



WHEC Update

Briefing of worldwide activity of the Women's Health and Education Center (WHEC)

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A Grand Collaboration

Happy Holidays from all @ the Women's Health and Education Center (WHEC)

As 2017 ends, we @ WHEC turn our attention to those who contribute to the uniqueness of our community and our initiative with the United Nations (UN) and the World Health Organization (WHO). On that note, we like to take this opportunity to extend our best wishes to you and your family for a happy, safe and peaceful holiday season.

Genocide is not an accident or happens overnight. Genocide is a process that develops over time. To be able to engage in the level of violence associated with genocide, perpetrators need time to develop the capacity to do so, mobilize the resources and take concrete steps that will help them to achieve their objective. There are thus numerous warning signs along the road to genocide and as many opportunities to act to prevent it. It is our inaction, or our ineffectiveness in addressing the warning signs, that allows genocide to become a reality. We have made important advances since the Convention on the Prevention and Punishment of the Crime of Genocide was adopted on 9 December 1948, but the evil that the Convention aimed to end has proven difficult to eradicate. Changing that situation depends on us, on our will, our commitment, our actions and our persistence.

We must do more to support religious leaders who do speak out, often at great risk to themselves. We must engage more with religious leaders so that their voices are heard, including less mainstream religious leaders – especially in situations where societies are divided along identity lines and tensions are high. States that demonstrate that they value diversity and that promote the benefits of having a pluralistic society are more likely to be stable and strong. This principle of respect for diversity, respect for the differences between peoples, including their beliefs, is fundamental to the development of stable and peaceful societies that can weather difficult periods.

The right to health is a cardinal social and economic right. Significant strides have been made globally in the realization of the right to health for women and children, with dramatic improvements reported in some key areas. The overall picture, however, is less encouraging for two reasons. Even within the areas where improvements have taken place, sizeable income and regional disparities persist, with discriminatory impact on the most vulnerable and marginalized communities. Age-discrimination also severely affects access to a right to health. While young children and women have benefited from concerted attention, including in the Sustainable Development Goals (SDGs), the problems experienced by adolescents have received much less recognition.

One of the most urgent unmet women, children and adolescent health needs is mental health treatment. In 2016, United Nations Population Fund (UNFPA) reported that suicide was the second leading cause of death for adolescent girls between the ages 10 and 19 at the global level, and the leading cause of death for those between the ages of 15 and 19.

Share your thoughts on <http://www.WomensHealthSection.com> and **WHEC Global Health Line**

When people reconnect to their culture and language, they strengthen their identity and develop a higher order of thinking. Our cultures do not break us, it makes us. I believe that this also gives one a sense of purpose.

Protecting Vulnerable Populations

Rita Luthra, MD



Your Questions, Our Reply

Is cultural and language preservation essential for refugee settlement in foreign countries? What language do people dream in? If you speak more than one language, which one is your mind's default setting in the unconsciousness of sleep?

Click with Kindness: When we dream, we are the creators of own imaginary world. In that ideal setting, the language you speak is the one you connect with the most. Research into language learning reveals that people reconnect to their culture and language, they do not feel extremely apprehensive in foreign / strange country or community. Today, there are 65.3 million displaced people in the world. These people have found themselves in a situation that could be of no one's choosing. No one is further from home than they are, walking on foreign soil inhabited by foreign people who speak foreign language.

These refugees / migrants have put aside their native tongue and taken up another for survival. When you look up the word "apprehensive" in the dictionary, the synonyms that come up are alarmed, worried, stressed, anxious, fearful, and terrified. Our world's displaced people are certainly feeling apprehensive about their present and their future. The German writer, Thomas Mann, having escaped fascism in 1933, wrote that he was "too much of a good German and too much linked to the cultural traditions and to the language of [his] country," to be able to accept the idea of his exile without feeling extremely apprehensive. When Thomas Mann realized that he was not able to return home, he knew that change was afoot. He understood that he would have to fit into another context, another culture and another language. The thought of abandoning all that he knew terrified him. He could not fathom how he would be able to walk away from his culture and betray his language.

The biggest challenge for refugees is one that most people do not stop to think of. The level of change these forgotten multitudes must endure is astounding. Being strong is not a choice. They cannot orient themselves to where they are because their trip was never planned in the first place. There is no prophylaxis for the culture-shock. You don't carry with you the basic words to use in greetings or when asking for directions. You feel as though you been thrust into murky waters, alone, injured, with tape over your lips. You can't even hide in your head because reality is too unforgiving.

Once driven out of their homes, away from all that is familiar, and everything that has been taken away, refugees struggle to find any kind of connection to their motherland. Through language and culture, they hold on to the memories of their departed loved ones and ancestors. When everything around them is changing, refugees can only ask for their hearts to remain true to who they are. Is material loss for these refugees not enough? Should they have to lose themselves and their identity as well?

No one should.

Cultural preservation is essential for the survival of each community. Once we learn to appreciate the diversity and richness of different cultures around us, we will be able to appreciate and understand the people themselves. We will be more human and better able to admit that no situation lasts forever.

Albert Einstein said that "Politics are for the moment. An equation is for eternity." For humanity's sake, we should preserve the spirit of these victims of politics. They may be the greatest leaders that the world has yet to know. They may just write an equation that lasts for eternity and be remembered for that, rather than for their statelessness. They may be a refugee now but one day when people pronounce their name, it will be for the change they have made or for the progress that they have fought for.

They are not broken, *just bent*. Understand it is a long road ahead for the refugees.

Eleanor Roosevelt famously said: "**Where, after all, do universal human rights begin?** In small places, close to home – so close and so small that they cannot be seen on any maps of the world. Unless these

rights have meaning there, they have little meaning anywhere. Without concerned-citizen-action to uphold them close to home, we shall look in vain for progress in the larger world.”

Join our efforts; we welcome everyone.



United Nations at a Glance

Arab Republic of Egypt at the United Nations, NY

Egypt is a founding member of UN.



Egypt and Syria were original Members of the United Nations from 24 October 1945. Following a plebiscite on 21 February 1958, the United Arab Republic was established by a union of Egypt and Syria and continued as a single Member.

On 13 October 1961, Syria having resumed its status as an independent State, resumed its separate membership in the United Nations. On 2 September 1971, the United Arab Republic changed its name to the Arab Republic of Egypt.

Egypt, Egyptian Arabic, officially the Arab Republic of Egypt, is a transcontinental country spanning the northeast corner of Africa and southwest corner of Asia by a land bridge formed by the Sinai Peninsula. Egypt is a Mediterranean country bordered by the Gaza Strip and Israel to the northeast, the Gulf of Aqaba to the east, the Red Sea to the east and south, Sudan to the south, and Libya to the west. Across the Gulf of Aqaba lies Jordan, and across from Sinai Peninsula lies Saudi Arabia, although Jordan and Saudi Arabia do not share a land border with Egypt. Capital: Cairo; Official language: Arabic.

Modern Egypt dates to 1922, when it was granted independence by the British Empire as a monarchy. Following the 1952 revolution, Egypt declared itself a republic, and in 1958 it merged with Syria to form the United Arab Republic, which dissolved in 1961. Throughout the second half of the 20th century, Egypt endured social and religious strife and political instability, fighting several armed conflicts with Israel in 1948, 1956, 1967 and 1973, and occupying the Gaza Strip intermittently until 1967. In 1980, Egypt signed the Camp David Accords, withdrawing from the Gaza Strip and recognizing Israel. The country continues to face challenges from terrorism, political unrest, and economic under-development.



With over 95 million inhabitants, Egypt is the most populous country in the North Africa and the Arab world, the third-most populous in Africa (after Nigeria and Ethiopia), and the 15th most populous in the world. Egypt has the oldest continuous parliamentary tradition in the Arab world. The first popular assembly was established in 1866. It was disbanded because of the British occupation in 1882, and the British allowed only a consultative body to sit. In 1923, however, after the country's independence was declared, a new constitution provided for a parliamentary monarchy. The legal system is based on Islamic and civil law (particularly Napoleonic codes); and judicial review by a Supreme Court, which accepts compulsory International Court of Justice (ICJ) jurisdiction only with reservations.

The United States provides Egypt with annual military assistance, which in 2015 amounted to US\$ 1.3 billion. In 1989, Egypt was designated as a major non-NATO ally of the United States.

UN Security Council strongly condemns terrorist attack in Egypt

Condemning “in the strongest terms” the terrorist attack that took place in Egypt’s El Wahat desert, the UN Security Council underlined the need to bring the perpetrators and sponsors of such “reprehensible acts” to justice. According to reports, more than 50 police personnel were killed and many injured.

“Terrorism in all forms and manifestations constitutes one of the most serious threats to international peace and security. Any acts of terrorism are criminal and unjustifiable, regardless of their motivation, wherever, whenever and by whomsoever committed.”

Details:

<https://documents-dds-ny.un.org/doc/UNDOC/PRO/N17/006/12/PDF/N1700612.pdf?OpenElement>

Collaboration with World Health Organization (WHO)

WHO | Egypt

Health & Development



Health System

The health care system in Egypt is quite complex with many public entities involved in the management, financing and provision of care. Egypt’s wide network of public (several ministries beside the military and police), NGO, faith based charity organizations and private health facilities allow good geographic accessibility and coverage. The Ministry of Health and Population is responsible for overall health and population policy as well as the provision of public health services, and is responsible for health insurance organization that provides services too.

The Ministry of Higher education is however responsible for health profession education (medical, nursing, dentistry and pharmacy etc.) and runs university teaching hospitals. Public health expenditure is low and has pluralistic and complex financing mechanisms: tax-based financing; health insurance and fee for service through out-of-pocket expenditures.

To achieve universal coverage, Egypt is rolling out a new insurance scheme, currently being piloted in Suez Governorate, based on a 'family physician model' which will separate financing from service provision. Despite Government’s efforts for universal coverage, about half of total health expenditure comes from out-of-pocket (50%) at the point of service in public and private facilities. Egypt produces over 90% of the pharmaceuticals it consumes. Pharmaceuticals account for just over one-third of all health spending, of which approximately 85% is private expenditure.

Publicly produced medicines are heavily subsidized, which to a considerable extent accounts for their overuse. Egypt is one of the four countries in the region that is a major producer of vaccines.

Opportunities

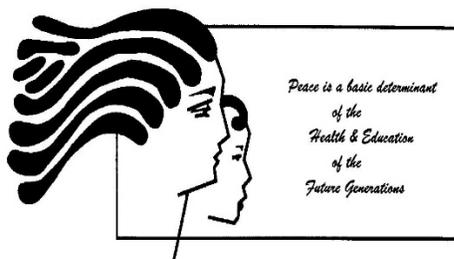
- Initiation of a universal coverage scheme by the Ministry of Health and Population.
- Existence of a sturdy health system infrastructure with an extensive primary care network;
- Availability of a strong human resource workforce in health.
- A large presence of donors, external support agencies and a strong UN presence;
- Favorable political climate for donors, specifically bilateral donors who have pledged US\$ 10 billion in soft loans since the newly elected president took office;
- Recognized WHO presence, within government, for a stronger inter-sectoral collaboration and partnership for health.

Challenges

- Need for a strengthened regulatory body overseeing the health system;
- Need for a more effective intra and inter-sectoral collaboration;
- Existence of a high out-of-pocket expenditure on health and low government expenditure;
- Need for more equitable basic health services and better planning for human resources for health.
- Lack of harmonization between international cooperation and the national health agenda;
- Enforcing accountability for results as part of support;
- Need to strengthen the Ministry of Health and Population's capacity to exert effective leadership dealing with national and international partners;
- Overcoming bureaucratic red-tapes for partnership.

Details: <http://www.who.int/countries/egy/en/>

Bulletin Board



**Peace is a basic determinant
of the
Health & Education
Of the
Next Generation**

Women's Health Education: A Global Community
*Associated with Department of Public Information of the United Nations
Member of PMNCH – World Health Organization (WHO)*

Women's health and status is a very complex and challenging issue for both developed and developing countries. Women face enormous obstacles – prejudice, ostracism, domestic violence, poverty, hunger, and virtually no access to medical care and life-saving medicines.

The Women's Health and Education Center (WHEC) is dedicated to women's health, education and well-being worldwide. Its e-Health platform <http://www.WomensHealthSection.com> is for educational purposes, between developed and developing countries of – mutual benefit and mutual respect.

We help and support – Safe Motherhood

We believe: On this path effort never goes to waste, and there is no failure.

Disclosure of financial interests & affiliations;

<http://www.womenshealthsection.com/content/whhec/financial.php3>

Worldwide service is provided by **WHEC Global Health Line**

http://www.womenshealthsection.com/content/cme/WHEC_Global_Health_Line.pdf



Collaboration with UN University (UNU)

UNU-WIDER (World Institute for Development Economics Research)

Expert Series on Health Economics

Optimal transfers with distribution regressions: An application to Egypt at the dawn of the XXIst century

Social programmes for poverty alleviation involve eligibility rules and transfer rules that often proxy-means tests. We propose to specify the estimator about the poverty alleviation problem. Three distinct stages emerge from the optimization analysis: the identification of the poor, the ranking of their priorities and the calculus of the optimal transfer amount. These stages are implemented simultaneously by using diverse distribution regression methods to generate fitted-values of living standards plugged into the poverty minimization programme to obtain the transfer amounts.

We apply these methods to Egypt in 2013. Re-centered Influence Function (RIF) regressions focusing on the poor correspond to the most efficient transfer scheme. Most of the efficiency gain is obtained by making transfer amounts varying across beneficiaries rather than by varying estimation methods. Using RIF regressions instead of quantile regressions delivers only marginal poverty alleviation, although it allows for substantial reduction of the exclusion of the poor.

In Egypt, social issues have led to the unrest of the 2011 revolution. A likely cause of this political instability is the emergence of numerous young and educated age classes arriving on the labor market and who cannot find jobs fitting their acquired skills. Added to a growing sensitivity in Egypt to corruption issues, this situation generates political demands by the populations for fairer and more efficient social protection programs.

Our empirical application to Egyptian data shows that our new method can improve the targeting performances and diminish poverty, as compared to the current situation. However, the difference between the performance of different estimation methods remains small in that case. Interestingly, this is for avoiding the exclusion of the poor that the choice of the estimation method favoring RIF regressions makes the most impact that is substantial in that case.

These results call for further development. For example, applications to other questions, such as the estimation of poverty maps like in Elbers, Lanjouw and Lanjouw (2003) seem promising. Second, more analytical progress could be achieved by tackling the inclusion of multidimensional covariates without the intermediary device of fitted-values, and by using nonparametric econometric estimators. Finally, further constraints should be introduced in the poverty alleviation problem, such as: incentives, waiting time, travel costs, administrative costs, delivery of social services, etc.

Publisher: UNU-WIDER; Author: Christophe Muller; Sponsors: The United Nations University World Institute for Development Economics Research provides economic analysis and policy advice with the aim of promoting sustainable and equitable development. The Institute began operations in 1985 in Helsinki, Finland, as the first research and training center of the United Nations University. Today it is a unique blend of think tank, research institute, and UN agency—providing a range of services from policy advice to governments as well as freely available original research. The Institute is funded through income from an endowment fund with additional contributions to its work programme from Denmark, Finland, Sweden, and the United Kingdom.

Details of the paper can be accessed from the link of UNU-WIDER on CME Page
<http://www.WomensHealthSection.com/content/CME>



United Nations Girls' Education Initiative (UNGEI)

The Effort to Advance the Global Strategy (continued)

Egypt: Background



Over the last decade, Egypt has made great strides towards the achievement of child rights. By 1999, the infant mortality rate (IMR) and under-five mortality rate (U5MR) were halved. Immunization coverage is currently 95 per cent. Primary school net enrolment has risen, and the gender gap has decreased. The proportion of children completing grade five now shows no gender disparity. Government statistics show improved access to safe drinking water. The Government has placed children at the center of Egypt's social development plans, mandating the National Council for Childhood and Motherhood to monitor the translation of political will into budgetary allocations and results for children.

Commitment has remained high, resulting in the Presidential Declaration of the Second Decade for the Protection and Welfare of the Egyptian Child (2000-2010) and Egypt's new Social Development Agenda, both of which focus on the nation's youth and on the disadvantaged.

Egypt's excellent media resources offer myriad opportunities to reach large segments of the population. Over 90 per cent of households have access to television and radio. Recent studies indicate a need to improve the content of programmes for parents and children as well as the importance of addressing the preponderance of materials biased towards the male, urban, middle-class population.

Despite the achievements registered during the last decade in improving children's and women's survival and narrowing the gender gap in education enrolment, there are still disadvantaged groups that require attention. This is especially evident in Upper Rural Egypt. As the 2000/2001 World Bank report on poverty shows, while poverty decreased nationwide during the second half of the 1990s, in Upper Egypt it increased. The number of children who work and do not attend school in Upper Egypt is also disproportionately higher than elsewhere in the country.

Drive to boost girl's education



Sahar Zeidan Abdel Wareth, who helps her father on the land, could not attend school until she was 12 when a "girl-friendly" school was built near her home in Assiut Province, some 375km from Cairo.

"I have three sisters and four brothers. My father wanted me to work with him on the land to support the family. When the [school] facilitator told him that education, stationery and health insurance would all be free, he agreed to send me to school," she said.

There are thousands of girls like Sahar in poor areas who do not attend school for numerous reasons, including lack of nearby schools, poverty, child labour, perceived low financial returns from education, traditional perceptions of a girl's role in society, early marriages, and the priority given to boys' education.

However, thanks to a government and UN-sponsored drive to build over 1,000 "girl-friendly" schools in seven provinces (partly in response to the UN Secretary-General's Initiative on Girls' Education launched in October 2000), the situation is changing.

Details: http://www.ungei.org/infobycountry/egypt_1321.html

To be continued...

Two Articles of Highest Impact, November 2017

1. Managing von Willebrand Disease in Women;
<http://www.womenshealthsection.com/content/gyn/gyn036.php3>
WHEC Publications. Special thanks to our reviewers for the helpful suggestions.
2. The Diseases of Addiction: Opiate Use and Dependence;
<http://www.womenshealthsection.com/content/gynmh/gynmh013.php3>
WHEC Publications. Special thanks to our writers and editors for compiling the review.



From Editor's Desk

A Perception Change Project

Who are “they”?

Notion of The Other (“they”)
Otherness

What is Otherness?



Otherness is a fundamental category of human thought. To understand the *Notion of The Other*, we first seek to put a critical spotlight on the ways in which social identities are constructed. Identities are often thought as being natural or innate – something that we are born with – but we highlight that this taken-for-granted is not true. The idea of “otherness” is central to our analyses of how majority and minority identities are constructed. This is because the representation of different groups within our society is controlled by groups that have greater political power.

Ideas of similarity and difference are central to the way in which we achieve a sense of identity and social belonging. Identities have some element of exclusivity. Just as when we formally join a club or an organization, social membership depends upon fulfilling a set of criteria. It just so happens that such criteria are socially-constructed (that is, created by societies and social groups). As such “we” cannot belong to any group unless “they” (other people) do **not** belong to “our group.” In this initiative we set out to study how societies manage collective ideas about who gets to belong to “our group” and which types of people are different – the outsiders of society or our community or our country.



The notion of otherness is central to the way in which societies establish identity categories. Modern civilization, promised to make our lives understandable and open to our control and make us free. This has not happened and today we no longer believe it ever will. In dichotomies, crucial for the practice and the vision of social order, the differentiating power hides as a rule, behind one of the members of the opposition. There is no group even sets itself up as, *The One* without at once setting-up *The Other*, over against itself – women are the other of man, animal is the other of human, stranger is the other of native, abnormality the other of norm, deviation the other of law-abiding, illness the other of health, insanity the other of reason, lay public the other of the expert, foreigner the other of state subject, enemy the other of friend.

Our postmodern age is the time for reconciliation with ambivalence. And we must learn how to live in an incurably ambiguous world. In science, diversity research shows that systemic barriers stop women and minorities from reaching the same levels of success as men from majority backgrounds. It is especially vital to understand how gender, race, and other inequities are interconnected.

Diversity policies and programs have not gone far enough, focusing on hiring but not on promotion, and on individual training and limited mentoring programs. The best way to redress the inequities in science is through structural reform. In other words, for science to make the most of everyone's talent, leaders must "walk the talk," modelling best practices and promoting accountability for themselves and other managers.

Dialogue among civilizations

One defines his or her identity by drawing a line around his or her historical, emotional and religious personality, and decides who belongs within this circle and thus, who is familiar, and who stands outside the circle and thus, who is a stranger. If you are biased towards your circle, the number of outsiders or others increases; others, who must not exist, must accede to you or dissolve in your identity.

History is full of wars, conflicts and violence caused by such closed identities. On the other hand, there is no such thing as a person without an identity. Stripping personality from identity is like taking away humanity from humans. Dialogue among civilizations can resolve our problem regarding this issue.

Can we raise the issue of identity in a way that does not lead to contradiction, conflict, violence and elimination, and ensure the compatibility of different identities?

In my view, the level of violence noticeably increased after 9/11 and dialogue and understanding were overshadowed. However, I also believe that a promising movement towards freedom, understanding and against violence has emerged from the abyss of violence in the world. I believe a common objective must be defined for dialogue: namely, fighting extremism and dangerous prejudices that may be found in any religion, culture and civilization in the East or the West.



In The News

Combating Defamation of Religions

Resolution adopted by the General Assembly on 20 October 2010



The present report is submitted in accordance with General Assembly resolution 65/224 and focuses on the implementation of the resolution, including the correlation between defamation of religions and the intersection of religion and race, the upsurge in incitement, intolerance and hatred in many parts of the world and steps taken by States to combat this phenomenon.

World Interfaith Harmony Week is an annual event to be observed during the first week of February starting in 2011. World Interfaith Harmony Week was proclaimed by the General Assembly in resolution **A/RES/65/5** adopted on 20 October 2010. In the resolution, the General Assembly, points out that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace and establishes World Interfaith Harmony Week to promote harmony between all people regardless of their faith.

Recognizing the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people;

Recalling with appreciation various global, regional and sub-regional initiatives on mutual understanding and inter-faith harmony, including the Tripartite Forum on Interfaith Cooperation for Peace, and the initiative beliefs call for peace, tolerance and mutual understanding;

Reaffirms that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace;

Proclaims the first week of February every year the World Interfaith Harmony Week between all religions, faiths and beliefs;

Encourages all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one's neighbor or on love of the good and love of one's neighbor, each according to their own religious traditions or convictions;

<https://documents-dds-ny.un.org/doc/UNDOC/GEN/N10/512/84/PDF/N1051284.pdf?OpenElement>

Words of Wisdom

No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if manor of thy friends or of thine own were.

Any man's death diminishes me, because I am involved in mankind; and therefore, never send to know for whom the bell tolls, it tolls for thee.

- John Donne, (22 January 1572 – 31 March 1631) English poet and cleric in Church of England

*Monthly newsletter of WHEC designed to keep you informed on
The latest UN and NGO activity*

<http://www.WomensHealthSection.com>

