

# CENMUN 2023



UNITED NATIONS WOMEN

AGENDA: COMBATING GENDER-BIASED IDEALS AND  
CUSTOMS IN RELIGIOUSLY DRIVEN NATIONS

CHAIR: NISHTHA JOSHI

VICE CHAIR: SURYANSH BHADAURIA

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# LETTER FROM THE EXECUTIVE BOARD

Dear Delegates,

We would love to express our utmost happiness about your decision to delve yourself into the world of MUN. We are very thrilled to have you at CENMUN 2023 and we are looking forward to seeing you. Usually, people tend to skip the welcome address to look at the study material that is provided in these guides. Only the ones who truly read this letter will know what we are expecting out of you in this committee.

We admire those who hold skills like courage and patience. Public speaking, and wit are built strong with practice, and diplomacy proves to be no exception. It is not about how often you speak, but what you speak about. We encourage you to push yourself into being compassionate. Especially when it comes to a topic like this. Be sensitive towards women's issues worldwide and try to look at the deeper meaning of things. Sometimes the reality is not what meets the eyes. As you read through this background guide, make sure to note who is being affected, how we can resolve the issue at hand, and what it means to you. When we say you, we don't mean just the country you represent. We mean you, the person behind the screen taking the time to read through this letter; we mean you, the ones preparing to debate this hurricane of a topic. The aim of the chair is to guide you into the universe of MUN and we will try to help you as much as possible. As you will find out further, the UN Women is a young entity entitled with a great task of achieving gender equality worldwide. So much has already been done in this regard but we are still far away from achieving gender equality. Till date, there is not even a single country which can claim 100% gender quality.

We hope that the learnings from this committee are key takeaways for you all and may help you in your future endeavours. We wish you luck in your preparation, and hope that you put your best foot forward at CENMUN 2023.

With Regards,

Ar. Nishtha Joshi (Chairperson)

Adv. Suryansh Singh Bhadauria (Vice- Chairperson)

## OVERVIEW:

Gender equality is a basic human right. Article 1 of the Universal Declaration of Human Rights, adopted by the UN General Assembly on 10 December 1948, stated that “All human beings are born free and equal in dignity and rights” and Article 2 stated that “everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, birth or other status.”

Gender equality is not only a basic human right, but its achievement has enormous socio-economic ramifications. Empowering women fuels thriving economies, spurring productivity and growth. Yet gender inequalities remain deeply entrenched in every society. Women lack access to decent work and face occupational segregation and gender wage gaps. They are too often denied access to basic education and health care. Women in all parts of the world suffer violence and discrimination. They are under-represented in political and economic decision-making processes. Over many decades, the United Nations has made significant progress in advancing gender equality, including through landmark agreements such as the Beijing Declaration and Platform for Action and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

UN Women is the global champion for gender equality, working to develop and uphold standards and create an environment in which every woman and girl can exercise her human rights and live up to her full potential. We are trusted partners for advocates and decision-makers from all walks of life, and a leader in the effort to achieve gender equality. UN Women is the United Nations entity dedicated to gender equality and the empowerment of women. A global champion for women and girls, UN Women was established to accelerate progress on meeting their needs worldwide. UN Women supports UN

Member States as they set global standards for achieving gender equality and works with governments and civil society to design laws, policies, programmes and services needed to ensure that the standards are effectively implemented and truly benefit women and girls worldwide. It works globally to make the vision of the Sustainable Development Goals a reality for women and girls and stands behind women's equal participation in all aspects of life, focusing on four strategic priorities:

- Women lead, participate in and benefit equally from governance systems
  - Women have income security, decent work and economic autonomy
  - All women and girls live a life free from all forms of violence
  - Women and girls contribute to and have greater influence in building sustainable peace and resilience, and benefit equally from the prevention of natural disasters and conflicts and humanitarian action
- UN Women also coordinates and promotes the UN system's work in advancing gender equality. The entity works to position gender equality as fundamental to the Sustainable Development Goals, and a more inclusive world.

Working for the empowerment and rights of women and girls globally, UN Women's main roles are:

- To support inter-governmental bodies, such as the Commission on the Status of Women, in their formulation of policies, global standards and norms.
- To help Member States implement these standards, standing ready to provide suitable technical and financial support to those countries that request it, and to forge effective partnerships with civil society.
- To lead and coordinate the UN system's work on gender equality, as well as promote accountability, including through regular monitoring of system-wide progress.

## **HISTORICAL PERSPECTIVE:**

For many years, the United Nations faced serious challenges in its efforts to promote gender equality globally, including inadequate funding and no single recognized driver to direct UN activities on gender equality issues. In July 2010, the United Nations General Assembly created UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women, to address such challenges. In doing so, UN Member States took an historic step in accelerating the Organization's goals on gender equality and the empowerment of women. The creation of UN Women came about as part of the UN reform agenda, bringing together resources and mandates for greater impact. It merges and builds on the important work of four previously distinct parts of the UN system, which focused exclusively on gender equality and women's empowerment:

- Division for the Advancement of Women (DAW)
- International Research and Training Institute for the Advancement of Women (INSTRAW)
- Office of the Special Adviser on Gender Issues and Advancement of Women (OSAGI)
- United Nations Development Fund for Women (UNIFEM)



## **THE ROLE OF THE UN WOMEN:**

UN Women is the United Nations organization dedicated to gender equality and the empowerment of women. A global champion for women and girls, UN Women was established to accelerate progress on meeting their needs worldwide. UN Women supports United Nations Member States as they set global standards for achieving gender equality and works with governments and civil society to design laws, policies, programmes and services needed to implement these standards. It stands behind women's equal participation in all aspects of life, focusing on five priority areas: increasing women's leadership and participation; ending violence against women; engaging women in all aspects of peace and security processes; enhancing women's economic empowerment; and making gender equality central to national development planning and budgeting. UN Women also coordinates and promotes the United Nations system's work in advancing gender equality. UN Women serves as the substantive Secretariat of the Commission and in that capacity, supports all aspects of the Commission's work. UN Women prepares the evidence-base, policy analysis and recommendations that underpin the Commission's deliberations on the themes selected for each session, as well as for negotiated outcomes. UN Women reaches out to stakeholders, creates awareness and works to build alliances and forge consensus around the topics under consideration. The Entity also facilitates the participation of civil society representatives in the Commission's sessions.



## **MANDATE:**

UN Women's mandate is multifaceted and encompasses a range of activities aimed at advancing gender equality and addressing women's rights issues. Working for the empowerment and rights of women and girls globally, UN Women's main roles are:

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- To help Member States implement these standards, standing ready to provide suitable technical and financial support to those countries that request it, and to forge effective partnerships with civil society.
- To lead and coordinate the UN system's work on gender equality, as well as promote accountability, including through regular monitoring of system-wide progress.

## **GUIDING DOCUMENTS**

Several international agreements guide the work of UN Women:

- UN Women's strategic plan, 2022–2025 outlines UN Women's strategic direction, objectives and approaches to support efforts to achieve gender equality and empower all women and girls. It supports the implementation of the Beijing Declaration and Platform for Action and contributes to the gender-responsive implementation of the 2030 Agenda for Sustainable Development.
- Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the optional protocol. The “women's bill of rights” is a cornerstone of all UN Women programmes. More than 185 countries are parties to the Convention.

- **Beijing Declaration and Platform for Action (PFA).** Adopted by governments at the 1995 Fourth World Conference on Women, this document sets forth governments' commitments to enhance women's rights. Member states reaffirmed and strengthened the platform in 2000 during the global five-year review of progress, and pledged to accelerate its implementation during the 10-year review in 2005, the 15-year review in 2010, the 20-year review in 2015, and the 25-year review in 2020.
- **UN Security Council resolution 1325 on women, peace and security (2000)** recognized that war impacts women differently and reaffirmed the need to increase women's role in decision-making with regard to conflict prevention and resolution. The UN Security Council subsequently adopted seven additional resolutions on women, peace and security: 1820 (2008), 1888 (2009), 1889 (2009), 1960 (2010), 2106 (2013), 2122 (2013), 2242 (2015), 2467 (2019), and 2493 (2019). Taken together, the 10 resolutions represent a critical framework for improving the situation of women in conflict-affected countries.
- In September 2015, governments united behind an ambitious agenda that features 17 new Sustainable Development Goals (SDGs) and 169 targets that aim to end poverty, combat inequalities and promote prosperity while protecting the environment by 2030. They were preceded by the Millennium Development Goals (MDGs) from 2000 to 2015.

## RECENT ACTIVITIES:

- The Special Rapporteur on freedom of religion or belief participated in a webinar on “Confronting COVID-19 from the Prism of Faith, Gender and Human Rights” that examined on the impact of COVID-19 on gender equality and rights of women and girls in the context of faith and religion as well as their leadership role in response to the current crisis. This was a joint online event by the Religions for Peace (RfP) and the Office of the United Nations High Commissioner for Human Rights (UNOHCHR) and the UN Committee on the Elimination of Discrimination against Women (CEDAW).
- The UN Interagency Task Force on Religion and Development, Musawah and OHCHR organized a seminar on “Religion & Rights: Strengthening Common Ground”. The seminar introduced international initiatives that promote a rights-based understanding of religion to build common ground between faith and rights. It also explored how to reconcile the “conflict” between religious traditions and women’s rights; and possible approaches towards reform of discriminatory laws and practices in the name of religion. Moreover, it discussed ways to enhance collaboration and more effective engagement with the international system to promote human rights for all.
- The mandate of freedom of religion or belief published a compilation of articles that illustrates different perspectives of the intersection of freedom of religion or belief and sexuality by various authors who participated in the 2016 Conference. Most of the articles testify to their authors’ personal commitment in an area, which currently seems to be the main test field for sticking to holistic human rights approach.
- The United Nations Special Rapporteur on freedom of religion or belief in collaboration with Muslim for Progressive Values organised a

conference on “Freedom of Religion or Belief and Sexuality” to provide an opportunity for the participants to share their experiences in various contexts in relation to the chosen theme of focus. It aimed to understand the resistance, obstacles and conflicts that exist in allegedly contradictory human rights issues such as the right to freedom of religion or belief and rights of LGBTI persons. The conference also identified the patterns of inter-sectional discrimination that people have been facing due to their expressions of religious identities or sexuality. Furthermore, it sought to explore the range of initiatives that have been taken to address discrimination or violence in the name of religion committed against those who express their religious identities or sexuality openly. Finally, the conference explored new synergies for better future cooperation among the participants in their work.

- A global Platform on “Gender Equality and Religion” was launched on 15 March at the on-going UN Commission on the Status of Women. The Permanent Mission of Canada hosted the event, with UN Women, UNFPA, DFID and International Partnership for Religion and Sustainable Development, collaborating on this new initiative. UN Women is currently developing its own strategy on “The Role of Religion in Advancing Gender Equality and Women’s Empowerment”, which is founded on the belief that faith actors are critical in dismantling structures and practices that promote inequality. The strategy aims to provide a deeper understanding of faith-based actors and expand the engagement of faith organizations and institutions at all levels of UN Women’s work--normative, programmatic and advocacy--with the goal of achieving gender equality and empowerment. This newly launched Platform synchronizes with UN Women’s faith-based work. Using a religious lens, this Platform aims to build a unique approach of combining gender equality and faith-based principles to boost the implementation

of the Sustainable Development Goals, ranging from eradicating poverty, to health, environment, and peace and security. It will convene faith-based organizations and civil society groups, bringing together religious leaders and development experts to find ways to effectively pursue the gender-responsive implementation of the 2030 Agenda for Sustainable Development and achieve gender equality and the empowerment of all women and girls.

## **AGENDA**

### **Combating Gender Biased ideals and customs in religiously driven Nations**

In societies where religious beliefs hold significant influence, the interplay between faith and cultural norms can sometimes perpetuate deeply ingrained gender biases. The challenge of combatting gender-biased ideals and customs within religiously driven nations is a complex and sensitive endeavour. It requires navigating the delicate balance between respecting cultural and religious diversity while advocating for gender equality and the rights of all individuals, regardless of their gender. This intricate intersection of faith and gender has far-reaching implications for social, economic, and political spheres. As communities strive to preserve their traditions and religious values, there is an imperative to critically examine the practices and beliefs that hinder progress toward equal rights and opportunities. This exploration demands a nuanced understanding of both the historical context that shaped these biases and the modern realities that demand change.

In this discussion, we will delve into the complexities of addressing gender biases within religiously driven nations. We will explore the various ways in which religious teachings and interpretations have influenced gender norms, often resulting in disparities in education, economic participation, political representation, and personal



personal freedoms. At the same time, we will recognize the positive strides made by individuals and groups within these societies to challenge and transform these biased ideals.

This exploration is not a condemnation of religious beliefs or an attempt to impose external values. Rather, it is an invitation to engage in a constructive dialogue about how societies can evolve without compromising their spiritual foundations. By examining successful initiatives, progressive reinterpretations of religious texts, and collaborative efforts between religious leaders, policymakers, and advocates, we can uncover pathways toward dismantling gender biases while upholding the essence of faith and culture. In the following discussion, we will unravel the multifaceted dimensions of combating gender biases in religiously driven nations, seeking to illuminate a way forward that respects diversity, empowers individuals, and fosters a more inclusive and equitable society for all.

In China, women from the Muslim Uighur minority are allegedly subject to rape and forced sterilisation in the so-called 're-education camps' where hundreds of thousands of people are detained solely because of their religious affiliation. In Egypt, religiously justified family laws on e.g. marriage, divorce and custody of children discriminate not only against women, but also religious minorities, leaving religious minority women as victims of double discrimination. In France, the ban on full-face veils disproportionately affects Muslim women's right to manifest their religion or belief.

These are just three examples of the many ways in which restrictions of freedom of religion or belief (FoRB) and gender equality intersect. Despite obvious overlaps, actors working for the promotion of respectively FoRB and gender equality rarely work together. In fact, rights related to FoRB and gender equality are often seen to be in contradiction with one another. Underlying this (mis)perception of a normative clash between the two is very often an understanding of



FoRB as a right that protects religion – and often conservative, patriarchal religion. For some, this means that FoRB is seen as an inherent obstacle to achieving gender equality; for others, gender equality is seen as a threat to the protection of religious values and practices.

## **WHAT DO YOU MEAN BY GENDER BASED IDEALS?**

Gender-based ideals refer to societal or cultural perceptions, expectations, and beliefs about how individuals of different genders should behave, look, and interact. These ideals often reflect traditional and sometimes stereotypical notions of masculinity and femininity. Gender-based ideals can vary across cultures and historical periods and are deeply ingrained in social norms, influencing behaviours, roles, and opportunities available to people. These ideals can encompass a wide range of aspects, including appearance, behaviour, roles in society, and personal attributes. Some examples of gender-based ideals include:

- **Appearance:** Societal expectations regarding how individuals of different genders should look. For example, women might be expected to have a certain body type, wear makeup, or dress in a feminine manner, while men might be expected to be muscular and display minimal emotional expression.
- **Behaviour:** Prescribed behaviours considered appropriate for each gender. For instance, girls might be encouraged to be nurturing and passive, while boys might be encouraged to be assertive and strong.
- **Roles:** The roles and responsibilities assigned to individuals based on their gender. This can include traditional roles such as women being caretakers and men being breadwinners, although these roles are evolving in many societies.

- **Personality Traits:** Beliefs about certain personality traits associated with specific genders. For example, women might be perceived as empathetic and emotional, while men might be seen as rational and assertive.
- **Sexuality:** Expectations and judgments related to sexual behaviour and orientation. These expectations can differ for different genders and may influence the freedom individuals feel to express their true selves.

Gender-based ideals often lead to gender stereotypes, which can limit opportunities for individuals and perpetuate inequality. They can also contribute to harmful practices like gender discrimination, gender-based violence, and unequal access to resources and opportunities. Efforts to combat gender-based ideals and stereotypes involve challenging and transforming these ingrained beliefs. Promoting gender equality requires recognizing that individuals have diverse identities and experiences, which should be respected and valued regardless of how they align with traditional notions of gender. It also involves acknowledging that people should be free to express themselves and pursue opportunities without constraints based on their gender.

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## **RELIGION AND GENDER EQUALITY — THE STATE OF PLAY:**

The relationship between religion and gender equality is a complex one. Religion plays a vital role in shaping cultural, social, economic, and political norms in many parts of the world. Similarly, gender roles and the status of women and men in society are deeply tied to the manner in which religious texts have been interpreted for centuries by those in positions of authority—positions held predominantly by men. Yet, in sharp contrast to their marked absence at the highest levels of decision-making in religious communities, women play a pivotal role in religious life. Within the family and the community, they implement and embody religious teachings and traditions, and pass these on to future generations.

## **THE ABSENCE OF WOMEN IN POSITIONS OF RELIGIOUS AUTHORITY:**

Despite the widespread engagement of women in their religious communities, religious leaders and those authorized to interpret religious doctrine are predominantly men. As such, the processes of the production of religious knowledge largely exclude women. Because of lack of will, capacity, and/or confidence, male leaders have not fully acknowledged or confronted gender inequality and its many implications within their faith communities. With its focus on full and timely implementation of the gender equality agenda, UN Women is engaging critical partners across all sectors of society, including youth, men and boys, academics, and the media. It is also engaging faith-based organizations, institutions, and actors—building on a record of fruitful collaboration between these actors and UN agencies over the past two decades. This collaboration is rooted in the understanding that in today's world, where 8 out of 10 people identify as members of a religious or spiritual community, religion exerts a tremendous influence on women's and men's identity, behaviour, and beliefs. Faith-based organizations are among the oldest providers of social and humanitarian assistance, with networks and resources reaching every corner of the globe. Notwithstanding their long history and impressive record, faith-based actors have not yet succeeded in challenging the patriarchal structures, beliefs, and practices that have perpetuated inequality and discrimination against women and girls. While they have promoted spiritual, social, and physical wellbeing, faith-based actors have not always fully engaged in the work of structural transformation required to secure equity and justice for all.

## CHALLENGES:

- Failure to adequately challenge the structural determinants of gender inequality: Faith-based actors have worked predominantly within existing cultural and legal frameworks. While the work of faith-based actors has expanded beyond service provision to encompass advocacy efforts, these efforts have not impacted policy and legislation at national and global levels.

- The absence of women in positions of religious authority: Despite the widespread engagement of women in their religious communities, religious leaders and those authorized to interpret religious doctrine are predominantly men. As such, the processes of the production of religious knowledge largely exclude women. Because of lack of will, capacity, and/or confidence, male leaders have not fully acknowledged or confronted gender inequality and its many implications within their faith communities.

- Alliance between conservative religious forces and political elites: The proliferation of extremist political ideologies and movements has strengthened patriarchal structures and instrumentalized religion to legitimize discrimination against women and girls. Extremist movements have wielded political and cultural influence to restrict women's freedoms and rights including legal, property, sexual and reproductive rights, their access to education and social services, as well as their right to full participation in civic and political life.

- Reluctance of secular development organizations to collaborate with feminist faith-based actors:

Despite the effective work of faith-based actors, there is a continuing suspicion and mistrust of these actors by secular organizations. The highly organized and publicized efforts of faith-based opponents of women's sexual health and reproductive rights, for example, have contributed to a perception of incompatibility between faith and



faith and human rights. Lack of documentation of feminist faith-based interventions has also hindered greater awareness of these efforts among secular development organizations.

- Lack of integration of human rights and development processes: Human rights processes and development processes are not adequately integrated at the level of normative discourse and implementation. As such, human rights standards are not yet an integral part of the design and implementation of development efforts, including the efforts of faith-based and secular development actors.

## **RECOMMENDATIONS FOR ACTION:**

The Sustainable Development Goals constitute a bold, visionary, and universal agenda for an interconnected global community. Gender equality is an overarching and foundational element of all of the Goals, and one that will require unprecedented social transformation to be fully realized. The religions of the world, embodying a rich heritage of values, teachings, and symbols, represent one of the most powerful cultural and motivational resources for the achievement of this transformation. As such, the articulation of the ideal of gender equality from within the frameworks of the world's diverse religious and faith traditions will be central to the universal achievement of the SDGs. It is imperative, then, to deepen and broaden the engagement with faith movements, organizations, and initiatives that are challenging patriarchal norms and advancing narratives of gender equality—rooted in the ideals of faith and human rights. Addressing and rectifying gender-biased ideals and customs within religiously driven nations is a complex task that requires sensitivity, collaboration, and strategic approaches.



## CONCLUSION:

In conclusion, the journey to combat gender-biased ideals and customs in religiously driven nations is both a formidable challenge and a compelling opportunity. As we have explored throughout this discourse, the intersection of faith, culture, and gender norms is intricate and multifaceted, shaped by historical legacies and contemporary dynamics. It is a delicate undertaking that demands empathy, cultural sensitivity, and a commitment to human rights and equality. We have seen those religious teachings, while often interpreted in ways that perpetuate gender disparities, also possess the potential for transformation and inclusivity. Many individuals, communities, and religious leaders are actively working to reinterpret sacred texts, challenge harmful customs, and create spaces for women's empowerment within their faith contexts. These efforts demonstrate the resilience of societies to evolve while remaining rooted in their spiritual beliefs. However, the process of combating gender biases cannot be divorced from broader social change. It requires collaborative efforts involving religious leaders, policymakers, civil society, and advocates for gender equality. Meaningful progress is contingent on fostering open dialogues that recognize the diversity of perspectives and the value of shared goals. Balancing the preservation of religious and cultural identities with the pursuit of gender equity requires nuanced approaches that bridge divides and build understanding. As we navigate this complex terrain, it's crucial to uphold the principles of universal human rights. Every individual, regardless of gender, should have the right to education, economic opportunity, political participation, and personal agency. Upholding these rights does not necessitate the rejection of faith; rather, it underscores the importance of ensuring that religious teachings are interpreted in ways that align with the principles of justice,

compassion, and equality.

Ultimately, the journey to combat gender-biased ideals and customs is a testament to human potential—the capacity to learn, grow, and transcend limitations. By embracing diversity, acknowledging historical contexts, and engaging in respectful dialogue, societies can chart a course toward a future where religious faith and gender equality coexist harmoniously. This endeavour, while challenging, holds the promise of enriching both faith traditions and the lives of countless individuals, fostering a world where all are free to realize their full potential regardless of gender.

## **SOME RESEARCH SOURCES:**

### **1. UN.ORG**

Though it may seem the most obvious, the official website of the United Nations is the most commonly overlooked resource in terms of conference preparation. On the official UN website, you can watch live streams of General Assembly sessions, listen to statements made by official diplomats and real world leaders, and read recent General Assembly resolutions. This is a great place to start research because there is generalized background information for nearly all widespread international issues and a description of every UN subsidiary body, many of which are translatable to Model UN committees. Further, this website allows delegates to go directly to the source: for topics that have already been debated by the General Assembly, the chances of finding an official recorded address to the General Assembly from your assigned country's leader are very high. This is a great way to gain an overview of your country's perspective and spark some ideas for further reading.

## **2. Council on Foreign Relations Global Conflict Tracker**

The Council on Foreign Relations Global Conflict Tracker is among the most interactive resources available to Model UN delegates. This website tracks all major geopolitical topics or ongoing conflicts and provides extremely up-to-date records of all relevant developments. This source also has an “alerts” feature where brief, targeted updates are posted with great efficiency. There are maps with annotations and helpful diagrams to aid in visualizing and contextualizing various ongoing crises and territorial developments for armed conflicts.

## **3. The Associated Press**

Many delegates use online news sources to research, which is acceptable, but should not make up the entirety of your research given that the vast majority of news sources have a strong partisan affiliation. The bias in these news sources along with the rampant sensationalization of news in mainstream media may, and likely will, compromise the accuracy of your research. Therefore, The Associated Press is recommended because it has a reputation for reporting clear and unbiased news. Additionally, this news source tends to focus heavily on geopolitics and international issues rather than capitalizing heavily on domestic affairs in Washington.

## **4. Google News**

Google News is a great place for Model UN research simply because it permits delegates to search via topic and discover pertinent articles which are written by a wide variety of perspectives from across the political spectrum. It cannot be promised that all sources from Google News will be void of bias or skewed perspective—in fact, it would be ludicrous to make such a promise—but, by reading articles from “both sides of the aisle,” a more holistic understanding of a given topic can be gained. Further, familiarizing oneself with the

arguments that will likely be used by the opposition during debate will serve for better equipment for rebuttal and refutation.

### **5. SPJ.ORG (Society of Professional Journalists), JSTOR, or Academic Search Premier**

The Society of Professional Journalism is a database with thousands of articles, academic journals, and white papers covering a broad reach of international topics. The Society of Professional Journalism puts an emphasis for their work on ethics, freedom of information, and diversity. The international journalism category listed on the “resources and missions” page of the SPJ website is especially helpful for MUN research. Similarly, JSTOR and Academic Search Premier are academic databases that provide an impressively enormous collection of compiled resources. Academic databases do not offer texts written by unqualified authors; thus, it’s a fair assumption to say that most anything found in these types of databases are credible research sources.

