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The Pforzheimer Honors College E-Journal is an interdisciplinary publication that accepts submissions from undergraduate students in the Honors College on Pace University’s New York City campus.

Students from all majors and years may submit their work for consideration. Starting with first volume in the spring of 2008, the accepted papers are to be published biannually for each fall and
Editors’ Note

The Pforzheimer Honors College Honors Council presents the second issue of publications for the 2008 fall semester Honors College E-journal. The editors of the E-Journal have chosen incredible pieces of work from undergraduate honors students at Pace University. The Honors College academic e-journal encompasses a diverse range of papers from topics and subjects including, poetry, history, politics, anthropology, and women and gender studies.

This year, the Honors College E-Journal editors chose seven thoughtful, creative, and well-researched papers in order to expose the hard work and commitment of the Honor College community. Students can access the Honors E-journal through the Pace website and use the students’ work as resources for prospective papers or simply for intellectual enjoyment. Honors students are further encouraged to continue their academic aspirations and share their work in future issues.

Alejandra Lopez

Stephanie Robayo

Editors, Pforzheimer Honors College E-Journal
The Revolution
(A Phantoum)

Lorendra Pinder

Today at 8am flooding the halls of PS 269
I saw the “stuff” riots are made of:
A sea of colored faces defiant,
Running high on the liberation of our forefathers

I saw the stuff riots are made of!
That blue-black fire of determination
Running high on the liberation of our forefathers,
Desperation for change turned radiant hope

That blue-black fire of determination
Crashed and crackled in waves till saturated with,
Desperation for change turned hope
We became the movement, we were the revolution!

Crashing and crackling in waves saturated with
Trepidation at the prospect of “Change We Could Believe In”?
We became the movement, we were the revolution,
And the feeling danced along our very skin in

Trepidation at the prospect of change we could believe in.
Last night at 3am as shouts of joy crested within, we filled the streets
As the feeling electric danced on our skin
And our generation wrest history from odds mountainous!

And it was unfathomable this happiness molten,
Etched euphoric across the sea of races
For the first time united
Today at 8am under this American son.
Child Soldiers:
Global Perspectives on the Child and the Effectiveness of International Law

Coty Sibbach

The international community recognizes a child as any person under the age of eighteen that, therefore, requires the special attention of all states especially in times of conflict. The Convention on the Rights of the Child distinguishes the child as a political being with unalienable rights and states that “…the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.” Unfortunately, the international standard definition of a child contrasts with many traditional and cultural perceptions of when a child becomes an adult and whether children have special rights. Although many Member States of the United Nations signed onto the CRC and its Optional Protocol on the Involvement of Children in Armed Conflicts, rebel groups, armed forces, national military, etc. continue to recruit children, subjecting them to the worst form of child labor. While children are political beings with social, economic and political rights, they also require the protection of family, society and the international community to guard them from forced sexual acts and militarization in times of conflict. In order to achieve the eradication of child soldiering it is important for international resolutions and laws to recognize the differing perceptions regarding childhood while still remaining committed to protecting the children based on the international definition of a child. In this paper, I will explore the different perspectives on the child throughout various regions and the effectiveness of international human rights, humanitarian and labor law in applying a universal definition of the child and in stopping the use of child soldiers in conflict situations.

According to the United Nations Children’s Fund (UNICEF), a child soldier is any person under 18 years of age who is part of any kind of regular or irregular armed force or armed group in any capacity. The use of child soldiers in armed conflict occurs in every region throughout the world from Africa and Asia to South America and Europe. In such cases children are either forcibly recruited into military action or driven to participate in an armed group due to a variety of reasons including poverty, peer pressure, promise of financial enrichment, patriotism, revenge and social or community influence. According to the Coalition to Stop the Use of Child soldiers:

“…adolescents see few alternatives to involvement in armed conflict. Some enlist as a means of survival in war-torn regions after family, social and economic structures collapse or after seeing family members tortured or killed by government forces or armed groups. Others join up because of poverty and lack of work or educational opportunities. Many girls have reported enlisting to escape domestic servitude, violence and sexual abuse.”

2 “Children Associated with Armed Groups.” Child Protection Information Sheet. UNICEF. (p.1) The definition of a child soldier includes combatants, cooks, porters, messengers, girls recruited for sexual activities and forced marriage and anyone associated with the described groups.
5 See reference 3.
Through military involvement children gain the essential needs which they lack in other situations
and “…War becomes a source of personal enrichment, and means of empowerment through the
barrel of the gun.”6 In an account from a boy abducted in the Democratic Republic of Congo at the
age of 13, he describes the pressure to join the armed groups:

“When they came to my village, they asked my older brother whether he was ready to join
the militia. He was just 17 and he said no; they shot him in the head. Then they asked
me if I was ready to sign, so what could I do- I didn’t want to die.”

Although states such as Liberia, Myanmar and the Democratic Republic of Congo, who sponsor
under-age conscription into armed groups, focus on the difference between “voluntary” and
“involuntary” participation in conflict forces, the fact remains that a portion of the more than
250,000 child soldiers currently serving were violently abducted. The rest joined in the face of no
other alternative.8 In another account of a seventeen year old girl soldier with the Revolutionary
Armed Forces of Colombia, she tells of the implied financial incentives of joining the conflict: “I
joined the guerilla to escape… I thought I’d get some money and could be independent.”9 While
children are political beings, the reasons behind the recruitment and voluntary enlistment are global
issues being addressed by the United Nations and its Member States in the Millennium
Development Goals (MDGs). These include poverty and hunger, gender equality and women
empowerment and the spread of disease, especially HIV/AIDS. In many cases of child soldiers,
children lose one or both of their parents to disease, forcing the child to become the primary
provider of his or her grandparents or younger siblings. Raised in a poverty stricken society and
without any alternatives, children are also depended on by their parents to help provide food and
money for the family. Young girls, in particular, voluntarily join armed groups to escape gender
oppression such as forced or unhappy marriages, physical abuse or restriction of primary education.
In order to stop the use of child soldiers the international community must first address the causes
of “voluntary” recruitment while solidifying the international standard definition of a child
throughout the world.

The exposure of war on a child often leads to physical, emotional and psychological
consequences from which he or she can never recover. From abduction to freedom, child soldiers
experience a continuous stream of murders, rape and chemical abuse that negatively impacts their
ability to reintegrate into society following the end of the conflict. In a confession from a sixteen
year old girl in Central Africa, she tells of the debilitating consequences of her involvement in an
armed group:

“I feel so bad about the things that I did. It disturbs me so much that I inflicted death on
other people. When I go home I must do some traditional rites because I have killed. I
must perform these rites and cleanse myself. I still dream about the boy from my village
that I killed. I see him in my dreams, and he is talking to me, saying I killed him for
nothing, and I am crying.”10

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6 Francis, David J. “Paper protection mechanisms: child soldiers and the international protection of children in Africa’s
7 “Voices of Young Soldiers.” Coalition to Stop the Use of Child Soldiers. http://www.child
soldiers.org/childsoldiers/voices-of-young-soldiers.
8 “Children Associated with Armed Groups.” Child Protection Information Sheet. UNICEF. (p. 1). The latest estimates
provided by UNICEF show that there are more than 250,000 child soldiers currently serving in armed groups and
forces.
9 See reference 6.
10 See reference 7.
A child’s participation in armed conflict reduces access to education and divides families causing permanent separation or trauma. Also, girl soldiers are subjected to sexual and physical violence, including gang bang rapes, and being forced into becoming the “wives” of male combatants, which both lead to unwanted pregnancies. All in all, children are forced, either by abduction or by reasons beyond their control, into bloody warfare which they are not physically or mentally capable of processing. After some child soldiers are forced to kill their family as a method of desensitizing them to the horrors of war, lightweight machine guns are forced upon them and they are told to kill or be killed. Besides losing their home, their family and their rights to protection, children in armed conflict are at risk of losing their limbs and becoming addicted to drugs and alcohol. Overall, the impacts of war are too damaging for any person below the age of eighteen to productively manage and emerge unscathed. Therefore, those which constitute a “child” require the protection of international law and the global population to safeguard them from the penalties of war.

When it comes to enforcing laws on a global scale, the international community must ask, “how do you enforce a law when the very people the law is designed to protect do not see themselves as belonging to such a category?”\(^\text{11}\) The greatest obstacle to the global implementation of an international definition of childhood is opposing perspectives provided by cultural and traditional values. Since international law depends on national governments to integrate international standards into domestic policies, when the governments fall short, the effectiveness of international law fails. Therefore, children in armed conflict are deprived of the right to protection from their national government and the international community. Without government involvement and enforcement of international laws, child participation in armed conflict will continue due to the influence of cultural standards of the child. In many of the regions where child soldiering occurs the distinction between childhood and adulthood and the age at which the change happens varies amongst cultures, religions, tribes and economic situations. In the following paragraphs I will give examples of coming of age stories in the regions where child soldiering transpires demonstrating the discrepancy between the definition of a child in international standards and cultural standards.

From an anthropological point of view, there is no universal age at which boys and girls participate in armed conflict; rather the age varies based on the culture and the traditions of the child. For instance, the Dinka of Sudan initiate young boys into warriorhood between the ages of sixteen and eighteen while in traditional Native American tribes, boys become warriors at the age of fourteen of fifteen years old.\(^\text{12}\) These examples demonstrate the historical persistence of children’s participation in war situations in traditional societies. The variation in the age at which a child becomes an adult also reveals the differences amongst cultures, especially in their mentality towards children after a certain age.

In many traditional African societies, the age at which a boy becomes a potential warrior varies between the age of thirteen and the age of fourteen; four years shy of the international norm of eighteen years old.\(^\text{13}\) The basis for this distinction lies atop the economic situation and the socio-cultural views of the society of the child. In Sierra Leone and Liberia, the secret societies of Poro and Sande practice rites of passage or coming of age ceremonies marking the passage from child to adult for children as young as 14, thus inferring the obligations and responsibilities of an adult onto an internationally recognized child.\(^\text{14}\) Also in Uganda, 1.2 million children are orphaned by

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\(^{11}\) See reference 5. (p. 228).


\(^{13}\) See reference 10. The estimate is of all traditional societies in which boys become potential warriors between the age of thirteen and fourteen.

\(^{14}\) See reference 5. (p. 223).
HIV/AIDS often making the child fill the spot of the adult and take over adult responsibilities such as providing food and shelter. The child must often resort to forms of child labor, including military action, in order to provide for his or her family. In such cases, the child is not psychologically prepared for the stress that accompanies adult responsibilities, thus stripping them of their right to an innocent childhood.

In the context of the Islamic practices in Malaysia, the difference between an adult and a child is measured by the physical development of boys and girls. The Malaysian culture views the child as a precious and innocent entity that must be protected at all levels, but once the child passes a stage of physical development he or she is an adult. For a girl, adulthood comes with the onset of menstruation which can arise as young as 8 years old. In the case of a young boy his coming of age is signified by his first erotic wet dream and thus his first ejaculation, or his male circumcision which transpires in the pre-teen years. After the coming of age, these boys and girls are considered adults by society and, therefore, must behave as an adult and take on the responsibilities of an adult. In these particular cases, the age at which adulthood is achieved is measured by physical development rather than the international method of measurement, age. Thus, the distinction between this cultural method and the international method demonstrates the overwhelming difficulty in applying a universal definition of the child amongst opposing cultures and practices.

The most prominent example of children undertaking adult roles is the primarily religious practice of forced child marriage. In Africa, 42 percent of women age fifteen to twenty-four were married before the age of eighteen and in Southeast Asia, 48 percent of women aged fifteen to twenty-four were married before the age of eighteen, the international legal age for a person to marry. The most prominent regions of child marriage, such as Africa, Southeast Asia, South Asia, and the Middle East, are also the highest regions for child soldiering. This obvious duality of disregard for international laws, against forced marriage and the use of child soldiers, demonstrates the cultural perception of childhood ending long before the international legal age of eighteen years old. The prevalence of forced marriage in many cultures also influences the approach of commanders and soldiers in conflict situations towards children. Thus, female soldiers are often raped, beaten or forced into unhappy marriages with older men in which they are expected to participate in sexual acts, possibly before they are physically or psychologically prepared. One young girl in Zimbabwe described the horrific experience for female soldiers in armed conflict as well as the male combatants’ lack of concern for a female child as young as eleven years old:

"… The men and youths would come into our dormitory in the dark, and they would just rape us... If we cried afterwards, we were beaten with hosepipes... The youngest girl in our group was aged 11 and she was raped repeatedly in the base."

The pervasiveness of child marriage increases the mentality of female subordination in all situations, especially conflict areas, due to the nature of pressuring young girls to marry at a young age and abandon any dream of educational enhancement. Forced early marriage can also influence young girls into armed conflict as a venue of independence and freedom from familial expectations or other social restrictions.

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17 “Forced and Early Marriage.” Stop Violence Against Women. <http://www.stopvaw.org/Forced_and_Early_Marriage.html>. All the estimates on child marriage in the various regions were reported and collected by UNICEF.
18 See reference 6. The young girl was 19 years old and a member of the Zimbabwean National Youth Service Training Program.
unpleasant marriages. For instance, a girl soldier in Sri Lanka stated, “I ran away (to join an armed group) to escape a marriage I didn’t like.”

The coming of age traditions as well as the commonality of forced marriage in regions known for promoting the use of child soldiers demonstrates the cultural and religious obstacles to implementing the international standards of a child. Overall, the set of rules developed by international law, which overrides cultural or local norms, undercuts the effectiveness of such solutions to the global issue. Next I will analyze the international documents addressing the global issue of child soldiers and the lack of child labor laws, the struggle in applying a universal classification of childhood and the difference between international definitions of a child compared to cultural definitions of a child.

The Rome Statue of the International Criminal Court determines that participation in hostilities includes:

> “…direct participation in combat and also active participation in military activities linked to combat… use of children in a direct support function such as acting as bearers to take supplies to the front line, or activities at the front line itself, would be included within the terminology.”

Taking this designation into account, the primary international documents focusing on the issue of children’s participation in hostilities are the Convention on the Rights of the Child (CRC), the Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict and the International Labor Organization Worst Forms of Child Labor Convention 182. In particular, the CRC defines the “child” as “every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.”

While the CRC recognizes the political rights of a child it also attempts to protect children from being sexualized, manipulated and militarized before reaching adulthood by urging participating Member States to consider the articles in all actions taken and laws created domestically. In Article 38, the CRC addresses the issue of child soldiers by asserting:

> “(2) States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
(3) States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.”

Comparing the CRC definition to the UNICEF definition, which strictly designates all children as under the age of eighteen years, the CRC recognizes children under the age of eighteen years as adults if by majority adulthood is determined earlier. Also, in the situation of armed conflict, the Convention designates children under the age of fifteen years as unsuitable to participate in violence, only mentioning children between the age of fifteen and eighteen in the context of recruiting. Therefore, the CRC determines that it is acceptable for parties to recruit children between fifteen and eighteen years of age, despite the physical and psychological ramifications. Consequently, the

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19 See reference 15.
21 See reference 1. The definition of a child in the Convention on the Rights of a Child is established in Part 1, Article 1 of the document.
22 See Reference 1.
two distinctly different definitions of a “child” created by the United Nations lags the process of promoting a universal comprehension of the child.

Unlike the CRC, the Optional Protocol to the CRC on the Involvement of Children in Armed Conflict propositioned to raise the minimum age of recruitment in order to eradicate the use of child soldiers. Recognizing that an increase in the minimum age of recruitment would conflict with national laws supporting the recruitment of children under the age of eighteen years, the Optional Protocol became a supplemental instrument to international law by readressing the issue. Also, the Optional Protocol tackled the distinction between “compulsory” and “voluntary” recruitment and the circumstances that place children in a position to participate in armed conflict. Ultimately, the “Straight 18” Optional Protocol changed the minimum age for participation, compulsory recruitment and voluntary recruitment in armed conflict to eighteen years old, reaffirming the international definition of a child as a person under the set age. On the universal age limit for children in armed conflict established by the Optional Protocol it was stated that, “The raising of the age limit for participation in hostilities from 15 to 18 years represents a clear improvement of the present protection provided by international law …”

Similar to the Optional Protocol, the International Labor Organization Convention 182 on the Worst Forms of Child Labor prohibits the most heinous forms of child labor and defines the child as all persons under the age of eighteen years old. Specifically child labor, as stated by Article 3, includes “all forms of slavery or practices similar to slavery … including forced or compulsory recruitment of children for use in armed conflict.” The ILO 182 Convention not only established within international law child soldiers as a form of child labor, but also it urged all states to consider the recruitment of persons under the age of eighteen years as a criminal offense. While the ILO Convention 182 encounters the same obstacles as the CRC and the Optional Protocol from cultural norms and regional issues, it recognized the use of child soldiers as a violation of international human rights law and an infringement on international labor law. It also further solidified the global community’s commitment to promoting the “Straight 18” law as a method of protecting children’s rights in conflict areas.

The conflict between the international definition and the cultural definitions of a child, presents the case of universalism vs. cultural relativism. In the context of child soldiers, universalism is applying one definition of a child and developing a unitary comprehension of the child in all societies, cultures, religions etc as any person below the age of eighteen years. On the other hand, cultural relativism supports developing the definition of a child and, therefore, a child's involvement in armed conflict, based on the ideas and traditions of one's culture or local political practices. While the global community must recognize the importance of upholding cultural traditions, it is essential to first protect children from all forms of violence, manipulation, sexual abuse and inequality. Therefore, it is imperative that we promote a universal definition to apply to all regions and conflict situations, thus preventing confusion about what constitutes a child.

The problem with international resolutions and laws is the internal struggle in finding a cohesive solution to global problems while taking into consideration the diverse variation of cultures throughout the world. At the heart of the situation are the varying definitions of the child and the consequential conflict resulting from different perspectives on “children” (based on the international definition) in hostile, armed conditions. While national governments attempt to reconcile the difference between the international view and their own cultural views, the children affected by

http://www.ilo.org/iloex/cgi-lex/convde.pl?C182
violence, abducted by combatants and raped by hostile strangers are lost in the confusion. Until the international community can settle the cultural differences separating the world from the eradication of child soldiers, the aforementioned countries will continue to struggle with the outlook that recognizes children as young as ten as adults. While the Convention on the Rights of the Child, the Optional Protocol on the Involvement of Children in Armed Conflict and the ILO Convention 182 have made great strides in defining a “child” and setting an age limit on the participation and recruitment of children in hostilities, it is not enough.

Aside from the confusion in defining the “child,” international law continues to bypass the root causes of child soldiering as a method of eradicating this global issue. The fact remains that poverty, poor education, gender inequality and social influences continue to pressure children into armed conflict, especially when faced with no alternative path. Before the eradication of child soldiers can be achieved, the international community must work towards ending the causes. In other words, while providing humanitarian aid to children already involved in armed conflict, the international community, NGOs and national governments must cohesively work to solve the problem by eliminating its catalyst. This can be accomplished either through the enforcement of the Millennium Development Goals or a new program which specifically works towards stopping the use of child soldiers by ending the source. Possible programs could specifically focus on sustainable development in the affected regions by increasing global trade with underdeveloped countries, developing more jobs for local peoples, establishing programs to provide primary education and escalating global initiatives to address the HIV/AIDS epidemic. Without ending the causes, the global issue of child soldiers, the cultural practices encouraging child involvement in armed groups and the necessity of children in adult roles will continue to harm the physical and psychological health of the child.

Although the norms created by international law and international documents often conflict with cultural perceptions of childhood, we must continue to work towards applying a universal definition of the “child,” particularly in the context of conflict situations. The “Straight 18” international standard established by the Optional Protocol defines the child as any person under the age of eighteen years and prohibits the involvement of the defined child in all conflict activity, including combat and recruitment. While culture may accept children as adults at different ages, the international community, including the United Nations, must enforce the “Straight 18” norm as a method of protecting children from the horrors and consequences of armed combat. Children are ill-equipped and unprepared to deal with the physical violence, sexual dangers and psychological impacts of war and we must take all measures possible to stop the prevalence of their involvement.

The process of altering the minds of differing cultures in favor of the international definition of a “child” is necessary in order to stop the use of child soldiers. Regardless of the opposing cultural views of when a child becomes an adult, the physical and mental consequences of warfare nullify all the arguments. A universal definition of the child is indispensible in protecting children throughout the world from these damages of war. Therefore, the international community and national governments must promote the “Straight 18” standard in all situations dealing with children’s involvement in armed groups. Along with applying a universal conception, we must also eradicate the root causes of using child soldiers and take immediate action through demobilization and the promotion of peace in conflict zones. As the UNICEF Executive Director, Carol Bellamy, said, “...We need to work together to ensure that children are protected from violence, abuse and exploitation.”

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Women’s Identity in India

Kristina Holden

“Women in India live most of their lives at the world’s lowest levels of development… [and] Nearly two-thirds of India’s women cannot read or write,” according to Barbara Crossette in the book, Understanding Contemporary India (139). We can further see Crossette’s point from a 2001 census of female literacy in India. According to the CIA World Factbook, only 47.8% of women are literate in India. It is a widely held belief that women gain or lose certain rights based on their religious affiliation. However, all women face these gender inequalities throughout the country. Religion is often used as a tool for politicians and religious groups to gain power in the country—often preaching on how their religion treats women better than the opposing one. At many times women become caught-up in these bits of propaganda and they become disenchanted with the bigger issue. Women should band together as a community to fight together for their rights. This paper is a comparative investigation of the roles and rights of Muslim women in India compared with their Hindu, Sikh, and Christian counterparts. I will address how each faith philosophically holds women in high regard, yet women still face much deep-rooted discrimination in India from female infanticide to dowry-burning. I will show some variations in the treatment of women in the different religious traditions and I will compare and contrast their status. I will also discuss what women can do to empower themselves.

Muslim women in India face a very similar status to their medieval counterparts. This is due to the unchanging laws of the Shari‘a. Many Muslim women’s activist groups are urging for the reinterpretation of these laws so women can gain more rights and face less injustice. At a glance many see Islam as a male-dominated religion where the Qur‘an itself says women are inferior. However, the Prophet Mohammed himself gave women rights and it was in fact cultural influences that lowered women’s status. According to Leila Ahmed in Women in Indian Religions, edited by Arvind Sharma, “the imperatives from the Scripture (Qur’an) [are] to treat women and men as equal before God, called to the same ritual practices” (169). She goes on to describe how over the passage of time these women lost their rights and became more secluded due to the establishment of a new family model. She states that,

“In many respects the family structures of the new Muslim community were similar to the family of the older Mediterranean civilizations such as the Byzantine Christian Empire and the Zoroastrian Empire. This tended to mean an increase in the patriarchal authority of the father as the one providing protection and requiring obedience. She thinks much of this emphasis on paternal authority came more from the adoption of previous cultural practices from the Mediterranean cultures rather than from the Qur’an itself. In Leila Ahmed’s view, these patriarchal attitudes were not the same as what she calls the ethical imperatives of the Qur’an” (169).

Over time these patriarchal views embedded themselves into the Muslim culture making Muslim lawmakers interpret the Qur’an in such a way as to lower the status of women. For instance in the same book, the writer talks about one male Muslim leader named Maulana Mawdudi. He takes a verse from the Qur’an and interprets it in such a way to show the inferiority of women. The verse states, “All things We made in pairs” [Al-Qur’an, 51:49]. Mawdudi takes this to mean that God
created man and woman in a pair, and that this pair symbolizes activity and passivity. Mawdudi states, “Activity in itself is naturally superior to passivity and femininity. This superiority is not due to any merit in masculinity against and demerit in femininity. It is rather due to the fact of possessing natural qualities of dominance, power and authority” (176). These patriarchal attitudes persist in today’s Muslim society in India making it hard for women to seek justice against violence and to gain certain rights. This is why many women activist groups are urging for a reinterpretation of Muslim Personal Law or the Shari’a.

The Shari’a says that a Muslim woman enjoys property and inheritance rights. However, according to “Religion, State Power and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis” by Lisa Hajjar, in the 1985 Shah Bano case, a destitute Muslim woman named Shah Bano took her divorce case to the Indian Supreme Court. The court ruled that she be given maintenance under section 125 of the Criminal Procedure Code of India. This ruling outraged the Muslim community. They felt it was state interference in their communal matters (22). These patriarchal attitudes against women’s rights silence the voices of women by keeping them vulnerable to injustices. According to Hajjar, “The politics of communalization in India exacerbates the vulnerability of Muslim women to intrafamily violence, making them doubly disadvantaged as women and as Muslims” (22). She goes on to state how Muslim women in India are disregarded in certain Indian laws like the ban on bride burning and other anti-dowry harassment laws. The case opened up a new debate on the Indian Uniform Civil Code which calls for the same rights and rules for all communities in India. This law still hasn’t been passed due to pressure from conservative Muslim groups to exercise what they refer to as their communal rights. The secular Indian government never enacts such in order to keep the Muslim vote.

The low status of Muslim women in India can also be analyzed from a socio-economic profile. According to “Muslim Women in India” by Seema Kazi, “Muslim women have the lowest work participation rate” and there is a great educational disadvantage among Muslim women in India (24-6). She feels this is due to the combination of the poor status of the Muslim community in general and the patriarchal attitudes held towards women. Another article entitled “Muslim Women in India” by Jayati Ghosh states that this socio-economic factor affects the roles and rights of Muslim Women in India. Ghosh states, “...economic differentiation constitutes probably the primary source of differentiation in status between Muslim and Hindu women in the aggregate, since the household’s level of assets ownership, occupation and income possibilities critically determine the basic conditions of life of the women” (1). Ghosh also goes on to state that Muslim men have a low educational level in India and this in turn makes them impose “ceilings” on female education (2). These factors combined with the patriarchal attitude lessen the rights and roles of Muslim women in India.

Some feel Hindu women have more rights in India in comparison with Muslim women regarding the ban on bride-burning, the Hindu Code Bill and the Marriage Act. These laws grant more rights to Hindu women in Indian society but do they really have more rights than Muslim women or in reality do they have the same status? In “The Status of Women in Indian Society,” Dr. Rekha Singh states that the Hindu Code Bill has given equal share of property to the daughter and son (4). Yet, women are still kept from inheriting their properties due to family pressure and tradition. Such practices as *sati* has been banned, yet women still perform this ceremony of self-immolation upon the husband’s pyre. Widows are now allowed to remarry, yet many do not due to social judgment and many widows are not even told this law exists.

Like Islam, Hinduism originally held women in a position equal to men. According to *Women in Indian Religions* edited by Arvind Sharma, the Rigvedic period was “...a Golden Age because of the freedom, education, and high status of women” (6). However, by the time of the Classical Period (400 BCE-400CE) “Upper-caste women’s decreasing status is apparent...once their
(women’s) womb was understood as the fertile field, now it became but a vessel for male seed. Whereas once their fertility was emphasized, now their impurity was underscored. Whereas once they were married only when mature (after puberty), now they were married before puberty…etc” (9). These attitudes persisted with the laws of Manu which state that “a girl, a young woman, or even an old woman was to do nothing independently, even in her own house. In childhood, they must be subject to their fathers, in youth to their husbands, and when in death their sons” (11). These laws were interpreted to allow child marriage, sati, and the denial of remarriage to widows. Sons were thus preferred over daughters because of the low status of female children.

Due to this portrayal of women as having to be watched, women in today’s society in secular India cannot shake off the chains of this oppression. Even with the advancement of Hindu women becoming “politicians, orators, lawyers, doctors, administrators and diplomats” (Singh, 2), they still face the fears of such crimes as dowry-death. One article on dowry death entitled “Rising number of dowry deaths in India” by Amanda Hitchcock states,

“The anti-dowry laws in India were enacted in 1961 but both parties to the dowry-the families of the husband and wife-are criminalized. The laws themselves have done nothing to halt dowry transactions and the violence that is often associated with them. Police and courts are notorious for turning a blind eye to cases of violence against women and dowry associated deaths” (2).

The achievements and advancements some Hindu women face in Indian society go unnoticed due to the stigmas that society still attaches to them. According to Amanda Hitchcock, the rising number of dowry-deaths is just one example. In her article, Hitchcock explains how “according to an article in Time magazine, deaths in India related to dowry demands have increase 15-fold since the mid-1980s from 400 a year to around 5,800 a year by the middle of the 1990s” (2). Law makers ignore laws banning these practices due to the deep-rooted social trend of giving dowry with the bride. Another example is female infanticide which happens due to the traditional desire for sons over daughters. This is due to the fact that sex selection is supported by the belief that care of the elderly is the duty of sons. Is it also supported by the fact that the economy is primarily agricultural and by the fact that daughters are viewed as an expense while sons are an asset (Sharma, 27).

Like conservative Muslim leaders, some Hindu fundamentalist groups have further undermined the roles and rights of women. As stated in Women in Indian Religions edited by Arvind Sharma, conservative Hindu groups within India like the Rashtriya Swayamsevak Sangh (RSS), Vishva Hindu Parishad (VHP), and Bharatiya Janata Party (BJP) “have rallied against the women’s movement for causing disintegration of the Hindu family and they have honored women’s domestic roles” (24). These groups use the women’s movement and secularism when convenient to go against the Muslim minority, blaming them for polygamy and oppression of women; yet many Hindus in the past practiced polygamy. Political gains and distortions further undermine the real goals of female empowerment. In this sense, Hindu conservatives are just as much at fault for female oppression as Muslim conservatives are. Both rally women to stick behind their faith in times of conflict or political actions, yet they both are against the women’s movement.

In this we can see that both women in Islam and in Hinduism face the same social pressures and are still deeply oppressed. Both Hindu and Muslim women faced the same types of oppression. The secular government of India even with its granting of rights to Indian women still does not enforce these laws. Due to this, Hindu women are just as oppressed as Muslim women. The religions are not to blame. The lack of change in patriarchal society is to blame. What about the status of women in Sikhism? The founder of Sikhism, Guru Nanak stated, “From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes
his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all.” These statements show that philosophically women are held in the highest regard in Sikhism. According to an article entitled, “Reflection on Mata Gurgi Ji in the context of Sahibzada’a Shaheedi and today’s status of Sikh women in Contemporary society” by Gurmeet Kaur,

“The Guru’s enlightened ideals and efforts offered equal status some 500 years before most women could even dare to talk about or ask for equality. As suggested in the Gurbani, without women, there would be no one at all; they are the source of the physical existence of humanity. Thus, Gurbani explicitly acknowledges their empowerment, dignity and strength. A woman’s manifestation as a spiritual being as seen by the Guru goes beyond motherhood” (2).

When Guru Nanak started preaching in the 15th century, “…both Hindus and Muslims considered women to be inferior to men…Polygamy was rampant, widows were denied remarriage and social recognition. Sati, child marriage and female infanticide were widespread” (Sharma, 112). The first Guru thus preached equality of all women and he disregarded the practices of purdah, widowhood, and sati. Due to this philosophy, many Sikhs believe their faith is more supportive of women than any other faith. According to Women in Indian Religions “…the Sikh canonical text does not always endorse the idea. The Adi Granth reveals a wide spectrum of views on women, most of which reflect a male attitude of enlightened religious gentry whose attitudes seldom, if ever, reflect secular equality” (Sharma 115). This is probably why Sikh women face the same discrimination to their Hindu and Muslim counterparts in India. From “Reflection on Mata Gujri”, Gurmeet Kaur states,

“…by and large in a Sikh social setup, it is very disappointing to see mostly men dominate the political, intellectual, academic and spiritual scene with women serving in the background, if at all. A conventional Sikh woman plays the traditional role of mother, daughter, wife very well, but her creative potential to nurture the universal consciousness and her spiritual creativity still remain largely untapped…Have Sikh men shared their status of equality as described by Guru Nanak? The answer is a definite “no.” In fact evils like female infanticide, dowry-deaths, honor killings, and domestic violence still exist in the Sikh community today” (3).

This analysis shows how Sikh women face the same discrimination in Indian society as do women of the Hindu and Muslim faiths. The bigger picture is of the patriarchy over Indian society.

Dowry-death, female infanticide, and sati are just a few oppressions that plague Sikh and Muslim women, yet these practices are not supposed to be a part of their faith. Guru Nanak preached against such practices, while Islam did not preach for these practices either. These Hindu practices plague other faiths. Religion does not seem to be the important issue; however, these attitudes have become a part of the bigger culture and have become the norm among all Indians. This brings me to the last faith I will discuss in regards to women’s status in India. This faith is Christianity and just as Sikh, Hindu and Muslim women face inequality, so do Christian women.

Christian women in Kerala today seem to have a lot more rights than their Sikh, Hindu, and Muslim counterparts. According to Women in Indian Religions, urban Syrian Christians in Kerala “[a]re educated in exclusive schools in the Nilgiris, and in colleges in New Delhi;” however, they still face discrimination in regards to dowry and divorce, for as Sharma states, “Whatever [women] say or think or feel is deemed to be insignificant” (192). Many Christian women in Kerala take careers
after college but “once married, they may give up their professions as teachers, nurses, secretaries or lab assistants and settle down to keeping house” (Sharma 196). With their high education, women still accept male patriarchy and shun divorce because in Christianity divorce is highly frowned upon—this enables women to stay in abusive relationships. “Marriage is…a sacramental and permanent bond, and is entered into only after much discussion over the merits, demerits and compatibility of the partners-to-be, by members of the extended family” (Sharma 193). This shows why patriarchy still rules over Keralan Christian women in India. They are still very dependent on men even in their education. The idea that women are the ruin of humanity because Eve tempted Adam to eat the forbidden fruit is a main foundation of patriarchy in Christianity.

Another group of Christians in India are from Goa. They are the products of Portuguese influence and rule from the 16th Century on. The Portuguese Christian influence gave many rights to native Goan women. Many times this caused conflicts with the Hindus of the region because Hindus felt the Portuguese just wanted to gain converts. However, be that as it may, women did gain rights in law. Some reforms that the Portuguese put forth were the end of sati, and gave women property rights. We can see this in Kaleidoscope of Women in Goa by Fatima da Silva Gracias. She writes, “Christian widows and daughters had the right to the property of their husbands and fathers” (92). The Portuguese also reduced child marriages. Christian women did face inequalities, however. Gracias writes that, “The Portuguese Civil Code guaranteed equality to all; however, it recognized that in conjugal life, there existed inequalities between husband and wife. According to the Civil Code of 1867 the husband had to obey the Husband. The clause recognized the husband as superior partner” (98). As you can see, under Portuguese Christian law, women did have more rights than their Hindu counterparts at the time but they were still highly oppressed. Gracias goes on to state that under Portuguese Civil Code “the following were valid grounds for the separation of persons: Adultery committed by the wife. Adultery of the husband with public scandal, or complete abandonment of the wife or keeping a mistress in the conjugal domicile” (99). As you can see, “[A] man could seek a separation, if the wife committed adultery. However, the wife could ask for a separation only in case of adultery of the husband if it caused public scandal” (99). This is a definite inequality between men and women under Christian influences in India. Many of the laws that the Portuguese in Goa put forth were not practiced and they were disregarded among the newly converted Christians. However, many practices banned by the Portuguese like sati, dowry, and child marriages were still done. This can be compared to Sikh and Muslims in India. In this way we can see that women in India all face the same challenges and are put in the same discrimination. Just as Hindu, Sikh, and Muslim women are not given their full property rights and equal rights, neither are Christian women.

Women in India all face a similar struggle to break the chains of oppression regardless of faith. In an article by Jayaram V. entitled “The Problems and Status of Women in Hindu Society” it states, “Indian women suffer from many disabilities and social injustices. This is true for all Indian women, to whatever religion they may belong” (10).

The greatest example of how Indian women are perceived as lesser beings and oppressed regardless of religion was during the Partition of 1947. From Urvashi Butalia’s The Other Side of Silence: Voices from the Partition of India we see how patriarchal attitudes were truly put into practice against women of all faiths in India. One passage notes, “Of the thousands of women who were raped and abducted, large numbers were picked up from the edges of kafilas. In the desperation of flight, the weak and vulnerable…often got left behind” (61). Another passage goes on to state,

“Nearly 75,000 women…had been raped and abducted on both sides of the border at Partition…Apart from the rapes, other, more specific kinds of violence had been visited on women. Many were paraded naked in the streets, several had
their breast cut off, their bodies were tattooed with marks of the ‘other’ religion: in a bid to defile the so-called ‘purit’ of the race, women were forced to have sex with men of the other religion, many were impregnated. They bore children, often only to have them taken away forcibly” (105).

This shows how women of all faiths in India suffered due to the low status men viewed them in. Later when women were “rescued” their feelings were not taken into account. "Seized by the problem of the large numbers of abducted women, the Indian and Pakistani governments arrived at an agreement, the Inter-Dominion Treaty of December 6th, 1947, to recover as many abducted women as could be found” (Butalia 114). They ruled that these women had to be taken without any regards of their new lives and children. Women were moved across borders without having a voice. All of this shows that even at the republic’s founding, it did not matter from which faith a women came from; it shows that women all suffered and they must band together to make their struggle of equality heard.

Education and activism is the key way for all women of India and the world to improve their status. According to “Women and Men” by Sen, when women gain education and work outside the home they have a “…powerful impact on enhancing [their] standing and voice in decision-making within the household and more broadly in society” (238). When women can depend on themselves and are independent, men respect them more and it boosts female confidence—thus passing on confidence to future female generations. The impact of female oppression does not only affect women but it also affects men and children as well. Sen writes, “…involvement in gainful employment has many positive effects on a woman…and this, in turn, may entail increased emphasis being placed on child care and also a greater ability of women to emphasize the interest of children in joint family decisions” (243). This empowerment helps women to better raise children, thus having a chain reaction of positive outcomes in children’s lives.

To break free of oppression women need to become involved in fighting for their rights. Many women are afraid to do this because of illiteracy or the notion of shame. Women need to become educated so that they can help push for the reinterpretation of certain aspects of their religious histories on the status of women. Making their voices heard is the key to gaining rights. The more women are heard, the more men will listen and grant these rights in all faiths. The final most important thing for Indian women to do as stated by Kiranjit Ahluwalia is for “women to teach their sons to respect and love women.”

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As upheld by Farouk Kasrawi, the foreign minister to the Hashemite Kingdom of Jordan, "It is imperative to strengthen the General Assembly and enhance its role that complements the Security Council in the maintenance of international peace and security." The Hashemite Kingdom of Jordan is honored to be a member of the United Nations General Assembly Plenary since 1955. Jordan strongly commits to the goals of the General Assembly set forth by the United Nations Charter to strengthen bonds, cultures and international cooperation. As General Assembly President Miguel D'Escoto Brocken asserts, "we look to the future, learning from our past mistakes, and together embark wholeheartedly on the task of building a new and better world."

I. Terrorist Acts and Threats to Development and Stability

The Hashemite Kingdom of Jordan recognizes the importance of international cooperation in preventing terrorist acts in addition to aiding the development and stability of those directly affected by terrorism. As reaffirmed by His Majesty King Abdullah II, no "country can face terrorism alone. There must be a call for group action and [we must] unify our positions against terrorism and all those who support or approve of it." Jordan calls upon the 2005 and 2006 resolutions A/RES/60/159 (Protection of Human Rights and Fundamental Freedoms While Countering Terrorism), A/RES/60/78 (Measure to Prevent Terrorists from Acquiring Weapons of Mass Destruction) and A/RES/60/43 (Measures to Eliminate International Terrorism), which delineates the prevention of terrorism and the defense against its impacts. As a proud member of the Counter-Terrorism Committee, Jordan seeks to enhance anti-terrorism defense for member states. Among other recent terrorist attacks, in 2000 Jordan was targeted in an attempt to undermine the security of the state. Fifteen suspects were arrested by the Jordanian authorities in an effort to bomb several tourist sites frequented by American and Israeli civilians. Terror activity has debilitating effects on communities, including the displacement of people after the rise of violence. Instability in the region has forced resettlement and disrupted communities. By 2007, approximately 450,000 to 500,000 Iraqis have migrated to Jordan. Maintaining the safety of refugees, including creating housing developments, has cost Jordan an estimate of two billion dollars. The Hashemite Kingdom of Jordan is fully committed to promoting national security and countering terror activities that may compromise the autonomy of a state. In order to ensure development and stability, member states must be able to share intelligence and further act on such intelligence to eliminate resources that aid in the completion of a terrorist act. Transparency and dialogue are also a pivotal element to a strong coalition against illicit attacks on sovereign soil. Thus, the Hashemite Kingdom of Jordan respectfully introduces a three-point plan titled SEE to address the implementation of anti-terrorism strategies. First, member states must willingly SUSTAIN global partnerships. Intelligence sharing through international outlets such as Interpol is essential. In maintaining friendly relations with other states, information sharing may allow the creation of strategies to eradicate terrorist
resources. In targeting a specific resource, the swift ELIMINATION of funding for terror groups must be addressed. More often terrorist groups obtain funding from money laundering. Money becomes the foundation for supplies and labor for these groups; cutting off the heart of an operation obstructs the ability of the group to execute missions. Finally, the need for EDUCATION in this era of global terrorism is necessary to secure a future of knowledgeable strategies based on facts, not assumptions. The link between the teachings of Islam and terrorism is unfounded yet immensely believed. Stressing the need for education, Jordan proposes a real analysis of the fundamentals of terrorism. To further strengthen anti-terrorism goals within the global society, states must embrace an education of the causes of terrorism as well as be afforded the proper tools to handle this campaign of violence. As declared by His Majesty King Abdullah II on May 7, 2006, terrorism "is a danger that threatens any country in the world, and we should not allow terrorism to change our way of life or affect public freedoms or citizens' right to live in security, freedom and dignity."

II. Migration and Its Impact on Development

The Hashemite Kingdom of Jordan places ardent and fervent emphasis on the necessity to have international cooperation when addressing the issue of migration and its impact on development. Jordan calls upon 2006 and 2007 resolutions A/RES/62/156 (Protection of Migrants), A/RES/62/58 (Strengthening of Security and Cooperation in the Mediterranean region), and A/RES/61/208 (International Migration & Development), which initiates the process of dealing with the surrounding issues of migration. As an International Organization for Migration (IOM) member since 1999, Jordan is involved in efforts to provide assistance to refugees, protect victims of trafficking, and enhance the modernization of migration along with legislation. Due to its geographical location at the crossroads of two major areas of instability and conflict in the Middle East, Jordan has faced the challenge of coping with massive influxes of refugees and migrants. According to United Nations Relief and Works Agency (UNRWA), an estimated 1,901,520 Palestinian and 500,000 Iraqi refugees are currently residing in Jordan. This makes Jordan a host to the largest number of refugees in the world. Nevertheless, Jordan is firmly committed to managing migration, while effectively enhancing the positive and reducing its negative impacts on development. Migration patterns in Jordan account for both the economic prosperity in private sectors of the country and the scarcity of government public resources. In recent years, affluence of employment opportunities in the Gulf region countries has increased migration movements from Jordan. Remittances proliferate the private economy as Jordanians provide a labor force for oil enriched countries but return to penetrate the gained wealth in Jordan economy. Yet regardless of such opportune productivity, Jordan has been a haven for many refugees from surrounding territories over many years. Although the development of migration has differing implications, the abundance of refugees is of utmost concern. The refugee status of Jordan has created a loss of government resources and although Jordan receives the most international aid, aid alone is not enough to alleviate The Kingdom of the migration crisis. Jordan recognizes the importance of working cooperatively with the United Nations in addressing the global migration challenge and proposes a triple R three point plan: Relief, Restructuring and Reintegration. The global community has assisted greatly in alleviating the financial burden of housing migrants in refugee-haven countries, yet further Relief is necessary to ensure the stability of moving populations. RELIEF in community building is needed to secure stable migration. Acknowledgment of refugee statistics is essential to the acceptance of appropriate aid. There also needs to be an immediate RESTRUCTURING of government policies to cater to migrants’ rights in host countries, providing government incentives to safeguard migration records, and implementing appropriate border
security. Finally, focusing on a long-term goal of REINTERGRATION, Jordan proposes for collective efforts on resolving conflict situations in the Middle East by peaceful dialogue. By doing so, an overall solution can be implemented for the current migration state. As stressed by His Majesty King Abdullah II, "motivated by political and moral considerations and our faith, as well as our commitment to working for a better future, we are concerned with the continuation of efforts aimed at achieving comprehensive peace based on justice."

III. The Development of Africa

The Hashemite Kingdom of Jordan is firmly committed to addressing the contributing factors that continue to hinder the development of Africa. Jordan believes that immediate action of the international community is necessary in working toward a solution that will be beneficial to all African States. As General Assembly President Miguel D'Escoto expressed, "To consolidate the progress made and reach our goal of empowering Africa to meet the development challenges it faces, all of us in the international community, especially donor countries, must fully honor commitments and substantially complement the efforts of the African nations." Jordan calls upon 2006 and 2007 resolutions A/RES/61/234 (Enhancing the role of the sub-regional offices of the Economic Commission for Africa), A/RES/275 (Implementation of the Recommendations Contained in the Report of the Secretary General on the Causes of Conflict and the Promotion of Durable Peace and Sustainable Development in Africa), and A/RES/62/179 (New Partnership of Africa's Development: Progress in Implementation and International Support), which highlight initial steps toward recognizing issues surrounding the development of Africa. Jordan endorses cooperation to secure financial stability in low-income countries. Jordan has also worked with other neighboring states to form the Arab Bank for Economic Development in Africa (BADEA), which has funded projects to foster economic, cooperation between Arab and African states. To accomplish this goal, BADEA utilizes contributions of Arab capital to assist in providing the financial and technical assistance required for Africa's development. In spite of international and regional efforts, Africa continues to face several struggles. Jordan is fully aware that Africa has endured devastating circumstances as a result of civil conflicts, limited market access opportunities, unsustainable debt burdens and declining levels of development assistance. Poverty remains widespread among the African States. The International Fund for Agricultural Development (IFAD) reports a population estimate of 888 million people, in which 355,200,000 live in extreme poverty. Africa is also behind in terms of non-income indicators of development. At a time when globalization is integrating the world economy and contributing to growth in many undeveloped countries, Africans are being marginalized. The deteriorating world trade performance has resulted in a loss of economic opportunity for the region. According to the World Bank, Africa’s world trade has drastically declined, with an annual loss of $70 billion. It is evident that the issue of the development of Africa requires a significant attention. Thus, the Hashemite Kingdom of Jordan proposes a three-point plan titled: IIA. It is imperative for the international community to INCREASE its efforts in providing funding for development assistance to African states, in order to enhance their ability of dealing with civil conflicts and financial challenges. Secondly, collective efforts are needed to IMPROVE trade prospects through reforms, which will ultimately integrate Africa into the global economy. Finally, it is necessary to ADVANCE programs that aim to promote access to affordable health care service facilities, and treatment for diseases, including those caused by poverty. Former Secretary General Ban Ki-Moon acknowledged the importance of international cooperation when he said, "Let us renew our commitment to work together in support of the dynamic people of Africa as they strive to overcome the challenges ahead and realize their immense potential."
New York, New York. January 8, 1967 – It’s 4:17 PM. Paul Francis (23) sits back on his old couch located in the living room of his one-bedroom apartment. First… he glances at the floral pattern on the couch. It is full of colors. All types of flowers join together to create the masterpiece that now adorns an insignificant material thing. What a waste of beauty. Two minutes pass… Paul looks outside his window. Groups of strangers pass by; unaware that someone is observing them. A mother and her kids, a group of high school students, a couple of bums… the usual. People just trying to live as normal as possible, forgetting the pain they are undergoing. Paul is bored. He calls the only person he somewhat relates to, his friend Matt. The phone rings… one time, two times, three times. Matt picks up, “Hey Paul. I’ve been wanting to talk to you. I have something that will change your life. Wait for me at your apartment. I’ll be there soon.” Paul hangs up the phone and waits anxiously for his friend.

Any excitement for Paul is well-received. He had no idea what Matt was bringing him. Maybe Matt had found a perfect girl for Paul. No… unrealistic. Maybe Matt was going to take Paul to a bar and pay for the drinks. No… Matt would never do that. Anxious about Matt’s surprise he sits down on the couch and continues to stare outside at the strangers passing by. Hours pass. It’s 7:00 PM. A knock on the door… It has to be Matt. Matt walks in and shows Paul a small bag with two white tablets. Then he explains to Paul what they are by saying, “You are going to love it Paul. I didn’t know it was this powerful. No wonder there was so much commotion around it. Take it. It will make you free.” Paul doesn’t question Matt and takes one. 45 minutes later… Paul goes on a trip: “one experience, with all the senses opened wide, words, music lights, sound, touch – lightning” (Wolfe 8). An Acid Trip.

Next day… Paul wakes up. It’s 12:30 PM. The phone rings… one time, two times, three times. Paul knows the person on the other line has to be his mother, Martha. Nobody else calls him that early. He doesn’t want to pick up the phone. It can only be bad news. Martha Francis, while seemingly kind and good-natured, is strict and insensitive to her only son. She has expectations that Paul just cannot fulfill. She wishes he would become a doctor, a lawyer, maybe the next president, but he refuses to. Why fulfill her dream? He has to figure out his. In the meantime, he sits and waits. The phone rings again. Paul picks up. Martha dictates to him a list of groceries to get from the store, states the medication she needs from the pharmacy, and tells him about the laundry he has to do. Paul writes everything down and hangs up. He stays on the same spot for about two minutes and thinks, “What am I doing?”

He needs to break out of the mental institution set up by the family system (Mutants Commune 31). He doesn’t owe his mother anything. He doesn’t have to do what she says. Why does he have to live up to her expectations? Why does she care so much about him having more than she had? She needs to leave him alone. Why is the system set up for him to obey his parents? Why is there a family system in the first place? His parents are not responsible for him and he is not responsible for them. Paul realizes there is no point in marriage and staying with one partner. Families are pointless, binding commitments between people who for some time believed they were meant for each other and people who only share genes and physical traits. It is not a real bond. It is a made-up tradition. Paul realizes he doesn’t have to stay in New York, close to his mother. He can be free, decide his own path, follow his dreams. He can move to a better place and start over. That’s exactly what he’s going to do. Move on.
Before leaving, he needs to clear his mind. Reassure himself that he doesn’t need authority figures, like his mother, to survive. He needs time and space from them. So he runs to his room, picks up the second white tablet, runs back to the kitchen, and fills a glass of water. Three sips of water and 30 minutes later... the trip begins. “The walls become a bit wavy and seem to move... colors around the room are looking much brighter and more beautiful than any colors he has seen before,” and music vibrations shake his body (Davis 159). The inanimate objects around him become alive. A new world uncovers around him, a better world in which he is free. He notices the purpose of LSD and all drugs, in general. “Drugs break patterns, that’s all they do. When patterns are broken, new worlds can emerge. They may be better or worse but they are new” (Kupferberg 208).

Next day... Paul wakes up. It’s January 10, 1:39 PM. Thinking about last night he realizes LSD is “magical... instantaneous and overwhelming” (Kupferberg 207). He wants more. He wants to continuously live around it. Paul decides the best place for him is San Francisco in which “everything [is about] Haight-Ashbury and the acid heads” (Wolfe 10). He was about to follow the path of “thousands of kids [who] were moving to San Francisco for a life based on LSD and the psychedelic thing” (Wolfe 11). Paul doesn’t waste time. Two hours later he is at the airport. Three hours later... on a plane, on the trip marking the beginning of a new set of trips.

San Francisco, California. January 11, 1967 – It’s 11:17 AM. Paul wakes up after a long and tiring flight, a cab ride to a cheap motel, and about eight hours of sleep. He gets up from bed, takes a shower, and gets ready to fulfill one of his fantasies, going to the Haight. Outside, Paul waits for a cab to pass when he notices the Muni (San Francisco Municipal Railway) passing by. He hops on and the Muni rides away. There it is... the intersection between Haight and Ashbury streets, “acid heaven.” Paul was speechless. “The costumes, the jesuschrist strung-out hair, Indian beads, temple bells, amulets, mandalas, god’s eyes, fluorescent vests, [and] unicorns horns” were too much to handle (Wolfe 3). He couldn’t contain himself. A head store right across the street caught Paul’s attention.

The owner, Joe, was a 30-something white man who truthfully could not be any higher at the moment. Joe asks Paul what he wants to buy and Paul shouts, “I want some acid.” Joe smiles and thinks to himself, “well... he’s obviously not from around here.” Only a foreigner would yell that he wants to buy illegal LSD. Joe feels sympathy for Paul and cautiously hands him a clear bag with about twenty white tablets. These are familiar to Paul; they look exactly like the ones Matt gave him on the great night of his first trip. Paul reaches into his pocket for money, but Joe tells him they’re on the house. Luckily for Paul, Joe believes his ultimate mission is “to ‘turn the world on’ – make everyone aware of the potential virtues of LSD for ushering in an era of universal peace, freedom, brotherhood, and love” (Davis 157). By handing out free LSD, he thinks he is doing good for humanity.

Paul leaves the store satisfied and goes back to his motel room. He doesn’t waste any time. Three sips of water and 30 minutes later... another trip begins. Flashbacks come into his head: Martha telling him to go get a job, the flower pattern on his old couch, Matt, and the white tablets that changed his life. He feels separated from the outside world. He can scream, jump, and even fly. Anything is possible. Nobody can stop him. He’s powerful and free. The colors, his bed, the walls, his clothes, and the radio dance around him. They tell him he’s great, life’s great. Paul has never been happier. Three hours later... blackout.

It’s January 12, 3:52 PM. Sitting on his bed, Paul notices he only has enough money for a three-week stay in the motel. How is he going to survive without working? Even further... what kind of job can he get? He doesn’t know how to do anything. Why is everything in life about money? Why do people care so much how a person looks or what a person has? Wouldn’t life be much easier if everything was free? Money only leads to worries. Why is it that producers worry
more about profit than the quality of their products? Who decides it is fair for individuals to choose careers they don’t like if they want to make money? Why is it that “someone gets money for a piece of space on the planet earth because he says he owns it. Well, who owns earth?” (Mutants Commune 41).

Paul needs to break out of the mental institution set up by the economic system (Mutants Commune 31). Now he realizes that life should be free. The Diggers should spread all over the country. They feed people for free, open free stores, host free parties, and offer free medical care. Their ideas are fantastic. A barter economy should be established. People would be willing to produce, distribute, and service things for free. Everyone would work doing things they like. Americans would stop caring so much about material things and realize the beauty displayed around them, like the flowers in the old sofa. Most importantly, Paul wouldn’t have to worry about his near future.

Paul decides to call Matt to catch up, tell him about his experience so far, and ask for advice. The phone rings… one time, two times, three times. Matt’s comforting voice is heard on speaker, “I am so glad to hear from you Paul.” Paul describes in detail to Matt the events that have taken place. Matt is interested in every word Paul has to say and then interrupts the conversation. He asks Paul, “did you by any chance take my newspaper by mistake? It was a January 10 edition of *The East Village Other* and there was an ad in it that I wanted to ask you about eventually.” “Wait a minute Matt.”

Paul looks all over the floor, between his folded clothes, on his hamper, and finally finds it in the front pocket of his favorite luggage piece, a red and black vertical carry-on case. Paul goes back to the phone and tells Matt he found the newspaper. Matt instructs Paul to take a look at the back page. In big bold letters, the paper reads “Come to San Francisco: ‘A Gathering of the Tribes for a Human Be-In.’ January 14 at Golden Gate Park.” The event will be held “in mock observance of the day LSD became illegal in California” (Wolfe 11). Paul thought it was the perfect way to start his life based on acid and urged Matt to come to San Francisco and witness the event himself. Matt was initially hesitant, but then agreed. Paul hung up the phone, hoping to see Matt in the next two days.

*The East Village Other* (EOV) intrigues Paul. Why hasn’t he ever seen another copy before? Paul spends about five minutes staring at the headline “‘Renaissance or Die’ by Allen Ginsberg.” What can it mean? Are we all going to die? What kind of renaissance do we need? Paul is even more impressed after reading Ginsberg’s idea. In the article, Ginsberg states, “I will make a proposal… that everybody who hears my voice, directly or indirectly, try the chemical acid at least once… Then… we will all have seen some ray of glory or vastness beyond our government, beyond America even, that will unite us into a peaceable community” (54-55). Paul stops, noticing the brilliance of Ginsberg’s argument. He thinks to himself, “Wow, this guy should be president of the country.”

Such a refreshing perspective is reason to celebrate. Paul takes out his magic bag, as he now calls it, with the remaining LSD tablets. He picks up two tablets, instead of one. Three sips of water and 30 minutes later… a trip begins. Paul starts feeling dizzy and gets really cold, but his body heats up. He starts shaking, His heart beats faster and faster every second. His skin is marked by goose bumps and a continuous supply of sweat. His pupils dilate. He can’t control his body anymore. The bed is attacking him. Swords are coming from all sides. Paul can’t escape and starts running all over his room. Two hours later… blackout.

It’s January 13, 2:26 PM. The phone rings… one time, two times, three times. Paul picks up the phone. On the other line, Matt explains that he is in the John F. Kennedy airport waiting to catch the next flight to San Francisco. Paul is glad to hear Matt but, confused about what happened the previous night, hangs up as soon as possible. Paul notices that not all trips are good ones, a
person can also have a bad trip, like he did. Looking back at the night he remembers fear, swords, attacks... but it doesn’t make sense in his head.

The night before, he was probably disturbed by the commentaries made by Ginsberg on the article from the EVO. The author reminded Paul of the condition in Vietnam and Operation Rolling Thunder. Ginsberg describes acid as “a typical and spiritually revolutionary catalyst, where many varieties of spiritual revolution are necessary to transcend specifically the political COLD WAR we are all involved in” (55). He goes even further by saying that “all present political parties propose violence to resolve our confusions, as in Vietnam” (55). Paul knows Ginsberg is absolutely right. Why are men that do not want to fight for this country being drafted? Why is our government supporting wars its people do not agree on? Why do people turn to violence to solve problems? What happened to diplomacy?

Paul needs to break out of the mental institution set up by the military system (Mutants Commune 31). Peace should be used over violence. If absolutely necessary, military movements should be agreed on by everyone. The drafting process should be re-evaluated. Terrorism should be eliminated through dialogue. Imperialist and nationalist ideas should not be spread. A “Peace Party” should be created, “a party founded on psychology not ideology” (Ginsberg 55). There is a mental dictatorship over us; “thoughts, ideas, and apparent sensory impressions are imposed on us by military-industrial control of language and imagery in public media” (Ginsberg 55). When are they going to stop trying to control free individuals?

It’s 7:30 PM. A knock on the door. Paul opens the door slowly and on the other side stands his best friend Matt. Paul and Matt say hi to each other. Matt sits down and starts talking to Paul about his trip. Paul explains what he remembers of his bad trip. Both friends share some laughs for a couple of hours, catching up and making plans for tomorrow’s event. Their reunion is, of course, another reason to celebrate. Paul wants to try his luck this time and get a good trip. Matt joins in the fun. Four white tablets, six sips of water, and 40 minutes later... two trips start almost simultaneously. Matt starts dancing with walls and then sits on the couch laughing hysterically for no apparent reason. Paul, on the other hand, spends his trip staring and laughing at Matt. He sees little people dancing to the Beatles on Matt’s face. There are bubbles everywhere, popping and trying to scare him, but they don’t work. Paul is brave and tough. One hour later... blackout.

It’s January 14, 3:45 PM. Paul and Matt are getting ready to go to Golden Gate Park for the event they have been waiting for. “This was a gathering of all the tribes, all the communal groups” (Wolfe 11). Paul and Matt took the Muni to Haight-Ashbury and then took the Haight cable car line to the west side of Golden Gate Park. On the way there, Paul recognizes that the government acted against the good of Americans when they banned LSD. Why do they have a right to tell a person what is right or not? The president is not a god. As a person can choose to have sex whenever he/she wants, people should be able to get high whenever they want. Why does the government try to control actions that are not detrimental to anybody else in society besides the person who uses it? Tobacco can be damaging even to those who don’t smoke it, but it is still legal.

Paul needs to break out of the mental institution set up by the political system (Mutants Commune 31). LSD and marijuana should be absolutely legal and easily available for everyone to enjoy. By taking acid people have “opened up doors in their minds they never knew existed” (Wolfe 29). Everybody should support the New Left movement, which rejects the current political method by advocating civil rights and opposing the war. Americans should take control of their own government. Political parties should be eliminated and holding important offices should not be based on where you graduated or the name of your parents.

Paul and Matt walk into the park and are shocked as to what is happening. They see thousands of individuals “piled in, in high costumes, ringing bells, chanting, dancing ecstatically, blowing their minds one way and another and making their favorite satiric gestures to the cops,
handing them flowers, burying the bastards in tender fruity petals of love” (Wolfe 11). Paul and Matt decide the best way to celebrate is to trip together in unity with the thousands of “hippies” present at the event. Four white tablets and 30 minutes later... thousands of trips happening at the same time. It is “fantastic, a freaking mind-blower, thousands of high-loving heads out there messing up with the minds of the cops and everyone else in a fiesta of love and euphoria” (Wolfe 11).

Paul breaks out of the mental institution set up by the religion system (Mutants Commune 31). He has an intense spiritual experience. He is blessed, protected, and cared for. Heaven on earth flourished. Voices echo, sounds mix, and emotions dance to the beat. There are colors everywhere. Thousands connect at once by a magic force incomprehensible to men. Love, peace, and compassion surround every individual present. All are brothers and sisters, regardless of color, gender, social class, or sexual orientation. Everyone fits in. No pressure.

Five hours later... no blackout. Paul's free at last. He submerged himself in the society he belongs to, a society that does not judge a person based on desires, physical characteristics, or radical ideas. Paul is finally at home, at least more than he would have ever been in New York City. Paul successfully broke out of the mental intuitions set up by the family, economic, political, military, and religious systems. These systems are only “horizontal and vertical pyramid hierarchies boxed and frozen for coordinated programmed corpses (citizens)” (Mutants Commune 31). These systems condemn individuals for not “obeying [the] established leader authorities” of each (Mutants Commune 33). Paul doesn’t have to worry about those anymore. He can now say what society is afraid to say and do what society is afraid to do (Mutants Commune 37).

Works Cited


Hearts of the People:  
Motivations of the American, Cuban, and Haitian Revolutions

Christopher Smith

Introduction

What causes do people have to dare revolt against the government and set forth a new foundation of rules and beliefs? This question has been constantly posed throughout time as revolutions of all types have been occurring throughout human history. However, there is one man who has appeared to simplify this question by giving us answers to human desires and needs. This man’s name is Aristotle. In one of his translated articles, Aristotle talks about the causes of revolutions due to politics. Even though during his time the world as he knew it was much smaller, the same problems of revolution still loomed as it does now. Hence there is one word that sums up the underlying reason and motivation for a revolution; inequality. Aristotle states, “Revolutions arise from inequalities, numerical or qualitative.” From this general principle it could be said that the motivation is the desire of the majority for equality. On the other hand, the strong minority may wish to keep and expand upon their given superiority.

Aristotle speculates that the causes of inequality include profit, personal honor, monetary jealousy, arrogance, fear of abuse, political rivalries, gap in standard of living, and racial problems. All of these different causes of inequality contributed in some form or another to the revolutions by the American, Cuban, and Haitian people. This proves that all revolutions are rooted by inequalities, however, initial motivations of a revolution determines the outcome of a nation’s future stability.

History of the Causes:

American

The United States of America started out as thirteen British colonies, Cuba was under dictatorship rule, and Haiti was a breeding ground for racial oppression. If you take a step back it could be seen that the problems of these separate revolutions were very different, but shared one common similarity as well.

For the colonial people of the Americas, they left their native land in order to find peace, freedom, and opportunity in the new world. Practically all of the people were still loyal to the British Crown. In the case of the French and Indian War during 1754 to 1763, many colonists fought alongside the British troops in defeating their common enemy. They were united under the British flag, which spanned across the world. However, after this war that included the major European powers and the colonists, England saw fit to exercise their power over the colonies. The Parliament, which is meant to be a fair system, enforced a number of unfavorable laws starting with the enforcement of the Navigation Acts and Proclamation of 1763. These laws restricted colonial expansion towards the western-inland region of the continent. There by creating the basis of the 13 colonies and also made all goods mandatory to go through English channels. The result would

26 Aristotle: Causes of Revolution in Politics (para. 1)
27 Aristotle: Causes of Revolution in Politics
impose higher costs and a limited space in an unknown land. Many colonists rebuked these new laws, but for the most part things were accepted. This acceptance was due in part that the colonial people loved their “motherland” and still felt equal under the British banner. However, more intrusive laws would start to numb the faith of the people.

Years later, laws such as the Stamp Act and Declaratory Act of 1766, highly angered the colonists. The anger was derived from a heavy level of unfairness and inequality towards the colonists. The Stamp Act imposed high taxes on any and all paper goods, and the Declaratory Act gave Parliament the right to make laws for the colonists in all matters. This was the beginning of the loss of faith, and eventually would lead to the practice “taxation without representation.” The results of inequality were loss of profit, lower standards of living, and fear of political abuse. Alas, the final problems came under a decade later with the introduction of the Townshend Act of 1767, the Tea Act of 1773, and the Intolerable Acts. The accumulation of these laws taxed just about every import into the colony, allowed for soldiers to be quartered in homes, and stripped colonists of many basic rights given to Englishmen.

Now militaristic action was not taken in earnest, and the colonists themselves performed many acts to get their voices heard. In 1770, the colonists banded together in Boston to protest the taxation on multiple goods. The conclusion of this protest resulted in the deaths of three citizens. Three years later, colonists dumped 10,000 pounds (today $1.87 million USD) of tea into the Boston Harbor in response to the Tea Act. This only angered the British Parliament more and the Intolerable Acts were then passed. In a final attempt to resolve conflicts peacefully, the First Continental Congress was formed and sent out a “Declaration of Rights and Grievances” to the King of England. This document was completely ignored by the British and therefore incited the American Revolution. Aristotle himself predicted that “In aristocracies they arise from the jealousy of those excluded from power, personal ambitions, and great inequality of wealth.”

Cuban

Cuba, after 1902, had already obtained their nationality and independence. In fact their major revolution occurred much later under the dictatorship of Fulgencio Batista. Previously, Batista lived a luxurious lifestyle after his previous term as president. It was noted by Perez-Stable (1993) that Batista won a seat in the Cuban senate while living in Florida. However, when he ran for re-election as President of Cuba he found himself in last place. Therefore, he sought to stage a coup and take over the elections himself. This was highly unfavorable because the current Cuban laws promoted fair elections, and Roberto Agramonte of the Ortodoxos was winning. The members of the Ortodoxos and the second-leading party, Auténtico, were highly upset. Due to these actions Batista was seen as untrustworthy and there were no thoughts of a peaceful solution. The reasons for these inequalities included, abuse of power, political rivalries, and personal honor. Batista totally disregarded the current laws that the Cuban Constitution provided for the country, and ignored the people’s voice for democracy. At the same time this disregard challenged the political views of rivals for office. Thus, radical elements, such as Fidel Castro of the Ortodoxos, attempted to attack the Moncada Barracks in Santiago. Unfortunately, uncoordinated communication and a little bad luck led to the failure of this plan. As a result, Fidel Castro, as well as others in this plot were either executed or sentenced to a long jail sentence. Castro was given the latter and spent a few years in a prison. However, Castro’s resolve was not weakened due to jail time and made his famous speech in

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28 Kent, Deborah. The American Revolution
29 Aristotle: Causes of Revolution in Politics (para. 5)
30 Perez-Stable, Marifeli. The Cuban Revolution
his defense known as, “History Will Absolve Me.” Amnesty soon released Castro through international political pressure, and he fled to Mexico. In Mexico he continued with his plans to overthrow the Batista regime.

Batista’s regime caused the inequalities that allowed for Castro to make such a significant change in the country. Batista gambled much of his money during his time as ruler. He also, took no part in aiding the citizens of the country. Even more, he allowed himself to be bullied by the United States government. In effect, he provided U.S. companies to come in and acquire land illegitimately from the natives of Cuba. Cuba was slowly losing their national identity and was becoming like an island colony of the U.S. The Cuban citizens were having their social services ignored, which added to the downgrade of Cuban lifestyle. This lifestyle included increased poverty, illiteracy among the people, and a corrupt bureaucracy. This all caused the spark that ignited the Cuban Revolution. Castro would be the one pulling the strings and see it to the very end. Aristotle relates a meaning to this situation by saying, “In oligarchies they spring from the oppressive conduct of the oligarchy... employment of mercenary troops, whose captain seizes power.” Even though Batista was a president and did not have an oligarchy, Aristotle’s words hold true that regimes, like Batista’s, give rise to mercenary troops, like Castro, who eventually seize power for themselves.

Haitian

Haiti takes a different viewpoint of the causes of a revolution that were not included in the American and Cuban conflicts. While the two previous nations were subjugated to stricter or unfair laws, Haiti was deprived of their basic rights as human beings. The basis of their inequalities was racial in nature, which included arrogance, slavery, and colonialism. The problem with the order of Saint Domingue was due to the mistreatment of slave owners towards their slaves, consequently causing racial unfairness. The plantation owners at the time rarely stayed in the country to begin with. After establishing their settlement in the profitable sugar colony, they merely returned to France. Thus, they left only a white manager to oversee the entire complex. The evil acts done to the slaves were unspeakable. Slave managers totally exploited the slaves and treated them as nothing but machinery. Slaves were considered to be mere tools that had to be maintained, stored, and utilized. Hence there was always a growing animosity outside of the slave-master network. The punishments inflicted for disobedience were also barbaric. Hangings, quartering, live burnings, and other public executions were not uncommon in this colony. So it is just amazing that some slaves, such as Philippeau of Madame de Mauger, were still trying to stay loyal. In a work by Dubois (2004), Philippeau said, “I am black, but my dear mistress, I am true and loyal.”

These loyalties and rebuttals fell on deaf ears as racial harassment and slavery continued. Eventually though “enough was enough” and as Thomas Paine said, “These are the times that try men’s souls.” The initial spark of confrontation started with the great slave uprising of 1791. The slaves with loose organization all revolted simultaneously, against their oppressors. During the next four years war was everywhere amongst the island, and even British and Spanish influence aided in the conflict. However, neither the British nor Spanish wanted to end slavery, and soon after a leader by the name of Toussaint Louverture would be the deciding factor. Louverture sided with the French after turning on his previous allies. By 1795, the island-colony was completely under the rule of Toussaint Louverture who was at first revered by blacks and appreciated by some whites. This could have been the end of the war, but after Louverture created a constitution for the colony.

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31 Castro Internet Archive  
32 Aristotle: Causes of Revolution in Politics  
33 Dubois, L. Avengers of the New World
Napoleon Bonaparte took this act as treasonous and sent an armada led by Charles Leclerc to take over Saint Domingue. It was all due to the racial disparity that the French made a critical error in continuing one of the bloodiest revolutions in recorded history. If they would have put their differences aside a much more positive history could have been possible. The French should have kept Saint Domingue as a commonwealth and supported a stable transition to normalcy. This would have allowed for the colony to independently govern itself and still allow French rule. The key factor was that at this point the people of Saint Domingue did not all hate the French ideals.

**Purpose of Motivations**

Thus, it can be agreed upon that inequalities underlie the cause for revolution, but motivation plays a key role in stimulating the spirit in the hearts and minds of the people. So what needs to be known is what motivations are used to push countries towards revolution, aside from the inequalities that cause it? The answer is differentiated between the types of motivations. As for the American ideology, republicanism is the motivation behind their principle of revolution. Republicanism emphasizes the rule of law, popular sovereignty, and liberty executed by the citizens for representation. In short, it is the opposite to any form of dictatorship. A quote from John Adams says, “They define a republic to be a government of laws, and not of men.” Hence this became the basic concept of the American foundation. John Locke’s belief in the social contract and Thomas Paine’s “Common Sense” further inspire the motivation of America. In the social contract, it is stated that the ruler is elected by majority rule and must be accepted through universal consent. The United States of America’s election process is heavily based on this ideal. Majority vote selects the President with a universal acceptance by everyone. Thomas Paine also, at this time wrote the book “Common Sense” which emphasized on the independence from Great Britain. The time period of the American Revolution started in 1775 and ended with the Battle of Lexington and Concorde. All revolutionary wars as we know it have been fought on the soil of the revolting side. During the war between the colonies and the British Empire, the Patriots gained a powerful ally by befriending France. Even though they conflicted in a previous war with each other, they rallied together to put a dent in the British Empire. This alliance was one thing Cuba and Haiti did not have in their revolutions. Since American citizens were considered to be “civilized” people under a rule of tyranny, the French helped them without much hesitation. In short, this implies that both Frenchmen and Englishmen regardless of class saw themselves as civilized people who could be negotiated with. Hence the Patriot-French combination led to the creation of the United States of America with the victory at the Battle of Yorktown. In 1783, their nationality was fully recognized in the Treaty of Paris. This goes to show that outside nations viewed the Patriots as equals before their revolution and accepted them afterwards. These acts would differ greatly with the other two revolutions.

Cuba’s motivation, similarly, came from the complete disregard for the Constitution of 1940 and mistreatment of the “new order.” The Constitution was very progressive and provided for reform in land, education, minimum wage, and other popular practices. However, that all changed when Fulgencio Batista tried for re-election and was losing. He then gave complete disregard to the current “new order” and overthrew the government with a coup d’état. The motivation for the Cuban people was to preserve the democracy that would allow for hope and freedom to pursue. However, eventually the country would be led once again by a single leader for decades after the revolution. The start of this revolution began in 1953. Since 1902, the United States and every other

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34 Dubois, L. Avengers of the New World
35 Locke, John
nation had accepted Cuba as an independent nation no longer under the rule of the Spaniards. The revolution was basically a war to overthrow Batista and reinstate order in the country. This occurred quite quickly with Batista fleeing the country for refuge in Portugal and later Spain. By 1959, six years later, the revolution ended. Unfortunately due to the actions later presented by Prime Minister Fidel Castro the United States put an embargo on Cuba. These actions included complete seizure of all private land by the government. As a result all of the privately owned U.S. companies that were able to acquire land in Cuba were confiscated. This type of government function is completely contradictory to the U.S. model.

However, one should step back and take a look at the reasoning behind Castro’s radical thinking. Even though he is hated by many for his distinctive acts, the purpose of the move was essential. Cuba was losing their identity, financial, and economic resources to the United States. After coming from a dictatorship under Batista Castro had to stabilize the nation. This socialist act could be seen as a defense to outside influence in diluting the country further. Unfortunately, when Castro threw his support behind the Soviet Union fear of attack began to arise in America. In response an embargo was set up that is still in place today and has been for the past 46 years. Cuba had turned from dictatorship and a semi-democratic nation, to a Socialist Republic. This republic has controversial elections due to its one-party state, and does not allow for privately owned property not approved by the government.

Haiti’s Revolution took the revolutionary ideas of another nation to motivate the people; the motherland of France. The French Revolution started in 1789 with the creation of the National Assembly. This flow of new inspirational ideas invoked change not just in France, but also in the island-colony of Saint-Domingue. The French Revolution instituted ideas of popular sovereignty modeled after the United States. Even though this Constitution did not last long the ideology inspired many under the French empire including the African population of the colony.

The time period of Haiti’s Revolution could be considered from 1791 to its conclusion in 1803. In addition to being the longest revolution of the three nations, it was also the bloodiest. The racial barriers that segregated the people caused much hate and animosity to emerge. The colony was split for the most part between people who supported British aid and loyalists to France. The French won out with the backing of a Haitian revolutionary, Louveture. Toussaint Louveture, however, did not maintain his rule long and the ideas of the French Revolution were not applied to the colony of Saint Domingue. Basically slavery was not justified by their new Constitution, but through the divine right of Frenchmen. The ensuing war would ravage the land and people's hearts as unfathomable massacres were committed. In the end, the newly created Haitian people won, but the problems after the revolution would keep them in a state of poverty throughout the next two centuries.

Consequences of Striving for the Goal of Equality

After the unification of Haiti in 1803, the people were still not considered to be an independent nation. France still wanted to exert their power over the island despite losing the war. So, as a solution to prevent future battles and have a powerful trading partner, Haiti made an agreement with France to pay them reparations for the war. This amount totaled 150 million francs that later was reduced to 60 million francs. Still, this massive amount of debt for the country would plunge Haiti into economic poverty. Also, Haiti was ruled thereafter by unfit leaders that abused the country and did not help with the problems. Today in the twenty-first century, Haiti is still recovering from previous scars and remains one of the poorest countries in the world, which is a sad fact for being the only successful slave revolution in known existence.

36 Dubois, L. Avengers of the New World
Cuba even after its revolution faced political struggles. However, once Fidel Castro took over the nation, Cuba became a socialist republic. Thus all privately owned companies, whether native or foreign, were confiscated by the government. This act was what truly caused tension between the United States and Cuba since it goes directly against free-market and capitalism. The republic side of the country was also misleading and neglected since Fidel Castro would reign over Cuba for three decades. His one-party state ensured constant rule. After his health declined his brother, Raul Castro, took command without much if any competition. Cuba’s socialist republic allowed for legitimate rule by one party, and total government control.

The United States, on the other hand, did not have these problems. As previously stated, America had a debt only to France and its colonists. The British, who lost, did not receive any reparations. The Treaty of Paris made them an independent nation right after they won victory in the war. This solidified their position and allowed them to build up their newly founded nation. Unfortunately, the ways that American colonists achieved greatness were very cruel. The newly formed union of the 13 colonies quickly swept away all opposition, acquired land, and obtained workers. Native American Indians were killed off and their land taken from them by various underhanded means. Africans were shipped over from across the ocean by the hundreds of thousands to be used for as labor machines. With complete isolation and acceptance by the major nations, the U.S. did as it pleased.

The main factors in the success or failure of these revolutions were all due to the motivation that inspired them. These motivations are the goals that need to be accomplished in order to transition into a stable nation. For the United States, France heavily backed them during their revolution. The country also was fighting for representation and political freedom, which both were achieved. The 13 colonies were realized on an international scale as an independent nation, and won over their political freedom because of it. By no means were they fighting against slavery or some injustice that made them seem below human standards. Hence, the U.S. had an advantage over the other revolutions. The time period was also at a time where it was costly and time consuming to travel to and from the colonies. A war of that stature put serious strain on the British Empire.

Fidel Castro ruled Cuba with his personal vision of what the nation should be. His political beliefs that were evoked through his many speeches and violent acts were inspired by Marxist ideology and by Ernesto Che Guevara. Castro was against exploitation, alienation, and social classes that he believed capitalism by the United States caused. Free markets exploited the poor, working class and gave wealth to the employers. Alienation, as he saw it, is when human nature was ignored for profit. Also, social classes were created due to disparity of wealth. The U.S. class structure of lower, middle, and upper income people was not favored by Castro. However, many of Castro’s acts of violence were practically contrary to his beliefs and hypocritical. Social classes appeared to arise even in his country, which was doing better off than the Batista regime.

Aristotle himself said, “That neither tyrannies nor oligarchies are long-lived.” The most stable government by notion of Aristotle is one that involves a constitution. Constitutions provide for protection of three crucial criteria. This includes wealth, numbers, and merit. Basically, these criteria cover the distribution of money, majority approval, security, and equality. As such the most powerful nation currently is the United States of America, which has its founding principles based on this similar idea. The motivations of all three revolutions led to three totally different futures for each nation. As such, the people’s goal for a revolution must be obtained, and universally accepted in order for a nation to succeed in its future.


References
The Rights of the Migrant Girl

Alejandra Lopez

More than half of the world’s international migrants—95 million—are women and girls, and without government protection, they are vulnerable to exploitation, abuse, and human right violations. State governments normally disregard responsibility for migrants, especially migrant girls who enter through their borders, because they claim to have no jurisdiction over the rights of non-citizens. Migrant girls are the frailest members of society because of their gender, age, and controversial legal status, and yet, they are the least prioritized to protect by governments around the world. Even though the issue of international migration is a difficult problem to resolve, countries cannot deny obligation to give and protect the rights of the international migrant girl.

International migrant girls who travel from one country to another in search of a better life, unfortunately often find that they succeeded in escaping one inferno to enter another hell. Whether girls are refugees, internally displaced persons, asylum seekers, documented or undocumented migrants, they all risk enslavement, sexual abuse, oppression, inequality, and extreme violations of their human rights by people who seek to exploit their vulnerable conditions as immigrant girls for personal needs. Migrant girls are victims of war, rape, sexual slavery, domestic labour, disease, poverty, and other cruelties. Governments refuse responsibility over the problems and human rights violations that occur to migrant girls, and instead, most girls are blamed for their hardships. Allowing migrant girls to suffer traumatic circumstances that make them feel inferior, lost, weak, and alone, countries keep them in the shadows of society, thus committing an atrocious disservice to their welfare and futures. It is of significant importance that countries create and enforce laws that save migrant girls from inhumane conditions both at a domestic and international level.

In this paper, I plan to prove that there is a lack of international responsibility to uphold the human rights of girls, and therefore, it is crucial for countries to create and enforce international and domestic laws that protect the rights of the migrant girl for the welfare of human society. I will examine current international documents that protect the rights of migrant girls in order to show the need for further research, documentation, and world pressure to guarantee girls regardless of their status a life with freedom and opportunities in a safe environment.

In the twenty-first century world in which globalization upholds the need for unity and dialogue among countries, the United Nations is responsible for creating and enforcing solutions to
conflicts that impairs human society from living in peace. The countries that make up the United Nations do not always agree, therefore, when the majority signs and ratifies international documents that protect human rights, they must fight to encourage those opposing countries to do what is best for the citizens of the world and not for individual country self-interest.

Even though the Universal Declaration of Human Rights (UNDHR) is a document signed by all 192 Member States of the United Nations, which recognizes the essential and universal human rights of all the people in the world, countries agreed to leave the issue of international migration to each individual government to handle- paradoxically including the human rights of migrant girls. However, this founding document does not discriminate against migrant girls, for that is not its intention. The UNDHR states:

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment . . . Everyone has the right to recognition everywhere as a person before the law . . . No one shall be subjected to arbitrary arrest, detention, or exile . . . without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status; explaining that world governments must view the lives of all people as sacred and as a top priority because the survival and expansion of the human race must be based on justice and consciousness. The UNDHR indeed protects the human rights of migrant girls, but countries continue to advocate their obligation to protect only the rights of their own citizens. Whether kidnappers force girls to leave their home countries, parents take them with them to start new lives or the girls leave by choice, most migrant girls are not aware that entering a new country, state governments will deny them their human rights because they lack citizenship. However, if no country claims responsibility to protect and uphold the rights of migrant girls, then who will? As vulnerable members of society, migrant girls need governments to ensure them their human rights and equal protection under the law despite their unofficially authorized status.

To centralize a platform for racial justice for all women, 185 countries have signed and ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This international document adopted in 1979 defines the discrimination against women and their human rights in hopes of abolishing the engrained inequality between men and women. Article 9 in CEDAW is the only article that specifies the rights of women to a nationality by stating:

1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife,
render her stateless or force upon her the nationality of the husband.

2. States Parties shall grant women equal rights with men with respect to the nationality of their children.³

Even though the entire document delineates the rights of all women to their human rights, nowhere in the document does it specifically state that countries are responsible for ensuring the human rights of immigrant women and girls. In situations where women and girls are stateless, undocumented or in the process of legalization and find it difficult to prove their origin and purpose in a country, they endure extreme measures of discrimination by state governments. If internationally accepted documents like CEDAW do not literally describe the human rights of migrant women and girls, state governments find it easier to neglect the importance of upholding the human rights of women who do not have legal status. However, the purpose of CEDAW is to hold countries responsible for discrimination against all women in the world. Therefore, stronger language in CEDAW must be included in order to force countries to protect migrant women and girls from discrimination based on their lack of citizenship. The enforcement of human rights must go beyond borders because state sovereignty should not be an excuse to avoid giving migrant women and girls the security that they deserve.

To guarantee the human rights of all children without discrimination in any form, The Convention on the Rights of the Child (CRC) has been signed and ratified by all countries, except Somalia and the United States. Although the CRC is meant to protect and uphold the human rights of all children regardless of status, it fails to specify the obligation of state government to guard the rights of immigrant girls, including the responsibility to give them aid and resources to ensure their welfare. Article 7 delineates that a child must “be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality,”⁴ and that state governments are responsible to implement these rights, in accordance with their national laws in order to prevent a child from statelessness. As for Article 8, it explains that state governments must respect the right of a child “to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.”⁵ In situations where children are deprived of their identity, the CRC under the same clause obliges countries to “provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.”⁶ Only the above articles, 7 and 8, in the CRC, clarify governmental responsibility to provide a girl child with an identity and nationality. But, providing a child with an identity and nationality, the CRC does not secure a migrant girl from discrimination word for word. Without international language holding countries responsible when
they incarcerate and allow abuse and exploitation of girls who lack citizenship, migrant girls with or without documentation risk being forgotten and victims of human rights violations. To ensure that during their stay in a country other than their own girls continue to enjoy access to healthcare, education, housing, and other resources that provide them with a secure and free environment, governments must not violate the CRC and should prohibit discriminating against girls who lack documentation within their borders. No girl deserves to be undermined by governments, especially when they lack legal status because they can easily fall victim to physical and psychological exploitation, violence, and subordination that limits them from exploring their full potentials. Migrant girls can be empowered to overcome poverty and lives filled with traumatic experiences only if governments commit to uphold their innate human rights as children.

The 1990 United Nations Convention on the Protection of Rights of All Migrant Workers and Members of Their Families, which entered into force until July 1, 2003, only implies the rights of international migrant girls as being part of a migrant worker’s family. The 1990 document explains,

> Migrant workers and members of their families shall be free to leave any State, including their State of origin. This right shall not be subject to any restrictions except those that are provided by law, are necessary to protect national security, public order, public health or morals or the rights and freedoms of others.

Therefore, under the 1990 United Nations Convention on the Protection of Rights of All Migrant Workers and Members of Their Families, governments cannot discriminate against migrant workers and their families even if they lack legal status; however, ironically governments at their discretion can decide to restrict their rights once migrants are within their jurisdiction. This document has only been ratified by twenty-two countries and only focuses on migrant workers and their families in hopes of eliminating “illegal or clandestine recruitment and trafficking of migrant workers and to discourage the employment of migrant workers in an irregular or undocumented situation.” However, for countries to develop economically through the labor of immigrants, the 1990 document encourages legal migration but fails to emphasize the importance in protecting the rights of current undocumented migrant non-workers, such as migrant children, who explicitly deserve their human rights. The 1990 document fails to literally state that undocumented children deserve governmental supervision and protection of their human rights. Because in most circumstances, girls are forced to immigrate due to circumstances of sex trafficking or labor exploitation, and in situations when they do travel with their parents, as immigrants without documentation, countries
have reserved the right to deport or imprison them, and impede them from migrating elsewhere, migrant girls become victims of human rights violations. An international convention and binding document on the rights of the migrant girl is crucial to uphold their innate human rights in which their rights are accurately defined and governmental responsibility to not only protect them from harm but also provide them with resources that may aid in their development and progress can be accounted for. As part of the world’s children, migrant girls cannot be pushed into the shadows of governmental priorities because they deserve every right to a life with happiness and opportunities.

International instruments are crucial in the universal understanding of human rights. Without them, the rights of people, including migrant girls can become subject to government manipulation and demoralization. The 1984 Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, the 1965 International Convention on the Elimination of All Forms of Racial Discrimination, the 1966 International Covenant on Civil and Political Rights, and 1966 International Covenant on Economic, Social, and Cultural Rights, are international standards that give all people of the world fair treatment—free of discrimination—under international law. For those countries that have signed and ratified these documents, they must be applauded for their efforts to give all people human rights, which include but are not limited to, freedom of speech and assembly, fair trials, and to life without torture or inhumane punishment. Limited amounts of resolutions at the General Assembly and Economic and Social Council have been passed regarding the rights of undocumented migrants. Further investigation and research on their vulnerable conditions must take place in order to place the problematic situation of migrant girls on the UN agenda. None of the binding resolutions address the urgency of protecting the human rights of migrant girls as top priority nor do they explain the risks that they encounter as girls of a presumed inferior gender, young age with need of adult supervision and guidance, and undocumented status, which labels them as beings with inferior rights reserved for citizens of a country. However, a few non-binding documents express concern for the rights of undocumented migrants, including women and children, and through extraordinary language attempt to hold governments accountable for violating the human rights of migrant girls.

On December 13, 1985, the General Assembly passed Resolution 40/144 (The Declaration on the Human Rights of Individuals Who are not Nationals of the Country in which They Live), which uses the term alien to represent any person who is not a national of the country they presently reside, and explains how migrants can have access to their human rights only in accordance to each
individual country’s national laws. The 1985 document literally limits the human rights of migrants to the discretion of each sovereign government because it states that no,

> Provision [shall] be interpreted as restricting the right of any State to promulgate laws and regulations concerning the entry of aliens and the terms and conditions of their stay or to establish differences between nationals and aliens. However, such laws and regulations shall not be incompatible with the international legal obligations of that State, including those in the field of human rights.¹⁰

The double standard of the document does not pressure governments to give human rights accessible to its citizens also to “aliens” simply because they lack documentation. This international document does not protect the rights of migrant girls; on the other hand, it allows countries to uphold immigration laws of their preference for the sake of national security. However, migrant girls should not be perceived as “aliens” because they do not threaten national security and deserve human rights. Countries use national security as an excuse to neglect liability for migrant girls, and thus, refuse them the resources and protection that they deserve. Turning down possible dialogue about the human rights of migrants without labeling them as threats to national security, countries deny responsibility over their rights, thus, doing so, permits countries through international standards to label the human rights of migrants as inferior to those of their citizens. International standards cannot uphold such discrimination, and instead, should force countries to address the issue of international migration through the implemented human rights standards under the UNDHR that protects the rights of migrants on a equal basis to citizens of countries because above all they are citizens of the a world united through globalization. Migrant girls deserve the recognition of their human rights because as children they are in danger of falling under the domination of cruel and inhumane people, government, and corporate structures that prevent them from experiencing lives free of oppression and discrimination.

Two non-binding resolutions emphasize the rights of migrants and are crucial in the moral understanding of their human rights. They serve as examples for what future international binding documents can inevitably become. If countries sign and ratify international documents that describe the steps that countries must take to respect and defend the human rights of migrant girls, their welfare will be secured.

Resolution 59/195 of the General Assembly on the Protection of Migrants passed in 2004 highlights the importance of protecting migrants from discrimination, racism, and xenophobia, including migrant women and children. In the opening clauses of the document, it states, “Bearing in mind the need for a focused and consistent approach towards migrants as a specific vulnerable
group, in particular migrant women and children,” the 2004 resolution urges countries to protect the rights of children. This document unlike others before it explicitly states the need for countries to protect the rights of migrant women and children in hopes of preventing them from becoming victims of injustice. Migrants, especially children, must be given the right to services intended for public use because discrimination on their legal status is an unacceptable standard for countries to support, and this non-binding document acknowledges country responsibility for the rights of migrants.

In the same light but with stronger language expressing the rights of migrants, the UN Commission on Human Rights Resolution 2005/47 on the Human Rights of Migrants reaffirms international instruments in order to encourage countries to uphold the rights of vulnerable members of society, which include undocumented migrants, especially women and children. The 2005 resolution shows concern for the increasing number of migrants in the world, especially women and children who often travel across international borders without documentation. Because migrants are in defenseless circumstances of facing possible “violence, racism, racial discrimination, xenophobia, and other forms of intolerance and inhuman and degrading treatment,” the 2005 resolution recognizes “the obligation of States to respect the human rights of migrants.”

Three particular operative clauses in the 2005 resolution acknowledge the need to protect the human rights of migrant girls:

5. Requests States effectively to promote and protect the human rights and fundamental freedoms of all migrants, especially those of women and children, regardless of their immigration status.

11. Encourages all States to apply a gender perspective in developing international migration policies and programmes in order to adopt the necessary measures to better protect women and girls against dangers and abuse during migration.

21. Calls upon States to protect the human rights of migrant children, given their vulnerability, particularly unaccompanied migrant children, ensuring that the best interests of the children are a primary consideration, and underlines the importance of reuniting them with their parents, when possible, and encourages the relevant United Nations bodies, within the framework of their respective mandates, to pay special attention to the conditions of migrant children in all States and, where necessary, to put forward recommendations to strengthen their protection, especially against sexual abuse, sexual exploitation, threat or use of force or other forms of coercion, including coercion into begging, drug dealing, in particular by national or transnational organized crime groups.
This incredible document on the human rights of migrants even though it passed without vote, outlines the human rights of migrants. If countries were to sign and ratify this style of resolution with strong language that can hold them accountable for violating the human rights of migrants, migrant girls would find it easier to attain help in times of distress, prejudice, and extreme inequality. Governments must congratulate the Office of the High Commissioner for Human Rights for advocating for the human rights of migrants, regardless of their legal status in order to attain governmental attention and consideration. In creating further international documents with specific focus on the rights of the migrant girl, UN bodies can challenge countries that have been attempting to discriminate against migrants to place both human rights and national security—a country’s self interest—as equal priorities for the wellbeing of humanity. Unlike other migrants, girls risk more gender discrimination than boys, and abuses that stunt their progress and threaten to destroy their innocence, as they cross borders in search of a different life for better or for worse in a country other than their birthplace. Migrant girls require international support because as children, they need to grow into adulthood with unbroken aspirations through governmental leadership and security of their human rights.

The World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance in Durban “provided an unprecedented opportunity to take an open and honest look at the scourge of discrimination and intolerance against migrants and refugees.” The conference, unlike other world meetings and discussions, challenged countries to support a world that thrives on respect for diversity and not xenophobia and exploitation of vulnerable members of society. The countries and organizations that attended the conference were successful in creating resolutions and other instruments of dialogue that exposed the vast inequalities and disadvantages that powerless groups of people commonly encounter, especially migrants, women, and children, which imply the rights of migrant girls. The Report of the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance highlights the prejudice that migrants and girls encounter in the world. The document reserved large portions to discuss the rights of migrants, women, and migrant women and migrant children to services and rights provided by their host countries as part of their innate human rights. Governments are requested to combat rejection of migrants and to discourage racist demonstrations against them. They are held responsible to defend migrant human rights in order to give them access to education, family reunification, fairness in employment, and therefore, “greater harmony, and tolerance between migrants and host societies.” However,
migrant girls as a particular vulnerable group are not mentioned at all throughout the conference or the reports. Although the rights of migrant girls are implied in several clauses as they are considered part of other marginalized groups particularly of migrants, women, and children, countries and organizations must write and report on their struggles and empowerment in more detail. To encourage further discussion and awareness on the hardships and the human rights of migrant girls, conferences, clauses in resolutions, topics of discussion, and other reports must reserve sections to converse on their rights because they alone endure severe injustices must be brought to light.

From 1999 to 2005, the Commission on Human Rights, pursuant to resolution 1999/44, directed Ms. Gabriela Rodríguez Pizarro from Costa Rica as the Special Rapporteur on the Human Rights of Migrants. Her mandate was to investigate, research, and find ways in which “to overcome the obstacles existing to the full and effective protection of the human rights of migrants, including obstacles and difficulties for the return of migrants who are undocumented or in an irregular situation.” Since then, Resolution 2005/47 placed Mr. Jorge A. Bustamante from Mexico as the Special Rapporteur on the Human Rights of Migrants and may possibly renew his mission in 2008 because the discrimination against this vulnerable group has escalated as their number continues to increase around the world. Currently, his work entails writing annual reports to the Human Rights Council, attending conferences, seminars, and panels and archiving responses sent to and from governments on the rights of migrants. As well as, visiting countries, called fact-finding missions, making recommendations on actions and measures to be taken at a national, regional, and international level, and taking into account a gender perspective when requesting and analyzing information, and the constant occurrences in which migrant women are victims of discrimination and violence. The Special Rapporteur has done incredible progress in initiating dialogue among countries about the human rights violations committed against migrants. Migrant girls as the world’s most vulnerable citizens because of their gender, age, and legal status, they depend on all governments to secure their human rights in order to prosper and develop into adulthood. Therefore, the Special Rapporteur should make migrant girls the most important topic of discussion when addressing the rights of migrants in future missions to countries around the world.

Migrant girls travel across international borders risking detention, deportation, and exploitation when they remain unvoiced and without government protection. When governments seek to know of their whereabouts only to restrict and destabilize them, migrant girls live in fear not only of their persecutors and oppressors but also of government officials. Governments often refuse upholding the rights of migrant girls in order to neglect responsibility to provide them with
resources and aid. Preserving country self-interest over the rights of migrant girls is a lack of leadership. To fight against discrimination and poverty in order to create peace in the world, countries must act now. No girl child deserves to be treated as an inferior being because regardless of their legal status, they are citizens of the world with innate human rights. As migrant girls, they risk living without opportunities and victimized throughout their lifetime. The possibility of them fighting inequality is close to none when governments deny obligation to protect and empower them. Migrant girls need to be placed on the international radar, especially in international documents, such as the one created on the girl child, in order to present the international community with research, recommendations, and concepts that defend their human rights. If countries around the world could maintain international responsibility for human rights, the humanity of all girls can be secured. Under the creation and enforcement of international and domestic laws, the countries of the world have the power and responsibility to protect the rights of the migrant girl.

Works Cited


