

But the American public, and the world at large, need not be confused by complicated arguments and subtle differences in interpretations of historical and technical matters. There are simple facts that can easily give a proper perspective to the entire question. A classic example (of Han chauvinism) is the fact that the Chinese have always claimed other peoples like the Mongolians and Tibetans part of the Chinese race, irrespective of the actual facts. But at no point in their history, and in no manner, have the Tibetans considered themselves Chinese. Furthermore, Tibetans speak a language and use a written script that bears not the slightest resemblance to the Chinese.

Apart from these and other racial differences, the Tibetans have respectfully declined to be affected by the culture of China, despite its vastness and richness, either because it did not suit them or because their cultural inclinations were quite different. If any foreign culture has made an impact on Tibet surely it is that of India. Buddhism, the cornerstone of Tibetan culture, was introduced from India and rejuvenated from time to time by both Indian and native scholars.

Coming to more recent times, specifically the occupation of Tibet by the People's Liberation Army in the early 1950's, it must be bluntly reiterated to China's new admirers that the Tibetans never extended an invitation to the Chinese to come to Tibet, and no one asked them for "liberation." In fact, the Tibetans opposed the intrusion in spirit and in deed. They did not react merely out of ignorance and fear. Nor did they reject communism because it was an idea that was new and therefore unacceptable. No, the Tibetans reacted against the Chinese primarily because they believed they alone had the right to determine their own future.

Where are Tibet's friends who supported the cause of freedom in 1959? Is Tibet to be conveniently forgotten? Is material progress—universal during the past few decades but most heavily emphasized in official Chinese propaganda—sufficient reason for their continuing presence in Tibet?

The Tibetans are not simply lamenting the wrongs of the past and seeking compensation. They are asking for a solution to an ongoing problem. Refugees still seek escape across the Himalayas, and there are continuous uprisings and acts of sabotage against the Chinese (surprisingly, these are reported by their own media). Exiled Tibetans have gone through countless disappointments and have faced seemingly unmanageable problems. But the Tibetans' spirit remains unbroken. It is strong and alive. The world—and not just selected friends—is welcome to inspect the communities of exiles, to meet the people, and to learn the Tibetan side of the Tibetan problem.

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EXCURSUS IV

Patricia McGrath on **The Quiet Revolution: Women's Education**

Fifty years ago there were only forty-three Egyptian girls attending secondary school; by 1971 there were half a million. Since 1950 the female share of university enrollments has quadrupled in Pakistan and quintupled in Thailand. These figures reflect in part the massive improvements in the educational status of Third World women at the lower rungs of the academic ladder.

More of the world's women can now read and write than ever before. For many women literacy has become a door into the twentieth century, a means of achieving social mobility and participating in the affairs of both their own communities and the wider world. In some countries the literacy differences between older and younger female age groups are striking. In Tunisia, for example, 34 per cent of women aged 15-19 in 1966 were literate compared to 6 per cent of women aged 24-34, and 3 per cent of those aged 35-44. In Algeria, Iran, Iraq, Kuwait, and Turkey the differences in the literacy levels of the various age groups are also pronounced. Women clearly have further to go than men in the elimination of illiteracy, but they are making progress.

Today free and compulsory primary education for both sexes is a goal, if not already an actual policy, of almost every government. Even in the conservative Muslim society of Saudi Arabia, King Faisal opened schools for girls more than a decade ago, though a show of force was thought necessary to quell resistance to the idea. In almost every country for which statistics are available, female access to primary education has improved greatly, with enrollments swelling from a mere trickle to near parity in many areas of the globe.

Because primary education is a prerequisite for further educational attainment, which in turn strongly influences eligibility for independent roles in adult society, increased female primary school enrollments since World War II represent a flying wedge into the barriers that block women's achievement and an opening to the rights and prerogatives that lie beyond.

The postwar worldwide expansion of school systems and student populations has also extended to the secondary level. As the total number of secondary students has increased, so too has the proportion of female students in some areas. Of 121 UNESCO member states filing data in 1967, 60 had attained more than 46 per cent female enrollment in secondary education—a big improvement over the situation existing in 1950, when only 31 countries had passed that threshold. During the same time span, the number of countries having less than 20 per cent female secondary school enrollment

dropped from 14 to 6. In most cases the number of girls has increased more rapidly than that of boys.

In many African, Asian, and Latin American countries the number of female university students has risen quickly from an initially low level. In Libya the female ratio at the university level has risen from a meager 2 per cent in 1960 to 11 per cent in 1970. In a number of African countries female university enrollments have multiplied from seven to sixteen times. Though women still comprise only a quarter to a third of total university enrollment in most of the Third World, their numbers are increasing.

The availability of higher education to women in any given country does not always correspond to the country's level of economic development. The Philippines and Thailand, though less economically developed than most Western nations, have a higher percentage of female enrollment in their universities than do the nations of Europe. Since higher education is the training ground for persons who will assume leadership positions, women's gains at the university level should have even greater implications for their roles in society than did earlier gains at the primary and secondary school levels.

Changes in women's actions and expectations tend to show up first and most markedly among the college-educated. Highly trained women who demand equal advancement and opportunity in areas traditionally monopolized by men are the most sorely conscious of the disadvantages that afflict their sex. Women college graduates are the first to question the "Noah's Ark" configuration of the world, in which all animals must be paired. They are the first to experiment with new life-styles, and are most likely to dedicate themselves to a professional career. They have the lowest average number of children, sometimes electing to remain unmarried and child-free. They display the most active interest in women's rights, and present the most poignant challenge to traditional male-female role stereotypes.

In almost every country educated women have fewer children, healthier and better educated children, than do uneducated women. Educated women are more favorably disposed to family planning because they understand it, and often because they want to hold on to their jobs. In Turkey and Egypt the fertility level decreases as women's educational achievement rises; university degree holders have between a half (Egypt) and a third (Turkey) the number of children given birth by illiterate women. Educated women also achieve higher labor force participation rates, higher productivity, and higher earnings, probably because the types of employment available to them confer sufficient financial return, job satisfaction, and status to motivate them to combine motherhood with a career. In Turkey only 3 per cent of illiterate women work in nonfarm jobs, compared to 70 per cent of university-trained women. The same situation exists in Egypt and many other developing countries. Though the relationship

between education and employment is not linear, as these statistics may suggest, the correlation is well established.

Such fertility and economic activity rates clearly have desirable implications for women's status in the family—for their ability to share in decision-making about children's schooling and about family finances, for instance. Education lets women into "the system"; once there, they will surely make a difference.



Some education and some measure of economic independence appear to be the foundations for a sense of having a certain control over nature, for planning ahead, for openness to new experience, and for toleration of diversity. Until now, socially imposed ignorance has been at the root of women's long-standing inability to control the fundamental conditions of their lives. Recent gains in women's literacy, formal schooling, and participation in the teaching profession suggest that the steady advances in women's education augur well for the emergence of a social order in which the ideas and energies of women are fully expressed.

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Religious Freedom Today

Writing in the July/August issue of *Christian Herald*, Elliott Wright, noted religious journalist and sometime *Worldview* contributor, evaluates the state of religious freedom in the world today. The box below indicates the ranking of nations on a scale of one (most free) to six (least free). The definition of religious freedom is that found in Article 18 of the International Covenant on Civil and Political Rights adopted by the U.N. in 1966 but ratified by only one-third of the member nations to date: "Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching."

Both by intention and by virtue of the sources available, the survey emphasizes the religious freedom enjoyed by Christians. Wright also notes that many nations, even those in category six, have constitutions guaranteeing religious freedom, guarantees that have little or no relation to actual practice. He notes: "A category lower than six should be created to accommodate Equatorial Guinea, a small West African 'republic.' President Nguema is bent on stamping out Christianity and whatever else resembles human decency." Further details about the criteria employed in the survey are discussed in the original article, which we warmly recommend.

| MOST FREE | | | | LEAST FREE | |
|------------------------|-----------------|-----------------|--------------|--------------|-------------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| Australia | Andorra | *Angola | Afghanistan | Bolivia | Albania |
| Austria | *Cape Verde Is. | *Argentina | Algeria | Brazil | Bulgaria |
| Bahamas | Colombia | Bangladesh | Bahrain | Chile | Cambodia |
| Barbados | Cameroon | Burundi | Bhutan | Congo Rep. | China |
| Belgium | Dominican Rep. | Chad | Brunei | Cuba | Czechoslovakia |
| Botswana | Ecuador | Central African | Burma | Ethiopia | Equatorial Guinea |
| Canada | El Salvador | Rep. | Comoro Is. | Guinea | Germany (E) |
| Costa Rica | Ghana | Cyprus | Egypt | Korea (S) | Hungary |
| Denmark | Grenada | Dahomey | Iraq | Malawi | Korea (N) |
| Fiji | Guatemala | Greece | Kuwait | Mozambique | Mongolia |
| Finland | *Guinea-Bissau | Haiti | Laos | Philippines | Uganda |
| France | Guyana | India | Libya | Poland | Vietnam (N) |
| Gambia | Honduras | Indonesia | Maldives | Rhodesia | Vietnam (S) |
| Germany (W) | Israel | Iran | Mali | Rumania | U.S.S.R. |
| Greenland ¹ | Ivory Coast | Jordan | Mauritania | Somalia | Zaire |
| Iceland | Lesotho | Kenya | Morocco | South Africa | |
| Ireland | Liberia | Lebanon | Nepal | Taiwan | |
| Italy | Malta | Malaysia | Oman | Turkey | |
| Jamaica | Mexico | Niger | Qatar | Uruguay | |
| Japan | Malagasy Rep. | Pakistan | Saudi Arabia | Yugoslavia | |
| Liechtenstein | Nicaragua | Paraguay | Sudan | | |
| Luxembourg | Nigeria | Rwanda | Tunisia | | |
| Mauritius | Panama | Sri Lanka | United Arab | | |
| Monaco | Peru | Syria | Emirates | | |
| Nauru | Portugal | Tanzania | Upper Volta | | |
| Netherlands | *San Toma & | Zambia | Yemen (N) | | |
| New Zealand | Principe | | Yemen (S) | | |
| Norway | Senegal | | | | |
| Papua-New Guinea | Sierra Leone | | | | |
| San Marino | Singapore | | | | |
| Sweden | Spain | | | | |
| Switzerland | Surinam | | | | |
| Tonga | Swaziland | | | | |
| Trinidad | Thailand | | | | |
| & Tabago | Togo | | | | |
| United Kingdom | | | | | |
| United States | | | | | |
| Venezuela | | | | | |
| Western Samoa | | | | | |

Notes:

*Countries with new governments, not possible to determine what will happen on religious liberty.

¹Greenland is part of Denmark. Included because it is such a large land mass.

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