena and fight for what matters most to her – and, in fact, millions of women like her. On a deeper and distant point, the women throughout the developing world looking to the directions the richest, most powerful nation on the face of the Earth is taking regarding women’s equality.

Then I brought the point about the rather asynchronous and grassroots movement of women and mothers, as she is a mom, becoming more civically and politically engaged than before. Taking the bold steps, they become leaders in spite of the additional barriers, challenges, and, in the cases of mothers, time limitations.

LaDouceur concluded, “I don’t think it’s been asynchronous at all. Women have been the strongest organizers on the ground since the dawn of time. We’ve just shifted our focus from propping up male candidates to elevating ourselves, encouraging each other to run and beginning the process of grooming young women for leadership roles. Succession planning will be key for us to sustain this movement.”

## Ask Tara 2—Women’s Rights in the US, Pornography, and Feminist Religion

Scott Douglas Jacobsen

October 24, 2018

What is the state of feminism in the US and in relation to both pornography and religion?

---

***Tara Abhasakun is a colleague. We have written together before. I reached out because of the good journalism by her. I wanted to get some expert opinion on women’s rights, journalism, and so on. I proposed a series. She accepted. Abahasakun studied history at The College of Wooster. Much of her coursework was in Middle East history.***

***After graduating Tara started blogging about the rights of women, LGBT, and minorities in MENA. She is currently a freelance writer. She is of Thai, Iranian, and European descent. She has lived in Bangkok and San Francisco. Here we talk about women’s rights in the US, pornography, and feminist religion.***

As I asked Abhasakun about the state of women’s rights in the United States, she went directly to the recent news of the Brett Kavanaugh confirmation. Where, even without a full FBI investigation into the sexual assaults of three women, he was confirmed.

Abhasakun stated, “On top of that, as we all know, he was nominated by a president who claimed to have grabbed women “by the pussy” so there’s that too. I don’t even know what else to say about either of these things, because they are both so utterly ridiculous, yet they’re apparently both possible, and real.”

This led to some discussion on pornography, not coming from the American religious right. In fact, the different perspectives and, most often, lack of condemnation coming from the socio-

political Left. Indeed, the views vary from legitimate paid sex work, economic independence, abuse and exploitation of women, and a branch of sexual liberation, and so on.

“Firstly, let me acknowledge that there may be many women who truly enjoy working in the porn industry. I think the issue, however, is what “consent” truly means,” Abhasakun, on sex acts and consent, opined, “When there is money involved, and someone knows that they will be paid to perform certain sexual acts, it means that they may feel pressured to perform those sexual acts in order to maintain their livelihood. Is that really consent?”

She continued to note the same logic around consent can be applied to almost any job. However, we associate complete assent of self to the sex in contrast to a desk job, where we may feel as if we do not need to go to work on some days.

Abhasakun said, “In ordinary sexual situations in which no money is involved, we acknowledge that people must give full, enthusiastic consent to sex, and not feel pressured into it. I have a hard time believing that everyone who works in the porn industry is always giving their full, enthusiastic consent, when there is money being dangled in front of them.”

She provided some musing on feminist porn, but she did not continue onward from there – as her knowledge was limited at the time of the interview.

Following this, the conversation shifted into the incorporation of feminism into religion. The belief in something else, other, out there and outside of us. That pervasive sense of a hereafter and a higher/greater power than puny us.

“I don’t think that belief in a higher power can exactly help, in fact, clearly, belief in a higher power is used to abuse women. And yet, the fact of the matter is that many people cannot help but believe in a higher power. Many people have had experiences in which they were very, very likely to die, and something that can only be described as miraculous happened, and they didn’t die. When things like this happen to people, it’s often impossible to convince them that there is not a higher power,” Abhasakun described.

Thus, the belief in a power beyond oneself seems likely to stay, which leads to the conclusion by Abhasakun. The thought about the ways in which to properly see and examine holy texts: objectively. The form of education recommended is secular with pupils reading the texts and then coming to conclusions on their own, i.e., critical thought via autodidactic education. With this mode of minimally or nominally guided education, feminism may influence religion or be infused into faith, seeing religion within a proper historical context.

Abhasakun concluded, “They can begin to think, ‘Maybe the treatment of women in this holy text exists because this was written in a backward time period.’ Then the question can become ‘What can I draw from this book that is useful today, and what do I need to discard?’ From there, the understanding of God will hopefully move away from a judgemental guy scowling down at all of us, to a force that permeates through the universe.”



## Ask Charlotte 2—Initiative for Initiatives

Scott Douglas Jacobsen

October 24, 2018

Why is motivation, and knowing the reasons for it, important for the persistence through inevitable hardships?

---

***Charlotte Littlewood is the Founding Director of Become The Voice CIC. A grass roots youth centred community interest company that she has built in response to the need to tackle hate, extremism and radicalisation within communities and online. Here we talk about having an initiative for projects.***

Littlewood is involved in humanitarian work. Often, this work does not pay well. In turn, this has some intriguing implications for the individuals involved in these activities. They want to make positive – hopefully – changes in the world for the benefit of people through a social cause.

She described how, from a young age, acquired and maintained an interest in human rights. Indeed, the violations of human rights become an immediate concern for a young humanitarian. Because the ubiquity of the violations is stark and staring the international community right in the face. Actions need to be taken, often bold acts by the young.

Littlewood stated, “I did a law degree with the aim of working in human rights. Whilst doing the law degree, the war in Syria broke out. There was very much a sense of the next human rights issue being around a clash of civilization between East and West, and cultures and religion, rather than states and state power. I started reading and learning Arabic. I started reading the Quran as well.”

This is despite coming from a faith-based background. Littlewood has an academic interest in religion, including Christianity and Islam. Her professional work was oriented around faiths and minority groups, and cohesion and integration work.

“Eventually, it led me to start my own community interest company in that. That has always been my drive. It is to tackle human rights abuses and stand for minority rights abuses but from a standpoint of bringing us all together and cohesion,” Littlewood said, “I don’t work on human rights from the perspective that we should put minorities above everyone else. No matter what they’re believing in or action they’re involved in. It is involving everyone on the same level, bringing everyone together, and making sure no one’s rights are violated.”

It is taking a firm moral stance on the import and salience of human rights applied in a similar manner across the board without regard to identities, labels, and so on. Individualist moral calculus bound within the ethics of human rights.

Littlewood explained, “For instance, I would not work with a minority group that believed homosexuals should be thrown off the cliff and stoned to death simply because they are a minority group — as we have seen in a shift with some leftwing thinking.”

This creates the basis for a high value on autonomy and choice compared to other values. Littlewood self-describes this as a belief system for her. Following this, I asked about overcoming the inevitable issues of a young person coming to grips with the setbacks of a founding an organization while also attenuating the question because Become The Voice CIC (BTV) was only founded in January of 2018.

Littlewood said, ‘We are only just developing our funding strategy. We had some bits while in Palestine. But we need a more sustainable model. We are working with Think Try Do, which gives free support to Exeter alumna students to build their businesses and social enterprises. They are helping with being more product focused and meeting with schools around the products, getting an idea of what people’s needs and wants are, getting a wishlist in essence, and then matching that with funds to help pay for the work to be done if the school needs it.”

This becomes the model for the products of BTV. She is going to present at funding meetings with thinktanks, philanthropists, and trusts, in order to garner financial support for BTV. But the use of free tools in the early stages of BTV has been crucial to its operations.

“So, one of my directors is good online. She built the website and doing that for free. It is under the knowledge of paid roles when we get some funding. My other director coming back to Palestine once we have a project; he will help with the bids and funding,” Littlewood explained, “It is about passionate people willing to invest their time, they are also able to put being a director on their CV, which is good.”

Littlewood is all about setting a reasonable and realistic goal for BTV and then pursuing it. One is the finding of funding by January. If the funding is not acquired by that time, then she will, in fact, transfer those responsibilities of the CIC to the directors.

She concluded, “One has a part-time job. One is a masters student; financially, both are comfortable and can do it in their spare time. For me, it is full-time. However, I am optimistic. The meetings for October are promising, I am hoping to talk with you again after that time, to see how it has gone. It can give some insight into whether what we have done is successful. If it successful, it means that we will have our first successful money-raising after 7 months. A lot of CRCs and charities do not see the first bit of significant money for a year.”

## Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 97

Scott Douglas Jacobsen

October 25, 2018

How can the unique and particular health risks of women be targeted in order to improvement the global human rights implementation and health conditions of women?

---

*97. Further, women are subject to particular health risks due to inadequate responsiveness and lack of services to meet health needs related to sexuality and reproduction. Complications related to pregnancy and childbirth are among the leading causes of mortality and morbidity of women of reproductive age in many parts of the developing world. Similar problems exist to a certain degree in some countries with economies in transition. Unsafe abortions threaten the lives of a large number of women, representing a grave public health problem as it is primarily the poorest and youngest who take the highest risk. Most of these deaths, health problems and injuries are preventable through improved access to adequate health-care services, including safe and effective family planning methods and emergency obstetric care, recognizing the right of women and men to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. These problems and means should be addressed on the basis of the report of the International Conference on Population and Development, with particular reference to relevant paragraphs of the Programme of Action of the Conference./14 In most countries, the neglect of women's reproductive rights severely limits their opportunities in public and private life, including opportunities for education and economic and*

*political empowerment. The ability of women to control their own fertility forms an important basis for the enjoyment of other rights. Shared responsibility between women and men in matters related to sexual and reproductive behaviour is also essential to improving women's health.*

#### Beijing Declaration (1995)

Women continue to be subject to a set of adverse health outcomes, which were even worse in 1995 and still bad. It can be split via the demographics too. Some are worse off a general rule. For instance, we can see the problems of mortality and morbidity with the larger numbers of young women and poor women.

The problem comes from a culture of apathy in some ways. But this can be reflected in “inadequate responsiveness,” in the case of the services existing but can also simply not exist. This is a problem, especially for women of reproductive age, in several areas of the continually developing world.

The various forms of death or injury that can result from inadequate or poorly timed care for a pregnant or birthing woman are real. One of the biggest violations of bodily autonomy through lack of provisions is the restriction on abortions for women.

It is about as consequential a choice women could ever make, which makes sense as a source of social and political control among the fundamentalist nations and the totalitarian states. Even to the present, thousands of women die every year and tens of thousands are injured because of unsafe abortions.

These are deaths and health problems, including internal injuries, due to activities such as abortion. It is necessary for the recognition of women as autonomous agents for the rights of women in these consequential areas to be respected.

This includes not only the promise of freedom but the mechanisms upon which to ensure their safe and equitable access to them, for example, abortion. The responsibility of the public services is to provide a safe and healthy transition from pregnancy to birth to motherhood.

However, this can be restricted and lead to highly negative outcomes for women who lack these medical and social services. Without these services, we can see the robust restrictions on the ability of women to pursue their proper life course.

Indeed, with the rights restricted in the public sphere, not only the private arenas, this amounts to fundamental violations of them as persons – worthy of dignity, respect, and autonomy – because of the violations there.

What does this imply for their long-term health and wellness in the final analysis?

—

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.

## Professor Sven van de Wetering on Psychological Science, Canadian Public Policy, and Being a Father

Scott Douglas Jacobsen

October 25, 2018

Why are blind spots and science important to consider in the formation of the operations and policies of a society?

---

*Dr. Sven van de Wetering was the head of psychology at the University of the Fraser Valley and is now an associate professor in the same department. He is on the Advisory Board of In-Sight: Independent Interview-Based Journal.*

*Dr. van de Wetering earned his BSc in Biology at The University of British Columbia, and Bachelors of Arts in Psychology at Concordia University, Master of Arts, and Ph.D. in Psychology from Simon Fraser University.*

*His research interest lies in “conservation psychology, lay conceptions of evil, relationships between personality variables and political attitudes.” We have been conducting an ongoing series on the epistemological and philosophical foundations of psychology with the current sessions here, here, here, and here.*

*Here we explore blind spots of everyone, epistemologies of psychology, public policy, and social science.*

Talking to van de Wetering, the blind spots in the academic world were the focus of the first question, but, in fact, the focus, immediately, expanded into the more general. Van de Wetering argued everyone has blind spots. Those can create trouble for the wide smattering of us, at a variety of levels.

For example, he directed attention to being enamoured with logic and evidence – odd statement. But unpacking it, he means the ignorance as to the reasoning processes of non-academics. That is, the blind spot of knowledge about the public’s blind spots.

To focus too much on logic and evidence for one's own tribe while ignoring the modes of reasoning of another tribe, it creates a problem in the bridging of the knowledge gap between academics and the public, so this amounts to a blind spot of academics about the blind spots of the public.

"Where we tend to ignore the criteria by which people outside academia judge the truth of propositions, criteria like emotional resonance, I believe logic and evidence are usually much more useful criteria for truth than emotional resonance (though there are exceptions, and we are not vigilant about those)," van de Wetering explained, "However, the fact of the matter: we try to use those criteria and much of the rest of the world does not lead to some fairly spectacular breakdowns in communication. A lot of us seem to think that coming across as condescending assholes is an acceptable price to pay for improving our odds of being right."

These are profound insights and important to keep in mind, especially when working to massage the channels of communication. Van de Wetering sees miscommunication as an important or non-trivial matter, as we see these consequences in the politics of America now.

Van de Wetering opined, "Another blind spot adversely affecting not only our communication but also our odds of getting things right is our assumption that universal or nearly universal generalizations are useful epistemological devices in almost all domains. This is probably more of an issue for the sciences and social sciences than it is for the humanities."

One manifestation, van de Wetering notes, is in psychological sciences with the first-year undergraduate population in Western nations as the samples used in the research. These are, hardly, representative of the human global population. Inevitably, with more extensive research, these samples are shown to represent a slice of the human population and not the total one.

"People from this population have been described as WEIRD (Western, Educated, Industrialized, Rich, Democratic) to highlight the inappropriateness of generalizing from studies done on this population," van de Wetering explained.

When I asked about learning more about the implicit ways of knowing how the natural world operates via psychology, van de Wetering described how this can teach a person to be more a part of the WEIRD category, social grouping. This is, in a manner of speaking, a social consequence of university education in Western nations in psychology.

"On the positive side, it does give them some valuable tools for assessing the validity of evidence, especially evidence for generalizations; on the negative side, it also puts them on the wrong side of the communications barrier I was talking about earlier," van de Wetering stated, "If they absorb these lessons well, I hope it also gives them a certain amount of intellectual humility, but I am not sure how often that part of the lesson takes."

This does build into another part of the conversation, which was around the public policy becoming better informed by the science. Immediately, van de Wetering quoted Bismarck talking about laws being like sausages. You do not want to see how they're made.

He sees the inclusion of more scientific knowledge into public policy as an improvement of the situation from before. However, van de Wetering remarked that the distortion of science will eventually occur with the "political horse trading."

"So, by the time it becomes law, it may be almost useless. Radically changing the political process is not easy to do and, therefore, the best that is achievable is to hope for science to exert

some influence over policies at every stage of their development, not at the beginning,” van de Wetering said.

The likelihood of politicians listening to the constituency is an important factor in the development of a change to the policies in a science-based and evidence-based format. One way to do it; easy, the incorporation of a robust public science education system.

Van de Wetering, on the building of a rich scientific education system and the use of this to change the public policy in a direction connected to the real world, lamented, “...so that the politicians’ constituents do not quietly accept policy modifications that go against what is thought to be best on a purely scientific basis. This is probably a pipe dream. Science is hard. Our culture does not seem to be good at motivating people to do hard things that do not have immediate payoffs.”

We reached the end of the session on the ways in which federal and provincial public policy within the nation does not reflect the best psychological science. Van de Wetering spoke less from professional expertise and more from parental knowledge. That is, someone who is the father of a child on the autism spectrum tied to an intellectual disability.

“...I am horrified to discover that the level of support for such children drops very dramatically after they turn 19. This is not totally contrary to science, which does say that getting it right in childhood does greatly reduce problems in adulthood,” van de Wetering opined, “But the degree of decline in support needs is much less than the policy seems to imply. I do not think this massive drop off in funding is due to a misunderstanding of the science.”

He remarked on the cultural view of children with intellectual disabilities as cute, where this becomes a basis for easy funding in a political sense. He was speaking quite directly on the matter. But with the adult population with intellectual disabilities, the intellectual disabilities become “substantially less cute.” These can, by the vice of non-cuteness, become ignored, politically.

He concluded, “The other provincial policy that drives me crazy is the relative degree of funding for education and for health. Education has been underfunded in this province for so long that we do not even know what normal funding looks like. And yet, failure to invest in education is going to have far more adverse effects on our future than failure to invest in health, which is, as far as I can tell, not happening to nearly the same degree.”

## **Beijing Platform for Action. Chapter IV. C. Women and Health – Paragraph 98**

**Scott Douglas Jacobsen**

**October 26, 2018**

How are STIs and STDs consequential in the lives and livelihoods of women and with respect to the actualization of their rights?

---

*98. HIV/AIDS and other sexually transmitted diseases, the transmission of which is sometimes a consequence of sexual violence, are having a devastating effect on women’s health, particularly the health of adolescent girls and young women. They often do not*



*have the power to insist on safe and responsible sex practices and have little access to information and services for prevention and treatment. Women, who represent half of all adults newly infected with HIV/AIDS and other sexually transmitted diseases, have emphasized that social vulnerability and the unequal power relationships between women and men are obstacles to safe sex, in their efforts to control the spread of sexually transmitted diseases. The consequences of HIV/AIDS reach beyond women's health to their role as mothers and caregivers and their contribution to the economic support of their families. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases need to be seen from a gender perspective.*

Beijing Declaration (1995)

Now, the spread of sexually transmitted diseases is a serious problem, especially with deliberate misinformation and disinformation made about the sources of sexually transmitted diseases. The most tragic examples, excluding derivative negative consequences in other actual examples, comes from direct exposure to an HIV/AIDS due to rape, say so-called 'corrective' rape of a lesbian woman.

This is the continual story of history, and its further acknowledgement and reduction with the societal and legal protections against it. However, we remain over a century from equality by some estimates, but we could move more rapidly as the future remains uncertain.

The health and wellbeing of girls and young women remain highly important. Not only as fundamental rights but also on grounds of compassion, the issues for safe and responsible sex practices are: most people will engage in safe and responsible sexual activity, as per the data, with the proper information – to make informed choices – and tools – to engage proactively with the information to enact those informed sexual choices.

Women are a non-trivial proportion of the new HIV/AIDS cases. They will be more stigmatized than the men as well. There is an ongoing power dynamic and, more accurately, imbalance. It is having a sensibility to perceive the obvious power imbalances in social, familial, and legal contexts.

With such an awareness, while attenuated by knowledge of Confirmation Bias, the formulation of appropriate measures to solve the inequalities can be done, in concrete terms, for further reduction in the level of restrictions against women compared to men.

The restrictions in information and health-care relevant to sexuality. Sometimes, this has to be done covertly in literature, as with Margaret Atwood, who should be one of the most effective moral actors in the world today based on not only the literary excellence.

The ability to control the spread of sexually transmitted diseases is important. This is also to consider in the relevant health consequences to mothers who may be left in very precarious circumstances in the ability to help the family economically and otherwise, even as a single parent.

So it goes.

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## Paragraphs 99 and 100 of the Beijing Platform for Action. Chapter IV. C. Women and Health

Scott Douglas Jacobsen

October 26, 2018

How are the myriad problems of violence against women in all forms and mental disorders all over the world impactful on the rights of women? How do they relate?

—

*99. Sexual and gender-based violence, including physical and psychological abuse, trafficking in women and girls, and other forms of abuse and sexual exploitation place girls and women at high risk of physical and mental trauma, disease and unwanted pregnancy. Such situations often deter women from using health and other services.*

*100. Mental disorders related to marginalization, powerlessness and poverty, along with overwork and stress and the growing incidence of domestic violence as well as substance abuse, are among other health issues of growing concern to women. Women throughout the world, especially young women, are increasing their use of tobacco with serious effects on their health and that of their children. Occupational health issues are also growing in importance, as a large number of women work in low-paid jobs in either the formal or the informal labour market under tedious and unhealthy conditions, and the number is rising. Cancers of the breast and cervix and other cancers of the reproductive system, as well as infertility affect growing numbers of women and may be preventable, or curable, if detected early.*

Beijing Declaration (1995)

Paragraphs 99 and 100 are important, together, in a number of ways. These include the ways in which sex and gender are combined here for the broad-based gendered perspective (full-scale definition of gender).

A gender-based perspective can, potentially, summarize the enhancement of the international conversation brought to bear by the Beijing Declaration. It provides a means by which to critically analyze the sex or gender differentials in the international scene, where females are discriminated against via sex or women are subject to bias due to gender.

The forms of violence against women as women is a broad conversation but is one of the most prominent social global problems in the present day. Climate change is a mostly human-made product, often called “man-made”; in fact, the largest man-made, in a literal sense, problem is, probably, violence against women and the biggest human-made issue is climate change or global warming with nuclear potential catastrophe as a close second (and potentially shorter term) issue.

But the violence against women can come with the psychological, mental-emotional, forms of trauma. These wreak havoc on the minds and bodies of girls and women who have been subject to them.

This also raises questions about our true commitment to the health and wellness of women and girls when we lack sufficient care and concern for the problems faced by women and girls, including unwanted pregnancy.

Next, we come to the psychological problems connected to the sociological inequalities faced by women. If we look at the list, we have marginalization, powerlessness, poverty, overwork, stress, domestic violence, and substance abuse. How many would bet these amount to interrelated phenomena for the mental illness faced by women?

Indeed, imagine any set in the combinatorics of the factors and then the short- and long-term effects on the life of an individual woman. It is something with a serious need to be covered in some manner. Simply by having this presentation over two decades ago, this is a start.

Something not entirely obvious, in its severity (not in its reality), is the occupational set of hazards for women. Those health issues on the job. Women dominate, by a huge margin, the low-wage, temporary, and precariat work of the world.

Many of the alternative tedious and unhealthy jobs. These jobs without benefits may fail to provide adequate finances or coverage, if available, for the women to pursue some healthcare. As mentioned at the end of the paragraphs, the ability to detect some of these cancers or diseases early can result in extensive injury or death of the woman. This is the point of a gendered analysis, of the importance of some aspects of intersectional analysis bolstered by both individualist and collectivist sentiments.

---

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.

## Ask Sarah 1—The New Media

Scott Douglas Jacobsen

October 27, 2018

Why is the adaptation to the modern communications and journalism environment important for the new wave of editors, journalists, and writers?

---

***Sarah Mills is a Managing Editor and Writer at Conatus News, as well as a writer at Areo Magazine, Huffington Post, Litro Magazine, and Culture Project. We have been colleagues for well over a year now. I reached out about garnering some intel, some insider information, on writing and editing within the new media, especially as a journalist. Here we talk about the new media and navigation of the modern terrain.***

Mills is a writer with a postgraduate degree in creative writing. The world of writing and journalism in the 21st century comes with its own set of unique challenges and advantages. While the dissemination of news has become easier, there is much potential for misinformation.

The new online media and communications technologies create a problem. In that, the dissemination of news becomes easier but the potential for misinformation and disinformation by non-journalists becomes a problem too.

When I asked Mills about the unique set of challenges for journalists, she said, "One of the biggest challenges is the sheer number of outlets vying for public attention—and receiving it. In the digital era, we've seen countless outlets spring up to challenge traditional media, with varying results."

Mills expressed concern over the rise of click-bait and unethical journalism. That is, the consumer may not be critically thinking, may be prone to acceptance of emotional appeals and image-based content, and the publication or disseminator may be unbounded by codes of ethics.

"They use biased or charged language and lie by omission, and their stories are picked up and shared across social media by influencers," Mills explained, "With the rise of citizen journalism in the digital era, anyone can go to an event, upload a video, and see it go viral. This is not altogether a bad thing, depending on who is holding the camera and what his or her intentions are."

However, the era of mass skepticism seeps into traditional, often legitimate sources of news information. Skepticism, which is good, becomes a generalized (almost) cynicism about news sources.

Mills recommended, “Writers and editors must be diligent to always trace back sources, trace back the money, and counter the spread of misinformation when the epithet of ‘fake news’ is attributed merely to sources at odds with the perspective of the accuser.”

Trends in general media show a rapid decline in traditional, printed mediums and a significant shift toward online media outlets.

“Some outlets have responded by putting up paywalls and employing ads. Others have yielded to the temptation of the clickbait, which invites misreading and encourages sharing by social media users, again, often without ever having read the article in its entirety,” Mills stated.

The processing of writing, almost always, comes with editing. The online environment can make this, in turn, easier with the ability to work around the world in spite of geographic, travel, and financial limitations otherwise.

“At the click of a button and from the comfort of my own home, I can contact people for interviews, I can conduct background checks on them, I can network with colleagues, I can reach people in war zones and they can video chat live with me from the scene,” Mills concluded, “It’s grand and humbling to be living in this time, despite the challenges. You only need a reliable Wi-Fi connection and you can have the world at your fingertips.”

---

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. C. Women and Health – Paragraphs 101 and 102**

**Scott Douglas Jacobsen**

**October 27, 2018**

How are older populations and longer life expectancies important to consider for women's livelihoods and rights implementations?

---

*101. With the increase in life expectancy and the growing number of older women, their health concerns require particular attention. The long-term health prospects of women are influenced by changes at menopause, which, in combination with life-long conditions and other factors, such as poor nutrition and lack of physical activity, may increase the risk of cardiovascular disease and osteoporosis. Other diseases of ageing and the interrelationships of ageing and disability among women also need particular attention.*

*102. Women, like men, particularly in rural areas and poor urban areas, are increasingly exposed to environmental health hazards owing to environmental catastrophes and degradation. Women have a different susceptibility to various environmental hazards, contaminants and substances and they suffer different consequences from exposure to them.*

Beijing Declaration (1995)

The Beijing Declaration in paragraph 101 and 102 stipulate the ways in which the life expectancy of the world was increasing up to 1995, and, in fact, continues to increase in much of the world with a rise in standards of living and quality of both nutrition and healthcare.

As the world's population continues to increase, the number of older women increases, too; we can see the sex split by age. Far more old women than men live in the world, especially the centenarians and supercentenarians – even the world record is stuck with the Jeanne Calment at about 122.5 years. The issue for men is simply making to those ages. The concerns for women are the health complications of aging, which is more than one single thing.

It is a combination of, by Kurzweil's estimates, 12 processes leading to eventual death. Some can progress faster in particular individuals with the proper, or unhealthy, environments or genetic preconditions for them.

Some of the issues can come in the forms of poor nutrition and lack of physical activity, which can, in part, be a problem of individual initiative. But there are those that can happen more often in women, osteoporosis, or in the old, cardiovascular disease.

The disabilities can be particularly acute areas of concern among the aged, as breakage of bone, weakening of muscle, and foggiess and forgetfulness of mind become gradual incursions on the functionality of one's body over time.

As rural areas can tend to be farther away from the basic health services, especially the advanced health services found in the city centres, those living in them can, at times, be subject to worse health outcomes in the cases of environmental toxin exposure: "environmental hazards, contaminants and substances."

These are needed areas of activism and public pressure on the political system and the policymakers, as these are among the most vulnerable populations among us – the old.

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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



## Paragraphs 103 and 104 of the Beijing Platform for Action. Chapter IV. C. Women and Health

Scott Douglas Jacobsen

October 28, 2018

How is women's health intimately linked to the human rights of women?

---

*103. The quality of women's health care is often deficient in various ways, depending on local circumstances. Women are frequently not treated with respect, nor are they guaranteed privacy and confidentiality, nor do they always receive full information about the options and services available. Furthermore, in some countries, over-medicating of women's life events is common, leading to unnecessary surgical intervention and inappropriate medication.*

*104. Statistical data on health are often not systematically collected, disaggregated and analysed by age, sex and socio-economic status and by established demographic criteria used to serve the interests and solve the problems of subgroups, with particular emphasis on the vulnerable and marginalized and other relevant variables. Recent and reliable data on the mortality and morbidity of women and conditions and diseases particularly affecting women are not available in many countries. Relatively little is known about how social and economic factors affect the health of girls and women of all ages, about the provision of health services to girls and women and the patterns of their use of such services, and about the value of disease prevention and health promotion programmes for women. Subjects of importance to women's health have not been adequately researched and women's health research often lacks funding. Medical research, on heart disease, for example, and epidemiological studies in many countries are often based solely on men; they are not gender specific. Clinical trials involving women to establish basic information about dosage, side-effects and effectiveness of drugs, including contraceptives, are noticeably absent and do not always conform to ethical standards for research and testing. Many drug therapy protocols and other medical treatments and interventions administered to women are based on research on men without any investigation and adjustment for gender differences.*

Beijing Declaration (1995)

Paragraphs 103 and 104 of the Beijing Declaration speak to the need to provide for women's health needs with the specifics based on locale. In many contexts, as recognized by the first paragraph listed above, women lack basic respectful treatment.

This can come with a disrespect for their privacy and confidentiality. Even in the cases of women getting some modicum of information, the information will not necessarily be complete. This restricts women's ability to make fully informed decisions about their lives.

This creates a problem with regards to the implementation of women's rights. Now, the lack of provisions in healthcare can even extend into the realm of surgical intervention, but the ones there are not needed at all.

It is this tied to inappropriate medication. In Canadian medicine, there is a movement or a phrase, "Too much medicine." These may be, at times, indicative of too much medicine or simply over-reacting to women's needs and then doing too much in terms of medical interventions.

But looking further into the statistical data on health, there is a field called Evidence-Based Medicine, mostly by the late Dave Sackett and Distinguished Professor Gordon Guyatt, with a focus on systematic review of the evidence.

The main purpose of the EBM methodology is to provide a robust means by which to sift and select treatments best suited to the individuals; circa 1995, this methodology was simply coming online and not entirely formulated into its current form.

If a relevant analysis is done, the best interests of the poor, the rural, the marginalized, and the minority could be done. It is important to get the reliable data in order to make valid medical decisions for those who, typically, do not have the finances to afford high-quality health care relative to the advancement of medical technology in their particular country.

The many conditions and diseases that many women face may be comorbid with a bunch of others. This can create a situation in which are some diseases or conditions occur with others, thus blurring the lines.

The social and economic conditions of a woman can create a problem for the women, and the girls for that matter, in many regions of the world. Because of the lack of acknowledgement of women's health problems, or other their particular health issues, which, many, can be unique to them.

The gendered perspective on health is incredibly important for the advancement and empowerment of women because the basis of living as high a quality of life as is possible to attain requires proper medical care and the knowledge of the medical professionals about the specific health problems that women can face, which men do not, or at higher rates than men, e.g., osteoporosis, breast cancer, and so on.

With the emphasis on clinical trials, this can be an important addition to the medical literature as to the differentials in the health outcomes for men and women given particular treatments at specific points in the treatment timeline and so on.

Thus, the gendered perspective has been and will continue to be important in the treatment of men and women, boys and girls, in as robust a manner as possible.

So it goes.

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## Paragraphs 105 of the Beijing Platform for Action. Chapter IV. C. Women and Health

Scott Douglas Jacobsen

October 28, 2018

How is the promotion of gender equality important in health-care provisions and access for women's rights?

—

*105. In addressing inequalities in health status and unequal access to and inadequate health-care services between women and men, Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and programmes, so that, before decisions are taken, an analysis is made of the effects for women and men, respectively.*

Beijing Declaration (1995)

The issues for the health of women remains an international issue, while also retaining an ongoing urgency as this relates to several other concerns of human rights activists. For example, the recent moderate decline in access to the reproductive health rights of women.

This, of course, speaks to the international view about abortion with the right to autonomy and individual choice of women around the world, about what happens to and with their own bodies including in the case of choosing, or not, to bring new life into the world.

There is a gendered lens here. it should be born in mind, as it is an important lens to see some of the disproportionately negative care for women at crucial times in their medical lives – in their times of care.

The governments and other relevant actors should work to include a gendered perspective on the issues of healthcare and its proper provision. This should before decisions are made, prior to the medical changes.

There needs to be an analysis of the areas of greatest need, as an example, to then determine where the changes most urgently and comprehensively need to be made in the medical arenas of various countries, in order to best serve the needs of women.

—

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

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

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

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

International Covenant on Civil and Political Rights (1966).

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

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

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

Beijing Declaration (1995).

United Nations Security Council Resolution 1325 (2000).

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

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

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

## Paragraphs 106(a)-(b) of the Beijing Platform for Action. Chapter IV. C. Women and Health

Scott Douglas Jacobsen

October 29, 2018

How is cheap and accessible health care important for the lifelong respect for women's rights?

*Strategic objective C.1.*

*Increase women's access throughout life cycle to appropriate, affordable and quality health care, information and related services*

*Actions to be taken*

*106. By Governments, in collaboration with non-governmental organizations and employers' and workers' organizations and with the support of international institutions:*

*Support and implement the commitments made in the Programme of Action of the International Conference on Population and Development, as established in the report of that Conference and the Copenhagen Declaration on Social Development and Programme of Action of the World Summit for Social Development /15 and the obligations of States parties under the Convention on the Elimination of All Forms of Discrimination against Women and other relevant international agreements, to meet the health needs of girls and women of all ages;*

*Reaffirm the right to the enjoyment of the highest attainable standards of physical and mental health, protect and promote the attainment of this right for women and girls and incorporate it in national legislation, for example; review existing legislation, including health legislation, as well as policies, where necessary, to reflect a commitment to women's health and to ensure that they meet the changing roles and responsibilities of women wherever they reside;*

Beijing Declaration (1995)

The ability of women to access proper healthcare has been and continues to be a massive area of focus in the international community, especially, in terms of sexual violence reportage and care, with the current #MeToo movement travelling through much of the world.

We can see the statements about the need to support commitments already in place as well as implement them, too. There is a definite need to further the obligations of the states in order to work on those commitments in both mutual support and individual systems implementation.

The health needs spoken of here are both girls and women, in fact. But this is based on a loose definition of the “highest attainable standards of physical and mental health.” That is to say, the basic right of girls and women to live healthy and happy lives relative to their surrounding society.

This is something to be ‘protected and promoted’ as well as supported as and recognized as a fundamental human right of females of all ages. This becomes the work of the national legislation, which means popular mobilization and activism on the part of the public to enforce those international rights stipulations for the good of the public.

The changes could then imply improvements in the health legislation and policies relevant to women’s health, in order to not only help women, children, and families live happier and healthier lives but also provide the increased freedom, through social services and supports, to make room for more flexible gender roles and responsibilities for women.

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

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

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

The International Covenant on Economic, Social and Cultural Rights (1966) in Article 3, 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. C. Women and Health – Paragraphs 106(c)-(e)

Scott Douglas Jacobsen

October 29, 2018

How can social security and other measures ensure respect for fundamental human rights?

---

*Strategic objective C.1.*

*Increase women's access throughout life cycle to appropriate, affordable and quality health care, information and related services*

*Actions to be taken*

*106. By Governments, in collaboration with non-governmental organizations and employers' and workers' organizations and with the support of international institutions:*

*c. Design and implement, in cooperation with women and community-based organizations, gender-sensitive health programmes, including decentralized health services, that address the needs of women throughout their lives and take into account their multiple roles and responsibilities, the demands on their time, the special needs of rural women and women with disabilities and the diversity of women's needs arising from age and socio-economic and cultural differences, among others; include women, especially local and indigenous women, in the identification and planning of health-care priorities and programmes; remove all barriers to women's health services and provide a broad range of health-care services;*

*d. Allow women access to social security systems in equality with men throughout the whole life cycle;*

*e. Provide more accessible, available and affordable primary health-care services of high quality, including sexual and reproductive health care, which includes family planning information and services, and giving particular attention to maternal and emergency obstetric care, as agreed to in the Programme of Action of the International Conference on Population and Development;*

Beijing Declaration (1995)



Paragraph 106, sections (c), (d), and (e), deal with the working together of the non-governmental organizations and the various labour organizations with the support of a variety of institutions around the world.

The design and implementation of gendered programs oriented within this context can improve the outcomes for women and communities over time. In the short term, the benefits accrue to the women. In the medium term, we can see the benefits to the next generations with the benefits to the mothers running downstream in time to the kids and, thus, the families and communities as well.

Any help to women, in that sense, is a benefit to the communities, is an investment in the communities. There is a need to assist women as women but also women as the main source of life, families, and communities, in terms of the contributions to the next generation, to home care and child care, to the family unit's fundamentals, and, therefore, to the communities.

An investment in women and girls is an investment in the health and wellness of society as a whole within this framework as well. Now, the roles, and associated tasks and responsibilities, of women are "multiple," which simply creates a more complicated life script.

It is interesting. This becomes, in some ways, even more, true for the women who live in rural settings, with disabilities, or both. Life simply becomes more complicated, not only in the more numerous and nefarious difficulties in life but also the potential for restrictions on the women too.

Now, the basic need for many women is a base recognition of their rights, which is different from the standard transcendental ethics found in religious traditions.

This is non-trivial and important. The transcendent ethics put men at an advantage, with divine mandate, over women more often than not; the international rights traditions put women and men in the same line of ethical consideration, which aligns more with the abstracted core of the religious traditions' ethical code or that identified by an exemplar of the "highest moral character," according to Noam Chomsky, who goes by the name John Stuart Mill.

The Golden Rule recognizes women as equals. Human rights, in concrete terms and idealized stipulations, recognize women as the equals of men. Therefore, we can see, in some internationalist or globalist sense, the era of the democratization or universalization of ethics incorporates women into the expanded, idealized sphere of the Golden Rule. All the better.

The socio-economic and cultural differences can be a factor, as well, in the rights implementations of women regarding healthcare. Women and girls have fewer economic resources devoted to them. They have less money to work with; thus, they are more apt to be left out of the healthcare considerations of the nation.

This is, as per (d), something that then impacts the whole life cycle of girls and women less than boys and men. It is something where the equality of the sexes should be vigorously applied in order to close the society security systems gap within the context of health care.

Also, there should be more affordable and accessible primary healthcare too. As we see with sexual and reproductive health measures, women tend to be not at the top of the list. This would include things as simple as family planning provisions to as controversial and ethically murky as abortions.

But this can also include emergency obstetric case too. In addition, this should all be born in mind with the agreements, the promises in other words and so ethical obligations, and the international community and nations to work to improve women's and girls' equality in the healthcare domains.

—  
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. C. Women and Health – Paragraphs 106(f)-(h)

Scott Douglas Jacobsen

October 30, 2018

How can the redesign of health information help with women's health outcomes and improved rights status?

---

*Strategic objective C.1.*

*Increase women's access throughout life cycle to appropriate, affordable and quality health care, information and related services*

*Actions to be taken*

*106. By Governments, in collaboration with non-governmental organizations and employers' and workers' organizations and with the support of international institutions:*

*f. Redesign health information, services and training for health workers so that they are gender-sensitive and reflect the user's perspectives with regard to interpersonal and communications skills and the user's right to privacy and confidentiality; these services, information and training should be based on a holistic approach;*

*g. Ensure that all health services and workers conform to human rights and to ethical, professional and gender-sensitive standards in the delivery of women's health services aimed at ensuring responsible, voluntary and informed consent; encourage the development, implementation and dissemination of codes of ethics guided by existing international codes of medical ethics as well as ethical principles that govern other health professionals;*

*h. Take all appropriate measures to eliminate harmful, medically unnecessary or coercive medical interventions, as well as inappropriate medication and over-medication of women, and ensure that all women are*

*fully informed of their options, including likely benefits and potential side-effects, by properly trained personnel;*

Beijing Declaration (1995)

These sections of paragraph 106 in the Beijing Declaration speak to some nuanced issues.

Question: if healthcare providers lack adequate information about a patient to give proper evidence-based care, and if the patient is misinformed based on bad information when making ‘informed’ decisions, what are the chances of a positive outcome for the patient, e.g., the girl or woman?

By thought experiment, we know, as in anything with bad information and a lot more potential for bad answers than good ones, more women and girls, or patients generally, will be given worse health care and have bad health outcomes with the bad information.

Now, we can see the concrete form in which inclusion of a gendered perspective, or having gender in the policy and praxis of health care, retains a high level of importance for the health and wellbeing of women and girls, and of having accurate information for the healthcare providers to give good health care.

The ethics of human rights is the foundation here. The focus is on conforming to ethical and professional standards with an emphasis on human rights and gendered perspectives. It is in this gender-sensitive background and practice that there can be better-served patients by the medical community.

There should be voluntary and informed consent too. It goes back to good data and quality information analyses for medical professionals to be able to better serve their patients.

Even more so, the medical professional at all relevant levels should have good information too, about the ethics within their field of expertise. There are codes of ethics as there are human rights stipulations. These become the basic tenets of dos and don’ts within a field, in this case medical.

These are a series of measures to reduce poor practice and health outcomes for patients, and for procedures to be done with free, prior, and informed consent. When women have more information about their particular medical backgrounds, about their issues, and the potential outcomes of the sets of medical options available to them, they will, statistically speaking, have more positive health outcomes in contrast to the times of when this does not happen and when women are making uninformed medical choices.

---

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.

# License and Copyright

## License



*In-Sight Publishing* by Scott Douglas Jacobsen is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License.

Based on a work at The Good Men Project.

## Copyright

© 2012-2020 by Scott Douglas Jacobsen and *In-Sight Publishing* 2012-2020. Unauthorized use and/or duplication of this material without express and written permission from this site's author and/or owner is strictly prohibited. Excerpts and links may be used, provided that full and clear credit is given to Scott Douglas Jacobsen and *In-Sight Publishing* with appropriate and specific direction to the original content.