



ZABMUN X

RESOLVING DISPUTES | REACHING MILESTONES



COMMISSION ON STATUS OF WOMEN (CSW)

**TOPIC A : DEALING WITH CULTURAL BARRIERS
TO HEALTH AND EDUCATION FOR WOMEN IN
MIDDLE EAST**

**TOPIC B : IMPLEMENTATION OF SUSTAINABLE
DEVELOPMENT GOALS FOR WOMEN AND GIRLS**

LETTER FROM THE PRESIDENT



Honourable participants,

ZABMUN has been the crown jewel of SZABIST since the past ten years, and being the President of ZABMUN X, the honor of meeting the standards falls upon me.

ZABMUN has always been a conference par excellence and within this year's theme: Resolving Disputes | Reaching Milestones, we intend to go further than we ever have.

Our aim is to promote the art of diplomacy and creating dialogue about the important world issues.

This year, ZABMUN not only promises to provide you an exhilarating conference but it even promises you to provide extensive training sessions which would provide you the best quality debate.

It would be an immense pleasure to host your brilliant minds at the 10th conference.

Kind regards,

Syed Ahmer Hussain Qadri,
President
ZABMUN

LETTER FROM THE SECRETARY GENERAL



Greetings everyone!

My name is Syeda Romaiza Ibad and I am currently in my Junior Year, pursuing BSc in International Relations and Political Science. Being an advocate of debate, diplomacy and discourse, I am honoured to welcome the leaders of tomorrow to the 10th Edition of Szabist Model United Nations. ZABMUN is a conference built on proud traditions and a legacy of MUNs at SZABIST. This conference is a timely reminder of the succeeding generations that have dedicated their hard work, blood and sweat in making this conference exceptional.

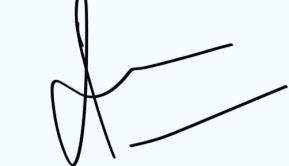
This year, we will be celebrating a Decade of Diplomacy with committees serving as 10 pillars, created with a blend of ambition, comprehensive concepts and internationally diverse topics, affirming high hopes of all. ZABMUN is modelled on open minds and fresh ideas where delegates are challenged and asked to represent national agendas or stands that they may personally disagree with. They will do so fairly and forcefully. This open-mindedness is the essence of successful diplomacy -- the ability to understand and analyse all positions, including those that they oppose.

As the Secretary-General of the conference, I recognize the value of having accomplished Committee Directors on board and how it contributes to making the conference a success and so, I have handpicked for you a mixture of ZABMUN Alumni and renowned Chairpersons from within the debating coterie, who have a profound knowledge and knack for Parliamentary discussions and debates.

I want this acceptance of differing viewpoints to clearly distinguish this conference from the rest. I believe it will prove crucial as delegates assume leadership roles in the twenty-first century. This year, the theme is quite simple: Resolving Disputes & Reaching Milestones. We want to harbour diversity and inculcate in our delegates the art of conflict resolution. I can assure all the delegates that by participating in this simulation and using this platform, these students can surely become better speakers. ZABMUN encourages each individual to trigger their analytical thinking skills, by stepping into the world of daily crisis and policy changes and enable their minds to interpret situations and suggest solutions.

Good luck to all those participating! Can't wait to see you all in December!

Kind regards,



Syeda Romaiza Ibad,
Secretary General
ZABMUN

ABOUT UNITED NATIONS COMMISSION ON THE STATUS OF WOMEN :

The Commission on the Status of Women (CSW or UNCSW) is a functional commission of the United Nations Economic and Social Council (ECOSOC), one of the main UN organs within the United Nations. CSW has been described as the UN organ promoting gender equality and the empowerment of women. Every year, representatives of Member States gather at United Nations Headquarters in New York to evaluate progress on gender equality, identify challenges, set global standards and formulate concrete policies to promote gender equality and advancement of women worldwide.

TOPIC A: DEALING WITH CULTURAL BARRIERS TO HEALTH AND EDUCATION IN MIDDLE-EAST

INTRODUCTION :

There is sex-based disparity in numerous territories of lives of women. Wellbeing, nourishment, opportunity and instruction are conveyed unjustifiably, and culture, convention and underdevelopment obstruct women rising to equity with men. Any endeavors to expel destitution must deliver sexual orientation imbalance to be supportive what's more, all encompassing: this is one of the Sustainable Development Goals. Sexual orientation uniformity is a major human right. Instruction is in key position in advancing sexual orientation uniformity and engaging women. That is hazardous because of different socio-political reasons. Besides, regardless of whether young ladies access essential and indeed, even auxiliary instruction, advanced education can be distant for them. There are legitimate, approach related, money related and individual deterrents that limit the free access to advanced education for women. The quantity of women and their progression in advanced education can be considered as a decent pointer of women's sociopolitical status in various social orders.

Fortunately, there has been a significant growth in female students in higher education: the number of women in tertiary education has grown almost twice as fast as the number of men and in some wealthy countries there are already more women in higher education than men. The growth, however, has not been geographically equally: the greatest growth has been in North America and Western Europe while most disadvantaged women are in Sub-Saharan Africa and in South and West Asia. China finds that women are most likely to enter higher education in countries that have high national wealth.

SITUATION OF MIDDLE EAST :

According to the 26th article of Universal Declaration of Human Rights, education is a fundamental right for every human being. According to a survey, 5% of the women in some of the Middle Eastern countries have fallen behind men literacy-wise, which happens to be in line with the global average of women's education. On the other hand, in Middle Eastern countries such as Syria, Iran, Egypt, and Yemen women are almost 10% and more behind male literacy. Compared with the global average, women's lack of education in these Middle Eastern countries is major, consequential concern. Women's literacy rates in UAE and Palestine have shown considerable signs of decrease, whereas Qatar has the highest female literacy rate. The total percentage of girls enrolled in primary and secondary schools in the Middle East is 44%. The country facing the most issues concerning women's education, is Yemen, with only 28% girls enrolled in primary school, and 21% in secondary. Over the past century, women's education in the Middle East has gone through drastic changes, but still has a long way to go.

Another survey has shown, that the reason of why women are not aware with the importance of education is poverty. Poverty plays a substantial factor in the lack of women's education. Although education is one of the key elements in eradicating poverty, both matters are interrelated. A country suffers from poverty because most of the population is illiterate, the majority of the population is illiterate because citizens can't afford to pay for education. If there's a son and a daughter in a Middle Eastern household, the son is more likely encouraged to pursue studying, as he is more likely to get a job and support the family. The daughter, on the other hand, would be off marrying a man after school, and the money spent on education would be flushed down the toilet. The increase in girls' enrollment in school is also connected with mother: if the mother has received education, the daughter has higher chances of enrolling in school and pursuing higher education. The more women participate in the labor force; the more girls enroll in secondary school. Several negative factors in the Middle East would face decrease if women receive an education: infant mortality rates, and population growth rates would fall.

According to the traditional patriarchal system, the son is the one providing the family. Daughters tend to be expensive, which is why they give their girls away at a young age so their husband is the one spending on them. Women have a specific part to play in the Middle Eastern culture, and their education does not have that big of a role. A diploma is regarded as a title instead of a certificate of knowledge, and a title is unnecessary as it does not profit the family. A traditional arranged marriage in the Middle East is more of an alliance between the father and the husband. Men are in charge of money and wealth, whereas women are supposed to be dependent on the man of the house. Considered as second-class citizens, women in the Middle East are discriminated not only by men but also by religion and law. The education system is heavily affected by the patriarchal system. School curricula in certain Middle Eastern countries is constructed in a way that initially teaches girls to become good mothers, nurses or teachers and no more. Women in Middle Eastern families are the ones representing the honor of the family, therefore, western mentalities are considered dangerous. A daughter disobeying her father is shameful, and honor killing is seen as a reasonable act. Her primary role is to bear children, become a mother, and raise children, preferably boys.

CASE STUDY: SAUDI ARABIA

The Arabian Peninsula on which Saudi Arabia is situated is the birthplace of Islam. After conquering the Hijaz kingdom in 1926, the Kingdom of Saudi Arabia was established in 1932, when the Hijaz and the Nejd were joined into one state under King ibn Saud. Saudi Arabia has a geopolitically strategic location, as well as an incredibly vast oil supply which funds its state economy. The original Royal Family of Saud has ruled Saudi Arabia since 1932, whose government remains primarily an absolute monarchy. The Arab Spring protests had little effect on this situation, as censorship and political arrests quieted the efforts; however, former King Abdullah created a huge citizen benefits package in response to aid loan repayment and offset inflation. Protests are banned, and Saudi Arabia remains a monarchy led by King Salman. Saudi Arabia's total population is about 27.3 million people. The population is roughly 27.6 percent under age fifteen, 19.3 percent between ages fifteen and twenty-five, 45.4 percent between ages twenty-five and fifty-four, and 7.7 percent over age fifty-four (CIA World Fact book). Saudi Arabia's GDP per capita in 2012 was 25,136 USD, which is much higher than both Egypt and Syria due to Saudi Arabia's vast oil reserves and rentier state status (UIS). Between 85 and 90 percent of Saudis are Sunni Muslim, with the rest being Shia Muslim or other minority religions; however, having a religion other than Sunni Islam is prohibited by law, and non-Muslims cannot obtain Saudi citizenship (CIA World Fact book). Public education did not exist in Saudi Arabia until the 1930s. Before 1925, there were only four private schools in existence within the nation. King Ibn Saud began instituting education programs designed to "observe the teachings of Islam, disseminate knowledge, and construct schools". In fact, Saudi Arabia's first education system was modeled after Egypt's. In the 1930s, the first public and private primary schools were established; in 1935 the first secondary school was built. Later in the 1930s, a General Directorate of Education was instituted, and tertiary level schools followed in the 1940s and 1950s. However, in 1952, the United Nations reported that illiteracy was between 92 and 95 percent. The creation of a Ministry of Education, led by Prince Fahd, divided Saudi Arabia into school districts and began programs to lower adult illiteracy. Education became compulsory for six years. In 1961, the General Directorate of Girls' Education was created, and women's schooling was mandated, and later in the 1960s Saudi education developed to allow 50 percent of students to continue to secondary and tertiary education, and the other half to certificate programs for teaching, vocational, and technical skills. All education in Saudi Arabia has a distinctly Islamic influence. A result of this is that men and women have separate schools. All curricula are centered on the Quran; its memorization and application is required. Because of the state's vast oil funds, "education is free but not compulsory beyond the elementary level. The government provides free tuition, stipends, subsidies, and bonuses to students entering certain fields of study and to those continuing their education outside the country. Free transportation is provided for female students". The main obstacle that faces Saudi women is the role that they are expected to play within their society. Saudi women are expected to be obedient daughters, wives, and mothers, and most careers are not open to them. As a result, they are severely underemployed, and education is seen as a trophy that can enhance social standing rather than a qualification for a career. Saudi Arabia is, in many cases, "a highly male-dominated society that creates many social barriers that challenge women in leadership roles". As such, females may only attend school with the permission of their fathers or their husbands. In fact, schooling in Saudi Arabia reinforces these societal roles. Until 2002, males' education was overseen by the Saudi Ministry of Education, while females' education was controlled by the Department of Religious Guidance. The purpose of this separation was to "ensure that women's education did not deviate from the original purpose of female education, which was to make women good wives and mothers, and to prepare them for 'acceptable' jobs such as teaching and nursing that were believed to suit their nature". This reinforcement of gender roles in society has contributed to women's subordination and has created a major obstacle to education and employment. Since only a few careers are accepted as suitable for women, the available labor force is severely underemployed.

A series of detrimental issues in the Middle East would be resolved if women receive education which are vastly in common and major: child mortality rates, fertility and population growth rates would slide. When the women are educated, they are more inclined to be politically active and be vocal about certain social and economic issues. However, school curricula within the region are designed in a way such that it initially they solely focus on educating girls to become good mothers, nurses or teachers and there's nothing more they could. Women are also the ones representing the honor of families, therefore, the western frame of mind are often viewed negatively. Desires are not being entertained of what and who they want to become.

Schooling: In some of the places in the Middle East, the unavailability of schooling for women perpetuates the cultural idea that women cannot be equal to men which is being contagious in everyone's mind. However, in other places where women can access formal schooling, the various regulations, reactions, and rules on it serve as another form of obstacle to true equality of education limiting them from being more prominent in the society. The region's history of societal and cultural restrictions on girls' schooling have influenced not only the availability of education, but also the curriculum which is being followed in every place without making in any changes.

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For Saudis, female education is more of a title that can confer a higher social status through marriage. It only determines in which family the woman is going in and she is only represented by her spouse not by her. It mirrors the situation in Jordan, where higher education is not a "transition for the workplace as much as it is becoming more desirable for marriage," according to Mayyada Abu-Jaber, founder of a Jordan-based foundation for the advancement of education. When women continue their studies to secondary- or tertiary-level education, they are "are less likely to work [but] they're more likely to marry an educated man with a job that can support them both". This can encourage female education but discourages female employment which is increasing at alarming rate. Though they are not directly derived from the Quran, their association with it, in the land where Islam originated, carries strong social influence. Due to this, the actors that perpetuate these values are everywhere and nowhere: it is all people in the society that establish, uphold, and enforce their traditions. However, change is happening in Saudi Arabia. Men and women alike are pushing for the adjustment of laws and rules, and spaces for women only are increasing. If these petitions persist and the Saudi government, which now welcomes more women than ever before to its ranks, may be able to affect and enforce real change to the parts of Saudi society that present barriers to women's access to education.

Not only this, the way that resources are allocated reinforces the societal roles to which Saudi women are limited. This presents an obstacle to women's access to quality education. Since females are not afforded the same equal opportunities as males, their access is inherently restricted. In the case of the library, it is obvious that gender discriminatory policies enforced by the university prevent women's access to education materials; as far as budgets, class sizes, facilities, and overall educational resources, it is clear, that women are at a disadvantage and not someone to be invested upon because the output is not enough or merely not beneficial.

Another phenomenon in Saudi Arabia that distinctly limits women's access to quality education is gender segregation due to Islamic law. The most pressing obstacle presented by this segregation is the lack of female teachers. As females may only be educated in the classroom by female teacher, the dwindling number of female teachers at each level of education deters women from continuing their studies. This creates another obstacle on the way that women are not there to either educate or to provide better health due to early marriages.

QUESTIONS A RESOLUTION MUST ANSWER

1. How the obstacles in education sector will be catered keeping the cultural heritage in sight?
2. How to eradicate the obstacles in health sector while keeping the respective cultural heritage?
3. How can the implementation of Shariah law in middle east revive the necessity and basic rights of women with respect to health and education sector?
4. Failure of implementing the past resolution by UN and who to hold responsible?



TOPIC B: IMPLEMENTATION OF SUSTAINABLE DEVELOPMENT GOALS FOR WOMEN AND GIRLS

INTRODUCTION :

According to United Nations, Gender equality is a right. Fulfilling this right is the best chance we have in meeting some of the most pressing challenges of our time from economic crisis and lack of health care, to climate change, violence against women and escalating conflicts.

Women are not only more affected by these problems, but also possess ideas and leadership to solve them. The gender discrimination still holding too many women back holds our world back too. The 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs) adopted by world leaders in 2015, embody a roadmap for progress that is sustainable and leaves no one behind.

Achieving gender equality and women's empowerment is integral to each of the 17 goals. Only by ensuring the rights of women and girls across all the goals will we get to justice and inclusion, economies that work for all, and sustaining our shared environment now and for future generations.

PROBLEMS FACED BY WOMEN AND GIRLS GLOBALLY :

Education Problems

A 2013 report by UNESCO found that 31 million girls of primary school age were not in school, and about one out of every four young women in developing countries had never completed their primary school education. That number represents a huge pool of untapped girl power: that same report suggests that educated women are more likely to get married later, survive childbirth, raise healthy kids, find work, and earn more money, among other positives.

The Millennium Development Goals – agreed to by world leaders at the U.N. Millennium Summit in 2000 – call for universal primary education and for closing the gender gap in secondary and higher education. These high-level agreements spawned initiatives around the world to increase girls school enrollments. Changes since 1990 have been remarkable, considering the barriers that had to be overcome in developing countries.

In many traditional societies, girls are prevented from attaining their full potential because of lower priority placed on educating daughters (who marry and leave the family) and the lower status of girls and women in general. Families may also have concerns about the school fees, girls being taught by male teachers and girls' safety away from home. Governments and communities have begun to break down these barriers, however, because of overwhelming evidence of the benefits of educating girls.

OBSTACLES TO FEMALE EDUCATION IN MIDDLE EAST :

Some of the societal roles refer to the expected parts that women are more likely to be expected to play in their cultures. They are included but are not limited to the roles of being obedient daughter, wife, mother, and in careers, teachers or nurses. Only because of these traditional roles, women being in the formal schooling can seem culturally unnecessary or redundant and not appropriate due to the homemaking education that women receive in the family environment and by the influence and surveillance of the elders. However, it is quite important to have the recognition over what social traditions and practices exactly influence and continue to prevail these social roles. In many Arab societies, once women marry, they are no longer the part of the family, moreover they no longer have a financial obligation to their family and family are not responsible to aid them anymore. This means that the family is no longer expected to support them financially, but in turn, the woman has no obligation to support her family either. The woman is now becoming dependent and bound to her husband's family instead and nurture them only. Therefore, parents are only focusing and only count on their sons to care for them and support them in old age rather than their daughters, because, they are the one who can take and handle the responsibility. This obviously has financial implications for women's education: since the woman, once they are married, will have no financial obligation to her parents, it makes more sense for the parents to invest in the continuing education of their sons. However, it must be understood that this traditional societal structure and patriarchal priorities are a strong part of Middle Eastern culture, and not a law or teaching of Islam. Moreover, people strictly follow the statement that daughters should get married earlier after reaching puberty.

Education for women in the Middle East is quite a raising issue which lacks a primary resource: priority status to the governments of Middle Eastern states. Because women's education is not a priority, government education funds are more likely to be allocated to the (primarily male) tertiary education sector rather than lower levels, like in Tunisia, only because of misconception. On top of that, total government resources are limited in much of the Middle East, excluding oil-rich states. Because of this, even the total amount of funds allocated to subsidizing any level of education can be meager, but it isn't.

Employment Opportunities

Throughout their working lives, women continue to face significant obstacles in gaining access to decent work. Only marginal improvements have been achieved since the Fourth World Conference on Women in Beijing in 1995, leaving large gaps to be covered in the implementation of the 2030 Agenda for Sustainable Development, adopted by the United Nations in 2015. Inequality between women and men persists in global labour markets, in respect of opportunities, treatment and outcomes. Over the last two decades, women's significant progress in educational achievements has not translated into a comparable improvement in their position at work. In many regions in the world, in comparison to men, women are more likely to become and remain unemployed, have fewer chances to participate in the labour force and – when they do – often must accept lower quality jobs. Progress in surmounting these obstacles has been slow and is limited to a few regions across the world. Even in many of those countries where gaps in labor force participation and employment have narrowed and where women are shifting away from contributing family work and moving to the services sector, the quality of women's jobs remains a matter of concern. The unequal distribution of unpaid care and household work between women and men and between families and the society is an important determinant of gender inequalities at work.

Even in a country as wealthy and developed as the US, women still experience major inequality in the workforce. By some estimates, women earn only \$0.77 for every \$1 earned by men. Globally, the gender gap is even wider: women earn only one tenth of the world's income despite working two thirds of the total work hours. Empowering women to earn their fair share could benefit their entire communities in a big way: women are likely to invest of their money back into their families and communities than men typically do.

Reproductive Health and Rights

Access to comprehensive sexual and reproductive health and rights is a basic human right. However, the global status of women's and girls' sexual and reproductive health and rights is disturbing: 214 million women worldwide want, but lack access to, contraception; more than 800 women die daily from preventable causes related to pregnancy and childbirth; and same-sex relationships between consenting adults are still illegal in 76 countries globally.

225 million women in developing countries have an unmet need for family planning, contributing to 74 million unplanned pregnancies and 36 million abortions every year, according to figures cited by Women Deliver, a women's advocacy group. Helping women take charge of their baby-making reduces unsafe abortions and maternal deaths by over 70% each, and conserves precious resources that would otherwise have gone toward pregnancy-related costs.

Women and girls around the world, especially those living in poverty, face restricted or no access to information and services about their reproductive health and rights. Some of the barriers to sexual and reproductive health and rights include discrimination, stigma, restrictive laws and policies, and entrenched traditions. Progress remains slow despite the evidence that these rights can have a transformative effect, not only on individual women, but on families, communities, and national economies. In order to drive equality, we all must commit—fully and actively—to the sexual and reproductive health and rights of all women, girls, and Trans people.

Maternal Health

Every day in 2015, about 830 women died due to complications of pregnancy and child birth. Almost all these deaths occurred in low-resource settings, and most could have been prevented. The primary causes of death are hemorrhage, hypertension, infections, and indirect causes, mostly due to interaction between pre-existing medical conditions and pregnancy. The risk of a woman in a developing country dying from a maternal-related cause during her lifetime is about 33 times higher compared to a woman living in a developed country. Maternal mortality is a health indicator that shows very wide gaps between rich and poor, urban and rural areas, both between countries and within them. The World Health Organization estimates that 800 women die every day from preventable, pregnancy-related causes. That's nearly 300,000 lives per year needlessly lost during what is fundamentally a life-creating event. What more is there to say?

Gender Based Violence

Gender-based violence (GBV) or violence against women and girls (VAWG), is a global pandemic that affects 1 in 3 women in their lifetime.

The numbers are staggering:

35% of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence.

Globally, 7% of women have been sexually assaulted by someone other than a partner.

Globally, as many as 38% of murders of women are committed by an intimate partner.

200 million women have experienced female genital mutilation/cutting.

This issue is not only devastating for survivors of violence and their families, but also entails significant social and economic costs. In some countries, violence against women is estimated to cost countries up to 3.7% of their GDP – more than double what most governments spend on education.

Whether it's domestic abuse, rape, or sexual trafficking, gender-based violence denies far too many women the opportunity to live happy, healthy, and fulfilling lives.

Child Marriages

"Child marriage" is generally understood to mean marriages that take place before age 18, but for many girls, marriage occurs much earlier. In some countries, girls as young as 7 or 8 are forced by their families to marry much older men. The reasons girls are married are diverse, and parents sometimes believe that through marriage, they are protecting their daughters and increasing their economic opportunities. However, child marriage exposes girls to increased health problems and violence, denies them access to social networks and support systems, and perpetuates a cycle of poverty and gender inequality.

According to the UN, 37,000 girls under the age of 18 are married each day. We now have the greatest number of married girls and girls at-risk of child marriage than ever before¹ in 3 girls in the developing world are married before 18; 1 in 9 are married before the age of 15.

If present trends continue, more than 140 million girls will be married before the age of 18 in the next decade. Globally, almost 400 million women now aged 20-49 were married before the age of 18.

Female Genital Mutilation

Women and girls living with FGM have experienced a harmful practice. Experience of FGM increases the short and long-term health risks to women and girls and is unacceptable from a human rights and health perspective. While in general there is an increased risk of adverse health outcomes with increased severity of FGM: "Procedures that intentionally alter or cause injury to the female genital organs for non-medical reasons," is a complex issue with religious and cultural implications for the groups who practice it. That said, the general consensus in the international community is that FGM imposes real health consequences, violates a child's rights, and promotes inequality between the sexes. WHO is opposed to all forms of FGM and is emphatically against the practice being carried out by health care providers.

Water and Sanitation

Women and girls are especially affected by inadequate sanitation because of gender related differences - cultural and social factors - but also because of sex-related differences - physiological factors. Gender refers to the social differences and relations between men and women which are learned and often constructed, and which differ in various societies and can change over time. Women often bear cleaning responsibilities and, in many cases, also are responsible for the disposal of human waste. During menstruation, pregnancy and postnatal stages the need for adequate sanitation becomes even more critical and Toilet-avoidance dehydration is a particular health threat. Women are acutely aware of safety and privacy issues associated with the need for sanitation. Widespread violence against women in relation to sanitation use has been well documented in dozens of countries, including Fiji, India, Brazil, Sri Lanka, Philippines, Kenya, Ethiopia, and South Africa. Finally, inadequate involvement of both men and women has hindered programmers and projects aimed at addressing sustainability in sanitation. There are tremendous socio-economic benefits associated with improved sanitation services including efficiency (that is reduced time due to health and care-giving burdens), safety, improved health, transparency and good governance and empowerment. Gender mainstreaming can empower women to make strategic choices in terms of rights to assets and services, leading to better education and a healthier and productive population and improved social capital.

Gender Equality

Women and girls, everywhere, must have equal rights and opportunity, and be able to live free of violence and discrimination. Women's equality and empowerment is one of the 17 Sustainable Development Goals, but also integral to all dimensions of inclusive and sustainable development. In short, all the SDGs depend on the achievement of Goal 5.

Gender equality by 2030 requires urgent action to eliminate the many root causes of discrimination that still curtail women's rights in private and public spheres. For example, discriminatory laws need to change, and legislation adopted to proactively advance equality. Yet 49 countries still lack laws protecting women from domestic violence, while 39 bar equal inheritance rights for daughters and sons. Eliminating gender-based violence is a priority, given that this is one of the most pervasive human rights violations in the world today. Based on data from 87 countries, 1 in 5 women and girls under the age of 50 will have experienced physical and/or sexual violence by an intimate partner within the last 12 months. Harmful practices, such as child marriage, steal the childhood of 15 million girls under age 18 every year.

Health

Defining women health is an ongoing issue. Some has a perception that the definition should be extensive which covers all the aspect of women health. Some believes that it should only be female specific issues ((i.e. fertility, menstruation, and females-specific cancers). The United Nations Foundation uses the umbrella term "sexual and reproductive health" to describe the aspects of women's health it is concerned with. However, the National Academy on Women goes more in dept to explore how to address women's health. It focuses on those aspects that are not necessarily detailed with regards to specific health issues.

Maternal Mortality

Maternal mortality in recent years has received increased attention, especially within the United Nations.¹⁴ High maternal mortality rates threaten not only the woman giving birth, but also their children and thus future generations. 99% of the 529,000 annual deaths related to maternal mortality occur in developing nations; the majority of these cases are centered in Africa with a rate of 1 per 16 live births, and the lowest rates are found in Western nations, with a rate of 1 in 2800 live births. Maternal mortality issues are often caused by inadequate access to family planning resources, lack of appropriate and hygienic childbirth measures, and lack of emergency obstetric care. Much of this is due to financial constraints and lack of adequate childbirth and neonatal (right after birth) infrastructure. Many complications that arise out of childbirth are not properly attended to.

Child Marriage

Child marriage also presents health issues for girls which they are forced into it at young, formative ages, at the growing period of life. The issue of child marriage on its surface may not seem like a health issue and doesn't seem importance, but child marriage is responsible for so many women's health problems till now. The United Nations Population Fund estimates that one in every three girls in developing nations is married before the age of eighteen, and that one in every nine is married before the age of fifteen. Thus, tens of thousands of under-aged girls are married every day. Girls married early on in life exhibit increased risk for contracting HIV/AIDS, sexually transmitted infections, and pregnancy complications due to immature sexual reproductive systems. Further, young girls, both within and not within their marriages, report sexual assault in very large magnitudes: approximately 20% of girls under the age of fifteen report being sexually assaulted at least once in their life. Girls forced into early marriages due to cultural and traditional norms are also often victims of the same system that disallows them from getting health resources they need. Cultural norms play a very large role in the acquisition of women's health resources. Undermining sociocultural roadblocks to women's health can help establish more equality of women in other facets of sociocultural life. The removal of these cultural barriers to accessing adequate maternal health resources will increase both maternal and child health, and by extension the health and wellbeing of the entire community.

Menstrual Products

One of the biggest challenges that women face with menstruation is the inability to access the resources necessary to hygienically undergo their menstrual cycles every month. Access to sanitary napkins or tampons is often limited due to their scarcity as well as their cost. These issues, combined with cultural taboos on menstruation, can cause a slew of repercussions for women affected by menstruation. Girls in Kenya, for example, miss on average four days of school a month due to their menstrual cycles, adding up to about twenty percent of school days missed for this reason. Further, decreased hygiene associated with a lack of menstrual products can lead to the disastrous spread of infections. In Bangladesh, for example, these infectious diseases in turn prevent girls from going to school and so present a greater issue with further reaching implications than just the health-related concerns. Lack of knowledge and women's health education causes widespread socio-cultural problems for young girls experiencing menstruation as well. Seventy-five percent of girls in Nairobi's Mathare Valley slum reported not having learned about their periods before their first menstrual cycle. This leads to decreased confidence in girls, and instead fear, confusion, and embarrassment surrounding menstruation.

QUESTIONS A RESOLUTION MUST ANSWER

1. How will the SDG's implemented respective to educational and health sector be catered to the countries with a theocratic status?
2. What measures will be taken to eradicate the existing taboos in society which women are not empowered?
3. How can the international community work towards educational and health rights for women in terms of enforceable and legitimate laws? (as opposed to ineffective laws existing in the Middle East)
4. How shall the states be made to uphold these legitimate and valid laws over their own laws?
5. How to eradicate the water and sanitation issue with respect to the existing SDG's?
6. What is the reason that the SDG's implementation is on a slow pace?
7. What is the boundary when it comes to states' sovereign and cultural rights?
8. What effective methods can be taken to counter these problems short term and long term?