

# Teen pregnancy in the united states economics



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- Beginnings

Despite old ages of research and legion attempts by policy shapers, rates of adolescent gestation in the United States remain significantly higher than in all other industrialized states. This nation-wide crisis topographic points a fiscal and emotional load on adolescent female parents, their kids, and society. While experts suggest implementing comprehensive sex instruction in public schools to take down adolescent gestation rates, others oppose this “ inappropriate ” policy solution ( CITE ) .

Harmonizing to several surveies and available literature, “ society ‘ s perceptual experience of teenage gender ” ( CITE ) impacts the conflict over whether sex instruction prevents or promotes bad sexual behaviour.

However, research on the accelerators or arsonists behind societal attitude toward sex instruction is highly limited. The bulk of available research is purely quantitative. A few beginnings offer theoretical attacks to understanding the beginning of societal attitude, most of which compare merely the U. S. and Sweden. Inspired by Robert A. Posner ‘ s alone inclusion of “ counter-cultural ” Japan, in the cultural context of the U. S. , Sweden and Japan, this survey seeks to analyse planetary attitudes toward sex in a broader spectrum ( POSNER ) .

Although this survey expands the topic states, the categorical issues upon which each state will be evaluated are narrowed. Simplifying the figure of categorical issues allows for a more thorough analysis of each state. Based on the consistent theoretical attitude forecasters of Reiss and Posner,

religionism, gender equalitarianism, and sex ordinance are the best topics to turn to. Cross-evaluations on these three subjects will supply greater penetration into three international attacks to sex and to what extent these issues have impacted national attitudes toward sex instruction.

These findings will function U. S. policy shapers in their continued attempts to implement a sex instruction solution that satisfies both society and the greater issue at manus, which is controlling high rates of adolescent gestation in the United States.

RESEARCH Question: With the U. S. divided over policy solutions to forestall adolescent gestation, what forecasters are likely act uponing current attitudes toward sex instruction? Furthermore, how does American attitude comparison internationally?

Hypothesis: A state ' s religionism, gender equalitarianism and ordinances on sex are likely determiners of attitude toward sex instruction.

## **RESEARCH DESIGN:**

The proposed survey will use unnoticeable methods and mention bing literary plants, scholarly articles, and statistical informations to find the religionism, gender equalitarianism, and ordinance of sex as forecasters of attitudes in the U. S. , Sweden and Japan. A societal scientific discipline method that allows for comparing multiple topics across several subjects of analysis is hence required. A qualitative and quantitative comparative theoretical analysis is the best method for research.

The theoretical model for this cross-cultural comparing were influenced by the publications of Ira L. Reiss and enhanced by theoretical observations from Robert A. Posner. These two writers ' thematic research guides the qualitative part of this survey. Statistical information on the United States, Sweden and Japan quantifying the impact of Reiss and Posner ' s three theorized countries of focal point ( religionism, gender equalitarianism and sex ordinances ) provide credibleness for the more theoretical attack.

Including Posner ' s theories on the Nipponese attitude broadens position and lends to a more accurate analysis of U. S. public perceptual experience. Harmonizing to German Scientist Max Weber, Sweden and Japan would be probably referred to as " ideal types " for analysing societal attitude toward sex instruction. Though both are successful in turn toing the issue of unintended teenage gestations within their state, few similarities in utilised methods can be found. Sweden ' s reput for publically and increasingly turn toing adolescent gender represents one terminal of the planetary spectrum, while Japan ' s relatively quiet and conservative attack stands in the opposing corner. As antecedently stated, merely unnoticeable steps will be used for finding where the United States stands.

## **LITERATURE REVIEW**

In the United States, adolescent gestation is treated as an epidemic. Government bureaus, nongovernmental groups, faculty members, and private foundations have studied striplings ' behaviour, their inclination to prosecute in bad sexual behaviour, and the best methods for cut downing it every bit good as forestalling the scope of inauspicious effects. While a part of the American populace advocates for the internationally-favored method

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of school-based comprehensive sex instruction, the staying public, validated by federal support for abstinence plans, insists the resistances ' penchant really promotes adolescent sex. U. S.-based research on the forecasters for attitudes toward sex instruction is highly limited. Those resources available frequently lack a theoretical model.

Harmonizing to international research worker Judith Mackay, theoretical-based qualitative research may be limited but cross-cultural quantitative information on sex is " harder to obtain. " She argues the significance of quantitative methods for accomplishing better apprehension of culturally specific attitudes toward sex. However, Mackay insists garnering the necessary informations for comparing is " non easy. "

" There is no cardinal depositary for planetary sex informationa<sup>^</sup>!and merely a smattering of states have comprehensive statistics. Even definitions vary! " ( MACKAY 2001 ) .

Many quantitative cross-cultural comparings systematically refer to American ' s attitude as a separating cultural feature on the planetary phase. While other industrialised states demonstrate comparative statistical success with a assortment of sex instruction course of studies, the U. S. remains consumed by argument over which course of study to mandate.

Harmonizing to the theoretical research of Ira L. Reiss and Robert A. Posner, the impact of religionism, gender equalitarianism and ordinances of gender on attitudes toward sex instruction are pertinent to the cross-cultural analysis. For a more thorough analysis, Posner ' s research focuses on three states with Japan as the counter-cultural add-on. Comparing the U. S. with <https://assignbuster.com/teen-pregnancy-in-the-united-states-economics/>

more than one state is better for finding where American attitude stands globally. To specify independent and dependent variables for comparing three states, each state ' s attitude toward sex instruction stands as dependent upon the unique and independent extent of the public reaction or degree to which the state responds in footings of religionism, gender equalitarianism and ordinances on sex.

Measuring the impact of religionism, gender equalitarianism, and sex ordinances as forecasters for attitude toward sex is necessary if the U. S. is to come on beyond its current sex-education struggle. Cross-cultural comparings of multiple states across sex related issues reveal which of the three forecasters are the most influential and where. These international comparings besides reveal how other states have controlled these likely forecasters.

A brief history on U. S. sex instruction provides the footing for finding why several research experts find Americans ' attitude toward sex to be so alone ( Posner, Reiss MULTI CITE ) .

## **U. S. SEX EDUCATION: A Brief History**

Chappell et Al. contests the statement for sex instruction in U. S. public schools began every bit early as the 1920s. Advocates for incorporating the course of study remained leaderless, nevertheless, until the 1960s formation of the Sex Education & A ; Information Council of the United States ( SEICUS ) . Harmonizing to the SEICUS mission, the group assembled in publicity of public school sex instruction and to supply information on sex to American youth. SEICUS proposed the integrated sex instruction in Maryland where

about 84 % of school board members supported the attempt. Unfortunately, support merely went so far as province lines.

Outside of progressive Maryland, historical reappraisals show that the resistance bulk organized in church cellars ( Boonstra, 2008 ) . With morality at the anchor of the resistance, groups like John Birch Society and Christian Crusade Against Communism rallied against the SEICUS attempts.

Harmonizing to SEICUS, these oppositions argued that sex instruction was “ damaging to youth “ and that it “ led to bad sexual behaviour. ” ( CITE CHAPPELL )

Dramatic menaces made by these opposing organisations included stating Americans that sex instruction was really “ Communists ‘ effort at brainwashing American young person. ” Threats like this one successfully tapped into national frights at that clip. In the 1970s, merely a smattering of provinces elected to incorporate sex instruction into public school course of study. The argument quieted and harmonizing to public polls, protagonists of comprehensive sex instruction remained in the minority for about a decennary. Many experts recognition the lay waste toing eruption of acquired immune lack syndrome ( AIDS ) in the eightiess with flooring the state and forcing functionaries to revisit the instance for sex instruction in schools ( CITE AIDS AS PROMPT FOR SEX ED ) .

While the statement over sex instruction evolved, the argument failed to come on beyond a reversible state. The 1980s AIDS epidemic prompted the rush of scientific research, mounting grounds for sex instruction in schools. However, the possible purchase of this grounds on policy seemed to rouse

the resistance. Reframing the argument wholly, a 1990s recoil from politically-active conservatives coincided with the debut of the resistance ' s alternate to comprehensive sex instruction. Alternatively of fitting teens with prophylactic methods to advance safe sex, abstinence-only instruction " bases its instruction in morality " and equips teens with a challenge to forbear from all sexual activity until they are married ( CITE DEF & gt ; of AB-ONLY ) .

While the United States struggles with their argument over course of study efficaciousness and penchant, legion policy solutions aimed at controlling adolescent gestation rates have seen international success.

### **CURRENT U. S. Attitude**

Harmonizing to a 2004 nation-wide study by the Guttmacher Institute, public attitude toward sex instruction eventually reflects Maryland ' s statistical support about half a century prior ( CITE ) . In fact, get downing around 2001 most public polls revealed overpowering support for comprehensive sex instruction ( CITE ) . A 2003 Zogby International Poll was the lone available canvass where the surveyed bulk opposed comprehensive sex instruction in schools. These radically different consequences garnered Zogby national attending. Harmonizing to articles in the New York Times and St. Louis Dispatch, consequences showed " strong parental blessing for character-based, abstinence-until-marriage plans anda^! ( rejection of ) the ends and content of alleged ' comprehensive ' sex instruction. "

The attending provoked farther probe into the survey, exposing the study as the inspiration of a big Christian-based secret agent against sex instruction



in schools. Many experts from the medical and societal research fields publically dismissed the findings, which were sponsored by several organisations including Focus on the Family and the Traditional Values Coalition. ( CITE MEDIA ACCEPTS & gt ; & gt ; ) .

Harmonizing to the Guttmacher Institute, no scientific grounds back uping abstinence-only instruction exists, yet the U. S. federal authorities continues to fund plans centered on this base-less course of study. The federal support for abstention plans and the conservative spiritual influence on state-level policy underline the demand to measure religionism as a forecaster of American attitude toward sex instruction.

One article described the American argument over sex instruction as a conflict between the “ ideological and the evidence-based ” ( CITE ) . One can presume that a populace ‘ s rejection of factual grounds in favour of base-less solutions for turn toing an issue as cosmopolitan and time-sensitive as adolescent gestation requires a powerful and present influence. Reiss and Posner both addressed this observation in their theoretical scrutiny of religionism as a forecaster for attitudes toward sex instruction.

## **RELGIOSITY**

In 2002 ‘ s Sexual activity and Reason, Robert A. Posner gave the issue of religionism at the international degree excess attending, particularly in his cross-evaluation of the United States with Japan. With U. S. advocates aggressively divided on the footing of spirituality, Posner theorized that significantly lower rates of adolescent gestation and abortion in Japan were probably related to “ the absence of a Judeo-Christian influence. ”

Available literature shows that across Europe and the U. S. over the past few centuries, spiritual beliefs have framed society ' s attitude toward sex. Harmonizing to both Posner and Reiss, the Roman Catholic Church has played a important function in steering these positions. Posner in peculiar incriminations their belief system fraught with " guilt, shame and infinite reserves with sexual pleasance " for current American attitudes. Some beginnings on Western faith besides accuse these Judeo-christian organisations of showing human gender as animalistic and ensuing from wickedness. In comparing Japan, Sweden and the United States, Japan unambiguously has no Judeo-christian presence.

In Japan, spirituality is besides non prioritized with transition in head. Spirituality is based on single find, non counsel from a individual authorization. Eastern faiths, viz. Taoism, Hiduism and Buddhism, peacefully coexist and are credited with successfully unifying gender and spirituality ( Turner et al. 2006 ) . Though nil like the " damaging " influence Posner insists Judeo-Christianity has had on the West, the influence of faith on sex instruction is even evident in Japan.

Beginnings say Nipponese spirituality is really much a journey of self-discovery and the sex instruction course of study appears to work within this same paradigm ( CITE ) . Nipponese young person are presented the biological rudimentss at a immature age, but development and advancement is wholly dependent on single chase. Students are separated by gender about age 10 to have the scientific information in add-on to a few facts on menses and interjection. After an debut to the facts, the way to sexual self-discovery is regarded as a private affair. Discussions on sex are rare and

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frequently viewed as inappropriate. However, as will be farther discussed in cross-cultural comparings with Japan ' s loose ordinance of erotica and harlotry, infinite resources are available for this single sexual find.

While Posner faults the Judeo-Christian influence for a great trade of sexual stigma in the U. S. , another literary beginning explicating Sweden ' s strong Christian/Lutheran offers some resistance. Harmonizing to the official web site of Svenska kyrkan or the Church of Sweden, up to 7 million residents of the state name themselves members of this spiritual community. A spiritual followers of this graduated table would presumptively impact societal attitudes in any other civilization, but in Sweden the secular province Acts of the Apostless as a preventive step protecting against possible authorities exposures.

In a 2009 New Statesman article, writer Gunnar Pettersson debates Posner ' s unapologetic incrimination of Christian tradition on inauspicious attitudes toward sex. Sweden ' s unnoticeable Christian presence serves as a counter-argument to Posner ' s theories and Pettersson suggests a state ' s failed political system is to fault for all the negativeness.

Pettersson credits Sweden ' s historically rural economic system with prolonging pre-agricultural constructs through to the twentieth century, after which these ideals became concrete. Old universe concepts survived amidst proficient and political advancement. The writer believes the state ' s execution of secular-minded policy is a direct contemplation of the deeply rooted practical constructs of sexual morality. Thankss to the difficult working peasant category, impressions most civilizations rejected with

urbanisation survived the debut to the modern epoch. The impressions that the community is best suited to raise the kid and that monogamous cohabitation emphasizing gender equality is favored over the more " territorial " and " lasting " construct of matrimony are alone to Sweden.

If religionism is a forecaster for finding attitude toward sex, writer Jacqueline Scott insists Sweden ' s uniquely secular, positive attitudes and normally creedless childbearings and relationships sets about every other industrialized state up to neglect. Though Pettersson adequately challenges Posner on his predictable Judeo-christian incrimination game, Scott contends that any cross-cultural comparing with Sweden mensurating the likeliness of religionism as a forecaster for sexual attitudes against the U. S. returns credibleness to Posner ' s theory sing whom to blame ( Scott 2008 ) .

In his theoretical rating of sex instruction in the United States and Sweden, Ira L. Reiss discusses the influence of religionism on quantitative research in the United States. Harmonizing to Reiss, Sweden ' s separate religious and political influence becomes an wholly different issue when cross-cultural comparings touch on " prenuptial sex " and " illicit childbearings. " Reiss ' s theoretical research touches on sex instruction when explicating how surveies using such nomenclature as " prenuptial " and " bastard " set up undependable steps for quantitative analyses ( CITE Chappell ) .

A great trade of attempt environing sex instruction in the U. S. has focused on cut downing the frequence of " prenuptial sex " amongst teens ( Hopkins et Al. 2004 ) . Reiss, Posner and Pettersson all observed that alleviating young person of their societal force per unit areas to take part in the spiritual

establishment of matrimony makes societal stigmas on sex outside of marriage a nonissue. In add-on, “bastard” is negative term Americans use to denote kids born out of marriage. The most of import ground for analysing informations within its corresponding cultural context is farther reinforced within the context of this survey: If matrimony is non a Swedish societal requirement as it is in the U. S. for “tolerably” delivering kids, surveies citing rates of Swedish “bastardy” as cogent evidence of “failed” comprehensive sex instruction are terrible misunderstandings that merely take to subsequent deceit of the information (Posner 1998, Scott 2008).

Despite some conflicting theories, the bulk of available analyses suggest that religionism is really influential on Americans’ sexual perceptual experience. The extent of its impact on societal perceptual experiences of sex remains unsure as research is limited but American religionism is deriving popularity.

Ultimately, American political orientation’s powerful clasp on the public and political domains gets the most attending in research on societal attitudes most frequently regard as the state’s individual distinguisher on the planetary graduated table. While Sweden’s historical separation of the powers polarizes Japan’s successful and spiritually based amalgamation of the two, the conflict for precedence in finding policy continues Stateside.

## **GENDER EGALITARIANISM**

Reiss and Posner both pointed to gender equality in a assortment of societal establishments as a forecaster of sexual attitudes. As the relationship between the political and spiritual domains greatly determines the impact of religionism on attitude, so does the relationship of society’s gender

domains. Though research workers in Sweden warn about predominating gender stereotypes in sex instruction, equal intervention in the work force and representation in political relations contrast gender functions in this state with those in Japan ( CITE-avoid stereotypes in Swedish instruction ) .

Despite blaming religionism with societal attitudes, Posner points out that the normative gender functions frequently promoted through a Judeo-christian influence are still apparent in Japan where the church ' s presence is virtually nonexistent. Surveys show that Nipponese adult females are sexually conservative by American criterions ( POSNER ) . Posner theorizes this is because comparatively few Nipponese adult females work outside the place. Women remain dependent on the work forces, which explains the state ' s lower rates of " bastard " births.

Miyoko and Yutakas ' 2008 sample study of Nipponese adult females found the group most concerned with gender equality was over the age of 40. This age demographic is mostly credited with the transition of equal chance authorizations for both sexes in 1985. This demographic represents the first rush of feministic authorization in Japan. A survey by Matsui published in 1995 credits the rise of capitalist economy in Japan and the booming economic system to the polarisation of the female and male domains reinforced by parental influence. Matsui found that the bulk of Nipponese female young person surveyed resented their fulltime female parents for forcing them into " prescribed feminine functions " . However, Nipponese position maternity as any other work force job-an every bit of import part to society.

Surveys show that this parental influence on female teens to take between household and a calling has successfully discouraged bad sexual activity. The award and significance of maternity as a "calling" in Japan deters teens from unintended gestations and abortion. In Japan, the shame is with disrespecting the function of female parent or declining it wholly. In the United States, the shame is in going a female parent excessively early or out of marriage. In Sweden, the shame is in non taking advantage of all the preventive resources available.

Nipponese society 's association of maternity with permanency is a primary subject in Swedish sex instruction. The compulsory sex instruction in Sweden is responsible for learning what parents Teach in Japan. In Sweden where gender equality is apparent in political relations every bit good as the work force, equality in duty is besides stressed particularly in footings of covering with unintended gestation. Harmonizing to Peterrsson 's observations, this is due in big portion to the rooted societal construct that the community raises the kid. Unintended gestation in Sweden is advertised as non merely an inauspicious effect for the person adolescent, but for all Swedish taxpayers.

Harmonizing to James Wagoner, President of U. S.-based Advocates for Youth, Swedes position discouraging gestation with teens and stressing its consequence on their lives as a critical portion of sex instruction. " They are far more unfastened to discouraging sex than in the U. S. There is a cultural norm that adolescent gestation interferes with your future calling. That is truly, truly clear. "

Wagoner ' s organisation has been carry oning international research on adolescent sexual activity. The organisation associates free and accessible contraceptive method and high contraceptive method usage with compulsory sex instruction that cautiousnesss against the rough effects of adolescent gestation ( CITE ) . Sexual activity instruction is treated as a manner to command the inauspicious effects of bad sexual behaviour. Gender equality is emphasized through learning equal duty.

In Sweden, learning duty to both genders as a agency of forestalling bad sexual behaviours amongst teens extends beyond the schoolroom. Because abortion and contraceptive method are authorities subsidized, the inauspicious effects of adolescent sex affect the Swedish community at big ( CITE ) .

## **Sexual activity Regulation**

In Sweden, the duty of gestation bar warrants information for teens and bush leagues ' entree to necessary resources. In the United States, the duty of bar falls on the adolescent, but the power of bar remains with the parents.

Unlike the revered influential power of Nipponese parents, parental consent and presentment Torahs in the U. S. grant American parents authorization over teens ' entree to contraceptive method and abortion. American parents besides posses the power of " opt-out " clauses, which are available in \_\_\_ provinces. These clauses allow parents to keep back their kid from any comprehensive sex instruction categories they do non see as appropriate.

While surveies show American parents are non likely to discourse sex with their adolescent, other beginnings guarantee these same young person are

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devouring infinite hours of cyberspace and telecasting selling insouciant sex ( CITE-media/sex, parents non speaking ) . Media in the U. S. is hence regulated as most grownups view it as a menace to today ' s young person ( CITE ) .

The accent on treatment for sex instruction in Sweden is apparent in their embracing of telecasting and the cyberspace as a agency for marketing a better message. Media offers one more platform for pass oning safe sex to Swedish young person. Few, if any chances like this have been seized within the American media.

While Americans view adolescent gender as problematic, which is apparent in their alone ordinance of abortion, contraceptive method, and sex instruction, ordinances on erotica provide the greatest disagreement in comparing U. S. attitudes toward sex instruction with Sweden and Japan ( CITE ) . Beginnings show that these two states have a much more broad attack to turn toing erotica. With the exclusion of kid erotica, neither state has many restrictions on entree or content.

In Sweden, erotica is frequently utilised as a instruction tool, but in a Nipponese schoolroom erotica is every bit likely to be screened as in the U. S. However, this does non intend that erotica is stigmatized as in the U. S. In Japan, erotica can be every bit educational as in Sweden, it merely does non hold a topographic point in the schoolroom.

If Swedish sex instruction is a treatment and American sex instruction a argument, Japan ' s is a private and individualised journey of self-discovery.

Harmonizing to Posner, the Nipponese find it culturally acceptable for teens to watch adult pictures or read manga, adult amusing books. The literary plot line removes the stigma from the nakedness and utmost subjects like colza and bondage that would be direct misdemeanors of censoring codifications in the U. S.

## **Decision**

From the guilt-ridden, manga-reading teens in Japan to the condom-wearing teens sing erotica in Swedish schoolrooms, no two states perceive teenage gender the same. Though these two states have approached sex instruction from opposite sides of the political spectrum, both have found success relation to the U. S. Somewhere in the balance, the American populace is unsuccessfully beguiling techniques from either terminal, yet when it comes to turn toing adolescent gestation policymakers continue to drop the ball.

Cross-cultural surveies systematically point to American attitude as the immaterial variable. Further research at the international degree provides the greatest beginning of penetration for mensurating the influence of religionism, gender equalitarianism and sex ordinances on this societal attitude. Analyzing the impact of these three issues on attitudes toward sex at the international degree exposes other states methods for successfully commanding those forecasters. Controlling these three forecasters is the first measure toward pull offing Americans ' inauspicious attitude toward sex instruction, as this attitude continues to forestall chances for policy success in the U. S.

## **Beginnings**

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