



AD-HOC TOPIC HINT:

A REFLECTION ON
THE NECESSITY OF
GOVERNANCE:
MANIFESTO OF THE
A MINORE AD MAIUS

*Penned by Commander Nashat al-Sham and the Glorious
Embers of the Rising Inferno*

Foreword by Max Karl

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Contents:

Overview 3
Foreword 4
Manifesto of the *a minore ad maius* 5
I. Sovereignty of the Individual 5-6
II. Solidarity of the Masses 6-7
III. Leveling of the Capital 7-8
IV. Transparency of the Machinery..... 8-9
V. Reflections 9



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This is a topic hint for the AMUN
XXI Ad-Hoc Committee of the
Chargé d'Affaires.

The contents of this Manifesto
will be directly related to the
background guide and crises on
[REDACTED] within committee.

*On the morning of Wednesday, January 15, 2020,
this document was delivered to the mailbox of
Chargé d'Affaires Ariel Barnea. He felt it
necessary to share it with the delegates of the Ad-
Hoc Committee. It has since been posted on the
Academy Model United Nations website for you
to read and investigate.*



Foreword:

One shudders to imagine the horrors and atrocities a man must witness to pen such a document that lies ahead. It is no wonder that such ideas and thoughts coincide with the four and a half year anniversary of the chemical weapons attack on the UN embassy in Oman by the militant group known as the Rising Inferno (RI). The very hands that wrote the words you are about to read signaled for the deaths of thousands of civilians in the name of “greater peace and sovereignty of the individual.” Keep that in mind, but also recall that Yemen, the country where Nashat al-Sham came from, has greatly suffered in the past few decades. War, famine, drought, and many more horrors were commonplace for those living in Yemen, so it comes at perhaps no surprise that ideas such as “solidarity of the common people” and “dynamic balance and spread of resources” came to fruition.

This manifesto in itself is somewhat incomplete. Commander al-Sham and the rest of the Rising Inferno met their end during Operation Clockwork, a military operation where a joint military task force consisting of US, Canadian, and Yemeni troops attacked RI strongholds. al-Sham was killed fleeing across the border to Oman, and in his truck, these papers were found with the ink still drying. It is also interesting to note that no one is sure how these papers made it to publishing companies, but it may be that the RI is not as dead as we think. Perhaps their ideas are ready to make a resurgence. It would explain why this manuscript is now circulating on the international market but keep an open mind. The battle the RI waged is far from over. The fruits are ripening and they may soon drop from the tree, and when they do, who will come running?

~ Max Karl



Manifesto of the *a minore ad maius*:

There is a shadow being cast over the globe - the shadow of freedom. While many in the world may believe that freedom is in our grasp, one may simply look at any country in the world and realize that this is not the case.

There are those who live in the shadow of freedom and there are those who go beyond; those that seek the source of light that freedom comes from.

Many of us are cursed to remain in the shadows. The shadows cast by the presence of demons. You may refer to them as “kings” or “leaders” or “presidents”; however, underneath all of that, they are the same. In our world, too many are content, too many are ignorant, too many remain in the shadows.

There is a need for those that seek the light. Now is the time for change.

I. Sovereignty of the Individual

Think about a country in this world that has a government. What does this government do? Represent the people? Represent themselves? Represent the base wants and desires of humanity? I have found that each government answers the same: they represent the people, but one must question whether or not the people want to be represented. Take for instance the false idea of a “fair, Democratic” election, as pioneered by countries such as the United States.

If a candidate wins while only garnering 51% of the votes, and goes on to represent a state, what happens to the other 49% of the people who did not want that candidate to represent them? Are they forgotten? Throw to the side with the cries of “well, majority rules out!”? How can one say that the government represents the people with situations like these



commonplace? One might say such a candidate was chosen; however, I answer this by saying: What about the other 49%?

We cannot corrupt the sovereignty of the individual by forcing upon them rulers, though those uninclined to my way of thinking might call them elected officials, that do not truly represent them and who they are. Who are we as a society to choose people, or a group of people, to accurately represent the feelings of the rest of us? We are not qualified, and as such, each person must be able to choose whether they allow themselves to be, shall we say, “governed” by a government.

Without such precautions in place, we risk losing our own individuality, our own thoughts, our own self, and this cannot be allowed.

II. Solidarity of the Masses

The history of our current society is based on distinction. There are those that have power and those without power. Human history is defined by those with power taking control of those without it. There are times when those without power rise up against their masters - think the American Revolution or the beginnings of the Communist Party in China - but those instances are not due to anything more than a shift.

Once those without power have been subjugated, those in power have the freedom to subject those not to whatever they please. This system may seem archaic and barbaric; however, it is still in use today.

“For the people”, this phrase has been used for generations to describe the reasoning for governments. From the oligarchies of Greece to the democracies of America, the idea was that there would be a group of people in power who would make decisions on behalf of those, not in power. This is slightly oversimplified, but the idea is clear. Governance is not anymore for the people then a king is for the people. The key principle still revolves around people giving up their individual power to another.

Here is where I must touch on another point. The power of an individual. In a democracy like the United States, a relatively evolved



system though still suffering from the flaws of all governance systems, people have the illusion of freedom and independence because they can vote for representatives. They believe that they can affect their lives and the lives of others by voting. They sign their ballots, tap a few times on a screen, and feel an enormous sense of accomplishment despite not having done anything at all. Think about what is really occurring. Masses of people vote for a representative and give up power to them. This representative, in turn, gives up power to another representative and the process continues all the way to the top. In the end, the president is no more for the people than the aforementioned king is.

Perhaps this section is best summed up by an analogy. When you are a child and your parent tells you that you must eat your vegetables, aside from obligations to them because you live under their roof, there is no reason you should eat the vegetables, and no matter what punishments they give to you, beatings, lectures, confiscations of toys, you still have no good reason to eat your vegetables. In the real world, these children are everywhere; however, they fall to their knees from the threat of punishment. Parents often have trouble with their children even after disciplining them. Imagine how hard it would be to discipline billions of individuals united in their resolve.

III. Leveling of the Capital

If my neighbor has five spoons and I have one, but I have four children who also must eat while my neighbor lives alone, is it not fair to say that it would be morally correct for my neighbor to give me four spoons? My neighbor still has the spoon that he needs and in the end we all benefit, but what if instead, my neighbor kept all five spoons, sentencing me and my children to starvation? Would that not be morally abhorrent? Would you not raise your voice and fist in anger?

This is what our society currently is. Those that have more than they need hoard the resources that could benefit everyone if shared fairly. I do



not mean shared equally, as some followers of the ideas of Communism may believe, and I do not mean shared in general, as some followers of the ideas of Capitalism may believe. A family of five is entitled to what a family of five needs to survive while a newly married couple is entitled to what a newly married couple needs to survive.

Thus, I propose that resources be shared *fairly*, giving only what is entitled to each and every person. For a society and a government to work truly efficiently, a government cannot hoard resources and certain individuals cannot have control over resources and by extension, the lives of others.

Some might question me on what I advocate for in relation to the means of production, but I leave that up to the decision of the people. If they believe that shared ownership is most effective, let it be. If they believe only a chosen few need ownership, heavily regulate it to ensure false ownership of resources does not emerge, but let it be.

IV. Transparency of the Machinery

Too often do the cogs and inner workings of the machinery of governance remain elusive to those being run by them. The grinding and turning of the gears lead to the wearing down of the minds of individuals. Despite all apparent good intentions, the machinery of governance is not open to all and this is unacceptable.

Those that are granted the power must share that power and be completely transparent about it.

I find it preposterous and without logic that in a society such as one that many of the so-called “developed” Western nations have, that many of its own citizens do not truly understand how their government works. Such is the way where a system excludes individuals from participating based on arbitrary factors such as gender or race. Is not every person fit and worthy to participate in their own governance?



As I have discussed in the other key points above, the individual triumphs above all and as such I find it necessary to state that in a true *government*, all workings of the government must be fully transparent and any elected leaders or officials, despite not being necessary, must also be completely transparent. In addition, each member of such a society must have the ability to participate whenever they would like without any barriers to hinder them. Only then will a government be truly for the people.

V. Reflections

Perhaps from reading these words, you felt a sense of horror. Perhaps you felt a sense of enlightenment. No matter what you felt, in the end, remember that we are all of flesh and bone, destined to crumble into nothingness and rejoin the elements of the natural world. One cannot escape the ultimate destiny of all life, and of perhaps the universe itself. Even now, as I write these words, I know my end approaches me. The hands that etch words, symbols that we give meaning to, into the paper that was once a living thing, are the same hands that willingly took the lives of so many, snuffing them out like a candle's flame.

I do not fear my demise. What I do fear is the death of my name, the death of my ideas, the death of myself as an individual. I fear for the death of individuality at the hands of those who care not. We all die twice, once when we die physically, and once when our memory escapes the minds of the living. We are¹

¹ This the end of the document found in al-Sham's vehicle. It appears he was killed before he could finish writing.

