Commission on the Status of Women

Shan Shan Cao
Undersecretary-General

Roshni Jain, *President*

The Ivy League
Model United Nations Conference
Ninteenth Annual Session

Table of Contents

ILMUNC 2003
The Ivy League Model United Nations Conference

Dear Delegates,

Welcome to the Specialized Committees of ILMUNC 2003! The Specialized Committees is a unique organ of our conference -- one created to allow you to debate on issue that normally fall beyond the range of the United Nations. This year, ILMUNC is simulating five Specialized commit tees with topics ranging from the problems of racial tensions in developing countries to female genital mutilation.

My name is Shanshan Cao, and I am the Under Secretary General of the General Assembly. This very long title basically means I will be in charge of the five GA committees and the Commission on the Status of Women – my responsibility is to make sure each committee runs smoothly and that delegates enjoy themselves and are engaged in productive debate and negotiation.

I am currently a sophomore at Wharton, University of Pennsylvania, and my concentration is Finance and Accounting. I have been involved with Model United Nations for five years, starting as a freshman in high-school. In my junior year, my school attended ILMUNC, and I enjoyed the conference so much that it became one of my main considerations when applying for college.

I hope you will enjoy ILMUNC as much as I did, and I encourage you to email me any questions you have concerning UPenn's Model United Nations program or just applying-to-college concerns in general.

See you at conference!

Sincerely,
Shanshan Cao
shanshac@wharton.upenn.edu

P.O. Box 31826 • 228 S. 40th Street • Philadelphia, PA 19104
215.898.4823 • info@ilmunc.org • http://www.ilmunc.org

ILMUNC 2003
The Ivy League Model United Nations Conference

Dear Delegates,

Welcome to the Commission on the Status of Women. My name is Roshni Jain, and I will be your chair, joined by two fantastic directors. I am a junior at the Wharton School at the University of Pennsylvania, majoring in finance and marketing. I'm still undecided on what I want to do, but I'd love to work in New York for a while.

I started my Model UN career as a freshman in college and loved it so much I kept coming back. I served as the Undersecretary General of ECOSOC for ILMUNC 2002 and even got to travel to Brazil to attend WORLDMUN 2002. Traveling is one of my favorite hobbies, and I spent last semester studying and traveling at the University of Melbourne in Australia.

I hope you are all as excited as I am for a great weekend with stimulating debate. We'll be discussing what I think are three important topics which explore different and interesting issues facing the world's women today. I look forward to seeing some creative resolutions and getting to know all of you. Please feel free to talk to me about an ques tions or comments you might have and remember to have fun.

Sincerely,

Roshni Jain
roshnihj@wharton.upenn.edu

P.O. Box 31826 • 228 S. 40th Street • Philadelphia, PA 19104
215.898.4823 • info@ilmunc.org • http://www.ilmunc.org

TOPIC ONE

Female Genital Mutilation

Statement of Issue

"FGM is an issue that concerns women and men who believe in equality, dignity and fairness to all human beings, regardless of gender, race, religion or ethnic identity. It must not be seen as the problem of any one group or culture, whether African, Muslim or Christian. FGM is practiced by many cultures. It represents a human tragedy and must not be used to set Africans against non-Africans, one religious group against the other, or even women against men."

Nahid Toubia, A Call for Global Action

Although Female Genital Mutilation (FGM) has a long history, it has only been in the recent past that it has become not simply a cause for women's issues groups, but rather, acknowledged as a systematic violation of human rights. There were many reasons FGM was not considered to be a human rights violation. First of all, it is encouraged by family and societal members, which makes it a private issue. More importantly, it has been irreversibly connected with cultural tradition. Members of the international community were reluctant to interfere with these cultural customs, many of which had been practiced for centuries.

History of the Issue:

Female genital mutilation (FGM), or Female Genital Cutting (FGC), has been practiced for centuries, but has recently burst onto the international radar as a severe human rights, and more specifically, women's rights violator. The World Health Organization (WHO) has divided Female Genital Mutilation into four main categories.

1. Type I (commonly referred to as clitoridectomy): Excision (removal) of the clitoral hood with or without removal of all or part of the clitoris.

2. Type II (commonly referred to as excision): Excision (removal) of the clitoris together with part or all of the labia minora (the inner vaginal lips). This is the most widely practiced form.

3. Type III (commonly referred to as infibulation): Also known as pharaonic circumcision, this is definitely the most severe case of FGM.[1] It involves excision (removal) of part or all of the external genitalia (clitoris, labia minora and labia majora) and stitching or narrowing of the vaginal opening, leaving a very small opening, about the size of a matchstick, to allow for the flow of urine and menstrual blood.

4. Type IV (Unclassified):

- Pricking, piercing or incision of the clitoris and/or labia.
- Stretching the clitoris and/or labia.
- Cauterization by burning of the clitoris and surrounding tissues.
- Scraping (angurya cuts) of the vaginal orifice or cutting (gishiri cuts) of the vagina.
- Introduction of corrosive substances into the vagina to cause bleeding, or introduction of herbs into the vagina, in order to tighten or narrow it.
- Any other procedure that falls under the definition of female genital mutilation.

Type I is practiced in a broad area all across Africa parallel to the equator. Fran Hosken enumerates the following countries: Egypt, Ethiopia, Somalia, Kenya, and Tanzania in East Africa to the West African coast, from Sierra Leone to Mauritania, and in all countries in-between including Nigeria – the most populous one. There are also reports of Type I taking place in Middle Eastern states such as Oman, Yemen, Saudi Arabia and United Arab Emirates.[2]

Type II takes place in countries where infibulation has been outlawed - such as Sudan. Excision was invented by Sudanese midwives as a compromise when British legislation forbade the most extreme operations in 1946.[3]

Type III is "practiced on all females, almost without exception," in all of Somalia and wherever ethnic Somalis live (Ethiopia, Kenya and Djibouti). It is also performed throughout the Nile Valley, including Southern Egypt, and all along the Red Sea Coast. [4]

The ages, methods, and reasons for these surgeries vary from region to region. First, the surgeries commonly occur anytime between birth, and the first pregnancy. Second, depending upon wealth, location, and age, the surgery could be

preformed by a relative, a midwife, a drunken woman, or, in very select cases, a doctor.

The reasons for these surgeries also vary depending on local customs. Some cultures believe a girl is not yet a woman until she has the procedure done. Others, like the Kenyan Mrs. Njeri, believe the surgery should occur because, "Circumcision makes women clean, promotes virginity and chastity and guards young girls from sexual frustration by deadening their sexual appetite." In yet other cultures, the procedure is performed because the labia and clitoris are considered to be the masculine forms of a woman's body. Thus, women will be more docile and acquiescent after their removal. Lastly, there are cultures which believe the clitoris is a lethal weapon. If a man's penis touches the clitoris, the man will die; if a baby's head touches it on its way out of its mother, it will die.

The surgery itself is truly an ordeal for the young women forced to undergo it. It is often performed with any sort of sharp object - scissors, a tin lid, a knife, or a piece of broken glass. There is no specific anesthetic used, and the girl is simply held down by other women, generally members of her own family. When the cutting is completed, the girl can be sewn together using thorns, or stitches. No antiseptic is used, resulting in an astronomical infection rate. Girls usually have their legs bound together by a paste made from non-sterile household items such as milks, eggs, dung, and ashes. The woman then spends the next 40 days in isolation.

No understanding of FGM is complete until reading testimonies from women who have actually experienced the procedure. Hannah Koroma of Sierra Leone described the experience like this:

"I was genitally mutilated at the age of ten. I was told by my late grandmother that they were taking me down to the river to perform a certain ceremony, and afterwards I would be given a lot of food to eat. As an innocent child, I was led like a sheep to be slaughtered.

Once I entered the secret bush, I was taken to a very dark room and undressed. I was blindfolded and stripped naked. I was then carried by two strong women to the site for the operation. I was forced to lie flat on my back by four strong women, two holding tight to each leg. Another woman sat on my chest to prevent my upper body from moving. A piece of cloth was forced in my mouth to stop me screaming. I was then shaved.

When the operation began, I put up a big fight. The pain was terrible and unbearable. During this fight, I was badly cut and lost blood. All those who took part in the operation were half-drunk with alcohol. Others were dancing and singing, and worst of all, had stripped naked. I was genitally mutilated with a blunt penknife.

After the operation, no one was allowed to aid me to walk. The stuff they put on my wound stank and was painful. These were terrible times for me. Each time I wanted to urinate, I was forced to stand upright. The urine would spread over the wound and would cause fresh pain all over again. Sometimes I had to force myself not to urinate for fear of the terrible pain. I was not given any anesthetic in the operation to reduce my pain, nor any antibiotics to fight against infection. Afterwards, I hemorrhaged and became anaemic. This was attributed to witchcraft. I suffered for a long time from acute vaginal infections."

Female genital mutilation affects women in many countries and areas of the world, most prominently in Africa and the Middle East. "An estimated 135 million of the world's girls and women have undergone genital mutilation, and two million girls a year are at risk of mutilation - approximately 6,000 per day."[5] Despite increased global awareness, these numbers have not changed.

A variety of damaging physical and psychological effects arises from the operation. The risk of death resulting from post-operative infection is high due to the unsanitary conditions under which the operation is usually performed. In addition, it is common for girls to die during the surgery itself due to hemorrhaging or shock. Post-surgical internal damage also poses a significant health risk. Chronic infections due to unsanitary conditions, being unable to expel urine, and infections (including HIV) can be passed from child to child if cutting instruments are not sterilized. According to Amnesty International, the most common results of this surgery are:

"Infibulation can have even more serious long-term effects: chronic urinary tract infections, stones in the bladder and urethra, kidney damage, reproductive tract infections resulting from obstructed menstrual flow, pelvic infections, infertil-

ity, excessive scar tissue, keloids (raised, irregularly shaped, progressively enlarging scars) and dermoid cysts."[6]

Even if the girl survives the surgery and its immediate repercussions, there are still long term effects of the procedure. Sexual intercourse, for example, becomes a very painful and difficult activity and often results in the woman being cut up again because the opening left after the surgery was not large enough to accommodate her partner. One study performed indicates 15% of women who have been circumcised need to be additionally cut in order to have intercourse.[7] The cutting is often done by a woman's husband, and thus can result in even more scar tissue forming around both incisions. Previously, it was believed being circumcised affected a woman's ability to achieve orgasm, however, according to a recent study, 90% of women who have had FGM were in fact able to achieve orgasm.[8] Lastly, when a woman becomes pregnant, if she has been a victim of FGM, a lot of cutting must be done to allow a woman to open wide enough to accommodate a baby. Once the baby is born, the woman is again sewn together. Women who give birth multiple times are inevitably forced to repeat this painful process.

For centuries, FGM has also served as a mark of inferiority. It is a physical reminder that women are different and inferior. In many cultures, it is done to remind women to be chaste, a physical memento of society's belief they do not have enough self-control to ensure they not shame their families. As the ex-President of Burkina Faso Thomas Sankara said,

"[Excision] shows an attempt to confer an inferior status on women by branding them with this mark which diminishes them and is a constant reminder to them that they are only women, inferior to men, that they do not even have any rights over their own bodies or fulfillment either bodily or personal... As we can view male circumcision as being a measure of hygiene, in the same way we can only see excision as a measure of inferiorization."

Relevant International Action:

Many organizations have, in recent years, begun grassroots movements throughout many countries in Africa where FGM and FGC are most prevalent. These organizations are generally Non-Governmental Organizations (NGO's), though there are some governments who get involved with the campaigns in their respective countries. For example, The Inter-African Committee on Traditional Practices Affecting the Health of Women and Children (IAC) has branches in over 26 African countries. These committees specifically target governments with campaigns to eradicate FGM and FGC practices. They also work with native communities and tribes to promote awareness and education about the dangers of FGM, and what can be done to prevent it.

For instance, the Gambianese NGO Foundation for Research on Women's Health, Productivity and the Environment (BAFFROW) has initiated an alternative rite of passage program to eliminate FGM. It develops a comprehensive curriculum tailored to each ethnic group's social rites and customs while focusing on "initiation without mutilation." In Kenya, the NGO MYWO (Maendeleo Ya Wanawake Organization) has also developed a non-cutting alternative rite of passage.[9]

Generally, the grassroots organizations aim at educating natives who still practice FGM in an effort to sway them. Initiatives tend to target local religious and student leaders, community healers, social workers, and birth attendants. If "converted," all of these groups would help facilitate the spread of information.

***

During its 53rd session, the United Nations General Assembly adopted ***Resolution No. 53/117*** which acknowledged the efforts put forth by NGO's, governments, and civil societies. However, the document emphasized the insufficiency of these actions by asserting that "fundamental changes in societal attitudes are necessary" in order to force the required improvement. Furthermore, every strategy would "require national, regional and international efforts devised within the context of health, human rights and women's empowerment" in order to be fruitful.

The World Health Organization (WHO) has also played a large role in the fight to end FGM practices. It has continually advanced its support for a variety of education programs and research. The WHO has maintained that under no circumstances should excision ever become an acceptable form of medicine and has discouraged doctors to perform the procedure. It has also implemented educational campaigns for women around the

world to inform them of the dangers associated with this practice.

***

The 1993 World Conference on Human Rights made initial steps by addressing FGM as a fundamental violation of the rights of women. As a result of this formal recognition, legal societies today are still citing the horrors of FGM in programs on women's rights.

In addition, the 1994 International Conference on Population and Development condemned FGM as a harmful practice. Relevant governments were urged to entirely prohibit the practice or at least the most extreme forms. The conference also called upon governments to give "vigorous support" to efforts made by NGO's and other institutions, including religious ones, for the purpose of eradicating FGM as a practice.

In September 1995, the United Nations held the Fourth World Conference on Women in Beijing, China. Great strides were made by recognizing FGM and FGC as harmful traditions practiced at the expense of women and children. They made further progress by calling for action from both governments and organizations to aid in its elimination.

Analysis/Possible Solutions:

Despite increased international awareness and attention, the problem of female genital mutilation remains deeply ingrained in many cultures throughout the world and, consequently, effectively addressing the problem with take continued strenuous efforts by the international community. When dealing with cultures and customs so deeply ingrained in people's lives, any major component will be difficult to eradicate. The best example is modern Africa, where many countries have implemented laws banning the practices of FGM, and they remain as prevalent as ever.

An attack on FGM must have multifaceted fronts. The legal front should formulate laws which recognize that human rights are violated in a criminal manner. To be effective, it is necessary that these laws have defined consequences and enforcement procedures. Education about the problems and the history of FGM is perhaps one of the best ways to fight the continual spread of FGM. If women are aware of the comparative rarity of the practice, they are more likely to stand up for themselves and their rights. There must also be a stronger government support for NGO campaigns. The channels of information and support must remain open. Overall, there is no hope of reaching a solution if the problem is not fought regionally as well as internationally.

Governments themselves have a wide range of possible actions to adopt. First, they should affirm that FGM is in fact a violation of basic human rights and send a clear message that there is in fact something wrong with the basic practice of mutilation. Second, governments should assert their commitment to lowering the prevalence of FGM within an allotted time frame, thus remaining actively seized of the situations in their countries. Third, they should establish channels of communication with religious and international organizations that are supportive of the cessation of FGM. Fourth, governments should encourage research and campaigning on the typology, causes and history of FGM practiced in their region. Fifth, outreach to the native populace can take many forms including national media and local community centers. Finally, governments should co-operate with relevant international organizations such as WHO, UNICEF, and the UN and ratify all relevant treaties, declarations, and conventions pertinent to FGM.

Conclusion:

We have seen that the methods for the eradication of Female Genital Mutation are yet to be effectively implemented. However, the true core of the problem is not about reaching a common strategy. It is more specifically about reaching a common agreement that FGMis a violent violation of human rights. International organizations are facing an ultimate test of diplomacy in trying to alter the cultural percepts of many communities, which still view FGM as a normal and acceptable rite of passage from youth into adulthood. "It is unacceptable that the international community remain passive in the name of a distorted vision of multiculturalism. Human behaviours and cultural values, however senseless or destructive they may appear from the personal and cultural standpoint of others, have meaning and fulfill a function for those who practice them. However, culture is not static but it is in constant flux, adapting and reforming. People will change their behaviour when they understand the

hazards and indignity of harmful practices and when they realize that it is possible to give up harmful practices without giving up meaningful aspects of their culture."

- Joint statement by the World Health Organization, UN Children's Fund (UNICEF) and UN Population Fund, February 1996

.

(Footnotes)

[1] As found in: www.amnesty.org

[2] As found in: http://www.fgmnetwork.org/intro/fgmintro.html

[3] As found in: http://www.fgmnetwork.org/intro/fgmintro.html

[4] As found in: http://www.fgmnetwork.org/intro/fgmintro.html

[5] As found in: www.amnesty.org

[6] As found in: www.amnesty.org

[7] **Lightfoot-Klein, H.**, *"The Sexual Experience and Marital Adjustment of Genitally Circumcised and Infibulated Females in the Sudan"*, The Journal of Sex Research, 26 (3), pp. 375-392, 1989.

[8] **Lightfoot-Klein, H.**, *Prisoners of Ritual: An Odyssey into Female Genital Circumcision in Africa* , Haworth Press, New York, 1989.

[9] As found in: http://www.state.gov/documents/organization/9424.pdf

TOPIC TWO

Illiteracy

Introduction

The Commission on the Status of Women was established in 1946 to promote women's rights in "political, economic, civil, social and educational fields as well as to help implement the principle that men and women should have equal rights."[1] Although much has been achieved in the arena of women's rights since the committee's inception, many challenges still remain for women around the world ranging from denial of civil liberties to discrimination in the workplace. This committee is meeting to discuss pressing issues facing women and to use creativity and diplomacy to develop solutions to help further the interests of women everywhere.

Statement of the Issue

Even as lawsuits of sexual discrimination in the workplace are brought to court and discussions of glass ceilings for women take place in business journals, millions of women around the world are denied even the most basic and necessary of skills: literacy. While illiteracy is not endemic to solely females, statistics from around the world behoove that it be addressed as a women's issue in a committee such as the Commission on Women's Rights[2]. In fact, approximately two-thirds of the world's 875 million adults are women.[3] In Sub Saharan Africa the female illiteracy rate in 1990 was 71% compared to 48% for males, the rate was 76% for women and 47% for males in Southeast Asia and more than double for women at 42% compared to 20% for men in Oceania[4]. While the rates are improving, progress is minimal and it would take more than 200 years for women to become as literate as men based on statistical trends from 1970 to 1990[5]. Additionally, women's illiteracy is more easily concealed and therefore probably underestimated.

Furthermore, illiteracy is a signal for even greater problems facing women. When lacking the ability to read or write, women are denied not only the most elementary education, but also opportunities for social and economic advancement. The link between a lack of education and poverty is a strong one, proving to be especially deleterious for women in developing nations who have lower levels of education because of confinement to the domestic sphere and inherent prejudice against the education of women. Additionally, "over-burdened mothers are often forced to take daughters out of school to assist with child care and household chores."[6]

While the reasons for illiteracy are many, the problem is grave. Literacy is the key necessary to open many doors, especially for those women suffering from poverty in developing nations.

History

Women received the first wide-scale opportunity to become literate during the Protestant Reformation of the 16th century. A drive for literacy was created as many radical Protestants held the belief that "everyone was entitled to read the Bible."[7] These sentiments resulted in a strong literacy program in Sweden that worked to promote the Christian faith, emphasizing the need for women to be able to read as they were the "primary teachers of the young."[8] The Protestant dedication to female literacy even resulted in higher women's literacy rates in Puritan New England than in Europe.

A dramatic increase in female literacy rates in Western countries took place in the nineteenth century and by 1900 the "overwhelming majority"[9] in nations like the United States, France, England, and Germany were literate. Female literacy rates have continued to grow in Western countries since that time with "virtually all"[10] women in Western countries able to read and write.

The spread of literacy did not occur in the same manner in many non-Western countries, as areas in Asia, Africa and Central America continue to suffer from female illiteracy. Much of this difference is attributed to the standing notions of the sexual divisions of labor in these countries, where women were delegated domestic tasks and only partook in selected activities outside of the family sphere. Even today women tend to be less literate than men in most developing nations. The reversal of this trend is essential as "literacy among women is associated with low fertility, low infant mortality and better health of children."[11]

In Western nations, however, women's literacy is taking an interesting turn. Since 1980 women have continually enrolled in college in greater numbers than their male counterparts.[12] In the arena

of computer and technological literacy, however, women are once again taking the back seat.

Relevant International Action

The problem of women and illiteracy has been addressed in both local and international venues. At the United Nations Fourth World Conference on Women held in Beijing, China in 1995, the issue of women and education was placed on a critical list, and specific actions to be taken to combat illiteracy were outlined in the conference's platform for action. Designating this platform as a strategic objective, the committee hoped to eradicate women's illiteracy through the use of "governments, national, regional and international bodies, bilateral and multilateral donors and non-governmental organizations."[13] Specifically the delegates outlined "reduc[ing] the female illiteracy rate to at least half its 1990 level, with emphasis on rural women, migrant, refugee and internally displaced women and women with disabilities" and "provid[ing] universal access to, and seek to ensure gender equality in the completion of, primary education for girls by the year 2000" [14]as primary goals. Additionally, the 1997 meeting of the Commission on the Status of Women stressed the need for further efforts to be taken to provide women access to education, and emphasized the links between education, income and the labor market.[15] Idealistic as these goals were, much progress is still needed in order for the targeted levels of education among women will be reached.

The extent of reform still needed is apparent in the report published by a Beijing +5 ad hoc committee of the General Assembly. The committee met in 2000, five years after the Beijing conference to study the results of their efforts. In regard to illiteracy, many obstacles remain, and the document gave the disheartening report that "little progress has been made in eradicating illiteracy in some developing countries, aggravating women's inequality at the economic, social and political levels."[16] The report also correlates women's illiteracy as a root cause to problems like insufficient access to the law, as well as restricting some women "from using information and communication technologies, including the Internet."[17] Due to its widespread impact over women's lives, the subject of women's illiteracy remains prevalent in international discourse, and was cited as a contributor to women's inequality at meetings on anti-discrimination in Burkina Faso. As one delegate remarked, "illiteracy among women was a major hindrance to their attaining equality." [18]

Efforts to combat illiteracy have not all been in vain, however, and localized projects around the world are succeeding in improving the conditions of women. A United Nations Population Fund program in Bolivia, for example recently received a literacy prize for its work towards ameliorating the indigenous women's bilingual illiteracy rate while simultaneously providing health education.[19] Multiple goal oriented projects like this are common around the world as many of women's economic and health problems can be alleviated through education, resulting in an increase in literacy rates.

Since the Beijing conference in 1995, specific regional efforts have been made towards achieving the goals set out during the meeting. Nepal has allocated funds to provide scholarships to girls from rural and impoverished families. Targeted national efforts have resulted in more women than men enrolling in literacy classes in Botswana. Quotas have been instituted in Burkina Faso to ensure that at least 50 percent of people in literacy classes are women.[20] In response to international criticism for failing to uphold women's rights, the government of Gabon has also instituted new initiatives to fight the illiteracy of women: a combination of public funding and international donations are supporting the creation of "Centers of Elimination of Illiteracy," where the majority of students are expected to be women.[21]

The problem of women's illiteracy around the world is not going unnoticed, yet progress on a worldwide scale is still far from becoming a reality. Many governments are acting independently to increase literacy rates, but an international campaign to eradicate women's illiteracy has yet to be realized.

Analysis of the Problem

Poverty: Schools lack resources, amongst other things

When examining the worldwide educational crisis, it is necessary to understand that the issue is multifaceted. That schools are impoverished and lacking in resources is the root cause of a much more complex problem. Schools can be broken down into four individual components: teachers,

student resources, curriculum, and the physical school itself. This problem involves all aspects of the schooling processThis subsection will provide detailed analysis into how a lack of resources leads to the failure of the school system.

There exists, at the present, a global teacher shortage. Many problems arise from such a problem. First, the large population in many underdeveloped nations dwarfs the nation's supply of teachers. In the developing world, the ratio of growth rates of teachers to students is growing larger (14.3 percent and 6.0 percent respectively), and is thus benefiting, in the big picture, the education systems of nations like China and India. Least-Developed Countries (LDCs) ,though, showed this same ratio to be much smaller (16.4 percent and 13.9 percent). When comparing developed nations to underdeveloped and developing nations, the disparity in teacher treatment is evident: "The report points out that average values of the order of 70:1, meaning that classes of more than 100 children are not unusual. This compares with an average of 16 pupils for every teacher in the member countries of the Organization for Economic Cooperation and Development (OECD).[22]" For both figures, though, the number of students who are not currently enrolled in school, yet who are of appropriate age to be attending school is not included. Hence, as a more widespread approach to education is taken, the growth rates of students will jump up again, exacerbating the problem of over-sized classes.

Second, due to the large classes and problems with the schools, teacher retention rates in impoverished communities remain low. The remote location of some communities and, in some cases, inadequate salaries and benefits make attracting and retaining teaching professionals difficult. Third, because retention is so low, many teachers in these communities are young and inexperienced. In addition, though most nations have national standards for becoming teachers, many LDCs have been forced to loosen or sometimes even eliminate these standards in order to attract teachers. Fourth, and finally, the teaching shortage does relate specifically to female literacy as well. It is given that girls will be more likely to learn and feel comfortable in their school environment if there are women intertwined in the teaching force. While the number of women teachers has increased in recent years, "they still remain well under 50 percent of the total in many countries in sub-Saharan Africa and South Asia," where the presence of more women teachers could help increase the access of girls to schooling. "On the other hand, the presence of female instructors apparently had an inspiring effect on female students. They spoke almost three times longer under instructors of their own sex than when they were in classes led by male instructors.[23]" In addition, women remain under-represented, often severely, in educational management positions." This lack of representation of women in the education community quite evidently can be linked to a lack of retention of specifically female students.

The ballooning population of students in developing nations as well as in LDCs has led to a dramatic decrease in the availability of student resources per capita. Seeing that some nations are experiencing growth upwards of 20% in their primary student bodies, impoverished schools that were unable to meet the needs of their already large classes are finding it impossible to accommodate, let alone educate, their new students. These problems are most evident in S. Asia and in Central Africa, as both regions are experiencing immense growth in their rising student bodies. As a result, items like textbooks, classroom items, classroom space, and technology are lacking. Many schools in India have been forced to hold classes outside for certain grade levels, oftentimes "being forced to cancel class for half the school during the monsoon months.[24]" Having to spend whatever miniscule available resources on accommodation of new students, the schools are unable to put that money to better use. As a result, impoverished communities also find themselves far behind, or not even residing upon the technology curve, hence putting these children at an even greater disadvantage.

The physical location of the school also poses a barrier to students. In rural Sub-Saharan Africa, some students who choose to attend school are forced to either walk over 10 miles to school every morning. In Thokkote, a suburb of Mangalore, India, students are faced with a choice: they can either find a way to walk 14 miles to the local school (or find the money to take the shoddy, unsafe public transportation) or they can attend the local school which consists of rickety wooden benches in the open air. In either case, students in rural parts of

such nations are plagued by the lack of a school in near proximity to their homes.

Having elucidated the immediate effects of the lack of funding on the educational systems, this paper will now turn to certain secondary effects that are rampant in many parts of the world. First, a practice which has become rampant in recent years is the notion of prostitution for grades. "Even those who do attend school are not immune to prostitution there: teachers apparently regularly trade grades for sex.[25]" The extent to which this practice has come into use is yet to be determined. However, enough instances have surfaced for the international community to realize that it is rather rampant. The educational systems are also plagued by language barriers. The lack of funding prevents schools from hiring teachers fluent in multiple languages, and some students are immediately disadvantaged by the system. Africa possesses a multitude of languages in small highly concentrated areas as does parts of Asia. The result of such mosaic societies is an inherent disadvantage for the minorities, as their language will, most probably, not be taught at their school. The final problem that stems from the educational system is the curriculum and the very nature of the goal of education. Impoverished communities find much greater worth in the ability to lay mortar or build simple machinery – much more than in the ability to read. As a result, a very utilitarian concept of education has been adopted in much of Sub-Saharan Africa in which the education of the students is specifically designed to make them fit into, and be useful, in the context of their society. Thus, the actual worth of literacy is seen as minimal by the school system, which is highly intertwined with the community and only aware of the community's needs and necessities.

Poverty: Families can't afford to have women attending school

In many situations, though an education might be available, families are forced to choose between pushing their children towards paying jobs and schooling. While the latter might make sense in the long-term, the economic bind that many families find themselves in forces them to accept the reality that their children will remain uneducated in order to support their families. As long as the opportunity cost of an education remains high, there is little chance that this pattern will change.

Although basic schooling may be free for children, related expenses such as school supplies are not, thereby making school out of the reach for many children. For example, the cost of items such as uniforms, supplies and transportation can be prohibitive, especially when a family has multiple children. More often than not, families will consequently decide to only send their male children to school[26].

Alternately, the issue might not be a family's inability to send a daughter to school, but instead, the daughter's inability to send herself to school due to her own family obligations. As one girl-mother in Guinea explains, "When I go to school with the child I feel bad because I am not free and if the child messes up I have to leave and clean him up. The other students will be complaining that the class smells and I feel really bad."[27]

Without child care measures in place, many girls and women are consequently bound to their homes.

Inferiority

It would be short-sighted, however, to attribute the problem of illiteracy entirely to poverty. For example, although Sri Lanka only has a third of Gabon's per capita income, its illiteracy rate is a quarter of Gabon's (Sri Lanka has an estimated total illiteracy rate of 9%, whereas Gabon has an illiteracy rate of 35%)[28]. In Gabon's case, the high rate of female illiteracy can be attributed to traditional family structures, which apply pressure on daughters to drop out of school[29]. Unfortunately, such stories are common world-wide; in many nations, women are seen as inferior to males, and not deserving of an education.

For example, until the historic events of the past year, girls in Afghanistan were routinely denied the opportunity of a primary education. After gaining power in 1997, the fundamentalist Taliban forbade all women and girls from attending schools, instead condemning them to lives behind burqas at home under the argument that it was more important to for girls to be learning motherhood. In rural areas, some brave teachers allowed girls to continue their educations since Taliban enforcement was minimal, but in urban areas, the only way girls could be educated were secretly.[30]

In many instances, governments perpetuate this belief of female inferiority in an indirect manner. While nearly every nation outwardly pro-

nounces their staunch belief in gender equality, they continue to uphold inheritance, land ownership and divorce laws that favor males. In societies that persist to treat women differently than their male counterparts, how is equality in education expected to grow? As recently as 2001, Iran publicly executed a woman by stoning her for adultery[31].

Possible Solutions

One of the most pressing concerns is the lack of funding available for schools throughout the world. Luckily, it is also one of the easiest problems to address through budget reallocation. Developing countries currently devote only 12 – 14% of their budgets to basic social services. Achieving universal primary education would involve a sustained expansion of funding. In Sub-Saharan Africa, for instance, an increase of 4.5%/year over the next fifteen years would successfully help achieve its goals. Similarly, South Asia requires a mere increase of 3% annually. (These two regions have the highest number of students out-of-school). In total, the estimated total additional cost of universal education is US $10,000,000,000. While the figure seems large, it might help to think of it as a mere .03% of the world's Gross National Product[32]. One particular concern, though, is the feasibility of such a program, as it fails to take into account the diversity of educational materials needed. The Sil Foundation points out, "the research and development costs of initiating a literacy program for a previously unwritten language are major, a rough estimate being $150,000 to $200,000 dollars. Clearly, a poor nation having 50 languages within its borders must view such costs as prohibitive."[33]

Also necessary is the ability of schools to translate their worth – and the worth of literacy - to the general population. Nepal, in particular, has managed to accomplish this heady task through their innovative Seti Project. Implemented in 1981, the project used a two-pronged approach to "implement basic education programs for both young girls and adult women"[34]. Rather than following a traditional educational program, however, supplementary classes were offered that focused on both reading skills and basic skills applicable to their every day lives. For example, health and hygiene were two topics frequently revisited and encompassed lessons such as healthy nutrition for children. As families began to realize the practicality of this educational format, the enrollment levels of females began to increase. Since then, more than 8000 out-of-school girls have attended these supplementary classes[35].

To help overcome the physical barriers that prevent regular transportation to and from schools, Laos implemented a unique, non-formal education system in 1993 in conjunction with UNESCO. Laos' problem stemmed from the fragmentation of its fifty ethnic minorities throughout the country, many of whom face immense cultural and geographic barriers separating themselves from the rest of the population. As a result, they were less likely to "progress" than their urban majority neighbors. In an effort to combat this trend, centers of informal education were created throughout the country. Minority village women were encouraged to attend, and upon doing so, were taught basic academic and living skills. The idea, then, was that they return to their villages and teach others their new-found knowledge. Indeed, that proved to be the result: a total of 3,240 women participated in the program, and it is estimated that an additional 16,000 people benefited indirectly[36]

Finally, another such success story is a system implemented by China in the 1990s. Using over $3 billion, the Chinese government devised a system to educate female children in the most impoverished parts of China. In these areas, "girls demand special attention for 70% of those school age children under 11 years old who are not enrolled and 75% of the drop-outs at primary school levels are girls.[37]" As a result, the Chinese system set a goal of having every child from these areas go through compulsory 9-years of education. The result: in 2000, when the final data from the study was tabulated, nearly 100% of children in the selected areas had been entered into the education system, and – more spectacularly – around half of those entered and put through the system were girls.

Conclusion

Despite repeated, but sparse, international action, illiteracy continues to be a problem that plagues much of the globe. Much of the problem stems from a lack of resources, and that contributes to the illiteracy problem in general. A more pressing aspect of this problem is the manner in

which the illiteracy problem challenges women. In many of the nations mentioned in this paper, women are seen has having roles that supplement the duties of the male. The education of women is seen as, if not flat-out wrong, unnecessary. Furthermore, the extreme poverty of many of the households for which illiteracy is a problem lack the ability to function with the female children in school as well. As a result, the cycle is of a self-perpetuating nature, and shall continue to maintain the high levels of illiteracy among women as long as the international community remains latent.

(Endnotes)

[1] http://www.un.org/womenwatch/daw/beijing/platform/educa.htm#object2.un.

[2] Janet Henshall Momsen, Women and Development in the Third World, New York:Routledge, 1991, pg. 36

[3] http://www.un.org/womenwatch/daw/followup/session/presskit/fs2.htm , Education and Training of Women

[4] Access to Education http://www.munfw.org/archive/47th/3rd2.htm

[5] ibid.

[6] Janet Henshall Momsen, Women and Development in the Third World, pg. 37

[7] "Female Illiteracy Worldwide," Scientific American. May 1997.

[8] Ibid.

[9] ibid.

[10] ibid.

[11] ibid.

[12] ibid.

[13] http://www org/womenwatch/daw/beijing/platform/educa.htm#object2.un.

[14] ibid.

[15] Education and Training of Women

[16] http://www.un.org/womenwatch/daw/followup/as2310rev1.pdf , page 14, Report of the Ad Hoc Committee of the whole of the twenty-third special session of the General Assembly

[17] ibid. pg 23

[18] http://www.un.org/News/Press/docs/2000/20000127.wom1168.doc.html , press release, jan 2000

[19] http://www.unfoundation.org/unfnews/newsletter/winter2001_5.asp, UNF Funded Project Wins UNESCO Literary Prize

[20] Education and Training of Women

[21] "Efforts to address high female illiteracy rate in Gabon" http://www.afrol.com/News/gab004_adult_education.htm

[22] http://www.learningchannel.org/

[23] Catherine G. Krupnick, "Women and Men in the Classroom: Inequality and Its Remedies" *On Teaching and Learning*, Volume 1 (1985)

[24] http://www.learningchannel.org

[25] "Note for Implementing and Operational Partners by UNHCR and Save the Children - UK on Sexual Violence & Exploitation", p11.

[26] K. Venkatasubramanian, "Education & poverty", *The Hindu*, Dec 04, 2001 http://www.hinduonnet.com/thehindu/op/2001/12/04/stories/2001120400060100.htm

[28] Nikhil Jaikumar, "Humane Development: Calculating Quality and Quantity", Perspective, February 2001. http://www.digitas.harvard.edu/~perspy/issues/2001/feb/hdi.html

[29] "Efforts to address high female illiteracy rate in Gabon" 13 December 2000. http://www.afrol.com/News/gab004_adult_education.htm

[30] Mark Memmott, "Back to school in Afghanistan", USA TODAY, 3 September 2002.

31 Guy Dinmore, "Iran Stones a Second Woman to Death for Adultery", *Financial Times* , 12 July 2001.

32 "Investment in girls' education key against poverty" http://www.afrol.com/Categories/Women/wom023_girls_educ.htm

[33] "Cost and Cost Effectiveness: Can we afford universal literacy", Sil Foundation,*March 1990* http://www.sil.org/literacy/lit90/costefct.htm

[34] University of Pennsylvania/Graduate School of Education "Young Girls' and Women's Literacy Through Basic Skills Education", 1999 http://www.literacyonline.org/explorer/seti_over.html

[35] University of Pennsylvania/Graduate School of Education.

[36] University of Pennsylvania/Graduate School of Education "Women and NonformalEducation Minority Women's Literacy and Basic Skills Project, Laos" 1999 http://www.literacyonline.org/explorer/laos_out.html

[37] http://www.sdnp.undp.org/perl/unifem/project.pl?do=view&id=86

TOPIC THREE

The Widespread Abortion of Female Babies in Asia

Introduction

The Specialized Committee on the Status of Women was commissioned to monitor the evolution of women in cultures worldwide. Women are, in many cultures, seen as inferior to their male counterpoints and are treated as such. This sentiment has permeated generations past as well as the present, and it is now an issue of pressing importance for the global community. The image of women within the society is indelibly linked to their treatment in society. With regard to the issue at hand—the widespread and increasing abortion of female babies in many Asian countries—the link is evident. For most of these nations, the crux of the issue lies in tradition. Hence, it is imperative that the UN action taken must consider the highly custom-based nature of societies who engage in such practices.

Statement of the Issue

With the legalization of abortion, and the social stigma of abortion waning, rates of abortion in most Asian nations are growing exponentially, even when standardized to the population. When combined with the advances in ultrasound, which can indicate the sex of a fetus in the initial stages of pregnancy, the ability to commit female infanticide seems ever more likely. The gender of the fetus can now be known early enough in pregnancy to fall well within the temporal boundaries of legal abortion. The reaches of medical technology to the entire world, to the small villages in distant corners of large nations such as China and India, have brought the possibilities of aborting unwanted fetuses to reality.

The problematic preference for sons over daughters is bringing about international problems. These technological and medical advances have made it possible, in today's world, to essentially choose the gender of a child. Whether encouraged by tradition and/or governmental limits on numbers of children per family, the demand for sons has increased in Asia. Thus, in many Asian countries including China, India, Korea, Vietnam, Taiwan, Pakistan, Bangladesh, Nepal, and Sri Lanka, reports have been issued that the birth ratio of boys to girls is departing from a normal 1:1.

The implication of there being less women available as partners seems to draw more attention, but does not address the problem in itself. "Public concern about the 'missing girl' problem in Asia focuses on the plight of the men who will be unable to find brides 20 years hence. This focus itself is male-oriented and reflects high valuation of males and disregard of the needs of females. Meanwhile, the fate of the abandoned, aborted, murdered, or maltreated girls is barely seen as a problem."[1] That girls are simply not born, or even once born are mistreated and raised to unequal standards when compared to boys, is the growing problem in these Asian countries.

History

Since the 1980s, there has been a remarkable change in the ratio of females to males born many Asian countries. The normal average ratio of births is 106 boys for every 100 girls born. It is only after this point that deviations should be noted. Figures 1, 2, and 3 in the appendix show this development in China, South Korea, and Taiwan up until 1991.[2] Over the past decade, census data from the region has become even more reliable and accurate. The data has shown an expected increase in the number of male births compared to female births throughout the region.

China's more recent ratios are the largest in the world. According to the 1990 census, the national ratio of male to female births was 111 to 100. However, by 2000, demographers observed a climb to a ratio of 117 to 100. More unsettling is the observation that these numbers continue to grow in the more prosperous and wealthy areas of China. The two most affluent regions of China are Hainan and Guangdong. The gap in Guangdong widens to 130 boys being born, in contrast to 100 girls. Further, the richest area in China—a part of eastern Guangdong—exhibits a ratio of 144 male births for every 100 female births.[3] This data is already dated by two years, and it can be fairly assumed that the numbers have only continued to widen in the years since.

Incidence in India is similar to China, and although there is not such great discrepancy as the figures from China, the figures are indicative of a

major problem. According to the 2001 census, for every 1,000 male births, there were 927 female births; the number has dropped since the 1991 observed figure of 945 female births. As found in China, the more wealthy areas of India also show a greater imbalance in the number of male versus female children. These wealthier areas, Haryana and Punjab, are exemplary of this trend. Punjab exhibited a ratio of 875 female births for every 1,000 male births in 1991, compared with the 2001 figure of 793 female births.[4]

Relevant International Action

At the request of Chinese and foreign scholars, the United Nations sponsored an Asia-wide symposium to discuss the increasing phenomenon of female infanticide in Asia. Scholars and officials gathered from South Korea, Mainland China, Taiwan, India, Sri Lanka Pakistan, Bangladesh, Thailand and Indonesia in November 1994 for the "International Symposium on Issues Related to Sex Preference for Children in the Rapidly Changing Demographic Dynamics in Asia." It was held in Seoul, South Korea and jointly sponsored by the United Nations Population Fund and the Government of the Republic of Korea. Key points noted in this symposium centered around issues surrounding the "missing girl" phenomena.

While widespread throughout Asia, the above outlined practices and mentality are not evident everywhere. It is important to keep in mind that even within these Asian countries, there are areas in which there exists no noticeable preference for male children. However, the lack of preference is opposed to the extreme by the fact that in the areas exhibiting said preference, it is to a severe degree and infringes upon the most basic human rights – life, bodily integrity. The best example of this is in India. Areas located further South appear to possess little to no preference for male children, where as in the Northwest areas of Punjab and Haryana, as the numbers showed above, there appears to be a complete lack of any desire for females whatsoever. Religion is also a key issue in this distinction of region, as the northern states of India have higher percentages of Muslims: who statistically tend to also favor male children.

Another related point observed at the symposium is that affluence and education do not appear to counteract the preference for sons. While poverty is, without a doubt, an integral factor in raising children, the preference for male children is moreso an issue of the passing on of the familial name and heritage.

The symposium looked to expose meritless notions being reacted to but not solving the underlying situation. It was discerned that many Asian countries have tried to curtail population problems and aid family planning by placing a limit on number of births allowed, however this merely distorts the sex ratio further, contributing and even possibly causing the problem at hand.[6] Furthermore, such action does not address the issue at hand, but rather attempts to cover-up the existing problem. Other contributing factors to the "missing girl" problem include the inability to immediately notice the ramifications of female infanticide. In 20 years, when these children reach the ages of fertility, the reduced female population will pose problems for reproduction and population growth/stability. The symposium was quick to point out that the problem is here now, and that due to similar depletions of one sex, namely men during times of war, population has been able to survive.[7] While this is true, the limiting factor in population size is the female population, not the male population. Hence, wartime comparisons are not particularly applicable to this situation.

A number of possible solutions to the son preference were discussed, but no specific policy was accepted by all the participating members. Thus, the actions that resulted from this symposium fell mainly under the heading of researching further the numbers and the extent of the problem in order to be able to make more educated and specific suggestions to alleviate the situation. Many of the ideas generated are still possibilities and will be touched upon under Possible Solutions.

Analysis

China has implemented a one-child policy in order to combat the extraordinary and unnecessarily large population growth within its country's borders. Beyond one child, a couple must pay fines for any additional children. Vietnam also has a cap on the number of children allowed per family. In Vietnam, two children are permitted, however the penalty for a third can be much more serious: they may be expelled from the Communist party or have their land confiscated.[8]

Considering the lack of governmental programs for the elderly in Asian countries, parents

must rely on their offspring to support them in their old age. Furthermore, once girls marry, they enter their husband's family and tend to break from their own parents. Thus, parents rely on their sons for financial support. Daughters are deemed worthless, and even a drain on a family as they are essentially a sunk cost: they must be raised, and thus, must consume the resources of the family, yet they give nothing back in return upon marriage. Also, if parents need fiscal support in their old age, a son must be born in addition to the daughter. Thus the actual existence of daughters is endured only as a means waiting for a son to be born. A family tolerates the financial strains as long as necessary to have a son.

Eastern religions and cultures contribute to the preference for sons over daughters. In the Hindu tradition, only sons can pray for and release the souls of dead parents, and only males can perform birth, death and marriage rituals.[9] A Hindu proverb states, "They who are full of sin beget only daughters." An ancient Chinese proverb asserts, "A stupid son is better than a crafty daughter." Such sentiments have been evident in most cultures, including Western cultures. Families in Asian nations, however, are held to a much tighter financial constraint and tend to be much more highly engrained in tradition and custom. These cultures are male-oriented and have been indoctrinated with the belief that men are superior and of greater value than women.

A prime example of this treatment of women is that in the Indian culture, families provide their daughters with a dowry upon marriage, wherein they give the groom and his family money and/or other expensive gifts to take their daughter. In instances when the dowry is not large enough, these new brides are physically beaten and abused. "Dowry payment is the main reason for female feticide…When the dowry falls short, it is not unusual for the groom's family to harass the bride, each year dowry payment problems leads to the deaths of more than 13,000 young brides."[10] Young girls are discriminated against as well. Especially in poorer communities, female children are denied food, education, and any sort of medical care, leading to a wide gap between female child mortality as opposed to the mortality of a male child. The mortality of girls is about 4 times greater than boys.

With the rise in technology and the legalization of abortion, having daughters along the road to having a son can be (and is) avoided. Though most countries have outlawed these sex-determined abortions, there are still many clinics that span to the far corners and smallest of towns throughout the areas that will perform ultrasound tests and abortions. In fact, in parts of China, maternity clinics will provide the ultrasound test to determine the fetus' sex for $4, and have a system wherein one can schedule an abortion later that day for $15. The existence of these many maternity clinics where a woman can receive same-day service is at the root of the problem. In Vietnam, the average woman has two abortions in her lifetime.[11] The fact that technology has traveled to even the most remote of locations within these countries makes procedures like this commonplace. Laws against these procedures are extremely difficult to enforce, because when one maternity clinic is uncovered and shut down, either a new one opens soon or one of the plethora of other such clinics takes the patients. Doctors willing to perform these procedures are never at a loss for work. Most of the time, though, the maternity clinics are merely fined for performing such procedures. The total money generated makes up for the possibility of being caught. The fines are not large enough to make a dent in this industry of gender-violence.

In accounting for the shortage of female babies in these regions, we have observed the abortion of the female fetuses and the neglect of young female children, but we have not noted the possibility of underreporting of female children by families to the governments. This should be taken into consideration considering the penalties described above for having multiple children. However, with each study being conducted, this possibility is being reduced more and more. Researchers are much more accurate with their data today, and are continuing to conduct more studies for even more accurate data.

Possible Solutions:

A solution that has been attempted was the curtailing of the number of children allowed per family. However with the technology available, it has become possible to ensure the sex of that/those children. A variation might be to instead emphasize family planning in a more humane way. Also

needed is education teaching the equality of males and females.[12] In the process, citizens should also be instilled with the concept that the mere gender of a child is not as limiting as they may think when it comes down to career choice, income, and support. In many of these nations, women have only come short in these venues because of their lack of opportunity to do otherwise.

A different solution attempted was to shut down or fine the maternity clinics and to outlaw sex-determined abortions in hospitals. This approach does not work well because it criminalizes medical personnel and women. Furthermore, in outlawing maternity clinics and middle- or late-term abortions, the scope for more dangerous, invasive, and inhumane methods increases. When the stigma against abortion was great, women were sometimes reduced to using metal coat-hangers to perform abortions in their home. Such practice is not only dangerous to the child should she survive, but also to the mother regardless. Instead, perhaps teaching ethics in medical schools would help the problem. [13]

Another solution might be to begin advertising the negative effects of having these procedure done and advertising that fact that there will be a depletion of women in 20 years and an increase in violence as a result of men fighting over a reduced number of women. Granted, it would be difficult to make this campaign effective, as those who are actually going to be affected by the shortage of women are not the same individuals watching the advertisements. However, this part of the problem is one that has probably gotten little media attention, and has not come to the attention of the general public in most Asian nations. The awareness of these issues might jolt a public into acknowledging the issue and not mistreating females and female fetuses. [14] At the very least, it will bring a new perspective to this problem.

Bloc Positions

There are no real bloc positions on this topic. The Asian countries experiencing the problems described herein are obviously not denying the existence of a problem. Countries with greater resources and international influence are more likely to be able to solve these problems in the most humane way possible at the expense of updating the antediluvian traditions that cannot be upheld accordingly with necessary evolution of time. However, there is a strong sense of adherence to the traditional ways and culture for the eastern cultures. Tradition is at the heart of culture and is impossible to decouple from everyday living, and therefore necessarily should not evolve with the times. Due to the non-political nature of this situation, bloc positions are difficult to delineate as much of the reasoning behind female infanticide is societal tradition and custom, not governmental pressure.

Conclusions

This topic is a controversial one in that it deals with balancing traditional values of cultures that are thousands of years old, with the newly necessary evolution of culture to adapt to an age of rapid technology. With technology comes the option to sometimes "play God." It is in instances dealing with life and death, or the denial of life at all that spur emotional debates where neither side is truly more correct than another. A solution is necessary, but finding one is problematic. That is the aim of this committee for this topic: (1) to end the abuses against women – and female children – that are taking place worldwide and (2) to find a balance between family tradition and effective family planning.

Endnotes:

[1] Greenhalgh and Li, 1995, from "The State of Women in the World: Preference for Sons over Daughters." California State University, Chico: Fall 1997. http://www.snowcrest.net/freemanl/world/women/sons.htm

[2] "The State of Women in the World: Preference for Sons over Daughters." California State University, Chico: Fall 1997. http://www.snowcrest.net/freemanl/world/women/sons.htm

[3] Eckholm, Erik. "Desire for Sons Drives Use of Prenatal Scans in China." The New York Times: International; June 21, 2002.

[4] "India's Female Freefall." CNN.com: World; June 19 2001. http://www.cnn.com/2001/WORLD/asiapcf/south/06/19/india.ultrasound/index.html

[5] Banister, Judith. "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

[6] Gu 1994, from "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

[7] Banister, Judith. "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

[8] Arthurs, Clare. "Vietnam to Ban Gender Testing." BBC News: World: Asia-Pacific; November 18, 2001.

[9] Benjamin, 1995, from "The State of Women in the World: Preference for Sons over Daughters." California State University, Chico: Fall 1997. http://www.snowcrest.net/freemanl/ world/women/sons.htm

[10] "India's Female Freefall." CNN.com: World; June 19 2001. http://www.cnn.com/2001/WORLD /asiapcf/south/06/19/india.ultrasound/index.html

[11] Arthurs, Clare. "Vietnam to Ban Gender Testing." BBC News: World: Asia-Pacific; November 18, 2001.

[12] Banister, Judith. "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

[13] Banister, Judith. "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

[14] Banister, Judith. "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

Bibliography:

Arthurs, Clare. "Vietnam to Ban Gender Testing." BBC News: World: Asia-Pacific; November 18, 2001.

Banister, Judith. "Son Preference in Asia: Report of a Symposium." U.S. Census Bureau. http://www.census.gov/ipc/www/ebspr96a.html

Eckholm, Erik. "Desire for Sons Drives Use of Prenatal Scans in China." The New York Times: International; June 21, 2002.

"IIASA Arguments: Data Quality." http://www.iiasa.ac.at/Research/LUC /ChinaFood/argu/ dataqua/ dq_12.htm

"India's Female Freefall." CNN.com: World; June 19 2001. http://www.cnn.com/2001/WORLD /asiapcf/south/06/19/india.ultrasound/index.html

"The State of Women in the World: Preference for Sons over Daughters." California State University, Chico: Fall 1997. http://www.snowcrest.net/freemanl/world/women/sons.htm

"Technology Facilitates Abortion of Females in India." Associated Press: The Salt Lake Tribune; February 2, 2002.

"Violence Against Girls and Women: Forms of Gender-based Violence and Their Consequences." http://www.unfpa.org/modules/intercenter/violence/gender2a.htm