



## **Economic and Social Council**

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### **Commission on the Status of Women**

#### **Fifty-seventh session**

4-15 March 2013

**Follow-up to the Fourth World Conference on Women and to the special session of the General Assembly entitled “Women 2000: gender equality, development and peace for the twenty-first century”: implementation of strategic objectives and action in critical areas of concern and further actions and initiatives**

### **Statement submitted by Centre africain de recherche industrielle, a non-governmental organization in consultative status with the Economic and Social Council**

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.



## **Statement**

### **Forms of violence against women**

Such acts include, inter alia, the rape of women, insults, brawls over women, discrimination against girls in school, early marriage or marriage imposed on girls, etc. All of those practices derive from ethical deficits in the behaviour of men and, especially, leaders who do not appreciate that the world was created for us to live for others. Those other persons give meaning to our lives and a way of measuring our behaviour to the point where we instinctively devote our best talents to those people and most of our production (goods and services). Even a good lawyer cannot plead his own case and the best doctor must rely on his colleague when he is sick.

In the hope of saving human life, which is constantly threatened by factors extraneous to itself (plagues, accidents, wars, clumsy human activities), we consider ethics to be the ultimate guarantee of the survival of the human species. Exchanges between men are supposed to be based on ethics; otherwise violence among men intrudes, especially against the weak, whom women and girls embody perfectly here.

In order to eliminate violence against women and girls, men, wherever they are, must be trained in citizenship to make them citizens of their families, their cities, their countries and the world. If that happens, men will cultivate in themselves a sense of honour and responsibility towards other men, who share their lives in a given space. Each person will realize that the differences between human beings are manifestations of the riches and strengths upon which the life of each depends.

To establish such a state of affairs for all time, we need laws that enshrine the citizenship of man in sublimation. We should seek the good in continual progress, that is to say, constantly reinventing the forms of the good, in accordance with all of the political, social and cultural changes in our environment in order to remain faithful to an ideal and a basic sense of human life, otherwise humanity will disappear under the onslaught of violence.

Each person must know that his neighbour is the purpose of his social and professional involvement, and that worldly things (money, power, sex, property, etc.) can become the means, the intermediaries for a productive dialogue between people.

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