

Hofstra University

Model United Nations Conference 2021



Future Crisis Committee

Maheen Safian, Chair
Sameer Mamun, Crisis Director

Hey, delegates!

My name is Maheen Safian, and I am the future crisis chair for HUMUNC 2021! Currently, I'm a sophomore double-majoring in political science and global studies. In addition to being the vice president of Hofstra Model UN, I've been a strategy article writer for the Model UN training website allamericanmun.com for the past several years. Previously, I assisted in SPECPOL as a dais during HUMUNC 2020, and attended the Columbia College Model UN Conference during my first semester at Hofstra.

My experience in MUN is extensive, ranging from my sophomore year of high school until now! Undeniably, it has made me grow incredibly as a student and leader. In addition to MUN, I'm involved as the Hofstra Campus Organizer for Peace Action, an organization furthering pro-peace foreign policy through lobbying and political organization. Outside of campus, I'm the ECOSOC intern for the Pakistan Permanent Mission to the United Nations, where I research sustainable development initiatives in developing nations.

I'm excited to see all of you soon, and the solutions you may bring!

Sincerely,

Maheen Safian
Future Crisis Chair
HUMUNC 2021

Greetings honorable delegates!

My name is Sameer Mamun, but you may all soon know me as your Future Crisis Committee Director during this Hofstra Model United Nations Conference! Currently, it is my second year here at Hofstra and I am a Business Management major. In terms of MUN experience, I have plenty at both the high school and collegiate level. During my time in high school, I was a delegate on ECOSOC, and was president of my Model UN club during my junior and senior year of high school. At Hofstra, I was honored to participate as a delegate at Columbia University's Model UN Conference, as well as being able to contribute as a dais for Future Crisis during last year's conference at Hofstra. On campus, I have been able to be a part of numerous clubs such as Peace Action, Muslim Student Association (MSA), and even serve as Public Relations Officer for Hofstra's MUN this year.

I hope you all are just as excited as I am for this year's Future Crisis Committee. Although there will be many challenges both in and out the committee room, I know you delegates will find ways to overcome the obstacles presented to you. As someone who fell in love with MUN and crisis, I encourage you all to take on the challenges in this committee head-on, and embrace your creativity during this Summit for the Unification of the Arab States.

Sincerely,
Sameer Mamun
Future Crisis Director
HUMUNC 2021

Introduction

It is the year 2120. The international system has dipped into chaos, and dire circumstances have pushed some of the mightiest Arab nations to consider renouncing their sovereignty for the sake of survival, and to give one final attempt of unification for the first time since the 19th century.

Diminishing oil resources over the past hundred years have destabilized the international system that once saw several Arab countries dominate fossil fuel production. Western powers, including the United States and leading European economies, have been largely unsuccessful in their own transition from oil to renewable resources for the past hundred years. In order to maintain influence over significant oil reserves and prevent the collapse of their own economies, and instability in their countries, they have intervened in the Middle East and North Africa (known as MENA) through coups, prolonged military presence.

In response to this wave of interventionism and destabilization, a widespread movement of anti-Western sentiment, called the Harakat Nahda, has been building over the previous decades among the citizens of MENA countries, gaining fiery traction among the Arab people. Foreign-assisted coup-d'états that removed Arab state leaders who opposed Western control over national oil reserves have been met with protests that rivaled those of the 2010 Arab Spring. An Islamic revival took root during the 2050s—with Islam serving as a unifying factor—also provides common cause to Muslim citizens across the MENA countries to resist Western political influence. More violent factions, such as terrorist organizations, have resurged in response to weakened government control— seeking to use destabilized areas to create their own radical Islamist state.

But, in 2117, chronic instability in the region has birthed a new generation of populist state leaders. For the first time since the 20th century, the Pan-Arab movement has brought leaders of the people to office, powered by Arab citizens demanding an end to continuous the instability surrounding their lives. These leaders face many priorities simultaneously, including the need to counter terrorist groups vying for state control, realizing populist demands to shift Arab economies away from dwindling oil resources, and exploring a popular expression of desire for a unified Arab state to fend off Western political agendas.

This critical turning point in history will be when the Summit on the Unification of the Arab States commences in February 2120.

Mission Statement

It is the first day of the 2120 Summit of the Unification of the Arab States. This committee will be composed of the current Arab leaders that have chosen to pursue the unification of their states into a single, Pan-Arab country. Delegates will represent each Arab nation as their respective head of state, and are charged with the creation of a novel government during the days of the Summit. Necessary priorities that delegates must accomplish include:

- the drafting of a state constitution;
- outlining economic policy;
- domestic policy agendas;
- and foreign policy priorities.

In addition, delegates will be tasked with formulating solutions to two issues immediately facing the region and the viability of the new state:

- a shift from an oil-based economy to one that is more sustainable;

- the creation of a reliable security apparatus and government infrastructure to put an end to security concerns in the region, either stemming from Western interventions or the growth of terrorist factions within the region.

Time is pressing, and delegates must efficiently, quickly, but most importantly *carefully* construct the new state. All actions within the Summit will immediately be reflected in the outside world, and public opinion can shift radically over the course of several days. While negotiations are underway, any of the stated regional challenges could appear before the Summit delegates in real time, such as the collapse oil markets or a violent act of terrorism.

Most importantly, Western nations do not view the Summit favorably, as a unified Arab state could make a formidable competitor for resources, military control, influence in the Eastern hemisphere, and more. In this regard, attempts may be made by states outside the region to thwart the Summit or ruin current diplomatic channels between the nations at the Summit.

Introduction: What is Pan-Arabism?

The Pan-Arab movement is built upon the concept of Arab nationalism. It is argued that the existence of similar cultural, linguistic, and religious histories of the Arab region create a special bond between Arab states, and these bonds should be reflected in the governmental structure of the region.¹ Furthermore, it asserts that the current, fragmented nation-state reality of the Arab world is artificial, and the only way to solve the serious economic, political, and social issues that many of these nations face is through the unification of these states.² Pan-Arabists argue that political unification would strengthen the region as a whole, returning to its natural state of unity.

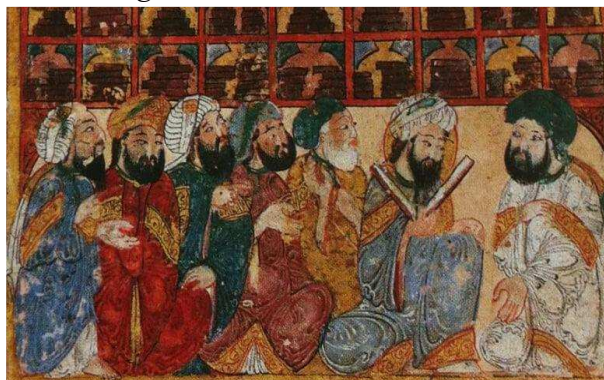
The Historical Roots of Pan-Arabism

During early 20th century, the dominion of the culturally Turkish Ottoman Empire over its Arab subjects resulted in the creation of a cultural unity among Arabs. Common cultural, ethnic, and linguistic identity united Arabs while they were ruled by a foreign empire that they did not identify with culturally or linguistically.³

During this period, the cultural and literary Nahda (or “awakening”) movement emerged, consisting of Arabic translations of literary sources, reform of linguistic translations, and a steep rise in Arabic newspapers, magazines, and education (Figure 1). Considered the Arab renaissance period, the Nahda laid the intellectual foundation for the Pan-Arabist movement that would rise decades later. The movement was politicized when educated Arabs disagreed with their exclusion from Ottoman rule over the territory that was inhabited by Arabs.⁴

Another factor that caused the rise of this Arab revivalist movement was European influence extending into the Far East. “Nahda was partly a reaction to European colonial encroachment; one of its first triggers was Napoleon’s easily accomplished invasion of Egypt in 1798. The Nahda emphasized the need for reform and revitalization in the face of European military superiority and the stagnation of the late Ottoman empire.”⁵

Figure 1: Scholars during the Arab Renaissance, also known as The Nahda⁶



A major figure within the movement was Butrus al-Bustani (Figure 2), who created new Arabic schools, dictionaries, and other literary pieces to expand the language. In 1859, during a lecture at the Syrian Society of Arts and Science, he stated, “‘It cannot be denied that the market for the goods of knowledge has stagnated among the Arabs and that they no longer circulate among the Arab masses, especially not among their leaders.’”⁷

In order to solve this issue, Bustani recommended:

allowing sophisticated Arabs to intermingle widely with civilized people, increasing the number of presses and schools, organizing salons and gatherings, enlightening government officials, opening the door to cultural, religious, and political discussion, speech and dialogue, releasing the mind from its reins and the will from its bridle, and paying more attention to the education of women.⁸

Figure 2: Butrus Al Bastani⁹



Factors Causing Rise of Pan-Arabism During the 1900s

The combination of social-political factors led to the ideal environment for the growth of Pan-Arabism during the 1900s. The collapse of the Ottoman Empire exposed, “[sentiments] of collective Arab nationalism [that] had already emerged in the Middle East in the early twentieth

century. These attitudes were largely motivated by a desire to shake off the corrupt, inefficient, and alien rule of the Ottoman Empire.”¹⁰ Once the empire collapsed after World War I, an opportunity for Arabs arose. In addition, the rise of colonization of the Middle East and North African region, and subsequent traction of anti-colonialist sentiments among the Arab people, united many Arabs around a common purpose.¹¹

The decline of Islamic and Arab societies for the past several centuries made them much weaker and poorer compared to Western entities, although they still maintained ideas of ethnocentrism. A result of this decline caused some to pursue Pan-Arabism, while others saw an increase in Islamic unity as the direct answer to Western dominance.¹² Islam was seen as a unique force in the Arab region, and could positively differentiate Arab society from that of the West. Islam was perceived as a beacon of scientific advancement, a grounded source of morals, and was meant to be an ideal societal framework in the eyes of Pan-Arabists.¹³

After the Middle Eastern territories were conquered after World War I, Europeans divided the land along artificial political lines, and rewarded Arab leaders who supported the European conquests with their own state.

Thus, local leaders, whose support for the Europeans during the war was initially driven by encompassing Arabism and the desire to rid themselves of the foreign Ottoman rule, now had an incentive to continue cooperating with the Europeans and encourage loyalties to the smaller, newly created states. In almost every Arab country, schemes for regional Arab unity were countervailed with efforts to instill a sense of patriotic solidarity and identification with the new state through the creation of a national flag, an anthem, and other local symbols. Nonetheless, modern technology, mobility, and newspapers and other printed materials enhanced the sense of collective Arabism that transcended the new political boundaries.¹⁴

Arab regimes, sensing the populist following behind the Pan-Arabist movement and the weakening of Arab society in comparison to the West, began to embrace the movement. A direct result of this was the United Arab Republic.

Attempting to Unify the Arab World

Between 1945 and 1990, eighteen attempts at unification between independent Arab states occurred, the most extensive occurred between the independent states of Syria and Egypt from 1958 to 1961 (Figure 3).¹⁵ Called the United Arab Republic (UAR), the nation fell apart in under four years.

Figure 3: Flag of the United Arab Republic



Considered a direct reflection of Arab nationalism and the Pan-Arabist movement's power during the period, it was largely driven by the perception that a new Arab state should be drawn over the artificial political boundaries the Europeans created after World War I. Gamel Abdel Nasser, president of Egypt during this period, believed Egypt was the strongest state to lead the creation of a union of Arab states. A significant basis for the union between Syria and Egypt stemmed from the influence of the Baathist party. Although they were not the largest Syrian political party, the Baathists largely occupied the Syrian military branches. Stated by party member Michel Aflaq in a discussion of Baath political principles:

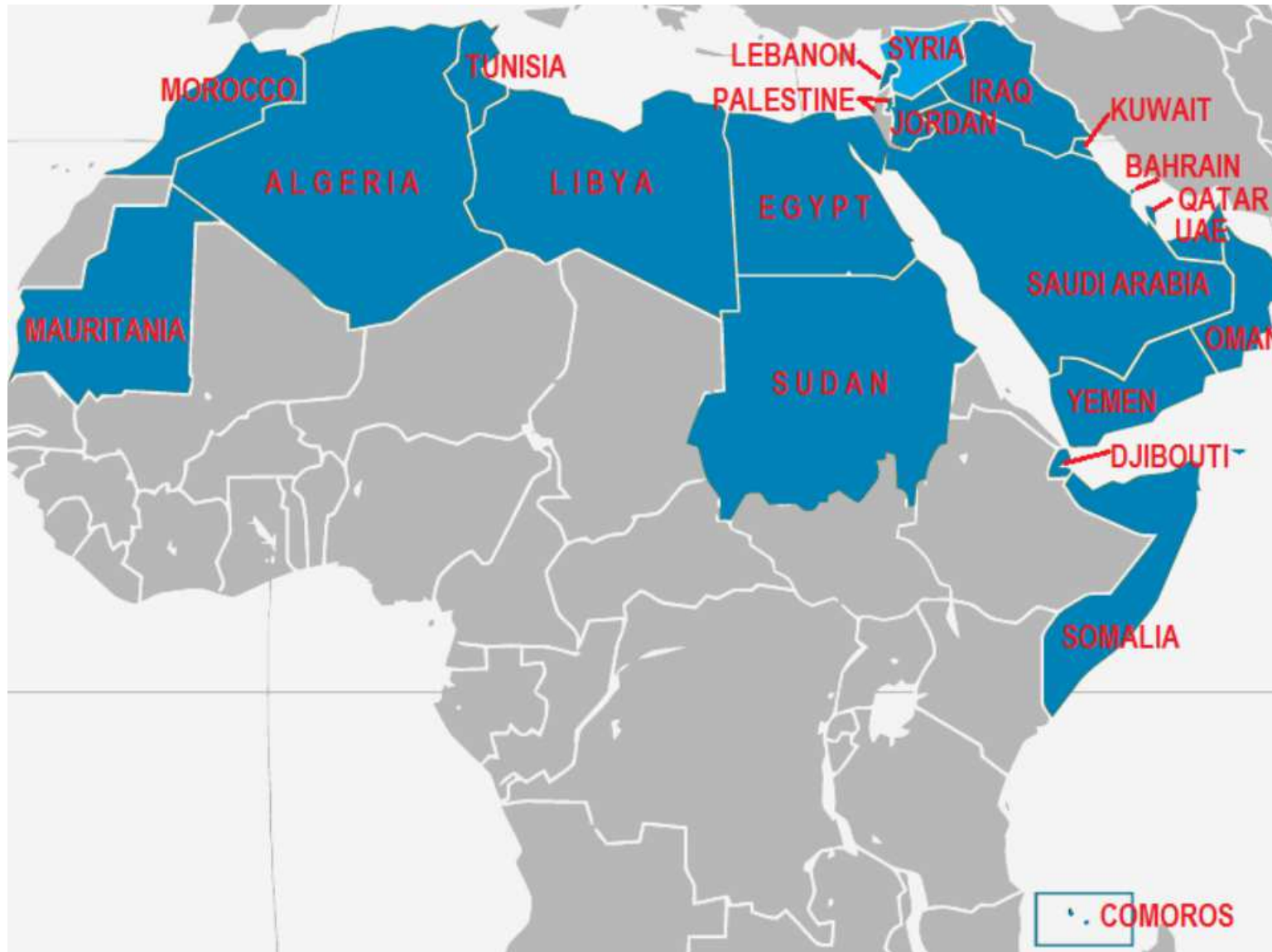
‘the Arab peoples are one people and must stay one. Our problem is one problem and our struggle must be a unified struggle... I would define it as a struggle to raise the quality of living of the Arab peoples. We believe the present condition of the Arabs does not show their true potentialities. Our aim is therefore a long-term one: a revolution in the people’s way of thinking.’¹⁶

In November 1957 and January 1958, the Syrian Parliament passed resolutions calling for the union of Syria and Egypt, and the following year a dual Egyptian-Syrian parliamentary session called for a unification as well.¹⁷ Although the parliament played a role in initiating the union, the true negotiations upon the nature of the union were made by the few political and military Syrian-Egyptian elites. Thus, the union of the nations was not how the Baathists envisioned.

Instead of the proposed federation, President Nasser posed the condition that the two countries must be completely integrated.¹⁸ Due to Egypt’s stronger and efficient institutions, Syria was overtaken and made submissive to Egyptian command. President Nasser was chosen as the head of state for the union, and commanded the dissolution of all Syrian political parties, in addition to advancing unpopular economic/political measures in Syria.¹⁹

Quickly Syrian relations with Egypt turned sour, as Egypt retained little room for Egypt to play a role in internal and external affairs. As the unpopularity of the UAR rose, on September 28, 1969, a military coup in Damascus laid a permanent end to the United Arab Republic, returning sovereignty to Syria.²⁰ No major attempt to unify the Arab world after this political event was commenced again.

Figure 4: Map of the Arab world²¹



2020 to 2120: One Hundred Years of History

Oil Resources

In 2018, OPEC countries accounted for eighty-two percent of the world's crude oil reserves, and sixty-five percent are in Middle East countries such as Saudi Arabia, Iran, Iraq, Kuwait, and the United Arab Emirates (UAE).²² In 2120, crude oil reserves have severely dwindled to less than five percent of what they were in 2018. The quick decline of non-renewable resources was not met with efficient action by nations when warnings were issued decades in advance by climate scientists to make the economic shift to green energy, or economists who urged these countries to diversify their economies.

In 2120, Arab and Western nations are on the verge of economic collapse. The dire need to revitalize oil-dependent economies is a major global concern. Due to the sudden reduction in economic activity in Arab nations, many of these governments are without fiscal resources to maintain their states' domestic budgets. This has resulted in large surges in unemployment, an increase in organized crime, and an increase in government corruption.

Arab nations which were the most prosperous, such as Kuwait and Saudi Arabia, can no longer rely on their financial resources, and are diminishing in power. The United States and the United Kingdom, also failing to completely transition to a green-energy economy, have utilized political influence to desperately maintain channels to Arab oil resources. Financial rewards and beneficial agreements have blessed Arab leaders who continue to give Western powers influence over their crude oil exports. However, if a leader who opposed Western encroachment into the region was elected, Western powers backed military and rebel forces to oppose their authority. This forced power struggle has resulted in decades of conflict, instability, and a shift in public opinion against Western countries, similar to the anti-colonial sentiment during the early 19th

century. Leaders who were installed by Western powers were quickly overthrown by the Arab people, and a power vacuum cycle occurred.

Social Movements

A period of Islamic revivalism occurred from 2050-2060, with a surge in new Islamic scholars and academics who expanded literature during the period of instability. Many of these writers called for an Arab-led state that would rival the Ottoman Empire, but would prioritize the needs of the MENA region. Populist movements rippled across the region as well, largely built upon Islamic feelings of unity, protesting against Western intervention in the MENA region.

Political Cycles and the Rise in Security Threats

A rise in terrorism has challenged Arab leaders by exposing power vacuums present in the Middle Eastern countries and civil society, with modernized strains of Al-Qaida and ISIS emerging, nearly one hundred years after their complete elimination in the post-9/11 period. Witnessing power struggles occurring due to the oil crisis, many these organizations have launched endless destabilizing terrorist attacks on Arab capitals—including kidnappings and bombings—in an attempt to further weaken Arab states in the broader goal of creating a radical Islamic caliphate like ISIS ruled in northern Syria from 2014-2019.²³

In the face of economic and political chaos and looming terrorist violence, a widescale movement of Arab citizens have upheaved dozens of pro-Western Arab leaders from office, and the military leaders leading each nations' revolutions gained these seats. The People's Awakening Movement, also known as Harakat Nahda, currently has a major presence in each

Arab nation. Within the Harakat Nahda, the core principle was the call for the unification of the Arab states.

Summit Objectives

Although many of these nations may have each shared in uprisings inspired by Harakat Nahda, each Arab nation is still unique in many ways. An example is a Shia versus Sunni demographic of Muslims, ethnic makeup of the nation, and respective type of governmental systems. For example, Saudi Arabia has a monarchical government structure, while Tunisia is a parliamentary democracy. Questions delegates will have to answer:

1. How to consolidate these unique Arab histories, demographic, and religions together into a single cohesive state?
2. What governmental structure will the new nation adopt? Parliamentary, democratic, monarchical, oligarchy, etc.
3. What economic structure will be created? Furthermore, how should the shift to renewable resources be commenced? A fully nationalized economy, capitalistic, or a hybrid?
4. How will you strengthen this new Arab nation for impending security threats and solve the current threats?
5. Foreign affairs agenda: How will the new state conduct relations with the rest of the world and what will be its goals?

Character List

Abdullah Ali Hassan, Prime Minister of Democratic Republic of Saudi Arabia

The Saudi Arabian monarchy was overthrown by a rebel faction in 2050 after widespread claims of undemocratic actions by the Saudi royal family. The dynastic power structure was replaced by a parliamentary democracy in 2055 after a five-year transitional interim government. The charismatic leader of the rebellion, Abdullah Ali Hassan, has been chosen by popular vote to serve as prime minister. As a leader attempting to control the instability within his nation, he has focused on Saudi economic issues, as well as controlling internal security issues, including a rise in organized crime.

Ali Ahmed Hosseni, Prime Minister of Iraq

This leader has been birthed from the Iraqi branch of the Harakat Nahda populist movement, and was elected to represent resistance to foreign interference. Iraq has been subject to various military campaigns by the West in search for resources, some as extensive and disruptive as the 2004 invasion of Iraq by the United States. As a result, many Iraqis desire to see a strong framework for security against imperialistic foreign entities. Examples of this include a military-centered structure of political power, or one with similar characteristics.

Fatimah Al-Sultan, Prime Minister of the United Arab Emirates

After witnessing the downfall of the Saudi royal family, the UAE royals resigned from the absolute monarchy in 2058 in an effort to avoid the same fate and preserve a future role in governing. Prime Minister Fatimah-Al Sultan was chosen by the royal family to lead the “democracy”, but royal family members are still vital political players. They use their wealth and

influence to pull strings behind the scenes, and they are a viable resource for any actions PM Sultan may want to pursue. UAE is prioritizing the transition to a completely green economy, as their economy's oil dependency has greatly damaged its GDP. On the brink of economic collapse, they are also faced with many internal security issues.

Tariq Ahmad Abduli, President of Kuwait

The leader of a country that successfully transitioned to democracy from monarchy over sixty years ago, Abduli desires to promote a collaborative and more diplomatic approach for the new Arab nation to have with the rest of the world. Despite the political transition, Kuwait has suffered financially for not updating its economy, so Abduli is a strong proponent of moving to a green economy.

Mona Al-Farah, Prime Minister of Libya

Prioritizes a strong security framework for the new nation, but his citizens hold wide-scale anti-Western sentiment. Libya is currently battling a surge in crime and the rise of various terror groups attempting to take advantage of political weakness and division. PM Farah's focus has been on anti-terrorism measures within the region to prevent power vacuums from occurring in the future nation, such as the 2014 Libyan Civil War.

Nasser al-Ahmadi, President of Egypt

Sharing his first name with the surname of the historic Egyptian president who attempted to forge the United Arab Republic, President Ahmadi rose to political power in the midst of the

Harakat Nahda emergence in Egypt. Egypt had been the birthplace of modern Pan-Arabism, and many literary/cultural figures for Islamic Unification have come from here.

Khalil Sami Usman, President of Algeria

With a GDP mostly based on oil, Algeria has suffered the most economically at the forefront of the oil crisis. Algeria has been a scientific powerhouse for research in the MENA region, helping transition their economy to renewable energy and making strides and producing a slow, but effective economic recovery. President Usman advises for a heavy influence of civil society in the future Pan-Arab state.

Omar Al-Yousef, Prime Minister of Jordan

Due to large scale population displacement from refugee waves that toppled Middle Eastern regimes during the 2040s, the Jordanian government crumbled. Many successive coups occurred; currently a tyrannical, populist faction is running the government. President Yousef is the head of this faction, and desires to not only retain certain power in the new nation, but is against Jordan being simply “annexed” into the new nation. Desires to increase power and recognition in the region.

Queen Fatimah Al-Maqsood, Qatar

Qatar’s monarchy is one of the few Arab monarchies that managed to survive the past hundred years. Through careful adaptation to the rapidly changing political times, Queen Maqsood has accepted many of the demands that the populist movement requested when protests reached the Qatari capital, Doha. Temporarily, she has the support of the Qatari people, but there

are rumors that the rebel faction that overthrew many of the other monarchies in the Arab region may be plotting a similar result in Qatar.

Sarah Ali Mohammed, President of Tunisia

Desires a strong democracy (similar to Tunisia) to be present in the new state. Promotes fair electoral processes and dispersal of political power among the people. Has socialist tendencies, as her rise was from the Tunisian Socialist Party. Her message appeals to largely working Middle Eastern families, and maintains a high degree of approval in Egypt.

Yusuf al-Bani, Prime Minister of Morocco

Largely interested in shaping the economics and trade relations of the future state, Morocco is renowned for being one of the few Arab nations that did not suffer financially from the instability caused by wide scale riots. Desires to open trade relations with most parts of the world while maintaining Pan-Arab values.

Abdulrahman Ali Zinnah, Prime Minister of Oman

The fall of the Oman Sultanate occurred after the overthrow of Haitham bin Tariq Al Said. This Omani leader pursued the expansion of the gas industry after the Omani oil reserves drastically declined. At the same time, he fostered friendly relations with the West in order to maintain Oman's economic growth. The new leader, Prime Minister Zinnah, is converse in these positions. He desires a complete economic transition from the gas industry to renewable energy, and plans to restore the wealth of Oman back to what it was under the Oman Sultanate period.

Endnotes

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