



AITCHISON COLLEGE

MODEL UNITED NATIONS CONFERENCE VI

United Nations Human Rights Council



ECONOMIC AND SOCIAL COUNCIL

Topic Area A:

Introduction

It is important to note that the violation of said human rights is a result of discrimination of these religious minorities. Discrimination in general can be defined as viewing someone or treating an individual differently based on his/her caste, creed, ethnicity, gender, age and even nation. Similarly, discrimination based on religion or creed can be defined as treating someone differently based on their beliefs. This often results in treating these individuals in an unfair manner in comparison to the rest of society purely based on prejudice. These religious groups are often persecuted because they exist in minority as compared to the rest of the population of said state or because the ruling government belongs to a certain religion or in relevance to the topic at hand, a certain sect. Religious discrimination in Muslim states is different in nature when the vast number of stake holders is considered. Not only are non-Muslims that exist in minority subject to this discrimination but so are the branching sects of the religion of Islam itself.

This discrimination involves being denied employment, proper housing or even loans. Side by side, people belonging from different sects or beliefs are also looked down upon by society which leads to social isolation with subsequent psychological effects of its own. In extreme cases, these people also have to witness their places of worship be destroyed by Radical extremists who do not stop there and go on to further persecute these people. These people are then killed and this is how discrimination as a result of non-state actors and constituents of the state itself leads to a violation of human rights of these religious groups; Articles 1,2,3 and 7 of the Universal Declaration Of Human Rights just to name a few. This has led to sectarian violence becoming rampant resulting in the death of hundreds of innocent civilians and people belonging from other religions all together being subjected to the horrendous sorts of torture. Considering the fact that it is now leading to certain groups being shunned completely and that government inefficiencies are adding to the predicament along with many countries being thrown into the mix like Pakistan and Syria; this serves as enough reason for the international community to intervene and actively resolve the matter at hand.

Origins and History

The discrimination against minorities in Muslim states is not limited to impediments set up against people practicing religions other than Islam, but also against factions/sects within the Muslim community itself.

The Ottoman Empire:

The Ottoman Empire, also historically referred to as the Turkish Empire or Turkey, was an empire founded by Oghuz Turks under Osman Bey in northwestern Anatolia in 1299. With the conquest of Constantinople by Mehmed II in 1453, the Ottoman state was transformed into an empire.

The Ottoman Empire assumed the role of a moderator between peoples of different religions and claimed to be an objective and fair government, and on paper, it adopted an attitude of peace and tolerance towards the minorities (such as Christians, Jews and Pagans). In actuality, though, this was not the case.

Religious association typically determined status in the predominantly Muslim Ottoman Empire. According to Moshe Ma'oz, Christians and Jews were seen as *"inferior subjects or as illegitimate denominations."* As a result, they were often discriminated against by the state entity.

Also, extra taxes were imposed on religious minorities, and often, non-Muslims were forced to pay extremely large sums of money in order to practice their respective religions freely. Orthodox churches were allowed to raise taxes among their communities; this led to a position where priests would pay very large amounts—to both church superiors and Ottoman officials—to get a senior post, expecting that the cost could be amply recouped from tithes.

Sometimes, the "taxation" of churches by the Ottoman authorities could be shockingly direct: in 1603 Franciscan monks in Bosnia were imprisoned until they paid an arbitrary fee of 3000 Aspers (the accepted currency) for permission to stay in their monasteries. While the local Pashas imposed new forms of requisitioning and fines, the state did the same thing on

a larger scale, with a number of 'extraordinary' taxes which rapidly became both ordinary and heavy.

Similarly, there was the problem of the prevalent judicial system in the empire. A non-Muslim could be tried in two ways: according to what was accepted as general law in Islam or according to the Qadi's interpretation of what, for example, the Jewish religious law would say. You can imagine how threatening this was for the rabbi or for the particular Christian religious leader, since there was a lot left to interpretation.

The Mughal Empire:

The Mughal Empire, which began in 1512 with the defeat of Ibrahim Lodhi by Babur, the first Mughal emperor, marked the beginning of one of the most controversial empires in human history. The Mughals were Muslims, with varying degrees of piety, and because of this, the non-Muslim population always remained in uncertainty as to its position in the empire. Many Hindus in the sub-continent believed that they were treated as second-class citizens by their emperors. Though this was not always the case, many Muslim lords and governors adopted attitudes of hostility towards Hindus.

The Kesava Deo temple in Mathura marked the place that Hindus believe was the birthplace of Shri Krishna. In 1661 Aurangzeb ordered the demolition of the temple, and constructed the Katra Masjid mosque. Traces of the ancient Hindu temple can be seen from the back of the mosque. Aurangzeb also destroyed what was the most famous temple in Varanasi- the Vishwanath Temple. Also, Aurangzeb reinstated the "*Jizya*" (mandatory tax on practicing a religion other than Islam), which had been abolished previously by Akbar. This caused unrest within the non-Muslim population of the subcontinent, and was seen as an act of war by the Brahmins.

Writer Fernand Braudel wrote in A History of Civilizations, Islamic rule in India as a "colonial experiment" was "**extremely violent**", and "the Muslims could not rule the country except by systematic terror. Cruelty was the norm – burnings, summary executions, crucifixions or impalements, inventive tortures. Hindu temples were destroyed to make way for mosques. On occasion there were forced conversions. If ever there were an uprising, it was instantly and savagely repressed: houses were burned, the countryside was laid waste, men were slaughtered and women were taken as slaves."

TIPU SULTAN:

There are historians who state that Tipu Sultan was a religious persecutor of Hindus. Tipu Sultan issued an edict for the destruction of Hindu temples in Kerala. Hindu groups revile Tipu Sultan as a bigot who massacred Hindus. He was known to carry out forced conversions of Hindus and Christians.

Tipu got Runmust Khan, the Nawab of Kurool, to launch a surprise attack upon the Kodava Hindus (also called Coorgs or Coorgis) who were besieged by the invading Muslim army. 500 were killed and over 40,000 Kodavas fled to the woods and concealed themselves in the mountains. Thousands of Kodava Hindus were seized along with the Raja and held captive at Seringapatam (Srirangapatna). They were also subjected to forcible conversions to Islam, death, and torture.

There was also an incident where young men were forcibly circumcised and assimilated into the Ahmedy corps.

CURRENT SITUATION

Even though society has evolved to the extent that Muslim States have assumed the responsibility to allow minority groups to practice their religion freely, they are not actually fulfilling their roles to the extent that they should. Countries like Bahrain, Egypt, Iraq and Lebanon might allow freedom of religion but they are doing little to protect this right. The governments of Bahrain and Egypt actively take part in detaining members of the Shia community or the Christian community for example on account of Blasphemy laws, Apostasy laws or 'Disruption of the social order.' In such countries, the governments can be seen actively taking part in dealing out unfair punishments due to personal prejudice. Instead of changing societal views to ensure stability, they are adding to the already prevalent discrimination.

Another recent example is that of Syria. Though the government allowed freedom of religion as well, it kept monitoring citizens based on religious prejudice which included the Sunni

majority of the state. This has led to constant civil uprisings and protests which consequently led to the current crisis.

There's also Saudi Arabia which does not permit freedom of religion and openly discriminates between sects. Those who refuse to follow the government's view of Islam are denied equal, social economical and political opportunities. They are denied high posts in office and even employment in the first place.

Religious discrimination is wide spread in Pakistan. Even though the state's constitution permits "freedom of religion" and Pakistan can be considered to be more democratic than its fellow states, the problem is still rampant. Instead of being mitigated, sectarian violence is escalating day by day.

Even though the Shia population in Pakistan can be considered to be the second largest in the world today, they are still victim to attacks by Islamic Fundamentalist Extremists, mainly the Lashkar e Jhangvi and the Tehreek e Taliban both of which are affiliated with the Al Qaeda. Ahmadis have also been subjected to widespread disdain after Zia Ul Haq's tenure which focused on Islamisation. Sunni interpretation of law was also preferred which caused further disparity between both sects. Though the current government is not as inclined towards the Shariah as that era, it still fails to take action. It can be seen that such acts are condemned but little is done to actually administer justice to these miscreants. Simultaneously, Madrassas in Pakistan depict non Sunni sects to be unIslamic and instigate the already present violence in the society and without government regulation and transparency, this violence and these feelings of unease exacerbate in the society.

PAST ACTIONS

The United Nations has made several attempts to protect minority rights in countries in order to create a more harmonious world atmosphere. In 1999, the United Nations drafted a resolution which urged all participating countries to draft a legal framework entitling religious minorities to all civil rights mentioned in the United Nations Charter of Human rights. This resolution was accepted without a vote. Also, the United Nations drafted other similar

resolutions in 2005,2002,2006,2007 and 2008. The 2008 resolution was passed on the 27th of Marc and it stated:

"10. Emphasizes that respect of religions and their protection from contempt is an essential element conducive for the exercise by all of the right to freedom of thought, conscience and religion;

11. Urges all States to ensure that all public officials, including members of law enforcement bodies, the military, civil servants and educators, in the course of their official duties, respect all religions and beliefs and do not discriminate against persons on the grounds of their religion or belief, and that all necessary and appropriate education or training is provided;

12. Emphasizes that, as stipulated in international human rights law, everyone has the right to freedom of expression, and that the exercise of this right carries with it special duties and responsibilities, and may therefore be subject to certain restrictions, but only those provided by law and necessary for the respect of the rights or reputations of others, or for the protection of national security or of public order, or of public health or morals;

13. Reaffirms that general comment No. 15 of the [Committee on the Elimination of Racial Discrimination](#), in which the Committee stipulates that the prohibition of the dissemination of all ideas based upon racial superiority or hatred is compatible with the freedom of opinion and expression, is equally applicable to the question of incitement to religious hatred;

14. Deplores the use of printed, audio-visual and electronic media, including the Internet, and of any other means to incite acts of violence, xenophobia or related intolerance and discrimination towards Islam or any religion;

15. Invites the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance to continue to report on all manifestations of defamation of religions, and in particular on the serious implications of Islamophobia, on the enjoyment of all rights to the Council at its ninth session;

16. Requests the High Commissioner for Human Rights to report on the implementation of the present resolution and to submit a study compiling relevant existing legislations and jurisprudence concerning defamation of and contempt for religions to the Council at its ninth session."

POSSIBLE SOLUTIONS

Recognition:

To deal with the problem at hand, it is essential that the government first recognizes these religious minorities present in these Muslim states. By recognizing them, a sense of security is already instilled within these individuals. Bearing in mind the government's role to serve all its people, it has an inherent responsibility to cater towards these people as well and the first step to catering towards them is to recognize them as constituents of the state.

Once recognized the government should take it upon itself to help these people and protect their basic human rights or deserved civil rights. A model similar to that of the United Arab Emirates can be followed which has allowed free practice of these religions in a way that does not disrupt the social and moral values of the state.

Administration of stricter anti discrimination laws:

The government should be more active in dealing out stricter punishments to groups or people who are involved in violating the rights of these individuals rather than marginalizing the victims. Equal laws should govern each sect or religion present in the state to ensure that non state actors such as affiliates of the Al Qaeda can be held accountable for their actions and people present in the state itself should be held accountable as well. Due to government inefficiencies, these people believe that they are not answerable to anyone. Different levels of punishment should be administered for each of discrimination which would aid in these minorities gaining equal footing in the society.

Integration of the minorities amongst the present population:

Another problem these minority groups is being socially rejected from society. This is exacerbated by the education systems in non regulated schools or in Madrassas (schools specifically intended for the purpose of imparting purely Quranic/Islamic education) that basically teach a specific and biased view point to the general populous, often forcing the students to accept their said beliefs as being absolute. This adds further fuel to the fire as societal views are formed through this sort education. The education system should be reviewed by the government in a way that ensures that the people are more tolerant and accepting towards these individuals. Another possible solution could be awareness campaigns conducted by Non Governmental Organizations .

Co operation between different states

It is important that both regional and international cooperation is established between states to ensure that this problem is eradicated. Infrastructure or even monetary incentives could be offered to countries that follow a secular way of governance. Asylum can also be offered to

these people as a last resort by countries that are financially able or are more tolerant towards that particular sect or religion.

QUESTIONS A RESOLUTION MUST ANSWER

- Does the current definition for discrimination with regards to religious minorities suffice?
- On what levels does this discrimination occur and how?
- What has been done to counteract this sort of discrimination in the past?
- Do blasphemy laws and apostasy laws need to be administered differently than they currently are?
- How measures can be taken by the state to ensure changes in how these minorities are perceived by society?
- What role can the international community play in making sure religious harmony through the protection of these minorities?
- How can both state and non state actors that cause discord be brought to justice?

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Topic Area B

Introduction

The issue of female infanticide has been a critical concern for many years now, while it has been going on for decades. It has accounted for countless sex-selective deaths and is considered unethical and regressive. It originated mostly from Less Economic Developed Countries (LEDCs), where giving birth to a female baby was considered more of a curse than a blessing to the mainly patriarchic societies. It is still performed in India, China and in some LEDCs, mainly because of the culture and the low socioeconomic status of women in those societies. It is a phenomenon which violates basic human rights and is closely linked to sex-selective abortion, the neglect of female children, the exploitation and abuse of the female population.

History and Background

Infanticide has been practiced on every continent and by people on every level of cultural complexity, from hunters and gatherers to high civilization, including our own ancestors. Rather than being an exception, then, it has been the rule.

There is ample historical evidence to document the incredible propensity of parents to murder their children under an assortment of stressful situations. In nineteenth century England, for example, infanticide was so rampant throughout the country that a debate over how to correct the problem was carried out in both the lay and medical press. An editorial in the respected medical journal *Lancet* noted that "to the shame of civilization it must be avowed that not a State has yet advanced to the degree of progress under which child-murder may be said to be a very uncommon crime."

Infanticide has pervaded almost every society of mankind from the Golden Age of Greece to the splendor of the Persian Empire. While there are many diverse reasons for this wanton destruction, two of the most statistically important are poverty and population control. Since prehistoric times, the supply of food has been a constant check on human population growth. One way to control the lethal effects of starvation was to restrict the number of children allowed to survive to adulthood. Darwin believed that infanticide, "especially of female infants," was the most important restraint on the proliferation of early man.

While female infanticide has at times been necessary for survival of the community-at-large, there have also been instances where it has been related to the general societal prejudice against females which characterizes most male-dominated cultures.

Evidence in Arabia

Sexism was particularly prominent in Arabia before the time of Mohammed (570-632 AD). The Persian world was a very paternalistic society, and females were generally seen as an undesirable burden to a family struggling to survive. A common proverb held that it was "a generous deed to bury a female child." Nevertheless, the Quran, which collected the writings of Mohammed, introduced reforms that included the prohibition of female infanticide. Mohammed outlined the wrongfulness of infanticide in various sections of his holy scripture.

He asked, with censure for example, how a father would account for his actions, "When the female child that had been buried alive shall be asked for what crime she was put to death?"

Evidence in Judaism and Christianity

While we also find discrimination in the treatment of women within the Western religions of Judaism and Christianity, there were safeguards in both practices to prevent social acceptance of infanticide by its adherents. The Jews were clearly against the taking of human life, and generally forbade the killing of any newborn infant. Maimonides (1135 - 1204 AD), the renowned Jewish philosopher and physician, pointed out that a single man was first created in Genesis, "to teach us that if any man destroys a single life in the world, scriptures imputes it to him as though he has destroyed the whole world." Each life, each spark of being, was a gift of God and only the Holy Father could extinguish its flame. Infanticide was therefore rare and never socially accepted by the Jews.

That some early Christian parents did indeed expose unwanted female infants to the elements was evident in the writings of the Church Fathers who were concerned over future acts of incest. Saint Justin Martyr (114-166 AD) cautioned that it was wicked to expose children for, "almost all those who are exposed are raised to prostitution." He then added a warning against consorting with prostitutes because it was thereby possible that one would be guilty of having intercourse with his own child. Clement of Alexandria (150-211 AD) similarly advised of this danger. For the most part, however, as with the Jews, this criminal act was not accepted by Christian Society, and infanticide remained a clearly impious and illegal act.

Evidence in India and China

Despite the clear theistic prohibitions against child-murder by the three major Western religions, female infanticide has been for centuries a prominent and socially acceptable event in two related areas of the world: India and China. Even today, the extent of the problem is measured in frightening proportions: "at least 60 million females in Asia are missing and feared dead, victims of nothing more than their sex. Worldwide, research suggests, the number of missing females may top 100 million. "

The data is truly astounding, Estimates indicate that 30.5 million females are "missing" from China, 22.8 million in India, 3.1 million in Pakistan, 1.6 million in Bangladesh, 1.7 million in West Asia, 600,000 in Egypt, and 200,000 in Nepal.

It is clear that the onerous costs involved with the raising of a girl, and eventually providing her an appropriate marriage dowry, was the single most important factor in allowing social acceptance of the murder at birth in India. In China, economics also played a significant role since it is a poor country with one of the lowest rates of agricultural output per acre of arable land in the world. With an extremely high infant and child mortality rate, because of sparse food supply and medical care, a married couple needed to raise three sons in order to ensure the survival of one into adulthood. Females were only consumers and a serious financial burden to a poor family. They were therefore often killed at birth

Infanticide in Modern Times

Colonial America

The colonists brought infanticide to America from England while at the same time finding that the Indians practiced it as well. As was the case in Germany extreme discipline characterized family life in puritanical colonial America and parents were given extensive liberty to punish their children, even to the point of death. In 1646 the General Court of Massachusetts Bay had enacted a law where "a stubborn or rebellious son, of sufficient years and understanding," would be brought before the Magistrates in court and such a son shall be put to death." "Stubborn child laws" were also enacted in Connecticut in 1650, Rhode Island in 1668, and New Hampshire in 1679.

How ingrained was the attitude of rigid parental control over the discipline of children can be evidenced by a comparison to concern over animal welfare. Henry Bergh founded the Society for the Prevention of Cruelty to Animals (SPCA) in 1866. After first completing his

campaign to improve the plight of cats and dogs, Burgh brought by special warrant to the Supreme Court of New York, the case of Mary Ellen who claimed that the child's custodians had beaten her cruelly and that she should be brought under the protection of the court.

The resulting court action and publicity led to the founding of the Society for the Prevention of Cruelty to Children which was a parallel protection agency to his first endeavor. Such "watchgroups" for the welfare of children were much needed in the United States during this era. In antebellum Virginia, during the 1850's, the mortality of children under the age of one year of age was 16-20%. It is believed that many of these were actually due to Sudden Infant Death Syndrome (SIDS).

DEFINITION OF KEY TERMS

Infanticide

Infanticide is defined as "the practice in some societies of killing unwanted children soon after birth. It occurs in many cases as an extreme means of reducing and controlling the population in times of poverty or famine.

In the past, infanticide was practiced in communities where they sacrificed the newborns to the Gods as a religious offering. Although in religions such as Hinduism, Sikhism, Akal Takht, Islam, Christianity and Judaism infanticide has been condemned, there have been several reports of such actions. Apart from that, mothers killed their babies if they were born deformed or sick, in the mindset that they are helping them - avoid suffering.

Female Infanticide

Female infanticide is the abortion of a fetus or the killing of an infant because it is female. Up to this day, male babies are considered much more desirable in extremely patriarchic and antifemale societies, as it is supported that males are much more useful to the family than females. In such societies male gender is considered more work-efficient and productive as

it can take care of the elderly and provide for its family, which leads families into anticipating a male baby more eagerly than a female one. Apart from female infanticide, the neglect of female children is also common. Female infanticide is currently illegal in most parts of our world ; nevertheless, it is still practiced.

Gender Selective Abortion and Female Fetus Abortion

Gender-selective or sex-selective abortion is the practice of ending a pregnancy due to the predicted gender of the unborn child. The most common form of gender-selective abortion is that of the female fetuses. It is most usually found in The People's Republic of China, India, Pakistan and Caucasus. Especially in India, this practice has affected to a large degree the sex-ratio of the population and continues to do so. In China, over a million female fetuses are aborted every year and over a thousand go "missing" from households. It is generally supported that China's "one-child" policy (est. 1979) promotes female fetus abortion as families would rather have a son as an only child. Some organizations propose financial or medical aid to families with female children as a means of preventing and putting a stop to this practice. As an example of how wide-spread gender-selective abortion is, medical testing for sex selection is now a blooming business in China, Japan and North Korea although it is generally outlawed. It is estimated that by 2020, because of the male-bias attitude, in these societies there will be 30-35 million surplus males in China and 20 million in India. It is important that we take notice of how this practice takes a huge toll on the gender ratio of each country.

Patriarchy

Patriarchy is defined as "a social system in which the father is the head of the family and men have authority over women and children. Even today the majority of families, communities and societies are governed by men. It is linked to the disadvantage of the female gender and female oppression. A few examples of how women are disadvantaged and oppressed on a global level are female genital mutilation, sexual harassment in their workplace, unequal payment and female trafficking all around the world. Patriarchy is also related to "male privilege". Male privilege refers to the social theory that men (due to their sex and not always due to their capabilities, skills and qualifications) earn social, economic,

and political advantages or rights, while on the other hand women are deprived of those advantages.

One Child Policy

The one child policy, established in 1979, is the People's Republic of China's Population Control Policy. This policy limits families to only one child, while twins, rural couples and foreigners are exempted amongst other few exceptions. It is argued that this policy promotes female infanticide and forced abortions based on China's sociocultural beliefs and morals, which support the male gender more than the female. It is also claimed that the imbalance between the two sexes in China is due to this policy. With female infanticide taking place there are far more males living in China than females, thus creating an unequal ratio between the two genders? Although it is strongly enforced in the urban cities of China, in rural areas (such as remote villages) families are allowed to apply to have a second child if any of the following is true: a) the first child is female, b) the child suffers from mental retardation, or c) the child has a physical disability or a mental illness. Due to the firmness of the one-child policy and the amount of fines for those with more than two children, women who wish to have more than two children but live in the urban cities fly to Hong Kong to give birth to their second child (Hong Kong does not support the one-child policy and Hong Kong residents have a different passport with additional benefits), a practice that is called "birth tourism". The northern part of the U.S and Saipan (the closest to China U.S. island) are also popular for the Chinese families since the United States practice birthright citizenship, meaning that any child born there is considered a U.S. citizen.

Effects of Female Infanticide on Society

The main effect of female infanticide on the society is the imbalance in the gender-

ratio. With the female population being much smaller than the male one, the balance between the two genders is lost. Furthermore, taking the example of China and its one-child Policy, a new problem is surfacing. It is namely called the "4-2-1" problem. The concern regards the ability of the only child of each family to take financial care of its two parents and four grandparents. Female infanticide is linked to forced late-term abortions and increased trauma for the mother of the female child. An abortion is considered late-term if the fetus is old enough to survive outside the womb, or 21-22 weeks old. Late-term abortions can carry more danger to the mother depending on the type of procedure

performed by the doctor. However, in rural areas or LEDCs there is legitimate doubt that abortions are being carried out safely and professionally due to lack of trained doctors or lack of surgical and medical instruments. This means that the danger of an infection, sepsis or any other implication might prove to be fatal to the mother. Late-term abortions are not a simple surgery; they can have post-operation symptoms such as depression, severe anxiety and grief while there may be infertility issues in the future. Female infanticide and gender-selecting abortion are considered to be worsening the sex ratio in countries such as India and China while affecting gender issues related to sex compositions in households.

MAJOR COUNTRIES AND ORGANISATIONS INVOLVED

The People's Republic of China

China is one of the countries most involved in the issue, since female infanticide has been deeply rooted in its history. According to UNICEF, girls in their first year of life are twice as

Likely to die as boys their age. Female infanticide in China is strongly linked to its "one child Policy".

India

India has been having a serious issue with female infanticide for years now, with each region

Having specific methods to do so. Families use induced pneumonia, diarrhea and other illnesses as a means of killing the children without much legal hassle as they have their doctors' diagnosis. A report made by the Indian Council of Medical Research and the Harvard School of Public Health showed that female children under the age of 5 had a Mortality rate 40% higher than that of boys their age group due to violence in their homes.

USA

The United States of America are against female infanticide as it violates numerous human Rights. The USA has laws against crimes of such type and they advocate for the end of the Issue. There are extremely few incidents of female infanticide that have been reported in The United States.

UK

The United Kingdom has been battling female infanticide for years now. Legislations on a National level have been passed yet it still remains a problem as many immigrants mainly from India, Pakistan, China and other countries still carry out female infanticides as well as Honor killings. The U.K. is against female infanticide as it is a violation of numerous human Rights.

United Nations Children's Fund (UNICEF)

The United Nations International Emergency Fund, or otherwise known as UNICEF, is an agency of

Children's

The United Nations which provides humanitarian aid to children and generally people in need all around the world. They advocate for the human rights to food, education, shelter, security and much more. Being a humanitarian agency, it strongly opposes female Infanticide.

UN INVOLVEMENT: RELEVANT RESOLUTIONS, TREATIES AND EVENTS

Resolutions

The issue and have

Gained support of member states but fail to be passed by the aggressive opposition of Countries majorly involved in female infanticide. One of these resolutions was the one proposed in 2007 by the United States of America calling upon all Member-States to

Eliminate prenatal sex-selection, as well as female infanticide, yet even with the support of Fellow states and NGOs it failed to pass due to the denial of India, China and the UK.

Questions a resolution must answer:

- What is the historical precedence of infanticide and how does it serve as a modern day cause?
- What are the various types of infanticide in the status quo?
- Reasons behind female infanticide still being prevalent? Taking into consideration various aspects- for example bribing of doctors to produce fake diagnosis etc.

- Does awareness play a significant role in counteracting infanticide? If so, how can it be increased in areas deprived of internet, satellite etc.?
- How can accountability be ensured for the miscreants promoting female infanticide?
- How to ensure cooperation between countries? (reaching common grounds)
- Is banning of abortion is a viable solution to end modern forms of infanticide?

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