



Global Leaders Summit

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2024

COMMITTEE GUIDE

GLS

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1. Presidents' Letter

Fellow delegates,

We would like to give you a warm welcome to this year's CCBMUN model and to our committee, the Global Leaders Summit. First of all, let us introduce ourselves. We are Simón Mejía and Jacobo Ordóñez, 12th graders from Colegio Colombo Británico in Cali. We have both participated in numerous Model UNs, fulfilling roles as both delegates and presidents, in which we have acquired multiple tools and skills to provide you with more than just a model, but an enjoyable learning experience. As such, we hope this model will be an enriching and unique experience that will spark your curiosity and lead you to learn something new, regardless of your previous experience with UN models.

As your presidents, we look forward to debating various topics about ethics, philosophy, and current events that haunt society, and discussing the hypothetical solutions that the leaders in the committee would have given if they had been given the task of solving such issues in the present day. It is crucial to keep in mind that you will be representing your delegation's political views, not your own, and to understand that the political, economic, social, philosophical, religious, and historical characteristics of each leader have an enormous influence, and must be taken into account during the debates. We also expect to see a high level of engagement, with delegates making relevant interventions and demonstrating their position clearly. Delegates will also need to use their social, communication, and research skills to overcome any obstacles or problems that may arise along the way.

We look forward to seeing a free-flowing debate and a high level of analysis in all your interventions. Above all, we hope that you will feel at ease in the committee and enjoy the process of resolving the issues raised. We want you to understand that our job is to evaluate and guide you as you participate in the committee and ensure that you all have an enriching experience during the model.

Please do not hesitate to contact us at the committee's email address if you have any queries. We are here to support you and will happily answer any questions or concerns about the guide, the procedures, or the topics.

Yours sincerely,
Jacobo Ordóñez & Simón Mejía
GLS Chair
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2. Special Procedures

Structure

The committee is a discussion setting for leaders chosen to participate because of their relevance to the issues; there is a diversity of members. The committee comprises people who can bring their experiences to the debate; all delegates are fully aware of what has happened before and after their lifetime. As such, the leaders are informed of contemporary technologies and concepts.

Leaders should have all their experiences as a reference point for proposing and finding solutions to the debate. To expand on this idea, all delegates should be concerned with maintaining the perspective and personality of their leader by referring to what the leader did in life during their interventions. This is how they determine their position based on those convictions.

Special procedures and expectations

As a result of its unique structure, GLS differs from other committees in several respects:

Parliamentary language: Delegates use the first person, so they are allowed to use personal pronouns such as "I," "me," "my," and "we." They may also address other leaders directly throughout the debate; the formality "such as" is unnecessary.

Dress code: Delegates are encouraged to attend the role model wearing a dress code that alludes to their leader; they may also attend wearing a full costume of the person to whom they have been assigned. However, students will still be required to abide by the dress code of the role model while remaining respectful and tolerant of all cultures.

Resolutions: The summit does not have the authority or responsibility to draft resolutions. Instead, at the end of the discussion, leaders organise themselves into groups according to their beliefs and create a Working Paper. Essentially, this is a guidance document in which the bloc drafts a description of the issue, particularises its position, and outlines a process for dealing with it. The document should be prescriptive, rhetorical, and supported by reliable data.

Portfolio: The presentation of a portfolio to the model is a requirement for all delegates. In this committee, delegates can write their portfolios in the first person. Three essential documents make up the GLS portfolio:

Biography: a summary account of the leader's life to become familiar with their background, character and historical role.

Position paper: also known as a research paper, this document includes information on both topics and provides the leader's perspective.

Opening Speeches: One per topic will be presented in the same format as the other committees.

3. Topic 1: *Is it Moral to Sacrifice a Few to Save the Many?*

I. History/Context

History of Morality / Cooperation

As humans, we are a social species that has developed over thousands of years to collaborate in order to guarantee survival. This collaborative survival instinct has grown at the same rate as we evolved as a species, and is the most crucial reason behind our development into the most intelligent, advanced species on the planet. However, how we pursued our goal and maintained our survival was not always as complex as it is now, and the process as it changed can be understood with a single philosophical concept of intentionality. According to the Scientific American newspaper, intentionality is *“the ways individuals interpret the world and pursue their goals”* (Rollings, 2018). As the Scientific American Newspaper explains, during our evolutionary process as humans, we have gone through three main stages of intentionality: individual Intentionality, joint Intentionality, and collective intentionality.

The individual intentionality phase of our evolution took place approximately 6 million years ago, and it was characterised by the ability to change behaviour with ease to achieve a particular goal to compete with others for individual interests. Collaboration in this intentionality is individualistically driven, as only the individual needs of each are prioritised, and there is no sense of morality guiding actions. Then, around



Figure 1: Clues of Britain's First Humans (Wade, 2010)

400,000 years ago, came joint intentionality which relied on collaboration and teamwork. With it, each member of the species became interdependent and individual interests were no longer the only priority, leading to the development



Figure 2: Homo Erectus, the most successful human? (Beyer, 2023)

of group-oriented mentality. Finally, around 150,000 years ago, came collective intentionality leading to new priorities, and a wider variety of needs and duties to be fulfilled by the tribe members. Cultural organisation became the standard, leading to the birth of cultural norms needed for the coexistence of the community. Identity, loyalty and morality started to become a necessity, as doing what is conceived to be right or wrong by community members became a criterion for your own survival.

With this new sense of morality and community came the value of protection and the well-being of communities, and often the sacrifice of a few would be made to guarantee the security of the many others in each tribe. However, as the centuries passed and we developed more complex societies, our understanding of morality became more specialised, leading us to question the innate societal rules that provided our evolution. It soon became a debate as to whether the goals we set out to do as a society needed to consider the moral cost of their execution. In other words, whether it was justified to sacrifice what was morally correct to guarantee a greater good for the rest of society.



Figure 3: Early settlements (Schuster, 2023)

Deontological Ethics & Consequentialism

However, to understand this dilemma, we must first understand the difference between two prominent positions: deontological ethics and consequentialism.

Deontological principles were first derived from the 18th-century German philosopher Immanuel Kant. They are an ethical theory that emphasises the importance of rules, duties or obligations when making moral decisions. Deontological ethics assert that some actions can be stated as right or wrong from an ethical point of view, independent of the consequences. It means that the action is morally right if it follows a particular line of principle or a set of rules, regardless of the outcome that it may bring.



Figure 4: Immanuel Kant (Wikipedia)

Furthermore, deontological ethics sets an intrinsic value to some actions; for example, some actions are inherently right or wrong, such as telling the truth is considered morally right, while lying is morally wrong, regardless of the potential benefits or harms that might result from lying. Deontological theories usually emphasise the protection of individual rights and justice, which means that one respects the rights of others and makes sure everyone is treated with fairness and equity according to set rules and principles. They could also be tied to moral absolutism, in that specific actions are right or wrong and cannot be placed under relative terms, such as in some contexts. Compared with moral relativism, an action is thus moral or immoral depending on the context.

Consequentialism: On the other hand, consequentialism could be considered the opposite of deontological ethics. As the phrase generally attributed to Niccolò Machiavelli declares, “The ends justify the means.” Consequentialism is the type of ethics that identifies the moral value of an act with the results it causes. An

action is considered morally right if the consequences are good; if they are wrong, the opposite holds. The most famous form of consequentialism is utilitarianism, which philosophers like Jeremy Bentham and John Stuart Mill developed. Utilitarianism is based on the premise that the best action to be taken is the one that maximises general happiness or pleasure and minimises general pain or suffering. This is often expressed as "the greatest good for the greatest number." By being focused on the outcomes, consequentialism can make it overlook key moral principles like the rights and duties of the individual. At some point, it would cause a justification for harmful acts; hence, consequentialism could result in overall benefits with ethical dilemmas.

Project Manhattan



Figure 5: Manhattan Project physicists at Los Alamos. ("Physics, Physicists and the Bomb," 2015)

The Manhattan Project was a secret US project to develop the first atomic bomb. On 16th July 1945, the Trinity Test bomb ushered in an era of nuclear weapons that would change the world forever. The first atomic bomb test was conducted on this day. Less than a

month later, on the 6th and 9th of August, the nuclear bombs Little Boy and Fat Man were dropped on Hiroshima and Nagasaki in Japan, respectively, leaving an estimated 210,000 dead and effects that endure to this day. The Trinity Test bomb, the Manhattan Project and, in essence, the investigation behind this brought innumerable benefits and repercussions to humanity that could be analysed by deontological ethics and consequentialism.

According to a consequentialist point of view, the research in the Manhattan Project brought countless benefits to mankind, such as cancer-curing radiation, renewable energy production, travel within the solar system and the creation of radioisotopes, which allowed for even more scientific advances. All of the above benefits would not have been possible without the Manhattan Project, and although it caused unimaginable harm to the people who lived near the test site and to the citizens of Japan, its advances have saved the lives of millions of people; dropping these atomic bombs ended World War II, preventing thousands more unnecessary deaths and global damage. Throughout human history, science has made breakthroughs, allowing humanity to evolve. Although some of these advances bring irreversible consequences, such as the deaths caused by the creation of the atomic bomb, a consequentialist perspective might say that their benefits outweigh these consequences. Therefore, for humanity to continue to advance socially and technologically, a greater good must be sought without worrying about the repercussions that some will suffer in the process.



Figure 6: Trinity Test Bomb (Atomic Heritage Foundation, 2014)

Contrarily, from a deontological perspective, the morality of this project would be completely different. The technological advancements and the end to the Second World War do not matter, taking into account the way it was done, not only harming its own citizens through radiation poisoning, but also killing hundreds of thousands of innocent civilians in Japan. Deontological ethics emphasises individual rights and justice, and treats everyone fairly and equally according to set rules and principles. Project Manhattan and the nuclear bombings would be an immoral act that should not be conducted.

Tuskegee Syphilis Study

One famous example of how consequentialism can be utilised to justify morally debatable actions concerning human experimentation is the Tuskegee Syphilis Study. From 1932 to 1972, the US Public Health Service (UPSHS) observed the development of untreated syphilis in black people by using the inhabitants of the county seat of Tuskegee in Alabama. At the time this study began, there were no documented treatments for the disease, and as the study advanced, no treatment was ever given to the test subjects, regardless of its existence. Researchers for this study never got consent from the test subjects but instead told them that they were being treated for “Bad Blood”, a local term for symptoms of anaemia and syphilis. In exchange for the treatment, participants were promised access to the medical care system with medical exams, rides to and from the clinic, free treatment for minor diseases (syphilis not included), etc. Given that, at the time, these amenities were rarely possible for much of the black population, they were significant incentives to participate in the study. In total, there were 600 participants in the survey, from which 399 were given syphilis and 201 were control subjects. Most of these 600 participants were illiterate and poor sharecroppers from the county.



Figure 7: Tuskegee Syphilis Study (Britannica, 2019)

After 40 years of the study being conducted, the story of the experiment was given to the rest of the US, showing the details of the so-called “Study”, and immediate ethical concerns were raised by the enraged public. After multiple deaths of test subjects and dozens of wives, children and a multitude of other individuals near them being infected, the study was called for review by the Assistant Secretary for Health and Scientific Affairs. At first, the panel concluded the participants willingly participated in the study. Yet, after further investigation, they discovered that the research protocol was flawed and ignored, and there

were no safety precautions for the participants. Additionally, the participants never gave informed consent, and according to Tuskegee University, *“Researchers had not informed the men of the actual name of the study, i.e. “Tuskegee Study of Untreated Syphilis in the Negro Male,” its purpose, and potential consequences of the treatment or non-treatment that they would receive during the study.”* (Tuskegee University, 2019). Furthermore, participants were never informed of the deadly consequences it could cause to their families, and they were never given the choice to quit the study once treatment like penicillin became available to cure the disease.

From the consequentialist point of view, this study could have brought multiple insights, helpful information and knowledge on the effects of syphilis and its treatments. During the early 20th century, syphilis was a deadly disease relatively unknown to specialists. Everything from causes, treatment and impacts was uncertain, and it was one of the leading causes of morbidity and mortality at the time. Additionally, the disease brought a heavy social stigma for its carriers. To understand and treat these diseases, it is necessary to observe how they work, and experimentation is a possible way of doing so. Consequentialists might argue that the Tuskegee study is necessary regardless of the ethical and moral concerns as it would bring many necessary advances and knowledge for medical treatment, possibly leading to the safety of people worldwide from the effects of this disease.

Nonetheless, from the point of view of deontological ethics, such advances and information brought by this experimentation are not worth its high ethical and moral price taking into account the way the experimentation was conducted by targeting illiterate and poor communities that were subject to racism. In addition to not informing the test subjects of the death trap they were given, the researchers negated proper treatment even when it was available, leading them to an avoidable death. Due to the innate immorality of this subject, deontological ethics definitely argue against such experimentation.



Figure 8: Conditions At The Willowbrook Mental Asylum (Sedlak-Hevener, 2019)

The Willowbrook Hepatitis Study in the USA can similarly be condemned or justified using the two different viewpoints. In this study, children at a mental health hospital were used to test a vaccine for hepatitis. To find out more about this study please use the following links: [Willowbrook 1](#) [Willowbrook 2](#)

You can also read an interesting article about various ethical dilemmas from the past in the following link: [Is it right to use Nazi research if it can save lives?](#)

II. Current Situation

Overview

Today, the human race finds itself at a crossroads where new challenges and opportunities have never been so pronounced. Technology has rapidly transformed our world, introducing a new layer of complexity and emerging ethical considerations. Artificial Intelligence is making waves in industries such as health and financial services, and has the potential for making considerable improvements in efficiency and innovation. However, it also raises legitimate questions regarding privacy, job displacement, and ethical uses of data. Advances in biotechnology, such as CRISPR gene editing, presage revolutions in medicine, agriculture and more. However, they have raised ethical issues around genetic alterations and potential unintended consequences.

The COVID-19 pandemic reveals the tension between individual rights and collective welfare. Decisions about vaccine mandates, lockdowns, and resource allocation have led to debates on the moral basis for restricting personal freedoms in order to promote a common good. The pandemic resulted in a scarcity of critical supplies in healthcare systems globally, along with draconian measures

that separated families and locked old people away in aged-care homes with no visits allowed from family members. Experimental vaccines were mandated on entire populations for the common good, even though they had not been properly tested and were never proven to stop transmission of the virus between individuals. When some healthy individuals suffered permanent damage or even died after taking the gene-therapy vaccine, this was regarded by many governments as a small price to pay for “saving millions of lives”, a claim that was never actually proven in a scientific way. For a brief description of this situation, please use this link: [The Pfizer Papers: Pfizer's Crimes Against Humanity](#)

International Cooperation

Global challenges that no one nation can successfully meet require global cooperation. The United Nations (UN) strive to establish such harmony, whether discussing climate action, global health or economic stability.

The Paris Agreement is the best example of international cooperation in response to climate change. 196 nations signed the agreement to reduce emissions and strengthen resilience domestically, agreeing to jointly address climate change while achieving additional national interests such as food security. The WHO manages international health responses, such as those during the COVID-19 pandemic. The IMF provides financial assistance and advice to countries facing economic problems. The Security Council tries to find ways of ending conflict in an objective way. However, all these organisations, including the UN have their detractors, and their actions are not always seen in a positive light, as can be seen in the following link: [Palabras del Presidente de la Nación Javier Milei, en el debate general, del 79 Período de Sesiones, de la Asamblea General de Naciones Unidas, Nueva York, Estados Unidos](#)

Ethical trade-offs may occur in these cases, and the viewpoints of deontological ethics and consequentialism can be applied in each particular decision that is made by these entities.

Rule of Law

The rule of law is essential to defuse ethical dilemmas by providing machinery for the resolution, which should be just and desirable on one side. Still, there must be an adherence to the legal limitations that protect individual rights (considering whether something can even be done to achieve what may appear necessary). Legal systems the world over guarantee our rights by subjecting everything, even actions taken by governments and international bodies, to legal scrutiny. Without them, the abuse of power takes precedence and accountability does not happen.

Legal frameworks help balance competing interests, such as in public health emergencies or deploying complex technologies. Legal standards should ensure that collective action will not negatively impact minority groups. The rule of law, grounded in principles of justice and fairness, is the mechanism whereby burdens and benefits can be held up to some standard that all group members accept as just and fair before action.

The current situation of mankind, marked by increasingly fast technological progress and global challenges, requires ethical decisions, cooperation between countries and adherence to rules. It is a classical problem of ethics - the balance between individual rights and collective welfare - to which deontological and consequentialist approaches need attention. Managing such complexities requires that the underlying international cooperation and the rule of law are intact to ensure measures taken to pursue the 'greater good' are fair and just for everyone involved.

During the path of driving innovation and new technologies, advances such as Neuralink have increasingly become popular. Neuralink is one of the many companies of the billionaire Elon Musk. Its mission is to *“Create a generalised brain interface to restore autonomy to those with unmet medical needs today and unlock human potential tomorrow.”* (Neuralink, 2024). The chip being made by Neuralink is aimed at people with quadriplegia, who cannot control the majority of their bodily functions, to use their thoughts to control their computers and

mobile devices. While the company has a noble goal, and the product it is developing will bring multiple benefits to a part of the population suffering from a very restrictive condition, there are many concerns regarding the human testing currently being conducted for the product.



Figure 9: Neuralink (Patient9, 2024)

According to the Neuralink website, *“Neuralink is currently seeking people with quadriplegia to participate in a groundbreaking investigational medical device clinical trial for our brain-computer interface. If you have quadriplegia and want to explore new ways of controlling your computer, please consider joining our Patient Registry.”* (Neuralink, 2024). The

concerns are mainly due to the risks such testing can impose on the test subjects and the irreparable damage that tinkering with brain function can have on an individual. Although Starlink has already been tested on animals such as chimpanzees, their chip is still one very important risk and safety concern for many experts.

Overall, although Neuralink can bring a wide variety of benefits to a very large number of individuals suffering from quadriplegia and certainly produce a very positive outcome, it might come at the expense of a few who are willing to be test subjects. It has also raised the issue of how the technology could be misused in the future. According to TRTWorld website, *“In response to these complex challenges, ethicists have put forward a set of emerging rights: the right to cognitive liberty, the right to mental privacy, the right to mental integrity, and the right to psychological continuity. Amidst this backdrop, the protection of this exceptionally sensitive medical information takes centre stage.”* (Solmaz, 2023) This once again poses the debate between deontological ethics and consequentialism of whether the risks and morals of the tests should outweigh

the potential benefits of the product itself, or if the risk is justified by the immense benefits of the product.

Genetic Modification

In the current day, another example that raises ethical concerns is genetic modification, which falls into two general categories: gene therapy and genetic engineering. According to the University of Missouri, *“Gene therapy seeks to alter genes to correct genetic defects and thus prevent or cure genetic diseases. Genetic engineering aims to modify the genes to enhance the capabilities of the organism beyond what is normal.”* (University of Missouri School of Medicine, 2019) Gene therapy and genetic engineering could both be considered morally correct from a consequentialist point of view, taking into consideration that they both seek to improve the human species, one by curing a possible disease and the other by enhancing the capabilities of the species itself, consequently bringing greater good to society. Nonetheless, from a deontological point of view, it could be seen as immoral due to the actions being performed before a person is conscious and due to the possibility of harm that could be done.

Artificial Intelligence in Lethal Autonomous Weapons

Lethal Autonomous Weapons (LAWS) are weapons that use artificial intelligence (AI) to find and destroy targets. It has already been alleged that LAWS have been used in Libya as part of the Operation Peace Storm. According to the International Red Cross *“Logistics convoys and retreating HAF were subsequently hunted down and remotely engaged by the unmanned combat aerial vehicles or the lethal autonomous weapons systems such as the STM Kargu-2 [...] and other loitering munitions. The lethal autonomous weapons systems were programmed to attack targets without requiring data connectivity between the operator and the munition: in effect, a true “fire, forget and find” capability.”* The research and development of this type of weapon has many ethical considerations which may be seen from the viewpoint of Deontological Ethics & Consequentialism.

III. Key points of the debate

- Deontological Ethics vs Consequentialism
- Ethical considerations of technological advancements
- Human medical experimentation
- Nuclear warfare advancements
- Individual human rights vs the common good

IV. Guiding questions

1. How would your leader view the idea of sacrificing a few for the greater good?
2. Does your delegation prioritise consequentialism or deontological ethics?
3. How does your delegation view technological and scientific advances that require human experimentation?
4. When, if ever, is it acceptable to risk the well-being of a few for societal benefits, according to your delegation?
5. What regulatory frameworks does your delegation support to ensure ethical standards in innovation?
6. How does your delegation view international cooperation in addressing the ethical implications of sacrificing a few to save many?



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4. Topic 2: *The Transition to a One-Government World*

I. History/Context

Governments Through History

As a species, humans are inherently social; we need to work together to ensure the survival of our species, and throughout our history, the most effective way to ensure proper collaboration as a species has been through a hierarchical organisation of power known as a government. At first, we lived in small groups or tribes in which one individual was given the task of being the leader, the one responsible for providing guidance, resolving our conflicts and organising the collective efforts of the community members. As our societies grew in size and complexity, the role of these leaders became more complex as well, and it no longer was viable to have a single leader. This called for the institutionalisation of these leaders into organised governments with members who, due to their wisdom or alleged divine favour, were suited to take command over others in their community.

Among the first forms of government were monarchies and theocracies. In a monarchy, a single ruler, like a king or queen, is the supreme authority of the system. In a theocracy the ruler is the religious leader. These types of systems were often justified through the belief that the ruler was chosen with a divine right to be the leader, meaning they were appointed by god and thus had the undeniable right to govern. Examples include Ancient Egypt, where the pharaoh was believed to have been chosen by the gods to rule over the kingdom. Similarly, mediaeval Europe used a system of monarchies in which royal families held power over the kingdom. Although monarchies gave stable leaders and a defined hierarchy, it typically meant abuse of power from the rulers. It gave little to no choice to the majority of the population about who ruled them.

The shift towards democratic governments came during the 17th to 18th centuries as people grew tired of the abuse of power of their monarchs. This shift in power dynamics was heavily influenced by the Enlightenment, the period of individual awakening and the emphasis on reasoning, individual rights, the social contract and individual liberties. In the 18th century, the American Revolution and French Revolution were moments of very high significance in this shift, as they were movements of the people who sought independence from tyrannical leaders. In the US it was in the form of independence from the British Monarchy, while in France it was from the monarchs of the country itself. These revolutions showed the effectiveness of such anti-monarchy movements and led to the adoption of democratic systems throughout Europe and the world. This ultimately led to the election of leaders by the society.

Nonetheless, with the implementation of democracy, there was still no shortage of conflicts within governments or between nations. Armed conflicts between nations have occurred from the moment we started to live in our complex communities, and it is highly driven by the human search to gain power and dominance over others. Empires like the Roman Empire, the Mongolian Empire, the Ottoman Empire and the British Empire are all examples of how, through military conquest, societies have always fought for dominance over others.

The competition for resources, need for territory, ideological superiority and even religious and political conflict will continue to take place as long as we have borders between our societies, as greed and an innate need for dominance control our leaders. This is something that is widely considered by the Conflict Theory of Karl Marx, which according to Investopedia, *“is a social theory that posits that society is in a state of perpetual conflict because of competition for limited resources. Conflict theory holds that social order is maintained by domination and power, rather than by consensus and conformity. According to conflict theory, those with wealth and power try to hold on to it by any means possible, chiefly by suppressing the poor and powerless.”* (Investopedia, 2024).



Soviet Union - a modern attempt at a one-world style government

One of the most recognized attempts at the unification of states along one single ideology is the Union of Soviet Socialist Republics (USSR). The Soviet Union was founded in 1922 after the Bolshevik Revolution of 1917, and was intended to be a single nation that unified multiple states under one central socialist government. The Soviet Union comprised 15 states: Moldova, Estonia, Latvia, Lithuania, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, Russia, Armenia, Azerbaijan, Georgia, and Ukraine. The USSR was led by the Communist Party and was ruled under Marxist-Leninist ideology, which argued that capitalism would lead society to the exploitation of resources and conflict. As a result, the USSR envisioned a classless society in which the factors of production were owned and controlled by the state. Additionally, it believed in the eradication of private property and social inequalities for a “Harmonious Society”.

Throughout its existence, the USSR engaged in multiple efforts to expand its ideologies and members across Europe and Asia. However, its expansion and unification came at a very high cost, as it was known to employ repressive measures to maintain its tight control over society and the factors of production. The control over agriculture, labour abuse, and political violence were many of the shortcomings of the unification which led to harsh realities for its inhabitants.

In the international context, the USSR faced great ramifications and opposition, particularly by the United States during the period of the Cold War. The difference in ideologies between the communist ideologies of the USSR and capitalist ideals from the US meant the intensification of armed conflicts and increase in political tensions. As each nation tried to establish its ideologies throughout much of the world, the constant political combat between the two nations defined 20th century politics. The USSR supported a variety of communist movements in Asia, Africa, Eastern Europe and Latin America which led to multiple armed conflicts such as the ones seen in Korea, Vietnam, Afghanistan, etc. Ultimately, after the conclusion of the Cold War, and due to the limited economic system, political



pressures and incapability to truly develop a system that tackled social inequalities, the Soviet Union was dissolved in 1991.

International Cooperation

League of Nations

The disastrous aftermath of the Great War (World War I) revealed that there was a need for an organisation whose sole purpose would be to stop further global conflicts and promote world peace. The League of Nations was created in 1920 as the first international organisation whose principal mission was to maintain world peace and encourage cooperation among countries. The League of Nations made all members understand that they were resolving their disputes through diplomacy and dialogues instead of through armed conflict. It was to be responsible for maintaining international peace and security, disarmament, and the creation of conditions under which justice could triumph over war.

Echoing the principles of early international oversight and cooperative governance practised under the League, member nations took control over former territories of Germany and Austria-Hungary to ready their populations for self-rule. The League dealt with issues of international concern including labour conditions, just treatment of native inhabitants in colonies, human trafficking and protection work for prisoners-of-war. The League succeeded in some territorial disputes and inspired a number of international actions such as the International Health Convention aimed at improving public health maintenance, labour rights management (the Labour Organization), etc. It also prepared the subsequent ground for future international cooperation frameworks. The League was unable to enforce its resolutions, and could not compel member states who had reached a consensus in the Assembly or Council to comply if any member of that state protested - a vote against capital punishment by Switzerland at the 1930 Conference on Codification alerted all members. The absence of major powers like the USA and the unanimous consent requirement for decisions often led to



inaction and inefficacy in preventing aggression, culminating in its inability to stop the onset of World War II.

United Nations (UN)

The failures of the League of Nations and the devastation of World War II underscored the need for a stronger and more effective international organisation. The United Nations was formed in 1945 to enhance cooperation and prevent conflicts. Its establishment came with a mission outlined in the UN Charter emphasising equality among member states, the promotion of human rights and peaceful conflict resolution. With pillars like the General Assembly, Security Council, ECOSOC and the International Court of Justice, the UN was formed to foster peaceful international cooperation. For more information on its functioning, feel free to visit the UN Structure website: [UN Structure](#)

The UN has effectively deployed peacekeeping missions worldwide to support ceasefires and establish peace conditions. The United Nations has played a role in shaping laws and human rights principles, including the creation of the Universal Declaration of Human Rights and the establishment of institutions like the International Criminal Court. Organisations under the UN umbrella, such as UNICEF, WHO and UNDP have made impacts on health, education and progress projects. Despite these achievements, the UN faces challenges such as power imbalances due to the Security Council's veto system, balancing state sovereignty with humanitarian intervention, and ensuring financial stability through member contributions.

International cooperation leads to a unified government

Centralising authority globally could lead to a unified global government and potentially change the current nation-state system. This concept includes various essential elements; organisations such as the UN are moving towards worldwide leadership by offering forums for global discussions, collaboration, and decision-making. Institutions such as the World Trade Organisation (WTO) and

agreements like the Paris Agreement demonstrate attempts to tackle worldwide issues through collaboration. A cohesive government could more efficiently tackle worldwide issues such as climate change, pandemics, and transnational terrorism by working together. Concentrated decision-making could lead to a fairer allocation of resources and assistance to needy regions. Having a central governing body could decrease the chances of inter-state conflicts by offering a fair place for resolving disputes.

However, nation-states may be hesitant to relinquish power to a central government due to concerns about losing autonomy and control over local affairs. Keeping cultural diversity intact within a unified government is difficult and may lead to either the blending of cultures or the exclusion of minority cultures. It is crucial to prevent powerful states or entities from dominating and ensure fair representation to avoid repeating historical imperialist patterns. If robust institutions and democratic processes do not counter centralised power, it may result in authoritarianism.

The establishment of the League of Nations and the United Nations enabled higher degrees of global cooperation, setting the groundwork for a more cohesive method of worldwide governance. While these organisations have experienced different levels of success, they underscore the potential advantages and obstacles of moving towards a global government. To avoid the failures of previous international organisations and achieve the advantages of a united global government, effective global governance must focus on fair power sharing, cultural diversity appreciation, and robust democratic structures.

II. Current Situation

In modern times, nations are slowly collaborating more and more by bringing focus to more complex and complete forms of international collaboration. One of the most important forms of international collaborative groups to date is the European Union. After World War 2, Europe's leaders wanted to prevent future wars and improve its economic status by uniting. The concept was to create such

close ties between the European nations that war would be impossible. This led to the establishment of the European Coal and Steel Community, which coordinated the coal and steel industries of six countries in 1951. This step was then followed by the Rome Treaty of 1957, which created the European Economic Community (EEC) with an aim to further facilitate economic integration. Gradually, EEC became the EU, a political-economic union consisting of twenty-seven member states having a common market/single market customs union as well as several policies ranging from farming to competition. The Maastricht Treaty in 1992 was also significant since it heralded the idea of European citizenship and set up a foundation for the creation of the euro- the EU single currency.

The EU's effort to bring countries together through a common pattern exemplifies an updated method to deal with global challenges through cooperation rather than conflict. Such integration has facilitated the free movement of goods, services, people as well as capital hence promoting economic growth and social cohesion within Europe. Through its institutions such as the European Parliament, European Commission and ECJ the EU's structure shows how countries could pool their sovereignty for a shared purpose. This model of unification appears more relevant in the present globalisation era where issues like climate change, security or even economic inequality require collective action. This reflects the ongoing shift from competition and conflict to partnership and unity by working together within such frameworks so that governments aim at achieving better cooperation and economic balance.

Globalisation

Globalisation is the result of advances in technology and liberalisation in international trade which has led to increased interconnectivity between countries. Such a tendency would be advantageous to global governance since addressing international hazards such as climate change, economic crises and security challenges demands more cooperation and integration among nation-states.

With the emphasis on international cooperation in this modern times, many international organisations have arisen. BRICS is the acronym denoting an association of five major emerging national economies: Brazil, Russia, India, China, and South Africa. Established in 2009, BRICS aims to improve economic collaboration, political coordination, and cultural communication between the member states. The G7 consists of seven of the largest advanced economies in the world, which are Canada, France, Germany, Italy, Japan, the United Kingdom, and the United States. The EU also takes part in G7 meetings. Both discuss and collaborate on economic policies concerning global financial issues of common interest, such as trade, investment, or budgetary policies. The G7 also focuses on international security issues, like insurgent groups, nuclear proliferation, and political confrontations.

Other international organisations include OPEC and NATO. OPEC is a cartel (Economic term for collusion) of 13 oil-producing countries that operate as an intergovernmental organisation. OPEC, to establish stability in the international oil market, works by controlling the volume of oil production among its member countries and maintaining a balance with demand. With this manipulation in production quotas world oil prices are influenced, having a significant chain reaction on the world economy.

The North Atlantic Treaty Organization (NATO) is a political and military alliance of 30 member countries from North America and Europe created in April 1949 to provide mutual defence against aggression. Its cardinal function in that alliance is to meet the collective security—treaty and an armed attack against any member of the Alliance as all members are being attacked and all coming to their defence.

Global challenges call for international corporations that operate through organisational and governing structures like BRICS, G7, OPEC, and NATO. The BRICS focus on development and financial stability in emerging economies, pressing for a more inclusive global governance system. G7 policy cooperation is among top economies and engages to address international economic issues, security threats, and development challenges. OPEC ensures a stable international



oil market, providing energy security and impacting global financial stability. NATO provides for collective defence and security cooperation and addresses various conventional and non-conventional security challenges.

Although the concept of a global government is still in the realm of theory, the growing interconnection from globalisation highlights the necessity for improved international collaboration. International groups play a crucial role in collective defence, crisis management, and security cooperation. They work together on economic policies, market stability, and sustainable development by taking collective action on climate change, health crises, and other global issues. Bringing about a more coherent global governance system would require dealing with sovereignty issues, cultural differences, and power disparities to ensure fairness, inclusivity, and responsiveness to the needs of each nation. Therefore, a one-world government could be interpreted as a large international organisation.

Types of government in the world today

Based on structure, method of leadership selection, and the degree of control over its citizens, there are various types of government worldwide.

Democracy is a system of government whereby power is vested in the people, who rule directly or through freely elected representatives. Citizens have the right to vote in regular, free, and fair elections of representatives. The law applies to everyone, including the government. The safeguarding of fundamental rights and freedoms, such as freedom of speech and assembly is essential, where all political parties and opinions are invited and encouraged. There are different types of democracy. Today most countries have a representative democracy, where people elect representatives who decide on their behalf.

Monarchy is the form of government headed by one person alone, the monarch. Monarchies can be either absolute or constitutional. Invariably, leadership automatically passes among a family member. The monarch's power in constitutional monarchies is symbolic, while in absolute monarchies, the

monarch's powers are far-reaching. There are different types of monarchies. An absolute monarchy is when the monarch has near absolute control over the government, for example, Saudi Arabia. On the other hand, in a constitutional monarchy, a constitution limits the power of the monarch. They are like ceremonial heads of state, and the actual government of the country is controlled by elected officials. Countries included in this category are the United Kingdom and Japan.

Authoritarianism is a system of government with strong central power and limited political freedoms. Individual freedoms are usually held back, while political opposition is habitually suppressed. It has a concentration of power in one leader or a few leaders. Opposition parties and political dissent are, for the most part, either outlawed or severely restricted. The government pretty much controls most, if not all, things in society, including the media and the economy. There are autocracies in which power is solely in the hands of one individual, for example, North Korea under Kim Jong-un. Another type is an oligarchy, ruled by a few, especially members of the same social, economic, or political class. An example is the military junta in Myanmar.

Totalitarianism is extreme on the scale of authoritarianism; the government tries to control public and private life. The government controls everything politically, socially, and economically. There is only one ideology and room for no dissent. Increased surveillance, propaganda, and state-sponsored violence to support government programmes. Some historical examples include Nazi Germany under Adolf Hitler, and the Soviet Union under Joseph Stalin. In a more contemporary context, to a certain degree, one could claim that North Korea has modern-day totalitarian features.

Theocracy is a type of government that advocates for control by clergy members, with the state's legal system being based on religious decree. The authority of politics and the ruling circle is defined by religion and the religious leaders are in charge of the government. The legal system emanates from religious texts and doctrines. Some examples include Iran, where the Supreme Leader is a religious



cleric and Islamic law (Sharia) significantly impacts the legal system, and Vatican City, headed by the Pope, who directs the Roman Catholic Church.

Oligarchy is a government where power effectively rests with a few people. Those people might be defined by nobility, wealth, family ties, education, corporate, religious or military control. Significant power and influence is in the hands of a small group of people. Political power is not widely distributed and an oligarchy usually denies extensive group participation in policy-making and implementation. Some historical and contemporary examples include the Ancient Sparta of a small group of elites. In Russia, for instance, a small group of people can be seen as holding much of the political power, which has continued through the years.

Federalism is a system of government in which power is divided between a central authority and constituent political units. Authority is constitutionally divided between the national government and subnational entities. Regions or states enjoy high self-governing powers. Some examples include the United States of America, in which power is divided between the federal and state governments, and Germany, where power is shared between the federal and state governments.

Advantages and Disadvantages of a One-World Government

Advantages

Some advantages may include global coordination. One government can better coordinate all the responses to global issues such as climate change, pandemics, and terrorism. Standardised policies about trade, environmental protection, and human rights would ensure more equitable practices worldwide. Furthermore, peace and security would be better; if there was only one government, there may be no more wars between nations, since a separate national identity would not exist and so there would be no premise to go to war. Centralising the control of military forces would enable the betterment of global security and a decrease in the chance of regional conflicts.

A one-world government could also have economic benefits. The single market and currency would facilitate trade and economic growth, reduce transaction costs, and eliminate fluctuation in exchange rates. Centralised planning could ensure that resources were given out more equitably, hence reducing global poverty and inequality.

Additionally, human rights and justice would be strengthened; a global government would have the power to ensure universal human rights standards such as the UN Charter, and it would prevent abuses that take place under some national governments. A coordinated legal system could secure equal and just justice for everybody and reduce levels of corruption and impunity.

Finally, in environmental sustainability, central governance may execute and enforce cohesive environmental rules and policies to mitigate climate change and conserve biodiversity.

Disadvantages

The biggest disadvantage would be a loss of sovereignty. Nations would lose their respective identities and independence if there was a central authority, which could foment resistance and unrest. The centralisation of power may overlook needs and conditions in a locality and, therefore, lead to some policies that are not effective or suitable for some regions. Centralised power could become an authoritarian regime if democratic institutions were not efficiently checked and controlled, leading to tyranny and oppression. Due to the lack of checks and balances, a single governing body could be more prone to corruption and abuse of power.

The imposition of uniform policies would tend to suppress cultural diversity and local tradition, thereby impoverishing culture. Diverse populations may resist centralised policies that do not reflect their values and traditions, leading to social unrest and conflict. While central planning is likely to aim at reducing inequality, on the other hand, it may create more disparities if not handled equitably,

favouring some regions over others. There are chances of a large, centralised bureaucracy becoming inefficient and unresponsive to local issues and needs. Finally, such change to a one-world government would be delicate and very challenging because many interests oppose it: firstly, the current national governments and secondly, the populations of those same countries. The effort to strike a balance between the diversified interests of regions and populations could become impossible to manage, which could again lead to conflicts and inefficiencies.

Religious Concerns

The idea of a one-world government touches very much on religious points since almost every religious belief, doctrine, and prophecy is at stake. On the one hand, a centralised world government limits secular policies that might interfere with spiritual practices, but on the other hand, it results in a perceived erosion of religious freedom. World laws would be customised according to certain local customs, which is likely to result in an imposition against religiosity.

In Christian eschatology, and especially within evangelical and fundamentalist groups, the one-world government is associated with the advent of the Antichrist and the end of days. This can cause strong resistance based on theological beliefs. Some explanations of Islamic eschatology also consider a global ruler or a "false messiah" (Dajjal) who will come at the end of times, leading to wariness about centralised global governance. Specific readings of Jewish eschatology similarly offer little support for a one-world ruler before the appearance of the Messiah. Other religious communities would bemoan the loss of their cultural and spiritual identity in a one-world government as the centralisation of power promoted a global culture that homogenised everyone. Loss of local religious autonomy, in which communities find that their traditional values and practices are threatened, might be another way local religious groups view the potential for such a situation.



Just as there are different religions, there are also different standards regarding ethics and morals. An overarching one-world government may have its standards regarding the matter that is likely to override the teaching within a religion, creating moral and ethical dilemmas for the adherents. Abortion, euthanasia, and genetic engineering are other contentious issues that religious traditions vary in opinions about. A global policy might conflict with the moral teachings of certain faiths. A world government may persecute minority religions if the ideology of the time disagrees with the principles of their faith. The potential power of a global government could then perhaps lead to discrimination against less common or politically weaker faiths.

The World Economic Forum



Figure 1: *World Economic Forum (WEF) - ESG Simplified*. (2023). Nossadata.com.

The World Economic Forum (WEF) is the International Organization for Public-Private Cooperation. It provides a global, impartial and not-for-profit platform for meaningful connection between stakeholders to establish trust, and build initiatives for cooperation and progress (Our Mission, 2024). Founded in 1971, the WEF brings political and business leaders together to discuss issues regarding the world's economy with its annual meeting in Davos, Switzerland. With members ranging from media personalities to government officials, it has no

decision-making power; however, it seeks to influence people to make those decisions that benefit the global community.

The WEF has several projects that aim to tackle specific global topics such as climate change, global security, and the fourth industrial revolution. It also seeks to ease collaboration and communication between the private and public sectors while producing research into its members' areas.

According to the WEF, *“At the heart of our mission of improving the state of the world lies the belief in the power of human ingenuity, entrepreneurship, innovation and cooperation. We recognise the need for a forum fostering rigorous and respectful dialogue between and among leaders with different beliefs and viewpoints, where diversity of thought is respected and all voices can be heard. Achieving this mission is made possible by all our stakeholders, who come together to find common ground and seize opportunities for positive change.”* (World Economic Forum, 2024)



Figure 2: Greta Thunberg at the WEF (Thunberg, 2021)

Praised by some and loathed by others, the WEF has been both highly regarded and strongly criticised. Supporters might say that it brought people such as environmental activist Greta Thunberg to the spotlight in 2019, or it has even allowed the resolution of issues such as supply shortages during the COVID-19 pandemic. It

allows people from many different organisations to come together to discuss world issues. At their forum in Davos, you will find state leaders, politicians, billionaire philanthropists, representatives from NGOs and financial institutions.

They have the opportunity of sharing their expertise to create better solutions for the future of the world.

Detractors say that it is about the top 1% of the wealthiest people worldwide discussing issues that will have an impact on everybody except themselves, creating policies to allegedly fix these issues, while maintaining their own needs first. Many of these people, such as Bill Gates and George Soros, have not been voted to lead the citizens of their country. For example, the WEF put out an advertisement which said 'You will own nothing and be happy'. They say that people should not travel or eat meat to save the planet, whilst WEF members go to Davos in Switzerland by private jet, where they stay in the most luxurious hotels and eat the finest meat.

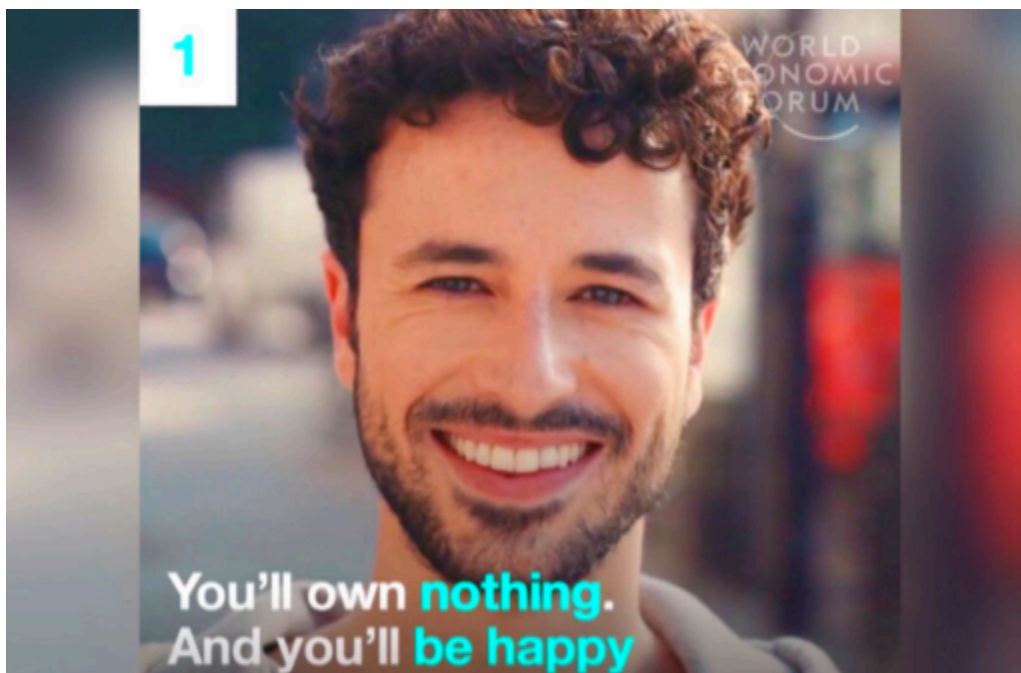


Figure 3: WEF You'll own nothing. And you'll be happy. (McCall, 2022)

You can read more about the structure and topics discussed in the World Economic Forum at the following link:
<https://intelligence.weforum.org/topics/a1Gb000000LHN2EAO>.

Conclusion

There have been many attempts throughout the ages to form centralised governments that are in charge of a large number of people across the globe. In considering the pros and cons of a One World Government, delegates should take into account how these governments affected the citizens. Who did this centralised government benefit? What were the negative consequences of this way of ruling? It is also important to consider the issue of national borders, sovereignty and individual human rights in this type of government. With increased globalisation, is it more important for countries to maintain their autonomy, or is it better for world citizens to be part of a single entity? If a one-world government is proposed, what would be the guiding morals and values that would determine the laws and practices of the world's people?

III. Key points of the debate

- Historical government types
- Conflict Theory
- Empires and the effects of centralised governments
- The Soviet Union experiment
- Ethical and legal considerations of a one government world
- Religious considerations of government unification
- Benefits of a one-world government system
- Sovereignty and individual human rights under a one-world government
- Abuse of power under a one-government world



IV. Guiding questions

1. How would your historical leader have responded to the idea of a one-world government based on their actions and policies during their time in power?
2. What principles or values from your leader's governance might influence their stance on losing or retaining national sovereignty under a global government?
3. Considering your leader's approach to foreign policy, how might they negotiate or influence the structure and powers of a single global authority?
4. Given their historical context, what might be your leaders' concerns or endorsements regarding the distribution of power and resources in a unified global system?
5. How might your leader's experiences with international cooperation or conflict shape their perspective on a global government's potential benefits and risks?



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