

UNITED NATIONS ENTITY FOR GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN (UNWOMEN)

STUDY GUIDE

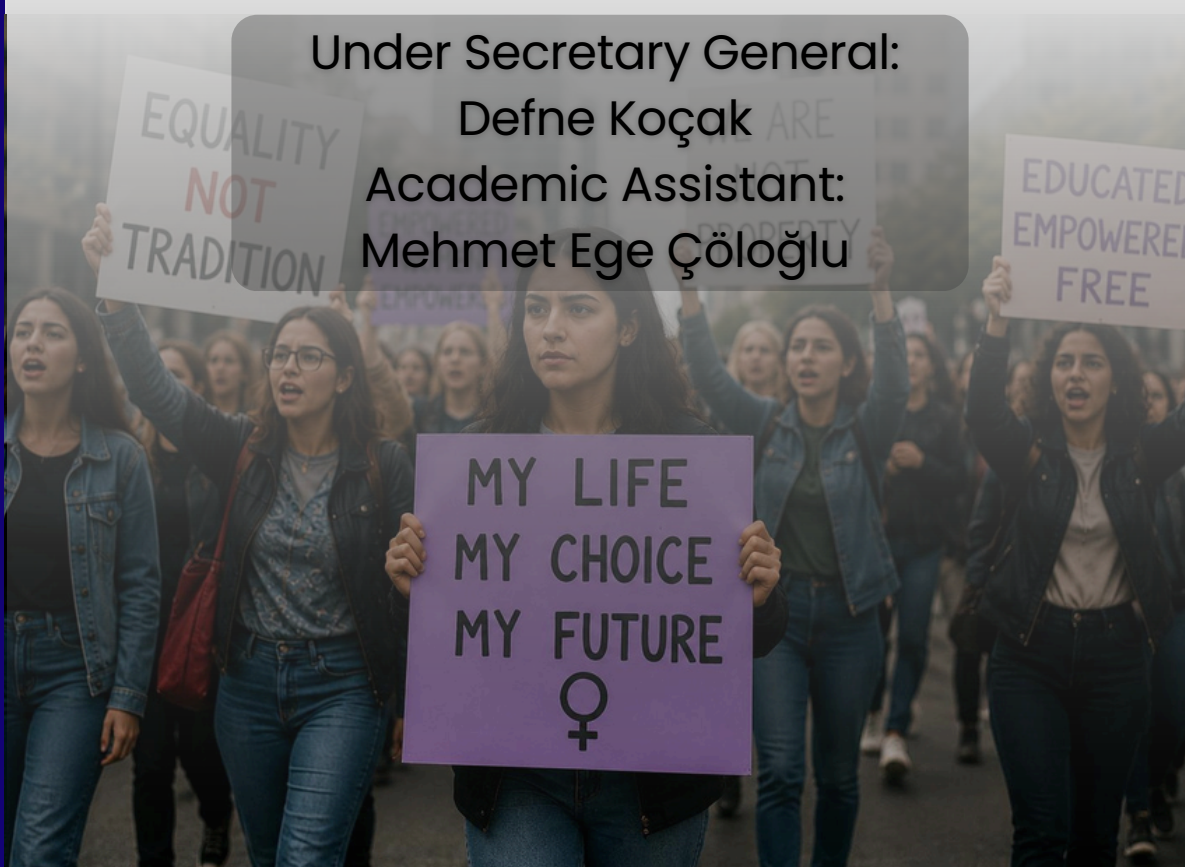
Preventing tradwife flow and
popularization for young women

Under Secretary General:

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MUNIFL'26

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UNWOMEN

**(United Nations Entity for Gender
Equality and the Empowerment of
Women)**



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Agenda Item: Preventing tradwife flow and popularization for young women

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ACAS: Mehmet Ege Çöloğlu

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Letter from the Secretary General

Esteemed Delegates, Dear Academic Team, Hardworking Organization Team, Advisors, Staff and Partners,

I would like to welcome all of you to the third official session of the Model United Nations of Izmir Science High School! I am Hazal KUŞ and I am more than proud to serve as your Secretary General in this amazing conference.

Our aim is to ensure that all of your needs are covered. While preparing for the conference, our executive, organization and academic teams worked really hard to provide you with everything and I would like to express my biggest appreciations to them for their efforts. We are sure that MUNIFL'26 will be the best conference you've ever been in!

During the conference, you will not only be a part of diplomacy and discussing current topics, but you will also engage in meaningful debates, exchange diverse perspectives, and develop critical thinking and communication skills. At the same time, you will create strong bonds with others, build lasting friendships, and gain unforgettable experiences that go beyond the formal sessions.

As the Secretary General of this conference, I suggest you to read your study guides properly and do research about your agenda item as it will make your experience even more productive. I hope you all will have a fantastic conference full of unforgettable memories.

Best Regards!

Hazal Kuş

Letter from the Under Secretary General

Dear Delegates,

Greetings! I am Defne Koçak, a senior student at Atakent Anatolian High School. My journey in Model United Nations conferences began in the 7th grade with JMUNs.

Model United Nations is a valuable academic platform that enhances public speaking skills, raises awareness of global issues, and promotes critical thinking and diplomacy. It offers delegates the chance to engage with various perspectives, establish professional networks, and evolve as well-informed global citizens.

In this committee, I anticipate engaging in constructive, well-researched, and respectful discussions, focusing on feasible, solution-driven dialogues. You are tasked with representing your allocated countries and are expected to align with national policies. Our emphasis will be on diplomacy and each country's stance regarding goals and undertakings.

MUN creates a structured setting for researching, analyzing, negotiating, and collaborating on global issues. For those unfamiliar with the Rules of Procedure, I will clearly explain it in sessions.

I extend my best wishes to all delegates for a productive and enlightening committee session.

Best regards,

Defne Koçak

Committee Introduction

UN Women exists to advance women's rights, gender equality, and the empowerment of all women and girls.

As the lead United Nations entity on gender equality and secretariat of the UN Commission on the Status of Women, UN Women shifts laws, institutions, social norms, and services to

close the gender gap and build an equal world for all women and girls. UN Women's partnerships with governments, women's movements, and the private sector, coupled with their coordination of the broader United Nations, deliver lasting changes. UN Women makes strides in four areas:

leadership, economic empowerment, freedom from violence, and peace, security and humanitarian action. UN Women keeps the rights of women and girls at the centre of global progress—always, everywhere.

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).

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...

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) and much more...

History of UNWOMEN

Foundation of UNWOMEN

The **United Nations Entity for Gender Equality and the Empowerment of Women**, also known as **UN Women**, is a United Nations agency charged with working for gender equality and the empowerment of women. UN Women is charged with advocating for the rights of women and girls, and focusing on a number of issues, including violence against women and violence against queer people.

UN Women was established by a merger of the UN Development Fund for Women (UNIFEM, established in 1976) and other agencies and became operational in 2011. The organization operates under a governance structure and has an executive board representing different regions. Former President of Chile Michelle Bachelet was its inaugural executive director and Jordanian Sima Sami Bahous is its current executive director. UN Women is a member of the UN Development Group.

In response to UN General Assembly resolution 63/311, in January 2010 the Secretary-General presented report A/64/588, entitled *Comprehensive Proposal for the Composite Agency for Gender Equality and the Empowerment of Women*. In his report, the Secretary-General resolved that, rather than relieving other parts of the United Nations system of their responsibility for contributing to the promotion of gender equality and women's empowerment, the new agency should seek to sharpen the focus and impact of the gender equality activities of the entire United Nations system. Additionally,

Secretary-General Ban Ki-moon estimated that approximately \$125 million per annum were needed for operating costs and "start-up" capacity at the country, regional, and headquarters levels. Moreover, an additional \$375 million per annum was needed in the initial phase to respond to country-level requests for programmatic support.

After years of negotiations between UN member states, women's groups, and civil society, on 2 July 2010 the General Assembly unanimously adopted resolution 64/289, thus creating UN Women by merging the Division for the Advancement of Women (DAW); the International Research and Training Institute for the Advancement of Women (INSTRAW, established in 1976); the Office of the Special Adviser on Gender Issues and Advancement of Women (OSAGI, established in 1997), and the UN Development Fund for Women (UNIFEM, established in 1976). Secretary-General Ban Ki-moon announced at the founding of the movement that he was "grateful to Member States for having taken this major step forward for the world's women and girls. UN Women will significantly boost UN efforts to promote gender equality, expand opportunity, and tackle discrimination around the globe."

On 14 September 2010, it was announced that former President of Chile Michelle Bachelet was appointed as head of UN Women. Various countries supported the creation of the body and welcomed Bachelet as chief. During the General Debate at the opening of the 65th General Assembly of the UN, world leaders commended the creation of the body and its intention to "empower women", as well as welcoming Bachelet as the inaugural head. On 11 March 2011, John Hendra of Canada and Lakshmi Puri of India were appointed as first deputy executive directors at the level of UN Assistant Secretary-General.

The provisions set forth by resolution 63/311 on system-wide coherence, adopted by the General Assembly on 2 October 2010, constituted the blueprint for UN Women. Seeking to strengthen the UN's institutional arrangements for gender equality and women empowerment, resolution 63/311 supported the consolidation of four distinct parts of the UN system that focused exclusively on gender equality and women's empowerment into a composite entity to be led by an Under-Secretary-General. Moreover, the resolution requested that the Secretary-General produce a proposal specifying the mission statement of the composite entity and its organizational arrangements, including an organizational chart, funding, and the executive board to oversee its operational activities.

Past Actions of UNWOMEN

While UN Women remains motionless towards traditional wife content, they have established that tradwife content is “*An international movement of women who advocate a return to traditional gender norms through submitting to their husbands and promoting domesticity.*” UN Women has been continuously fighting against the normalization of this type of action especially when you dive deep into the past actions of them, so here are some examples:

Managing the UN Trust Fund

Since its creation, the UN Trust Fund has increased donors to 25, resulting in total grants rising from US\$1 million in 1997 to US\$13 million in new grants funded in 2016.

In 2024, the UN Trust Fund supported projects reached over 14,7 million people, and directly supported over 1.3 million women and girls—specifically, through accessing specialist support services, prevention initiatives, and as co-creators in the design and implementation of projects to end violence against women and girls, including efforts to improve effectiveness of legislation, policies, and national action plans.

The UN Trust Fund aims to reach women and girls from underserved communities who are often left furthest behind. Projects funded are reaching out to communities and individuals around the world, who are often at an increased risk of violence not only because of their gender, but also because of their ethnicity, sexual orientation or disability. Case studies of UN Trust Fund-supported initiatives highlight examples from projects implemented in 140 countries and territories around the world.

Sustainable Development Goals (SDGs)

SDGs Goals

The Sustainable Development Goals (SDGs), also known as the Global Goals, were adopted by the United Nations in 2015 as a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity.

The 17 SDGs are integrated—they recognize that action in one area will affect outcomes in others, and that development must balance social, economic, and environmental sustainability.

Countries have committed to prioritizing progress for those who're furthest behind. The SDGs are designed to end poverty, hunger, AIDS, and discrimination against women and girls.

The creativity, know-how, technology, and financial resources from all of society are necessary to achieve the SDGs in every context.

The short titles of the 17 SDGs are: No poverty (SDG 1), Zero hunger (SDG 2), Good health and well-being (SDG 3), Quality education (SDG 4), Gender equality (SDG 5), Clean water and sanitation (SDG 6), Affordable and clean energy (SDG 7), Decent work and economic growth (SDG 8), Industry, innovation and infrastructure (SDG 9), Reduced inequalities (SDG 10), Sustainable cities and communities (SDG 11), Responsible consumption and production (SDG 12), Climate action (SDG 13), Life below water (SDG 14), Life on land (SDG 15), Peace, justice, and strong institutions (SDG 16), and Partnerships for the goals (SDG 17).

SUSTAINABLE DEVELOPMENT GOALS



The main Sustainable Development Goal that this committee will discuss is SDG 5.

5.1: End all forms of discrimination against all women and girls everywhere.

5.2: Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation.

5.3: Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation.

- 5.4: Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate.
- 5.5: Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.
- 5.6: Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences.
- 5.7: Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.
- 5.8: Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women.
- 5.9: Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

Introduction to the Agenda Item

What is Tradwife?

A *tradwife* is a married woman who embraces traditional gender roles and values; the word is particularly used for a young woman who chooses to be a homemaker and shares her lifestyle online. It is closely associated with a 2020s social media trend widely viewed as ultraconservative.

It represents a movement that has gained traction in recent years, with women embracing a return to traditional homemaking roles. Some view this as a reaction to the devaluation of motherhood and domestic work in certain strands of feminism. On social media, tradwives often depict themselves as stay-at-home moms of numerous children dedicated to homeschooling, homemaking, and self-sufficiency. They raise chickens, plant gardens, can and preserve their homegrown fruits and vegetables, grow their own sourdough, cook and bake everything from scratch, make their own household cleaning products, and maintain an

immaculate home. For many, these practices reflect a sincere desire to embrace femininity, simplicity, and family-centred living in a culture that often dismisses such values.

Within conservative evangelical circles, some praise this trend, interpreting Titus 2:5 as a biblical mandate for women to remain at home. However, as I've written before, I believe this is a misreading of Paul's instructions. That said, I do not wish to diminish the immense value of stay-at-home mothers. And I recognize that some moms need to cook and bake from scratch due to their family's allergies or other health needs.

Out of necessity while living in West Africa, I made everything we ate from scratch, from breads and crackers to pasta and ricotta cheese. I also canned up to twelve bushels of tomatoes a year, not to mention the bone broth, mangoes, and vegetables in my repertoire as the crazy canning lady of Senegal. What's more, I stayed home with my children in their early years, including the season I homeschooled our younger daughter. Each family must make these choices based on their unique circumstances and convictions. Because that's exactly what it is—a choice believers are free in Christ to make. The problem arises when a beautiful personal conviction hardens into a universal prescription. Yet, certain misconceptions about the tradwife movement merit a closer look.

However, there are differences between tradwife and stay-at-home mom. Take someone's wife living in a big city for example. She worked intermittently in the early years of her marriage but has spent the past decade caring for her family full-time. However, she doesn't raise chickens, brew kombucha, sew curtains, or cook exclusively from scratch. With three hungry teens to feed, she sometimes relies on processed and convenience foods, just like the rest of us. Living in a bi-generational home, she also manages her aging parents' medical appointments and errands. On top of that, she faithfully extends hospitality in support of her husband's ministry. Even if she wanted to embrace every aspect of the tradwife lifestyle, she simply doesn't have enough hours in the day. Her life is marked by faithful service, even if it doesn't align with a curated online aesthetic. So we can conclude that the main difference between SAHM and tradwives is that tradwives generally fit the ideology of a "perfect wife" of the 1900's, cooking from scratch, taking care of every living being of the family, and most importantly, taking care of thy husbands.

The main problem we face against the movement of tradwife content is that patriarchy has and continues to be a big contributor to the overall idea of tradwives. This mainframe of a “perfect wife” that “serves” and “takes care” of their husbands usually can be dated back to the idea supported by the patriarchal tradition of marriage.

Research demonstrates that women face greater cultural expectations to undertake housework and relationship labour than men. Men are more likely than women to report that society values the contributions of their paid work more than it does their household labour. Women tend to report the opposite.

Sociologists have explained how the institution of work was designed around the male-breadwinner and female-homemaker model. Men were paid a wage that could provide for their family, while women performed unwaged labour in the home.

But families have changed. Dual-earner families are on the rise because women have been forced by economic necessity into joining the paid workforce (not simply because of feminism, as tradwives argue). Despite these changes, the institution of work has remained resistant to accommodating women.

Tradwives frame their lifestyles as countercultural. They claim only professional, working women are valued culturally, and that institutions have abandoned them as traditional women.

But the construction of femininity they promote, one bound in “traditional” ideas about labour, remains institutionally salient. While it may have been critiqued in the 2010s “popular feminist” climate, no large or enduring structural shifts followed. The gender wage gap in Canada remains sizable, especially when factors such as race and immigrant status are taken into account.

While not being the main problem, tradwife content allows for other known violations to take place, making tradwife one of the main causes, let’s take a look at the most known examples of what the violations are and why tradwife content sort of allows it to happen.

Femicide

Femicide (or feminicide, as it is referred to in some contexts) is defined as an intentional killing with a gender-related motivation. It is different from homicide, where the motivation may not be gender-related.

Femicide is driven by discrimination against women and girls, unequal power relations, gender stereotypes or harmful social norms. It is the most extreme and brutal manifestation of violence against women and girls which occurs on a continuum of multiple and related forms of violence, at home, in workplaces, schools or public and online spaces, including intimate partner violence, sexual harassment and other forms of sexual violence, harmful practices and trafficking.

In 2024, around 50,000 women and girls worldwide were killed by their intimate partners or other family members (including fathers, mothers, uncles and brothers). This means that, on average, 137 women or girls are killed every day by someone in their own family. In 2024, intimate partners and other family members were the perpetrators of 60 per cent of killings of women and girls globally.

In many cases, only gender-related killings perpetrated by an intimate partner or family member are counted as femicides—yet we know that gender-related killings take place in many contexts beyond the private sphere. They can be related to rape or sexual violence by someone unknown to the victim; linked to harmful practices such as female genital mutilation or so-called honor killings; a result of hate crimes linked to sexual orientation or gender identity; or connected with armed conflict, gangs, human trafficking and other forms of organized crime.

There is growing evidence on technology being used as a mean to perpetrate stalking which is highly associated with femicide. A study shows that 3 out of 4 victims of femicides were previously stalked by the perpetrator. Technology is also being used to exercise coercive control and surveillance prior to cases of femicides. In a growing number of cases, victims were killed because of their online presence, intentional or not.

Lower than the 2023 estimate of 51,100 victims, this change is not indicative of an actual decrease as it is largely due to differences in data availability at the country level. Data though indicate that the world is failing to stop deaths that could be prevented through early intervention, gender-responsive policing and justice, and access to survivor-centred support and protection.

While the numbers presented in the report are alarmingly high, they are the tip of the iceberg. Too many victims of femicide still go uncounted: for roughly four in ten intentional murders of women and girls, there is not enough information to identify them as gender-related killings because of national variation in criminal justice recording and investigation practices.

To know and respond to the true scale of the problem, it is critical to have comprehensive disaggregated data. To help move beyond the current limitations in data collection, UNODC and UN Women developed the statistical framework for measuring the gender-related killing of women and girls (“femicide/feminicide”), approved by the United Nations Statistical Commission in March 2022.

Behind each number, there is a woman or girl whose life has been brutally ended because of male violence, misogyny and social norms that tolerate and perpetuate violence against women and girls.

Women in the public eye, including those in politics, women human rights defenders, and journalists are often targets of deliberate acts of violence, both online and offline, with some leading to fatal outcomes and intentional killings. One out of four women journalists globally and one in three women parliamentarians surveyed in Asia-Pacific reported having received online threats of physical violence, including death threats

Women environmental defenders were visible in their resistance in at least a quarter of all socio-environmental conflicts worldwide as of January 2022, and in 81 of those conflicts, they were killed. In 2023, the Office of the High Commissioner for Human Rights (OHCHR) alerted that women human rights defenders were targeted twice over, for their work and their gender, both online and offline. OHCHR documented at least 34 women human rights defenders killed in conflict-affected countries in 2022.

Despite data limitations, the available evidence from Canada and Australia suggests that indigenous women are disproportionately affected by gender related killings. At 4.3 per 100,000 women and girls, the rate of female homicide in Canada was five times higher among Indigenous than among non-Indigenous women and girls in 2021.

With violence against transgender and gender-diverse people on the rise, the Trans Murder Monitoring 2023 research data showed that 94 per cent of the 321 trans and gender-diverse people reported murdered were trans women or trans feminine people. The number gives a small glimpse into the reality and trends as the data is based on only reported cases, and not all transgender victims are identified as trans or gender diverse in the reports of their deaths.

To prevent femicide, national authorities must record comprehensive data on victims. By identifying women and girls at greater risk, countries can better inform prevention and protection mechanisms.

Gender-related killings and other forms of violence against women and girls are not inevitable. Often, femicide/feminicide is a culmination of repeated and escalating episodes of gender-based violence, which means it can and must be prevented if the early signs of violence are addressed effectively. Initiatives that focus on primary prevention, changing social norms, and engaging whole communities to create zero tolerance for violence against women, work best in preventing gender-related killings.

The police and justice sectors have an important role to play, by believing and supporting survivors of gender-based violence, responding to reports of violence, and punishing perpetrators to end impunity. In too many cases, victims of femicide had previously reported violence and their killings could have been prevented.

In-depth reviews of gender-related killings, involving families and communities, are a promising approach to drive reforms and improve institutional responses. By analyzing past homicides, these reviews aim to identify gaps and prevent future femicides.

In Aotearoa New Zealand, the Family Violence Death Review Committee analyzed 320 family violence deaths (2009-2020), revealing that 56 per cent of victims were women and girls. The findings highlighted systemic issues, such as biased case records, and inadequate responsiveness of agencies when dealing with Māori, women, children, and people with

disabilities. To address this, the committee recommended adopting methods used by Kaupapa Māori organizations. This more respectful approach focuses on well-being, training for service providers to create more responsive systems, and family-focused interventions. More research is required to better understand what is driving increased femicide in certain contexts, and what factors have enabled decreases in others to better inform prevention strategies.

But what we do know, is that women's rights organizations play a crucial role in preventing violence against women and girls, by driving policy change, holding governments to account, and providing critical survivor-centered services. Strengthening financial support to women's rights organizations is critical in reducing and preventing gender-related killings and all forms of gender-based violence against women and girls.

Honour Killing

Honour Killing is, by definition, the killing of a relative, especially a girl or woman, who is perceived to have brought dishonour on the family. Honor killings refer to the practice of murder committed within families or social groups to preserve or restore perceived honor, often involving women who are believed to have transgressed cultural norms. Such killings frequently arise from issues related to sexual behavior, including refusal to enter arranged marriages or engaging in relationships deemed inappropriate. The phenomenon is not confined to any single culture or religion; it has been documented across various countries, including those in the Middle East, South Asia, Europe, and North America. Although frequently associated with Muslim communities, honor killings also occur in conservative Hindu and Christian contexts. The motivations behind these acts can be deeply rooted in patriarchal traditions, where control over female behavior is viewed as integral to family honor. Legal responses vary significantly, with some nations recognizing and sanctioning such practices, while others classify them as homicide under general laws. Activists and scholars continue to debate whether honor killings should be treated as a unique category of crime, with opinions divided on whether this approach might reinforce cultural stereotypes or aid in better addressing the issue. The complexity of honor killings reflects broader societal tensions regarding gender, culture, and family dynamics.

In patriarchal societies, the activities of girls and women are closely monitored. The maintenance of a woman's virginity and "sexual purity" are considered to be the

responsibility of male relatives—first her father and brothers and then her husband. Victims of honor killings usually are alleged to have engaged in “sexually immoral” actions, ranging from openly conversing with men who are not related to them to having sex outside of marriage (even if they are the victims of rape or sexual assault). However, a woman can be targeted for murder for a variety of other reasons, including refusing to enter into an arranged marriage or seeking a divorce or separation—even from an abusive husband. The mere suspicion that a woman has acted in a manner that could damage her family’s name may trigger an attack; these assumptions are generally based on men’s feelings and perceptions rather than on objective truth. Ironically, female relatives often defend the killings and occasionally help set them up.

Although such crimes are widely suspected to be underreported, the United Nations Population Fund estimates that as many as 5,000 women are killed annually for reasons of honor. These crimes take place throughout the world and are not limited to one specific religion or faith. However, they have rather significantly and consistently occurred in various parts of the Middle East and South Asia, with nearly half of all honor killings occurring in India and Pakistan.

Many gendered expectations have changed over time, influenced by shifting economic and cultural conditions. For example, in the late 19th century the idea of the “New Woman” emerged, influenced by the rise of socialism and the Industrial Revolution. In particular, the ideas of Karl Marx, whose writings emphasized equality between all people regardless of gender, inspired many women to challenge their assigned gender roles. Additionally, as a result of industrial development throughout the 19th century, many women began to work in factories and earn wages. However, women were often still pressured to manage household tasks.

Historically, most cultures have constructed their societies around two distinct gender roles corresponding to the biological male and female sexes. However, roles could vary significantly cross-culturally. For example, the Arapesh people of New Guinea saw men and women as having similar roles in society and being equally responsible for raising children. Some cultures acknowledge the existence of more than two genders. For example, the Hawaiian *māhū*, or the “in-between,” are recognized as a third gender consisting of males or females who demonstrate behavior associated with the opposite gender. In precontact Hawaii the *māhū* held privileged positions in their communities. The Buginese, or Bugis, of Sulawesi, Indonesia, have five different recognized gender roles: *oroani* and *makkunrai* correspond to Western concepts of cisgender men and women; *calabai* are biologically male

but take on feminine gender roles; *calalai* are biologically female but take on masculine gender roles; and *bissu* are not associated with either the male or female gender and consist of those who combine aspects of all genders into one. The *bissu* often hold positions of religious authority.

The process through which individuals learn their culture's gender-related expectations is called gender socialization. Any person or group involved in the process is considered an agent of socialization, with the four primary agents being parents, teachers, peers, and media. Agents create and maintain standard expectations to reinforce gender roles and gender-specific behaviors. The process typically begins at a very early age; most children are aware of their biological sex by the age of three.

When young people conform to rigid stereotypes reinforced by traditional gender roles, it can limit their potential. For example, they might not pursue paths they are interested in, which could in turn limit career opportunities. When gender roles are construed so narrowly that they cannot represent everyone of a particular gender, they may also contribute to poor mental health, higher suicide rates, and eating disorders.

It should be noted that much of the research about gender roles is based on traditional heterosexual Western gender roles. Some theorists also describe two additional types of gender roles: egalitarian and transitional. Egalitarian gender roles hold that each gender is equally responsible for work outside the home, the household, and child-rearing. Within transitional gender roles, each gender may devote time to work, home, and family, but men are expected to focus more energy on work and women more on the household and child-rearing.

Tradwife's Impact on Society

The "Tradwife" movement has gained significant traction on social media platforms like TikTok. The trend rose in popularity during quarantine, as influencers and content creators began to showcase a lifestyle centred around traditional gender roles. Often portrayed as conventionally attractive and affluent, these women embrace the role of a "traditional wife," focusing on homemaking and supporting their husbands as the primary earners.

Much of the content associated with the "Tradwife" movement idealises domestic life, with women taking on roles as caretakers, cooking, cleaning and raising children. Supporters of

this lifestyle argue that it celebrates femininity, domesticity, and a simpler, more traditional way of life. However, critics point out that the movement promotes outdated gender roles, reinforces financial dependence on men, and risks undoing decades of progress in the fight for gender equality.

While some “Tradwives” openly attribute their lifestyle to religious or conservative beliefs, others emphasise its aesthetic appeal—wearing vintage-inspired aprons, soft makeup, and showcasing an idyllic home life. This romanticised depiction, however, raises concerns about the impact on their audience, particularly young women who may be drawn in by the carefully curated imagery without fully understanding the potential limitations of this lifestyle.

A large part of the “Tradwife” movement’s success can be credited to influencers who share their experiences and vision of traditional homemaking on social media. Take Nara Smith, for example, a former model who gained viral fame on TikTok for showcasing homemade recipes like bread and jam. Her videos regularly attract over 25 million views, with fans eagerly anticipating her next post. In these videos, Nara presents herself as the picture-perfect housewife with her pristine attire, fresh manicured nails, and full face of makeup—an image that stands in stark contrast to the messy, overwhelmed reality many associate with motherhood.

While Nara Smith has defended herself against the “Tradwife” label, saying she doesn’t see herself that way and has always wanted to be a young mother, her image has sparked the conversation about how the “Tradwife” role is often seen as empowering. For some, adopting this role may indeed feel empowering, as it aligns with their values or desires for a simpler, more peaceful life. However, for others, the glorification of such a lifestyle can be seen as harmful. The idealised version of homemaking presented by influencers like Nara Smith or Hannah Neeleman, who runs the “Ballerina Farm” TikTok account, raises important questions about whether these women are truly making an empowered choice or simply adhering to societal expectations.

Hannah Neeleman, a mother of eight living on a farm in Utah, is an example of someone who actively promotes strict gender roles in her content. As a member of the Church of Jesus Christ of Latter-Day Saints (LDS), Hannah’s lifestyle is strongly influenced by her religious and personal beliefs, which place a high value on traditional gender roles. While her social media portrays an idyllic life, Hannah has admitted the physical toll of raising eight children without outside help, sometimes leading to exhaustion.

For many in the LDS community, the “Tradwife” lifestyle is not just a choice but a religious and cultural expectation. This raises the question: are these women truly empowered, or are they conforming to societal and religious pressures? The carefully curated content often hides the struggles of maintaining this demanding role, potentially painting a picture of fulfillment when it may actually feel like an obligation or submission to outdated gender norms.

The rise of the “Tradwife” movement poses a challenge to the progress women have made over the past century. From the 1920s onwards, suffragists fought for women’s rights to vote, own property, and pursue careers. The 1970s marked a significant shift in the push for equal pay and opportunities. However, the growing popularity of the “Tradwife” movement has raised concerns that it could undo much of this progress. Influencers like Hannah Neeleman, known for her TikTok account *Ballerina Farm*, and Nara Smith, who has 11.5 million followers and 632 million likes, have helped amplify the movement, prompting worries about its impact on women’s rights and equality.

Critics argue that the movement romanticises a past where women had little autonomy and were confined to the home, often without the choice to work or build independent lives. Many question why, at a time when women have more opportunities than ever, some are choosing to glorify a lifestyle that once restricted them. While some find comfort and empowerment in traditional roles, others worry that it undermines decades of progress toward gender equality. Fiona O’Malley, CEO of Turn2Me, warns that the trend “reinforces harmful gender stereotypes, undermines gender equality and promotes unhealthy relationships with power imbalances,” highlighting concerns it could reverse progress for women.

The movement also risks reinforcing a narrow definition of womanhood, where a woman’s value is primarily tied to her domestic duties. This can marginalise those who choose to pursue careers or different lifestyles, suggesting women should conform to specific roles. Moreover, the “Tradwife” movement often promotes financial dependence on men, which could make women vulnerable in situations of economic hardship or abusive relationships, where a lack of independence can make it difficult to leave.

As the movement continues to gain popularity, it may also influence men, reinforcing the idea that women should conform to traditional roles. This pressure can create tension in relationships, where women feel obligated to adopt a lifestyle that doesn’t align with their aspirations. In extreme cases, these ideas could contribute to gender-based discrimination or even violence by promoting the belief that women should be submissive and dependent on their husbands.

Figures like Andrew Tate and the Red Pill community have amplified these views, encouraging men to adopt a controlling view of relationships. Tate, a well-known figure in this group, promotes a version of masculinity that treats women as inferior and suggests men should dominate. His controversial messages, especially among young men, reinforce the belief that women should be subservient. The Red Pill community shares similar views, intensifying pressure on both men and women to conform to outdated and harmful expectations.

By reinforcing outdated power dynamics in relationships, the “Tradwife” movement raises important questions about its impact on gender equality. Is it empowering women, or is it pushing them to conform to outdated societal expectations that limit their potential?

Let’s review some of the main questions that the delegates of this committee should look forward to answering.

Questions to Ponder

- 1) What role does the movements formed feminism have on tradwife content?
- 2) What action can be taken against the negative environmental and economical impact of tradwife content?
- 3) How can member states bring social awareness towards the issues caused by the popularization of tradwife content?
- 4) What action can be taken to implement Sustainable Development Goals within the social media side of tradewives?
- 5) How can the action taken to fight against the economic and environmental impact of tradwife content be funded economically?
- 6) How can the argument between countries that support and don’t support tradwives be resolved?
- 7) What can we do to help slow down the popularization of tradwife content?
- 8) How can we slow down/resolve the patriarchal culture that comes along with the tradwife flow?
- 9) What can the committee of Unwomen accomplish in order to prevent the mixed knowledge on the similarities of stay-at-home-moms and tradwives?

- 10) What roles do the non-governmental Organizations play on the tradwife content releases?
- 11) How can we break down the ideals of heteronormative social media's idea of a "perfect wife"?
- 12) How can we fulfill the educational needs of the trawives that want to transfer to a modern wife?

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