



XXI TecMUN Jr.
Commission on the Status of
Women

XXI TecMUN Jr.
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Delegados, jueces, embajadores, mesas y autoridades presentes;

Escribo ésta pequeña carta no como Secretario General del Modelo, sino como un estudiante y un ciudadano de nuestra nación. Si bien muchos de nosotros aún no cumplimos dieciocho años creo que no hay uno solo de nosotros que no mantenga un interés por lo que le depare a nuestro entorno y, más específicamente, a nuestro país.

Últimamente me he planteado el siguiente problema en mi cabeza, algo que resuena y espero algún día poder contestar con fidelidad, pero algo para lo cual yo en éste preciso momento no tengo respuesta. Todos escuchamos todos los días muchas frases que referencian al sistema social en que vivimos. “Yo soy mexicano” es lo más clásico a mi parecer. No solamente nos postramos como parte de un cuerpo sino que definimos parte de nuestra identidad. Es por ello que cuando una compañera mencionó: “Yo soy México” surgió mi gran predicamento.

¿Cómo se debe decir ésta pequeña frase? Por una parte México es esa riqueza y tan hermosa diversidad en culturas. Es una representación simbólica de la razón de ser de un mexicano. Trabajamos arduamente y poseemos factores que muchos otros países incluso aquellos considerados más desarrollados que México desearían poseer. Todo esto es el ser México, pero hay otra parte que asimismo tenemos que considerar. México también representa pobreza y hambruna, el dominio de los pocos sobre los intereses de los muchos, un vaivén de movimientos que pudiesen o no afectar al prójimo. Representa la corrupción de la cual tanto nos quejamos. Al pueblo carente de oportunidades y, no menos importante, a tantos movimientos sociales que embotellan nuestras calles.

Esto pues no se debe malinterpretar, no digo de forma alguna que México no posea sus aspectos buenos sino que también tomo en cuenta todo lo negativo de nuestra entidad. Mi problemática es entonces si los aspectos positivos son suficientes como para contrarrestar los negativos. ¿Qué tono de voz he de tomar al exclamar “Yo soy México”? Aquel de seguridad y firmeza o uno de humildad y derrota. La respuesta de mi parte es nula. Pues bien si soy firme en mi afán y

gusto de ser mexicano llegan puntos en lo que veo a mi alrededor y me pregunto cómo pudimos haber llegados a éste punto.

Es por esto creo yo que estamos reunidos aquí. Veo cientos de caras mirándome fijamente y en ellas veo potencial. Potencial que puede orientarse a personas muy diferentes. De ésta sala podrán salir excelsos líderes nacionales que pudiesen llevar a nuestro país a grandes desarrollos, pero también existe la posibilidad de desarrollarse en personas con fallas personales que desvíen nuestro camino. Es por esto que estos tres días no los veo únicamente como un evento. Si bien toma gran labor y esfuerzo confeccionar algo como esto, mayor es la fuerza necesitada para lograr algo magno en nuestro mundo contemporáneo.

Disfruten de éstos tres días y hagan de ellos lo más que puedan. No debatan sólo por debatir o el punto foco del evento se perderá. Debatan porque disfrutan de mejorarse y generar un cambio para que algún día no solo podamos decir ante personas de otras nacionalidades “Yo soy mexicano”, sino que podamos mirarnos a los ojos y decir sin trepidación:

“Yo soy México”

Aldo Adrian Acosta Medina
Secretario General XXI TecMUN Jr.

Delegados,

A decir verdad soy una mujer que siempre tiene algo que decir; pero hoy, les confieso que son tantas las cosas que invaden mi mente, que no sé por dónde empezar. Probablemente TecMUN sería el tema correcto del cual platicarles en este momento, pero quiero hablarles de algo más. Quiero hablarles de nosotros y la manera en que la vemos la vida. No les puedo describir la forma acertada de vivirla, pues aún sigo descubriéndola; pero lo que sí quiero contarles delegados, es lo que no deben hacer.

Nunca desperdicien una oportunidad de aprender; ya que todo tipo de aprendizaje es bueno. Uno tiene que aprender de historia, geografía, matemáticas, física y muchas otras materias; pero más que nada hay que aprender a divertirse, a llorar, a dejar ir, a levantarse, a alzar la voz, a escuchar, a perdonar, a entregarse, a amar, a perder, a ganar ; a vivir.

Delegados nunca se arrepientan de algo que hicieron, créanme que siempre se aprende; y si creen que se van a arrepentir de algo que están a punto de hacer, no lo hagan. Jamás hagan algo que no quieren, algo de lo que no están convencidos. Delegados las personas que hacen las cosas que no quieren hacer, son personas mediocres porque terminan haciéndolo a medias. Si deciden tomar un reto, no se venzan hasta alcanzarlo, nunca lo dejen inconcluso. Si tienen un sueño, busquen sus alas y vayan tras de él. Si las personas de su alrededor no los creen capaces; aléjense de ellas, pues sólo serán un tope en su camino al éxito. Los únicos que saben lo lejos que pueden llegar son ustedes mismos. Y no está mal cambiar de metas, objetivos y sueños; lo que está mal es dejarlos ir por miedo al éxito. Sí, miedo al éxito; porque el miedo al fracaso no existe. No se puede fracasar más que abandonando tus sueños.

No será fácil, ni rápido y muchas veces tampoco justo; pero al final todo habrá valido la pena. Aquellas personas que son exitosas no son las que tiene mucho dinero, ni un trabajo muy importante; son las personas que se ponen una meta y la alcanzan. Son las personas que sobrepasan los obstáculos y nunca pierden el objetivo de vista. Son aquellos que están dispuestos a ir en contra de la corriente con tal de cambiar todo lo que no les agrada. Son las personas que se atreven a ser diferentes, y no les importa ser señalados. Son las personas que no se dejan llevar por lo que quieren ahora y se enfocan más en lo que quieren a largo plazo. Esas personas son las que sacan a este planeta adelante. Esas personas delegados, son ustedes, somos nosotros.

El día de hoy ustedes decidieron tomar un reto y estoy segura que darán lo mejor de ustedes mismos para alcanzarlo. Un reto donde la meta no es obtener un premio, sino mostrarle al mundo que aún hay esperanza. Mostrar que los problemas se asumen y se resuelven, que todo hablando se arregla. Enseñarle a todos los que nos rodean que no somos los que nos quejamos, somos los que hacemos.

Delegados, los invito a que vivan este TecMUN en todo sentido. Aprendan, discutan, ríanse, lloren, debatan, no duerman, no coman si es necesario, diviértanse, entréguese, apasionense; pero sobre todo, vívanlo. Pues delegados, la vida sólo es una y se requiere de mucho valor para estar sentado donde ustedes están; así es que ahora vayan y disfruten el juego que con mucho esfuerzo planeamos para ustedes y nunca se olviden de disfrutar del juego de la vida.

Paola Rodríguez Escobedo

Subsecretaria de ECOSOC

“The future belongs to those who believe in the beauty of their dreams.”

Eleanor Roosevelt

I am writing for you, participant of this XXI TecMUN Jr., to let you know that for these three days you will have the opportunity to spread your own message, propose ideas which may lead to the resolution of international conflicts, and you also have the chance to meet extraordinary people like you, who want to make this world a better place.

This is my last year as part of the Secretariat of TecMUN. I hope you can learn, have fun, dream big and acquire knowledge from every person in here; as I did since I had the opportunity to be in a forum for the first time. You are free to choose, to believe, and most of all, to achieve your dreams.

It all starts with a little idea and from this moment on, it is all up to you; help others, do not settle for less than you expected and always cease for more. Do not fight; you should better discuss. Do not only see, observe; do not just listen, make an effort to understand. We are all going to make the change we want to see in our world; we are the future. We are those who will decide whether there will or will not be war or conflict, because our actions will be part of the positive or negative changes that are coming.

Instead of listening to gloomy news, let us look for news about progress, fairness and respect. Let us seek to hear that the war in Syria has ended. That female genital mutilations in Africa are no longer carried out. That many thousands that are "trapped" in the conflict around Damascus are saved. Let us seek for peace in the world.

Delegate, judge, minister, counselor, usher and parent, thanks for giving us a chance to fill you in with this model; the floor is open, is there any motion on the floor?

Karla Hernández Andrade

Commission on the Status of Women.

Commission on the Status of Women

Topic A: Prevention of Female Genital Mutilation in the Cultural Paradigm of African Regions

It has been known for centuries, that many African Countries have cultures that undermine women and do not take them into consideration in many aspects of their daily life. These women have an already established role where they cannot relate or participate in any economic, political, or health activity; which only takes away any possibility of improvement in their quality of life and in the fight for gender equality.

Unfortunately, this way of looking at women involves several different violations to their human rights, and has even led to the atrocious international crime of “female genital mutilation”. Even though the main problem is mainly located in Africa; in the last years it has begun to spread all over South and East Asia, Europe, America and Australia; resulting in an alarming worldwide problem.

Taking into consideration that such crimes take place principally as a response to gender inequality and as a response to a society that acts according to their culture and the ideals on which their conduct and their demeanor have been based for years and pushing aside respect for every women’s health, it is genuinely affirmed that the population is strongly influenced to assume that females have to have a specific role in their society.

The increase in the number of women who are suffering from genital mutilation in its different methods; including clitoridectomy, excision and infibulation; represents a big issue for several United Nation Agencies, governments all around the world and the International Community itself.

Female genital mutilation comprises every process which involves total or partial amputation of the external female genitalia, or any other grievance to the female genital organs for non-medical reasons.

In spite of being prohibited, it is an even more startling international crime because it is practiced for belligerent, religious matters, hygiene and aesthetics, sexual control and to uphold a social cohesion which does not lead to anything auspicious.

BACKGROUND

The leading cause of female genital mutilation is the gender inequality that Africa has specifically experienced since past years; many men are neither trying to interfere nor trying to marry a woman who has not been genital mutilated.

Taking a broad perspective, African women are part of an ethnic identity, rituals that exist to serve the initiation of adolescents and the entrance to the maternity world. Despite being considered as an initiation, female genital mutilation is one of the main causes of infant mortality in Egypt, Kenya, Eritrea and South Africa.

Furthermore, psychological aspects are some of the main factors that hamper the struggle to halt female genital mutilation. Women would prefer to suffer mutilation rather than not being recognized as part of their society.

However, the economic situation represents an important issue when taking into consideration that many families, principally in the regions of Liberia, Egypt, South Africa, Senegal and Yemen, continue the practice of such a crime because in many cases it is the only option in order for their daughters to get married. Marriage still represents a way in which parents receive money for their daughters and from that moment on they stop supporting them. Moreover, it is crucial to affirm that there are a big number of members per family, which also represents more outlay for the parents. This has a repercussion on the decision for their daughters'.

The aggregate of mutilations that have been made for the past 3 years has had an upsurge from 100 millions to 140 millions enabling this to become an international problem. Nowadays, all over the world, more migrations occur allowing such crimes spread easily and thus a local concern, turns into a global issue. In this

way, female genital mutilation ceased to develop solely for preserving cultural asset, evolving into a weapon for war, control and power.

THE RESPONSIBILITY OF POLITICS REGARDING ABIDANCE IN THE PRACTICE OF FEMALE GENITAL MUTILATION.

Theoretically, governments ought to protect human rights and preserve life, so they ought to be against female genital ablation; but unfortunately in some cases it has even been used in politic campaigns.

Sierra Leone is one of the main countries where political leaders use female genital ablation as a mean to receive more votes. “Sociedad Bondo”, an informal institution created to denote the procedures of transition from childhood to adolescence; political leaders embark into convincing people to vote for them by permitting the continuous practice of female genital mutilation. In 2002, during presidential elections of Sierra Leone Zanaib Bangura, a candidate was charged for campaigning against female genital ablation; following this case, no one tried to end with the practice again. The main problem in Sierra Leone is that there are no laws that forbid or punish these types of phenomena.

This is a clear example of a society where political leaders believe it is acceptable to continue damaging not only the physical but also psychological health of women in order to gain power and votes of people who truly believe the practice should be supported.

In regards of Somalia; where the percentage in 2011 of women suffering from genital mutilation was of approximately 98%. In Egypt the percentage is of 90% and Sierra Leone with a percentage of 94%; the numbers cannot increase anymore, therefore we must consider other possibilities.

On the other hand, there are countries with laws charged with protecting women. Such is the case of Kenya, where female genital ablation was forbidden in 2001 and Senegal where in 1999 the parliament approved law 06-99 which protects the women’s physical integrity; as well as articles 7, 18 and 25 that forbids female

genital mutilation. Yet, even though there are existent laws that ban this crime, governmental institutions are unwilling to face the thoughts and rituals that society currently has about genital mutilation.

GENITAL MUTILATION AS A BELLIGERENT WEAPON.

Although belligerent events are commonly used to exercise power and control between countries, on various times these represent the use of women as weapons.

Following the case in Congo provides us an example on which such affairs have attacked women's bodies. With 80% of the existent coltan reserve, this country has always been a target for conflicts. In 1998, Ruanda and Uganda, invaded Congo as to enable them to traffic and process Congo's coltan and in this way, establish trade alliances with the United States of America, Germany, Holland and Belgium.

Invasions produced female genital mutilation used as sexual violence against women. Rwandese soldiers burnt rubber lumps, and used this as well as rifles, machetes and different kinds of guns; introducing them into female genitalia causing grave warming.

Similar situations took place in civil wars of countries such as El Salvador, where women were raped after suffering the same phenomenon performed with weapons.

As havoc of warfare, women not only lose their genitals, but also their human dignity abetted by soldiers who have even been known to force women being raped by their families.

SOCIAL MANNERS THAT HINDER THE INCREASE OF FEMALES' QUALITY OF LIFE.

Several ethnic groups such as Dassanetch in Ethiopia consider female genital mutilation as an important ceremony. It represents all their beliefs and traditions. A woman who has not had an ablation performed is a woman without the possibility of getting married, having rights, getting pregnant or even being part of the society.

Ancestors have a clearly direct impact on women in various ways. The number of females who are genitally mutilated is around 6000 on a daily basis, this has a psychological impression on women who culturally speaking see this crime as if it were something healthy and ordinary.

The availability of women who are fit to make an excision, clitorodectomy or infibulation has led this conflict to become necessary to satisfy not only men but also women who believe that genital mutilation is required.

African women are constantly surrounded by infibulation and ablation. Even though it is forbidden, culture within countries drags them into following their traditions and continue having these practices done. The World Health Organization determines that it is precise that civilization changes its attitude and stops practicing the pressure of society to adapt even if there is anything that benefits them.

Religion, which is supposedly one of the main causes of such practices, has nothing to do with them as there is no religion that demands female genital mutilation.

Wrong or lack of information, analphabetism, knowledge and gender inequality promote a disadvantage for women who end up believing is available only the option to continue practicing female genital mutilation.

Year by year, society has witnessed how women suffer from septicemia, excisions with household materials, pain during labor and even death; yet it has not been enough for society to stop with such illicit acts.

DEMOGRAPHIC CHANGE AND INCREASE IN THE NUMBER OF MIGRATIONS.

In a world where the number of migrations has increased and people are moving from one place to another on a shorter time frame, it is easier to have mixed cultures, which concludes on mixed thoughts, beliefs and traditions.

Even though African countries are at the core of the problem, with demographic changes, globalization and migrations, female genital mutilation has spread in countries where people would not have imagine it. It is crucial that African women who migrate stop having the mentality of performing the ablation, otherwise, this would further damage the situation internationally speaking.

In a demographic plot made by the Spanish Red Cross, it is shown that the number of Africans who migrate to Europe between the years 2006 and 2008 was about 5170, which represents a considerable number of people since they all so are providers of all the African culture.

European countries such as Spain and France, have taken matters into hands. Regarding Spain, African migrations have caused intercultural marriage with African women and by this, start considering genital mutilation for their daughters. Although it is strongly punished, parents take advantage of vacations or any time where women are able to travel to their hometowns to perform their ablation without having trouble with Spanish justice.

On the other hand, France is considered the country whit the most European prison sentences issued for genital mutilation charges, given that France formerly had colonies where the practice is performed. Nowadays, France continues its search for cases of ablation and is providing help to women who have suffered from mutilation in its various methods.

Due to demographic changes, female genital mutilation has also spread in America, Australia, Asia and Middle East. Even if it does not affect as much as in Europe, migrations have had an impact. In some ethnic groups of Central and

South America ablation numbers have increased remarkably (as it happens in Spain) female genital mutilation occurs in women's hometowns to avoid the punishment such performance on other countries.

Colombia, where the government took advantage of the situation. African women who were an example of why ablation should not be performed, nowadays the country has an important decrease in the number of mutilations.

Even though the International Community has made an effort for women to know their human rights, many women think that genital mutilation is a procedure that must be performed. Even with all these aspects in Middle East, women who suffer from female genital mutilation excuse it by stating how important it is to have such procedure and continue with their culture.

CONCLUSION

The increase in women's mortality rate due to genital mutilation has become day-by-day more alarming. This has been possible due to the lack of information women receive regarding their human rights and health, the gender inequality that many countries face, and the strong cultural beliefs and archaic traditions that follow most of the African societies.

Female genital mutilation is a clear example of the slowdown in human evolution. The respect, dignity and rights every woman has are violated every time a genital mutilation is performed. There are no excuses to continue harming physically or psychologically any woman. Women won't stop their mutilations until they understand it is a violation to their human rights and there is no need to undergo such pressure and pain. It is crucial for them to know this, in order to finish which such acts.

Facing an alert state, there is nothing more important than the cooperation of Governments, Non-Governmental Institutions and society itself to prevent female genital mutilation.

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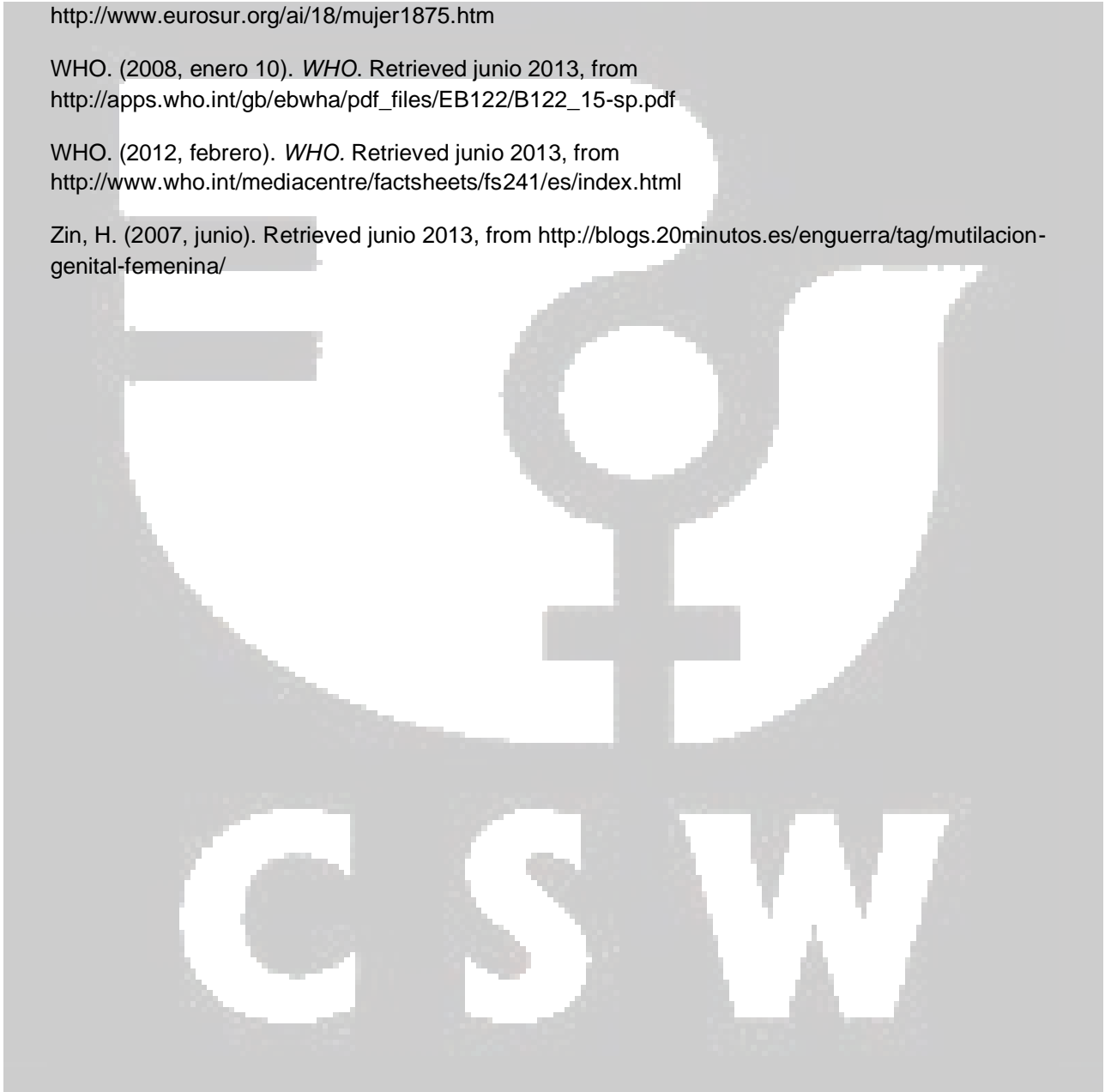
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Topic B: Discrimination and Social Factors towards Underaged Widows in the Republic of India.

Due to its social and economic conditions, India has been a region where women are neither taken into account nor respected. *Per se* it is a challenge being a woman; it is even harder being widow. The role for women has already been established and there are not many options for widows.

Women pass through a difficult sit when becoming widows, given that their husband's relatives, those who become the widow's only family, evict them from their homes and the widows even become subject to physical abuse which sometimes leads to their death. Without money or a place to go, many widows start singing on the streets for food, some resort to begging and in some cases prostitution.

In the case of India, being a widow represents being part of the least economically stable social class; widows have to shave, dress always with white, cease wearing ornaments and eat just once a day. They are blank for their husband's death, relegated, invisibles and forgotten; they are considered allegories of bad luck, and, in some circumstances, they are also considered witches and cursers.

Unfortunately, analphabetism is strongly present in women's life so when they become widows, they lose all their respect, their properties and opportunities to have a good quality of life.

According to the UN there are 45 million widows; even though this number is alarming, the fact that more than a half of these are between 15 and 19 years old, and an approximated of 8% are children between 9 to 14 years old is more relevant still.

One of the most important issues, if not the most, which needs immediate attention to be resolved is the fact of children who are married without even knowing their husbands; and when their spouses die, they become widows at a very early age and have no option whatsoever, other than ending with their emotional life and

moving to shelters for widows, commonly known as ashrams, for the rest of their lives.

BACKGROUND

Millions of widows are a consequence of early marriage, armed conflicts, HIV epidemics and the exorbitant difference between the ages of the spouses. But what is alarming is what happens just after females become widows.

At first, they are victims of exploitation, abridgment and social exclusion; then, they suffer from poverty, discrimination and loneliness. Many widows prefer dying rather than having to suffer solely for the fact of being widows.

Widows in India must remain sexually abstinent as an obligation to maintain the honor of their husbands, their families and the community. Becoming a widow means becoming a person who should be ashamed.

An important aspect is that discrimination occurs because society does not wish to accept women as a human being with rights that must be respected. On the other hand, gender inequality is noteworthy because while men have the right to marry as many times as desired, women can only get married once in their lives.

Psychological aspects have a strong influence on widow discrimination because women have been brought up with the mentality that they must be faithful to their husband even if he is dead or unknown. Most of the times, after being widowed, women fall into a state of despair and frustration; which is similar to Stockholm syndrome

Economy plays an important role; India is a country where sluggish economic growth and the women's social exclusion has economic repercussions where the patriarchal structure grants all power to men, because of this widows have even less job opportunities.

The increase in the number of widows has caused this problem to reach international organizations who are attending the matter to help in the improvement

of widow's quality of life. In 2012, the "International Widows Day" was declared to disseminate this issue at an international level and thus cause awareness and obtain help from different countries.

Social Aspects that have direct and indirect influence in widow's discrimination

Considering that widows must respect their religion, which includes the following: referring to that which scriptures say, they have only three options:

The first, the most harmful to women's health is "Sati", a practice that represents the self-immolation, which refers to set oneself into fire. It dates back by the Gupta Empire in the year 400. Such performance symbolizes loyalty to their religion, their husbands and society.

Despite having been prohibited in 1829 by the British, in 1938, Hindu beliefs affirmed that "Sati" symbolizes the moment when a woman gets married and she turns into half of the man. Meaning, when the husband dies, half the wife has gone with him so she must have either restrictions or self-immolation.

Laws have banned those practices but religion and society keep on promoting a culture where widows either do everything to survive day by day or they are just waiting for the day of their death.

In second term, as an option for widows in India, the scriptures clearly stipulate they ought to marry with their husband's younger brother, so as to stay within the family of their spouse. However, it is common that the younger brother dies shortly after and women become widows once more.

And at third, to end up with most of the widows' resort, it is deeply important to mention the fact that those widows normally prefer to lead a life of self-denial. Widows in India have no one to protect them; and their old traditions, prejudgments and beliefs do not let them continue with their lives.

Even though India is the country with the greatest amount of widows, there are also other countries such as Congo, Iraq and Afghanistan that suffer from widow

discrimination. Due to religion, these countries often perform degrading burial and mourning rituals where widows have to drink the water with which the corpse of their husband was washed.

Deploring the dignity of women, 3 million widows in Iraq must perform scarification in order to represent they have lost their husbands and they now become their spouse's family's property.

In the case of Tanzania, widows are accused by prejudices, these stipulate they are the responsible of their husband's death or they are considered witches and symbols of bad luck.

As they have no husband, widows are considered burdens and loads or in many cases, no one wishes to take care of them because for many religions it is forbidden.

The scriptures say that when widows have children they must leave them with their husband's family because they can't handle such a responsibility. Society is in charge of practicing the ostracism, in which any person is not considered as a citizen anymore, complete insolated.

As long as religion and gender inequality ignore women rights, there won't be an end of poverty, violence, unemployment and homelessness.

Vrindavan, "The City of Widows"

Even though the practices of the "Sati" have reduced significantly, widows still have to pay the price of losing their husbands by having a life of sexual abstinence and social isolation.

In Bengal it is more probable to find widows under 19 years old who must use colored saris in order to prevent men from taking sexual advantages of them.

Widows all over India, in search of a livelihood, travel to Vrindavan where they can spend the rest of their lives praying or they can run out of filial problems in relation to the assets of their late husbands.

Vrindavan functions as shelter principally for at least 6000 widows due to the increase of widows, the government made the decision to open 4 ashrams to protect widows so they can have a household. Yet, even with the actions of the government, there is not enough space to cover the necessities of all the widows so many of the them have had to go outside and search for work , do 8 hours of prayer so they can receive a pay or in the worst cases they have to beg.

India's government provides 1500 rupees per year to every widow, but as they have no erudition of such money, they continue going to Vrindavan in search of better opportunities which will not come in most of the cases.

Economic and Political manners and their influence on the degradation of widow's lives.

Through the independence of this country in 1947 from the British Empire, India's territory was divided into 2 regions where most of the population was Hindu and a region where most of the population was Muslim. Such division produced constant conflicts between India and Pakistan. And after more than 20 decades, the economy in India was strongly affected due to the belligerent issues problems that originated from Bangladesh's Independence in 1971.

There is an aspect of the conflict that must be analyzed; India's government is based in a patriarchal structure where men are the ones who take on with the decisions and money exchange, this is the reason for which the government does not show interest in solving the current situation.

India's economy has shown a strong support in men rather than in women; this factor has had an influence in widows due to the fact that when their husbands die, all the properties and money that correspond to them ought to be designated for widows. But as their husband's family takes advantage of the insolation widows must go through , they are banished from their homes. In the worst cases, widows have to work as servants of their political kin to earn their daily bread.

The economic aspects in which India's principal regions (Punjab, Chandigarh, Rupanuga Bhajan Ashram, Lucknow and Chennai) base their economy are solely considered by men as the only gender that can maintain and support the country.

CONCLUSION.

Gender inequality, rituals of religion such as "Sati" and scarification, social prejudices and economy must not be an impediment for women's health. It is crucial for India's society that men change the way they appreciate women.

The advances in widow quality life need the consideration of the countries' economy, which needs to be proposed with the support of men and society itself.

Children rights should be taken into consideration before making the decision regarding their marriage at an early age. No matter how old or experienced, no one is allowed to decide on the life of women; but such assertion cannot be fulfilled until women themselves believe it.

There are no reasons to allow the strong discrimination that Hindu women suffer day by day; even though religion is an important factor for society, there is nothing more important than the increment of female quality of life.

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