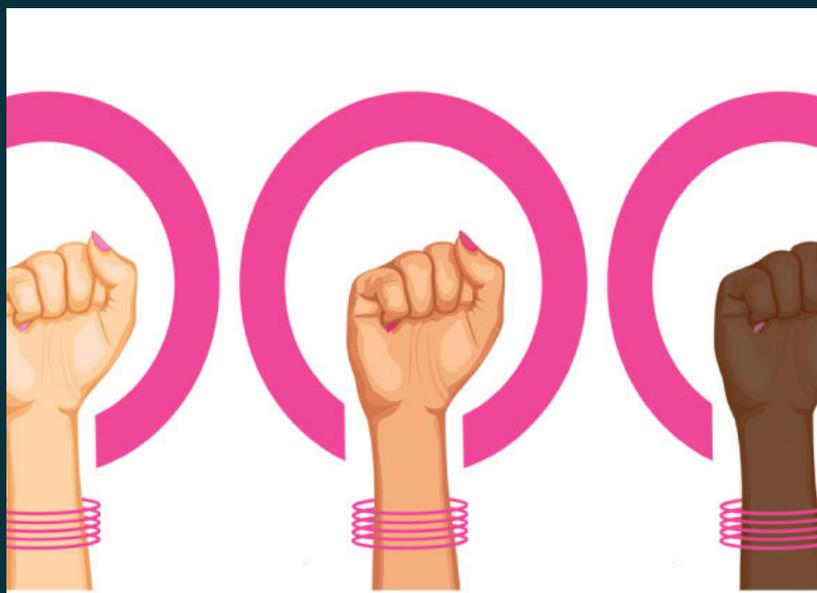


THE ATTACHÉ

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EXPLORING GENDER GAPS: CHALLENGING MALESTREAM INTERNATIONAL RELATIONS

EXCLUSIVE PIECE BY

Sophie Blauth, Her Campus, Exeter.

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THE QUEST FOR GENDER EQUALITY – AN ETERNAL PROBLEM?

JOSEPH PENGELLY DEL CERRO

The 5th United Nations 2030 Sustainable Development Goal is “Gender Equality”. Described as both a human right and an essential foundation for lasting peace in a prosperous and sustainable world (UN), it is clear to the current crop of world leaders that female empowerment on an international -scope is a crucial step towards a better society.

What progress has been made?

Well, while the public sphere of decision-making roles still has quite a distance to go until complete gender parity (50%/50%) is achieved, several nations have seen progress. The presence of women in political offices has increased substantially and stands now at 23.7% world-wide. Now, 30% or more seats in at least one Chamber of Parliament in 46 countries are held by women – a significant sign of improvement. One shining example of this is Rwanda where women have surpassed the target of gender parity and now occupy a majority of seats in elected office. From a liberal feminist perspective, this is a tremendous step towards a sustainable resolution for future equality internationally. However, we must be mindful not to solely be driven by numbers and percentiles when concerning female representation, otherwise we are in danger of objectifying the problem – and in doing so, further objectifying women.

Marriage is another aspect that must be addressed further on the international scene. Often, marriage is used as a proxy in more developing nations to strip women of their rights, not without violent consequences. In 18 countries, husbands are legally able to prevent their companions from working, while in 39 countries, inheritance rights for females are not even present, let alone protected. While many are married against their will, only 52% of women who are married are able to make their own decisions regarding the use of contraceptives, sexual relations, and healthcare for themselves and their children – a shocking statistic indeed.

<p>TARGET 5-1</p> <p>END DISCRIMINATION AGAINST WOMEN AND GIRLS</p>	<p>TARGET 5-2</p> <p>END ALL VIOLENCE AGAINST AND EXPLOITATION OF WOMEN AND GIRLS</p>	<p>TARGET 5-3</p> <p>ELIMINATE FORCED MARRIAGES AND GENITAL MUTILATION</p>
<p>TARGET 5-4</p> <p>VALUE UNPAID CARE AND PROMOTE SHARED DOMESTIC RESPONSIBILITIES</p>	<p>TARGET 5-5</p> <p>ENSURE FULL PARTICIPATION IN LEADERSHIP AND DECISION-MAKING</p>	<p>TARGET 5-6</p> <p>UNIVERSAL ACCESS TO REPRODUCTIVE HEALTH AND RIGHTS</p>
<p>TARGET 5-A</p> <p>EQUAL RIGHTS TO ECONOMIC RESOURCES, PROPERTY OWNERSHIP AND FINANCIAL SERVICES</p>	<p>TARGET 5-B</p> <p>PROMOTE EMPOWERMENT OF WOMEN THROUGH TECHNOLOGY</p>	<p>TARGET 5-C</p> <p>ADOPT AND STRENGTHEN POLICIES AND ENFORCEABLE LEGISLATION FOR GENDER EQUALITY</p>

Source: <https://www.globalgoals.org>

UN SDG 5 – Targets for 2030 (2015)

Violent instances of such abuse of human rights include a plethora of cases of physical and sexual abuse (19% of global 15-49 year olds), with over 200 million having experienced female genital mutilation. These incidents must be recognised by global institutions. In regular circumstances, a blatant human rights violation would see actions in line with soft power doctrine – either sanctions or asset freezes of the countries involved. While these actions are conducted in a private sphere, many states indirectly facilitate the perpetrators through absence of necessary legislation. 49 countries lack laws that protect women from violence inflicted by their “intimate” partner.



Another key path out of domestic violence and abuse is through economic emancipation and empowerment. Representing just 13% of agricultural land holders, women have seen an increase in proportion of paid employment in other sectors to 41% (2015). Additionally, with more nations tracking their budgets for improving gender equality and issuing strict directives to private companies to track wage equality, it is clear that governmental regulations will play a key role in this fight.



Countries like India have used technology to bridge this gap, and have launched a focused campaign on teaching girls key skills required in STEM activities and careers – a field with healthy investment that has historically been dominated and shaped by men. It is believed that by doing this, India is not only providing new employment opportunities for women, but also role models for future generations to follow and the opportunity for women to shape the future of the industry-and by extension- the future of the country.

Thankfully, the rates of female genital mutilation in the countries that see it most have seen a decline from 1 in 2 girls (2000), to 1 in 3 girls (2017), but ideally this horrible practice should be eradicated everywhere. Furthermore, we are currently observing a significant drop in child marriage rates in South Asia by 42% since the year 2000.

Schemes like these do give hope to the 2030 agenda, but countless targets are not quantifiable and require change in deeply rooted societal norms and traditions. These transformations can happen, but often only over decades, not years. And while some developed countries continue to show signs of improvement, it must be a joint effort if we are to see widespread international empowerment.

THE GUERRILLA GIRLS' WORK TO EMPOWER WOMEN

SOPHIE BLAUTH, HER CAMPUS EXETER



Her Campus is an American Magazine designed to be written and read by women at university, covering topics of topics of health and lifestyle, culture, sex and relationships, fashion and current affairs. The Exeter chapter of the magazine is a lovely, social place where the writers and editors come together as friends to write and inspire one another. We are a silver level chapter, and with more writers we would love to move up and become a gold level chapter. If you are a student at Exeter and would like to join, please sign up on the Student Guild Website or drop us a message on Instagram!

The Guerrilla Girls, described on the Tate website as "...an anonymous group of feminist, female artists devoted to fighting sexism and racism within the art world" was established in 1985 in New York. The aim of the group is to bring gender, racial inequality and corruption in the art world into the light, acting as the conscience of the art world. Their famous poster of a nude woman with a guerrilla mask is accompanied by a shocking statistic: 'less than five per cent of the artists in the Modern Art sections [at the Metropolitan Museum] are women but 85 percent of the nudes are female.' This statistic is exactly what the Guerrilla Girls aim to change in the art world.



Through their campaigning and adverts, the women behind the masks are actively working to disable sexism, racism, corruption and other bad behaviour in art, film, culture and politics. The Group's new focus is on the 'Male Gaze.' The term 'male gaze' was first coined by Laura Mulvey to be used when referring to the way women are presented in art. Female nudes are almost always displayed to appeal to a male gaze whether they are reclined in a beautiful setting on a seductive bed, being pleased, beaten, murdered, bathing, dancing or some other activity. The subject surrounding the image is less important to the male gaze, as long as there is a nude woman to gaze at. The Guerrilla Girls changed the term to 'Graze' because their question is: does art imitate life or does life imitate art?

This thought-provoking movement is centered around the background to images. The physical and mental exploitation of models was not limited to the 18th century, but is something that undoubtedly still happens today. It is with movements like this that the public is faced with blatant sexism and educated by it as a consequence. And why is it still that we are used to seeing the female nude in large volumes in galleries, painted by men, and almost never the male nude painted by a woman?

It is important that groups like the Guerrilla Girls exist because they are constantly working to advance and empower women, an advance that helps humanity to progress from past savagery. Their active attack on museums for mostly showing white, male artists is empowering on an international scale because it encourages the public to go and find new artists to look at and learn from. We learn so much from all art, more than just from looking at another female nude, and it is so important to look at other subjects in art, shown from different perspectives.

If all the art in the world was painted by privileged white men, then our view of history would be corrupted beyond repair. You cannot know the history of a culture without all the voices of that culture. That is why it is so important to support the Guerrilla Girls. They make our knowledge of history more equal, through their quest to get more female and international artists exhibited in museums and galleries.

Their efforts shame museums for what is, in so many, an almost colonial depiction of art. It is still relatively rare to find female artists' work in many museums, let alone that of a female artist who is not white. The efforts of the Guerrilla Girls advances the rights of all women artists on an international scale because they attack the traditional. If in the wider world advancements are made for women to be perceived on an equal scale, even if we are still not there yet, why should this stop at displays of culture and history? We all learn a great deal from history, so, I believe we must listen to all those, not just those of men of power.

On the famous poster we clearly see the aim. The nude is based on Jean-Auguste-Dominique Ingres' painting, *La Grande Odsalisque*. A clever pick for an advertising campaign as the nude's modesty is preserved, yet the point is still made. She lies seductively on red sheets, which contrast with the pale hues of her body which is in greyscale, unlike the original, suggesting that this style of painting is outdated and no longer appropriate. Ingres' nude was originally painted to please the male gaze with the outline of her right breast showing and her head turned as the viewer willed her to roll over. In this version, she is presented with a horrifying guerrilla mask. She dares us to look at her body while simultaneously making us question the sign at the top. 'Do women have to be naked to get into the Metropolitan Museum'? Apparently, yes. The statistic quotes that 85 of per cent of the nudes were female with only five per cent of artists in the museum being female.

This striking poster highlights the lack of fair representation of women in art. They are almost always shown as nude and almost never the creators. Without the Guerrilla Girls and other groups, museums are unlikely to change how they represent art and artists because no one else asks why it is mainly white men who are represented. When art doesn't look like the culture it claims to represent, and in many cases this is a world culture, it is hard to understand the full picture.

If art cannot support men and women, of all races, religions, and cultures equally, how can any citizen be expected to support this in real life? Spectators who continue to boo when athletes and footballers take the knee is a case in point. The arts do not define our lives, yet they certainly influence it.

About the Author

Sophie is going into her final year at The University of Exeter, studying Art History and Classical Studies. She is the incoming President and Campus Correspondent for Her Campus Exeter after being the Health and Lifestyle Editor this academic year.



PAKISTAN VS THE UNITED KINGDOM: NOT SO DIFFERENT AFTER ALL.

MAHEEN RASUL

“For me, a better democracy is a democracy where women do not only have the right to vote and to elect but to be elected.” - Michele Bachelet

Historically it has been assumed that the lack of women’s political representation is a problem faced only by third world countries. Many think that Parliaments of economically advanced countries are filled with emancipated women holding reins of government. This assertion seems logical. Both politics and economics teaches us that economic growth is followed by advances in civil liberties and autonomy in the public sphere, which further gets reflected in the political arena in the form of greater gender balance in political institutions. Sweden seems like the perfect example, where people associate politics with women and where both the head of government and heads of all major parties are women. However, statistical evidence reveals that Sweden is an outlier, not the norm. In this article, I will prove that the link between economic performance and female political representation is not that straightforward. Nuanced factors such as tradition, culture, religion, history, military intervention, power struggle, literacy, dynamics of the household and women’s participation in the labour force together shape the representation of women in political institutions. To show this, I will consider evidence from two countries, Pakistan (a developing country) and the United Kingdom (an economically advanced country).



PAKISTAN

Pakistan is a great enigma. Created in the name of religion, it has historically been dominated by various forces, be it religious clerics, power-hungry military, judiciary, and corrupt politicians which have hindered the advances in female political representation. In the Pakistan Movement women like Fatima Ali Jinnah and Rana Liaquat Ali Khan were at the forefront with men. Then, came 1988, when Pakistan's Benazir Bhutto became the first female PM of the Muslim world. This might make one think that Pakistan has gone a long way in empowering women and giving them political representation, but history says otherwise. The involvement of women in Pakistan's creation did not get translated into political representation.

The way of achieving a satisfactory representation is still long, especially as a country with an array of socio-cultural forces tying women to the confines of the household. In the first constituent assembly in 1947, there were only 2 women out of a total of 79 members. In the following few years, the number of women was not stable.



It was during the military dictator Musharraf's reign that a significant advance in female political representation occurred, through the landmark measure to reserve 17% female representation in national and provincial legislatures. The peak number of women in Parliament was in 2008, with 15 female leaders. Even though there were still many more men in parliament than women, Pakistan improved this situation. There was a step forward in 2017 when all parties were required to give at least 5% of seats to women. However, over 45% of parties did not have a single woman politician. Even now, according to the Inter-Parliamentary Union ranking, Pakistan ranks 100th out of 190 countries in terms of women political representation, behind countries such as Estonia, Somalia, Uganda, and Rwanda. The trend is that women are generally less likely to be involved in politics compared to men in the country.

Until Pakistan makes significant advances in literacy rates and strengthens its democracy so that power is shifted from the hands of the military to the elected representatives of the populace, the efficacy of the measures taken to increase female political representation is limited.

UNITED KINGDOM

Throughout history, women in the UK have been underrepresented in politics. Recent times have seen an uptick in the number of women gaining office. However, they are still politically underrepresented compared to men.

Currently, there are 220 (34%) women MPs in the House of Commons. Despite not having achieved parity, this is the largest proportion of female MPs historically. This increase was gradual until there was a rise in 1990, as the graph below represents.

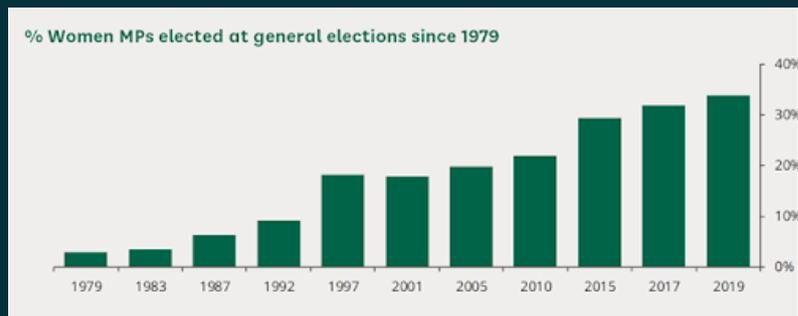


Since 1918, the House of Commons has seen 552 women being elected, of which 55% got elected into office as Labour MPs and 31% as Conservatives. As of 2021, there are 223 women Peers, 28% of the Members of the House of Lords. The present Cabinet has 5 female ministers (23%). Historically, the largest proportion of women in the Cabinet was seen between 2006 and 2007 (36%).

Moreover, the Welsh Parliament has 47% female members, while the Scottish Parliament and the Northern Ireland Assembly have 36% female members each. Moreover, in England, there are 36% women local authority councillors. In Northern Ireland, 26% of the Councillors are women. After the 2017 elections, the proportion of women Councillors in Scotland increased to 29%, while in Wales it sits at 28%. Furthermore, the London Assembly consists of 40% women members.

The major factor that has been determining the election of female candidates since 1922 has been the proportion of female candidates selected to run for office. The period 1979-92 saw more women selected as candidates, however, this had a limited influence on the

number of seats won by women candidates, because a majority of these selections were in seats which the parties had little chance of winning. The rapid rise in the selection and election of women candidates in 1997 was majorly due to the rise in the number of female Labour MP's due to the Labour party's policy which it adopted in 1993 of 'all-women short-lists', through which it reserved a proportion of winnable seats for women candidates.



Today, British MPs are overwhelmingly male and gender parity has still not been achieved. The 2002 democratic audit summarises this situation accurately in the following words, "a partial breakthrough in 1997 has not been built on". Until 1987, there were less than 5% women MPs. In 1992 and 1997, we saw a sharp increase of women MPs to 9% and 18% respectively.

If we draw international comparisons, as of January 2021, there were 10 women Heads of States and 13 women Heads of Government. The UK finds itself in the 38th position (34%) globally in the proportion of women in the house of parliament (lower or only house). Rwanda on the other hand has more than 61% while Cuba has a female majority in its Parliament. The European Parliament has 41% women MEPs.

Thus, evidence suggests that it is not only economic development that correlates with women's political representation. Pakistan's case shows that civil-military clashes and weak democracy are both to be attributed to low female representation, while UK's case reflects that up until governments play an active part in increasing female representation by announcing a series of legislation like both party and national quotas and zipped electoral lists, female representation in parliament is likely to remain substantially low, despite the economic might of the country.

This article also shows that political scientists need to look beyond popular stereotypes and must analyse an array of factors and their linkages in order to understand the three-dimensional nature of political and societal issues. Moreover, we must understand how important the descriptive and substantive representation of women is. Statistics show that women policymakers are more likely to raise issues and pass bills that affect women. This can be seen by British MP Jess Phillip's speech in the House of Commons on International Women's Day where she named all the women killed by men in the previous year, or by Stella Creasy's speech on the access to abortion on the mainland for the women of Northern Ireland or the chairing of the Women and Equalities Committee by the Conservative former Cabinet Minister, Maria Miller. Thus, what is needed is not only an increased women's representation in political institutions but also more women in leadership roles in politics, which warrants not only appointing women when parties are in crisis as in the case of Angela Merkel who was appointed temporarily when CDU was in crisis but also when the parties are thriving and likely to win. It is only when parties and countries, in general, introduce legislation that advances female political representation that we can see gender parity in our parliaments.

I would like to conclude with a powerful quote by Aysha Tarya which is a call to action, 'there needs to be a fundamental shift in the way societies view women in government, one that does not see them as mere seat-fillers or stats on a chart, they must be viewed as a vital contributing factor to the betterment of the world.'



“THE PATRIARCHAL MODEL BELONGS TO THE PAST”: A POPULAR MISCONCEPTION?

LUCAS DARDILHAC



The outbreak of Covid-19 has had an unprecedented impact on societies across the globe. Its repercussions have brought their share of new issues but have also obstructed and even dwindled progression in numerous societal challenges. The fight for gender equality has not been spared by the crisis. According to several studies and reports including those by the UN, the crisis of Covid-19 not only prevented improvements but also exacerbated pre-existing inequalities in society as it exposed its weaknesses towards this issue. For instance, the worldwide implementation of lockdown measures saw an increase in domestic violence against women. As the crisis highlighted, the issues raised by gender inequality are not merely remnants of historical practices and cultural mores but reveal the existence of modern causes of these inequalities.

Firstly, when thinking about present-day gender equality, it becomes apparent that there is a persistence of outdated stereotypes and notions. Some notions about gender, which trace their origins in ancient societal models, are still persistent today and have been institutionalized within society. A very common example can be found in the widespread stereotypes around maternity. Taking the UK example, the over-40 age group of women is particularly affected by a significant pay gap. According to the Office for National Statistics (ONS), the gender pay gap for the age group 40-49 amounts to 10% (2020).

Indeed, it appears that the number of women occupying management positions in the workplace is significantly lower than men, hence contributing to an increase in pay gap, due to either a lower number of responsibilities or a lower recognition of their skills and talents. This is amplified by the “motherhood penalty” women face upon their return to the labour force after caring for their children. As such, a woman would be less trusted than a man at this particular stage of her career, being offered far fewer opportunities for training and networking. This commonly persisting stereotype can be seen as the perpetuation and evolution of the historical place of women in society. Historically, it was widely acknowledged that women’s role in society was to start and take care of the family. This mission being crucial, they could not be distracted with other activities, especially working.

Although this position has been the most common form of analysis, some have offered more deep-seated roots of gender inequality. Indeed, modern streams of feminist thought have suggested that gender inequality could also be the result of a form of modernisation of ancient patriarchal rule and sexism in society, this analysis focusing mainly on western capitalistic systems.

In her 1989 book *The Sexual Contract*, Carole Pateman argues that the patriarchal system has not been eliminated but rather transformed into “modern fraternal patriarchy”. Reviewing social contract theory of Hobbes and Locke, she claims that a social contract by definition subordinates one of the parties. In this case, the group of men rule over women as this contract relies on a “sexual contract” based on the rule of Law and aided by the institution of civil society. This provides Pateman with an explanation for the difficulty faced by women in achieving equality in a “neo patriarchal” society.



Building upon Carole Pateman’s work, Beatrix Campbell (2014) asserted that it is a mistake to think of ourselves in a “post-patriarchal society”, but also to think that we are on a progressive path towards equality. Especially in recent years, where she argues that the fight towards equality has been regressive. New inequalities have been emerging, and in a 2014 *The Guardian* article, she stated that “the conditions necessary for achieving equality between men and women had been extinguished”. She claims that a stall or even a rise in violence, gender pay gap, women’s disparity in some institutions, amongst others, prove that the issues of gender inequality have not been tackled by a neoliberalist and capitalistic model and that, on the contrary, these issues have merely been modernized.

Finally, a blind spot -or in other words criticism - that can be addressed to this feminist reading is that it mainly focuses and applies to western capitalistic systems. Indeed, if you look away from these models, we can find countries where the patriarchal system is not as concealed and is at the basis of societies causing greater and deeper gender inequalities whether in health, education or violence against women.

As reported by Seema Jayachandran in a 2015 study published in the *Annual Review of Economics*, this can be explained by a combination of two correlating factors. On the one hand, a relation can be identified between the state of gender inequalities and the level of economic development. According to her, “disparities in health, education, and bargaining power within marriage tend to be larger in countries with low GDP per capita”. On the other hand, this correlation is not sufficient to explain this phenomenon and Jayachandran adds that societal factors might come into play. Indeed, specific cultural features have a great impact in the zones where they are implemented as she explains that “patrilocality and concern for women’s “purity” help explain the male-skewed sex ratio in India and China and low female employment in India, the Middle East, and North Africa”.

Nonetheless, what materializes from these considerations is the necessity to get out of the recycling of ancient notions and arguments. Still, according to Beatrix Campbell, a first step would be to clearly identify and acknowledge that the issues relative to gender inequality cannot be addressed effectively and sustainably as long as we do not recognize that the patriarchal model has been institutionalized in our modern societies. In societies where a clear patriarchal model plays a central role, relying solely on economic development to tackle these issues seems insufficient. As such, considering addressing cultural features favouring gender inequalities is equally important in tackling the issues.

An efficient lead would be to ensure closer cooperation between political, civil society and academia in order to develop new ways and approaches to tackle these issues and implement them.



RUTH BADER GINSBURG - CHAMPIONING WOMEN

ANOUSHKA NEGI

Ruth Bader Ginsburg was an American lawyer who operated as an Associate Justice of the Supreme Court of the United States from 1993 up until her death in 2020. She was one of the only two women to have succeeded to serve on the U.S Supreme Court, making her a prominent figure in the build-up of the women's rights movement throughout the 1970s and still proving to be influential to this very day. Even after her death, Ruth Bader Ginsburg continues to advocate for women's rights through the legacy she left behind, including the various projects she set up and the many men and women she influenced. Without her contribution, the fight for gender equality wouldn't have been this successful.

Ruth Bader Ginsburg grew up in a mainly working-class neighbourhood and Jewish household in Brooklyn, New York. Ginsburg was inspired by the selfless nature of her parents, who worked tirelessly to provide for their children, encouraging Ginsburg to excel in her academic studies. In 1954, finishing top of her class, Ginsburg graduated from Cornell University. That very year she went on to marry a fellow law student, Martin D Ginsburg. The couple's first child was born later that year as Martin was drafted into the military. Two years later as Martin returned, the pair both enrolled at Harvard Law School, with Ginsburg being only one of nine women amongst a class of roughly 500 men. Here Ginsburg learned the importance of balancing motherhood and education; she refused to be bogged down despite her dual commitments and ended up excelling in her studies, becoming a member of the renowned legal journal, the Harvard Law Review. Furthermore, during this period Ginsburg's husband was diagnosed with testicular cancer, meaning that he needed continual treatment and care. Ginsburg did not let this set her back; she continued with her studies, taking notes for both herself and her husband, whilst also caring for her young child and sick husband. As Martin recovered and graduated from law school, Ginsburg transferred to Columbia Law School in New York, once again graduating top of her class in 1959. However, contrary to her husband, finding a job proved incredibly difficult for her despite her flawless academic history; gender discrimination continued to stand in her way. She eventually went on to clerk for U.S District Judge Edmund L. Palmieri, then took up a position at Rutgers University Law School between 1963-1972 as a professor, before finally returning to Columbia to teach as the first tenured female professor.

During the 1970s, one of Ginsburg's main accomplishments was the establishment and leadership of the American Civil Liberties Union (ACLU) Women's Rights Project. Founded in 1972, Ginsburg led the ACLU in a multitude of major legal battles which proved pivotal in tackling gender discrimination in the U.S. By 1974, the Women's Rights Project had organised and contested over three hundred sex discrimination cases, with many taking place before the Supreme Court. Ginsburg herself argued six cases before the Supreme Court, of which she won five. The ACLU and Women's Rights Project essentially kick-started the legal battle against gender discrimination and helped lay the foundations for prospective women's rights activism. Ginsburg valued the ACLU in the sense that it combined civil liberties and civil rights, which thereby encompassed women's rights but also the general equality of all humans.

In 1980, the then U.S President Carter selected Ginsburg to serve on the U.S Court of Appeals in Washington D.C. During her time serving as a judge, she became known for her pragmatic liberalism and her courage to speak out against court rulings. Finally, in 1993 she took up a position as an Associate Justice of the Supreme Court following her nomination from President Clinton. She garnered much attention for numerous dissenting opinions in court and in some cases recited publicly her dissenting opinions. One major case, *Gonzales v. Carhart*, sustained the federal Partial-Birth Abortion Ban Act. Ginsburg dissented on grounds that the courts' decision was essentially striking down the right for women to be able to choose for themselves. Likewise, in *Ledbetter v. Goodyear Tire*, also a 5-4 decision, Ginsburg condemned the judgement of the majority that made women unable to pass a federal civil suit against their employer on the basis that they are being paid less than their male counterparts. This specific case aided the implementation of the Lilly Ledbetter Fair Pay Act of 2009, which legally ensured that workers who face pay discrimination are able to obtain rectification under the federal anti-discrimination laws.

Ruth Bader Ginsburg dedicated her life and championed change for the protection of civil rights and liberties, including the interests of women in particular. She knocked down major female stereotypes and demonstrated that women are perfectly able to balance motherhood, with academic/work-life alongside other family commitments, whilst pursuing their ambitions and achieving results. Over the course of her life, she became a leading voice for gender equality and continues to do so despite her death in 2020. Ginsburg carries on inspiring and influencing the next generation of lawyers, activists, women and men to demand change and tackle gender discrimination. Without the work of Ginsburg, gender laws in the U.S and all over the world would not have been as progressive as they are today. Although there is progress yet to be made, Ginsburg has paved the way for us as citizens to demand change; she has made it possible for us to coordinate honest and equal development and eventually achieve a truly fair and just societal system.



Achievements and landmark cases on women's rights:

1959 – Commenced her career in law as a clerk to New York judge Edmund L. Palmieri.

1972 – Hired as the first tenured female professor at Columbia Law School.

1973 – Joins the ACLU and establishes the Women's Rights Project with the ACLU.

1975 – *Weinberger v. Weisenfeld*, the Supreme Court ruled that the gender-based distinction of the Social Security Act of 1935 violated equal protection in the Fifth Amendment of the U.S. Constitution.

1980 – President Carter appoints Ginsburg to the U.S Court of Appeal for the District of Columbia.

1993 – President Clinton nominates Ginsburg to serve as Associate Justice on the Supreme Court, the second woman in history to do so, where she serves for 27 years.

1996 – *United States v. Virginia*, the case contested the Virginia Military Institute's policy against admitting women into the institute.

2006 – *Gonzales v. Carhart*, the Supreme Court ruling maintained the Partial-Birth Abortion Act of 2003, Ginsburg voted in opposition of the ruling and dissented from the decision.

2007 – *Ledbetter v. Goodyear*, the Supreme Court determined that an employee would lose her right to sue for pay discrimination if they do not produce the claim within 180 days of the employer's decision, a decision in which Ginsburg dissented on grounds of gender discrimination.

“ECLIPSE IN” THE LAND OF THE RISING SUN!

SHIVA PANT



"If we increase the number of female board members, we have to make sure their speaking time is restricted somewhat, they have difficulty finishing, which is annoying,". These were the comments by former Tokyo Olympic Chief Yoshiro Mori.

Japan from the outside seems like a perfect nation. It is one of the most technologically advanced countries, a country with high-speed railways covering the distance from Hokkaido to Kyushu, with a reputation of never being late. It strives to be on top. But this goal comes at what cost? Where are the women? A question we should be asking about Japan is where are the women in this country? Why does no one talk about why "Japan ranks 114th out of 144 countries in the World Economic Forum's Gender Equality Index" (Rosenbluth, 2017)?

To shed some light, a few of the predicaments Japanese women face are that they occupy merely 9% of managerial positions in private sector firms, even though 40% of the workforce consists of women. There is a disparity in the minimum age for marriage for both sexes. Women can get married at the age of 16, whereas men have the liberty to get married at the age of 18. Lowering the age for women so that they can get married earlier, but the question remains: why? Should this not be an equal number for both the sexes? These discrepancies can be traced back to the old Japanese traditions, which required women to be the caretakers of the household. In this traditional system called 'ie', women of the house were supposed to produce the heir of the family. This patriarchy around traditional gender roles had linguistic roots as well. Husband and wife were supposed to address each other publicly in different ways. The term 'toshujin', or housemaster in English, was used by wives to address their husbands in public. The term 'kanai' was used by a husband to address his wife. It means 'one who remains inside the home'.



One of the most shocking periods in Japanese history was during the Tokugawa Shogunate (feudal military government during the Edo period of 1603-1868). During this period, women had no legal existence and due to this, they could not own properties and were subordinate to men in every way. So in a nutshell, women during this period were expected to submit to male authority in three ways:

1. When young, she submits to her father.
2. When married, she submits to her husband.
3. When old, she submits to her son.

These three functions defined women's role in society and these gender-biased traditions proceed to have an impact in present-day Japan. One tends to assume that in modern-day technologically advanced Japanese society, laws would not be plagued by patriarchy and misogyny. However, in contemporary Japanese law, if a couple gets a divorce, women have to wait for "six months before being allowed to remarry, while men do not have to wait a single day" (Psaltis, 2016). However, this law was changed when a woman challenged it in the supreme court and then the members of parliament decided to amend it. According to the amended law, women now need to wait for 100 days before remarrying. The justification provided for this wait was that the woman might be pregnant, and if she is, it would be easier to determine the father if she waits before remarrying. However, this law is still gender-biased as the constitution did not introduce the same for men who can still remarry without any hindrances.

Moving onto contemporary times, maternity harassment is on the rise in Japan. So, what is maternity harassment? It is the physical and mental abuse that women face both during pregnancy and postpartum in Japanese society. According to Sayaka Osakabe, there are four types of Maternal Harassment (matahara): gender-based values, bullying, power harassment, and forced out.

The word 'matahara' is an abbreviation of 'maternity' and 'harassment'. According to the results of a survey released by the Japanese Trade Union Confederation in 2015, one in every five (20.9%) working women in Japan has experienced matahara. In other words, it is something that any woman out there in the workplace is vulnerable to. Matahara is accompanied by the risk of miscarriage and premature birth, making the damage caused by it even more serious than that caused by the more well-known sexual harassment. However, no legal definition for matahara exists as of yet. Establishing laws relating to matahara and developing measures to prevent an increase in cases is a grave issue for Japan.

Wdoes Japan stand today? It is quite evident that the country is deeply rooted in its old traditions, which not only limit women from surviving and thriving in society but also restrict their success in the workforce. This patriarchy is quite evident from the remarks of the Tokyo Olympic Chief, which speak of the mindset of the old Japanese male population. Hence, Japan should find a way out of this sexism by bringing women into leadership roles in the workplace and giving them the status they truly deserve, rather than forcing them into traditional roles, which not only restricts them from moving forward in society but also creates a gender-biased culture where women work until they are married but are supposed to/forced to leave after pregnancy. Michelle Obama rightfully said, 'no country can ever truly flourish if it stifles the potential of its women and deprives itself of the contribution of half its citizens.' So at last, it is high time that Japan acknowledges the problem, works on its solution and gives credit to its women who have sacrificed a lot to bring Japan to where it is today.

MEET THE AUTHORS



"Hi everyone! Welcome, and I hope you enjoyed our first ever UNA Newsletter!

My name is Joseph, I am 22 years old, and I am Communications Manager at the UNA-YP-UK. I am currently a postgraduate student at King's College London studying MA International Relations after completing a BSc Economics degree at the University of Greenwich in 2020. A dual national of both the United Kingdom and Spain, I have always had an interest in international affairs. My ambition is to work in the world of Foreign Policy and Diplomacy. I joined the UNA-YP-UK, as a means to involve myself further in the work and events of the United Nations in the UK, and also help engage more students in such an exciting and dynamic world."



"I'm Lucas, I am of French nationality, and I am 20 years old. After completing a bachelor's in political science in the University of Paris Est Créteil in France, I decided to cross the channel to complete a MA in International Relations at King's College London. Besides being passionate about the functioning of politics and its general concepts, international politics have a special interest for me as I wish to pursue a career in diplomacy. Despite having a diverse academic background, I have been mainly focusing on the European Union and the Middle East and the challenges they face on migration, human rights and democracy. For me, aside from being a great way to engage with many future actors and leaders of world politics, and to take part in ongoing debates, the UNA-YP represents an opportunity to contribute to the production and publishing of written materials on topics related to present-day international relations."



"Hello everyone,

My name is Maheen Rasul and I am a second year BSc Philosophy, Politics and Economics student at the London School of Economics and Political Science. It is my dream to make this world a better place, to eradicate injustices and become the voice of the voiceless. Thus, what better place to start doing that than UNA-YP UK? Currently, I am serving as the Corporate Careers Director at the LSESU United Nations Society, thus I have had quite an experience in the workings of the UN. At UNA-YP UK, I am serving as the Editor and Writer and I love how UNA-YP UK amalgamates two of my passions, writing and international affairs. I am also the author of a poetry book-A Soul That Ran Wild-and I passionately believe that words are transformational. Thus, I hope that this issue serves as a call to action and inspires you to play your part in eradicating discrimination where you see it. You can reach out to me on Instagram @maheen_rasul and I would love to hear your reviews."

MEET THE AUTHORS



"I am Shiva Pant from Delhi, India. I am a post-graduate student at King's College London pursuing International Relations. I moved to the UK from Japan where I completed my undergraduate degree in Community and Regional Policy Science Majors. As an IR student, my interest lies in various topics such as International Humanitarian Law, Medieval European History, European Politics, Contemporary Anglo-American politics, Middle Eastern Security Studies and South Asia/South East Asian strategic studies. Currently, I am serving the role of a writer in UNAYP-UK. I joined this organisation to write and conduct research on the above-listed issues and how they have an impact on international politics and diplomacy. Dalai Lama once said: World Peace begins with Inner Peace. This is the motto I live by because I believe I can make a difference in the world, one small step at a time."



"I am current second year student, studying Politics, Philosophy and Economics at the University of Liverpool. Studying PPE has heightened my interests in current political affairs as a whole, in particular international relations. Moreover, my interests in development economics has further aided my passion for delving deeper into the roles and functions of international governmental bodies. These interests have thus prompted me to join the UNA-YP where I hope to be able to engage and embark on future career opportunities".

UNA-YP UK UPDATES



The UNA-YP UK welcomes their new partner, Dojoko.

Dojoko is an AI-powered global eco-system focused on the needs of students and young professionals.

Their aim is to help the younger generation build a global network of like-minded supporters, identify academic and career opportunities that meet individual needs. 2020 has been a challenging year. In a time of separation, Dojoko brings people together to help them connect, collaborate and communicate with each other. Anyone of any background, location or nationality is welcome here.



We are proud to present the first ever UK United Nations Youth Summit.

Our flagship conference is a national networking and collaboration event, bringing together leading figures in diplomacy and youth activism with over 30 local UN youth organisations from across the United Kingdom invited to attend. The inaugural conference will take place online, and subsequent conferences will be hosted in London, Edinburgh, Belfast and Cardiff on a revolving basis.

Tickets for sale on our website



The UNA-YP Blog, Artibus, welcomes writers from all across. Anyone interested in getting their work published with us, subscribe to us via our website or Instagram and send us your articles at marketing@unayp.uk.

You might just see your work go up on our website!