

FOIA MARKER

**This is not a textual record. This is used as an
administrative marker by the William J. Clinton
Presidential Library Staff.**

Collection/Record Group: Clinton Presidential Records

Subgroup/Office of Origin: First Lady's Office

Series/Staff Member: Daniela Nanau

Subseries:

OA/ID Number: 20213

FolderID:

Folder Title:

Trip of the First Lady to China, U.N. Fourth World Conference on Women - September 5-6, 1995 [2]

Stack:

S

Row:

58

Section:

3

Shelf:

10

Position:

3

Withdrawal/Redaction Sheet

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
--------------------------	---------------	------	-------------

001. cable	re: Pragmatists vs. Purists in the Vatican Beijing Delegation (4 pages)	08/30/1995	P1/b(1)
------------	---	------------	---------

COLLECTION:

Clinton Presidential Records
First Lady's Office
Daniela Nanau
OA/Box Number: 20213

FOLDER TITLE:

Trip of the First Lady to China, U.N. Fourth World Conference on Women - September
5-6, 1995 [2]

2012-0094-F

jp3671

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

P1 National Security Classified Information [(a)(1) of the PRA]
P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
P3 Release would violate a Federal statute [(a)(3) of the PRA]
P4 Release would disclose trade secrets or confidential commercial or
financial information [(a)(4) of the PRA]
P5 Release would disclose confidential advice between the President
and his advisors, or between such advisors [(a)(5) of the PRA]
P6 Release would constitute a clearly unwarranted invasion of
personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed
of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C.
2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

b(1) National security classified information [(b)(1) of the FOIA]
b(2) Release would disclose internal personnel rules and practices of
an agency [(b)(2) of the FOIA]
b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
b(4) Release would disclose trade secrets or confidential or financial
information [(b)(4) of the FOIA]
b(6) Release would constitute a clearly unwarranted invasion of
personal privacy [(b)(6) of the FOIA]
b(7) Release would disclose information compiled for law enforcement
purposes [(b)(7) of the FOIA]
b(8) Release would disclose information concerning the regulation of
financial institutions [(b)(8) of the FOIA]
b(9) Release would disclose geological or geophysical information
concerning wells [(b)(9) of the FOIA]

Clinton Presidential Records Digital Records Marker

This is not a presidential record. This is used as an administrative marker by the William J. Clinton Presidential Library Staff.

This marker identifies the place of a tabbed divider. Given our digitization capabilities, we are sometimes unable to adequately scan such dividers. The title from the original document is indicated below.

Vatican

Divider Title: _____

PREC: ROUTINE CLASS: UNCLASSIFIED SSN: 2015 MSGID: M1832296

RAAUZYUW RUEHROA2015 2421325-UUUU--RHEHAAX.

ZNR UUUUU ZZH

R 301325Z AUG 95

FM AMEMBASSY ROME

FM: AMEMBASSY ROME

TO: RUEHBJ/AMEMBASSY BEIJING 2252
RUCNDT/USMISSION USUN NEW YORK 2867
RUEHC/SECSTATE WASHDC 0844

INFO: ///

UNCLAS SECTION 01 OF 02 ROME 012015

STATE FOR G/CS, IO AND EUR/WE
BEIJING FOR FWCW DELEGATION

FROM EMBASSY **VATICAN** MESSAGE NO. 245/95

E.O.12356: N/A

TAGS: KWMN, PHUM, SOCI, PREL, PREF, UN, CH, VT
SUBJECT: POPE CALLS FOR SUCCESSFUL FWCW AND COMMITS
— CHURCH TO "SPECIAL OPTION" FOR GIRLS AND
— YOUNG WOMEN IN EDUCATION, BASIC HEALTH CARE

1. POPE JOHN PAUL II TOLD THE **VATICAN**'S DELEGATION TO THE FWCW AUG 29 THAT HE HOPED FOR A SUCCESSFUL CONFERENCE THAT WOULD "GUARANTEE ALL THE WOMEN OF THE WORLD 'EQUALITY, DEVELOPMENT AND PEACE', THROUGH FULL RESPECT FOR THEIR EQUAL DIGNITY AND FOR THEIR INALIENABLE HUMAN RIGHTS, SO THAT THEY CAN MAKE THEIR FULL CONTRIBUTION TO THE GOOD OF SOCIETY." THE POPE ALSO RECALLED HIS RECENT PRONOUNCEMENTS FOCUSED HOLY SEE POSITIONS AND CATHOLIC CHURCH TEACHING "ON THE DIGNITY, RIGHTS AND RESPONSIBILITIES OF WOMEN IN TODAY'S SOCIETY: IN THE FAMILY, IN THE WORKPLACE, IN PUBLIC LIFE."

2. RESPONDING TO THE UNSYG'S REQUEST FOR CONCRETE COMMITMENTS BY BEIJING PARTICIPANTS TO IMPROVE WOMEN'S CONDITIONS, THE POPE ANNOUNCED THAT THE **VATICAN** COMMITMENT WOULD TAKE THE FORM OF A SPECIAL "OPTION IN

COMMITMENT WOULD TAKE THE FORM OF A SPECIAL "OPTION IN FAVOR OF GIRLS AND YOUNG WOMEN" IN EDUCATION AND BASIC NUTRITION AND HEALTH CARE. THE POPE'S COMMITMENT IMPLIES CHANGES IN POLICY AND PRACTICE ON BEHALF OF GIRLS AND YOUNG WOMEN IN THE MANY THOUSANDS OF EDUCATIONAL AND BASIC HEALTH CARE FACILITIES THAT THE CHURCH OPERATES AROUND THE WORLD, ESPECIALLY IN DEVELOPING COUNTRIES.



4. THE COMPLETE TEXT OF THE POPE'S REMARKS IN THE ORIGINAL ENGLISH FOLLOWS:

(BEGIN TEXT OF POPE'S REMARKS)

AS YOU PREPARE TO LEAVE FOR BEIJING, I AM HAPPY TO MEET YOU, THE HEAD OF THE DELEGATION OF THE HOLY SEE TO THE FOURTH WORLD CONFERENCE ON WOMEN, AND THE OTHER MEMBERS OF THE DELEGATION. THROUGH YOU, I EXTEND MY BEST WISHES AND PRAYERS TO THE SECRETARY GENERAL OF THE CONFERENCE, TO THE PARTICIPANT NATIONS AND ORGANIZATIONS, AS WELL AS TO THE AUTHORITIES OF THE HOST COUNTRY, THE PEOPLE'S REPUBLIC OF CHINA.

MY WISHES ARE FOR THE SUCCESS OF THIS CONFERENCE IN ITS AIM TO GUARANTEE ALL THE WOMEN OF THE WORLD "EQUALITY, DEVELOPMENT AND PEACE", THROUGH FULL RESPECT FOR THEIR EQUAL DIGNITY AND FOR THEIR INALIENABLE HUMAN RIGHTS, SO THAT THEY CAN MAKE THEIR FULL CONTRIBUTION TO THE GOOD OF SOCIETY.

OVER THE PAST MONTHS, ON VARIOUS OCCASIONS, I HAVE DRAWN ATTENTION TO THE POSITIONS OF THE HOLY SEE AND TO THE TEACHING OF THE CATHOLIC CHURCH ON THE DIGNITY, RIGHTS AND RESPONSIBILITIES OF WOMEN IN TODAY'S SOCIETY: IN THE FAMILY, IN THE WORKPLACE, IN PUBLIC LIFE. I HAVE DRAWN INSPIRATION FROM THE LIFE AND WITNESS OF GREAT WOMEN WITHIN THE CHURCH THROUGHOUT THE CENTURIES WHO HAVE BEEN PIONEERS WITHIN SOCIETY, AS MOTHERS, AS WORKERS, AS LEADERS IN THE SOCIAL AND POLITICAL FIELDS, IN THE CARING PROFESSIONS AND AS THINKERS AND SPIRITUAL LEADERS.

THE SECRETARY GENERAL OF THE UN HAS ASKED THE NATIONS PARTICIPATING IN THE BEIJING CONFERENCE TO ANNOUNCE CONCRETE COMMITMENTS FOR THE IMPROVEMENT OF THE CONDITION OF WOMEN. HAVING LOOKED AT THE VARIOUS NEEDS OF WOMEN IN TODAY'S WORLD, THE HOLY SEE WISHES TO MAKE A SPECIFIC OPTION REGARDING SUCH A COMMITMENT: AN OPTION IN FAVOR OF GIRLS AND YOUNG WOMEN. THEREFORE, I CALL ALL CATHOLIC CARING AND EDUCATIONAL INSTITUTIONS TO ADOPT A CONCERTED AND PRIORITY STRATEGY DIRECTED TO GIRLS AND YOUNG WOMEN, ESPECIALLY TO THE POOREST, OVER THE COMING YEARS.

IT IS DISHEARTENING TO NOTE THAT IN TODAY'S WORLD, THE SIMPLE FACT OF BEING A FEMALE, RATHER THAN A MALE, CAN REDUCE THE LIKELIHOOD OF BEING BORN OR OF SURVIVING CHILDHOOD; IT CAN MEAN RECEIVING LESS ADEQUATE NUTRITION AND HEALTH CARE, AND IT CAN INCREASE THE CHANCE OF REMAINING ILLITERATE AND HAVING ONLY LIMITED ACCESS, OR NONE AT ALL, EVEN TO PRIMARY EDUCATION. INVESTMENT IN THE CARE AND EDUCATION OF GIRLS, AS AN EQUAL RIGHT, IS A FUNDAMENTAL KEY TO THE ADVANCEMENT OF WOMEN. IT IS FOR THIS REASON THAT TODAY:

-- I APPEAL TO ALL THE EDUCATIONAL SERVICES LINKED TO THE CATHOLIC CHURCH TO GUARANTEE EQUAL ACCESS FOR GIRLS, TO EDUCATE BOYS TO A SENSE OF WOMEN'S DIGNITY AND WORTH, TO PROVIDE MORE POSSIBILITIES FOR GIRLS WHO ARE DISADVANTAGED, AND TO IDENTIFY AND REMEDY THE REASONS WHY GIRLS DROP OUT OF EDUCATION AT AN EARLY STAGE;

-- I APPEAL TO THOSE INSTITUTIONS WHICH ARE INVOLVED IN HEALTH CARE, ESPECIALLY PRIMARY HEALTH CARE, TO MAKE IMPROVED BASIC HEALTH CARE AND EDUCATION FOR GIRLS A UNCLAS SECTION 02 OF 02 ROME 012015

STATE FOR G/CS, IO AND EUR/WE
BEIJING FOR FWCW DELEGATION

FROM EMBASSY ~~VATICAN~~ MESSAGE NO. 245/95

E.O.12356: N/A

TAGS: KWMN, PHUM, SOCI, PREL, PREF, UN, CH, VT
SUBJECT: POPE CALLS FOR SUCCESSFUL FWCW AND COMMITS
-- CHURCH TO "SPECIAL OPTION" FOR GIRLS AND
-- YOUNG WOMEN IN EDUCATION, BASIC HEALTH CARE

HALLMARK OF THEIR SERVICE;

-- I APPEAL TO THE CHURCH'S CHARITABLE AND DEVELOPMENT ORGANIZATIONS TO GIVE PRIORITY IN THE ALLOCATION OF RESOURCES AND PERSONNEL TO THE SPECIAL NEEDS OF GIRLS;

-- I APPEAL TO CONGREGATIONS OF RELIGIOUS SISTERS, IN FIDELITY TO THE SPECIAL CHARISM AND MISSION GIVEN TO THEM BY THEIR FOUNDERS, TO IDENTIFY AND REACH OUT TO THOSE GIRLS AND YOUNG WOMEN WHO ARE MOST ON THE FRINGES OF SOCIETY, WHO HAVE SUFFERED MOST, PHYSICALLY AND MORALLY, WHO HAVE THE LEAST OPPORTUNITY. THEIR WORK OF HEALING, CARING AND EDUCATING, AND OF REACHING TO THE POOREST IS NEEDED IN EVERY PART OF THE WORLD TODAY;

NEEDED IN EVERY PART OF THE WORLD TODAY;

-- I APPEAL TO CATHOLIC UNIVERSITIES AND CENTERS OF HIGHER EDUCATION TO ENSURE THAT, IN THE PREPARATION OF FUTURE LEADERS IN SOCIETY, THEY ACQUIRE A SPECIAL SENSITIVITY TO THE CONCERNS OF YOUNG WOMEN;

-- I APPEAL TO WOMEN AND WOMEN'S ORGANIZATIONS WITHIN THE CHURCH AND ACTIVE IN SOCIETY TO ESTABLISH PATTERNS OF SOLIDARITY SO THAT THEIR LEADERSHIP AND GUIDANCE CAN BE PUT AT THE SERVICE OF GIRLS AND YOUNG WOMEN.

AS FOLLOWERS OF JESUS CHRIST, WHO IDENTIFIES HIMSELF WITH THE LEAST AMONG CHILDREN, WE CANNOT BE INSENSITIVE TO THE NEEDS OF DISADVANTAGED GIRLS, ESPECIALLY VICTIMS OF VIOLENCE AND A LACK OF RESPECT FOR THEIR DIGNITY.

IN THE SPIRIT OF THOSE GREAT CHRISTIAN WOMEN WHO HAVE ENLIGHTENED THE LIFE OF THE CHURCH THROUGHOUT THE CENTURIES AND WHO HAVE OFTEN CALLED THE CHURCH BACK TO HER ESSENTIAL MISSION AND SERVICE, I APPEAL TO THE WOMEN OF THE CHURCH TODAY TO ASSUME NEW FORMS OF LEADERSHIP IN SERVICE AND I APPEAL TO ALL THE INSTITUTIONS OF THE CHURCH TO WELCOME THIS CONTRIBUTION OF WOMEN.

I APPEAL TO ALL MEN IN THE CHURCH TO UNDERGO, WHERE NECESSARY, A CHANGE OF HEART AND TO IMPLEMENT, AS A DEMAND OF THEIR FAITH, A POSITIVE VISION OF WOMEN. I ASK THEM TO BECOME MORE AND MORE AWARE OF THE DISADVANTAGES TO WHICH WOMEN, AND ESPECIALLY GIRLS, HAVE BEEN EXPOSED AND TO SEE WHERE THE ATTITUDE OF MEN, THEIR LACK OF SENSITIVITY OR LACK OF RESPONSIBILITY MAY BE AT THE ROOT.

ONCE AGAIN, THROUGH YOU, I WISH TO EXPRESS MY GOOD WISHES TO ALL THOSE WHO HAVE RESPONSIBILITY FOR THE BEIJING CONFERENCE AND TO ASSURE THEM OF MY SUPPORT, AS WELL AS THAT OF THE HOLY SEE AND THE INSTITUTIONS OF THE CATHOLIC CHURCH, FOR A RENEWED COMMITMENT OF ALL TO THE GOOD OF THE WORLD'S WOMEN.

(END TEXT OF POPE'S REMARKS)

FLYNN

BT

#2015

NNNN

Withdrawal/Redaction Marker

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. cable	re: Pragmatists vs. Purists in the Vatican Beijing Delegation (4 pages)	08/30/1995	P1/b(1)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Daniela Nanau
OA/Box Number: 20213

FOLDER TITLE:

Trip of the First Lady to China, U.N. Fourth World Conference on Women - September
5-6, 1995 [2]

2012-0094-F
jp3671

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

- b(1) National security classified information [(b)(1) of the FOIA]
- b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
- b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
- b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

EEEEEEEEEEEEEEEEEEEEEEEEEEEEEEEE

TL
EM
MC KJM
DPS KI
DH SAG

UNCLASSIFIED

PRM/POP:E Marshall:EM
08/18/95 79718 SEPOP 001243 95 PRM 01068
G/CS:T LOAR

G/CS:M CURTIN, IO/ESA:K J MCGUIRE, L/HRR:D P STEWART,
EUR:K INGMANSON, G:D HARWOOD, USUN:S A GEORGE

PRIORITY ROME

Rome for Vatican; for usrep icao, nesco, fodag, unep

. 12356: N/A

TAGS: KWMN, PHUM, SOCI, CH, UN, PREF

SUBJECT: UNITED NATIONS FOURTH WORLD CONFERENCE ON WOMEN
-- final request for demarche

REF: (A) 95 STATE 171929, (B) 95 STATE 158733

for USREP ICAO, NESCO, FODAG, UNEP

1. SUMMARY. DURING THE INFORMAL NEGOTIATING SESSION FOR THE FOURTH WORLD CONFERENCE ON WOMEN (FWCW) IN NEW YORK, A SIDE DISCUSSION ON HEALTH ISSUES WAS CONDUCTED WITH MONSIGNOR MARTINSIDE. BOTH THE USG AND THE HOLY SEE REQUESTED ANY ADDITIONAL INFORMATION OR IDEAS FOR REMOVING BRACKETS BE EXCHANGED PRIOR TO ARRIVING IN BEIJING. THIS CABLE OUTLINES SEVERAL USG SUGGESTIONS ON HOW TO REMOVE BRACKETS IN THE HEALTH SECTION OF THE PLATFORM FOR ACTION (PFA) FOR THE FWCW. POST IS REQUESTED TO USE THIS GUIDANCE IN DISCUSSING HEALTH ISSUES WITH HOLY SEE REPRESENTATIVES. PARAGRAPH 16 OF S MESSAGE INCLUDES KEY POINTS FOR USE AS AN AIDE VIRE. END SUMMARY.

ACTION REQUESTED

2. EMBASSY IS REQUESTED TO APPROACH HOST GOVERNMENTS AND

USE THE TALKING POINTS AT PARAGRAPH 7 TO ELICIT THE GOVERNMENT'S THINKING ON THE ISSUES IN THE PLATFORM FOR ACTION WHICH REMAIN TO BE NEGOTIATED. WE ARE PARTICULARLY INTERESTED IN FINDING AREAS OF COMMON AGREEMENT. PLEASE SLUG CABLE FOR G/CS AND INCLUDE USUN NEW YORK AND EMBASSY BEIJING AS ADDRESSEES. PLEASE ALSO REMEMBER TO USE THE KWMN TAG.

HEALTH

3. AS DESCRIBED REFTEL B, THE PRIMARY USG OBJECTIVE IS TO PROMOTE THE ADVANCEMENT AND EMPOWERMENT OF WOMEN, AND TO REAFFIRM AND BUILD ON THE COMMITMENTS MADE AT OTHER IMPORTANT UN CONFERENCES. WOMEN PLAYED VITAL, PARTICIPATORY ROLES IN THESE CONFERENCES, AND MANY ISSUES OF CONCERN TO WOMEN WERE ADDRESSED AT THESE CONFERENCES. ENSURING THE EMPOWERMENT OF WOMEN IN EVERY SOCIETY IS ESSENTIAL TO SUSTAINABLE DEVELOPMENT.

4. ISSUES RELATED TO HEALTH ARE THE LEAST NEGOTIATED BECAUSE THEY WERE PUSHED TO THE END OF THE MARCH PREPCOM AND WERE NOT ADDRESSED DURING THE SUMMER INFORMALS. WE WERE SUCCESSFUL, HOWEVER, IN EXPANDING THE SECTION TO ADDRESS A LIFESPAN APPROACH TO WOMEN'S HEALTH AS WELL AS A WIDE RANGE OF HEALTH ISSUES. THE LANGUAGE IN BRACKETS IS PRIMARILY CONSENSUS LANGUAGE AGREED TO IN 1994 AT THE INTERNATIONAL CONFERENCE ON POPULATION AND DEVELOPMENT (ICPD). DURING THE PREPCOM, IT SEEMED THAT GENERALLY THE G-77 WAS STANDING BEHIND THE AGREEMENTS ON ISSUES SUCH AS PRODUCTIVE AND SEXUAL HEALTH, REPRODUCTIVE RIGHTS, SAFE ABORTION AND CONDOMS, BUT THE HANDFUL OF COUNTRIES WHICH TOOK RESERVATIONS AT THE ICPD HAVE NOT YET BEEN WILLING TO ACCEPT THE LANGUAGE FOR THE FWCW. THE UNITED STATES DOES NOT INTEND TO PUSH FOR LANGUAGE ON WHICH WE WERE UNABLE TO AGREE AT THE ICPD, BUT PLACES A HIGH PRIORITY ON REAFFIRMING ITS COMMITMENT TO THE AGREEMENTS ACHIEVED AT THE ICPD, MANY OF WHICH ARE FUNDAMENTAL TO WOMEN'S EMPOWERMENT.

5. AT THE ICPD, A GREAT DEAL OF TIME WAS SPENT NEGOTIATING BROADLY ACCEPTED LANGUAGE ON PARENTAL INVOLVEMENT WITH ADOLESCENT HEALTH SERVICES. UNFORTUNATELY, THAT LANGUAGE IS NOT INCLUDED IN THE DRAFT PFA, AND INSTEAD MORE THAN 20 REFERENCES USING NON-CONSENSUS LANGUAGE ON PARENTAL INVOLVEMENT (SOME OF WHICH ARE ENTIRELY ILL-PLACED) ARE INCLUDED IN THE DRAFT PLATFORM. WE WOULD RECOMMEND THE INCLUSION OF THE ICPD CONSENSUS PARAGRAPH 7.45 IN THE SECTION ON HEALTH, AND REMOVING THE ADDITIONAL PARENTAL INVOLVEMENT REFERENCES THAT ARE IN BRACKETS. FOR YOUR INFORMATION, THE ICPD LANGUAGE FOLLOWS:

"RECOGNIZING THE RIGHTS, DUTIES AND RESPONSIBILITIES OF PARENTS AND OTHER PERSONS LEGALLY RESPONSIBLE FOR ADOLESCENTS TO PROVIDE, IN A MANNER CONSISTENT WITH THE DEVELOPING CAPACITIES OF THE ADOLESCENT, APPROPRIATE DIRECTION AND GUIDANCE IN SEXUAL AND REPRODUCTIVE MATTERS, COUNTRIES MUST ENSURE THAT PROGRAMS AND ATTITUDES OF HEALTH-CARE PROVIDERS DO NOT RESTRICT THE ACCESS OF ADOLESCENTS TO APPROPRIATE SERVICES AND THE INFORMATION THEY NEED, INCLUDING ON SEXUALLY TRANSMITTED DISEASES AND SEXUAL ABUSE. IN DOING SO, AND IN ORDER TO,

INTER ALIA, ADDRESS SEXUAL ABUSE, THESE SERVICES MUST SAFEGUARD THE RIGHTS OF ADOLESCENTS TO PRIVACY, CONFIDENTIALITY, RESPECT AND INFORMED CONSENT, RESPECTING CULTURAL VALUES AND RELIGIOUS BELIEFS. IN THIS CONTEXT, COUNTRIES, SHOULD, WHERE APPROPRIATE, REMOVE LEGAL, REGULATORY AND SOCIAL BARRIERS TO REPRODUCTIVE HEALTH INFORMATION AND CARE FOR ADOLESCENTS."

6. THE US SUPPORTS INCLUDING LANGUAGE OPPOSING COERCIVE REPRODUCTIVE PRACTICES, SUCH AS FORCED STERILIZATION OR FORCED ABORTION AND OBTRUSIVE MEDICAL INTERVENTIONS. THE DRAFT PLATFORM CURRENTLY INCLUDES THREE VERSIONS OF PARAGRAPH 107H, WHICH REFERS TO THESE ISSUES. THE US CAN ACCEPT EITHER OF THE FIRST TWO VERSIONS, BUT FEELS THAT THE THIRD VERSION, WHICH STATES THAT PHYSICIANS MUST BE PRESENT ANY TIME CONTRACEPTIVE DEVICES ARE PRESCRIBED AND MUST PROVIDE INFORMATION ON ONLY NEGATIVE SIDE EFFECTS AND NOT THE BENEFITS OF MEDICATION, IS UNREALISTIC AND INAPPROPRIATE.

TALKING POINTS

7. POSTS ARE ASKED TO DRAW ON THE ABOVE BACKGROUND INFORMATION AND TO MAKE THE FOLLOWING SPECIFIC POINTS. ANY INFORMATION ON THE FOLLOWING POINTS OR OTHER MATTERS OF CONCERN WHICH YOU CAN OBTAIN FROM THE HOST COUNTRY WILL GREATLY FACILITATE THE NEGOTIATIONS IN BEIJING.

- WE BELIEVE THAT WE MADE PROGRESS AT THE MARCH PREPCOM ADDRESSING A BROAD SET OF ISSUES RELEVANT TO WOMEN'S HEALTH. WE ARE INTERESTED IN KNOWING, HOWEVER, IF THERE ARE ISSUES THAT YOU BELIEVE HAVE NOT RECEIVED PROPER ATTENTION AND, IF SO, IF YOU HAVE PLANS TO TRY TO AMEND THE DRAFT PLATFORM TO REFLECT THOSE VIEWS.

-- THE US IS COMMITTED TO REAFFIRMING THE AGREEMENTS ACHIEVED AT THE ICPD, MANY OF WHICH ARE FUNDAMENTAL TO WOMEN'S EMPOWERMENT. WE HOPE YOU WILL SUPPORT UNBRACKETING OF CURRENTLY BRACKETED ICPD LANGUAGE.

-- LANGUAGE IN BRACKETS WHICH SHOULD BE ACCEPTABLE BASED ON CONSENSUS LANGUAGE (AGREED IN THE PAST) RELATED TO REPRODUCTIVE HEALTH, SEXUAL HEALTH, REPRODUCTIVE RIGHTS, UNSAFE ABORTION, CONDOMS AND OTHER CONTRACEPTIVES. WHILE WE UNDERSTAND THAT THE HOLY SEE TOOK RESERVATIONS ON THESE ISSUES DURING THE ICPD, WE ARE HOPEFUL THAT THE LIMITED TIME IN BEIJING WILL NOT BE DIVERTED TO RENEGOTIATING THE AGREEMENTS REACHED IN CAIRO, WHICH REPRESENTED THE INTERNATIONAL COMMUNITY'S BEST EFFORT ON CONSENSUS.

-- THE CHAPEAU TO CHAPTER TWO RELATED TO IMPLEMENTATION OF THE PFA, SOVEREIGNTY, RELIGIOUS AND ETHICAL VALUES AND HUMAN RIGHTS OF THE ICPD PROGRAM OF ACTION IS VITALLY IMPORTANT TO A NUMBER OF COUNTRIES. WE BELIEVE THAT THAT CT LANGUAGE SHOULD BE USED IN PARAGRAPH 9 OF THE FWCW PFA.

-- ADDITIONAL NEGOTIATIONS ARE REQUIRED TO DETERMINE HOW TO REFER TO THE DOCUMENT FROM THE ICPD. WE WERE ENCOURAGED BY THE G-77 FORMULATION "AS AGREED IN THE REPORT OF THE ICPD," WHICH ENSURES THE INCLUSION OF THE

RESERVATIONS AND DECLARATIONS. WE ARE INTERESTED IN KNOWING THE PREFERRED LANGUAGE OF THE HOLY SEE AND WHERE THIS REFERENCE IS BEST INCLUDED.

-- THE RESTATING OF SEVERAL ISSUES FROM THE ICPD ARE RELEVANT TO THE PFA, AND HELP TO PROVIDE THE FULL PICTURE OF HEALTH CARE NEEDS OF WOMEN. THE PFA IS NOW SOMEWHAT OF A "COLLAGE" OF NEW IDEAS AND "PHOTOCOPIES" OF RELEVANT PREVIOUS DOCUMENTS. THIS APPROACH SEEMS TO BE ADEQUATELY BALANCED, AND ARE INTERESTED TO LEARN IF THE HOLY SEE DESIRES A DIFFERENT BALANCE.

-- THE US SUPPORTS USING ICPD LANGUAGE ON PARENTAL INVOLVEMENT WITH ADOLESCENT HEALTH SERVICES. WE WOULD RECOMMEND THE INCLUSION OF THE CAREFULLY AGREED ICPD CONSENSUS LANGUAGE 7.45 IN THE SECTION ON HEALTH, AND REMOVING THE ADDITIONAL PARENTAL INVOLVEMENT REFERENCES THAT ARE IN BRACKETS. IF THIS DOES NOT SEEM APPROPRIATE, WE ARE INTERESTED IN BETTER UNDERSTANDING THE INTENTION OF INCLUDING THE OTHER LANGUAGE, "RECOGNIZING THE RIGHTS, DUTIES AND RESPONSIBILITIES OF PARENTS, CONSISTENT WITH THE CONVENTION ON THE RIGHTS OF THE CHILD," TO BETTER DETERMINE HOW TO ADDRESS THIS ISSUE.

-- THE USG HAS CONSIDERED POINTS MADE BY MOSIGNOR MARTIN REGARDING THE USE OF "PRENATAL SEX SELECTION" AND THE NEED TO ADDRESS THE CURRENT AND FUTURE CAPABILITIES OF CREATING SPECIFIC SEXES IN LABORATORIES. UPON FURTHER REFLECTION, THE USG DOES BELIEVE THAT THE TERM "PRENATAL SEX SELECTION" BEST DESCRIBES THE ACTIVITIES WHICH WE ARE TRYING TO ADDRESS. OUR POSITION REMAINS, HOWEVER, THAT SUCH BROADER SOCIAL ISSUES MUST BE ADDRESSED TO IMPROVE THE PERCEPTION OF GIRLS SO THAT THESE PRACTICES ARE NO LONGER UNDERTAKEN.

-- WE AGREE THAT THE REFERENCES TO FORCED PREGNANCY IN SITUATIONS OF VIOLENCE CAN BE UNBRACKETED BY USING THE EXACT VIENNA LANGUAGE IN PARAGRAPH 13 OF THE GLOBAL FRAMEWORK.

-- REGARDING THE FAMILY, WE WOULD LIKE TO SEE PARAGRAPH 30, OR ANOTHER RELEVANT PARAGRAPH IN THE GLOBAL FRAMEWORK, INCLUDE LANGUAGE FROM THE ICPD PRINCIPLE 9 AND THE WORLD SUMMIT FOR SOCIAL DEVELOPMENT DECLARATION 26H. THIS SHOULD ENABLE EASY RESOLUTION OF ADDITIONAL REFERENCES TO FAMILIES IN THE DOCUMENT.

-- REGARDING PARAGRAPH 91, "THE MAJOR" COULD BE CHANGED TO "A MAJOR".

-- REGARDING PARAGRAPH 95, WE WOULD SUGGEST THAT THE WORD "AND" BE INSERTED BETWEEN "UNPROTECTED" AND "PREMATURE" AND REMOVE THE BRACKETS.

-- THE US SUPPORTS LANGUAGE CONDEMNING COERCIVE PRACTICES SUCH AS FORCED ABORTION OR FORCED STERILIZATION, AND OBTAINING CONSENT REGARDING CONTRACEPTIVES. WE COULD ADOPT EITHER OF THE FIRST TWO VERSIONS OF PARAGRAPH 107H CURRENTLY IN THE PLATFORM.

-- WE ARE CONTACTING THE RELEVANT USG LAWYERS REGARDING THE "CONSCIENCE CLAUSE" LANGUAGE TO EXPLORE POSSIBLE ALTERNATIVES. HOWEVER, REFERENCES TO "NOT REFERRING FOR SERVICES" IS IN VIOLATION OF US LAW AND CANNOT BE

ACCEPTED.

-- A POSSIBLE ALTERNATIVE FOR 108P IS "ENSURE THAT WOMEN'S HEALTH IS AN INTEGRAL PART OF MEDICAL SCHOOL CURRICULA AND OTHER HEALTH CARE TRAINING."

ON PARAGRAPH 108Q, THE BRACKETS AROUND "CHILDREN" SHOULD BE DROPPED AS THEY SHOULD BE PROTECTED FROM ABUSE.

-- A POSSIBLE ALTERNATIVE FOR 109I IS "GIVE ALL WOMEN AND HEALTH CARE WORKERS ALL THE ACCURATE INFORMATION ABOUT HIV/AIDS AND OTHER STDs AND PREGNANCY AND THE IMPLICATIONS FOR THE BABY, INCLUDING BREASTFEEDING, AND GIVE THEM THE WHO RECOMMENDATIONS ON HIV/AIDS AND BREASTFEEDING."

-- WE HOPE THAT REFERENCES TO EARLY MARRIAGE WILL REMAIN AS SUCH, WITHOUT THE INCLUSION OF "FORCED"

\\

UNCLASSIFIED

Backgrounder

Summary of Positions of Holy See on Issues Likely to Arise in Beijing

(*This factsheet is arranged according to the three themes of the Beijing Conference: Equality, Development and Peace; it is a compilation of statements made by representatives from the Holy See at conferences preceding Beijing about matters likely to arise in Beijing. The statements have been arranged under topical headings in order to assist the press in understanding Holy See positions. It is not an official position paper of the Holy See).

EQUALITY

Women's Human Dignity

Woman's dignity derives from their creation in the image and likeness of God. (John Paul II, Letter to Women). Their relationship with men is one of complementarity, not sameness. Their human rights are an inalienable and integral part of universal human rights.

Women ought to have the opportunity for full and equal participation in political, civil, economic, social and cultural life at all levels.

There is needed a campaign for the promotion of women, beginning with a universal recognition of the dignity of women. The Church admires women who have fought for women's rights, even "at a time when this was considered...the sign of a lack of femininity, even a sin!" ((Letter to Women, John Paul II).

The Church condemns cultural forces which encourage men to see women as mere objects of pleasure or reproductive devices, instead of as human beings with innate dignity (Holy See press release, 22Aug 24).

Political Empowerment

The Church recognizes the right of women everywhere to full equality in public life and supports the use of legislative authority to promote such equality. It believes that the contribution of a female voice to the public debate, particularly as a link between the political and private spheres of life, not only will empower women, but will aid the development of more balanced, more humane, social, economic and political policies as well.

Societies should safeguard for women both the opportunities to advance in the workplace and women's vocations as mothers and educators. (Statement of Archbishop Martino at the 3rd Committee of the 49th Session of the UN General Assembly).

Economic Empowerment

There is an urgent need for real economic equality such as equal pay for equal work, protection for working mothers, and fairness in career advancements. The Church recommends larger portions of international and domestic aid budgets for fostering productive activities of low-income and poor populations. (Preparatory Meeting to fourth World Conference on Women, 11/94).

Church humanitarian agencies have witnessed first-hand how the lives of rural women, and their families and communities can be transformed with basic assistance, such as local self-sustaining economic initiatives, credit assistance and even small improvements in a community's infrastructure. The Church strongly supports allocating larger portions of international aid and domestic budgets to such projects. (Archbishop Martino, 3rd Committee of the 49th Session of the UN General Assembly).

Mass Media

The Church supports an "international code of ethics" in the media, to protect the rights and dignity of women. (Archbishop Renato Martino, Statement at Third Committee of 49th Session before UN General Assembly, 12/94).

Environmental Justice

Gender perspective in policy-setting
Environmental injustices (especially regarding rural poor)
Mass media attention to women

Areas likely to Engender Controversy:

"Reproductive Health"

Abortion proponents are seeking to include a right to abortion within this and related language by expanding language agreed to in Cairo, or by refusing to use Cairo language in its entirety or within context.

Sexual Rights

This is a concept that was debated and rejected in Cairo; some would apply this also to children and adolescents, and others wish to affirm a right to sexual orientation.

Family/Motherhood

Some wish to avoid mentioning in the document the importance and value of family or motherhood for women.

Conscience Protection for Health Care Providers

Some refuse to recognize that health care providers should not be required to provide and refer for those services to which they object on the basis of religious belief or moral convictions.

Forced Impregnation

This term has been used before in the very specific context of war and conflict situations. It appears that the draft Program of Action for Beijing is trying to extend the term to other situations and circumstances which may be a cause for concern.

General Information -- Beijing Conference (Fourth World Conf. on Women)

When: 4-15 September 1995

Where: Beijing, China

Head: Mrs. Gertrude Mongella from Tanzania (Secretary-General)

History:

First Conference--Mexico City, 1975

- adopted Plan of Action-led to UN declaration of UN Decade for Women (1976-1985)
- led to 1979 UN Convention on the Elimination of All Forms of Discrimination Against Women
- Holy See did not join the consensus; it expressed "reservations" over abortion-rights language and highly individualistic view of sexuality; but did note support for broad aspirations for equality, development and peace

Second Conference--Copenhagen, Denmark, 1980

- adopted "Program of action"
- emphasis on education, employment, health
- Holy See did not join consensus, noting document's insufficient valuation of the domestic work of women, flawed perspective on the family, and references to family planning which could lead to the violations of human dignity and responsible parenthood.

Third Conference--Nairobi, Kenya, 1985

- adopted Nairobi Forward-looking Strategies for the Advancement of Women to the Year 2000
- Strategies offered framework for national, regional, int'l effort for empowerment, human rights
- 1990 evaluation of Strategies revealed loss of momentum, need for Fourth Conf.
- Holy See did join the consensus and also registered reservations on paragraphs 29 and 156-59 concerning control of fertility, and family planning

Recent History of Related Conferences:

International Conference on Population and Development (ICPD)--Cairo, 1994

- adopted "Program of Action"
- focused on population growth as key connection to underdevelopment and injustice, advocating greater access to contraception and abortion in health care and family planning programs
- Holy See joined in a partial consensus but also refused to associate itself with chapters 7 and 8 of the document on the grounds that they tended to: (1) represent abortion as part of population policy and maternal health care; (2) sanction and promote artificial contraception; (3) sanction extramarital sex, particularly that between adolescents; general reservations were also taken on chapters 11-16.

World Summit on Social Development (WSSD)--Copenhagen, 1995

- summit with over 170 nations represented in delegations, including Holy See delegation, with relevance to Beijing in treatment of poverty, underdevelopment, and the special burdens on women
- 3 main goals: elimination of poverty, job creation, inclusion of peoples of all nations
- 2 Vatican proposals regarding women--(1) governments to include in GNP statistics of the value of unremunerated work performed by women at home; and (2) worldwide commitment to equal access to health care and education for women and young girls (protecting human dignity, esp. women and girls from objectification and abuse)
- Holy See joined the consensus on the document which recognizes parental rights in overseeing the sex education and health services of their children.

Participants:

UN organizations

Governments
(as represented by
delegates)

Non-Governmental Orgzns.

Some Accredited Pro-Life NGOs:

Alianza Latinoamericana para la Fam.

American Life League

Catholic League

Cath. Un. for Faith (CUF)
Family Res Council
Mass Citizens for Life
Nat. Inst. of Womanhood
The Rutherford Institute

Ecum. Coal on Women and Soc
Fam. of Americas Found. Feminists for Life
NCCB - USCC Nat R to Life Comm.
Real Women of Canada The Rockford Institute
Value of Life Comm Women for Faith & Fam

Mission Statement of Draft Document for Beijing Conf. '95:

1. "The removal of all obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making. This means also establishing the principle of shared power and responsibility between women and men at home, in the workplace, and in the wider national and international communities."
2. "To promote and protect [the full enjoyment of all universal] all human rights and the fundamental freedoms of all women throughout their life cycle."
3. "...[adequate] [new and additional]resources for the implementation of the agreements made; ...equal participation of women and men in all national, regional and international bodies and policy-making processes; and the establishment or strengthening of mechanisms at all levels for accountability to the world's women."

Outcome Sought:

Adoption of a Plan of Action for 1995 - 2005

Process:

- Regional meetings in 1994-95--provide input to development of Program of Action document
- PrepComm (Spring, 95) -all governments invited to discuss and edit Program of Action
- Concepts, phraseology, etc. not agreed upon at final PrepComm are placed in square brackets "[]".
- At the Conference in Beijing, delegates will resolve bracketed language; delegates will pursue "consensus" on entire document
- A delegation may opt out of the consensus, or be counted as part of the consensus but "reserve" its consent from a portion, or portions, of the document.

Status of the Final Document:

Carries no enforcement mechanism. However, it becomes a document by which nations assess their own progress or by which this progress can be or is assessed by others.

"Priority Themes":

Equality
Development
Peace

Subthemes in Draft Program of Action:

Human Rights
Developing countries--disproportionate impact on women of economic crisis, debt burden, poverty
Violence against women, including domestic violence, sexual harassment, armed conflict, victims of war
Migration and internal displacement
Political empowerment for women
Other public sphere empowerment--voice in economic & social policies, anti-poverty initiatives
Attitudinal changes
Health care, reproductive health
Remuneration for duties inside home
Family disintegration, female headed households
Reproductive Rights
Sexual Rights

The Church supports an increased emphasis on environmental justice. In particular, it supports increased efforts aimed at mitigating, curbing and preventing current levels of resource depletion, deforestation, pollution, war and wasteful consumption. Care should be taken in particular to ensure that the selection of sites for toxic wastes does not unjustly burden the poor, who already face disproportionate environmental hazards.

Given women's very direct bond with future generations, women should play an important role in developing an "environmental ethic."

Family Role

The family is the basic unit of society. The Church recognizes the value of motherhood in the lives of women and in the life of their communities, and sees efforts to demean this role as "false liberation" and disrespectful of women. (Vienna Regional Preparatory Meeting, 1994). The Church favors financial compensation for this role, declaring that a "mother's work in the home must be recognized and respected." (Holy See Report in Preparation for Beijing). Also advocated is a "family wage" that would provide a decent standard of living for a family, so that families would not require two full-time incomes, and one parent could choose to spend time raising children.

DEVELOPMENT

Poverty

Poverty is a formidable obstacle to women's full participation in social, economic and political life. Poverty also contributes to the problems of trafficking of women and girls, mistreatment and abuse of migrant women workers and domestic violence

Some erroneously believe that the solution to poverty is simply preventing the conception of more children or aborting already-conceived children. The Holy See recognizes that the solutions to poverty are far more complex and wide-ranging. Any solutions that address poverty, must remember that the "human being is at the center of sustainable development." (Statement of Archbishop Tauran, 5/95) The Church holds that the keys to development lie in economic reform, empowerment, peace and justice -- not easier access to abortion and contraception.

Health Care

The Church recognizes that access to health care is essential to women's well-being and to the possibility of their participating in public life or living their private life with dignity. It also recognizes that, in many parts of the world women and girls do not have access even to basic health care. The Church is quite active, internationally, in providing low cost or free health care for women, especially rural women. The Church stands strongly for "reproductive health," when such care focuses on both mother and child, and includes "efforts to eliminate sexual violence, to remove other abuses and mutilations, especially of women." (Msgr. Martin, PrepComm III statement, NYC, April 94). Health care for women should include extensive pre- and post-natal care, as well as instruction in natural family planning techniques (the latter involving male responsibility as well). The Church is concerned that the current draft of the Beijing document focuses on sexually related health problems at the expense of other health problems that afflict a vastly larger number of women.

Sexual Behavior - The Church teaches that sex is a holy union between a man and a woman in marriage, open to the miracle of life. In contrast to current trends, more attention needs to be given to teaching self-restraint and personal responsibility. Current efforts to debase the importance of this sexual union, as well as the importance of the family as the basis for moral education, are to be challenged. "It is really a question of behaviour that distorts the essential meaning of human sexuality, preventing it from being put at the service of the person, of communion and of life" (Pope John Paul II, before the Angelus, 26 June 94).

Literacy

The Church urges countries to fight female illiteracy by allocating a greater proportion of their domestic and international budgets to education, rather than to military spending or "security" measures. At a regional conference in Africa in preparation for Beijing, a representative for the Holy See stated: "At a time when Africa's women are confronted with high rates of female illiteracy, disease and premature mortality, some countries are spending more on their military sector than on the health and education sectors combined." (11/94).

Education

Education is a fundamental requirement for the true empowerment of women. The Church is committed to educating women around the world to help themselves and their families. In many countries, the Church is the single largest private educator of girls. "The Catholic Church . . . has experienced the positive impact that education can have not only on the well-being of women, but also on the family, community, and country." (Representative of the Holy See, Senegal Conference, 11/94).

PEACE

Generally - The advancement of women will further peace and the achievement of peace will advance women.

Arms Spending and Buildup

There is an excessive transfer and accumulation of conventional arms. Even when women are confronted with high rates of female illiteracy, disease and premature mortality, some countries spend more on their military sector than on health and education combined. (Representative of the Holy See, Fifth African Regional Conference on Women in Dakar, Senegal 11/ 94).

Violence Against Women

The Church deplores the level of violence and abuse facing women, and particularly that facing the girl-child. It condemns the "hedonistic and commercial culture which encourages the systematic exploitation of sexuality" (John Paul II, Letter to Women), sometimes through advertising. Efforts must be taken to eradicate domestic violence, child labor, son preference, female mutilation, prostitution and pornography. Such conditions are frustrated by deplorable levels of poverty and underdevelopment (John Paul II, World Day of Peace, 1/ 95). Effective measures against violence against women include improving their economic situations as well as reeducating men and cultures which allow, and even foster, such treatment.

Armed Conflict -- Effects

Today's society faces deadly ethnic conflict. Given the present nature of such warfare, noncombatants, particularly women and children, are most vulnerable to the effects of civil strife. Increased efforts need to be made to shelter these women and families. The Church continues to condemn modern methods of warfare, ethnic cleansing, and current levels of arms accumulation and transfer, and calls for nonviolent means to the ends of peace and justice.

Migrants/Refugees

The Church gives priority to female refugees displaced by civil strife or coercive political policies. International organizations and countries need to place more emphasis on the needs of this migrant population, a growing reality in light of global situations facing all corners of the globe. Equally important are measures allowing families to reunite with those members forced to flee. "It is also necessary to set up means to facilitate women's integration and cultural and professional training, as well as a fair share of the social benefits, such as the provision of housing, schooling for children, and adequate tax reductions." (John Paul II, Migration Day, 8/ 94).

Summary of *Letter to Women*
from His Holiness Pope John Paul II
June 29, 1995

1. Goals of the document

- Reflect on the problems and prospects of women in our time
- Focus on the dignity and rights of women, as seen in the light of Scripture
- In anticipation of the Fourth World Conference on Women, in Beijing

2. Thank you to women

- To mothers, wives, daughters, sisters, and consecrated
- To women who work:

“You are present and active in every area of life--social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of ‘mystery’, to the establishment of economic and political structures ever more worthy of humanity.” (Para. 2)

3. Gospel message can transform historically conditioned view of women’s dignity

- Societal views of women have been and are obstacles to the progress of women
- Church apologizes:

“And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry.” (Para. 3)
- History has failed to “register” the scope of women’s achievements
- Despite cultural norms, Jesus respected women’s dignity by being open and respectful:

“When it comes to setting women free from every kind of exploitation and domination, the Gospel contains an ever relevant message which goes back to the *attitude of Jesus Christ himself*. Transcending the established norms of his own culture, Jesus treated women with openness, respect, acceptance and tenderness. In this way he honoured the dignity which women have always possessed according to God’s plan and in his love.” (Para. 3)

4. Social, political and economic rights

- Recognizes that wives and mothers suffer discrimination
- Supports equality with regard to pay and career advancement:

“As far as personal rights are concerned, there is an urgent need to achieve *real equality* in every area: equal pay for equal work, protection for working mothers, fairness in career advancements, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic State” (Para. 4)

5. Condemns sexual violence against women

- Condemns “hedonistic and commercial culture which encourages the systematic exploitation of sexuality”
- Praises women who continue with a pregnancy resulting from rape:

“...[G]reat appreciation must be shown to those women who, with a heroic love

for the child they have conceived, proceed with a pregnancy resulting from the injustice of rape.” (Para. 5)

- Addresses others’ culpability in abortion:

“In these cases the choice to have an abortion always remains a grave sin. But before being something to blame on the woman, it is a crime for which guilt needs to be attributed to men and to the complicity of the general social environment.” (Para. 5)

6. Appeals for respect for women:

“Here I cannot fail to express my admiration for those women...who have devoted [themselves] to...fighting for [women’s] basic social, economic, and political rights,...at a time when this was considered...the sign of a lack of femininity...!” (Para. 6)

- More is needed than the condemnation of discrimination and injustices
- Need for “an effective and intelligent campaign for the promotion of women”

7. The dignity and mission of women as described in Genesis

- Dignity derives from creation “in the image and likeness of God” (Gen 1:26)
- Woman’s mission and being is complementary to man’s:
“Womanhood expresses the ‘human’ as much as manhood does, but in a different and complementary way.” (Para. 7)

8. Progress

- More important to measure according to the social and ethical dimension, which women influence through their role in the family, than by scientific and technical standards
- Special appreciation for women involved in areas of education and health care

9. Mary as a model

- Vocation as wife and mother
- At the service of God and others:
“*For her, ‘to reign’ is to serve! Her service is ‘to reign’!*”(italics original)

10. Diversity of roles is not prejudicial to women, if it is not arbitrary

- All members of the Church “share equally in the dignity proper to the ‘common priesthood’ based on Baptism” (Para. 11)
- The ministerial priesthood is only male as a sign pointing to Christ the Bridegroom:
“These role distinctions should not be viewed in accordance with the criteria of functionality typical in human societies. Rather they must be understood according to the particular criteria of the sacramental economy, i.e. the economy of ‘signs’ which God freely chooses in order to become present in the midst of humanity.” (Para. 11)
- “[T]he ministerial priesthood, according to Christ’s plan, ‘is an expression not of domination but of service’(quoting from Holy Thursday Letter, No. 7)” (Para. 11)
- Praises women in the Church who are martyrs, saints, mystics, and Doctors of the Church

11. Expresses hope that the Beijing Conference will bring out the “full truth about women” (Para. 12)

A Profile of the Catholic Church in the United States and Worldwide 1994*

	<u>United States</u>	<u>International</u>
Adult Catholic Baptisms	73,332	2,029,952
Catholic Schools	<u>Number of Students¹</u>	<u>Number of Students</u>
Elementary	2,023,976	24,312,914
Secondary	652,054	12,477,229
Post Secondary	656,905	2,935,668 ²
Non-Residential Schools for the Disabled	11,241	
Catholic Health Care	<u>Number of US Patients</u>	<u>Number of Facilities</u>
Hospitals	53,856,637	605
Health Care Centers	2,002,142	14,806 ³
Catholic Child Care	<u>Number of US Children</u>	<u>Number of Facilities</u>
Day Care	124,718	1,003
Orphanages	75,277	159
Catholic Social Services	<u>Individuals Assisted</u>	
Special Centers for Social Services	18,344,087	
Catholic Charities USA	12,000,000 (1991 statistics)	
Society of St. Vincent de Paul	(\$160,000,000 in assistance to the poor in 1990-91 fiscal year)	
Overseas Missionaries	5,467 (1992 statistics)	2,950 ⁵

*Unless otherwise noted, US figures are from The Official Catholic Directory 1995 in which case they include US territories and reflect statistics from 1994. The International figures, which reflect 1992, as well as US figures from 1990-1992 are from the 1995 Catholic Almanac.

¹These Elementary and High School figures are the total of diocesan, parish, and private Catholic schools. ²Includes students in Higher Institutions, Universities for Ecclesiastical Studies, and other Universities. ³Referred to as Dispensaries. ⁴Referred to as Nurseries. ⁵Reflects only Lay Missionaries.

FACT SHEET

THE "GENDER GAP" IN ABORTION VIEWS

Over the past twenty years, numerous public opinion polls have shown a "gender gap" on abortion: Women are more strongly opposed to abortion than men, and more in favor of protective legislation for the unborn. Some recent examples:

- The Tarrance Group's A Survey of Voter Attitudes in the United States of May 1995 indicates that 47% of women (compared to 44% of men) believe that abortion should be "illegal and prohibited under all circumstances" or "illegal except in cases such as rape, incest or to save the life of the mother".

- CBS/ New York Times poll of March 1993 asked, "Should abortion for women who want it be covered as part of a basic health care plan or should it be paid for directly by the women who want it?" Only 22% of women (compared to 24% of men) think abortion should be covered.

- Gallup poll published in the June 1992 Life magazine: 46% of women (compared to 54% of men) thought abortion should be legal "always" or "in most circumstances." 52% of women (but only 44% of men) thought it should be legal "never" or "in only a few specific circumstances." 74% of women (compared to 70% of men) favored requiring parental consent for minors' abortions.

- Gallup poll of January 1992 (published in USA Today, 1/23/92) asked registered voters if they would be "more likely" or "less likely" to vote for a presidential candidate "who favors making abortion illegal, except in cases of rape, incest or when the mother's life is in danger." Men: 42% more likely, 48% less likely. Women: 45% more likely, 45% less likely.

- 73% of women (compared to 65% of men) answered yes to the question, "Should the lives of unborn babies be protected?" (Wirthlin poll, October 1989)

- The Wirthlin poll of July 1990 asked: "At what point do you personally feel that the unborn's right to live outweighs the right of a woman to choose whether she wants to have an abortion?" 44% of women (compared to 38% of men) said this occurs "at the moment of conception"; only 9% of women (compared to 14% of men) said it occurs at "the moment of birth".

- A 1983 Los Angeles Times poll concluded that 47% of women (compared to 51% of men) favor the general availability of abortion. In this same poll, 28% of women said the NOW speaks for most American women; 56% said it speaks only for a "small minority." ("Poll: 'Gender Gap' Not Based on Sexual Issues," Philadelphia Inquirer, Sept. 27, 1983)

- The gender gap on abortion goes back twenty years. See: "Women Lead Opposition to Abortion," Washington Evening Star and Daily News, April 17, 1973 (citing the University of Michigan's Institute for Social Research).

SECURFAX CEM ITALIA > 39 6 5758346

152 P01 20.06.95 14:19

Statement by
Vatican spokesman
Joaquin Navarro Valls

VATICAN INFORMATION SERVICE

FIFTH YEAR - N.114
ENGLISH
TUESDAY, JUNE 20, 1995

SUMMARY:

- BRIEFING HELD TODAY ON UN CONFERENCE ON WOMEN IN BEIJING
- PONTIFICAL COMMISSION FOR LATIN AMERICA HOLDS 4TH MEETING
- CARDINAL ORTEGA Y ALAMINO TO TAKE POSSESSION OF TITLE SUNDAY
- 1994 HOLY SEE FINANCIAL STATEMENT TO BE PRESENTED JUNE 23
- AUDIENCES

BRIEFING HELD TODAY ON UN CONFERENCE ON WOMEN IN BEIJING

VATICAN CITY, JUN 20, 1995 (VIS) - Holy See Press Office Director Joaquin Navarro-Valls this morning held the first briefing on the UN-sponsored 4th World Conference on Women to be held in Beijing from September 4-15. He spoke on the Draft Platform for Action and outlined the themes that will be discussed. Following are excerpts from the briefing:

"This 4th conference will deal with topics such as dignity, the rights and the roles of women in every aspect of social life, equality and human development. The point of departure for every other consideration for the Holy See is the human dignity of women, which is the foundation for the concept of universal human rights recognized by the United Nations Charter."

"The document that will be discussed in Beijing - 'Proposals for Consideration in the Preparation of a Draft Declaration and the Draft Platform for Action' - favors the operative aspects of the diverse topics. The Holy See shares this definition: the dignity of women in too many social and geographical contexts is far from being fully recognized."

"At the same time, the Holy See sees in this document pressure of an ideological character which seems to want to impose on women all over the world a particular social philosophy belonging to some sectors of western countries."

"If, on the one hand, the document wishes to liberate women from certain cultural conditioning, on the other hand it seems to wish to impose a western model of female advancement which does not take into account the values of women in the majority of countries of the world."

THE DIGNITY OF WOMEN AND UNIVERSAL HUMAN RIGHTS. One has the right to think that the unanimous goal in Beijing will be to attain a common operative effort for the defense of the dignity of women and the promotion of their universal human rights. Incidentally, it becomes paradoxical and incomprehensible that the word 'dignity' - referring to women - appears systematically within brackets throughout the document. In the same way the term 'universal' is placed in parentheses when referring to the human rights of women.

"One reason among many for which the Holy See has insisted that the Platform for Action include some reference to the universality of human rights is that women in many countries do not enjoy the human rights recognized by the International Declarations. We think that it is not possible to promote and defend that which has not been defined. If every country limits itself to promoting generic rights of women not defined on an international level, then this conference will not represent any progress in the area of human rights for the majority of the world's women."

LACK OF CONTINUITY WITH RESPECT TO PREVIOUS INTERNATIONAL DOCUMENTS. In many places the Document does not respect continuity with precedents and often with United Nations Declarations. For example, paragraph 12, whose inclusion was proposed by the Holy See Delegation, appears in parentheses, even though its contents come from the World Conference on Human Rights (Vienna 1993). We retain that when one speaks of Human Rights there should be a general consensus on their content and, possibly, reference to international documents."

STOURFAX C&W ITALIA > 39 6 5758346

152 P02 20.06.95 14:20

"A similar reservation should be expressed on paragraph 107 which, as it is formulated, intends to suppress the affirmation 'In no case will abortion be promoted as a method of family planning,' an affirmation adopted by consensus at the International Conferences in Mexico City (1984) and Cairo (1994).

IDEOLOGICAL UNBALANCE. The recurrence of some concepts illustrates in some way the tacit social philosophy of the Draft Document. One can cite as an example that the term 'gender' appears around 300 times; 'mother/motherhood' appear fewer than 10 times, while the terms 'sex/sexual/sexuality' appear about one hundred times. From this point of view the document appears to be extraordinarily unbalanced.

This ideological unbalance is more evident, for example, in the section that proposes the defense of women's right to health. While the document talks 40 times of health problems related to sexual life (AIDS, reproductive health, sexually transmitted diseases, fertility control, etc.), only in two cases are tropical diseases mentioned. Still, the World Health Organization estimates, for example, 4 million cases of HIV infection in 1994, while the same World Health Organization estimates the cases of tropical diseases during the same period as hovering between 650 and 850 million."

LINGUISTIC AMBIGUITY. The ambiguities of international language are often a way to avoid a concrete will to carry out what is expressed.

"Some terms in the document are often vaguely defined: 'sexual orientation' and 'lifestyle' lack a precise definition, and moreover, no juridical recognition in an international document exists for either one. This semantic and conceptual ambiguity could lead one to consider, for example, pedophilia as simply a mode of 'sexual orientation' thus easily acceptable as a 'right.' The term 'sexual orientation,' proposed by some western countries, was not accepted by developing countries.

SOME ASPECTS OF PARTICULAR INTEREST. VIOLENCE AGAINST WOMEN. The Holy See shares the emphasis that the Platform for Action places on physical, sexual, psychological and moral violence against women. For the Holy See this topic is a priority."

"The Holy See would like, however, a more decisive and radical condemnation of every kind of violence, also psychological, perpetrated against women, including forced sterilization, forced use of birth control or inducement to abortion. The Holy See has always expressed its deep worry regarding the number of women made objects of systematic sterilization plans which take place especially in developing countries."

"The Holy See Delegation proposed that these practices be included in paragraph 115 among the violations of the rights of women. Some delegations have wanted to put this proposal in brackets."

"In paragraph 40, the Holy See Delegation would like to have added to the list of attacks against young girls - limits to access to food, to education and to health care - also the denial of the very access to life ('and even life itself')."

FAMILY. Surprisingly the theme of family and motherhood receives scarce attention and little space in a document of nearly 120 pages on women. Already in Chapter II the concept of the family as 'the fundamental unit of society...' is placed within brackets, in contrast with the Universal Declaration of Human Rights, art. 16.3. In fact, all of paragraph 30 goes to Beijing in brackets.

"On the topic of the advancement of women, the Holy See certainly shares the emphasis on the importance of their full participation in all the activities of social life. Nevertheless, it goes against all evidence to think that this emphasis should cancel the unique role of women in the family: a role that does not exhaust all the personal resources of femininity but that however is specific to women. Obviously this point of view is shared by the immense majority of women all over the world and by the societies to which they belong.

"Juridical regulations on the family should guarantee to women also the fundamental right to be mothers. Indeed laws should create conditions - environmental, legal, economic, etc. - favorable to the practice of motherhood. Perhaps the moment has come to affirm that the struggle for equal dignity between men and women implies also recognizing for women their being different and their being treated in a different way."

SECURFAX CEM ITALIA 3 39 6 5758346

162 P03 28.06.95 14:21

It is the conviction of the Holy See, as has been recognized already in Copenhagen, that the work of women, today not remunerated, should be recognized adequately; work that nevertheless holds a particular social value. None of this is mentioned in the Beijing document.

IMMIGRATION. The Holy See attributes great importance to the rights of migrant women. This topic has already gathered ample consensus at the Conference in Cairo.

The Document addresses this theme in various places. It is nevertheless the opinion of the Holy See that the attention is insufficient, as are also insufficient the proposals suggested, which seem to represent a step backward with respect to Cairo."

RIGHTS AND RESPONSIBILITIES OF PARENTS. In all cultures parents are particularly interested in the education of their children and the exercise of their duty especially with respect to minors. The Holy See, making these worries its own, maintains that in Beijing no formula should be accepted that goes against the Universal Declaration of Human Rights, which establishes the right of parents to choose the type of education they desire for their own children. Along the same lines of incomprehensible negation of some universal rights, in the document that goes to Beijing the proposal to guarantee the rights of women and girls to freedom of conscience and of religion in educational institutions has been refused.

"Even more serious is the attempt to deprive parents of their responsibility in the confrontation of the offer of programs and public services in the area of sexuality, including abortion."

The question and answer period with journalists, which followed the briefing, concluded in the afternoon and will be transmitted tomorrow.

OP/UN CONFERENCE WOMEN/NAVARRO-VALLS

VIS 950620 (1500)

PONTIFICAL COMMISSION FOR LATIN AMERICA HOLDS 4TH MEETING

VATICAN CITY, JUN 20, 1995 (VIS) - The 4th plenary meeting of the Pontifical Commission for Latin America is being held in the Vatican from June 19 to 23 on "Evangelizers: Priests, Religious Men and Women, Laity."

Following the introductory greeting by commission president Cardinal Bernardin Gantin, vice president Bishop Cipriano Calderon presented yesterday a report on the activities and programs of his body as it faces current problems and challenges of the new evangelization in Latin America.

Bishop Calderon spoke at length about the agenda of the plenary meeting and introduced the different speakers of these days. He also stressed some of the initiatives of the commission, such as holding a symposium in the Vatican in 1997 or 1998 to mark the 1st Latin American Plenary Council, held in Rome in 1899 and called for by Pope Leo XIII. The symposium would be devoted to a study, from a historical point of view, of the last hundred years of the life of the Church in America and would serve as a preparation for the Synod of America.

The commission is preparing, in cooperation with the Pontifical Council for the Family, added the vice president, a meeting on "The Evangelical Activity of the Family Facing Sects," to be held in Petropolis, Brazil, at the end of August 1995.

...PLENARY/COM-AL

VIS 950620 (220)

CARDINAL ORTEGA Y ALAMINO TO TAKE POSSESSION OF TITLE SUNDAY

VATICAN CITY, JUN 20, 1995 (VIS) - Cardinal Jaime Lucas Ortega y Alamino, archbishop of San Cristobal de la Habana, Cuba, will take possession of the Title of Saints Aquilla and Priscilla on Sunday, June 25 at 7:00 p.m.

OP/TITLE/ORTEGA Y ALAMINO

VIS 950620 (50)

"It is significant," he went on, "that in Rome, the center of Christianity and see of the successor of Peter, the Muslims have their own place of worship in the full respect of their freedom of conscience. In a significant circumstance such as this, one must, unfortunately, note how in several Islamic countries, equivalent signs of the recognition of religious freedom are missing. Yet the world, on the threshold of the third millennium, is waiting for these signs!"

John Paul II pointed out that "religious freedom is by now part of numerous international documents and represents one of the pillars of contemporary civilization." He concluded: "I truly hope the right to freely express one's own faith will be allowed to Christians and to all believers, in every corner of the earth."

AG/MOSQUE/RELIGIOUS FREEDOM/...

VIS 950621 (180)

BRIEFING ON BEIJING

VATICAN CITY, JUN 21, 1995 (VIS) - After outlining the Holy See position for the September 4-15 UN-sponsored 4th World Conference on Women in Beijing, Holy See Press Office Director Joaquin Navarro-Valls made additional remarks and answered questions asked by journalists.

He noted that, in its contacts with other countries and institutions in recent months, the Holy See has discovered that "the consensus is growing daily" on its position for the conference on women. "We want Beijing to be a big success," he stated.

The first question concerned the issue of "gender," a term whose meaning was questioned by several member States at the Beijing PrepCom (Preparatory Committee) held in New York from March 15 to April 7. This term, the director explained, has traditionally been used in UN documents to mean "sex," that is, "masculine" and "feminine," man or woman. In fact, when the English word "gender" is translated into French or Spanish, it becomes the equivalent of "sex," "man" or "woman." A special committee was set up by the UN to study this term, following the request of some who wished to expand its definition to include, for example, transsexuals and homosexuals. Navarro-Valls reported on the results of that study and said that the meaning of the word "gender" remains unchanged from traditional UN use.

Asked about the composition of the Holy See delegation to Beijing, he responded that there would be 20 members, that the Holy Father was evaluating the possibilities, and that women would form, as they have in the past for international conferences, a great part of the delegation. Names will be announced at a later date.

To a question on what these international conferences mean on a practical level, Joaquin Navarro-Valls replied: "These conferences offer a Final Document on a specific theme which is proposed to the international community but which is not binding on the single nations. They are not laws. The UN is not a legislative organ. Every country has its parliament. The fact that these documents - from Cairo, Copenhagen, and from Nairobi 10 years ago - are not binding does not mean they do not have a value. They are a collective reflection which has a supranational level. These documents can have an influence, can be important, for example, when the nations of the world come to agree on one, two or ten points of action set forth in that specific document and then act on a national level."

"Why does the Holy See participate in these conferences?" he added, in answer to the same question. "It participates because the beautiful part of these conferences is that they are, in some way, an appeal to consciences." He quoted a member from another delegation at the Cairo conference who said he felt the fundamental contribution of the Holy See was its proposing to the international community an ethical dimension to the problems that everyone would be discussing. Navarro-Valls said "this is useful, this serves a purpose."

"What are the indispensable principles for the Holy See in view of the Beijing document and conference?" asked a reporter. The press office director responded: "The Holy See will insist on two topics: the human dignity of the woman and the universal human rights of the woman."

The Holy See will not reach a "holy alliance" with Islam to form a united front in the face of the topics that will be discussed at the Beijing conference, said Navarro-Valls, who rejected the allegation made regarding the Holy See delegation at the Cairo conference. "Some Muslim representatives have wanted to present their concerns about some of the themes of the Peking document through international organizations. We have agreed to speak with them. However, although there are some areas of general interest for both them and us, there are some substantial differences between Christianity and Islam on themes such as women, family, etc., that do not permit us to arrive at any type of operative agreement."

One journalist asked about the practice of aborting female fetuses, as occurs for example in China. Joaquin Navarro-Valls went back to the issue of human rights: "The important thing is to recognize that human rights are universal, and that consequently, it is not up to each country to decide what they are, because otherwise, we enter the realm of arbitrariness."

OP/CONFERENCE WOMEN/NAVARRO-VALLS

VIS 950621 (730)

COMMISSION FOR LATIN AMERICA: THE PROTAGONISTS OF EVANGELIZATION

VATICAN CITY, JUN 21, 1995 (VIS) - Yesterday, in the plenary assembly of the Pontifical Commission for Latin America, which is taking place in the Vatican, the participants reflected on the protagonists of evangelization from the perspective of the third millennium of the Church.

In the morning, Cardinal Jose T. Sanchez spoke about priests; Cardinal Eduardo Martinez Somalo presented the role of religious in the work of the new evangelization of Latin America facing the third millennium; Cardinal Eduardo F. Pironio spoke on the apostolate of the laity as craftsmen of evangelization in the third millennium, with a special emphasis on the young. Lastly, Cardinal Alfonso Lopez Trujillo referred to the role of the family in the new evangelization of Latin America.

In the afternoon the ideas and proposals presented by the speakers were summed-up, underlining especially the problem of sects and the preferential option for the poor.

Cardinal Jan P. Schotte, C.I.C.M., secretary general of the Synod of Bishops, spoke this morning on the Synod for America. Later, time was given for observations, suggestions, and comments before reaching the final propositions, which will be presented this afternoon.

.../PLenary/COM-AL

VIS 950621 (200)

HOLY SEE ATTENDS CONFERENCE ON EUROPE-ISLAM RELATIONS

VATICAN CITY, JUN 21, 1995 (VIS) - Bishop Joseph Khoury, apostolic visitor for the Maronite faithful in Europe, and president of the Holy See delegation to the European Conference on Europe-Islam Relations, held in Stockholm, Sweden, from June 15-17, addressed the assemblage on "Europe in the face of the co-existence of religions."

He said that, in the process of building a great Europe, importance must be given to religious freedom and to the intermingling and peaceful co-existence in each country of believers of different faiths. Europe must "further become a common house, whose tenants belong to different ethnic groups and denominations: along with the Reformed Churches, Latin Catholics and Orthodox Christians live Oriental Catholics and Orthodox of the Middle East."



LETTER
OF POPE JOHN PAUL II
TO WOMEN

LIBRERIA EDITRICE VATICANA
VATICAN CITY

*I greet you all most cordially,
women throughout the world!*

1. I AM WRITING THIS LETTER to each one of you as a sign of solidarity and gratitude on the eve of the Fourth World Conference on Women, to be held in Beijing this coming September.

Before all else, I wish to express my deep appreciation to the United Nations Organization for having sponsored this very significant event. The Church desires for her part to contribute to upholding the dignity, role and rights of women, not only by the specific work of the Holy See's official Delegation to the Conference in Beijing, but also by speaking directly to the heart and mind of every woman. Recently, when Mrs Gertrude Mongella, the Secretary General of the Conference, visited me in connection with the Peking meeting, I gave her a written *Message* which stated some basic points of the Church's teaching with regard to women's issues. That message, apart from the specific circumstances of its origin, was concerned with a broader vision of the situation and problems of women in general, in an attempt to promote the cause of women in the Church and in today's world. For this reason, I arranged to have

it forwarded to every Conference of Bishops, so that it could be circulated as widely as possible.

Taking up the themes I addressed in that document, I would now like to *speck directly to every woman*, to reflect with her on the problems and the prospects of what it means to be a woman in our time. In particular I wish to consider the essential issue of the *dignity and rights* of women, as seen in the light of the word of God.

This "dialogue" really needs to begin with a word of thanks. As I wrote in my Apostolic Letter *Mulieris Dignitatem*, the Church "desires to give thanks to the Most Holy Trinity for the 'mystery of woman' and for every woman—for all that constitutes the eternal measure of her feminine dignity, for the 'great works of God', which throughout human history have been accomplished in and through her" (No. 31).

2. This word of thanks to the Lord for his mysterious plan regarding the vocation and mission of women in the world is at the same time a concrete and direct word of thanks to women, to every woman, for all that they represent in the life of humanity.

Thank you, *women who are mothers*! You have sheltered human beings within yourselves in a unique experience of joy and travail. This experience makes you become God's own smile upon the newborn child, the one who guides your child's first steps, who helps it to grow, and who is the anchor as the child makes its way along the journey of life.

Thank you, *women who are wives*! You irrevocably join your future to that of your husbands, in a relationship of mutual giving, at the service of love and life.

Thank you, *women who are daughters and women who are sisters*! Into the heart of the family, and then of all society, you bring the richness of your sensitivity, your intuitiveness, your generosity and fidelity.

Thank you, *women who work*! You are present and active in every area of life—social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of "mystery", to the establishment of economic and political structures ever more worthy of humanity.

Thank you, *consecrated women*! Following the example of the greatest of women, the Mother of Jesus Christ, the Incarnate Word, you open yourselves with obedience and fidelity to the gift of God's love. You help the Church and all mankind to experience a "spousal" relationship to God, one which magnificently expresses the fellowship which God wishes to establish with his creatures.

Thank you, *every woman*, for the simple fact of being a *woman*! Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic.

3. I know of course that simply saying thank you is not enough. Unfortunately, we are heirs to

a history which has conditioned us to a remarkable extent. In every time and place, this conditioning has been an obstacle to the progress of women. Women's dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity. Certainly it is no easy task to assign the blame for this, considering the many kinds of cultural conditioning which down the centuries have shaped ways of thinking and acting. And if objective blame, especially in particular historical contexts, has belonged to not just a few members of the Church, for this I am truly sorry. May this regret be transformed, on the part of the whole Church, into a renewed commitment of fidelity to the Gospel vision. When it comes to setting women free from every kind of exploitation and domination, the Gospel contains an ever relevant message which goes back to the *attitude of Jesus Christ himself*. Transcending the established norms of his own culture, Jesus treated women with openness, respect, acceptance and tenderness. In this way he honoured the dignity which women have always possessed according to God's plan and in his love. As we look to Christ at the end of this Second Millennium, it is natural to ask ourselves: how much of his message has been heard and acted upon?

Yes, it is time to *examine the past with courage*, to assign responsibility where it is due in a review

of the long history of humanity. Women have contributed to that history as much as men and, more often than not, they did so in much more difficult conditions. I think particularly of those women who loved culture and art, and devoted their lives to them in spite of the fact that they were frequently at a disadvantage from the start, excluded from equal educational opportunities, underestimated, ignored and not given credit for their intellectual contributions. Sadly, very little of women's achievements in history can be registered by the science of history. But even though time may have buried the documentary evidence of those achievements, their beneficent influence can be felt as a force which has shaped the lives of successive generations, right up to our own. To this great, immense feminine "tradition" humanity owes a debt which can never be repaid. Yet how many women have been and continue to be valued more for their physical appearance than for their skill, their professionalism, their intellectual abilities, their deep sensitivity; in a word, the very dignity of their being.

4. And what shall we say of the obstacles which in so many parts of the world still keep women from being fully integrated into social, political and economic life? We need only think of how the gift of motherhood is often penalized rather than rewarded, even though humanity owes its very survival to this gift. Certainly, much remains to be done to prevent discrimination against those who have chosen to be wives and

mothers. As far as personal rights are concerned, there is an urgent need to achieve *real equality* in every area: equal pay for equal work, protection for working mothers, fairness in career advancements, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic State.

This is a matter of justice but also of necessity. Women will increasingly play a part in the solution of the serious problems of the future: leisure time, the quality of life, migration, social services, euthanasia, drugs, health care, the ecology, etc. In all these areas a greater presence of women in society will prove most valuable, for it will help to manifest the contradictions present when society is organized solely according to the criteria of efficiency and productivity, and it will force systems to be redesigned in a way which favours the processes of humanization which mark the "civilization of love".

5. Then too, when we look at one of the most sensitive aspects of the situation of women in the world, how can we not mention the long and degrading history, albeit often an "underground" history, of violence against women in the area of sexuality? At the threshold of the Third Millennium we cannot remain indifferent and resigned before this phenomenon. The time has come to condemn vigorously the types of *sexual violence* which frequently have women for their object and to pass laws which effectively defend them from

such violence. Nor can we fail, in the name of the respect due to the human person, to condemn the widespread hedonistic and commercial culture which encourages the systematic exploitation of sexuality and corrupts even very young girls into letting their bodies be used for profit.

In contrast to these sorts of perversion, what great appreciation must be shown to those women who, with a heroic love for the child they have conceived, proceed with a pregnancy resulting from the injustice of rape. Here we are thinking of atrocities perpetrated not only in situations of war, still so common in the world, but also in societies which are blessed by prosperity and peace and yet are often corrupted by a culture of hedonistic permissiveness which aggravates tendencies to aggressive male behaviour. In these cases the choice to have an abortion always remains a grave sin. But before being something to blame on the woman, it is a crime for which guilt needs to be attributed to men and to the complicity of the general social environment.

6. My word of thanks to women thus becomes a *heartfelt appeal* that everyone, and in a special way States and international institutions, should make every effort to ensure that women regain full respect for their dignity and role. Here I cannot fail to express my admiration for those women of good will who have devoted their lives to defending the dignity of womanhood by fighting for their basic social, economic and political rights, demonstrating courageous initiative at a time

when this was considered extremely inappropriate, the sign of a lack of femininity, a manifestation of exhibitionism, and even a sin!

In this year's *World Day of Peace Message*, I noted that when one looks at the great process of women's liberation, "the journey has been a difficult and complicated one and, at times, not without its share of mistakes. But it has been substantially a positive one, even if it is still unfinished, due to the many obstacles which, in various parts of the world, still prevent women from being acknowledged, respected, and appreciated in their own special dignity" (No. 4).

This journey must go on! But I am convinced that the secret of making speedy progress in achieving full respect for women and their identity involves more than simply the condemnation of discrimination and injustices, necessary though this may be. Such respect must first and foremost be won through an effective and intelligent campaign for the promotion of women, concentrating on all areas of women's life and beginning with a universal recognition of the dignity of women. Our ability to recognize this dignity, in spite of historical conditioning, comes from the use of reason itself, which is able to understand the law of God written in the heart of every human being. More than anything else, the word of God enables us to grasp clearly the ultimate anthropological basis of the dignity of women, making it evident as a part of God's plan for humanity.

7. Dear sisters, together let us reflect anew on the magnificent passage in Scripture which describes the creation of the human race and which has so much to say about your dignity and mission in the world.

The Book of Genesis speaks of creation in summary fashion, in language which is poetic and symbolic, yet profoundly true: "God created man in his own image; in the image of God he created him; male and female he created them" (Gen 1:27). The creative act of God takes place according to a precise plan. First of all, we are told that the human being is created "in the image and likeness of God" (cf. Gen 1:26). This expression immediately makes clear what is distinct about the human being with regard to the rest of creation.

We are then told that, from the very beginning, man has been created "male and female" (Gen 1:27). Scripture itself provides the interpretation of this fact: even though man is surrounded by the innumerable creatures of the created world, he realizes that he is alone (cf. Gen 2:20). God intervenes in order to help him escape from this situation of solitude: "It is not good that the man should be alone; I will make him a helper fit for him" (Gen 2:18). The creation of woman is thus marked from the outset by the principle of help: a help which is not one-sided but mutual. Woman complements man, just as man complements woman: men and women are complementary. Womanhood expresses the "human" as much as manhood does, but in a different and complementary way.

When the Book of Genesis speaks of "help", it is not referring merely to *acting*, but also to *being*. Womanhood and manhood are complementary *not only from the physical and psychological points of view*, but also from the *ontological*. It is only through the duality of the "masculine" and the "feminine" that the "human" finds full realization.

8. After creating man male and female, God says to both: "*Fill the earth and subdue it*" (Gen 1:28). Not only does he give them the power to procreate as a means of perpetuating the human species throughout time, *he also gives them the earth, charging them with the responsible use of its resources*. As a rational and free being, man is called to transform the face of the earth. In this task, which is essentially that of culture, *man and woman alike* share equal responsibility from the start. In their fruitful relationship as husband and wife, in their common task of exercising dominion over the earth, woman and man are marked neither by a static and undifferentiated equality nor by an irreconcilable and inexorably conflictual difference. Their most natural relationship, which corresponds to the plan of God, is the "unity of the two", a relational "uni-duality", which enables each to experience their interpersonal and reciprocal relationship as a gift which enriches and which confers responsibility.

To this "unity of the two" God has entrusted not only the work of procreation and family life, but the creation of history itself. *While the 1994*

International Year of the Family focused attention on *women as mothers*, the Beijing Conference, which has as its theme "Action for Equality, Development and Peace", provides an auspicious occasion for heightening awareness of *the many contributions made by women to the life of whole societies and nations*. This contribution is primarily spiritual and cultural in nature, but socio-political and economic as well. The various sectors of society, nations and states, and the progress of all humanity, are certainly deeply indebted to the contribution of women!

9. Progress usually tends to be measured according to the criteria of science and technology. Nor from this point of view has the contribution of women been negligible. Even so, this is not the only measure of progress, nor in fact is it the principal one. Much more important is *the social and ethical dimension*, which deals with human relations and spiritual values. In this area, which often develops in an inconspicuous way beginning with the daily relationships between people, especially within the family, society certainly owes much to the "*genius of women*".

Here I would like to express particular appreciation to those women who are involved in the various *areas of education* extending well beyond the family: nurseries, schools, universities, social service agencies, parishes, associations and movements. Wherever the work of education is called for, we can note that women are ever ready and willing to give themselves generously to others,

especially in serving the weakest and most defenseless. In this work they exhibit a kind of *affective, cultural and spiritual motherhood* which has inestimable value for the development of individuals and the future of society. At this point how can I fail to mention the witness of so many Catholic women and Religious Congregations of women from every continent who have made education, particularly the education of boys and girls, their principal apostolate? How can I not think with gratitude of all the women who have worked and continue to work in the area of health care, not only in highly organized institutions, but also in very precarious circumstances, in the poorest countries of the world, thus demonstrating a spirit of service which not infrequently borders on martyrdom?

10. It is thus my hope, dear sisters, that you will reflect carefully on what it means to speak of the "*genius of women*", not only in order to be able to see in this phrase a specific part of God's plan which needs to be accepted and appreciated, but also in order to let this genius be more fully expressed in the life of society as a whole, as well as in the life of the Church. This subject came up frequently during *the Marian Year* and I myself dwelt on it at length in my Apostolic Letter *Mulieris Dignitatem* (1988). In addition, this year in the Letter which I customarily send to priests for Holy Thursday, I invited them to reread *Mulieris Dignitatem* and reflect on the important roles which women have played in their

lives as mothers, sisters and co-workers in the apostolate. This is another aspect—different from the conjugal aspect; but also important—of that "help" which women, according to the Book of Genesis, are called to give to men.

The Church sees in Mary the highest expression of the "feminine genius" and she finds in her a source of constant inspiration. Mary called herself the "handmaid of the Lord" (Lk 1:38). Through obedience to the Word of God she accepted her lofty yet not easy vocation as wife and mother in the family of Nazareth. Putting herself at God's service, she also put herself at the service of others: a *service of love*. Precisely through this service Mary was able to experience in her life a mysterious, but authentic "reign". It is not by chance that she is invoked as "Queen of heaven and earth". The entire community of believers thus invokes her; many nations and peoples call upon her as their "Queen". For her, "*to reign*" is to serve! Her service is "*to reign*"!

This is the way in which authority needs to be understood, both in the family and in society and the Church. Each person's fundamental vocation is revealed in this "reigning", for each person has been created in the "image" of the One who is Lord of heaven and earth and called to be his adopted son or daughter in Christ. Man is the only creature on earth "which God willed for its own sake", as the Second Vatican Council teaches; it significantly adds that man "cannot fully find himself except through a sincere gift of self" (*Gaudium et Spes*, 24).

The maternal "reign" of Mary consists in this. She who was, in all her being, a gift for her Son, *has also become a gift for the sons and daughters of the whole human race*, awakening profound trust in those who seek her guidance along the difficult paths of life on the way to their definitive and transcendent destiny. Each one reaches this *final goal* by fidelity to his or her own vocation; this goal provides meaning and direction for the earthly labours of men and women alike.

11. In this perspective of "service"—which, when it is carried out with freedom, reciprocity and love, expresses the truly "royal" nature of mankind—one can also appreciate that the presence of *a certain diversity of roles* is in no way prejudicial to women, provided that this diversity is not the result of an arbitrary imposition, but is rather an expression of what is specific to being male and female. This issue also has a particular application within the Church. If Christ—by his free and sovereign choice, clearly attested to by the Gospel and by the Church's constant Tradition—entrusted only to men the task of being an "icon" of his countenance as "shepherd" and "bridegroom" of the Church through the exercise of the ministerial priesthood, this in no way detracts from the role of women, or for that matter from the role of the other members of the Church who are not ordained to the sacred ministry, since *all* share equally in the dignity proper to the "common priesthood" based on Baptism. These role distinctions should not be viewed in accordance with the

criteria of functionality typical in human societies. Rather they must be understood according to the particular criteria of the *sacramental economy*, i.e. the economy of "signs" which God freely chooses in order to become present in the midst of humanity.

Furthermore, precisely in line with this economy of signs, even if apart from the sacramental sphere, there is great significance to that "womanhood" which was lived in such a sublime way by Mary. In fact, there is present in the "womanhood" of a woman who believes, and especially in a woman who is "consecrated", a kind of inherent "prophecy" (cf. *Mulieris Dignitatem*, 29), a powerfully evocative symbolism, a highly significant "iconic character", which finds its full realization in Mary and which also aptly expresses the very essence of the Church as a community consecrated with the integrity of a "virgin" heart to become the "bride" of Christ and "mother" of believers. When we consider the "iconic" complementarity of male and female roles, two of the Church's essential dimensions are seen in a clearer light: the "Marian" principle and the Apostolic-Petrine principle (cf. *ibid.*, 27).

On the other hand—as I wrote to priests in this year's Holy Thursday Letter—the ministerial priesthood, according to Christ's plan, "is an expression not of domination but of service" (No. 7). The Church urgently needs, in her daily self-renewal in the light of the Word of God, to emphasize this fact ever more clearly, both by developing the spirit of communion and by carefully

fostering all those means of participation which are properly hers, and also by showing respect for and promoting the diverse personal and communal charisms which the Spirit of God bestows for the building up of the Christian community and the service of humanity.

In this vast domain of service, the Church's two-thousand-year history, for all its historical conditioning, has truly experienced the "genius of woman"; from the heart of the Church there have emerged women of the highest calibre who have left an impressive and beneficial mark in history. I think of the great line of woman martyrs, saints and famous mystics. In a particular way I think of Saint Catherine of Siena and of Saint Teresa of Avila, whom Pope Paul VI of happy memory granted the title of Doctors of the Church. And how can we overlook the many women, inspired by faith, who were responsible for initiatives of extraordinary social importance, especially in serving the poorest of the poor? The life of the Church in the Third Millennium will certainly not be lacking in new and surprising manifestations of "the feminine genius".

12. You can see then, dear sisters, that the Church has many reasons for hoping that the forthcoming United Nations Conference in Beijing will bring out the full truth about women. Necessary emphasis should be placed on the "genius of women", not only by considering great and famous women of the past or present; but also those ordinary women who reveal the gift of

their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day women fulfil their deepest vocation. Perhaps more than men, women *acknowledge the person*, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and *help them*. In this way the basic plan of the Creator takes flesh in the history of humanity and there is constantly revealed, in the variety of vocations, that *beauty*—not merely physical, but above all spiritual—which God bestowed from the very beginning on all, and in a particular way on women.

While I commend to the Lord in prayer the success of the important meeting in Beijing, I invite *Ecclesial Communities* to make this year an occasion of heartfelt thanksgiving to the Creator and Redeemer of the world for the gift of *this great treasure* which is womanhood. In all its expressions, womanhood is part of the essential heritage of mankind and of the Church herself.

May Mary, Queen of Love, watch over women and their mission in service of humanity, of peace, of the spread of God's Kingdom.

With my Blessing.

From the Vatican, 29 June 1995, the Solemnity of Saints Peter and Paul.

Joannes Paulus II

--In the Platform for Action, however, there were proposals to discuss the "innate dignity of women." The US does not support use of this phrase because it can be seen to imply a different (and therefore unequal) kind of dignity for women. The US position is to refer always to "human dignity" or "the dignity and worth of the human person."

Equality vs. Equity

--As noted above, the concept of "equality between men and women" was included in the Universal Declaration of Human Rights, and is one of the themes of the Fourth World Conference on women.

--However, there were efforts to introduce terminology which would undermine this concept.

--Iran proposed that the document refer in many places to the need for "equity" rather than or in addition to "equality." Iran proposed this language based on its view that men and women have defined roles which are not based on equality between the sexes. It believes that discrimination on the basis of sex is and can be "equitable." The US strongly believes that "equality" should be used alone in most cases, especially when referring to legal equality or equal opportunity.

--Another delegation sought to include terminology referring to the "fundamental" equality between men and women. Again, the US believes that this implies that women and men are only equal within their own spheres. We support use of simply the word "equality."

The Human Rights of Women vs. Women's Human Rights

--In talking about human rights, the US and all other delegations have agreed that the preferred terminology is "the human rights of women" rather than "women's human rights." This formulation makes clear that the human rights under discussion are not particular to women, but are universal in nature.

Human Rights Terminology
Drafted by: G/CS:MTCurtin
SEC3 173 8/21/95 x7-3129

Cleared by: L/HRR:DStewart
DRL/MLA:THushek



304 Pennsylvania Avenue SE • Washington DC 20003
Phone (202) 544-0200 • Fax (202) 546-7142

September 1, 1995

The First Lady Hillary Rodham Clinton
Office of the First Lady
The White House
Washington, DC 20500

Dear Mrs. Clinton:

No one who attends the Fourth UN World Conference on Women will have a louder or more influential voice than you will. As First Lady of the United States, you will be listened to closely by both governments and the worldwide NGO community. This means that should you fail to address several critical issues, your silence will speak volumes, as well. We beg you not to remain silent on the state of women's human rights everywhere in the world.

If you are to be a forceful advocate for the rights of women, you must be prepared to name the governments which violate women's rights or which fail to take action to prevent the full range of abuses against women. We understand that your primary task is to address women's rights issues and not China's overall human rights record. But you cannot afford to be silent on the issue of violations against Chinese and Tibetan women. The government of China could interpret your silence as condoning the brutal treatment of women such as its forced abortion and sterilization program.

Furthermore, during the preparation for the conference, the Chinese government conducted "Public Order" sweeps, which included sixteen executions and numerous detentions. One such case of detention is Ding Zilin, a university professor and her husband Jiang Peikun. They were accused of "economic irregularities". We have adopted them as Prisoners of Conscience, and are demanding their immediate and unconditional release. Please add your voice to this appeal.

When people are executed or imprisoned so that a UN conference can take place, it should not be the responsibility of Amnesty International and other human rights groups alone to protest. You must not remain mute when victims of human rights violations have paid such a price.

Amnesty International is an independent worldwide movement working impartially for the release of all prisoners of conscience, fair and prompt trials for political prisoners and an end to torture and executions. It is funded by donations from its members and supporters throughout the world.

CHAIR, BOARD OF DIRECTORS
Mary W. Gray

EXECUTIVE DIRECTOR
William F. Schulz

DIRECTOR, WASHINGTON OFFICE
James O'Dea

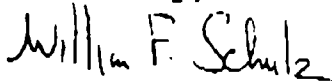
2

If this conference is to be a success, it is imperative that governments leave Beijing having committed to take real and measurable action to improve the human rights of women. Specifically, we need your voice to demand that governments conclude the conference with:

- a commitment to reaffirm and build on their previous commitments to the universality and indivisibility of the human rights of women.
- a commitment to take action on state violence against women.
- a commitment to tackle human rights violations of women in armed conflict.
- a commitment to fulfill their international obligations to end human rights violations occurring in the private sphere and in communities.
- a commitment to protect women activists.

Speak, Mrs. Clinton, speak! We wish you success in these endeavors.

Sincerely,



William F. Schulz
Executive Director

April 7, 1995 11:30AM

Gender Talking Points for US Delegation

- o Gender is a commonly used sociological term that has been conventionally used in UN documents since the 1970's. The term "gender" is not defined in the current draft documents of the CSW or FWCW because it is used in its conventional usage.
- o Gender signifies that the socio-economic impacts being discussed are evaluated relative to their differing effects on men and women.
- o Within the Platform for Action, "gender" is used in analyzing socio-economic data, with gender sensitivity training for persons assisting girls who have been victims of abuse and violence, gender balance when discussing male/female representation on appointed committees, etc.
- o We have heard that some text, not connected with the CSW or the FWCW, has defined the term "gender" to include sexual orientation. We have not seen this text. Such a definition is not the way the term is used in the CSW/FWCW text. This is not the way the USG is using the term "gender" in the text.
- o We support the decision of the Chair made on April 6 that a blanket bracketing of "gender" throughout the text is not a productive way to move the document forward.
- o Our understanding is that where a working group put brackets on specific uses of gender, these brackets will remain.
- o On April 7, the Bureau decided to set up an ambassadorial-level contact group to begin work no later than May 15 in New York to address the use of "gender" in the CSW/FWCW text. The Ambassador from Namibia will chair it.



United States Department of State

Washington, D.C. 20520

June 6, 1995

Fourth World Conference on Women
Gender Consultations

- o The National Review article contains false information.
- o The US is not seeking to redefine gender in any way. When the issue of gender was first raised at the UN, the State Department went on record to support the conventional and traditional usage of the word.
- o No country at the UN is seeking to redefine the term gender to encompass five genders.
- o During the March/April 1995 Preparatory Conference for the UN's upcoming Fourth World Conference on Women, Honduras with support from Guatemala and Benin and later several other delegations, sought clarification of the word's meaning apparently based on false rumors circulating that this commonly-used word was somehow a cover for promoting a radical notion of "five genders."
- o The US position is that gender is a commonly used term in sociological analysis that has been conventionally used in UN documents since the 1970s. In its adjectival form, it is commonly paired with other words such as gender-disaggregated statistics, gender analysis, and gender gap. When used in this manner, it signifies that the socio-economic action or policies under discussion are being evaluated relative to their differing impacts on men and women. These are analytical constructs that enable policymakers to understand that practices or policy actions may impact differently on men and women. Common uses for such analyses include the demonstration of salary differentials between men and women or studying longevity differences.
- o The discussion of the word gender is not a North/South issue. One of the first countries to object to Honduras' intervention was Indonesia, who made a detailed objection citing its common usage within the UN system and internationally.
- o In May, there were two meetings of a UN-based contact group of interested delegate to resolve the issue.
- o Chaired by Selma Ashipala of Namibia, the group reached consensus (with the exception of Guatemala) and adopted the attached statement on May 31.



INTERNATIONAL CONFERENCE ON POPULATION AND DEVELOPMENT
CONSENSUS ON
REPRODUCTIVE HEALTH, REPRODUCTIVE RIGHTS AND UNSAFE ABORTION

The International Conference on Population and Development (ICPD) was a major success, with 180 nations endorsing a comprehensive new strategy, embodied in the Program of Action, for stabilizing world population growth and promoting sustainable development. At the ICPD, held in Cairo last September, governmental and non-governmental participants worked together to craft a Program of Action which, among other things, calls for universal access to good quality reproductive health care services, including safe, effective, voluntary family planning; the empowerment of women and their full involvement in all aspects of population programs and policies; expanded access to education and health care services; increased responsibility of men in sexual and reproductive health and childrearing; and reduction of wasteful resource consumption.

The ICPD was historic for two principal reasons: the new direction of population policies, focusing on people's needs -- rather than simply demographic targets; and consensus on a broad range of difficult issues, in particular, defining reproductive health and reproductive rights and how to address the public health issue of unsafe abortions, which constitute nearly half of the 50 to 60 million abortions performed each year around the world. Reaching consensus on these issues required thorough and considered discussions to ensure that the interests and concerns of all nations were addressed.

No new rights were created at the ICPD. No country is required to change its laws. The Program of Action is a template for how to have successful programs which create the circumstances in which voluntary decisions about family size can be made.

The ICPD Program of Action contains 16 chapters addressing components of population related development policies: Preamble; Principles; Interrelationships Between Population, Sustained Economic Growth and Sustainable Development; Gender Equality, Equity and Empowerment of Women; The Family, Its Roles, Rights, Composition and Structure; Population Growth and Structure; Reproductive Rights and Reproductive Health; Health, Morbidity and Mortality; Population Distribution, Urbanization and Internal Migration; International Migration; Population, Development and Education; Technology, Research and Development; National Action; International Cooperation; Partnership with the Non-Governmental Sector; and Follow-up to the Conference.

Text from the ICPD Program of Action

Principles for Implementation

Chapter II Introduction: The implementation of the recommendations contained in the Program of Action is the sovereign right of each country, consistent with national laws and development priorities, with full respect for the various religious and ethical values and cultural backgrounds of its people, and in conformity with universally recognized international human rights.

Reproductive Health

7.2: 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 related 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 counseling and care related to reproduction and sexually transmitted diseases.

Note: After achieving consensus on this language, the terms reproductive and sexual health are used where appropriate in the Program of Action.

7.3: 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 programs 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 fertility rates; and discrimination against women.

Reproductive Rights

7.3: 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 programs 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 behavior; 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.

Note: This is the only paragraph in the Program of Action which includes the term reproductive rights.

Unsafe Abortion

8.25: In no case should abortion be promoted as a method of family planning. All governments and relevant intergovernmental and non-governmental organizations are urged to strengthen their commitment to women's health, to deal with the health impact of unsafe abortion¹ as a major public health concern and to reduce the recourse to abortion through expanded and improved family-planning services. Prevention of unwanted pregnancies must always be given the highest priority and every attempt should be made to eliminate the need for abortion. Women who have unwanted pregnancies should have ready access to reliable information and compassionate counseling. Any measures or changes related to abortion within the health system can only be determined at the national or local level according to the national legislative process. In circumstances where abortion is not against the law, such abortion should be safe. In all cases, women should have access to quality services for the management of complications arising from abortion. Post-abortion counseling, education and family-planning services should be offered promptly, which will also help to avoid repeat abortions.

Note: After achieving consensus on this language, the terms reproductive and sexual health are used where appropriate in the Program of Action.

Note: The only other references to abortion in the ICPD Program of Action are:

7.44a: To address adolescent sexual and reproductive health issues, including unwanted pregnancy, unsafe abortion, and sexually transmitted diseases, including HIV/AIDS, through the promotion of responsible and healthy reproductive and sexual behavior, including voluntary abstinence, and the provision of appropriate services and counseling specifically suitable for that age group;

8.19: ...However, a significant proportion of the abortions carried out are self-induced or otherwise unsafe, leading to a large fraction of maternal deaths or to permanent injury to the women involved...

8.20a: To promote women's health and safe motherhood; to achieve a rapid and substantial reduction in maternal morbidity and mortality and reduce the differences observed between developing and developed countries and within countries. On the basis of a commitment to women's health and well-being, to reduce greatly the number of deaths and morbidity from unsafe abortion¹.

12.17: Since unsafe abortion¹ is a major threat to the health and lives of women, research to understand and better address the determinants and consequences of induced abortion, including its effects on subsequent fertility, reproductive and mental health and contraceptive practice, should be promoted, as well as research on treatment of complications of abortion and post-abortion care.

13.14b: In the basic reproductive health services component -- information and routine services for prenatal, normal and safe delivery and post-natal care; abortion (as specified in paragraph 8.25); information, education and communication about reproductive health, including sexually transmitted diseases, human sexuality and responsible parenthood, and against harmful practices; adequate counseling; diagnosis and treatment for sexually transmitted diseases and other reproductive tract infections, as feasible; prevention of infertility and appropriate treatment, where feasible; and referrals, education and counseling services for sexually transmitted diseases, including HIV/AIDS, and for pregnancy and delivery complications.

¹ unsafe abortion is defined as a procedure for terminating an unwanted pregnancy either by persons lacking the necessary skills or in an environment lacking the minimal medical standards or both (based on World Health Organization, The Prevention and Management of Unsafe Abortion, Report of a Technical Working Group, Geneva, April 1992 (WHO/MSM/92.5)).

CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (CEDAW)

"VIOLENCE AND DISCRIMINATION AGAINST WOMEN DON'T JUST VICTIMIZE INDIVIDUALS; THEY HOLD BACK WHOLE SOCIETIES ... GUARANTEEING HUMAN RIGHTS IS A MORAL IMPERATIVE WITH RESPECT TO BOTH WOMEN AND MEN. IT IS ALSO AN INVESTMENT IN MAKING WHOLE NATIONS STRONGER, FAIRER, AND BETTER."

U.S. Secretary of State Warren Christopher
from an address to the World Conference on Human Rights, Vienna, Austria, 1993.

BACKGROUND

On December 18, 1979, the United Nations adopted the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The Convention was the culmination of more than thirty years of work by the United Nations Commission on the Status of Women, a body established in 1946 to monitor the situation of women world wide and to promote women's rights.

Until 1979, when the General Assembly adopted CEDAW, there was no legally binding convention that took an international view of a woman's rights within the family and within the political, economic and social life of her country.

CURRENT STATUS

As of January 1994, 131 countries had ratified the Convention.

The United States was active in the drafting of the Convention and signed it July 17, 1980. It was transmitted to the Senate Foreign Relations Committee in November of 1980. In the summer of 1990, the Senate Foreign Relations Committee held hearings on the Convention. At that time, the State Department testified it was not prepared with a legal analysis of the Convention to determine how it comports with U.S. law.

In the spring of 1993, a letter signed by sixty-eight members of the Senate was sent to President Bill Clinton asking him to take the necessary steps to ratify CEDAW. In June of 1993, Secretary of State Warren Christopher announced at the World Conference on Human Rights in Vienna that the Administration would move on CEDAW and other human rights treaties.

FOR ADDITIONAL INFORMATION, CONTACT THE WORKING GROUP ON RATIFICATION OF CEDAW, C/O AILEEN COOPER, B'NAI B'RITH WOMEN, 1828 L STREET, N.W., SUITE 250, WASHINGTON, D.C. 20036. TELEPHONE (202) 857-1370

Senator Claiborne Pell (D-RJ), chairman of the Senate Foreign Relations Committee, has made public his desire to move CEDAW to the floor of the Senate for a vote as soon as is feasible after receiving the State Department report.

Sixty-seven "yes" votes are required for the Senate to consent to ratification. Action by the House of Representatives is not required for international treaty ratification.

IMPORTANCE OF U.S. RATIFICATION

The Convention reinforces the definition of discrimination against women so that those who would discriminate on the basis of sex can no longer claim that no clear definition exists.

Many women in other parts of the world lack basic legal rights or protection of their rights under the law. The cry that women's rights are human rights originates from consideration of the plight of these women. As a leading advocate for human rights, the United States has an interest in helping improve conditions for these women. Yet, as one of the few nations that has failed to ratify the Women's Convention, the United States compromises its credibility and persuasiveness as a force for human rights for women. The fact that the United States was heavily involved in the drafting of CEDAW also lends weight to its obligation to ratify.

Ratification of the Convention is called for in the concluding documents of the Vienna/Helsinki agreements of the Commission on Security and Cooperation in Europe (CSCE). The United States was a signatory of CSCE and should comply with its provisions.

U.S. ratification means that the United States can join the United Nations Committee on the Elimination of Discrimination (CEDAW), which monitors reports of progress in treatment of women from the countries that have ratified CEDAW.

TREATY SYNTHESIS

ARTICLE 1 defines discrimination against women as any distinction or restriction made on the basis of sex which has the effect or purpose of impairing the recognition, enjoyment or exercise of human rights.

ARTICLE 2 mandates States Parties to condemn discrimination in all its forms and to ensure that national legal frameworks embody the principles of equality between men and women.

ARTICLE 3 mandates ratifying countries to guarantee women their basic human rights.

ARTICLE 4 directs ratifying countries to initiate special measures to accelerate women's equality.

ARTICLE 5 states that family education should include a proper understanding of maternity and that both men and women play a role in the upbringing of children.

ARTICLE 6 mandates ratifying countries to initiate measures that will suppress all forms of traffic in women and exploitation of women through prostitution.

ARTICLE 7 outlines the rights of women in political and public life, including the right to vote in elections, to participate in the formulation of government policy, to hold office and to participate in non-governmental organizations concerned with the political life of the country.

ARTICLE 8 requires that women have the opportunity to represent their governments at the international level.

ARTICLE 9 mandates that women will have equal rights to acquire, change or retain their nationality and that of their children.

ARTICLE 10 outlines equal rights in career and vocational guidance, choice of curricula, scholarships and study grants, and continuing education.

ARTICLE 11 outlines equal rights in employment including equal opportunities, free choice of employment and professional training, equal remuneration, health benefits, and evaluation of work.

ARTICLE 12 mandates equal access to health care services.

ARTICLE 13 states that women shall have, on an equal basis with men, the following rights: bank loans, mortgages and other forms of financial credit and participation in recreational activities, sports and all aspects of cultural life.

ARTICLE 14 focuses on the particular problems faced by rural women including access to health care, access to training and education, and access to credit and loans.

ARTICLE 15 requires that women have equal treatment before the law including the right to make contracts and be free to choose their residence and domicile.

ARTICLE 16 mandates that women have equal rights with men in matters relating to family and marriage including the right to choose a spouse, and the right to ownership of property.

ARTICLE 17 calls for the establishment of the Committee on the Elimination of Discrimination Against Women (CEDAW) which will evaluate progress made in implementation of the Convention.

ARTICLE 18 establishes a schedule of reporting on progress by ratifying countries.

ARTICLE 19 establishes a term of two years for officers of CEDAW.

ARTICLE 20 establishes a cycle of meetings to review reports of ratifying countries.

ARTICLE 21 directs CEDAW to make general recommendations based on reports.

ARTICLE 22 allows for specialized agencies to submit reports that fall within the scope of their activities.

ARTICLES 23 - 30 detail administration of the Convention.

ORGANIZATIONS THAT HAVE ENDORSED THE CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN

American Association of Retired Persons	National Council of Jewish Women
American Association of University Women	National Education Association
American Bar Association	National Federation of Business and Professional Women's Clubs
Americans for Democratic Action	National Federation of Temple Sisterhoods
American Federation of Teachers	National Hook-up of Black Women, Inc.
American Jewish Committee	National Ladies Auxiliary, Jewish War Veterans
American Jewish Congress	National Jewish Community Relations Advisory Council
American Medical Women's Association	National Lawyers Guild
American Nurses Association	National Organization For Women (NOW)
American Psychiatric Association	NOW Legal Defense and Education Fund
American Veterans Committee	National Spiritual Assembly of Baha'is of the United States
Amit Women	National Women's Conference Committee
Amnesty International	National Women's Political Caucus
Anti-Defamation League of B'nai B'rith	National Women's Studies Association
Association for Women in Psychology	Organisation of Pan-Asian American Women
Association for Women in Science	Planned Parenthood Federation of America
Black Women's Agenda	United Presbyterian Church (U.S.A.)
B'nai B'rith International	Society for the Advancement of Women's Health Research
B'nai B'rith Women	Soroptimist International
Center for Policy Alternatives - (Women's Economic Justice Center)	St. Joan's Alliance
Church Women United	Unitarian Universalist Service Committee
Committee For International Human Rights Inquiry	Unitarian Universalist Association of Congregations
Episcopal Church, USA	United Church of Christ
Evangelical Lutheran Church in America	United Methodist Church
Emunah Women	United Nations Association of the United States
Federally Employed Women	United States Conference of Mayors
Gray Panthers	Wider Opportunities for Women
Hadassah	The Women Activist Fund, Inc.
Lawyers Committee for Human Rights	Women for International Peace and Arbitration
Leadership Conference on Civil Rights	Women's Action Alliance, Inc.
League of Women Voters of the USA	Women's American ORT
Na'amat USA	Women's Branch, Union of Orthodox Jewish Congregations of America
National Assembly of Religious Women	Women's International League for Peace and Freedom
National Association of Commissioners for Women	Women's International Public Health Network
National Association of Social Workers	Women's League for Conservative Judaism
National Association of Women Judges	Women's Legal Defense Fund
National Association of Women Lawyers	Womens Action for New Directions
National Black Women's Health Project	World Federalist Association
National Board of the YWCA of the USA	Zonta International
National Coalition of 100 Black Women	
National Conference of Christians and Jews	
National Council of the Churches of Christ in the USA	

THE SECRETARY OF STATE
WASHINGTON

September 13, 1994

Dear Mr. Chairman:

On behalf of the President, I am writing to convey the Administration's strong support for prompt ratification of the Convention on the Elimination of All Forms of Discrimination Against Women.

As you are aware, this important human rights treaty has been pending before the Senate since 1980, when the United States signed it. Despite the expression of strong support for ratification by a wide spectrum of the non-governmental community at several Congressional hearings, prior Administrations did not embrace the Convention. Consequently the process of ratification has languished. Over 130 States are now parties to the Convention; the United States is not. It is time to remedy this situation.

The Clinton Administration has placed particular emphasis on the protection and advancement of women's rights in the international community. We strongly supported inclusion of provisions on women's rights in the Vienna Declaration and Program of Action adopted at the Second World Conference on Human Rights last summer. We have taken steps to incorporate women's concerns into U.S. assistance programs, refugee programs, and population policy. We are funding projects around the world to assist women's groups and promote women's rights, ranging from expanding literacy (including literacy in legal matters) and promoting health care to protecting refugee women. Working closely with the United Nations, we are promoting the systematic integration of women's issues into UN programs, the training of UN personnel to ensure sensitivity and competence in addressing gender-based abuses, and the appointment of more women to positions of responsibility in the UN. We strongly supported the appointment of a Special Rapporteur on Violence Against Women at the last session of the

The Honorable
Claiborne Pell,
Chairman,
Committee on Foreign Relations,
United States Senate.

UN Human Rights Commission. Another top priority is to ensure that the War Crimes Tribunal investigating the former Yugoslavia addresses the systematic rape of women as an instrument of ethnic cleansing.

Ratification of the Convention at this time would serve both to underscore our commitment to women's rights and to enhance our ability to protect and promote those rights internationally. With the Fourth World Conference on Women impending, it is in the U.S. interest to ratify this treaty promptly, since we are the only country in the Western Hemisphere which has not. In particular, participation by the United States in the work of the Committee on the Elimination of Discrimination Against Women, which oversees implementation of the treaty by States Parties, would provide an opportunity for the United States to play an even more active and effective role in the articulation and advancement of the principles of non-discrimination and equality for women around the world.

These principles find clear expression, of course, in our own domestic law. At both the federal and state levels, current U.S. law provides strong guarantees of equal protection, as well as effective protections against discriminatory conduct. As a result, our law largely complies with the requirements of the Convention. Ratification can therefore be premised on a relatively small number of reservations, understandings and declarations. They are set forth in the enclosed list.

To assist the Committee in its consideration of these proposals, I am enclosing a detailed memorandum analyzing the requirements of the Convention in relation to the relevant provisions of current U.S. law and explaining the reasoning behind each of the proposed reservations, understandings and declarations.

On behalf of the President, I urge the Senate to give its advice and consent to ratification of this important human rights treaty.

Sincerely,

Warren.

Warren Christopher

Enclosures:

1. Proposed Reservations, Understandings and Declarations
2. Analysis of the Convention