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The Economic, Political, and Social Structures, Mechanisms, and Benefits of a Global Nation

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I: Premise and Introduction

I.1 The Vision

Earth is a single planet, made home by humanity. As far as can be observed, humanity is the single greatest species to have ever existed and holds the capacity to become so much more. Yet, humanity remains remarkably divided for a single species—our tribal past lives on today through nations, borders, and boundaries. Within one nation, you can walk from one end to the other as a member in good standing but cross a line on a map, and you are a foreigner: an outsider, a stranger, and a potential enemy. More than culturally but philosophically, you are deemed unworthy of the greatness of that nation's people, of its history, of being part of its future. *It is them against us, and we are always the good guys.* This is the modern world: a world of division, in which every individual lives a smaller life, a life less than they could have lived, a life less than they deserve, for being isolated from their true fellows. Tribalism was a useful evolutionary tool; it allowed early humans to collect and distribute resources more efficiently, protect themselves from outside threats, and eventually provide the caloric surplus to support a more advanced civilization: specialization, justice, trade, and war. Organization of people into groups, and groups of groups, was one of humanity's most outstanding achievements—the self-organization of disparate members of a species into civilizations capable of wondrous feats. But that was then, and this is now. Earth does not hold many civilizations, but one—it has done so for the last seventy years, and it is time to recognize that fact. This examination does not seek to denigrate that past but to recognize that it is the past, and it is now a hindrance to the further acceleration of progress. A considerable portion of humanity lives beneath their dignity, not for lack of access to resources, but for lack of opportunities to make the most of their talents and to be rewarded thereof as a direct result of isolation from the whole of their species.

This is not a call for unification on grounds of cultural superiority or imperial majesty. Many individuals, leaders, and nations have sought to unify the world under their banner, to make the world in their image, to make the world their own to support their own ends. This is not an examination of a conquered world, nor a utopian one: it is an examination of a world that has already been conquered, throwing off the intellectual, societal, and political shackles of the past in the service of its future.

Despite the prevailing societal air that humanity has never been worse, done worse, or looked to a worse future, humanity has never been better nor stood in a stronger position. Humanity has never been more capable of greatness, goodness, justice, and cooperation in uplifting itself to one worthy of mythology. Humanity, not just the species but the civilization, the culture, the society, and the world, has the potential to be *one*. Not one people, one culture, or one society, but one nation. A world of people and peoples, ideas and collaboration, innovation and prosperity, peace and justice. A world without borders, without boundaries, without the artificial constructs of the past that hold us back from a united future: a Global Nation.

I.1.A Why not borders?

If value is given to being alongside one's race, culture, ethnicity, or other division of humanity based on some quirk of birth, then a border between “us” and “them” is necessary and valuable. That is the lesson of tribalism: independent civilizations of humanity developed by focusing the efforts and resources of “us” against “them,” and the borders between them were the physical

manifestation of that division. But when taken to consider that those subdivisions of humanity, an evolutionary IFF(Identification Friend or Foe) system, are arbitrary, then the value of borders—being among like individuals—becomes not only unjust but a hindrance to the political, economic, cultural, and technological progress of humanity.

The modern nation, one of boundaries keeping its people—aligned by birth within its area as deserving of its specific and unmatched greatness—from the rest of humanity, is a direct descendant of the ancient fiefdom, harkening back to the rights of the ruler and his subjects. As David D. Warren says in his “The Nature of the Nation-State System,” “Each member-state has certain characteristics entitling it to admission—a defined territory, a permanent population, the capacity to enter into relations with other states, and most important of all, sovereignty. For every state is the supreme law-maker and law-enforcer within its defined territory, recognizing no external authority as superior to itself. (Warren, n.d., p. 149),” which is a remarkably similar set of characteristics to those of the Oath of Supremacy of 16th century England, “I ... do utterly testify and declare in my conscience that the Queen’s Highness is the only supreme governor of this realm, ... in all spiritual or ecclesiastical things or causes, as temporal, and that no foreign prince, person, prelate, state or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority ecclesiastical or spiritual within this realm; (“More Religion,” n.d.).” These connections are not accidental but are the result of the evolution of the nation-state from the dynastic state, one in which the force of the ruler—gaining legitimacy from god, force of arms, or other means—was the only force that mattered, and the area in which that force existed to the exception of all others was the outer bounds of his state.

When defined in these terms, the boundaries of the state being the sole region in which a monopoly on force can be maintained to the exclusion of any other makes boundaries seem less like the natural divisions of humanity into groups for just and efficient resource distribution and more like the arbitrary divisions into rulers’ fiefdoms. Even in a modern democratic state, to jealously guard the borders of the state to those who are born within it or jump through sufficient hoops to be admitted is to deny the potential of the individual to be a member of what its guardians would freely admit to be a “superior” nation. If the nation whose borders must be guarded is so far greater, wiser, and more just, and the productivity of one person is greater than none, then the nation is less than it could be by the exclusion of that person. More than this, nations built upon principles of liberalism—the democracies and republics, the most just and free of the world’s nations—are sacrificing these principles upon the altar of the political boundary. While freedom of speech, the press, religion, and assembly are held as the highest of values, freedom of movement, association, and trade are secondary to the state’s monopoly on force within its borders to pursue its “national interest.” This careful sacrifice of equally great pillars of the liberal tradition upon which these states are built to centralize and fortify the state’s authority within its borders has become self-perpetuating and self-interested as the consenting governed have dealt themselves greater shares of the state’s wealth through ever more social programs, and thus seek to protect their share of the pie by limiting the number of those who can partake in it.

Biggest U.S. imports generally carry low tariffs

From all countries; dollar amounts in billions

10 biggest categories of imports for consumption, 2017:	Customs value	% dutiable	Ratio of duties to:	
			Dutiable imports	All imports
Telecommunications, electronic and electrical equipment	\$346.9	21.3%	2.7%	0.6%
Computer equipment and industrial machinery	\$339.4	16.8%	3.0%	0.5%
Vehicles and parts (excluding rail)	\$292.6	42.6%	2.7%	1.1%
Petroleum and petroleum products	\$186.5	60.3%	0.2%	0.1%
Pharmaceutical products	\$99.7	>0.1%	4.7%	0.0%
Medical, scientific and other precision instruments	\$84.7	18.0%	2.2%	0.4%
Furniture, bedding, lighting and other furnishings	\$62.7	18.7%	5.7%	1.1%
Jewelry, gemstones and precious metals	\$59.2	14.4%	5.9%	0.8%
Plastics and plastic products	\$51.8	59.2%	4.6%	2.7%
Apparel and clothing accessories, knitted or crocheted	\$44.2	75.8%	18.7%	14.2%

10 highest average tariff rates, 2017:				
Apparel and clothing accessories, knitted or crocheted	\$44.2	75.8%	18.7%	14.2%
Apparel and clothing accessories, not knitted or crocheted	\$36.5	83.3%	15.8%	13.2%
Cork and cork products	\$0.26	0.7%	14.0%	0.1%
Natural wool, yarn and woven fabrics	\$0.27	68.8%	13.1%	9.0%
Travel goods, handbags, wallets and other leather goods	\$12.8	90.4%	12.0%	10.8%
Footwear	\$25.5	94.9%	11.9%	11.3%
Knitted or crocheted fabrics	\$0.98	78.5%	10.8%	8.4%
Manmade yarn and woven fabrics	\$2.06	57.7%	9.9%	5.7%
Titanium, cobalt, chromium and other base metals	\$2.57	53.6%	8.5%	4.6%
Vegetables	\$9.65	8.8%	8.4%	0.7%

Note: Excludes goods imported under "special classification provisions," most of which involve product repairs or returns.

Source: Pew Research Center analysis of data from Census Bureau (accessed via the U.S. International Trade Commission's DataWeb).

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Even if the principle that self-contained, homogenous ethnic or nationally-identifying groups have the right to exclude others from their territory is accepted, that must be weighed against the opportunity cost of frictionless trade with other such polities, let alone the inclusion of a more extensive—and potentially more skilled—workforce from outside of the defined ethnic/national group. Excluding the workforce argument, import duties and tariffs in trade between two individuals or enterprises in different nations are a tax on the consumer and the economy as a whole and decrease the quantity of purchasing the consumer could do without these measures. In addition, if purchasing from abroad, the extra markup on the goods decreases the total market that is able and willing to buy an enterprise's product, and in doing so, stifles world economic growth and innovation that would benefit the consumer through lower prices, higher quality, and more variety. The United States places a 75.8% import duty on knitted or crocheted clothing and an 83.3% duty on non-knitted or crocheted clothing. Despite this, most labels on clothing bought in America will say the name of a foreign nation despite these heavy duties. In effect, the consumer is paying a markup to the state (directly or through the markup) for the privilege of buying a product that is not made domestically, and the state is using that tax to fund its social programs or to protect its domestic industry¹. This is not a case unique to the United States of America but instead illustrates how much friction: wasted money, time, and effort, is spent through economic borders—subsidies, tariffs, import duties, and other measures—that could instead vanish and lead to a more prosperous world.

¹ Often the same domestic industry who bribed/lobbied for that tariff in the first place.

In totality, nationalities, ethnicities, and other divisions of humanity are human fictions: invented for survival, perpetuated for the further advancement of humanity, and then for their own sake by the state or the individual, being so entrenched as to be seen as valuable ends in themselves. Political boundaries are the physical manifestation of these fictions and are unnecessary, unjust, and a hindrance to the progress of humanity. The world grows more connected, prosperous, peaceful, and just when these boundaries are removed, and without political boundaries artificially dividing humanity, why have more than one nation representing humanity?

Pew Research Center Graph

1.1.B What does a Global Nation Solve? (Why not separate nations without borders?)

The Global Nation will not bring about utopia on Earth by its nature, but it will bring about a world that is more prosperous, more peaceful, more just, and more innovative than the world of today. It would build the foundation for one step closer to utopia. The Global Nation would bring about a world in which the resources wasted on international conflict, direct or indirect, trade wars or shooting wars, could be left in the people's pockets and allowed to allocate those resources to their own ends. The compulsion of the state to spend its citizens' money to protect them from the opponent state doing the same is a waste of resources in a singularly rational sense and necessarily unjust in a moral sense. The purpose of the Global Nation is to expand the reach of any individual's freedom horizontally, across the Earth, not vertically, into the lives of its citizens, and in doing so, eliminate the state interference in the daily lives of citizens that was enacted nominally for an advantage in state-to-state competition.

To return to David D. Warren's "The Nature of the Nation-State System," his definition—one widely accepted in principle in the political science field—of three of the fundamental characteristics of a modern state being "a defined territory ... the capacity to enter into relations with other states ... every state ... [being] the supreme law-maker and law-enforcer within its defined territory, recognizing no external authority as superior to itself (Warren, 149)," make it clear that the modern collection of states is engaged in more of a protection-racket, justified upon the consent of the citizenry for lack of a better option, than a collection of just and free societies coexisting with different values and cultures. Some may support the elimination of boundaries between states, allowing for free trade and travel, but support the maintenance of our current collection of states for the purposes of competition and to ensure that people of distinctive views or characteristics can live in a society that reflects those views or characteristics. This is a noble goal, but it is not served by the current system of states, nor one that would be achieved by keeping that system of states and removing the borders. In addition, if you keep the current system of states—with considerable disparities in taxation systems to fund varying degrees of social programs—you end up with a natural incentive for mass migration to social services and mass-flight of capital to lower-tax jurisdictions. The Global Nation, in its elimination of boundaries, removes the incentive for mass migration to social services, as whatever the degree of social services anywhere would be equaled

anywhere else² and the incentive for mass-flight of capital to lower-tax jurisdictions is significantly decreased(III.3). In addition, the welfare of the citizenry is better ensured by the greater economic growth that would result from the elimination of barriers to trade and the movement of people, allowing a more efficient market to produce more goods and services at lower prices, and increasing relative individual purchasing power with the removal of tariffs and import duties.

This economic growth of a global nation wouldn't just be ensured by the greater consumer purchasing power and the greater efficiency of the market but by the greater rate of innovation that would result from eliminating barriers to the movement of people and ideas. Silicon Valley, the most innovative place on Earth for the last 50 years, is so because of the high concentration of innovative people and capital in one place. In the modern day, this concentration is notably restricted due to the difficulty of moving to the United States, and as such, smaller sub-concentrations of talent have sprung up in other places around the world. This is a good thing, not having all of the world's innovation in one place, but all these places could benefit from more talent and capital. Not only would the Global Nation assist in the education of the billions lacking it in the world³, but it would allow for the free movement of those educated individuals to the places where they could best use their talents, not restricting them to their home countries or the countries that would take them. The benefits of technology rapidly flow horizontally across the world and vertically down the cost-axis, so adding more people to the world's most innovative places(a force multiplier) would lead to a greater rate of innovation and the subsequent improvement to human prosperity. This notably hasn't been achieved by the states-without-borders model of the European Union, in part due to their complex immigration policies but also due to a continual focus on individual states' interests in *each* having a piece of the pie, a small tech hub of their own, rather than one-city or one-region having the whole pie and the effects radiating outwards.

Contrary to the popular perception of monoculture states as more stable than multicultural ones, it is one of the logical followings of the elimination of individual states—and thus their dependence on smaller blocs of voters to maintain power—that the Global Nation would be more tolerant of different views, cultures, and peoples than the current system of states. This would not be due to government-mandated views but to a systemically level playing field for all individuals and the lack of a political incentive to be against “the other.” There will always be factions within a democratic state of any form; it is simply the nature of individuals to politically organize with those they can agree with on issues that are important to them, but in a nation where you can't expel, persecute, or otherwise intimidate those to which you hold prejudice to leave your nation, tolerance becomes more likely. In addition, with the greater flow of people and ideas across the world, the greater rate of innovation, and the greater economic growth, the incentive to be against “the other” is lessened, as the benefits of cooperation with “the other” are more apparent. There will undoubtedly be prejudiced individuals in the Global Nation, but the systemic incentives to act on that prejudice

² In a global nation which is a unitary state, if it is a federalist model then some of the individual states may have different levels of social services, but the Global Nation in its highest-level provides the same baseline level of funding for whatever level of social services are implemented globally.

³ The funding of education in the Global Nation is briefly addressed in III.1, but the specific implementation of any plan would be left to the voters and representatives of the Global Nation.

politically are lessened, and the benefits of cooperation with those you may otherwise be prejudiced towards—immigrants, people of different religions, people of differing x , y , or z —are more apparent.

1.1.C: The Structure, Function, and Benefits of the Formation of a Global Nation

The jealously guarded divisions between nations hinder human progress, prosperity, and fellowship by restricting the free movement of people, ideas, goods, and capital. The formation of a Global Nation that eliminates these barriers is desirable to enable humanity to reach its potential across all spheres of life. This paper will examine the historical attempts at forming a Global Nation, or the closest approximations thereof, propose potential economic and political structures for a Global Nation, explore the societal and cultural implications, and analyze the immense benefits of a unified world, including accelerated economic growth, increased innovation, greater cultural exchange, and a more just and peaceful society. Ultimately, the unification of humanity under a single flag is necessary to overcome the challenges humanity faces, safeguard the planet, and aspire to the highest ideals humanity is capable of.

1.1.D: Preconditions, Premises, Terminology, Assumptions, and Non-Relevant Topics

Before proceeding further, it is necessary to establish some preconditions, premises, terminology, assumptions, and non-relevant topics to discuss the creation of a Global Nation. Some things must be established, while others must be cemented that cannot or will not be covered in this paper as they are either irrelevant or cannot be established with sufficient certainty to be worthy of inclusion or debate. Definitions and strict adherence to the scope and focus of this examination are necessary to ensure that the intended examination of the benefits of a Global Nation is preserved in the weeds of irrelevant or unprovable topics. Ensuring the scope of this examination to subjects that can be reasonably examined and that will hold material influence on the structures, practices, and benefits of a Global Nation is fundamental to a holistic view of the interconnections between the political, economic, social, and cultural spheres of a Global Nation.

1. The term “Global Nation,” as a general political science term, will be used to describe the Global Nation that is the focus of this examination instead of coming up with a name for what this government would call itself. While tempting to come up with a name for this government, it is unnecessary to examine the benefits of a Global Nation and would only serve to distract from examining the benefits and structures of a Global Nation in a general sense instead of this specific one. More than this, allowing the world’s people to decide what they would call their nation, binding all of humanity together, would be symbolically and functionally important as a demonstration of the democratic power and process in the Global Nation.
2. It must be established that this examination is not one of the political, social, or economic factors that would *lead* to the formation of a Global Nation—this paper will not set out a scenario in which the people/nations of the world decide to form a Global Nation, but will instead examine the potential benefits and structures of such a formation. There is simply no way to predict how that could happen, and even if there were, it would not materially affect the examination of the benefits and structures of the result.
3. Related to the previous point, it must be assumed that the world is fundamentally similar to today, meaning no nuclear war, no world war, no second-black death, etc. The structure of a global nation working to help the world recover from a nuclear war has fundamentally

different goals and, thus, a different resultant structure than a global nation working to expand the prosperity of the world and its people from a starting point similar to the state of the modern world.

4. It must be assumed that the world's people do not desire a monarchy, dictatorship, plutocracy, or any other form of government that is not the people holding the state's power in some form. Debating the relative merits of dictatorship vs. monarchy vs. democracy (in all its forms) is a worthy topic for a work on political philosophy, but not for this examination of the structures and benefits of a Global Nation.
5. It must be assumed that the people of the world desire unification, meaning no resistance groups, separatist movements, or exceptions (North Korea, Iran, etc.). This is for two reasons: first, this is not a conquering of the world but a unification of it, and second, the additional structures of dealing with resistance groups, separatist movements, or exceptions would be a significant deviation from examining the benefits of a Global Nation.
6. All matters pertaining to military matters will not be excluded from this examination of the benefits of a Global Nation for two reasons: first, this is not a general staff plan for the military defense of the Global Nation, and second, the retaining or dissolution of a military is a matter for the citizens and or representatives of the Global Nation to decide, not arbitrarily decided as a measure of this examination. To make that arbitrary decision, a scenario would have to be set up in which the Global Nation was formed and that has previously been excluded.
7. The transition period of fazing out old institutions, bodies, structures, and practices will not be included in this examination save for a few specific cases that will materially affect the proposed structures of the Global Nation's institutions, bodies, structures, and practices. This returns to the first point that the scenario in which the Global Nation is formed is not the focus of this examination; instead, the benefits and structures of the eventual Global Nation are. The resolution of pre-unification matters will be discussed, as well as some necessary hold-overs from pre-unification states to ensure continuity, but the focus of this examination is the eventual "ideal" structure.
8. The political terms "left" and "right," which are common to rhetoric and the general vocabulary, will not be used in this paper. What is "left" and "right" is specific to the political climates of individual nations, and the philosophies that are said to be represented by these terms hold no allegiance to these terms. Instead, the philosophies themselves will be used, such as "democratic socialism" or "libertarianism," if they are mentioned instead of "left" and "right." More generally, all efforts to accurately and specifically define terminology instead of accepting colloquialisms will be made.
9. GDP and GDP per capita are the *primary* metrics that will be used to measure the economic success/power of nations in this paper and the potential benefits of a Global Nation. "Happiness," "Standard of Living," and other metrics are *generally* too nebulous and specific to individuals to be of use in this examination. GDP and GDP per capita are not perfect, but they do—to a reasonable degree—measure the economic power, innovation, and influence of a nation and, thus, are the best metrics for this examination. Other metrics will be used but are not preferred.
10. The term "Corruption" will be defined as "the abuse of entrusted power for private gain ("What is Corruption," n.d.)." This is the definition used by Transparency International and is the most widely accepted definition of corruption in the political science field. While

a more specific definition could be used, anti-corruption is such a fundamental part of the governing focus of a Global Nation—especially considering that many of the pre-unification nations have suffered from endemic corruption—that a more specific definition would limit the scope of anti-corruption measures.

11. Unless otherwise specified, all institutions, employees, funds, debts, patents, and other remnants of the previous world of states will be transferred to the Global Nation. This is not a paper on *how* the transition to a Global Nation would be handled. Still, some of the remnants of the previous world of nation-states (debts and patents most notably) will materially affect the proposed structures of the new institutions, bodies, structures, and practices of the Global Nation and thus must be included in this examination.

II: Political Considerations of a Global Nation

II.1: The European Union

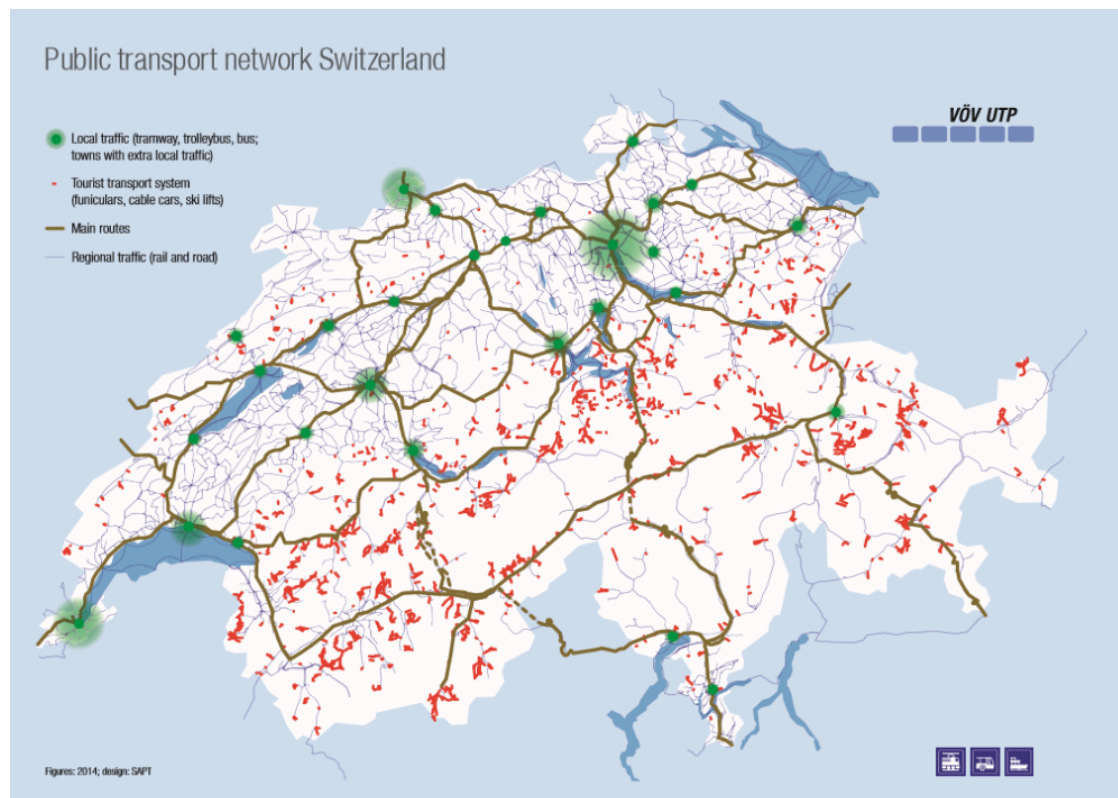
II.1.a: Why is Switzerland in the Schengen Area but not the EU itself?

The European Union is the greatest attempt at creating a supranational state that has yet been attempted, and it has brought great prosperity to the continent as per its original intent. However, it did not create a singular state but stopped short of that; instead, it is a collection of states that work together on a number of mutually beneficial issues, including trade, development, and justice. Switzerland, long known for its neutrality, non-interventionism, and strongly independent culture, is a lone gap in the map of European Union members in Central and Western Europe. A seemingly inconsistent outlier to its otherwise independent streak, Switzerland is a member of the highly integrated Schengen Area, an agreement between 27 nations to abolish their national borders with each other, allowing for the free movement of people, goods, and capital. This case study will present an examination of the reasons for Switzerland not joining the EU and the delineated reasons for joining the Schengen Area.

Switzerland has a long history of independence and neutrality in European and world affairs. It has served as the crossroads of Europe for centuries and has been a refuge for those fleeing persecution, war, and strife due to its liberal policies and political non-alignment. Swiss neutrality has become an integral part of Swiss national identity, and they have not participated in a foreign war since 1815(Switzerland was involved in the Napoleonic Wars). This cycle of long periods of neutrality and isolationism forging a stronger sense of national identity and independence has moved Swiss culture and politics into one deeply skeptical of foreign entanglements. This manifested itself in the 1992 decision(50.3% to 49.7%) to not join the more comprehensive European Economic Area(EEA) and the 2001 decision(76.8% to 23.2%) to not join the EU. The biggest reason for this disparity is the relative increase of political integration required by becoming a full EU member compared to the less stringent EEA. The Swiss population's desire to remain outside of the EU can be mainly credited to four main points: Swiss national identity, lack of security concerns, Switzerland being too wealthy to gain dramatic economic benefits, and the Swiss system of direct democracy.

The cycle of long periods of isolationism creating a stronger sense of Swiss identity as distinctly separate, and thus making them more isolationist has become a dominant force. Both its geography

and internal divisions - the varied nationalities that, over generations, began to see themselves as Swiss - have played a role. Regarding geography, Switzerland is incredibly difficult to invade due to the mountainous terrain and the fact that these “choke points” are easily defensible. Most of the passes through the Alps leading into Switzerland are over a thousand meters in elevation, and the small number suitable for large-scale military operations(see map below) would make logistics in an invasion exceedingly costly. Additionally, there are few natural resources in Switzerland, and thus little reason to embark on an obviously expensive and difficult invasion. Regarding internal divisions, Switzerland is a country of four official languages with populations historically tied in their culture to the German, French, and Italian states. Many of the twenty-six cantons have populations that could have been sympathetic to the states that surrounded them; thus, an active policy of neutrality was necessary to prevent internal divisions from spilling over into the international arena. Generations were needed to build a sufficiently cohesive Swiss culture, and by the time that culture was solidified, it contained neutrality as a critical element. This policy of neutrality was formalized in 1815 at the Congress of Vienna to ensure a buffer state between France, Italy, and Germany(Pauchard 2014) and has been a cornerstone of Swiss foreign policy ever since.



Switzerland Road Map - note the lack of entry points on the border

This individuation and neutrality in Swiss foreign policy stands in stark relief compared to the EU’s Common Foreign and Security Policy(CFSP), which is a vital part of the EU’s supranational identity. The CFSP is designed to create a common foreign policy for the EU to be seen as a more coherent actor on the world stage instead of merely a trade bloc with a common market. While the strength of the CFSP has come into question - the war in Ukraine(Stevis-Gridneff and Erlanger 2023) showed the EU’s inability to form a single foreign policy - the very concept of a common

foreign policy is anathema to Switzerland and was a key decision in the continued rejection of EU membership.

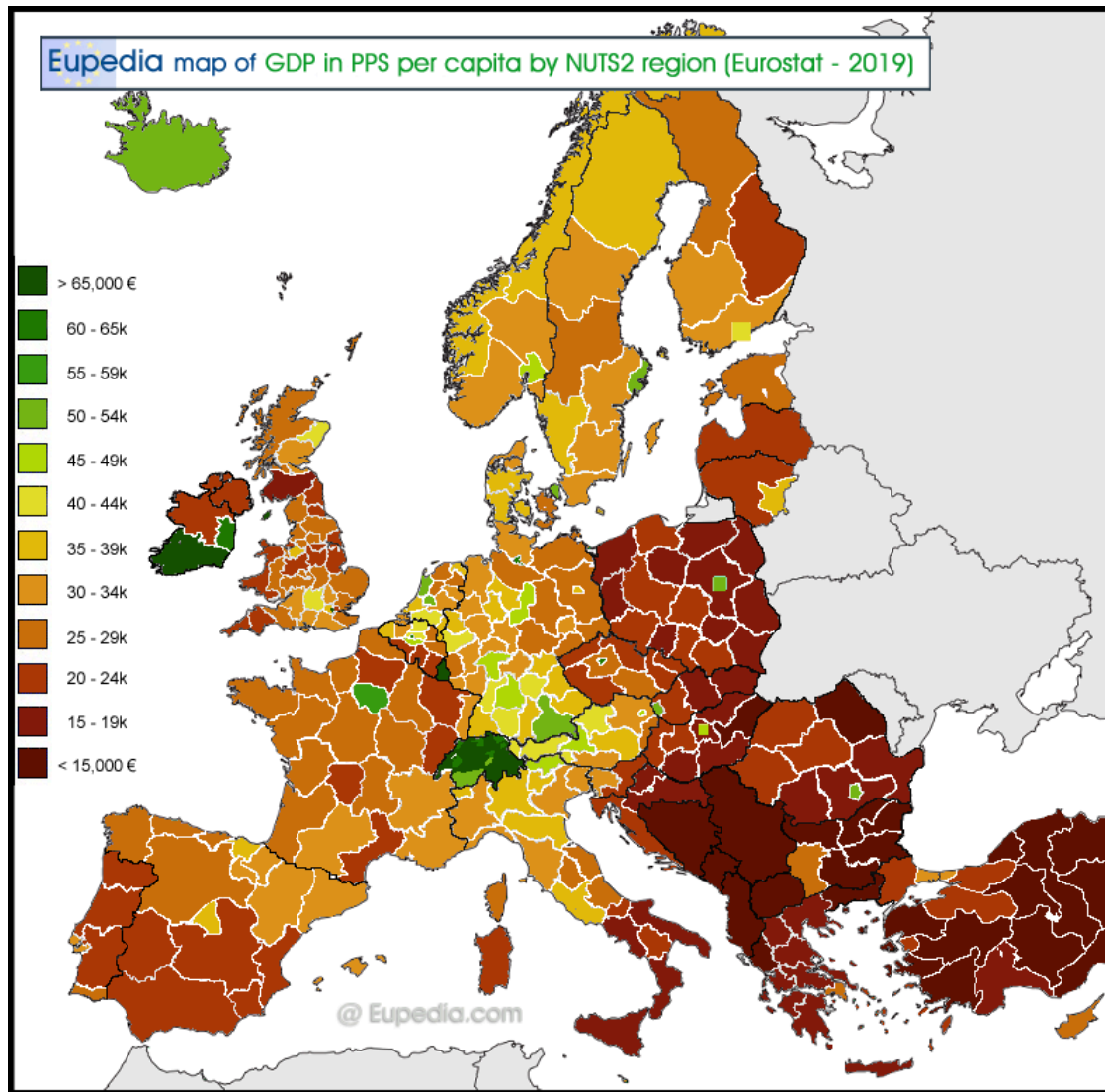
II.1.a.I Swiss Lack of Security Concerns

While nobody advocates that greater security concerns are good for a nation, the lack of such concerns for Switzerland has been a notable factor in its foreign policy decisions. Switzerland has not been involved in a foreign war since 1815 and has not been invaded since 1798. This is due to geography, the lack of natural resources, and the fact that Switzerland has not been a major player on the European foreign policy stage(it was not a player in the wars fought between colonial powers or the power struggles for German unification), especially in comparison to its far larger neighbors. A notable exception to this was the Second World War, where the Axis powers of Germany, Italy, and Vichy France bordered Switzerland. However, the risk-reward calculation for invading the mountainous country was not worth the effort for the Axis powers, especially considering the economic benefits that Switzerland provided to the Axis powers, notably access to Swiss banking, arms manufacturing, and international organizations like the Red Cross.

In relation to Swiss dealings with the EU, the lack of security concerns has led to the EU's Common Security and Defense Policy(CSDP), which is the EU's attempt at a cohesive defense policy, not to be very enticing to the Swiss. The main tenets of this are collective response to threats and mutual defense in the event of an attack, though NATO is still the primary coordinated force structure in Europe. While the CSDP has been criticized for its lack of cohesion and effectiveness(Bergman and Müller 2021), even if Switzerland joined the EU, it wouldn't have any use for a collective defense policy because no security concerns would necessitate it. Latvia, Estonia, Lithuania, Poland, Romania, and Bulgaria all have active security concerns due to their proximity to Russia, and thus, the CSDP is an attractive part of EU membership for them. Switzerland has no such concerns, and thus, there is no need for the CSDP - another strike against EU membership for the Swiss. In addition, even if Switzerland desired the effects of the CFSP, the continued failure of the body to act coherently while still requiring upfront and ongoing costs(the related European Defense Fund had a budget of 8 billion Euros for the 2021-2027 period) makes its offer even less attractive to the Swiss. The Swiss people would be paying a high price for a united foreign policy they do not desire and a blanket of protection they do not need.

II.1.a.II Switzerland is too wealthy already to gain dramatic benefits from EU membership

Switzerland is one of the world's wealthiest nations (ranked 9th (Bergman and Müller 2021). While the sources of this wealth are varied, the fact remains that Switzerland has a very high standard of living(ranked 6th in the world, ("Standard of Living by Country," n.d.). While Europe as a whole is wealthy, Switzerland far outstrips the EU in terms of GDP per capita, and thus, the promises of economic growth are less compelling to Switzerland compared to the economic growth that a nation like Romania, Bulgaria, or Croatia could expect.



Source: Eupedia, Eurostat for 2019 GDP in PPS per Capita by NUTS2 Region in 2019

Switzerland would benefit economically from EU membership, but the benefits would be far less dramatic. When considering the diplomatic, political, and tax overheads of EU membership (approximately 6 billion per year, as a function of GDP/Cost compared to nations with similar GDP), it adds a layer of skepticism to the idea of joining the EU. When looking at the map, Switzerland stands out as a huge green dot in the center of Europe. While Germany, France, Austria, and Italy are certainly wealthy nations, the benefits of protectionism and economic nationalism for Switzerland have benefited the Swiss economy. This is especially true as very limited equal-and-opposite measures have been enacted against Switzerland by its neighbors in retaliation for its protectionism. Already, the Swiss economy is highly integrated with the EU, but on its terms (Krentz 2024) - they have a number of bilateral agreements with the EU that allow for trade favorable to both parties without the need for EU membership. This allows Switzerland to maintain its independence and neutrality while still reaping the benefits of trade with the large population and economic base of the EU, with Germany alone being 14.55% of its exports and 19.29% of its imports ("GDP per Capita by Nation" n.d.).

II.1.a.III Swiss System of Direct Democracy

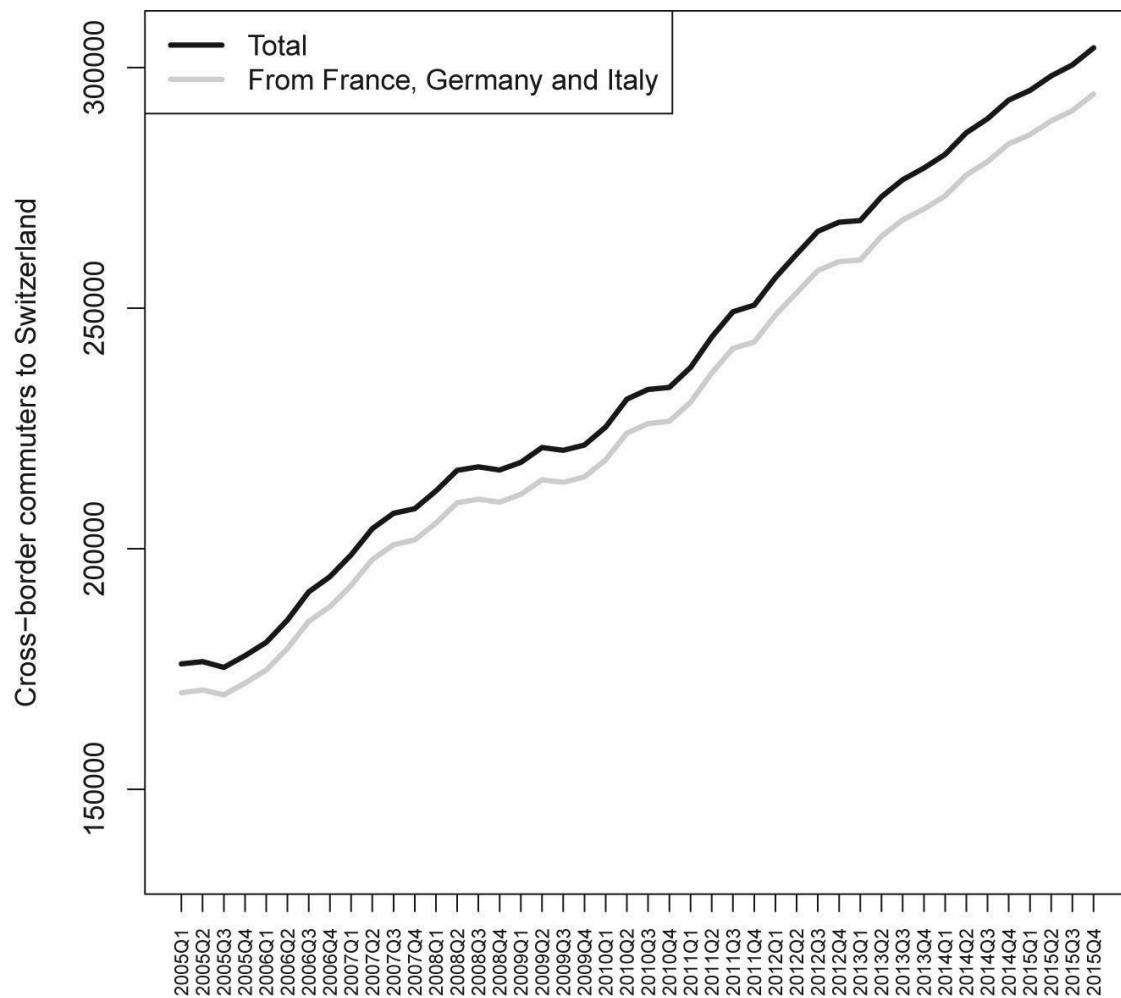
In the annals of political science, direct democracy is frequently viewed as “the one that got away,” potentially excellent if implemented but requiring too much citizen participation to be truly effective. To more accurately define the terms, Switzerland is a semi-direct democracy wherein citizen input is taken, and an elected executive branch puts the will of the citizenry into action. The term “direct democracy” will be used in this examination for the sake of simplicity and because Switzerland labels itself as such. Despite this, the Swiss system of direct democracy is absolutely unique in the world, is a foundation of Swiss political culture, and is a major reason for the rejection of EU membership.

It is important to put the Swiss system of direct democracy into perspective; some of its cantons have been practicing democracy since the 14th century - it has been implemented at the national level since the end of their civil war in 1848, at which point communication infrastructure was still in its infancy. For the Swiss implementation of direct democracy, there are two primary mechanisms: the referendum and the popular initiative. The referendum is a vote on a law that has been passed by the Swiss parliament, and the popular initiative is a vote on a law that has been proposed by the Swiss people. In order for a referendum to be called, 50,000 signatures must be collected within 100 days of the law being passed. For a popular initiative to be called, 100,000 signatures must be collected within 18 months of the proposed law. In both cases, the law is put to a vote and must be passed by a double majority - a majority of the people and a majority of the cantons. Thus, the Swiss system of direct democracy offers a direct way for the Swiss people to influence the laws that govern them, giving them an explicit veto over laws that do not find favor with the people. If Switzerland joined the EU, it would limit the impact of referendums and popular initiatives due to EU exclusive competencies (areas where the EU has sole authority) over areas like trade, agriculture, and customs (European Commission n.d.). In addition, the EU has shared competencies (areas where the EU and member states share authority) over areas like the environment, consumer protection, and transport. This would dramatically inhibit the areas of policy that the Swiss people could influence, thus directly threatening their political culture. This is less of a threat for representative democracies, but for a nation with such a proud tradition of direct democracy, it is a gut punch.

II.1.a.II Why Switzerland joined the Schengen Area

II.1.a.II.a Swiss Economic Benefits from the Schengen Area

While Switzerland is too wealthy to truly “jump-start” its economy with EU membership, the Schengen Area boosts its tourism, agricultural, and manufacturing sectors by removing border controls, leading to greater movement of goods and people. In addition, the ability to reliably recruit from the large labor pool of the EU allows for a more flexible and dynamic labor market to the benefit of both parties. This benefit to the labor market - which makes sense in the context of Switzerland’s comparatively small population and high GDP per capita - has led to approximately 6.5% of the Swiss labor force residing in neighboring countries (EU nations) and commuting to work in Switzerland (Parenti and Tealdi 2022). This is an exemplary example of the benefits of the Schengen Area to Switzerland (or any nation) - it allows for the labor pool not to be a limiting factor in economic growth and allows for the free movement of people to where they can be the most productive. See the chart below for the growth in cross-border commuting from 2005 to 2015 (De Gruyter 2022).



Regarding the economic benefits that Switzerland has gained from being a part of the Schengen Area, the removal of border controls has allowed for a greater flow of goods and people between Switzerland and the EU. The benefits for tourism are quite plain, as choosing between one destination where you have to go through border control and one where you do not is a simple differential in effort for the consumer. Swiss tourism has grown steadily since the implementation of the Schengen area, and despite the industry shocks of the COVID-19 pandemic it is expected to continue to grow (“Swiss Tourism Growth” n.d.). In industrial sectors, some of the major benefits of economic integration between Switzerland and the EU through their membership in the Schengen Area and their bilateral agreements with the EU can be seen - benefits that would only be accentuated by being part of a singular global nation. Foremost among these is “The Agreement on Mutual Recognition in relation to Conformity Assessment” (“AGREEMENT between the European Community and the Swiss Confederation on mutual recognition in relation to conformity assessment” 2017), which allows for general standardization of goods in regards to terminology, testing, and certifications among other provisions. This allows Swiss manufactured goods to be marketed to the EU without additional testing or certification, and vice versa, which is a notable friction point (increasing costs and time) for trade between nations that do not share such an agreement. This agreement is symbolic of other agreements that Switzerland has with the EU and the benefits that they bring to the Swiss economy.

To pull directly from “The Agreement on Mutual Recognition in relation to Conformity Assessment,” friction will be minimized as both parties agreed that “In order to avoid duplication

of procedures when Swiss and Community requirements are deemed equivalent, the Community and Switzerland shall mutually accept reports, certificates and authorisations”(“The Agreement on Mutual Recognition in relation to Conformity Assessment” 2017). While this function may seem minimal to the layperson, it is a major boon to *both* the economies of Switzerland and Europe, both as a measure of itself and as an example of numerous similar agreements for similar purposes. While these bilateral agreements are not a part of the Schengen Area itself, they are very much a function of it, allowing for close economic and cultural ties to be forged between Switzerland and the EU.

II.1.a.II.b Benefits to travel for Swiss citizens

While of personal rather than overarching political or economic importance, the benefit to the Swiss citizen(and thus those who vote in Switzerland’s direct democracy) of frictionless travel to the rest of the nations within the Schengen Area deserves note. When the people of a nation are those who directly(in comparison to more representative democracies) make decisions about the direction of their nation, the direct personal benefits to them are a major factor in their decision-making. Dangling a carrot in the form of greater ease of travel - no border checks, no need to get out your passport - is a strong political tool and one that was notable in the effort to join the Schengen Area. When considering that the referendum to join the Schengen Area passed with only approximately 55% of the vote in 2005, and a referendum in 2020 to end the agreement failed resoundingly with only 38% of the vote in favor of the move(“Switzerland Stays in Schengen” 2020), it is clear that the benefits of the Schengen Area to the Swiss people are a major factor in their decision making. More than this, it is notable that initial resistance - a significantly closer vote in 2005 - became a more overwhelming support for their continued membership and semi-integration with the EU - such a trend is notable in regards to initial resistance to the idea of a Global Nation, and the possibility of a similar growth in support for the idea once some of the initial fears are assuaged and the benefits start to become apparent.

II.2: The United Nations

The United Nations is an international organization founded in 1945 after the Second World War by 51 countries(those who had declared war on Germany and Japan, as well as Poland, which hadn’t assembled a full government yet, the Byelorussian and Ukrainian Soviet Socialist Republics, Denmark, and Argentina) committed to “save succeeding generations from the scourge of war ... to reaffirm faith in fundamental human rights ... to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.” (United Nations n.d.). There was hope among many, from Einstein (American Museum of Natural History n.d.) to Gandhi (Schlichtmann n.d.) to Truman⁴ (Dam n.d.), that the UN would be empowered to

⁴ While not explicit endorsement of the relief of American sovereignty in favor of a Global Nation, Truman’s statement that “When Kansas and Colorado have a quarrel over the water in the Arkansas River, they don’t call out the National Guard in each state and go to war over it. They bring a suit in the Supreme Court of the United States and abide by the decision” is a clear endorsement of a far more powerful international court and justice system than the UN had at its peak, nevermind today’s shambles.

create a worldwide federal state⁵. These hopes were dashed almost instantly by the Cold War, and the UN has since been relegated to a largely symbolic role, with the Security Council—the supposed “world police”—being unable to act in many cases due to the veto power of its permanent members (the Russian invasion of Ukraine being a recent example).

This section will examine why the UN isn't a Global Nation and whether it could be the foundation of a Global Nation in the context of this project. It examines the UN's most aggressive activism, the United Nations fighting under a single flag in the Korean War, and its decline in power, influence, and relevance since then. The hope that underscored the fantastic jubilation of the UN's founding (The United Nations n.d.) that resulted from a collaboration between the widest array of nations to create something more powerful, theoretically, than themselves by their efforts—Vyacheslav Molotov, Anthony Eden, and Edward Stettinus all chaired the San Francisco Conference that created the UN—has been replaced by a cynical view of the UN as a powerless, irrelevant, and corrupt organization. The Global Nation that this examination proposes must capture those same idealistic aims that the UN was founded upon, but must also act with justice, decisiveness, and power over the populations it encompasses.

II.2.a: The UN In Action: Entering and Fighting the Korean War

This section will examine the political and military actions of the UN in the Korean War but is expressly not a military history of the Korean War. The actual fighting of the Korean War is not relevant here—the UN's political and military organizational actions relating to the Korean War are the element deserving of focus. The UN combined military command was the most uncompromisingly powerful and decisive action the UN has ever taken in support of its ideals and is the closest the UN has ever come to acting as a truly unified Global Nation. That the UN's action in intervening in the Korean War was a defense of its ideals is not hyperbole but a fact—the first sentence of the UN's resolution (UNSCR n.d.) encouraging member states to provide military aid to South Korea is, “The Security Council, Having determined that the armed attack upon the Republic of Korea by forces from North Korea constitutes a breach of the peace.” While the UN has made other minor interventions, the Korean War was *the* exemplar of the UN's ideas being defended by nations across the world under the banner of the UN.

However, the picture of the UN's unity in the Korean War is not as rosy as it seems. The UN's intervention in the Korean War was only possible because the Soviet Union was boycotting the UN Security Council at the time, and thus unable to veto the resolution (Gaiduk 2006). That the UN's most decisive action to stand up for its ideals was only possible because of the absence of one of its two most powerful members is a damning indictment of a supposed foundation for a Global Nation. The UN's intervention in the Korean War was arguably successful, but in a limited

⁵ Einstein, Gandhi, and Truman all had very different ideas as to what this Global Nation would look like, and Truman wasn't fully endorsing the idea, but all three agreed that the UN was too weak to be effective but that *some* form of strong international arbiter or federal Global Nation was necessary. It is important to state that the forms this could have taken diverge widely from the Global Nation of this examination, but in a general sense a single authority tasked with a Global mandate was desired by all three.

sense—Truman was firmly against any escalation of the war that could lead to a direct nuclear confrontation with the Soviet Union, and the war ended in a stalemate that persists to this day. Thus, while the UN's intervention in the Korean War was a direct, decisive action in support of its ideals, that paints a far too optimistic picture of the UN's power, influence, and viability as the foundation for a Global Nation. The UN's intervention in the Korean War was only possible because of the absence of one of its two most powerful members, its actions limited by the threat of nuclear war⁶, and its most important intervention non-precedential for further decisive action in support of its ideals; it was the high-water mark of coordinated UN action in support of freedom, liberty, and human rights.

II.2.b: The Descent of the UN: The Decline of the UN's Power and Influence

The UN's decreasing ability to fulfill its lofty ambitions was a long process, exemplified by two actions/inactions that signify its decline from a relevant power in international politics to that of a largely symbolic organization capable of only administering aid and forming committees. These two actions are the Russian seizure of Crimea in 2014 and the Russian invasion of Ukraine starting on February 24, 2022. While the intervening period between the Korean War and Russian actions regarding Ukraine in the 21st century is large, it evidences the underlying faults in the UN generally and the Security Council in particular. The same problems that made the UN's decisive action in the Korean War not-so-decisive have been exacerbated to the point that the UN is incapable of acting cohesively in the face of a direct violation of its ideals by one of its most powerful members.

While the UN briefly remarked upon the seizure of Crimea by Russia in 2014 and then left it to fester in the background by the media and general public across the world, this is the kind of event that should have been an opportunity for an organization like the UN to use its power and clout to punish Russia for its illegal invasion and seizure of a sovereign nation's territory. Instead, the UN held a security council meeting which stated that “‘Support was expressed for the unity, territorial integrity, and sovereignty of Ukraine. The Council agreed that it was important that all political actors in Ukraine exercise maximum restraint and called for an inclusive dialogue recognizing the diversity of the Ukrainian society’(Biharprabha 2014)”. In addition, the largest UN-coordinated step in response to the Russian seizure of Ukraine was to pass a resolution calling upon states not to recognize the annexation of Crimea by Russia (United Nations Press 2014), with this message being undercut in its decisiveness by the fact that for the 100 votes in favor, 11 voted against, and 58 *abstained*. Irrespective of the UN, the United States, EU, and Japan imposed sanctions on Russia (Butchard 2022), but Russia easily circumvented these through third-party countries, and the sanctions were largely ineffective. When summed up, the UN's response to one of its members having its territory seized by *another member* was to pass a largely ignored resolution and call for

⁶ There are two main mitigating factors for this critique—the first is that it was likely a wise strategic decision to not risk escalation to nuclear war, especially given the fact that the Soviet Union was commanded by the aging and ever-more erratic Stalin. The second was to minimize the chances of a Chinese intervention in the war on behalf of North Korea (and perhaps an invasion of Taiwan, though whether they could have done so is debatable). The Chinese intervened *anyway*, but this was not an inevitability, and had it escalated further, the Chinese intervention likely would have been earlier.

“restraint” and “dialogue” between the two parties. This is not the response of a real power in international politics capable of being committed to the defense of its principles but the response of a near-powerless organization unable to do anything to effect a conflict between two of its members.

The follow-up to the Russian seizure of Crimea was the Russian invasion of Ukraine in 2022. While the direct cause for the invasion cannot be put at the feet of the UN’s inaction in 2014, the pitiful international response did nothing to dissuade Putin from further action in trying to seize or install a puppet regime in Ukraine. The UN’s response to this was equally pathetic—the UN General Assembly (as Russia is a member of the Security Council and would veto any motion against itself) passed a resolution demanding the Russian Federation withdraw its military forces from Ukraine (EEAS n.d.). While this was a more overwhelming passage than the resolution to support South Korea, passing with 141 votes in favor, five against, and 35 abstentions, it is still a symbolic gesture - all of the military aid, sanctions, and other indirect actions taken in response to the Russian invasion in support of Ukraine were taken by individual nations or other organizations, not the UN. The UN’s first purpose was to be the crossroads of international politics so that a world order of peace, justice, and stability could be maintained, but it has failed to do so since its inception. NATO has proven to be a more effective organization (NATO n.d.) in supporting Ukraine, *a non-NATO member* than the UN has been in supporting the sovereignty of its member state from an aggressive *fellow member state*. The UN’s complete and utter failure to support Ukraine in 2014, and its continued failure to do so since the start of the invasion in 2022, is a live and ongoing autopsy of the structural failings of the UN. If the UN cannot act in any physical way to support its own member states’ sovereignty, it does not come close to being classified as a serious organization, let alone a Global Nation. The UN falls far short of being reasonably classified as a Global Nation, and without serious structural reform, it never will.

II.2.c: Is it a Foundation for a Global Nation?

After examining the supposed “high-water mark” of the UN’s strength and power in support of its founding ideals in the intervention in the Korean War and its following impotence, as highlighted by the Russian actions in Ukraine, it may seem superfluous to seriously consider the UN as a foundation for a Global Nation. However, in recognition of its wide reach—if not its power—and that it is the closest thing to a world government yet formed, it is worth examining whether the UN could be reformed into the foundation for a Global Nation to be built upon.

Serious nuance is required to give this question fair consideration, most notably in the definition of “foundation,” as there are two main ways to do so in this context. First, would be a literal foundation—the UN as an organization would be continued and expanded upon to become the Global Nation this exploration seeks to create. Second would be a symbolic, ideological foundation—the UN’s ideals, goals, and aims would be included, built upon, or otherwise incorporated into the Global Nation this exploration seeks to create. To explore this question, the UN will be examined as an ideological foundation for a Global Nation due to the undue effort it would take to reform the UN structurally and because of the general cynicism regarding the UN’s capability to deal with problems through any force of its own.

In terms of a fundamental ideology, the UN is extremely optimistic and idealistic—but not nearly as complete or specific in stating its nature as the European Union (European Commission n.d.), which within its preamble immediately states, “it is necessary to strengthen the protection of

fundamental rights in the light of changes in society, social progress and scientific and technological developments by making those rights more visible in a Charter.”. In direct contrast, the most specific that the UN charter gets in its preamble is, “to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained”(United Nations n.d.). This is not to attack the UN Charter as a poorly written document but simply to state that a wide-ranging technical addition to the UN’s fundamental ideals would have to be made in modeling a Global Nation on the UN. This decreases the value of building upon the UN’s ideals as a foundation for a Global Nation, if only because the UN’s fundamentally idealistic foundation without technical measures to support it brought the institution to a state of near-irrelevance in international politics.

Finally, and most importantly, if the Global Nation is to truly thrive, it has to have its ideals and values related to its creation—not those taken from an organization founded in an era of both great optimism for humanity and fierce competition between the two most powerful nations on Earth. The United States, the wealthiest, most powerful, and most influential nation on Earth, was founded on the ideals of “life, liberty, and the pursuit of happiness” (National Archives n.d.) but then codified those ideals into an amendable constitution—the Global Nation of this examination is not a tacked-on pseudo-fourth-layer of government similar to the UN, but a fundamental reorganization of the world and its functioning. In their lack of specificity and codification, the UN’s ideals are too interlinked with its structural failings to act as the foundation of a Global Nation. The Global Nation must be founded on its ideals and act with vigor and decisiveness within its borders as a defender of virtues it chose for itself, not those chosen by an organization that has failed to live up to them.

III.3: The League of Nations

The League of Nations was an international organization founded in 1919 after the Paris Peace Conference as a forum for nations to reconcile their differences through a fair and just hearing of their differences. The League was established primarily as a means of preventing future wars, even stating so as its first goal in its charter, “to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open ... relations between nations, by the firm establishments of the understandings of international law as the actual rule of conduct among Governments” (League of Nations n.d.). The League was, in effect, a desire to remake the Concert of Europe(Lascurettes n.d.) after crippling Germany and breaking up Austria-Hungary, a system of international relations that had focused on the maintenance of a balance of power between the major European powers. The League was to be a more modern version of this system, with the United States as a significant player. It was to be a forum for resolving international disputes and a means of collective security. Despite this aspiration, the League was almost immediately defunct. Still, it took two decades to die, and its failure to police the aggressive actions of the Fascist powers in the 1930s gave way to the Second World War. To learn from the League’s failure in designing a Global Nation, it is crucial to explore the League’s lack of adoption and enforcement power.

Note:

Considering the period of its founding and the circumstances that precipitated the First World War, it must be noted that the age of nationalism was in full swing. Nationalism, the belief that one’s

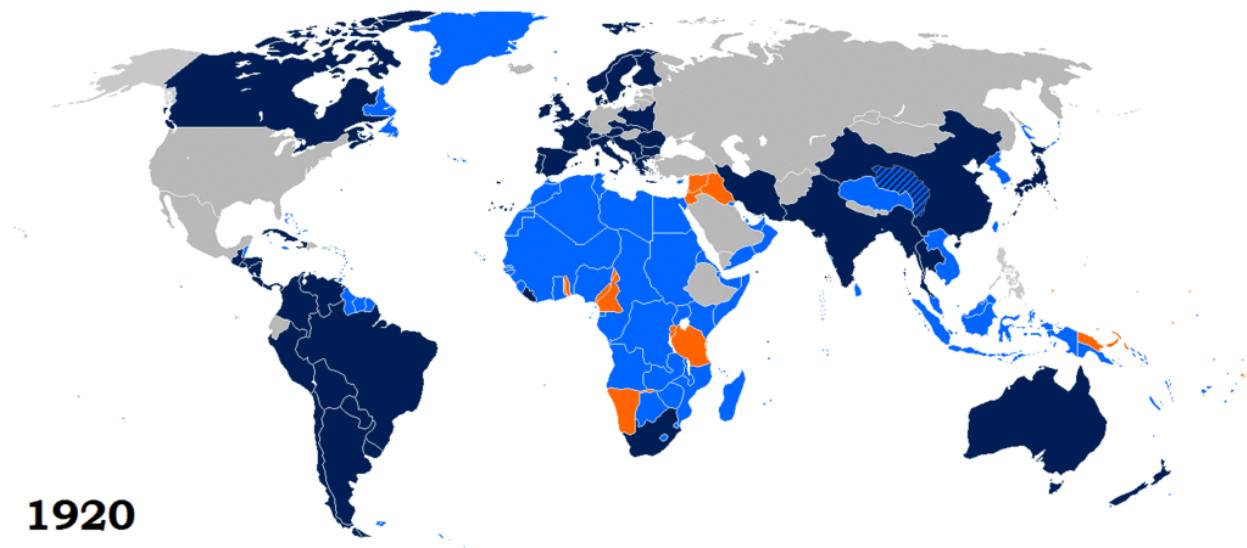
nation is superior to all others due to its culture, history, and language, was the predominant political philosophy⁷ of the second half of the 19th century and the first half of the 20th century. This is no longer the case, and the dominant political philosophy of the 21st century is globalism⁸, which has led to greater international trade and limited international cooperation. Thus, when comparing the lessons of the League of Nations to the construction of a Global Nation in the 21st century, it is likely that the Global Nation would get a comparative societal and political tailwind relative to the nationalism of the 20th century that the League of Nations faced.

III.3.a: The League of Nations' Lack of Adoption

The value of an international organization designed to prevent war and foster cooperation between nations is directly proportional to the number of nations that are members of the organization. The League of Nations was founded in 1919, and by 1935, it had reached its peak membership of 58 member states. While that sounds impressive that the U.S.—the nation that provided the most significant supporter for the League, Woodrow Willson, and the most powerful economy in the world—did not ratify the Treaty of Versailles and thus did not join the League, made the League near dead on arrival. More than this, nations were allowed to leave the League, and many did so when it went against their interests or criticized their actions. Japan left after being condemned for its invasion of Manchuria(Brown 1933), with no consequences, and Germany because of the refusal to allow rearmament to parity with the other European powers(Neurath n.d.). Without the support and influence of its most potent (potential) founding member and no means of keeping its members in the organization, the League of Nations was doomed to fail.

⁷ This was also the point of communism's rise, which in theory was strictly internationalist but, in practice, was almost always nationalistic. For example, the Soviet Union's propaganda was heavily focused on the "defense of the motherland" during the Second World War - not the defense of the international proletariat or the world revolution.

⁸ This belief in globalism in foreign relations—not economics—is tempered by strong *interior* nationalist movements, such as those leading to the continuing electoral successes of strongmen like Recep Tayyip Erdoğan in Turkey, Viktor Orbán in Hungary, Donald Trump in the United States, Narendra Modi in India, and Vladimir Putin in Russia. Despite this, these are interior nationalist movements calling for the preservation of national culture in the threat of imagined or real threats from "the other" - not the expansion of the nation's borders(save for Putin). This is a marked difference from the nationalism of the 20th century, which was expansionist and imperialist.



Maps & Lucy Growth of the League of Nation

III.3.b: The League of Nations' Lack of Enforcement Power and the Necessity for True Sovereignty

While the last section briefly touched upon the lack of enforcement capability for the League of Nations, this is a foundational structural constraint for the Global Nation—how much latitude do interior organizational units hold relative to the top-level Global Nation—so it deserves further exploration. Even in comparison to the previously explored U.N. (II.2), the power of the League to make decisions was limited. In Article 11 of the charter, the firmest statement on their opposition to conflict (and how they would oppose it) is, “Any War or threat of war ... is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations (League of Nations n.d.).” While this sounds like a strong statement against war, it prescribes no powers or actions within its scope that the League may take in case of war—it was, in effect, a bluff that it would maintain some form of power long enough that the members would later give it greater franchise. The total toothlessness of the League of Nations is evident in its charter, and even had the United States been a strong early supporter—in an alternative world where they had joined—pushing for a more powerful League against the threat of actual war between the League and whatever infringing nation, it would have been unlikely to act militarily. The League of Nations was a paper tiger, incapable of managing its internal members or enforcing its own decisions; the Global Nation *must* be able to do both as a function of being a state.

This is the greatest difference in comparing the E.U. (II.1), the U.N. (II.2), or the League of Nations to the Global Nation of this paper. While the E.U. holds considerable sway over its member states, it is incapable of actual interior police action against a malfeasant member state, and the U.N. went from calling for (and coordinating) the defense of South Korea to ineffectual protests against the seizure of Crimea and follow-up full-scale invasion of Ukraine by Russia. The Global Nation is a state, not an organization, union, league, or alliance. It must be able to enforce its top-level (what would be called “federal” in the United States, but we have not yet defined the relationship between the Global Nation and its smaller organizational units) laws and decisions like any State can on its territory. The world is the territory of the Global Nation, and the pre-unification nations are gone, holding no sovereignty in the same way that Alberta, Bavaria, or

California do not hold sovereignty in Canada, Germany, or the United States. Why is true sovereignty within its domains critical instead of the limited sovereignty of the E.U. or the U.N.? The answer is simple: the limited sovereignty of the E.U. and the U.N. cannot make the State-level actions necessary for true governance. In the same way Canada can force Alberta's government to do something (in so far as it does not violate Canada's Constitution), the Global Nation must be able to force a province/regional governmental unit to do something. This is the only way that true governance can be achieved: by elevating the power of the Global Nation to the same level as any other state - just in a world with no competitors.

III: Economic Considerations of a Global Nation

III.1: What is the economic philosophy of the Global Nation?

Discussions of government economic philosophy are some of the most divisive in academia and society. While the term "government economic philosophy" is broad and can encompass a wide range of topics, the definition most useful for this examination is the government's role in the economy - specifically, how much power the government has to intervene in the economy. This is a spectrum, with polar opposites frequently but not always being correlated with political ideologies. At one far end of the spectrum is anarcho-capitalism, where the government plays no role in the economy save for the purchase of goods to facilitate its existence, largely to enforce contracts and protect property rights. At the other far end of the spectrum is communism, which can take a wide variety of forms, but in its purest form (as advocated by Marx and Engels) is an economy where the means of production are communally owned by the workers (the proletariat), and economic decisions are made by democratic vote to fulfill the needs of all citizens. This has proven impossible to implement in practice, but it will be *considered* possible for the purposes of this examination. However, it is important to note that communism has frequently been implemented as a command economy, where the state is the sole owner of the means of production as a "steward of the citizens"⁹ and makes all economic decisions on a theoretical basis of fulfilling the needs of all citizens. In the middle of this spectrum is the descriptively named "mixed economy," where the government plays a role in the economy, but most economic activity is left to the private sector—specifically, with private entities owning the means of production and acting in their self-interest. The government's role in a mixed economy is to regulate the private sector to remove

⁹ While in a command economy the state is the sole owner of the means of production, everyone is a member of the state, and thus theoretically everyone has an equal share in the means of production. This is not true in practice, but it is the theory. As George Orwell wrote in *Animal Farm*, "All animals are equal, but some animals are more equal than others."

monopolies, ensure fair competition¹⁰, and provide public goods and services that the private sector cannot or will not provide adequately, as the voters decide.

Three different “groups” of economic philosophy are discussed in the following sections. Approximately midway between the mixed economy and anarcho-capitalism, the first group is found: Friedrich Hayek and Milton Friedman. It is important to note that while Hayek and Friedman are often put together, they are not identical in their beliefs; however, they incorporate enough range while maintaining a similar core that they can be grouped for this examination. The second group, just on the communist economy side of the mixed-economy midpoint, is that of John Maynard Keynes and William Beveridge. It is important to note that Beveridge was far less original in his economic insights than Keynes but was instrumental in providing the political steps for the implementation of a welfare state in the United Kingdom. Finally, the third group, at the fully communist end of the spectrum, is that of Karl Marx and Friedrich Engels, the originators of the communist political—and thus economic—philosophy. With the three groups established, conclusions relating to the path most in line with the principles of the Global Nation and most conducive to general prosperity will be drawn.

III.1.a: Hayek & Friedman

Before noting the similarities in what they recommended for government economic policy, it is first important to note the differences in their beliefs - while they were fundamentally similar in many ways, they were not of one mind nor one “school”¹¹. The two great differences between them, making their processes for reaching similar *policy* conclusions far different, are their views on monetary policy and methodology. Hayek, as a member of the Austrian school of economics, based his economic precepts on theoretical and philosophical grounds, while Friedman, as a member of the Chicago school of economics, was an empiricist in his methods in much the same way as Keynes¹². When Hayek was awarded his Nobel Prize in 1974, he made this stark methodological

¹⁰ While anti-monopoly efforts are frequently painted as contrary to a classically liberal view of the economy, this is not the case. The goal of anti-monopoly efforts is to remove the existence of states-within-states, monopolistic entities which regulate the market within the market, and thus are contrary to the free market. Large corporations are not inherently monopolistic, vertically-integrated corporations are not inherently monopolistic, but those that use their power to not only prevent competition but to prevent the market from functioning are. Those that act as command economies within the market are the target of anti-monopoly efforts. This is not a contradiction to the free market, but a necessary component of it.

¹¹ Hayek is firmly classified as a member of the Austrian school of economics, alongside Mises and Menger, while Friedman was a member of the Chicago school of economics. While these schools are similar in many ways, specifically in their opposition to Keynesian economics and defense of the market system as the most efficient allocator of resources, they are not identical.

¹² Roger W. Garrison in his excellent comparative analysis of Hayek and Friedman, “Hayek and Friedman: Head to Head”, quotes Friedman as saying in his book, *Dollars and Deficits*, “In one sense, we are all Keynesians now; in another, nobody is a Keynesian any longer.’ He went on to identify the two senses: ‘We all use the Keynesian language and apparatus; none of us any longer accepts the initial Keynesian conclusions.’ (Garrison n.d.)”. This “all” **does not** include the Austrian

difference clear in his acceptance speech, “The Pretense of Knowledge,” saying, “The correlation between aggregate demand and total employment, for instance, may only be approximate, but as it is the *only* one on which we have quantitative data, it is accepted as the only causal connection that counts. On this standard there may thus well exist better ‘scientific’ evidence for a false theory, which will be accepted because it is more ‘scientific’, than for a valid explanation, which is rejected because there is no sufficient quantitative evidence for it (Hayek 1974).” In this way, Hayek was a strong critic of the empirical methods of Keynes (and as a result, Friedman), and instead used a priori reasoning - technically less “scientific” than empirical methods, but based on humanistic logic and deduction. While in economics circle Austrian economics is often seen as a “fringe” school, not truly economics but rather of philosophy, and thus not to be considered in the same light as “real” economics, Hayek’s Nobel Prize seems a strong refutation of this claim as well as the consistent praise of the conclusions of Austrian economists by those of other schools.

The most practicable difference between the two was their views on monetary policy. Friedman was the founder of monetarism, the belief that gradual adjustments in the money supply could stabilize economic activity under pressure of inflation, deflation, or recession. He was a supporter of a non-gold standard fiat currency, that money has value because, as a society, it is endowed as a store of value and medium of exchange. He supported this belief with a remark in his book, *Free to Choose*, “After World War II cigarettes were widely used as money in Germany during the period when the occupation authorities enforced ceilings on prices in legal currency that were well below the levels that would have cleared the market. The result was to destroy the usefulness of the legal money ... Ludwig Erhard’s monetary reform ended that instructive—and destructive—episode (Friedman 1980).”

On the other hand, Hayek desired a strong, stable, and non-inflationary currency and saw the gold standard as the poster child for such a currency. He was very much of the Austrian School of Economics canon in this regard, seeing money as “an institution which originates not in a decision by an individual or a group of people but as a spontaneous order arising out of countless uncoordinated efforts to overcome the problems and inefficiencies inherent in bartering (Ravien 2020).” He was not advocating for a total return to the gold standard but rather the adoption of a currency that was not subject to the whims of a central bank. In his book, *The Denationalization of Money*, he wrote, “The main result at this stage is that the chief blemish of the market order which has been the cause of well-justified reproaches, its susceptibility to recurrent periods of depression and unemployment, is a consequence of the age-old government monopoly of the issue of money. I have now no doubt whatever that private enterprise, if it had not been prevented by government, could and would long ago have provided the public with a choice of currencies, and those that prevailed in the competition would have been essentially stable in value and would have prevented both excessive stimulation of investment and the consequent periods of contraction (Hayek 1976).” While there is a well-justified critique here that legally, nothing prevents private enterprises from doing this, his larger view was that a stable currency was a necessary for a free market economy and a free society. In support of that point, he linked this to the research that would win him the Nobel Prize, the boom-bust character of the business cycle, that in varying the money supply in support of political goals, the government was sending inaccurate signals to the market leading to

school of economics, which used a priori (“from what is before”: reasoning based on logic and deduction, independent of experience) reasoning to reach economic conclusions.

malinvestment and the subsequent bust, which would then inevitably become a justification for further government intervention. This political implication of an unstable money supply links back to *The Road to Serfdom* that when given an opportunity to intervene, even under just and moral pretenses, the government will always do so as it is aligned with the incentives of those in government to do so. Despite their differences, both Hayek and Friedman used their divergent beliefs on monetary policy as support for their protection and grounding of a free society, holding to the principles of liberty and freedom that they both held dear.

With these differences established—which may seem dramatic but were more academic than principled—it is important to discuss the similarities in belief between these two men, which far outweigh their differences. First and foremost, both were strong advocates of the free market in how it served for the most efficient allocation of resources and as a fundamentally necessary component of a free society. Hayek, in his most famous work, *The Road to Serfdom*, wrote, “Wherever the barriers to the free exercise of human ingenuity were removed, man became rapidly able to satisfy ever-widening ranges of desire. ... To appreciate what it meant to those who took part in it, we must measure it by the hopes and wishes men held when it began... that by the beginning of the twentieth century the working-man in the Western world had reached a degree of material comfort, security, and personal independence which a hundred years before had seemed scarcely possible. ... With the success grew ambition—and man had every right to be ambitious (Hayek 2007).” Friedman, in his book *Free to Choose*, remarks on how the free market helps to positively impact the wealth of all members of society, “In the past century a myth has grown up that free market capitalism—equality of opportunity as we have interpreted that term—increases such inequalities [of wealth, income, and opportunity], that it is a system under which the rich exploit the poor. Nothing could be further from the truth. Wherever the free market has been permitted to operate, wherever anything approaching equality of opportunity has existed, the ordinary man has been able to attain levels of living never dreamed of before (Friedman 1980).” These are strikingly similar sentiments regarding the positive effects of the free market on society and the bastion of a free society that the free market is. That both of them took their economic beliefs to societal and political conclusions is the critical point here, as it—separate from which path of thinking the Global Nation adopts—underscores how important it is to define the economic philosophy of the Global Nation as the foundation for building its political institutions upon, because doing the opposite would inevitably lead to the government as the arbiter of the economy, and thus the arbiter of society. In their beliefs on this matter, they touch upon a critical point of alignment, that the human desire for growth—growth in living standards, growth in opportunity, growth in wealth—is a fundamental part of human nature, something to be encouraged and not stifled. In stifling this growth, the government would act as if above human nature and thus above the people it claims its legitimacy from. This point is the unavoidable political implication of their economic beliefs and is a critical distinction from the other economic philosophies to be examined.

More important than their sentimental similarity, however, is their policy similarity (save for monetary policy). Both were strong advocates of the free market¹³ and strong critics of the Keynesian economic policies that were the dominant drivers of government economic policy at the

¹³ Which as previously established, does include anti-monopoly efforts.

time¹⁴. Both believed that in trying to ensure full employment and thus equality of outcome, the government was overstepping its moral bounds, misallocating resources, and stifling the growth of human wealth and prosperity. To properly define this alignment, the personal alignment of both men has to be discussed: both were self-admitted liberals in the classical sense. As Hayek says in *The Road to Serfdom* in a well-articulated explanation of the tenets of liberalism, “in the ordering of our affairs we should make as much use as possible of the spontaneous forces of society, and resort as little as possible to coercion ... in particular, all the difference between deliberately creating a system within which competition will work as beneficially as possible and passively accepting institutions as they are (Hayek 2007).” These spontaneous forces of society are the individual’s actions in society and the positive-sum effects therefrom - Adam Smith’s invisible hand ensuring that all parties in a transaction are better off than they were before. Friedman’s broadside against central planning in *Free to Choose* is done in a humorous anecdote referencing the centrally-planned economy of the Soviet Union, “The attractiveness of different jobs in the Soviet Union often depends on the opportunities they offer for extralegal or illegal moonlighting. A resident of Moscow whose household equipment fails may have to wait months to have it repaired if he calls the state repair office. Instead, he may hire a moonlighter—very likely someone who works for the state repair office. The householder gets his equipment repaired promptly; the moonlighter gets some extra income. Both are happy. (Friedman 1980).” This example of the spontaneous forces of society naturally inclining towards the free market, a system of mutual benefit, and an anti-planned economy exemplifies the tenets of liberalism that Hayek and Friedman defended.

However, both of these points of alignment reference the salient point that both Hayek and Friedman recognized the economy as a system for transmitting information, an epistemological system through the price and availability of goods and services. This is a point they both made, that no person, group of people, computer, or other entity could conceive of the variety of factors that define the “correct” number of goods and services an economy should produce and at what price. This is commonly known in economics as the “economic calculation problem” or the “knowledge problem,” as it is fundamentally concerned with how knowledge¹⁵ is transmitted and used in economic planning. Hayek, in his Nobel Prize acceptance speech, “The Pretense of Knowledge,” which spoke largely to this issue, said, “Into the determination of these prices and wages there will enter the effects of particular information possessed by every one of the participants in the market process – a sum of facts which in their totality cannot be known to the scientific observer, or any other single brain. It is indeed the source of the superiority of the market order, and the reason why, when it is not suppressed by the powers of government, it regularly displaces other types of order, that in the resulting allocation of resources, more of the knowledge of particular facts will be utilized which exists only dispersed among uncounted persons, than any one person can possess (Hayek 1974).” The critical factor in this statement is the “dispersed” nature of the knowledge among the participants in the market, such that no amalgamation of it could be more efficient than everyone acting based on their knowledge for their own self-interest. Friedman, in his book *Free to Choose*, makes the same point in his foreword for Leonard Read’s essay, “I, Pencil,” saying, “I know of no other piece of literature that so succinctly, persuasively, and effectively illustrates the meaning of both Adam Smith’s invisible hand—the possibility of cooperation without coercion—and

¹⁴ Their time was certainly different, but in this context, it was the mid-20th century generally.

¹⁵ Including but not limited to factors such as utility, desirability, and scarcity.

Friedrich Hayek's emphasis on the importance of dispersed knowledge and the role of the price system in communicating information that 'will make the individuals do the desirable things without anyone having to tell them what to do(Read 1958)'. As he *mentions* Hayek's work in this area, and combines it with the invisible hand of Adam Smith—the supreme metaphor of liberalism—the alignment of Hayek and Friedman on this issue is clear. Coercion, or more generally, government intervention in the economy, is not only unnecessary but also counterproductive as any governing body, no matter how large, lacks the specific and up-to-date knowledge necessary to make decisions more efficiently than individuals making decisions for themselves.

The question remains: what is the benefit to the citizens of the Global Nation of having a government aligned with the economic philosophy of Hayek and Friedman? The benefit would be a world-spanning society that is free, prosperous, and just. The government would play the role of referee in the economy, ensuring only that the opportunity for market forces to decide market winners is preserved and that equality of *opportunity*(no systemic barriers to entry, such as gender, ethnicity, or class) is maintained for the citizenry. The end-state of this would be a society where the individual is free to pursue their own ends, sometimes contrary to the ends of others, but when taken in the aggregate, the society is better off for it. In addition, this society would be more innovative, as with the elimination of barriers to movement and trade, the society would be able to take advantage of the dispersed knowledge of the market to the greatest extent possible, harness the greatest possible degree of human ingenuity, and combine to create goods and services that are the most desirable and useful to the most people.

This is not to say that this governmental economic philosophy is *objectively* perfect. Optimizing for liberty and opportunity will always be done to the detriment of individual equality of outcome, a trade-off that must be recognized and examined. This is where the next set of thinkers, Keynes and Beveridge, found a middle ground between the free market and the communist economy, a semi-redistributionist welfare state that would, in their view, allow for some of the dynamism of the free market to be preserved and a degree of equality of outcome to be achieved.

III.1.b: Keynes & Beveridge

In the same way Hayek and Friedman can be grouped together due to similarities in their political and economic beliefs, Keynes and Beveridge can be put together due to the similarities in what their policy implementations look like when put into practice. Their policy recommendations themselves are far from identical, but they are similar enough that they provide a 'band' of economic policy—and its effects on public policy—that can be analyzed in the same way as Hayek and Friedman. There are two critical points of difference between the two: the "starting line" of their policy recommendations and the structural implementation of those policies. These differences—outstripped by their similarities but notable in defining the outer boundaries of their 'band' of thinking—are given context when examined under the lens of their professions: Keynes was an academic and then a practicing economist, while Beveridge was a civil servant. These professions unto themselves do not arbitrarily lend support to either of their policy recommendations, but they are telling of the different methods and mindsets that each man held while conceiving of their policy recommendations and their implementation.

Beveridge, an academic and later Lord in the House of Lords, was the author of the Beveridge Report—officially, "Social Insurance and Allied Services"—which was the basis for the reorganization and expansion of the social welfare system in the United Kingdom. The report

contained a comprehensive detailing of the problems of the existing welfare system, specifically regarding inadequacies, inconsistencies, and inequalities across the various disbursements and services. The report also contained a comprehensive plan for reorganizing and expanding the welfare system, which included but was explicitly not limited to establishing a National Health Service, a comprehensive system of social insurance, and a system of family allowances. Beveridge clearly states that at the beginning of the report, in a section titled ‘Three Guiding Principles of Recommendations,’ saying, “organisation of social insurance should be treated as one part only of a comprehensive policy of social progress. Social insurance fully developed may provide income security; it is an attack upon Want. But Want is one only of five giants on the road of reconstruction ... The others are Disease, Ignorance, Squalor and Idleness. (Beveridge 1942)”. The critical phrase here is “a comprehensive policy of social progress,” which fully signaled Beveridge’s focus on a governmental policy of active assistance¹⁶ of its citizens. An in-depth exploration of how Beveridge proposed tackling the other “giants” is beyond the scope of this examination, but put simply it was similar to his proposal for dealing with Want: government programs raising money from higher taxes and then using that money to provide services and assistance to its citizens under the thesis that no other entity could or would do so as effectively or justly as the government that the citizens had elected. It is important to note that this kind of government effort to provide social services to the people was not an original imagination of Beveridge; he is used in this examination as representative of that philosophy in a general sense and because his writings on the subject have been highly influential.

This foundation for government reforms in its dealings with the economy—specifically how the government, while raising money from its citizens, should take care of its citizens—was fundamentally a different focus from that of Keynes. While Beveridge, due to his position and experience as a civil servant, was focused on what government could do *for* its citizens, Keynes, an economist, was focused on what government could do *to* the market to ensure its proper functioning, helping its citizens by the “correct” functioning of the market. Keynes, in his most famous work, *The General Theory of Employment, Interest, and Money*, wrote, “If the Treasury were to fill old bottles with banknotes, bury them at suitable depths in disused coalmines which are then filled up to the surface with town rubbish, and leave it to private enterprise on well tried principles of laissez-faire to dig the notes up again ... there need be no more unemployment and, with the help of the repercussions, the real income of the community, and its capital wealth also, would probably become a good deal greater than it actually is. It would, indeed, be more sensible to build houses and the like; but if there are political and practical difficulties in the way of this, the above would be better than nothing (Keynes 1936)”. While this quote is often taken out of context, as a literal exhortation by Keynes for the government to fund *any* make-work project, his statement at the end that building homes—things that people want and need, as well as being a productive use of resources—being better than nothing is the important point in a discussion of his views. He believed that a net-positive use of resources allocated and directed by the government would be better than direct unemployment insurance or other forms of direct assistance. More than this, it was a necessary measure *economically* (not morally) to allocate funds for this kind of assistance in cases of market hardship. The goal here was not the direct assistance of its citizens, as Beveridge proposed, but the stimulation of aggregate demand in the economy, in effect ‘spinning it up’ by

¹⁶ In the language of a supporter, a detractor wouldn’t call it “assistance” but “interference”, but the action is the same.

multiples of the original government spending. This is the basis of Keynesian economics, that the government should spend money on infrastructure, public works, and other projects—or cut taxes, but this strand has been forgotten in government implementation of programs called ‘Keynesian’—to stimulate the economy out of what he deemed inevitable¹⁷ depressions and recessions that would occur in a free market economy.

One of the critical ideas of Keynesian economics is what has been dubbed the “Multiplier Effect,” which states that any spending—though in the case of Keynes, government spending—will have an amplified effect greater than the original spending. The basis for much of Keynesian policy is that when private sector spending drops in a recession period, the ‘bucket’ of the economy needs to be filled by the government to eventually allow the private sector to take over again. While in non-recession periods, the multiplier effect of private spending—a \$100,000 piece of equipment produces a \$200,000 profit, which is disbursed to shareholders for investment or spending—in recession periods, the government will be the only one willing to spend, for the sole purpose of rekindling the fire of aggregate demand, and the multiplier effect of government spending will bring back private spending. As Investopedia puts it in their article on Keynesian economics, “The multiplier effect ... an injection of government spending eventually leads to added business activity and even more spending. This theory proposes that spending boosts aggregate output and generates more income. If workers are willing to spend their extra income, the resulting growth in gross domestic product (GDP) could be even greater than the initial stimulus amount (“Keynesian Economics Theory: Definition and How It’s Used,” 2023)”. This does not, however, mean that Keynesian economics is a “spend as much as possible” philosophy, as the multiplier effect is not infinite, and the government can spend too much, leading to inflation and other negative effects. Keynes recognized this but considered the risk of inflation to be less than the risk of continued depression, so urged for measures to achieve high employment (even full employment) and a stable economic base, even if it meant a later period of inflation.

Despite the stated continuance of free market principles as part of the policy recommendations of both Keynes and Beveridge, the state-planning ends that would inevitably come with the full adoption of their policies are not in doubt. Dan Hegelund, in his paper “The Keynesian/Austrian Debate,” quotes Keynes in his letter to Hayek in review of *The Road to Serfdom*, while on his voyage to the Bretton Woods conference, “The central controls necessary to ensure full employment will, of course, involve a large extension of the traditional functions of government... I should say that what we want is not no planning, or even less planning, indeed I should say we almost certainly want more. But the planning should take place in a community in which as many people as possible, both leaders and followers, wholly share your own moral position ... Moderate planning will be safe if those carrying it out are rightly oriented in their own minds and hearts to the moral issue.” (Hegelund, D)”. Despite his vocal agreement with Hayek’s assertion that planning would lead to totalitarianism, he both endorsed planning and the extension of government control over the economy and did so while on the way to a conference that would create the International Monetary Fund and the World Bank, two agents of economic planning and control on the international level. If it is to be assumed that Keynes was not lying in his earlier endorsement,

¹⁷ Whether they are actually inevitable is a matter of comparative debate, one that Keynesians and Austrians have been having for nearly a century, but in an analysis of Keynesian economics, it is a necessary dialectic axiom.

saying, “In my opinion it is a grand book. We all have the greatest reason to be grateful to you for saying so well what needs so much to be said. You will not expect me to accept quite all the economic dicta in it. But morally and philosophically I find myself in agreement with virtually the whole of it; and not only in agreement with it, but in deeply moved agreement.’(Hegelund 2012)”, then, his genuine belief that planners of strong moral and philosophical character would be able to plan in a way that would not lead to totalitarianism is an indictment, as it either shows that he didn’t understand the book or that his stated agreement with Hayek was not truthful. Hayek’s key chapter in *The Road to Serfdom*, titled “Why the Worst Get on Top,” is a systematic expansion of the age-old axiom that “power corrupts, and absolute power corrupts absolutely.” The power to plan the economy is the power to plan society, and that power cannot be wielded without force and, thus, without the potential corruption of the wielder in some form. Keynes’ recognition of these dangers but willing disregard of them with the simple addendum that the planners should be of “rightly oriented” moral character is a cut at his credibility and muddies the waters of his policy recommendations with an uncomfortable and unanswerable question: who is to decide who is “rightly oriented”?

Beveridge’s support of state planning is less hidden, despite his claim early in the Beveridge Report that “The state in organising security should not stifle incentive, opportunity, responsibility; in establishing a national minimum, it should leave room and encouragement for voluntary action by each individual to provide more than that minimum for himself and his family(Beveridge, 1942)”. This evidence is furnished by his close connection with Beatrice and Sidney Webb and the Fabian Society at large and his statement¹⁸ that what was happening in Germany at the time, the rise of National Socialism, was an attempt to defend the last vestiges of free market capitalism – in effect equating the free market as a fundamental part of fascist ideology. Hayek rebuts this in a 1933 memo to Beveridge, “National Socialism is a genuine socialist movement, whose leading ideas are the final fruit of the anti-liberal tendencies which have been steadily gaining ground in Germany since the later part of the Bismarckian era... The collectivist and anti-individualistic character of German National Socialism is not much modified by the fact that it is not a proletarian but middle-class socialism(Hayek, 2007)”. The common rebuttal to this is that Germany had many large corporations that exercised huge influence over the Nazi Regime and supported its rise and continuation. Still, corporatism is a characteristic of many totalitarian socialistic states: Mussolini’s Italy was nearly totally corporatist, and even the great Communist revolutionary Lenin initially desired ‘state capitalism’ as a step towards “full” communism. The narrow initial goals of Beveridge’s report were not designed to create a totalitarian state but one that included more and more economic planning as time went on in a fundamentally democratic socialist manner. This is evidenced in his book, *Full Employment in a Free Society*, where he argued for state encouragement of enterprise towards the goal of full employment, “since some change of work is inevitable in a progressive society and must mean some losing of jobs, those who are handicapped by age in finding new jobs should have some special help in doing so...A Labour Exchange backed by sympathetic public opinion might do much to get all the old men’s places for the older men and leave to the younger generations the task of finding and forcing fresh openings for themselves...The perpetual favouring of younger men merely for their youth, in filling jobs within the competence of older men, makes for unemployment. It would not happen in a socialist community with

¹⁸ That was almost certainly only made verbally, as several references credit him with *saying it*, but there are no examples of him having actually written this.

employment unified. In an individualist community it is an anti-social act and should be recognized as such (Beveridge 1944)". The state being encouraged to take an active role in the policing of 'anti-social' acts is an indicator of the long-term negative direction that Beveridge's policies leave a door open to.

The critical point of alignment—despite differences in their policy recommendations for the execution of their shared belief—is that the government should be an active participant, to some degree, in the management and direction of the economy for what it sees as the benefit of its citizens. This is a critical distinction between the economic philosophies of Hayek and Friedman and those of the next set of thinkers, Marx and Engels. To the question of what benefit the citizens of the Global Nation would have from a government aligned with the economic philosophy of Keynes and Beveridge, looking to the United Kingdom and the modern United States¹⁹ is instructive. The NHS in the United Kingdom and the Affordable Care Act in the United States are both examples of government programs designed as replacements for private services in the belief that the government—in how they fund and operate it—can provide a service better and more justly than the private sector. If this is believed to be true, that the government can, and if so should, provide services for reasons of justice and efficiency, then a strong welfare state on a global scale could be created by the adoption of their ideas. This government would take an active role in the welfare, living conditions, and assistance of its citizens—a paternal state, in a good way if this belief is true. This also requires the assumption, as Keynes did, that by selecting planners of desirable/judged moral character, the government can implement planning and redistributive measures without a slide into totalitarianism. This isn't something that can be quantitatively measured or predicted, so it must simply be taken as a matter of faith in a discussion of this political and economic philosophy.

Two people who strongly believed that the government could do this justly—and had to do so to *avoid* tyranny and oppression of the masses were Marx and Engels. Their economic philosophy, "communism," is the most extreme form of government intervention in the economy—at its full extent, it first *becomes* the economy and then dissolves it, leaving a system of socialism and total equality. The case of "world communism" has not been tested, but communist theoreticians have previously claimed that communism would work more efficiently and justly when extrapolated to the greatest quantity of human and natural resources. This question, whether implementing communism as the political and economic philosophy of the Global Nation would work due to the total planet's resource base, is the subject of the next section.

III.1.c: Marx & Engels

In discussion of the philosophy of Marx and Engels, a common supplement to the failure of nations who embraced communism to fully achieve the goals of communism and increase the prosperity of

¹⁹ Despite the continuance of high rates of entrepreneurship, and the greatest amount of technological innovation in the world, the United States has more and more been adopting policies that are in line with Keynesian ideas. The United States has not fully embraced Keynesianism, but the policies of President Obama in relation to the 2008 financial crisis, the policies of President Trump in regard to domestic manufacturing and the COVID-19 pandemic, and those of President Biden in regard to the COVID-19 pandemic, infrastructure bill, and CHIPS Act to name a few, are all in line with general Keynesian ideas.

the masses is that the true world revolution, the elimination of external bourgeois threats and the achievement of world communism, didn't occur. In this line of thinking, with the whole world's population and resources, communism would have worked. To answer this question, of whether a global nation truly makes communism work, what communism is has to be briefly discussed, how it was implemented in reality, and whether the Global Nation could make it viable in the future.

The theory of Communism was first articulated to the wider public in their 1848 pamphlet, *The Communist Manifesto*, where Marx and Engels laid out their vision for a society where the state would wither, the means of production—agricultural, but primarily industrial factories and workshops—would be collectively owned by the workers, and the distribution of goods and services would be based on the principle of “from each according to his ability, to each according to his needs.” This principle effectively means that everyone would work to the greatest measure of their ability and then receive goods and services from a collective pool produced by the whole society with a share according to their personal needs: food, shelter, clothing, and other daily necessities. The need for this system is based on the cornerstone belief that capitalist economic systems are inherently exploitative, that the capitalist bourgeois steals the excess profit of the proletarian worker, and that the only way to achieve a just society is to eliminate this class and the system that supports it. Marx and Engels said this quite clearly in the *Communist Manifesto*, “But does wage-labour create any property for the labourer? Not a bit. It creates capital, i.e., that kind of property which exploits wage-labour, and which cannot increase except upon condition of begetting a new supply of wage-labour for fresh exploitation. Property, in its present form, is based on the antagonism of capital and wage labour (Marx and Engels 1848)”. This antagonism is the basis of the Marxist theory of class struggle and the root of their plan to subsume the capitalist system and replace it with one sharing the fruits of labor equally.

The implementation of this theory in the real world has been a failure, as evidenced by the collapse of the Soviet Union and the continued failure of the People's Republic of China to achieve the goals of communism through communist policy²⁰, but this end-state doesn't provide the “why” of the failure. The fundamental reason for the failure, as Schumpeter pointed out, is that the capitalist is not an exploiter on a fundamental structural level—the character of an individual capitalist may vary positively or negatively as much as that of a worker—but a partner in the increase of total societal wealth and prosperity *alongside* the worker. Marx supported his theory primarily with history, not economics, in his analysis that the capitalist system was simply the downstream version of the feudal system, that the capitalists were, “two and only two classes, those owners, capitalists, and those have-nots who are compelled to sell their labor, the laboring class or proletariat (Schumpeter, J)”. In the same way that the lords exploited the serfs, the workers are exploited by capitalists, according to the Marxian claim. This is proven in the first line of the *Communist Manifesto*, “The history of all hitherto existing society is the history of class struggles (Marx and

²⁰ China is without a doubt a communist nation to its core, specifically in the political realm, but it has harnessed a degree of “state capitalism” as a tool to achieve its goals. It has segmented parts of its economy to be capitalist, while holding ultimate political control over them, and has clearly stated its intentions to return to full communism in the future. In doing so, it hopes to use the fruits of capitalism—the wealth and innovation—to achieve the goals of communism: equality and justice. This is a fundamental contradiction, but very similar to the phased plan of Marx and Engels, who believed that the capitalist system was a *necessary* step on the way to communism.

Engels 1848)”. In his flawed economic analysis, Marx had three foundational failings: the labor theory of value, the zero-sum nature of the economy and society, and the inability of the capitalist system to provide social mobility.

The labor theory of value, the idea that the value of a good or service is directly determined by the quantity of labor the production of a good or service required, that “two commodities will trade for the same price if they embody the same amount of labor time, or else they will exchange at a ratio fixed by the relative differences in the two labor times (“Labor Theory of Value” 2023)”. David Ricardo and Adam Smith, the two most influential economists before Marx, both held this theory as part of the basis for their economic examination, but it was fundamentally flawed. The theory failed to account for the laborer’s skill, productivity, and demand for the good or service. The labor theory of value was the basis for Marx’s claim that the capitalist was an exploiter, as the capitalist would pay the worker less than the value of the good or service they produced and thus “steal” the excess value as the profit of his enterprise, subsequently reinvesting this profit into his enterprise to expand his control over the means of production. Under communism, the labor theory of value would be the basis for the distribution of goods and services, and the worker would have the same productivity as under capitalism; thus, by changing the method by which he was rewarded for his labor, the worker and his community would receive the full value of his labor. This fundamental misunderstanding characterized the entire theory of communism, as it supported the cornerstone claim that the capitalist was an exploiter and set forth the desirable mechanism in the eyes of communists to replace the capitalist system. The expectation that the worker’s productivity would be the same regardless of the reward mechanism, a capitalist or communist one, is the most obvious place that this theory falls. If the reward for a day’s labor is equal no matter the effort put in, why would anyone work harder? Communist systems generally try to solve this problem by either integrating output-based reward systems, i.e., capitalist ones, or by trying to police individuals ever harder. Both systems degrade the value of a worker’s labor by the extra bureaucracy required, raising the question of why individuals should not be rewarded proportionally to their results in the first place.

Marx’s two other foundational flaws in his communist economic theory, that the economy was fundamentally zero-sum and that the capitalist system could not provide for social mobility (thus, the capitalists and workers were systemically entrenched in their opposition), are entirely interlinked. The zero-sum nature of the economy, that the wealth of the entire society was fixed (or very nearly so) and that any increase in wealth to the capitalist necessarily came at the expense of the worker, was the basis for which Marx claimed that the exploiters, capitalists, would never allow for social mobility: the rise of the worker to the rank of a capitalist to occur. Schumpeter tackles this very directly, “Supernormal [above average] intelligence and energy account for industrial success and in particular for the *founding* of industrial positions in nine cases out of ten ... Many a factory in the seventeenth and eighteenth centuries was just a shed that a man was able to put up by the work of his hands, and required only the simplest equipment to work it. In such cases the manual work of the prospective capitalist plus a quite small fund of savings was all that was needed—and brains, of course (Schumpeter 1942)”. The capitalist system, as Schumpeter points out, is not a zero-sum game, nor one that prohibits the rise of the worker to the rank of capitalist through the use of his labor and savings.

Schumpeter somewhat undercuts his point when he states the seventeenth and eighteenth centuries specifically as if to say that this became less possible as time passed. In truth, the opposite is true:

the cost of entry into the capitalist class, that of the producer of goods and services, has decreased as time has gone on. The steam engine, the internal combustion engine, the computer, and the internet have all decreased the barrier of entry to the production of new goods and services. The capitalist system is not a zero-sum game, and the rise of the worker to the rank of the capitalist is not only possible but has been a common occurrence throughout history: nearly all of the great industrialists of the 19th and 20th centuries were not born into the bourgeois class, but rose to it through their efforts and ingenuity. Capitalism is fundamentally positive-sum, as through the effort and intelligence of an individual, new goods, services, resources, and ideas are created that are greater than those currently available, and this differential is rewarded with monetary success. By this means, the capitalist is proven not an exploiter but one constantly on the watch for competitors who will, in the language of Schumpeter, “creatively destroy” his enterprise by means of providing a superior product to the market. He must outfox his competitors by striving to do the same and actively competing to bring better products and services to the market for the benefit of all involved.

With no economic or sociological foundation for abolishing capitalism and establishing communism, one question remains: does the resource pool of a global nation, that of the whole world, allow communism to be practically implemented? This may seem an academic question, as with the previously stated criticism of Marx and Engels’ end state accepted, it wouldn’t be a desirable end. This is true, but it does give an insight into the potential economies of scale and greater utilization of comparative advantage that a global nation allows for, irrespective of the economic philosophy of its government. Simply put, the scale of resources that a communist government could reorganize—a dictatorship of the proletariat in service of redistribution of wealth from the bourgeois—would be immense. In the mind of a communist theoretician, the world’s resources could be managed to their fullest extent—no wasteful, greedy bourgeois stealing and mismanaging the resources—and all of the world’s citizens could be provided for in a just and equitable manner. However, this viewpoint is not only flawed in its economic and sociological aspects but runs contrary to the historical precedent here²¹. Richard Pipes, in his wide-ranging study of the Russian Revolution and early years of communist rule, “The Russian Revolution”, says, “The narrowly economic objective of Soviet industrial policies under War Communism was, of course, to raise productivity. Statistical evidence, however, suggests that the effect of these policies was precisely the contrary. Under Communist management, industrial productivity did not merely decline: it plunged at a rate which suggested that, if the process continued, by the mid-1920s Soviet Russia would be left without any industry(Pipes 1990)”. He then backs this claim with a set of statistical indices, quoted below:

I. Overall Large-Scale Industrial Production [1913 Indexed at 100]

1913 100

1917 77

²¹ Any piece of historical evidence can be cherry-picked to support any argument, but the combination of the previously established failings of the economic and sociological analyses in support of communist theory, and the fact that this was an actual occurrence of the testing of this theory, makes this historiographical evidence particularly compelling, and thus worthy of inclusion in this examination.

1919 26

1920 18

II. Output of Selected Industrial Goods 1920 (1913 = 100)

Coal 27.0

Iron 2.4

Cotton yarn 5.1

Petroleum 42.7

III. Productivity (in constant rubles) of the Russian Worker

1913 100

1917 85

1918 44

1919 22

1920 26

IV. Number of Employed Industrial Workers

1918 100

1919 82

1920 77

1921 49

Russia was not nearly as economically developed as the Western nations, on which Marx and Engels primarily based their theories. Still, by looking at the figures above of what happened to Russian industry under War Communism—the first attempt at implementing communism in Russia, which was abandoned and then retried more fully under Stalin—it is clear that the implementation of communism was not only a failure but a catastrophic one. The world's resources, as “scientifically managed” by the Soviet Union, were mismanaged to near-total collapse. In addition, Russia (and then the whole Soviet Union) is not a small resource pool but one of the largest in the world—especially in terms of natural resources and the population at the time—and the belief that more resources, not fewer, would allow for effective management of the economy to desirable ends becomes less and less tenable. A huge bureaucracy, 7,505,010 in 1939 (Lewin 1996)—acknowledged to likely be an underestimate in the same source—failed to manage the resources of the Soviet Union to the same degree of effectiveness as the semi-capitalist Tsarist economy that preceded it, let alone to the degree of effectiveness that contemporaneous capitalist (to varying degrees) economies were able to achieve. The idea that the entire world's resources could be intelligently managed by some group of planners taking in statistical data and making decisions based on it is not only a flawed one from economic, sociological, and epistemological perspectives but has been tested and found wanting in the real world.

III.1.d: Conclusion and Recommendation

The question of what economic philosophy the Global Nation should adopt is critical, as the economic philosophy of the Global Nation—one which by definition has no external

competitors—will affect the lives of every citizen of the world. Based on this analysis of the economic philosophies of Hayek and Friedman, Keynes and Beveridge, and Marx and Engels, it is clear that the optimal economic philosophy for the Global Nation is that of Hayek and Friedman, with some specific modifications under limited Rawlsian principles²². The government should be a strict referee in the economy, ensuring that the market is free and fair, that the opportunity for market forces to decide market winners is preserved, and optimizing for equality of opportunity for all citizens. This is where the Rawlsian principles come in, as minimal but necessary government services—which both Hayek and Friedman endorsed to limited degrees—should be provided to ensure that all citizens have the opportunity to participate in the market so that society can benefit from their unique talents and abilities to the fullest extent. Specific applications of this Rawlsian/Hayekian/Friedmanian economic philosophy could include things like unemployment insurance, but would not include government-run healthcare, as the government should not be in the business of providing services that the private sector can provide more efficiently and justly. The government should also be active in anti-monopoly efforts, not in cases of businesses simply being large (that is the inherent goal of businesses), but in cases where businesses act as command economies within the market, preventing the market from functioning as it should. This is not a perfect system, as no system can be, but by optimizing for liberty and opportunity while ensuring that the starting line is roughly equal for all citizens, the Global Nation can create a society that is free, prosperous, and just.

III.2 Developmental Wealth Transfer

In accordance with the economic philosophy of the Global Nation, the question of ensuring the rapid development of the less-developed areas of the world is a pressing one both economically and politically, as the centrifugal forces of a huge wealth disparity could threaten the stability and political legitimacy of the Global Nation. The question of how to bring the numerically greater but significantly poorer areas of the world up to the developmental level of the numerically smaller but significantly richer areas of the world is a complex one, especially in consideration of the long precedent that this implementation would set for the future of the Global Nation. The economic philosophy of the Global Nation, as explored previously, equivocally does not support or provide for a continual anti-wealth-inequality mechanism, but rather a system of strong institutions and the opening of barriers to ensure that the wealth of the world grows in totality instead of being redistributed from a fixed-sum pool. However, the question of whether a short-term wealth transfer, a developmental program funded largely from the wealthy areas to the poorer areas of the

²² The Rawlsian principles are those of John Rawls, a political philosopher who wrote *A Theory of Justice* in 1971. His principles are that of the “veil of ignorance”, that society should be structured in such a way that if you were to be born into it, you would have no idea what your position in society would be, and thus would want it to be as just and fair as possible. Despite being frequently associated with socialism, Rawls’ principles are actually more in line with the principles of Hayek and Friedman’s long term goals, optimizing for equality of opportunity through merit instead of birthright. Hayek and Friedman would certainly have disagreed with many of Rawls’ specific policy recommendations, and his philosophy of distributive justice, but the principles of having the means for one to improve their own lot in life is shared.

world, directed by the government to dramatically speed up development to ensure the long-term stability of the Global Nation is a pressing one. Relevant historical precedents for this are lacking, as States are generally not in the business of adding territorially those areas that are significantly poorer than themselves, but the post-World War II Marshall Plan is a notable example of a successful short-term wealth transfer from a richer area to a significantly poorer one—even if it is for reasons of war rather than poor economic development in the first place—that greatly accelerated the economic growth of Western Europe and provides for strong, lasting ties between the United States and Europe.

III.2.a: Historical Background & Caveats

George C. Marshall, Chief of Staff of the United States Army during World War II and then Secretary of State under Truman, proposed the Marshall Plan in 1947 as a way to rebuild Europe following the devastation of World War II. There was widespread worry that the economic instability of Western Europe, which included high inflation, unemployment, and a lack of food and housing, would lead to the spread of communism. The Marshall Plan was signed into law by President Truman in 1948—officially the “Economic Cooperation Act of 1948”, but forever known as The Marshall Plan—granting \$5 billion in aid to 16 European countries over four years - this number would rise to \$13.6 billion by 1951, approximately \$190 billion in 2024 dollars. While this was a large amount of money, especially when taken as a percentage of USD GDP at the time(giving away \$5 billion to start from a GDP of \$274.5 billion), it was still a small amount of money compared to the GDP of the recipient nations. The justifications for the Marshall Plan ranged from the humanitarian, the economically self-interested, and the geostrategic. The economic and geostrategic justifications principally interest this examination, and Marshall himself stated them well, “Aside from the demoralizing effect on the world at large and the possibilities of disturbances arising as a result of the desperation of the people concerned, the consequences to the economy of the United States should be apparent to all. It is logical that the United States should do whatever it is able to do to assist in the return of normal economic health in the world, without which there can be no political stability and no assured peace (“Marshall Plan (1948)” 2022).” The Marshall Plan helped to rapidly, if not instantaneously, rebuild Western Europe, but this economic blessing couldn’t be felt in the Soviet Union and Eastern Europe, as the Soviet Union refused to participate in the Marshall Plan and forbade its satellite states from participating. Without this, and under the strain of rebuilding its shattered lands, the Soviet Union was unable to provide the same level of economic support to its satellite states, leading to a widening economic gap between Western Europe and Eastern Europe that would lead to greater privations for the people of Eastern Europe and a yawning technological and economic gap between the two spheres of global influence. There are notable tensions in desired economic and political policies between nations across this gap, those who benefited from it and developed and those who were unfortunately barred from developmental assistance. This kind of chasm, especially with the aimed-for rates of economic growth of the Global Nation, would be an undesirable phenomenon to be repeated and would likely occur without some form of developmental wealth transfer to speed development.

Economic growth in Western Europe was rapid following the implementation of the Marshall Plan, though not entirely due to it—equally critical, and as a condition of receiving Marshall Plan aid, was the opening of trade barriers(part of the Bretton Woods system) and the establishment of strong institutions to ensure that the aid was used effectively. The Marshall Plan and its accompanying second-order institutional effects “made a decisive contribution to the renewal of the transport

system, the modernization of industrial and agricultural equipment, [and] the resumption of normal production(Notre Dame International Security Center 2023).” This effect, not buying the development of a whole region but sparking it with a short-term infusion of capital and long-term technological cooperation and trade, is a model that could be used to bring the less-developed areas of the world up to the level of the more developed areas. However, using the Marshall Plan as a direct model for this needs to be done with a few caveats, notably that the Marshall Plan was between nations, not an internal wealth transfer, which is what this would be; that the Marshall Plan was a short-term wealth transfer, not something that was a continuous mechanism to ensure total economic parity; and that the Marshall Plan was also a geostrategic counter to the spread of Communism(as pushed by the Soviet Union).

All of these caveats are interconnected as a function of it being an inter-state wealth transfer, as it was never in question that the United States wouldn’t keep doing it forever. The issue of precedents is critical here, though, as the United States did not endow itself with the responsibility to ensure the continued economic growth of Western Europe but rather primarily to ensure that Western Europe did not fall to Communism. The Global Nation, however, if it did not explicitly state that it was a one-time event, would be setting a precedent for continual wealth transfers from the richer areas to the poorer areas of the world forever, becoming a political football and a source of contention between any two areas of the world. It is not difficult to imagine a follow-up where a wealthy area of the world with low economic growth rates demands a wealth transfer from another wealthy area of the world with higher economic growth to stimulate it or from the Global Nation at large, entirely divorcing the original intent and casting the economic philosophy of the Global Nation aside. It must be established that this is a one-time event and that the Global Nation will not be in the business of redistributing wealth from the richer areas to the poorer areas of the world, that this is purely for the sake of jump-starting the economic growth of the less-developed areas of the world to ensure the long-term stability of the Global Nation and the whole world’s prosperity as a result.

III.2.b: The Implementation of a Second Marshall Plan

With those caveats and modifications to the mechanism of the Marshall Plan in mind, it is possible to outline a “Second Marshall Plan” for the world’s wealthier nations to make a one-time transfer of wealth to the less-wealthy areas of the world to kickstart their development. It is critical to state that the direct infusion of capital will be less important than the establishment of strong institutions and the opening of trade barriers, but these go hand-in-hand to stimulate local entrepreneurship and let that growth connect with local and global markets without the crippling weight of corruption and tariffs. While it may appear to be putting the cart before the horse to say that strong institutions and the opening of trade barriers are more important than the direct infusion of capital, corruption by itself(tariffs and corruption will each be discussed in a later section) is a significant drag on economic growth and development, with Africa providing a clear case of this, “Africa loses \$128 billion a year to corruption, equivalent to 50% of its tax revenues and 25% of its GDP. ... These figures make it clear that corruption remains a major challenge to sustainable economic growth, good governance, peace and stability, which are requirements for tangible economic development in Africa (Njangang, Asongu, and Mouchili 2024).” However with the establishment of strong anti-corruption, pro-growth institutions, the opening of trade barriers, and the infusion of capital either directly or through second-order effects like the building of infrastructure, the less-developed areas of the world(Africa, South America, South Asia) could be

brought up to the level of developed areas of the world(North America, Europe, Oceania) rapidly, and in doing so ensure the long-term stability of the Global Nation by accelerating the growth of the world's prosperity as a whole.

Upon that justification, the question naturally arises of what form this "Second Marshall Plan" would take, how it would be implemented, and how much it would cost. Neither an exact figure nor a precise plan is possible to predict ahead of time, as it would likely be a matter of considerable political wrangling in convincing many nations to join the Global Nation, but based on the Marshall Plan, it would be possible to make a fair estimate. As previously stated, the Marshall Plan gave approximately \$13.6 billion in aid to 16 European countries over four years, and when taken as a percentage of US GDP in 1948 when the program began(\$274.5 Billion), it represented just under 5% of one year's GDP. While it was a tremendous amount of money, for the benefit it gave both parties, it was a great deal, and a similar percentage of capital infusion from the developed areas of the world could have similar effects. The wealthy areas of the world²³, under their reorganized nature in the Global Nation, with a yearly GDP of \$57,470,602 million in 2022, or \$57.4 trillion, would fund developmental programs in the world's 47 least developed countries("Annex A. The least developed country category: criteria for inclusion and graduation" n.d.)²⁴, reorganized as part of the Global Nation, splitting on a case-by-case basis where the money would be most effective in accelerating economic development—notably, not on a per-capita or per-ex-nation basis—to raise the standard of living of the people of that area and accelerate development. At the 5% GDP rate, this would be 2.87 trillion dollars, and spreading that over five years would decrease the yearly cost to the wealthy areas of the world to \$574 billion among them. This is a significant amount of money, but the first, second, and third-order effects of this would be

²³ Based on the International Monetary Fund's list of "Advanced Economies"("World Economic Outlook Database" 2022), the measure more useful for the purpose of this examination in categorizing wealthy nations in categorization compared to the UN's HDI-based list. The list and their gdp is as follows(in millions of US dollars) as of 2022: Andorra(3,352), Australia(1,675,419), Austria(471,400), Belgium(578,604), Canada(2,139,840), Cyprus(28,439), Czech Republic(290,924), Denmark(395,404), Estonia(38,101), Finland(280,826), France(2,782,905), Germany(4,072,192), Greece(219,066), Hong Kong SAR(359,839), Iceland(27,842), Ireland(529,245), Israel(522,033), Italy(2,010,432), Japan(4,231,141), Korea, Rep(1,665,246), Lithuania(70,970), Latvia(41,154), Luxembourg(82,275), Macao SAR(21,979), Malta(17,765), Netherlands(991,115), New Zealand(247,234), Norway(579,267), Portugal(251,945), Puerto Rico(113,435), San Marino(1,855), Singapore(466,789), Slovak Republic(115,469), Slovenia(62,118), Spain(1,397,509), Sweden(585,939), Switzerland(807,706), Taiwan Province of China(760,460 - from Aaron O'Niell, Statista), United Kingdom(3,070,668), United States(25,462,700).

²⁴ There are many middle-income countries between the least developed countries and the most developed countries, but the institutional benefits of the Global Nation as well as the elimination of trade barriers would make the relatively small amount of money that would go to a widening pool of countries less valuable, especially as the middle-income nations have higher labor costs. The least developed countries are the most in need of a jumpstart to their economic development, the middle-income countries will accelerate by themselves without it and would only water-down the effects of the wealth transfer to those areas that need it most critically.

a tremendous boon to the world as a whole and would go far to ensure the long-term stability of the Global Nation as well as the raising of all to the level of the most developed areas of the world, and then beyond.

Notably, this is to be strictly non-precedential in legal and political terms, and to be established as such in the documents establishing the program. The Marshall Plan was not designed to be a continual mechanism of wealth transfer, but rather a one-time event to ensure geostrategic alignment and economic growth among those nations that were most in need of it and who could otherwise have turned to Communism and the Soviet Union for support. The precedent of the Marshall Plan has been co-opted in the United States as a justification for foreign aid and development assistance in any circumstance that may arise²⁵, but in the Global Nation, this kind of precedent would be hugely dangerous and undercut the economic philosophy of the Global Nation. Functionally, the eccentricities and political realities of the Global Nation require a one-time infusion of capital to jump-start the economic growth of the less-developed areas of the world built upon the foundation of strong institutions and the opening of trade barriers, and not a continual mechanism of wealth transfer from the richer areas to the poorer areas of the world. The establishment of strong institutions and the opening of trade barriers are the most effective ways to ensure the long-term stability of the Global Nation and the growth of the world's prosperity, and the direct infusion of capital is a secondary mechanism to ensure that the less-developed areas of the world are brought up to the level of the most developed areas of the world, to ensure the stability and prosperity of the Global Nation and the world as a whole.

III.3: Taxation Structures for the Global Nation

“Our new Constitution is now established, everything seems to promise it will be durable; but, in this world, nothing is certain except death and taxes.” - Benjamin Franklin (NCC Staff)

In the establishment of a global nation, its organization, its economic philosophy, its political structures, its social and cultural impacts, and the methods and mechanisms of its governance, all of these come as downstream implementations—or the lack thereof—of how the Global Nation's government will be funded. Perhaps no question is more fiercely debated than taxes in the modern political discourse around the world, and it is no less important in the context of the Global Nation. This section will discuss the taxation structures of Denmark, the United States, and Canada and how they balance the social services they provide with the economic growth, freedom, and innovation they foster. The relative merits of ranking these against each other is not a burden this section will bear, but instead, it will illustrate which of these goals most align in the abstract and implementation with the economic philosophy of the Global Nation.

III.3.a: Taxation In Denmark

Denmark is an example of a nation with a high standard of living, a strong social safety net, and a large number of government services. This is a direct result of their government's economic philosophy emphasizing large government services for individual comfort. This unavoidably has a

²⁵ This is not criticism or praise of the United States' foreign aid policy, that is a matter wholly separate from this examination.

cost²⁶, and Denmark's tax rates are among the highest in the world, with specifically high rates on personal income, sales tax, and a 25% value-added tax (PWC 2024). The result of this has been a high median standard of living, low poverty rates, and a high level of happiness among its citizens—ranking second in the world behind Finland, a nation with a similar economic philosophy (“Highest Taxed Countries 2024” 2024). However, this high level of taxation has stifled industry to a large extent, with low social mobility and a lack of entrepreneurship and innovation. The few major industries in Denmark have had to move up-market to stay competitive with other nations with lower tax rates, lower wages, and more innovation. Technology imports are high, and services make up a disproportionate number of jobs, 78.81% in 2022(Statista Research Department 2024), relative to their contribution to GDP, 66.31% in 2022(Statista Research Department 2024). This is a direct result of the high tax rates and the lack of innovation and entrepreneurship resulting from that choice. When the difference between rich and poor is small in absolute terms, as tax rates go up dramatically, there is little incentive to innovate, to take risks, or to start a business. Moreover, those naturally inclined to do so(or to work in high-tech industries) frequently find better job opportunities, higher wages, and lower taxes in nations with differing economic philosophies. Denmark was already a comparatively well-developed nation when it adopted this economic philosophy, as manifested in its taxation policy, and it has been able to sustain it. However, as a model for a Global Nation, it is not a functional model of implementation as the entire world under the Global Nation would need to start and maintain a rate of rapid economic growth, which simply isn't feasible under this economic philosophy, nor is this taxation policy compatible with the economic philosophy of the Global Nation previously established.

III.3.b: Taxation In Canada

Canada presents an example of a halfway point between Denmark and the United States regarding taxation and government services. Canada has a “mid-level” taxation and economic philosophy, which tries to balance social services with the insurance of continued domestic innovation and industry. How successfully Canada has done this is a matter of contention, as several external factors assist and detract from this goal: it is important to briefly examine these as the world as a whole would, under the Global Nation, include all of these. Prime among these factors is proximity to the industrial, innovative powerhouse of the United States. This has led to a relatively easy flow of capital, technology, and labor between the two nations(“U.S. Relations with Canada. Bilateral Fact Sheet.” 2022) and has allowed Canada to leverage this proximity to maintain technological and industrial competitiveness to a moderate degree, despite higher taxes and a smaller skilled labor base. This is counteracted by the large number of skilled workers(specifically in high-tech or industrially relevant fields) who leave Canada for the United States, where job opportunities may be more plentiful, wages higher, and taxes lower(Singer 2023). Critically, this technological innovation accelerated by Canadian expats in the United States does flow back into Canada, but certainly not to the same degree as if it were done domestically—which, as a function of proximity to the United States and the economic philosophy of Canada is significantly smaller in scale. Another factor is natural resources: Canada has large oil, natural gas, and mineral reserves, which have been a major boon to Canadian industry and government coffers. These resources have

²⁶ Unless it can be funded directly from the government's revenue, like in Norway or Saudi Arabia. However, Denmark—while having some oil and gas reserves—is not a petrostate and does not have “black gold” to fund extremely generous social services.

provided a positive external boost to Canada's economy, allowing for a somewhat greater allocation of resources to social programs than otherwise would be possible. However, unlike some other nations, these are not the primary drivers of the economy, nor do they fund seemingly infinite social services.

As specifically pertains to taxation, Canada has a progressive tax system, with roughly average rates of taxation on personal income compared to other OECD nations ("Taxing Wages, 2024, Canada" 2024); it has higher capital gains taxes, which are set to climb further, and a lower barrier at which the highest tax bracket is reached, and a 12.4% Standard VAT rate ("Taxing Wages, 2024, Canada" 2024). On average, this has led to a relatively stable economy, a high level of labor force participation, and a respectable level of innovation and industry. However, this has all been achieved while in continual deficit spending and a fairly high level of government debt without the economic growth to match. In addition, Canada has a poor and worsening productivity problem, "Back in 1984, the Canadian economy was producing 88% of the value generated by the US economy per hour. That's not great. But by 2022, Canadian productivity had fallen to just 71% of that of the United States. Over this same period, Canada also fell behind our G7 peers, with only Italy seeing a larger decline in productivity relative to the United States (Rogers 2024)". This is a direct result of the economic philosophy of Canada, which, through its taxation and government spending, has not been able to foster the innovation and industry necessary to keep up with the United States and has actively decelerated itself in higher-tech industry and innovation. Canada's economic philosophy is one of balance, and it is on a high-wire act between the United States and Denmark, and it is not clear that it will be able to maintain this balance in the long term. Simply put, the United States (and other nations) are thoroughly outcompeting Canada in terms of personal opportunity: why would a Canadian who went to an elite university (subsidized by the Canadian taxpayer) stay in Canada when they could make more money, have more job opportunities, and pay less in taxes in the United States? The only justification for doing so is a sense of national pride or the social services provided by the government, but as more of the highest productivity talent leaves Canada, the less likely it is that the next generation will stay. Canada has successfully maintained a balance of personal opportunity and government services. However, when considering the economic philosophy of the Global Nation, which emphasizes rapid economic growth, high rates of innovation, and individual opportunity, Canada does not serve as a directly applicable or desirable model.

III.3.c: Taxation In the United States of America

The United States of America, while not representing a Nozickean minimal state by any means, holds *comparatively* few government social services relative to other highly developed nations. As much as any state can be said to hold a single economic philosophy, the United States holds one—and a political culture around it—of greater personal freedoms over government services. However, due to the comparatively low taxes, there is continuous political pressure to increase government services. Despite extraordinarily high government debt and disproportionate expenditures on military spending compared to other nations, the United States has maintained low levels of taxation: a tax-to-GDP ratio of 27.7% in 2023 ("Taxing Wages - the United States" 2024), 6.3% lower than the OECD average. While this cannot be directly correlated as the whole reason that the United States remains the world's largest economy and predominant innovative power, it certainly plays a notable part. In addition, the structure of taxation in the United States is a major factor in its economic success: the United States has a relatively low corporate tax rate and

no federal VAT, making entrepreneurship and consumption far more attractive. Even in the comparatively emphasized taxation of personal income, the United States holds lower than the OECD average with a tax wedge for an average married worker with two children at 19.7% in 2023, compared to the OECD average of 25.7 (“Global Tax Burden on Labor, 2021” 2021). The United States has a welfare system, but it is less generous than other nations and primarily focuses on the elderly and the poor. This is seen by the 24% percent of tax revenue spent on social services, compared to the 29% average across the rest of OECD nations (“Global Tax Burden on Labor, 2021” 2021).

It is also important to note that due to the more distinct federalist structure of the United States, the states have a large amount of control over their taxation and spending, leading to a wide variety of taxation structures and government services across the nation. This creates a gradient of states that are more desirable for entrepreneurship and business generally, as well as states that are more desirable for social services. Unfortunately, the United States has a tax code that is notoriously difficult and economically inefficient to comply with. In the words of the Tax Foundation, which proposed a tax reform plan in 2023, “While any one provision may be justified as supportive of one group or another, like an incumbent industry or an established subset of taxpayers, the accumulation of complicated preferences combined with high-income tax rates is not supportive of newcomers or new sources of economic growth. Rather, it suppresses the dynamic forces of a healthy economy, reducing incentives to work, save, and invest (McBride et al. 2023).” According to their numbers, 1.4% of GDP—\$313 billion per year—is lost to tax compliance costs, which is an obvious and significant drag on the economy. Their proposal, “Details and Analysis of a Tax Reform Plan for Growth and Opportunity,” draws heavily from Estonia’s tax system, which is known for its simplicity and efficiency. This would be structured around “A flat tax of 20 percent on individual income combined with a generous family allowance to protect low-income households. All other major credits, deductions, and preferences would be eliminated except the current-law Earned Income Tax Credit (EITC), a more stable Child Tax Credit (CTC), and tax-preferred savings accounts ... A distributed profits tax of 20 percent in lieu of our current overly complex regime for taxing domestic and foreign profits earned by corporations and pass-through businesses ... [and] Elimination of taxes at death and simplified treatment of capital gains to remove the burden of unnecessary compliance and administrative costs. (McBride et al. 2023).” While the Tax Foundation’s plan is not a direct model for what this examination will propose for the Global Nation, it is illustrative of the difficulties in compliance and the economic inefficiencies of the current tax code in the United States.

Generally, the United States has maintained a high level of economic growth, innovation, and industry while providing a respectable level of social services. Despite this, the necessity for the provision of many of those social services—such as subsidized health care—is only necessary due to the high cost of health care in the United States, which is a direct result of the government’s involvement in the health care industry, “For decades, total spending on medical care was about 3 to 5 percent of national income. It is now 12 or 13 percent and rising. The acceleration of spending dates from the introduction of Medicare and Medicaid in 1965. ... I cited figures on hospital cost per patient day, adjusted for inflation. The cost was twenty-six times as high in 1989 as it had been in 1945 (\$545 compared with \$21); personnel per occupied hospital bed was seven times as high (4.6 compared with 0.7), while the number of hospital beds per 1,000 population had been cut in half (from 10.3 to 4.9) ... Those seven times as many people per hospital bed are not people who are

attending to patients; they are mostly filling out government requirements (Friedman 1993).”²⁷ While this is not an examination of how the Global Nation’s regulation will differ from the United States, it is important to note that much of those taxes on social services in the United States *could* be made unnecessary by a more efficient and less overly regulated industry. Despite all of these negatives, the United States remains the most innovative and economically powerful nation in the world, and as such, it points as a top arrow of a potential path of taxation and government services that the Global Nation should follow, in line with the previously discussed economic philosophy.

III.3.d: Taxation In the Global Nation

This examination of the taxation structures of Denmark, the United States, and Canada illustrates the range of possibilities in taxation structures and their trade-offs. There is no optimal taxation structure, but choosing one that is in line with the economic philosophy of the Global Nation is the key here, as the taxation structure of a government provides a window into the model of government that it is and the actions it can or will take. The economic philosophy of the Global Nation is one of rapid economic growth, innovation, and industry—both as a means to ensuring political stability with a huge disparity in income and cost of living and as an end in itself—and the taxation structure of the Global Nation should reflect and accelerate these goals. Such a tax could take the form of a “Minimally Graduated Progressive Tax”(from here referred to as MGPT), where it is a scaled bracket system based on three major percentages of income, with those brackets being relative to the average income of the Global Nation region. With only three brackets for companies and personal income, 12-15-18%, the MGPT would be simple to comply with and produce a significantly smaller tax burden than almost any other high-development country while still providing sufficient funding for the operations of government in line with the economic philosophy of the Global Nation. To ensure that a taxpayer—company or individual—is not penalized for earning more money, the MGPT would be structured such that you pay the relative tax rate on all income up to the top of that barrier, i.e., 12% on all income until the cap on the bottom bracket, 15% on all income until the cap on the middle bracket, and 18% on all income over that. This would ensure that the tax burden is not a disincentive to earning more money and would provide a stable and predictable tax environment for businesses, individuals, and government. The only allowable deduction for businesses will be a total deduction of costs for research and development. While this may seem to undercut the desire for simplicity, the broader effect relating to the acceleration of innovation and its wide-ranging societal benefits outweigh this. The virtues of the MGPT in specific application to a Global Nation is that even if the cost of living and the average income of the region is significantly lower than the average of the Global Nation, local government services can still be affected similarly because the cost of providing infrastructure, defense, and other government services scales down nearly-linearly(though not perfectly) with the lower tax revenue. At the highest level, the Global Nation’s government—not a regional subdivision—would be able to slightly “pick up” the lowest regions of the Global Nation, as a tiny

²⁷ The figure of rising percentages of national income spent on health care is well-subjected to scrutiny, as the number of factors that go into the cost of health care are numerous and complex(and the lifestyle, diet choices, etc have not remained constant). However, Friedman's point regarding hospital beds, and personnel ratios remains entirely valid and separate from this scrutiny.

shift in tax revenue from the highest earning regions would provide a significant boost to the lowest earning regions, and its positive externality on the economies of the highest earning regions would be significant due to increased demand and economic activity.

While a flat sales tax could be a valid replacement for this, the systemically regressive nature of a sales tax would be a disincentive to consumption, and it doesn't work well with high-service economies, "When the first state sales taxes emerged in response to dire state and local revenue needs during the Great Depression, tangible goods accounted for most of personal consumption. Most states chose not to apply sales tax to services because they would be more difficult to administer, and such exemptions weren't nearly as expensive. Today, services account for about 70% of all personal consumption, and most of those transactions are not subject to sales tax. (Brainerd, Jackson)." This is magnified by the fact that only some regions of the Global Nation would be highly service-based, and others would be highly industrial, making taxing one more than the other a notable point of friction and more systemically an injustice.

Another system that *could* prove a systemic incentive to innovation, industry, and growth is a Georgist Land Value Tax. This system considers unimproved land *the* taxed resource, promoting development without recourse to external speculation or government intervention. More than this, the most efficient use of that land is promoted as owning more land than is actively used is economically discouraged, while the development of that land as highly as possible is encouraged as taxes are not levied on the value of that improvement. However, problems with this system are in its application rather than theoretical principle. As Dick Netzer, in his report on the subject, notes, "the property tax usually provides negligible revenues, because of low nominal rates, low and inaccurate valuations, and poor collection experience. Almost everywhere, the basic requisites of good administration are lacking (Netzer 1998)." While the issues of low nominal rates can be argued—perhaps correctly—the issues of inaccurate valuation and poor collection, as well as the difficulty and inefficiency of assessing the value of the unimproved land, make the mechanism for implementing this tax system difficult to conceive or base the Global Nation's policy on. In addition, the huge regional distortions between highly industrialized, urbanized regions of the Global Nation and those with little development means that it would not be a consistent source of tax revenue for some regions of the world as less land is actively utilized, and the standard of the tax base is lower.

With those alternative systems proposed, the natural question of why corporations or individuals from lower income regions who would be far into the top bracket in their normal operating region wouldn't relocate/re-headquarter themselves to a wealthier region to be taxed at a lower rate comes to the fore. The question is largely based on a false premise, as this is already done to a far greater degree by using nations that act as tax shelters. From the perspective of the Global Nation, there is no escape for tax avoidance, as there is nowhere else to go nor the disincentive to hold on to cash as a result of the MGPT only taxing income once and not taxing retained earnings or continually held wealth. While it isn't good for the highest-earning corporation in a low-income region to try to minimize their tax burden by moving to a high-income region, any action of compulsion to "hold" corporations in place would be a disincentive to growth, innovation, and industry, and would be a direct contradiction of the economic philosophy of the Global Nation. In addition, just re-headquartering does not remove the need for the corporation to operate in the region where it is making money, and that operation does include paying employees, who then pay taxes. While in an ideal world, the corporation would keep its headquarters in the region where it primarily operates

and pay the highest rate of tax applicable to it, even if it fled to a region where it would be in the middle or bottom bracket, taxes are still paid compared to the current system of near-total tax avoidance by many corporations today.

The economic and wider-ranging political and societal benefits of an MGPT are numerous. The stability of the tax system for government and taxpayers, the simplicity of the tax code, the structural incentives towards entrepreneurship, innovation, and economic growth, and the interplay with the more general economic philosophy of the Global Nation result in greater citizen well-being. While each of these could be dissected in minute detail, a high-level overview of the macro-trends is more appropriate and more generally illustrative of the benefits of an MGPT.

The stability and simplicity of an MGPT are elements that build trust and ensure that the tax system is not a disincentive to economic activity. The variability of the tax code in the United States, for example, is used as a political tool to reward individuals or groups who are politically connected and, as a by-product, create a system that is difficult to comply with, economically inefficient, and visibly unfair. The simplicity of an MGPT—percentages based on the relative income of the region—would ensure that the tax code is not a political tool and that paying taxes isn't a time-consuming or expensive process. The reason that this examination includes a defined tax system instead of leaving it up to the leaders of the Global Nation to decide then is for this specific reason—the incentives to change the tax code for political gain, misappropriate funds to buy citizen loyalty, or to grow the government beyond its necessary size all become far more difficult when the tax system to fund all of these actions is predefined, simple, and stable to begin with. Trust in government, something rightfully lacking in many nations, becomes even more critical as the breadth of government scales up geographically to encompass the entire world. If one part of a diverse world feels it is being exploited by the taxman, that trust is broken, and the Global Nation is at risk of fracturing. The simple and stable MGPT is a bulwark against this, accepting the differing wealth levels of different parts of the world but taxing them at the same rate and providing a stable expectation of what the government will do with that money.

The incentives towards entrepreneurship, innovation, and economic growth are the most critical elements of the MGPT. The Global Nation's economic philosophy puts rapid economic growth, accelerating technological innovation, and incentivizing entrepreneurship as a tool for societal betterment at the core of its values. The MGPT directly reflects this, as it is a tax system that provides an extremely marginal disincentive to earning more money while ensuring that innovation isn't penalized due to its being deductible. With low tax rates and low compliance costs—as well as the adjoining general economic philosophy of allowing the free market to work on a level playing field—there is a strong incentive, especially in underdeveloped regions of the world with new access to capital, technology, and strong anti-corruption measures, to start businesses serving their regions and the world at large.

The world's lower and higher income areas get strong benefits—which accelerate each other—from the total business deduction of research and development costs. For the wealthy areas of the world where strong research and development ecosystems are already in place, the deduction of these costs from a tax bill would provide a strong incentive to reinvest profits in research and development to ensure that the business remains competitive as a function of reducing your tax bill. For the poorer areas of the world, the deduction of these costs would provide a strong incentive to start businesses that are research and development heavy, especially as labor costs—even for scientists and

engineers—are significantly lower than in the wealthy areas of the world. In doing this, a global innovation ecosystem is created where creative destruction is the norm, and the best ideas and businesses rise to the top, regardless of where they are from. With a market of 8 billion people no longer limited by artificial borders and where the best minds have the resources and incentives to devote themselves to the most pressing problems, the Global Nation would be able to accelerate technological innovation and economic growth to a degree never before seen. This would, consequently, raise the standard of living for all citizens of the Global Nation and ensure continued stability and growth.

III.4: The Benefits of the Elimination of Trade Barriers

III.4.a: The costs of trade barriers.

The elimination of trade barriers, going hand-in-hand with the free movement of people, is one of the key reasons for giving up the world's current system of individual nation-states and forming a Global Nation. Global trade and its direct result, human well-being, is significantly hampered by the segmentation and fracturing of markets into fiefdoms to be guarded for local political gain. This has been standard practice throughout history, and even in the remembered hay-day of free trade in the later parts of the 20th century, protectionism and artificial trade barriers were constant, “basic realities did not deter the Reagan administration from severely restricting steel imports from 1982 onward. In 1984, Congress enacted a trade bill that contained a short-supply provision intended, as a congressional conference report noted, ‘to protect domestic purchasers of steel products from undue hardship due to an inability to obtain adequate supplies from domestic sources.’ ... Reagan’s steel quotas destroyed far more jobs than they saved. Professor Hans Mueller estimated that the quotas resulted in thirteen jobs lost in steel-using industries for each steelworker’s job saved. The Institute for International Economics estimated that quotas were costing the equivalent of \$750,000 a year for each steel job saved. A 1984 Federal Trade Commission study estimated that steel quotas cost the US economy \$25 for each additional dollar of profit netted by American steel producers (Bovard 2024).” This example, heinous on its own, is even more so when the global perspective—how much economic loss to big Japanese and Korean steel producers, how much economic loss to the global economy for not being able to buy American goods made with cheaper steel—is considered. Free trade within nations, between provinces and states, towns and cities, is held as a given, but the moment a border is crossed, it becomes a fixed-sum fight for the greatest slice of the pie. The frequent argument is that jobs are lost because labor conditions, environmental laws, or other political-economic factors make production elsewhere more worthwhile. However, is that not true of environmental laws, labor conditions, and a variety of other factors between two cities or between two states? The blatant hypocrisy of the argument is that it is not about the conditions of the workers or the environment but about holding a bargaining chip that can be thrown to the masses or used at the high-stakes table of international politics. In the Global Nation, saved from these petty squabbles, the market would operate far more efficiently for lack of artificial trade barriers; the creation of new goods, products, and services would be greatly accelerated, and the unquestionable ability of industry to raise the level of human dignity and well-being would be unleashed. Much as letting the brightest minds in any field from across the world harness their gifts and talents in a new, more efficient, and more productive way, so too would the Global Nation’s definitional lack of trade barriers allow the spontaneous forces of industry to do the same. If one needs proof, one may start with the American steel industry, “If protection actually produced competitiveness, American steel manufacturers

would have become world leaders long ago. Steel tariffs are one of the most brazen anti-industrial policies, a lasting warning of the incorrigibility of politicians chasing votes and campaign contributions. The future of trade policy is crucial to the future of liberty. Every restriction on a foreign seller is a control over an American buyer. It should not be a federal crime to charge low steel prices to American manufacturers (Bovard 2024)."

Adam Smith upended the mercantilist (protectionism as a general philosophy instead of just a tool) order of his day when he said, "What is prudence in the conduct of every private family, can scarce be folly in that of a great kingdom. If a foreign country can supply us with a commodity cheaper than we ourselves can make it, better buy it off them with some part of the produce of our own industry, employed in a way in which we have some advantage (Smith 1776)," as part of his *Wealth of Nations*. At a fundamental level, irrespective of differences in economic philosophy, the elimination of trade barriers is a positive-sum decision in allowing *individuals* to specialize in what they are competitively advantaged in, trade for what they are not, and through cooperation in their spontaneous organization increase the total sum of wealth and prosperity available to humanity²⁸. Former U.S. Congressman Ron Paul put it more plainly, "If I had to grow my own food, make my own clothes, build my own house, and teach my own children, our family's living standard would plummet to a subsistence, or below-subsistence, level. But if I practice medicine, and allow others with more talent as farmers, builders or tailors to do what they do best, we are all better off: Precious capital and labor are directed to the areas of most productivity, and through voluntary trading, we all benefit. This principle works just as effectively on a national and worldwide scale, (Paul 1981)." This allows David Ricardo's comparative advantage to work its magic according to its very nature²⁹; when individuals trade and organize freely, and with the total collapse of barriers propping up non-competitive enterprises, the capital and labor that was being wasted will funnel into more productive and efficient enterprises. This fundamental change in world economic framing means that the economy, for individuals and greater society, will switch from being 'externally competitive'—trying to economically bludgeon each other to get the largest slice of the pie—to 'internally competitive'—trying to increase the size of the pie for everyone *by* trying to increase the size of their slice. This shift that economic power isn't a tool for political power but a tool *of its nature* for increasing human well-being is the key to understanding the economic benefits of the Global Nation, starting with eliminating trade barriers.

III.4.b: The Zollverein

A historical example that exemplifies the horrors of trade barriers between political entities and what benefits can come from their elimination is Germany before and after the implementation of the Zollverein. The Zollverein was, technically, the first inter-state customs union in the world and

²⁸ It is critical to understand that in speaking of individuals instead of larger groupings, this is a direct downstream effect of the economic philosophy of the global nation. The government's structural role in the economy is to ensure that the market is free and fair, not to pick winners and losers, or play the game itself. Individuals trade, individuals produce, and individuals consume: lumping them into groups of "America buys \$x of cotton" is contrary to the vision and nature of the Global Nation's role and purpose.

²⁹ Much of Ricardo's actual philosophy of comparative advantage is based on a labor theory of value, but it works just the same in a macroeconomic sense with the subjective theory of value.

a precursor to the internal customs union that would become Prussia (later the German Empire) once full unification happened in the late 19th century. The parallels between the Zollverein and the Global Nation are striking and provide a window into predicting the future through a similar thread of humanity's past. The historical context necessary for understanding the necessity of forming a unified customs union in Germany (initiated by Prussia) was the continual splintering of German states under the rule of the Holy Roman Empire. Following the Napoleonic Wars, the German states were left in a state of economic ruin, and the number of trade barriers between the two geographically close states was staggering, "As early as the fourteenth century in England an Englishman referred to the multiplicity of customs in Germany as *miram Germanorum insaniam* [the strange madness of the Germans]. The comment is equally applicable to the state of affairs at the end of the eighteenth century, when some three hundred rulers, virtually unchecked by any central authority, levied such customs and excise as they pleased ... It is estimated that in 1790 there was some eighteen hundred customs frontiers in Europe (Henderson 1959)." This state of affairs, producing, "much the same effect as ligatures which prevent the free circulation of blood (Weightman 2007)," harmed the economic well-being of German states and their people, led to significant underdevelopment relative to its rapidly industrializing neighbors France, Britain, and Austria³⁰, and caused continual tension between the states. The Zollverein was an attempt to solve all of these problems in one fell swoop, and largely did so, "During 1833, Prussia managed to get agreement from a large part of the old Holy Roman Empire, including List's [Friedrich List] Württemberg, to join a customs union comprising fourteen states and 23.5 million people. At dawn on 1 January 1834 the wagons began to roll through open toll gates and within a few years the Zollverein was judged to be a tremendous success in promoting commerce and industry (Weightman 2007)." This is not to say that the Zollverein was a perfect solution, nor was it a total juggernaut of a free trade philosophy, "In reality, the Zollverein underwent many adjustments during its existence and was both a protectionist measure in relation to those outside it, and a free trade measure for those within its boundaries. It was certainly an economic success, with revenue from duties nearly doubling between 1834 and 1845 (Weightman 2007)." This must be tempered by two qualifiers: the first is that the Zollverein was implemented in an era when trade over significant distance was only for the most valuable of goods, and the second is that the Zollverein paved the way—economically, before politically—of Bismarck's unification of German states. The existing economic ties between the states, the increased economic well-being of the people, and the increased market range for industry to sell to all contributed to the political unification of Germany.

The parallels between the free-trade customs union of the Zollverein and the economic growth it inspired, followed by German unification and the economic juggernaut it became, and the Global Nation envisioned in this examination are notable. At the beginning of the 19th century, the surrounding states of Austria, France, and Britain were all far more industrialized than the disparate German states, and by 1890, it had surpassed France in steel production and was catching Britain. By 1914, Germany was second only to the United States in total economic size and held outsized economic and political influence across Europe due to its high level of industrialization. Entrepreneurs, capital, and labor were free to move across the German states, and the number of companies being founded—something less common than in Britain or the United States due to a

³⁰ To a lesser degree, as the Habsburgs were not nearly as industrialized as France, Britain, or the United States.

state-centric societal structure—exploded, “The *Gründerjahre* (‘founders’ years’), as the years after unification were called, saw 857 new companies founded with a capital of 1.4 billion talers—more new companies and investment in the private sector than in the previous 20 years. Dividends reached an astounding 12.4 percent. The railway system almost doubled in size between 1865 and 1875 (“Germany: The economy, 1870-90” n.d.).” This boom in economic activity and the increase in human prosperity it inspired, “An immediate consequence of expanding industrial employment was a sharp drop in emigration; from an average of 130,000 people per year in the 1880s, the outflow dropped to 20,000 per year in the mid-1890s (“Germany: The economy, 1870-90” n.d.),” is a direct result of the elimination of trade barriers and the free movement of capital and labor. As could be predicted, as internal political struggles forced through greater protectionism in the last years of the 19th century and the pre-WWI years, the economic growth of Germany slowed and the political situation became more tense. The Global Nation, by its very nature, would structurally not allow for the same kind of protectionism that Germany fell into and would instead continue the explosive rate of economic growth that Germany experienced in the 19th century worldwide.

The free movement of people comes hand-in-hand with eliminating those political boundaries in the rapid economic growth that the Global Nation would experience. A part of the Zollverein not previously mentioned was that after a time—it wasn’t an immediate part of the treaties—the restrictions on the movement of people steadily decreased, and following the unification of Germany, the movement of people was unrestricted internally. This allowed for the brightest minds in any field to congregate in the most economically productive areas for their particular talents—Essen and the Ruhr Valley for steel and machining, Berlin for politics, culture, and the arts, and so on—which increases the efficiency of market functions. When individuals have the opportunity to assemble with others in their same fields, learn from each other, work together, find capital and labor to work with, and so on, the rate at which new goods, products, and services are created and brought to market is greatly accelerated. This was dramatic in Germany alone; the Ruhr Valley was likely the highest single concentration of industry in the world over such a large area, but when applied worldwide, the potential market efficiencies are staggering. It is impossible to predict where and why the next great center of industry, technology, or art will be, but there is no reason to suggest that a single hub will control them all. More people in a specific field will likely congregate in a few main hubs, but the number of these sector-specific hubs will be far greater. For example, Silicon Valley encompasses technology and software as a monolith, but in the future, it may be that there will be 10 or 20 Silicon Valleys across the world, each specializing in a *specific* field of technology or software. This holds good historical precedent from Germany, China with its multiple semi-specialized economic zones³¹, the United States with its organic economic hubs semi-devoted to specific fields (Seattle, San Francisco, New York, Detroit, etc.), and the Global Nation would only accelerate this process.

The elimination of trade barriers, in combination with the free movement of people, is a key downstream effect of the economic philosophy of the Global Nation and its political nature as a single entity. The benefits of this elimination are numerous but can be summed up as the increase in the total sum of wealth and prosperity available to humanity and the increase in the rate of new

³¹ This was a result of central planning which is contrary to the economic philosophy of the Global Nation, but was dramatically improved and expanded upon by organic capitalist elements even in the face of central planning.

goods, products, and services being created and brought to market, all due to the minimization of artificial governmental barriers to market function and the free movement of capital, labor, goods, and ideas. The historical example of the Zollverein and the economic growth it inspired, followed by German unification, closely parallel the path this examination envisions for the Global Nation. Germany went from a series of squabbling, disparate states that were being territorially hemmed in and economically overpowered by its neighbors to a unified, industrial juggernaut that took a commanding place on the world stage in the realms of economic, military, and political power; all within less than a century due to greater, and then total, unification. The Global Nation, being unthreatened by external and the totality of its reach, would be able to expand upon the economic growth of Germany but on a global scale.

III.5: The Global Nation's Anti-corruption Policy

Corruption is the foundational cause of untold suffering and misery in the world. Its nature is insidious, and its effects are far-reaching - it eats away at the fabric of society, creating a culture of distrust, apathy, and a lack of accountability in daily life. Nations that successfully combat corruption are almost always more prosperous, more stable, and more equitable as a function of having done so, making it easier to fight corruption in the future. To begin with, corruption has been defined in this examination as "the abuse of entrusted power for private gain," the definition used by Transparency International. While there are valid critiques of this definition as being too broad when taken in the scope of the wide disparity in levels of corruption across the world and the aggressive nature of the needed anti-corruption measures, broader is unfortunately necessary.

The causes of corruption, much like the economic decisions of any individual or group, are too varied to be accurately calculated, but some major causes are known. The first is a voluntary motivation to seek a competitive advantage, special treatment, or "service" from a government official. Another is to counter the real or perceived threat of an economic or personal competitor doing the same or to counter the real or perceived threat of a government official abusing their power. This is especially problematic because it creates a culture of preventative bribery; thus, those who are bribed can use their power to solicit more widely. A third cause of corruption is a lack of a strong, active judiciary—or an actively complicit one—to police and root out corruption. If the part of the government that is supposed to be the most independent and act as a monitor of the other branches is itself corrupt or severely diminished in scope(perhaps due to lack of funding for it *by* the corrupt), then the other branches of government are free to act with impunity. The fourth cause of corruption is geographic dispersion: if people and the government officials they are bribing are spread out over a wide area, it is much harder to police and root out corruption. While very high population density can cause a similar problem, when only a few governmental officials cover a huge area, the number of people to be bribed to get one's desired end is fixed and easier to execute upon. When the points of failure of good government are lower, public trust is degraded more quickly. This is a chicken and egg problem for developing nations, as the corruption makes it harder to grow enough of a tax base to build the infrastructure to police and root out corruption, which would allow for a larger tax base to be built. The fifth and final cause to be examined here is a lack of transparency in government and the associated culture of apathy towards politics in society that results: if the people do not care about what their government is doing, then the government can do whatever it wants. This is the factor which the Global Nation, if done poorly, is most susceptible to relative to the world's current disparate nations. One silver lining in having a large number of disparate states is that a more transparent state can generally outcompete a less

transparent one, as the people in the more transparent state can see what their government is doing and hold it accountable, which makes the state more stable and prosperous. This is why, among other reasons, the Global Nation must have a strong, active, and holistic anti-corruption policy.

To fight the voluntary motivation for corruption, the first step must be eliminating the need for corruption. Government employees should make a similar amount to their private sector counterparts for a similar role at a similar level³² such that government officials don't have to take bribes to put food on the table—something not uncommon in the developing world. Argentina, which is currently seeking to reform itself but has decades of corruption to overcome, is a good example of this, especially its police force, “Interacting with Argentina’s police carry a high risk of corruption. The police force is among the most corrupt institutions in the country and its actions are cited as arbitrary and politicized ... Businesses report that the police cannot be consistently relied upon to enforce law and order (“Argentina Risk Report” 2020).” While police officers may seem a unique case, more likely to be corrupted by their on-the-street interactions with the public, it is due to this that they are a good example of the need for a strong, active, and holistic anti-corruption policy. Police officers are the most visible instrument of government, and if the public sees them as non-receptive to bribes and actively working to root out corruption, then public trust as a whole will increase. This same principle applies to all government employees, and the Global Nation must be vigilant in ensuring that all government employees are held to the highest standard of conduct. Singapore, which went from a corrupt, poor, post-colonial nation to an economic juggernaut based on being an oasis for business in East Asia due largely to its strict anti-corruption policy³³, has an official government Code of Conduct, “which sets out the high standards of behaviour expected of public officers based on principles of integrity, incorruptibility, and transparency (“Singapore’s Corruption Control Framework” n.d.).” This is a tool that the Global Nation should adopt: a clear, concise, and easily understood handbook for the right and just actions of servants of the public trust. By decreasing the individual “need” for corruption, making the boundaries of what constitutes corruption clearer, and the consequences more severe, the Global Nation can fight the voluntary motivation for corruption.

The strategies and techniques and the effects of the fight against the voluntary motivation for corruption do much to counter the preventative motivation for corruption, but a few specific strategies are needed. First among these is an anti-corruption office or agency, independent of the other branches of government, where people can report corruption without fear of retribution. This can only work if corruption and its penalties are clearly defined and widely understood, and the office is well-funded and staffed with competent people to investigate quickly and efficiently. If

³² This works up to a point, but in the highest rungs of government—staffers to the political leadership, the political leadership themselves, and the judiciary—the pay will inevitably be lower than the private sector. This isn't a bad thing, as the people in these roles are supposed to be public servants, not private sector employees and the pay should reflect that. However, these highest rungs will still be far above the average income of the citizenry, which will help to eliminate the need for corruption.

³³ It ranks #5 on the Transparency International Corruption Perceptions Index for 2023. Unfortunately, it does this through somewhat autocratic means, something that the Global Nation must be vigilant against, but it indicates fundamental tenets to a successful anti-corruption policy.

a business owner suspects a competitor of soliciting government officials for special treatment, the impulse to do the same must be replaced with the impulse to report the competitor (and the government officials) to root out corruption entirely. The World Bank, which funds developmental projects in areas of the world that need them most, has begun to include this as part of its approach, “The Bank Group’s independent Sanctions System includes the Integrity Vice Presidency, which is responsible for investigating allegations of fraud and corruption in World Bank-funded projects. Public complaint mechanisms are built into projects to encourage and empower oversight, and projects are actively supervised during implementation (“Combating Corruption” 2023).” In the case of the World Bank, the effect of this approach comes under some doubt because it doesn’t hold the prerogatives of a state, but the mechanism itself is sound. The United States does something similar in an attempt to decrease global corruption with the Office of Overseas Prosecutorial Development, Assistance, and Training (OPDAT)³⁴, “Programs are tailored to host country legal infrastructures as well as international norms and standards. OPDAT coordinates these efforts with the U.S. interagency and the international community (“Office of Overseas Prosecutorial Development, Assistance, and Training (OPDAT)” n.d.).” This is a different angle on the same approach, and a combination of the two would provide a sound basis—even if internal instead of external—for the Global Nation’s anti-corruption policy.

Fighting the third cause of corruption, a lack of a strong, active judiciary, is more difficult because of its disparate nature. In wealthy areas, a few might be able to be bribed, but the vast majority of judges are incorruptible. In poor areas, the opposite is true. The difficulty is in punishing corrupt judges without hampering the ability of the non-corrupt judges to do their jobs, all while acting simultaneously as a check on the other parts of the government trying to root out their corruption. Many authoritarians have used pretexts of anti-corruption to take political opponents off the board, and the Global Nation must be vigilant against this. The United States is failing in this concerning Associate Justice of the Supreme Court Clarence Thomas’s quarter-million dollar loan (among other infractions) being largely forgiven by a friend and conservative political donor, “So, the documents we’ve seen indicate Justice Thomas received a \$267,000 loan to buy a luxury RV and never repaid most—and likely not even a dollar—of the money that his friend originally loaned him. This has legal consequences ... The tax code makes clear that in instances where debt is canceled, forgiven, or discharged for less than the amount owed, the borrower must report the amount canceled or forgiven as income for tax purposes (Wyden 2024).” While the most egregious thing here isn’t the tax evasion but the fact that a Supreme Court Justice is taking—and being forgiven of—quarter-million-dollar loans from political donors, something that is unfortunately legal in the United States, it must be illegal in the Global Nation to have a judiciary that is truly independent and active in rooting out corruption. The judiciary should be paid well for their legal understanding and shouldn’t need to take bribes, but that isn’t what Judge Thomas did - he was paid well and still took a bribe because, save for impeachment (or tax evasion prosecution), what he did was legal. The Global Nation’s anti-corruption laws must prohibit these actions and anti-corruption authorities must be empowered to investigate such infractions, and the judiciary allowed to prosecute them.

³⁴ The anti-corruption office will not sentence or prosecute, but will investigate and refer cases to the judiciary for prosecution. This is a key distinction that must be made to prevent the anti-corruption office from becoming a political weapon, while also adding a key layer of separation to ensure that the judiciary is not corrupted.

Fighting the fourth cause of corruption, geographic dispersion, is an interesting case for the Global Nation. The structure of the government will be explored in this examination later. Still, regardless of the structural specifics, the Global Nation is gigantic, with a high disparity in population density across its surface. There are few ways to systemically root out this kind of corruption save for those methods that work to make a more honest, transparent government and to work with the population to recognize corruption as a societal ill. Russia, despite being a thoroughly corrupt nation in general, struggles with this issue specifically, and especially as it relates to its military. Russia is huge and has military bases spread over its entire area, sometimes hundreds of miles from the nearest neighboring base. This, in addition to the strong centralization focus, means that officers and enlisted men have big incentives for corruption without much threat of oversight. In the mind of Russian commanders in the period between the end of the Soviet Union and the beginning of the war in Ukraine, it didn't matter if the tanks could move more than a few kilometers before breaking down as long as you had that many tanks under your command to report. In the words of Philip Wasielewski, "Graft and corruption skyrocketed after 1991. During the First Chechen War (1994-1996), Russian soldiers and officers sold weapons, ammunition, and sometimes armored vehicles to Chechen rebels.[38] Russian peacekeepers in the Balkans resold fuel from United Nations stocks and engaged in other types of graft.[39] In one case, when a Russian airborne battalion finished its tour of duty, its soldiers flew home on a military transport while its officers drove to Russia in a convoy of over 120 stolen vehicles (Wasielewski 2023)." This extends to bases, and corruption is a more general phenomenon. When fewer parties have more power and the investigative authorities are spread out over a wide area, it is much easier to be corrupt. Specific mechanisms to fight this kind of corruption are difficult to come by, so the Global Nation must rely on the previously stated mechanisms of a strong judiciary to punish corruption, an active anti-corruption office to root out corruption, a transparent and well-paid government to build trust in its citizenry, and a society that is actively engaged in the political process to hold the government accountable all of which will make this kind of corruption less likely.

To fight the last cause of corruption examined here, the nebulous and difficult-to-pin-down effects of a lack of transparency in government and the associated cultural effect of greater apathy towards the government, all of the previous techniques must be used in concert with a general governmental philosophy towards transparency and openness with its citizenry. To combat this cause of corruption, no additional punishment or investigatory mechanisms are needed, but structural mechanisms for the continuous sharing of information, policy, and decision-making processes are. More than just combatting societal malaise and apathy towards the government, transparency directly combats corruption by making it harder to hide, "There is a general consensus that transparency - a situation in which information about a decision-making process is made publicly available and can easily be verified both in terms of the rules and the identities of the decision makers - increases the probability of detection of corruption ("University Module Series: Anti-Corruption, Transparency as a precondition" n.d.)." This focus on making information publicly available, allowing it to be easily verified, and making the identities of the decision-makers clear provides an exponential effect on measures to improve citizen's trust and ownership of their government. Having an active, engaged citizenry is so important because without it, the government, with its monopoly on force, can do whatever it wants, including being corrupt. There are virtuous and vicious cycles here that need to be fostered and fought against in turn, that a transparent government leads to greater citizen trust and engagement, which leads to a more transparent government, and that a corrupt government leads to a citizenry stuck in the belief that

the government is corrupt and can't be changed, which provides the foundation of apathy and disengagement that allows the government to be corrupt. Specific measures that can be taken to foster this kind of transparency are the publication of all government decisions, the minimization of interest groups in the decision-making process, a total ban on 'soft-money' political donations³⁵, a line-item type tax bill that shows where every dollar of tax money is going, as well as various other measures related to political engagement systems that will be discussed in the citizen participation section of this examination. When citizens are engaged in the political process, when they feel that their voice matters and holds equal weight to the voices of their peers, and when they can see what their government is doing with the legitimacy they have given it, then corruption is much less likely to occur and can be more easily rooted out when it does.

Anti-corruption policy and strategy are key for any nation, but in a Global Nation where no external competitor can work to keep the Global Nation honest, it must be structurally done so from the beginning. The Global Nation as a governmental entity must be fundamentally obsessed with rooting out corruption in its ranks, as doing anything less would sacrifice the people's mandate to the whims of the corrupt. Key strategies that must be employed—and new strategies must be developed from lessons learned—are the elimination of the need for corruption by ensuring that government employees don't *need* corruption to survive, the creation of an independent anti-corruption office to actively investigate and root out corruption, the creation of a strong judiciary to punish corruption when it is found, and the fostering of a transparent government that actively seeks the input and accountability of its citizenry. These strategies, when taken together, will provide the beginnings of a holistic anti-corruption policy to ensure that the Global Nation is a place where the rule of law cannot be perverted by the corrupt and where the people can know that their government is truly their own.

III.6: Hold-Overs from Pre-Unification Nations

Unifying the world's nations into a single entity would include the transfer of government structures, infrastructure, debt, patents, intellectual property, and other assets. While this is a monumental task, it is not unprecedented. This will not be narrative fiction of how the Global Nation could go about this, but rather an examination of how to structure such a transition to ensure maximal efficiency, minimal disruption, and to ensure that the transition to a Global Nation works in concert with the plans for the Global Nation's future. The comparative dearth of historical examples complicates this task, as cases of nations unifying are far rarer than splitting apart in recent history, so a necessarily small sample size must be called upon. Each of these issues will be examined with a specific focus on how this political action—this is not an ordered economic transition, that is left for the market's spontaneous organization—would accelerate the Global Nation's goals and how it sets up for the future success of the Global Nation.

³⁵ This point will get greater examination in the political section of this examination, but as it relates to corruption, the Global Nation will consider 'soft money', 'dark money', or any other definition of buying political influence to be corruption. This is a difficult line to walk, but it is an unassailable axiom of this examination that the political figures of the Global Nation (Judiciary, Legislature, and Executive) must not be buyable by private interests.

III.6.a: Existing Bureaucracy

To begin with, the machinery of government: police, tax collectors, military³⁶, and other government employees would be retained and employed by the Global Nation. A large number of these employees would be let go over time, but starting from scratch without a bureaucracy on day one of the Global Nation would be a disaster. While the faults of the old governments would be retained in the personnel that would be used for the transition to a Global Nation, under the new system, some of the sycophants and self-serving individuals would perhaps change their ways as part of the ascendant Global Nation. More than this, the functions of the retained individuals would be modified but not removed, as the necessity of a police force, tax collection, and bureaucracy (all of which will change in form and function) wouldn't go away with the creation of the Global Nation. Tax collection would look different because of the new taxation system and economic philosophy, policing would look different in many parts of the world due to the Global Nation's anti-corruption focus, and the bureaucracy would look different due to the more minimal part the Global Nation will be playing in the economy compared to pre-unification nations, but most of the functions would in essence remain.

The semi-retention of the East German government's bureaucracy after German reunification is a good example of how this could be done. This example is not perfect, as much of the East German government was let go, but this was due to the completely contrary political and economic systems of East and West Germany. According to Hellmut Wollmann, "The GDR's state was typical of the (post-Stalinist) 'socialist' state model based on the dual structure of the intertwined state and communist party apparatus which, by 1990, was made up of around 1000 administrative units with about 2.1 million functionaries and employees (Wollmann 2021)." Much of the East German government was let go for either ideological or functional reasons but large portions of the staff were retained or retrained for the new government, "the new *Land* governments were faced with the decision of whether to liquidate the administrative units 'inherited' from the GDR state or retain and fit them into a new organisational architecture. In pursuit of this task, 'often the ruins of the former administrative structure with its personnel and material equipment became a quarry for the new administrative units' (Wollmann 2021)." This provides a valuable insight into merging the world's governmental structures, created for their own government's economic and political systems, into a single entity with a unity of purpose. The Global Nation's economic and political systems, as defined in this paper, are significantly different from those of the current world's nations, somewhat as a function of it being a single entity, but not opposites as East and West Germany were. The scale of it would be much larger, and many of the states unified into the Global Nation would have similarly large and complex governmental structures for citizen and economic control as East Germany did, but the principle of retaining and retraining the staff—save for high-level officials and those who are ideologically opposed to the Global Nation's goals—is a good one.

³⁶ This will be the sole exception to the precondition that military matters will not be discussed here - the military is a government institution, and as such, will be transferred to the Global Nation. How, if, and where the combined military forces of the world continue to operate is irrelevant to this examination.

III.6.b: Pre-Unification Governmental Debt

The question of governmental debt is existential for the formation of a Global Nation without a clear answer. In the case of individuals buying foreign or domestic government debt, it would go against the spirit and goals of the Global Nation—not to mention the economic philosophy—to not honor those obligations as they were made in the pre-integration parts of the integrated Global Nation. In the case of State-to-State debt, there are valid arguments for both wiping the slate clean as it would effectively be the Global Nation owing itself or for transferring the debt to the Global Nation and functionally administering it as a ‘gradient’ to tax distribution until the amount owed is paid—the taxpayers of the debt-holder paid for the debt, the debtor got benefit from it so they should pay for it. Both of these must be explored, as a plan to deal with the debt is fundamental to the economic and political stability of the Global Nation and planning for the scope of its operations.

Beginning with the “wiping-the-slate-clean” option, two historical examples raise themselves as obvious examples³⁷: the Confederate States of America and the 1953 London Debt Agreement forgiving much of West Germany’s debt. The Confederate States of America, a government based on insurrection against the United States, was not held responsible for its debt after the American Civil War because it didn’t exist anymore. The United States Constitution’s 14th Amendment clearly states, “neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void (“Amendment XIV” 1868).” Given the non-existence of the government that incurred the debt—and its illegitimacy, something not applicable to nations pre-unification—the debt was simply wiped by the United States government. The 1953 London Debt Agreement, on the other hand, was a case of a government forgiving the debt of another government. The London Debt Agreement was a plan to strengthen the West German economy as a matter of geostrategic necessity by waving and changing the terms of debts from the Treaty of Versailles and the inter-war period. The costs of WWI were tremendous, and it was politically and economically necessary to impose the costs of the conflict on the defeated parties. In the case of Germany, 132 billion marks were owed to the victors. The Weimar Republic delayed or failed to pay the greater portions of these debts, and much of what was paid was paid indirectly from American loans. This literal case of “taking a loan from Peter to pay Paul” became untenable for the German economy following the Great Depression, and tranches of default and renegotiation followed. The struggle for debt/reparations payments was finally mostly resolved during the inter-war period with the Lausanne Conference of 1932, but this didn’t end the problem for post-war West Germany. “West Germany did not yet have full sovereignty, however, and one of the obstacles to its full independence was the outstanding issue of the defaults of the 1930s. As the legal successor state to the defunct German Reich, West Germany recognized its responsibility for the state debt. The Allies also wanted the Federal Republic to accept responsibility for ensuring the payment of private debts, which strictly speaking was not its responsibility as the Reich’s successor state (Guinnane 2015).” The London Debt Agreement was a way to resolve the greater part of this issue, and it did so by forgiving large parts of the debt and making the terms on it far easier for the German

³⁷ Though neither of these is a one-to-one allegory for the Global Nation’s transition process, and history cannot be used to predict the future, they are useful for taking *principles* from.

government to pay. Large portions of the debt were even pushed off until the nebulous future point of the reunification of Germany, under the idea that the whole of Germany had been responsible for the debt in the past, and so only half of the country shouldn't bear the burden of it. In addition, not having the specter of so much debt would allow the German economy and industry to grow, providing a partner in the geostrategic struggle against the Soviet Union. This offers a fair point of view for the resolution of the inter-governmental debt of the pre-unification debts of the nations that make up the Global Nation - rapid economic growth is a central point of the economic philosophy of the Global Nation, and perhaps the best way to ensure that is not to have the burden of the debt of the past. Despite this, another point of view must be considered: the *regions*³⁸ that benefited from the pre-unification debts should be held liable to those that bought the debt by some mechanism for the benefits received.

The principles for the institution of a mechanism to have pre-unification debt obligations be reflected in Global Nation government spending can be taken from the reunification of Germany, and the dissolution of Yugoslavia. The reunification of Germany, despite its differences from the Global Nation's unification, is a good example of handling the debt of the pre-unification entities. The West German government(Federal Republic of Germany, but "West Germany" for simplicity here) simply assumed the debt of the East German government(German Democratic Republic, but "East Germany" for simplicity here) as a part of the reunification process. This was not a simple matter, but it was a necessary one for the reunification of the two Germanys. The "cost" of gaining the rest of Germany back for the unifying party, West Germany, was the assumption of the to-be-unified party's debt, and it was not as if the East German people wouldn't be helping to pay it down, as they were now part of the same country.

Additionally, many state-owned enterprises in East Germany—Communist East Germany was a command economy—were sold off to private investors, and the proceeds were used to pay down the debt. This will be done in the Global Nation and could help offset debt obligations between former regions of the unified Global Nation. For example, upon unification of Russia into the Global Nation, the state-owned enterprises of the Russian Federation would be sold off to private investors—even without the need to repay debts, just as a function of the economic philosophy of the Global Nation—and the proceeds would be used to pay down the debt, both individual and state-to-state debt, of the region that was the Russian Federation. In the case of the debt of the former state of Yugoslavia following its dissolution, the debt was divided between the new states that were formed from the dissolution. The two largest justifications for the splitting of the debt, unity of benefit and undue enrichment, explained by Guido Acquaviva as, "such debts are obligations under a sort of 'droit superdtatique', 'une institution de droit sui generis'[62] for which the entire fortune and all sources of income of the debtor state are responsible within the limits of the territory as it existed at the moment when the debt was contracted; it is this whole territory that remains burdened by it ... [and] a justification by generally recognized considerations of *aequum et bonum, bona fide*.' When a state contracts a debt, it should not be allowed subsequently to disallow it and get away with an 'undue enrichment.' (Acquaviva 2002)." Both of these principles, used in splitting the debt of the former Yugoslavia via a formula regarding the population and economic

³⁸ The word regions here is used to avoid confusing post-unification areas and sub-governmental-organizational entities like states/provinces with the pre-unification nations acting of their own accord.

output of the now-split-regions, have a likeness in the newly unified Global Nation. The regions that benefited from having the capital of the pre-unification nations should not be allowed to get away with an “undue enrichment” at the expense of the regions that provided the capital, expecting to be paid back.

Both of these arguments have merit, and both hold feasible unity with the doctrines of the economic philosophy of the Global Nation. This issue, symptomatic of the larger issue of the transition to a Global Nation, must be answered before the unification of the world’s nations into a single entity, otherwise, too much political infighting will occur in the direct self-interest of the regions that make up the Global Nation. This issue would create pseudo-national divides within the Global Nation, contrary to the direct reason for being *of* the Global Nation. The debt of the pre-unification nations must be handled in a way that is just to all regions of the Global Nation, while not standing in the way of economic growth as well as political and economic interconnectedness that is the primary benefit of the Global Nation. The solution between these two that best fits these criteria is that of the debt of the pre-unification nations being assumed by the Global Nation and a differential distribution of tax revenue *at the Global Governmental Level* to pay down the debt of the regions that got the benefit of the pre-unification debt. This would allow the taxes owed to regional governments to be specifically allocated for their regions, while the 1/3 of the Global Nation’s tax revenue that is distributed at the Global Governmental Level³⁹ would be distributed to a proportionally greater degree to the creditor regions, and a proportionally lesser degree to the debtor regions until the balance between any two regions is paid off. The only aside to this is that debts from international organizations, such as the World Bank, the International Monetary Fund, and the United Nations, would have to be forgiven, as they are from funds provided by the world’s nations and the Global Nation would be paying itself back. This is not a perfect solution, but without honoring the debts of the pre-unification nations, the Global Nation wouldn’t be fully making good on the commitments of its parts and would foster a sense of arbitrary division within the Global Nation. Within years of the unification of the world’s nations into a single entity, the debt of the pre-unification nations would be paid off—starting first with those owed to individuals and then moving on to pre-unification state-to-state debts—and the Global Nation would be free from this burden. Without this, the specter of unequal treatment would hang over the Global Nation, and the political and economic unity of the Global Nation would be in jeopardy.

III.6.c: Patents and Intellectual Property

The issue of patents and intellectual property being unified into a single common “market” is a thorny but not insurmountable issue. Returning to the example of German unification, both states were members of international intellectual property organizations, and so the patents of both states were largely able to be directly merged, with priority given to the patent holder who filed first. The German Patent and Trade Mark Office described the process, “After 3 October 1990, the DPA had to ensure the processing of the IP rights existing or applied for in the GDR. For this purpose,

³⁹ The structure of government has not yet been defined, but it *will* be defined that 1/3 of the Global Nation’s tax revenue will be distributed at the Global Governmental Level, 1/3 at the local level, and 1/3 at the sub-global-regional level(which are *not* analogous to the pre-unification nations).

111,000 GDR patents, namely 97,000 economic patents (Wirtschaftspatente) and 14,000 exclusive patents (Ausschließungspatente), were integrated into a common register. German patents confer their holders the right to exclusive use of their invention for a limited period of time. In the GDR, such right of use was referred to as an exclusive patent ("30 Years of German Unity - two German patent offices merged to become one office" 2020)." This model is a useful one for the Global Nation, as some nations—despite international agreements on some standard patent and intellectual property practices—have separate classes or types of patents beyond the standards. A direct "translation" of these non-standard types into the standard types would be necessary, with the "right-of-way" going to the patent holder who filed first, no matter which country they originally filed in. Terms of patents, conditions for filing, and other such details would be standardized but are out of the scope of this examination. A fair patent system is a critical part of ensuring a highly innovative economy by allowing inventors to recoup their research and development costs—something aided by the tax structure of the Global Nation—and by ensuring that true patent holders are rewarded for their work, the progress of the Global Nation will be accelerated.

The transition from a system of disparate, competitive nations based on unique political and economic systems to a single entity with a unified political and economic system is a monumental task, but not a reason to avoid the creation of the Global Nation. This process of combination, elimination, and restructuring would provide the Global Nation with a strong foundation for the future and would ensure that the Global Nation would hold the tools—and restrictions—necessary to achieve its goals. It is undeniable that the legacy of the pre-unification nations would be felt in the Global Nation, but it is the responsibility of the Global Nation to ensure that these legacies are managed and then put to rest in a way that ensures the principles and reasons for the Global Nation's creation are upheld. The Global Nation would be a new entity, but ignoring or sweeping away the efforts and commitments of the pre-unification nations would be a disservice to the Global Nation and its citizens. Upon the completion of an orderly transition, the Global Nation would be in an unparalleled position historically to accelerate the progress of humanity and ensure that the world's future is one of peace, prosperity, and liberty.

IV: Cultural Considerations of A Global Nation

IV.1 The Global Nation's Governmental Structure

Operational structures of government reflect the values, beliefs, priorities, and attitudes of the people they serve at the time of their creation. The Global Nation is no different, but holds a unique position in that it is a new nation, created from the voluntary unification of separate nations, and holding a diverse population—the whole of humanity—with a wide range of beliefs, values, and priorities. In reference to the fundamental question of how the Global Nation would be structured, and in deference to the preconditions of this examination, which ensure that the Global Nation be democratic⁴⁰ not autocratic or monarchic, the systemic form of this government would have to be federal, unitary, or some combination of the two—all other options fall outside this

⁴⁰ In the most literal sense, literally "the people" and "power" - the legitimacy, authority, and power of the government is derived from the people, the form of this representation will be discussed in a following section.

scope, or outside of the scope of practicality⁴¹. To disambiguate, this is not a question of the structures of how citizens participate in the government of the Global Nation nor how much day-to-day control they have over the government compared to elected representatives, but rather how the government is structured and organized for its operations.

IV.1.a: Existing Models of Governmental Structure

To further define the terms in question here, Federalism is defined in the Stanford Encyclopedia of Philosophy as “sovereignty in federal political orders is non-centralized, often constitutionally, between at least two levels so that units at each level have final authority and can be self governing in some issue area. Citizens thus have political obligations to, or have their rights secured by, two authorities. (Follesdal 2022)”, and can be specifically useful to “accommodate differences among populations divided by ethnic or cultural cleavages yet seeking a common, often democratic, political order (Follesdal 2022)”. This is to be contrasted with its opposite in this very specific context: the unitary model, which is defined as “a governing system in which a single central government has total power over all of its other political subdivisions (Longley 2022)”. In the current world of nation-states, the United States unarguably carries the flag for the federalist model, while most other nations, including France and China, as prime examples, follow the unitary model. It is important to note that calculating an “optimal” government structure is impossible and that most nations operating on a federalist or unitary model incorporate elements, practices, and policy recommendations from the other model as is useful and expedient.

The implementation of the Federalist model in the United States has, to a large extent, been successful in its ability to accommodate differences among populations and accelerate the United States’ growth and development to that of the most economically, politically, and culturally powerful nation in the world. The principles, reasoning, and philosophy behind the Federalist model come *largely* from the helpfully titled “Federalist Papers” by Alexander Hamilton, James Madison, and John Jay. In these articles, the authors argue for the necessity of a federalist model to ensure the rights of the people, the balance of power in the federal government, between the state and federal governments, and the stability of the nation. In doing so, they recognized what all conceptions of the political structure must, “Among the most formidable of the obstacles which the new Constitution will have to encounter may readily be distinguished the obvious interest of a certain class of men in every State to resist all changes which may hazard a diminution of the power, emolument, and consequence of the offices they hold under the State establishments; and the perverted ambition of another class of men, who will either hope to aggrandize themselves by the confusions of their country, or will flatter themselves with fairer prospects of elevation from the subdivision of the empire into several partial confederacies than from its union under one

⁴¹ For example, a high-level “protector” Global Nation government with Nozickian “night-watchman” state characteristics with very small local sub-governments. Interesting for a thought experiment on political philosophy, but not practical for a real-Global Nation structure. Another example would be “lottocracy” as was once done in some ancient Greek city-states, to have a common man—in so far as a common man qualified as a citizen—be a leader. This is, again, interesting historically and philosophically, but not practical for the operations of a modern nation-state let alone a Global Nation.

government (Hamilton, Madison, and Jay 1787)". This is to say, the Federalist model is not perfect, but it does an admirable job at restraining the power of the government—to the dismay of intellectuals, who desire to continually influence society in favor of the 'right' way—and ensuring the rights of the people.

This is not to claim that the unitary model is incapable of ensuring the rights of the people or the balance of power in the government, but rather that the federalist model makes that the central pillar for all governmental design choices. The unitary model, as seen in France⁴², is primarily oriented around operational efficiency(at least nominally) and standardization, with the central government being the most 'direct' representation of the people, thus having total dominion over the sub-governments. Some of the benefits of the unitary form of government are that it is easier to implement and change policy, the total scope of bureaucracy is smaller, and the central government does not require the level of cooperation for policy implementation that a federalist government does—smaller, faster, more agile. France's national character makes it a poor data point for generalization, but on a strictly policy level, it does show some of the potential drawbacks as well. Mixing the nature of the unitary model with French national character, "this state-society relationship a specific pattern of policy processes emerges. The state often formulates policies unilaterally, without first consulting groups that may be affected (Daemen and Schap 2000)". This leads to the common protests and strikes that France is known for, as the people feel that the government is not hearing them. This is partly due to the unitary nature of the government but also due to the French national character, so this must be taken as something to be balanced by federalist elements in the Global Nation, but not as a reason for total rejection of the unitary model. Another obvious drawback of the unitary model is that it is, by its nature, unitary - the Global Nation holds a scope of diversity unparalleled among even the most heterogeneous of nation-states, and a unitary model *could* struggle with a political environment aligned on ethnic or geographic lines instead of ideological ones. This issue will be explored in more depth in the cultural and social sections of this examination, but within the context of government structure, it is a possible constraint to be aware of and consider.

IV.1.b: An Objectively Scaleable Governmental Structure

To reach its goals of political stability, rapid economic growth, and the acceleration of human development in its many forms, the organizational structure of the Global Nation must be a combination of federalist and unitary elements and arranged in a unique way: an "objectively scaleable" structure. The elements here are directly related to both the tax policy—distribution of resources between government levels—and the "structure of action" of the government, how decisions are made, how they are implemented, how much lee-way different entities have in the implementation of policy within the bounds of the Global Nation. To clarify the term "objectively scaleable," this strictly does not refer to the scaling up of government power, authority, or influence over the daily lives of its citizens; rather, it refers to the scaling of the structure of government itself based upon the geographical or population bounds an entity covers. For example, a city government holding a population of 10,000 should near-linearly be one-tenth the size of a city

⁴² France will be the example for the unitary model for one primary reason: China, the world's most populous nation, and a unitary state, is not a democracy so lacks direct allegorical comparison to the Global Nation.

government holding a population of 100,000 and should be one-one-hundredth the size of a state or province government holding a population of 1,000,000, and so on. This near-linear scale—with some adjustments for the direct desires of the local citizenry in their participation in government and specific considerations for the unique needs of geography and population—continues to the “federal”⁴³ government of the Global Nation. This is not a “federalist” or “unitary” structure but a unique combination of the two that allows for the most efficient and effective government structure possible for the Global Nation. Concerning tax policy, 1/3 of all tax revenue collected by the Global Nation would be distributed to the federal government, 1/3 to the state/province governments, and 1/3 to the local governments. This is not a simplification; this is a necessity for the Global Nation to function effectively and efficiently and to ensure a strong balance of power while also helping the total world with Global efforts and helping keep local knowledge and needs in the hands of the local governments. This is, in essence, a “scaled down, distributed version of central structure and philosophy” that allows for the most effective concentration of talent and resources at the level of government that can best utilize them while also ensuring that the scope of government is very difficult to expand beyond the bounds expressly determined by this examination. Harkening back to the economic philosophy of the Global Nation,

Exploring the specifics of the implementation of this structure, starting at the local level, provides a holistic view of what the scaled-up operational principles of objectively scaleable government look like. Due to the directly proportional nature of the tax revenue distribution, local government would hold comparatively greater responsibility for action than in most pre-unification nation-states where the vast majority of taxes are funneled to the regional or federal level. Despite this, due to the significantly smaller scope of government under the Global Nation and its correspondingly lower taxes, the primary functions of most local governments would be in policing, local infrastructure development, and providing a local vehicle for higher-level policy implementation. This is not to say that local governments would be powerless, but considering the considerably smaller scope of government in general, many of the previous responsibilities of local governments are no longer in the purview of government at all. For example, education is not a government responsibility but a private one where the value of an education is determined by the individual and the market, not by the government. This is not to say that a local or state/provincial government couldn’t provide vouchers or other forms of assistance to those within its purview, but they couldn’t raise taxes beyond the set caps defined in the section on taxation policy to do it. Any new initiatives of the more local forms of government would have to conform to the Global Nation’s founding principles and be paid for by reallocating resources from the existing total pot of resources, not by raising taxes. In reference to the Federal level regarding this point, it would be incapable of doing this as it cannot enact a policy non-universally—doing so out of the total sum of funds would be a violation of the principles of the Global Nation, save for the short-term “Second Marshall Plan” discussed previously—and thus exempts itself from this specific area. In addition, given whatever funds are not allocated elsewhere, the local government would be responsible for the execution of policy initiatives that are decided upon by the local legislature and population, *as long as they are not in opposition of the principles of the Global Nation nor policy at higher levels of*

⁴³ This is not a federation, nor is it a specifically federalist structure, but the term “federal” is used here to denote the highest level of government in the Global Nation, to avoid confusion with the “Global Nation” as an entity, or terms with negative connotations like “central”, “supreme”, or “World Government”.

government. This is a key point, as local governments must act as both the most direct point of input for the population into how they are governed while also being a direct subsidiary entity in many ways of the Federal government of the Global Nation. It is also the sole power of the local government to deploy funds for the sole in-built “welfare policy” of the Global Nation, unemployment insurance. The specific details of how long unemployment benefits last and how much they are—something relative to the cost of living in the area—is up to the local government’s legislature and citizenry to decide upon, but is paid for in proportion($\frac{1}{3}$) from the town/city, state/provincial, and federal levels of government.

IV.1.b.I: Implementation at different levels

Moving up to the state/provincial level⁴⁴, the county or intermediary level between the town/city level and the state is eliminated in this organization. At this level, the main functions of government would include infrastructure development on a larger scale, facilitating coordination and unity of policy implementation between town/city level governments, and implementing wider scale policy initiatives decided upon by the state/provincial legislature and its citizens. While this does sound very familiar to the local government, that is exactly the point—they are, in effect, the same entity but scaled up. While the reach of the state/provincial government is slightly larger proportionally due to additionally being responsible for the coordination of policy between local governments, the scope of government is limited by the same fundamental principles as the Global Nation as a whole. Namely, the government should be strictly limited in its scope and power to influence the lives of its citizens through coercion beyond the most basic functions. It is not powerless; it implements policy voted upon by the citizens and legislature and acts as a vehicle for the implementation of higher-level operational policy with its attached branch offices of the executive departments, but the in-built bias of the Global Nation—the policies that fit within the scope of the constitutional authority of the Global Nation—is strongly in favor of individual freedom of action, and against the arbitrary dictates of government. Of the funds not already apportioned, the majority of it would go to projects that wouldn’t be funded at higher or lower levels due to, respectively, their scale being too small or too big to either be a universally applicable policy or a policy inside of a single town/city. This might include, in a mountainous state/province, the construction of a new road connecting many smaller towns/cities or the construction of an irrigation canal benefitting several towns/cities in a heavily agricultural state/province. These kinds of projects, which are too big of in scope for a single local government to take on but not a universally applicable policy, would be the primary purview of the state/provincial government, acting both as the executor of the policy itself and also connecting relevant local governments to assist as well as departments of the executive branch in-so-far as they hold knowledge and resources that would be useful in the implementation of the policy. As a matter of terminology, instead of these states/provinces being named something relating to the nation or state/province that was there pre-unification, it would be beneficial to the Global Nation as a whole if they were simply numbered. The Global Nation is trying to avoid the kind of nationalist(even if not a nation)

⁴⁴ Whether they are called states, provinces, regions, or something else is immaterial to the discussion of their function and structure, and will be referred to as “state/province” for the sake of brevity and clarity. The term “region” is used more widely in this examination to mean the areas of the Global Nation that were formerly nations, and their specific cultural, political, economic, and social characteristics in relation to the Global Nation.

sentiment that primary loyalty to a more local form of government would represent, compared to allegiance to the Global Nation and humanity as a whole.

Scaling up to the widest scale imaginable⁴⁵, the federal level of a Global Nation, the functions of this level once again increase slightly more than proportionally to the state/provincial level, but the aims and principles remain the same. The addition of the executive departments⁴⁶, which the executives of lower levels do not hold—instead liaising with the branch offices of the departments—and the legislature's rule-making regarding their initiatives and the funds they are allocated are the primary additions at this level. The executive departments are not, as in the pre-unification states, semi-autonomous fiefdoms acting at the direction but not the instruction of the executive branch using funds allocated in a politicized manner—either too broad strokes or for the direct benefit of an individual crafting the budget—but are instead the specialized execution arms of the executive branch. The system of departments in the Global Nation aims to ensure that the policy decided upon by the legislative branch and the citizenry, delegated to the executive branch for implementation, is carried out most effectively and efficiently. This is most effectively achieved by the departments acting—through the skills of specialized staff in positions where their unique knowledge or abilities are most useful—as the executor of deliberately narrow slices of policy and not as the creator of any of its own. Without direct citizen participation in the operations and decisions of the executive departments and in trying to limit their ability to act as independent administrative fiefdoms while also maximizing the output of taxpayer funds, the departments are most effective when operating in a highly vertical manner from the Federal down to the town/city level. In addition to the operational control and rule-making for the departments, the primary arms of implementing policy at all levels, the Federal level of government would also feature policies voted on by the legislature and the citizenry that are too large in scope for a state/provincial government to take on or are universally applicable (a tax cut, an expansion of rights, the funding of a program for the benefit of all citizens, etc.).

It is valuable to return to the point regarding lower levels of government being a vehicle for the implementation of higher-level policy, as this mechanism means that a branch office of a department of the executive branch would be located in the local government and would be responsible for the local specifics of policy implementation in this area. This is, in function and form, not a miniaturized or local version of a higher-level department but simply a distributed arm of the higher-level department. This is to say, the local branch office of a singular department at a

⁴⁵ Important to note that scope and scale are not synonymous. The scope of government is how much purview, and coercive ability, it has over its citizens, while the scale of government is simply how widely it extends geographically or in population. The Global Nation, as constructed in this examination, holds limited scope and unparalleled scale, allowing for the forces of freedom and individuality—not artificial division or dictate, to be the guiding principles of human interaction and governance.

⁴⁶ The term "departments" is used here to mean what is analogous to a "ministry" in many other countries, but is used here to disambiguate with the term "ministry" which has religious connotations in many languages and cultures—especially important in the Global Nation for reasons of separation of church and state and respect for the highly heterogeneous nature of the Global Nation.

lower level of government liaises with and works in concert with the executive of the lower level while following the guidelines and policies of the department at a higher level. How this would work in actuality is that the lower level government—paying for half of the department office’s budget for its operations at that level—would hold partial sway over the direction, placement, or other factors of how a policy or project was to be carried out (assume it wasn’t pre-determined from above) but would not have the ability to order the department office to act in a way that was in opposition to the guidelines set by the department at a higher level. This is to ensure that the policy is carried out most effectively and efficiently and that the department is acting as the executor of policy, not as the creator of it, which is the role of the legislature and the citizenry. This is the critically unique aspect of the Global Nation’s government structure, one that allows a high degree of local flexibility, something important due to the wide range of cultures, geographies, and populations that the Global Nation encompasses while also ensuring that the policy remains in unity with the principles of the Global Nation as an institution and the will of the citizenry as a whole. An additional check on the departments is that lower forms of government have the right to deny funding for specific projects—though not department offices as a whole—dependent on a referendum of the citizens within that town/city or state/province. This check, which should be used sparingly, allows for the citizenry of a specific area to push back against higher-level dictates that they feel do not align with their values or needs, ensuring that the Global Nation is always acting in service of the public trust. Finally, in regards to the executive departments, it is essential that, relative to the executive departments of pre-unification nations, they be much smaller in scope, highly specialized in their function, and minimally political in their operations. The goal is for each department to be as full of experts in their field as possible, giving a tool to the executive branch that doesn’t have to be reformed and purged of political appointees every time a new administration comes into power. For example, the pre-unification United States Department of Transportation⁴⁷ has separate Aviation, Highway, Maritime, Railroad, and Transit administrations, all of which should be separate departments in the Global Nation (if some or all aren’t eliminated) to ensure that the most specialized knowledge is being used in the most effective way possible. In trying to coordinate all of these under a single department, their operations are less efficient and less effective, and the same would only be magnified at the Global level.

IV.2 Citizen Participation in the Governance of the Global Nation

Throughout history, the citizenry of a state has held varying degrees of influence over the actions, policies, and decisions of their state (in so much as it was ‘their’ state at all). As a pre-condition of this examination, the Global Nation must be structured in such a way that it could be correctly considered a “democracy,” and the previous sections have laid out the groundwork for this both morally, as it relates to the Liberal foundation of the Global Nation, and systemically, as the organizational structure of the Global Nation includes a system of government that takes in the direct will of the people. This still leaves a wide range of possibilities for what such a system of citizen participation could look like, and as no “optimal” system exists, a series of trade-offs must be made to create a system that fits the unique constraints and goals of the Global Nation. A wide range of systems are available for consideration, but in seeking the fine principles to combine into a cohesive whole, brief examinations of the direct democracy of Switzerland (previously mentioned in

⁴⁷ This, along with every other U.S. Executive Department, holds many sub-departments that would be eliminated in the Global Nation as contrary to its principles and economic philosophy.

[II.1.a.]), the representative democracy of the United States, and the technodemocracy of Jason M. Hanania's *Architecture of a Technodemocracy* will be made, and useful principles co-opted, combined, and re-imagined for the Global Nation.

IV.2.a: Direct Democracy

Switzerland[II.1.a.] is a direct democracy—a unique fixture in the world of modern states—with two primary mechanisms for direct citizen participation: the referendum and the initiative. The referendum is a vote on a law that has been passed by the Swiss parliament, and the initiative is a vote on a law that has been proposed by the Swiss people. Both of these allow the will of the people⁴⁸, in separate ways, to hold large sway in the rules of the state that holds legitimacy as a result of their grace. What makes these mechanisms astounding and useful for the Global Nation is that these same mechanisms have been in place since the middle of the 19th century, when the infrastructure for intellectual, political, and cultural connectivity was far more primitive than it is in even the least developed regions today. That Switzerland has prospered under this system and did so even before the advent of modern communication technology is a direct contradiction to the popular conception of any form of direct democracy as too cumbersome or feeble to be effective. More than this, the Swiss system of direct democracy also includes a legislative branch of elected representatives, who also hold the power to draft laws and pass them to the consideration of the people. Despite this, the Swiss system of professional political representation is unmistakably different from that of the United States or France, “The National Council and the Council of States meet separately for three-week sessions four times a year. The two chambers debate all constitutional amendments before putting them to the popular vote. They also adopt, amend or repeal federal legislation(About Switzerland)”, but this frequency is less symptomatic of the Swiss system as a whole and more wholly representative of Swiss political culture. This form of hybrid direct and representative democracy(referred to henceforth as simply “hybrid democracy” to clearly illustrate the difference *in this section*, though not an official designation) is an invaluable model for the Global Nation, as it allows for the direct consultation of the people, their direct input and suggestions into the laws that govern them, a veto over laws which may prioritize the interests of the government over its people, and a system of elected representatives who can use their experience and character to act as the people’s delegate in the day-to-day functioning of the state.

IV.2.b: Representative Democracy

The United States, partly as a function of its federalism but also as an intentional choice of its framers, is a representative democracy with several intermediaries between the direct will of the people and the decisions that affect them. In many ways, this is a useful function of a highly compartmentalized representative model, as different branches and levels of government can be structured as checks on each other to avoid the concentration of power in any one place and to incentive cooperation between different groups of people to achieve political aims of mutual

⁴⁸ When talking about the will of the public in this context, it refers to the many individual thoughts, opinions, and desires of the citizenry, and not a “general will” as described by Rousseau. A “general will” allows for conceptions of “the greater good” or “the common interest” to be used as a justification for the imposition of the will of the state on the individual, coercion, and this is expressly against what the Global Nation stands for, and what “the will of the people” is meant to represent in this context.

interest. While not referring to the United States specifically, Alonso, Keane, and Merkel bring this point to the fore, “Representative government was also hailed as an effective new method of apportioning blame for poor political performance; a new way of encouraging the rotation of leadership, guided by merit. Right from the beginning, some critics thought of it as a form of elected aristocracy, but that rather understated another claimed advantage of representative democracy: that it cleared space for political minorities and competition for power that, in turn, enabled elected representatives to test out their political competence in the presence of others (Alonso, Keane, and Merkel 2011).” These are significant virtues of the representative model, and these become even more important when considering the huge area and population of the Global Nation. The system is not without its flaws—both in the United States and as a general model—as the actions of the representatives are necessarily disconnected from those who empowered them, and the constituents of a representative are not entirely homogenous in opinion. While the models of Switzerland and the United States both include representative elements, in this view, the United States’ model falls prey to the criticisms of representative democracy more strongly, “It frustrates collective action by splintering the *demos* [populace] and by disconnecting the exercise of power from its rightful source; an active *demos* [populace] is replaced by political professionals who protect powerful particular interests. Representation makes a mockery of the power-principle of democracy, majority rule: ‘majorities are artifacts manufactured by money, organization and the media’ (Alonso, Keane, and Merkel 2011).” This underscores, albeit slightly exaggerates, the importance of direct mechanisms of citizen participation in the Global Nation, especially considering the total political scale of the Global Nation.

IV.2.c: Technodemocracy

Technodemocracy, as described by Jason M. Hanania in *Architecture of a Technodemocracy*⁴⁹, is a system of government that uses technology to allow for the direct participation of the citizenry in the day-to-day functioning of the state, keeps the state accountable, and allows for the state to be more directly responsible for acting contrary to the interests of the voters. The foundational tenets of it are rapid peer-to-peer communication, electronic(internet/blockchain) voting on day-to-day and long-term issues, and the power of the people to recall their representatives at any time. As Hanania describes it, “each group member would have communication power, option power, decision power, and accountability power, equal to that of any other group member, including representatives. The representatives would simply carry out the decisions of the group (Hanania 2018).” This is a powerful model for the Global Nation, as it allows for the day-to-day management to be off-loaded to representatives as long as they act righteously in service of their constituents, with an immediate and continual check on their power. The structure of Hanania’s technodemocratic model is far more extensive than this, but functionally, the keys are explained in this example.

⁴⁹ Hanania’s book includes valuable insights into the implementation of technodemocratic principles into governance but also includes some ideas that are entirely contrary to the principles of the Global Nation, most notably including the nationalization of the tech industry. His useful ideas are not less useful as a result of this, but this examination does not endorse—or utilize the ideas of—his book in its entirety.

IV.2.d: The Global Nation's System of Citizen Participation

The Global Nation's system of citizen participation would combine the fundamental principles of a hybrid direct and representative democracy, the checks and balances of a specifically compartmentalized representative democracy, and modern improvements on democracy itself through the use of technology in the form of a technodemocracy. This system would include the relevant, useful mechanisms from each of these and counterbalance their flaws through thoughtful combination and re-imagining, and would allow for the direct will of the people to be enacted in the day-to-day functioning of the state, their representatives' interests to be held in direct correlation those of to their constituents, and the public trust maintained and expanded as a function of the state's total and immediate accountability to the people. While the daily operations of this system at the Town/City, State/Province, and Federal levels would be different in the scale of the decisions and policies implemented, the structure would be nearly identical. Before looking at that, the structure of the executive must be addressed, as the executive is as much a representative of the people as the legislative. While direct recall of the executive is an attractive notion in theory—an identical system to that of the legislative branch wherein if the executive is not acting in the direct interests of the citizenry, they can be removed after a petition of a certain percentage of the citizenry—the Global Nation's executive, and those of the lower levels structured in the same way, need the stability of a fixed term to avoid the chaos of something akin to the “Year of the Four Emperors” in Rome. While a direct recall measure might work well at the Town/City level, or possibly even the State/Province level, at the Federal level, it is functionally untenable as the executive, elected for their experience and character, must be allowed to govern under the mandate of that election. Checks and balances still do exist, as the agenda of any executive must be doubly approved by the citizenry and the legislature as a function of the unique dual legislative process of the Global Nation, and the judiciary holds a similar check on the executive as it does in the United States. The executive must be allowed to exercise their power, perhaps even in the face of public opposition, as long as they are within the bounds of the law of the Global Nation and subject to censure by the citizenry and the legislature as a matter of course. return to the legislative branch, the unique dual legislative process of the Global Nation is worthy of a more thorough inspection to flesh out the mechanisms and reasoning behind it. The total elimination of an elected representative's power to draft and pass laws—as well as the other functions of the elected legislature: impeachment, approving judicial nominations, and more—would be a significant loss for the experience and character of the elected representatives is a valuable asset to the state, and to their constituents. To avoid either the people's direct legislative authority being merely a rubber-stamp on the decisions of the elected legislature or the reverse happening, the Global Nation's system of dual legislature makes these bodies equal in legislative power. Both the citizenry and the elected representatives must approve any law by majority vote—no filibuster, no super-majorities save for veto override—with a proportion of the citizenry of any level(perhaps 10%) having to sign a petition to put it on the ballot. This system allows for the direct input of the citizenry into the laws that govern them while ensuring that a minimum of nuisance bills get on the ballot. The executive, as mentioned, has veto power over any law, but this veto can be over-ridden by a 60% vote of the legislature—if a representative does not vote to override the veto against the will of their constituents, they can be recalled—adding a specific check on the executive's power to the legislature's toolbox. This legislative process applies equally to the Town/City, State/Province, and Federal levels, with the only variable being the number and form of the legislative bodies at each level. A final point of uniqueness in the direct voting process of the Global Nation is the inclusion

of an “explainer section” on the ballot, where the citizenry can read a summary of the law, its implications, and the arguments for and against it, these will be drafted by the legislature ahead of the vote, and if the citizenry finds them to be biased or incomplete as a function of partisanship or incompetence, those representatives involved can be recalled. There is a clear counterargument here, held centrally by the philosophy of representative government, that a key function of representative systems is to delegate the day-to-day running of the state to those who have more understanding and experience: that being informed on every issue is just too much to expect of the population. These would be valid concerns in an era of limited communication and education, but in the information age, where anyone can inform themselves on the particulars of any issue to a significant degree of depth, these concerns are less valid. In addition, if the citizenry is so poorly reared in the ways of governance and issues that affect their lives, the state may not be sufficiently open and transparent—see [III.5]—in what issues face that level of government, what the implications of those issues are, and what actions have been taken in remedy. In addition, the issues of the tyranny of the majority aren’t valid in the face of the alternative and are significantly minimized in a system where the role of government in the economy and the lives of the citizenry is so much more limited in comparison to almost any other pre-unification state. In consideration of the technological marvels of the modern age, the Global Nation’s system of citizen participation is not only possible but a moral imperative in the face of the rule of the few over the many, no matter how democratic the election that put them there.

IV.3 Political Problems to Address

The pre-unification world of nation-states had many problems that the disunity, factionalism, and artificial division of these states did not help to solve. The formation of a Global Nation in accordance with the principles, procedures, and policies outlined in this examination would not immediately make these problems vanish. It is the express purpose of the Global Nation to hold sufficient safeguards to avoid using the state’s monopoly on force and considerable resources to increase its power—even if only accidentally—to try to solve these problems. The Global Nation is so designed to eliminate the need for a state to solve these problems because the elimination of artificial barriers and an increase in the flow of information, resources, and talented individuals will allow for the self-organization of individuals and groups to solve these problems. These pre-existing, “humanity-wide” problems, such as climate change, the obesity epidemic, and others similar in nature, are not solvable by edict or dictate of the Global Nation but by the choices and actions of individuals and groups within the Global Nation. However, there are specific problems that fundamentally affect the political structure of the Global Nation, inherent to the nature of its structure, that must be addressed to defend the Global Nation from internal weakness.

IV.3.a: Lack of External Competitors

Foremost among these problems is the lack of external competitors to keep the global nation in check through competition or to provide an external model of comparison. The Global Nation will, definitionally, be the only state in the world. There have been several cases in the history of

states so asymmetrically powerful in their “scope” that they lose direction politically⁵⁰ without an external force to balance against, which fosters an internal culture of stagnation, cut-throat politicking, and societal malaise. This is seen most starkly in the late Roman Republic and for the whole of the Roman Empire almost immediately after the fall of Carthage, even when large or even existential threats appeared. Following the fall of Carthage, a sense of total superiority set in among Rome’s political elite that they could master any threat that came to them, giving them a license to jockey for position even in controversion of the state’s highest interests. While the culture of Ancient Rome is far different from that of any in the 21st-century world, the story of “a population once devoted to national service and personal honor, was torn to shreds by growing wealth inequality, partisan gridlock, political violence and pandering politicians, and argues that the people of Rome chose to let their democracy die by not protecting their political institutions, eventually turning to the perceived stability of an emperor instead of facing the continued violence of an unstable and degraded republic (Daley 2018)” holds a lesson for the Global Nation. The ascension of Julius Caesar was not a solution to the societal malaise but a symptom of it: so many crises had been allowed to fester, so many emergencies declared, and so many political norms—not to mention laws—broken that the false promise of a single man who could heal the wounds of the state was believed. The stakes for the Global Nation could not be higher; no political entity *could* be more powerful on Earth, so every effort and every safeguard must be taken to prevent a similar fate.

What safeguards could be taken? Before enumerating specific mechanisms, it is important to note that at the formation of the Global Nation, the “founding class” of leaders should be encouraged towards the implementation of their own legal and normal restrictions on their power. Much as the first generation of American statesmen set the tone for over a hundred years of a generally minimal state, leaving the citizenry to live without the spectre of government intervention, the first generation of leaders of the Global Nation should be encouraged to ferment an attitude of government restraint and self-restriction. First among these, and relating to the system of citizen participation and representation in the Global Nation, the amending of the Constitution of the Global Nation should be made as difficult as possible. While the desire for a government that is “light on its feet” and able to respond to the needs of the citizenry is a noble one, the Global Nation must be designed to be able to withstand the pressures of a political class—as one will inevitably, though unfortunately, form—that would seek to change the rules of the game to their advantage. A threshold of 80% in the legislature and an 80% popular referendum should encourage only necessary, common-sense changes to the Constitution. While this mechanism may slow the pace of governmental change and structural innovations in the Global Nation, this is dually compensated for by the much more nimble structure of citizen participation using e-voting measures and the value of holding back an increase in the power of the state given the unparalleled stakes of the Global Nation.

Another safeguard that protects the Global Nation from the potential of internal rot in the political sphere from a lack of an external forcing function is another constitutional mechanism: a defined impossibility—save for it being overturned by an amendment—of taxes being raised beyond

⁵⁰ Whether this starts from the social realm and moves to the political, or the reverse, is irrelevant here as the political *_ramifications_* of this are what interests this examination. The Global Nation cannot mandate a social conception of the world, but it can construct political institutions to remedy this potential problem.

the fixed brackets, and collected in the manner defined in [III.3] which eliminates the possibility, so far as is possible, of the state entering the cycle of “bread and games” political patronage that symbolized the internally rotted Roman Republic. The Global Nation, while inevitably being led by a political class, must be designed from the outset to be as resistant to the efforts of the political class to use the state’s resources to fight their own party or issue battles as possible. The state is the mechanism of governance for the entirety of humanity, it being misused for the smallest of political ends is a disservice to the citizenry they are nominally devoted to serving. By fixing the backstop of the tax system in place—it can always be lowered, which would be welcome—the Global Nation can avoid the downward spiral of so many pre-unification states that came before. The demands of citizens for the redistribution of wealth from the affluent to the less fortunate through government intervention or for the increased accumulation of wealth by the political elite and their supporters undermine the principles of personal responsibility and individual dignity. The resultant anger and resentment fundamentally weakens the Global Nation and embeds systemic envy as a foundation of the state.

IV.3.b: Cardwell’s Law

The Global Nation also faces serious criticism in the face of Cardwell’s Law, that states can only be innovative—what he called “technically creative”—for limited periods, at which point the leading state will move at the pace of every other state. The function of the leading state is as the pack leader, the one that sets the most aggressive pace of development, which other states mimic and compete with fractionally until the forces of political economy make it fall back to the mean rate of innovation, waiting for another to burst ahead. In the words of Joel Mokyr, who has studied this phenomenon of political economy extensively, “Sooner or later the forces of conservatism, the ‘if-it-ain’t-broke-don’t-fix-it,’ the ‘if-God-had-wanted-us-to-fly-he-would-have-given-us-wings,’ and the ‘not-invented-here-so-it-can’t-possibly-work’ people take over and manage through a variety of legal and institutional channels to slow down and if possible stop technological creativity altogether. Technological leaders like 17th-century Holland or early 19th-century Britain lost their edge and eventually became followers (Mokyr 1994).” This presents a thoroughly existential threat to the basis of the Global Nation’s mission, rapid economic growth to increase the well-being of humanity as a result of the unimpeded flow of information, talent, and resources to increase the efficiency of the spontaneous organization of individuals and groups to areas of maximum benefit. With the talent flow of the entire world, the startups of the Global Nation would be far more efficient in innovation per individual while also having a considerably wider market to sell to. If this premise is flawed by Cardwell’s Law, the Global Nation would be holding humanity back from its potential, not advancing it. While poking holes in Cardwell’s Law and declaring it null and not an issue may suffice at the most basic level, Cardwell’s law is symbolic of the structures necessary to combat the negative potential effects of the gargantuan civilizational inertia that the Global Nation possesses.

In part, the mechanisms defined earlier to avoid the increase of scope in government, such as the difficulty of amending the Constitution and a fixed tax system expressly designed to incentivize innovation, do help to counter this problem. However, some part of the solution to Cardwell’s Law is to be found in a mechanism of government that does not outrageously distort the price system of the market and does not attempt to pick winners and losers in the economy. The use of e-voting and public referendums outlined in [IV.3] raises the possibility of referendums deciding on prizes for inventions/achievements desired by the citizenry of any level of government. The citizens of

that region would not be the only ones getting the benefit of it, so if a town funded a prize for a new type of solar panel, the entire Global Nation would benefit from the invention, making the funding/reward somewhat asymmetrically disadvantaging the region that funded it, but this could be counteracted by the increased economic activity in that region from the invention. This mechanism, not writing into law who the winner is but what the winner will get—including the standard reward for the invention of new technology, a temporary monopoly on the technology in the form of a patent—incentivizes the innovations directly desired by the citizenry, uses taxpayer funds to get technologies and improvements without favoring established companies, and does not drastically distort the price system of the market because the government is not purchasing the technology, but simply rewarding the inventor. This mechanism, applied at the highest or lowest levels of government, with corresponding rewards and votes from the citizenry, would be a powerful tool to combat Cardwell's Law. In a general sense, a nation that abides by the general principle of not picking winners and losers in the economy but rewarding those who achieve goals deemed worthy by the citizenry and its representatives, as well as allowing for the fruits of human ingenuity to be realized with as few institutional roadblocks as possible, would be a nation that would be able to avoid the stagnation of Cardwell's Law and ensure continued, rapid economic and technological growth.

IV.3.c: Tyranny of the Majority

Tyranny of the majority, defined by Oxford Reference as, "If the majority rules, what is to stop it from expropriating the minority, or from tyrannizing it in other ways by enforcing the majority's religion, language, or culture on the minority ("Tyranny of the Majority" n.d.)," is a problem fundamental to democracy in any form. Structurally, it is mitigated to a certain extent by federal systems that divide power into more local majorities to allow for sectors of differing majority opinions and by representative democracy by allowing for the election of representatives who are accountable by elections to the majority opinion of their constituents. Despite this, on the scale of the Global Nation, and with as many differences of religion, language, culture, geography, industry, and other factors as there are in the world, the tyranny of the majority is a serious concern. The Global Nation must hold a fundamental organizational antagonism to oppression by government monopoly on force and, in doing so, ensure that the will of the people is still heard. The mechanisms for this have already been described but deserve to be expanded upon, including the smaller role of government in general, meaning that any tyranny has a considerably smaller area of effect; the objectively scaleable nature of the Global Nation's governmental organization combines the benefits of a federal system—diversity of opinion—with the benefits of a unitary system—standardization of governmental organization—which allows for the citizenry to have a voice in local, regional, and global matters and have their voice distinctly heard; and the use of e-voting and public referendums to allow for the citizenry to have a direct say in the laws and policies that govern them. The Global Nation, by its nature, is a government that is designed to be as responsive to the will of the people as possible while incorporating a philosophy of individual rights and responsibilities that protect the individual from the state if it is co-opted by those seeking to impose their own beliefs on the wider population.

As examined in [III.1], the economic philosophy of the Global Nation, the role of government in the economy, and more generally in the lives of the citizenry, is to be kept to as far a minimum as is feasible. The Global Nation is designed to act as a vehicle for the greater voluntary coordination of individuals to solve their problems, something not best facilitated by the government using the

individual's resources in the expansion and perpetuation of a paternalistic state. This original function helps to minimize the potential of a tyranny of the majority because the government, in most spheres of life, has little to no influence: the personal lives of individuals are expressly unregulated by the state save for the most basic of laws—child labor, age of consent, etc.—and the economic lives of individuals are left up to the choices of the individual, not a central authority, to decide. For example, an example of an area where a majority might want to enforce their will on a minority in the cultural realm, such as language, the Global Nation would have no power to do so. A national language is, as a function of the many hundreds of languages spoken in the world, not defined in the constitution of the Global Nation, and so only an amendment at the 80% threshold at the Federal Level could change that. More than this, it would be clear to the citizenry that no one but such a local majority in one region—those who spoke only that language—would be rewarded by such a change, and so the incentive for a speaker of another language to vote for such a change is hard to find. The Global Nation, by carefully defining the scope of government and by using its wide diversity of opinion to its advantage, can minimize the potential for tyranny of the majority to take hold.

The objectively scaleable organizational structure of the Global Nation[IV.2] is a powerful tool in itself to combat the potential negative effects of a tyranny of the majority. By allowing for a modicum of regional autonomy at the local and provincial levels to account for the specifics of local culture, geography, and industry, all while maintaining a fundamentally similar structure of government at all levels, the Global Nation can allow for the citizenry to have—as long as it is within the scope of the Global Nation's constitution—the government policies and programs that they desire, and avoid the ones they do not. While inevitably, *some* laws and programs at any given level of government will be unpopular or undesired by a portion of the citizenry, the Global Nation's structure and system of citizen participation allows for the citizenry to directly act to change those laws and programs without having to rely solely on the election of representatives to do so. In doing so, the Global Nation lives up to its mandate to be as responsive to the direct will of the people as possible, and in doing so, allows the citizenry to go about their lives with the least amount of interference from the state.

IV.4 Preventing Mono-Cultural Dominance

The awe-inspiring scale of the Global Nation, encompassing the whole world and all of its people, is threatened by the potential for political entities⁵¹ to form along cultural lines and a form of mono-cultural dominance through political means to be established. In pre-unification states, political parties founded for the specific advancement of a single ethnicity, religion, geographic region, or other cultural identity fomented artificial divisions outside of political ideology through the pretense of an “us vs. them” mentality. These parties, and other spontaneous social movements like them, have exemplified and magnified some of the worst humanity is capable of throughout history, from genocide, civil war, the suppression of human rights, and the definite political and economic distinction between people based on their cultural identity. However, equally contrary to

⁵¹ The term “political entities” is used **here** to refer to any organization, group, or individual that is involved in the political process, not to refer to political institutions or government entities. This is to avoid the overly limiting term “political parties” which may not be the only form of political organization that could form along cultural lines.

the principles of freedom, individual liberty and responsibility, and self-determination is the idea of government using its power to prevent the formation of these spontaneous social groupings, which in itself would be the exact kind of tyranny this measure would be meant to prevent.

Fundamentally, this problem offers a question for the nature of the Global Nation, the greatest conceivable multicultural society: what is multiculturalism in the Global Nation, how is it different from the multiculturalism of the pre-unification world, and how is social dominance by a single culture—whatever that culture may be—to be prevented by the state, if at all?

As explored in the Economic Philosophy of the Global Nation [III.1], the Global Nation adheres to a strongly Liberal⁵² economic philosophy, which asserts strong individual rights in the political sphere more generally. As Irene Bloemraad defined it, “Under classical liberalism, all people must be treated the same, and governments should remain blind to particularities of ethnicity, religion, or national origin. They should not, for example, provide public funding for cultural minority groups,” which is countered by the modern multiculturalist approach, which “argues that cultural neutrality in public institutions is impossible. Since democracy is based on government by the majority, minorities face disadvantages in the public sphere despite laws guaranteeing certain rights and freedoms (Bloemraad 2011).” The Global Nation, structurally designed to counter Tyranny of the Majority [IV.4], does reasonably defend against this as a functional safeguard against the growth of tyranny in any form, including this. More strongly, though, the idea of a government that must treat people differently to make them equal, as Hayek asserted, is fundamentally flawed. The Global Nation, to maintain internal stability and uphold its values must enforce its continence as a non-arbiter of culture, a self-organizing phenomenon impossible to dictate. A policy not of mandated equality in an individual’s judgment but of mandating that all people are equal under the law is the only way to abide by the Global Nation’s purpose as the vehicle for the greatest possible freedom and prosperity for all people: made possible by the elimination of the legal, economic, and political barriers that have historically divided humanity into artificial groups. That is what multiculturalism in the Global Nation must be: not the government forcing people to see each other as equals, but the government treating all people as equals and letting that radiate outwards into the culture. This is a different kind of multiculturalism to that of most Western pre-unification states⁵³ which have attempted to legislate multiculturalism into existence, largely due to being expressly non-equal in their treatment of different groups at the time of their inception. The modern political philosophy of multiculturalism endorses a view that “social equality is enhanced when governments explicitly recognize cultural minorities, valorize pluralism, and accommodate the cultural needs of groups. In this way, if a legislature mandates store closings one day a week to give workers a day of rest, businesspeople of different religious faiths should be

⁵² Capitalized to distinguish from the modern, mostly American but more generally Western, political ideology of being “liberal”, i.e. progressive, left-leaning, or however else it is defined in the context of the modern political spectrum. Liberal in this context refers to classical Liberalism, the political philosophy of individual liberty, free markets, and limited government espoused by John Locke, Adam Smith, and Thomas Jefferson, and later taken up by the Austrian School of Economics, among others.

⁵³ The most populous Eastern states, China, India, Japan, Korea, and others, are dramatically less multicultural compared to the Western states, and thus provide little to draw from in terms of examples of in the political sphere.

able to choose the day they close rather than having a Sunday closing — rooted in Christian traditions — imposed upon them (Bloemraad 2011),” provides a stark contrast to the Global Nation’s approach to a situation such as this, which would be to not mandate store closings at all, let the business owner decide, and let the market judge if the business owner’s decision was a good one by the increase or decrease in market share. The pre-unification states’ approach to multiculturalism holds a distinct disadvantage in that the legal rights of many people were not originally equal, with certain groups actively selected as the “true” citizenry and others actively discriminated against, which eventually led to the government stepping in and attempt to rectify the situation, by which point a legacy of political, economic, and social inequality had formed in the roots of the society. The Global Nation, by contrast, is founded on the principle of equality under the law and thus does not need to legislate legal equality between groups, as it is the foundational principle of the state itself.

In the question of political parties formed along the lines of cultural identity, the Global Nation must strictly avoid any intervention in their formation, as they are simply manifestations of spontaneous social order. Even if one accepts the premise that political parties formed on cultural lines of any sort are more harmful to the political culture of the state than those formed through honest differences of policy, to bar their formation in any way would be a dangerous precedent to set. If any coalescing of the people into a political party or other organizational group happens and does so without coercion or interruption of an individual’s rights, then it is a natural and organic process that must not be interfered with⁵⁴. Any law put in place to prevent cultural dominance via government regulation, to control something of the natural social order of individuals and groups, will be perverted in support of the dominance of a few, perhaps a majority, instead of in defense of the universal rights of all. It is the antipathy of the popular tide in the field of political science to offer no solution where one could be imagined—some mandate or mechanism to prevent something that could reasonably be seen as harmful to the political system itself—but in this case, the only solution that corresponds to the principles and values, not to mention results, of the Global Nation is to decisively remove government from this field and all its neighbors.

IV.5 Culture and Law: Differing cultural customs and the law of the Global Nation

Discussions of the intersection of cultural differences and the law are fraught with difficulty, potential for misunderstanding, and viewpoints that are often in direct opposition to one another without a pathway for clear resolution. The Global Nation, as a multicultural society, must be prepared to handle these issues with a deft hand and a precise understanding of the principles that underlie its existence, and its citizens’ relations to it. Functionally, there is no way to please everyone, especially when it comes to deeply held beliefs and cultural practices that directly contradict one another—wars have been fought over this issue for the whole of the history of human civilization. Despite this impressive hurdle, the Global Nation must be willing to undergo the hardship of setting a new standard for justice and fairness in both tolerance and legal righteousness. The core question remains whether the Global Nation will hold legal standards that allow for what could well be called illegal if it wasn’t for the cultural context or if it will hold to a universalist standard that is applied to all citizens regardless of their cultural background. The answer to this

⁵⁴ Save for those who do so to commit crimes, but that is an obvious exception to the rule.

question is not simple, and the implications of the answer bump up against the core goals and values of the Global Nation in the realms of economics, politics, and the rule of law.

To begin with, a definition of terms, starting with the two most central to this discussion: cultural relativism and cultural universalism⁵⁵. Cultural relativism, as per John J. Tilley, is the belief that “Although for every culture some moral [judgments] are valid, no moral [judgments] is *universally* valid, meaning valid for all cultures. Instead, every moral [judgment] is culturally relative (Tilley 1998)”. This means that what is considered right or wrong, good or bad, moral or immoral, is determined by the circumstances—in this case, the culture—in which the judgment is made. In contrast, cultural universalism is “the view that the values, concepts, and behaviors characteristic of diverse cultures can be viewed, understood, and judged according to universal standards (“Cultural Universalism” 2018)”. This means, in practical terms, that there are moral standards that can be universally applied as a function of being human, above and beyond the cultural context in which they are applied. This would appear an appealing standard to hold to in the most multicultural society imaginable, as it would allow for a common standard of justice and fairness to be applied to all citizens, regardless of their cultural background. However, the implications of this standard are not as simple as they might appear at first glance. One must look no further than the United Nations’ Universal Declaration of Human Rights to see the potential for conflict between cultural relativism and universalism and how it affects law.

It must first be remarked that the legal effect of the Universal Declaration of Human Rights, as a function of the United Nations powerlessness (see [II.2]), is limited to the extent that it is enforced by the member states of the United Nations—which is to say, not at all. However, the principles the document espouses are certainly the most notable example of a universalist standard of human rights that has been agreed upon, at least in principle, by the majority of the world’s nations, and it says so in Article 1: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (United Nations 1948)”. This universalist statement is the foundational claim of the document, the cornerstone on which even more expansive declarations are made, including a definition of universal rights themselves in Article 2, “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status (United Nations 1948),” and a statement in Article 7 of cultural universalism before the law, “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination (United Nations 1948).” These statements endorse a universalist standard of human rights and a recognition of this standard as not only politically but *legally* forceful. One need only look to Article 16.2 of the Declaration to see where this runs into conflict with cultural relativism, though, “Marriage shall be entered into only with the free and full consent of the intending spouses (United Nations 1948).” This statement, clearly universalist, runs into direct conflict with the cultural practices of many nations, where arranged marriages are the norm,

⁵⁵ Cultural universalism is also sometimes, and sometimes not interchangeably, referred to as cultural absolutism. To avoid confusion, ensure precision, and avoid the potential for misunderstanding with the political term “absolutism”, I will use the term “universalism” throughout this section.

and the consent of the spouses is not a consideration—and frequently, the spouses are *accepting* of this arrangement, seeing nothing wrong or objectionable in it due to its pervasion in their culture. Should the Global Nation hold to a universalist standard, it would be forced to condemn these practices as illegal and potentially even criminal, even though the spouses involved see nothing wrong with it. Many more examples could be given, but this one is sufficient to illustrate the point: is a complaint the point at which the Global Nation should intervene in cultural practices, or should it hold to a universalist standard that is applied to all citizens regardless of their cultural background? Does the Global Nation enforce a standard of justice and fairness stemming from the most basic conceivable rights, and through this move the standard of normalcy in the whole world to a single standard over time, or is this equally as oppressive as the cultural practices it seeks to eliminate? If cultural practices give the sovereignty of *individual1* to *individual2*, are *individual1*'s rights to self-determination and self-expression being infringed upon, or is the Global Nation infringing upon *individual2*'s rights by “returning” *individual1* to self-ownership? These are the questions this section seeks to answer.

The argument that only at the point of complaint should the Global Nation intervene in cultural practices is a compelling one, as it both removes the state from the position of judge of cultural practices and allows for large autonomy in the cultural practices of the citizens of the Global Nation. However, this argument fails under the test that in waiting for a complaint, the Global Nation is allowing for oppression to continue, and potentially even to grow, as the oppressed are not given a voice to speak out against their oppressors, either through intimidation, lack of understanding of their rights and the law, or through the cultural pervasion of the practice itself. This argument also fails under the basis that at its core, and despite strong and continued efforts to minimize the *scope* of the state, the Global Nation is not a passive “background entity,” its laws are not merely suggestions, and its citizens are not merely “members of a club.” Even Nozick, he of the minimal state, defended a state intervening so far as it is protecting the rights of an individual from another, “Side constraints [on the actions of individuals] express the inviolability of other persons. But why may not one violate persons for the greater social good? ... But there is no *social entity* with a good that undergoes some sacrifice for its own good. There are only individual people, different individual people, with their own individual lives. Using one of these people for the benefit of others, uses him and benefits the others (Nozick 1974).” The basis of the Global Nation is the protection of the rights of the individual, to as great an extent as possible, from coercion by others and from the state itself. By permitting cultural practices that cannot be rationally justified against the most basic rights of the individual, the rule of law itself is made meaningless—who would judge what a superior cultural practice to the law is, how is that defended?—and a spiral into mutually exclusive groupings of rights and responsibilities is created, where the rights of one group are in direct opposition to the rights of another, and the state is forced to choose between them. This is not a tenable, nor justifiable, position for the Global Nation to hold.

The answer of delegating this question to more local forms of government such that people can associate with those who share their cultural practices is attractive as a first-principles solution, yet fails under the consideration that it is directly contrary to the foundational purpose of the Global Nation, to unify the world under a standard of legality, free movement, free trade, free expression, and self-ownership. To allow for the delegation of this question to local governments would be to allow for the creation of a patchwork of laws, conventions, and barriers that would be in direct opposition to the foundational principles of the Global Nation and would create a situation where,

as a function of this cultural monopoly, political power would be the arm of cultural designs, and the Global Nation would then become little better than the pre-unification nations that it replaced. A single standard of legality must be held to; otherwise, the Global Nation holds no meaning as a Nation, instead becoming a loose confederation of states that are in direct opposition to one another, self-organizing into conflicting factions based on local culture.

Thus, the Global Nation must hold to a system of superior law and inferior culture in so far as they are in conflict. Despite this, the Global Nation is not an arbiter of culture. Any cultural practice that does not infringe upon the rights of the individual or the rights of another is permitted; parents still hold a standard of sovereignty and guardianship over their children⁵⁶, and all citizens are free to practice—or not, as the case may be—their religion, their customs, and their traditions as a matter of free expression. However, the Global Nation must be prepared to intervene in cultural practices that infringe upon the rights of the individual or the rights of another, as a matter of law in so far as one party did not consent to the practice, or the party, through lack of understanding or intimidation, was not able to give *informed* consent. This stands above the cultural relativism vs. universalism debate and instead is a matter of ensuring the total superiority of the law as a vehicle of justice. Just as with anything else, anything done with informed consent is permitted—and can be unpermitted by a party at any time—and anything done without informed consent, coercion, violates the rights of the individual and is illegal. This is the standard the Global Nation must hold to, and in doing so, provides a standard of freedom to the citizens of the Global Nation that is unparalleled in human history while maintaining legal protections of the unassailable rights of the individual. To apply this standard to the previous example of parents arranging marriages for their children, the Global Nation would not intervene in the practice so long as both parties—the children in question—consent to the agreement and can give *informed* consent (above the age of majority or other standard for self-ownership). If either child is unable to give informed consent or does not consent to the arrangement, the children would hold legal recourse to prevent the marriage from taking place, and the parents would be held accountable for their actions if they disrespect that decision. In effect, this ensures maximum total ownership of the self while still allowing for cultural practices that can consensually delegate that ownership—in any amount—to another party.

This question of cultural practices vs. rule of law is not a simple one and a personal objection to this standard may prove a substantive objection to the idea of the Global Nation itself. However, as this examination does not include the fiction of how the Global Nation is to be formed, political pandering to compromise these standards to gain popular support is not a consideration. In defense of this standard, the unimpeachable rights of the individual are held above all else, and the Global Nation is held to a standard of justice towards all citizens and to ensure justice *between* citizens as

⁵⁶ This examination will not delve into the specifics of children's rights, as that is a topic that could fill a book without finding a justifiable conclusion. For this examination, the human rights of children are assumed to be the same as the human rights of adults, with the guardianship of the parents giving them dominion—so far as it does not cause harm to the child—over the child's rights. While a more nuanced discussion of the rights of children in areas like religion, education, and self-determination could be justifiably included in this section, the fundamental principles and strategy of the Global Nation would remain the same in either case and thus are not included in this examination.

well. The ability to delegate self-ownership and enter into consensual agreements far beyond those allowed⁵⁷ in nearly any pre-unification nation is a powerful tool for the citizens of the Global Nation to exercise their rights that the state has no claim to. The Global Nation, as a by-product of being a “clean-slate” nation and without external competitors to conform to or posture against, is able to hold to a standard of justice, freedom, and citizen empowerment that is unparalleled in human history. This is a standard worth defending against the rot of internal political intrigue and the siren song of “us vs. them” cultural division that seeks to blur the lines of humanity’s true likeness to one another and trample the unimpeachable rights all humans are endowed with.

V: Conclusion: Why Give Up Sovereignty to Join the Global Nation?

With the justification for, structures of, and mechanisms by which the Global Nation would function in place, the question remains: why should a nation give up its sovereignty to join the Global Nation⁵⁸? The pull of the individual towards a collective with whom they hold at least a nominal fellowship is a powerful one, and even with the promise of a better future under a unified world, fellowship with all, the question remains: why should a nation, and its people, give up their sovereignty to join the Global Nation? The economic, political, and cultural facets of the Global Nation offer unique benefits to nations of all kinds, positions, and sizes, but the combination of benefits that make it worth it for any particular nation is unique to that nation. For that purpose, three case studies—representing nations with uniquely strong potential gains from joining the Global Nation—will be presented: Switzerland, the United States, and those nations that would be the recipients of a Second Marshall Plan. While precondition #5 of this examination is that the people of the world desire unification, that is not what is being addressed here: this is a specification of the benefits that would be most pronounced for nations of specific “archetypes” that would, of all the Global Nation’s benefits, be the most valuable to them.

Beginning with Switzerland, a nation that is wealthy, secure, and stable, the question of why they should give up ownership of that among a fairly small population to join the Global Nation is a valid one. The answer, simply, is that the weight of numbers of being in fellowship with all of humanity will produce more wealth and individual opportunity than the current system of being a wealthy, secure, and stable nation of a small population, as well as an existing cultural acceptance of the functions of direct democracy. More than this, it is a direct extension of the benefits it gained from joining the Schengen Area, and at a more mediocre cost and with stronger additional benefits compared to joining the European Union in full. While Switzerland has become enormously wealthy largely through its position as the world’s banker, sitting as the neutral mixing point for

⁵⁷ While applied to culture here, this legal framework for the Global Nation would legalize nearly all forms of consensual agreements, including those that are currently illegal in nearly all pre-unification nations, such as prostitution, dueling, and the sale of organs. While this level of freedom may make some squeamish, it is not only a necessary part of the Global Nation’s legal framework but also a valuable point of self-reflection regarding *why* totality of self-ownership is uncomfortable, and if that discomfort is a truly rational or irrational response to the practice.

⁵⁸ Not in the sense of an “alternative history” scenario, but rather a culmination of the current global political and economic trends affecting nations of specific general types, as outlined in the previous sections, and what the Global Nation would offer them that they uniquely need.

the wealth of nations, companies, and individuals for centuries, by being part of the Global Nation, they could retain this, have access to an even greater serviceable population—the region would lend itself into a heavy specialization in banking and financial services—and build on this strong foundation to even stronger economic growth. 5.4% of Swiss employment is in the financial sector, but making up 9.3% of GDP (“The Financial Sector: A Stable Mainstay of the Swiss Economy” 2023), and while disproportionate economic output from a single sector is not necessarily a bad thing, the Global Nation would offer the opportunity to turn it into a direct advantage for the nation as a whole, as wealth from the financial sector would radiate into other sectors of the economy. As a function of the Global Nation’s taxation structure, as well as total freedom of movement, entrepreneurship will increase sharply: Switzerland could hold a unique position as the region to go to for innovation in financial services and as the *funder* of innovation more broadly. The Global Nation would offer Switzerland the opportunity to leverage its existing wealth, largely radiating from the financial sector⁵⁹, into a broader economic base and to become the financial foundation of innovation in the Global Nation.

Switzerland’s choice to join the Schengen area but not the European Union reflects a desire for the benefits of free trade and greater export opportunities, with “Chemical and pharmaceutical products make up more than 44 percent of the country’s total exports; machinery and electronics over 14 percent (Schneider 2019),” while avoiding the foreign entanglements of truly becoming part of the European Union. This concern, when applied to the Global Nation, is somewhat mitigated by the structural differences between the Global Nation and the European Union, with the latter offering another level of governmental overhead without the same level of direction, unity, and benefit that the Global Nation would offer. The European Union is a political entity offering another level of governmental abstraction, while the Global Nation offers a more logical reorganization of world political structures and simply swaps out the nation-state for the Global Nation while decreasing the power of the state and increasing the power of the individual. The free movement of people in the Schengen area, both for tourism and for work, has been a boon to Switzerland, and the Global Nation would offer the same, but on a global scale. Specialized labor would be able to move freely to where it is needed, increasing the efficiency of the global economy generally, including the Swiss economy, and with positive exponential effects on the financial sector due to general economic growth. With Switzerland’s status as a financial leader, as well as an R&D powerhouse—ranked 1st in the Global Innovation Index 2023 (“Global Innovation Index 2023” 2023)⁶⁰—the Global Nation would offer the opportunity to leverage these strengths into a stronger, more diversified economy, and to have the financial and innovative capital of the world flow through Switzerland, rather than just to it.

⁵⁹ Not the biggest sector today, but the one that has historically been central to the Swiss economy, and the sector that has proven most resilient to economic shocks, geopolitical instability, and other externalities throughout the nation’s history.

⁶⁰ The Global Innovation Index is somewhat misleading in that it overweights the environmental factors and less on the actual results of innovation, i.e. marketable products and services, but it does say something about Switzerland’s ability to fund and support innovation - even if the nation itself doesn’t have an explosion of tech startups.

In a general sense, Switzerland, without the Global Nation, is a wealthy, secure, and stable nation doing extraordinarily well. With the Global Nation, Switzerland could expand upon this, becoming more than just an enclave of neutrality and wealth but a global hub of innovation and finance and a leader in democratic governance. The Swiss people have centuries of experience with direct democracy, and a local bid for the location of the Global Nation's capital would be a strong one, as the history of global neutrality, stability, and experience with direct democracy would make it a popular choice. The Global Nation would offer Switzerland the opportunity to go from wealth and stability relative to current global conditions to dramatically wealthier along with the rest of the world, more influential, and a true global leader, outsized to its population and size.

The United States has been the world's largest economy since 1890("The United States Becomes a World Power" n.d.) and is unquestionably the most powerful military and diplomatic entity in the world. The United States doesn't *need* the Global Nation to survive or even to thrive, similar to Switzerland, but it would significantly benefit—perhaps more than Switzerland—from joining the Global Nation. Functionally, as the world's largest economy, the free movement of people and goods would be a boon of unimaginable scale to the United States, as the world's largest consumer market and world leader in total innovation⁶¹ would be able to leverage its existing strengths into a stronger, more directly innovation-focused economy, leading to continued prosperity. Already as a pre-unification state, a large percentage of the United States' high-skilled power comes from immigration, something which would be advanced by total freedom of movement, "Immigrants support the U.S. economy in many ways, accounting for 22.6 percent of entrepreneurs, 23.1 percent of STEM workers, and 15.6 percent of nurses ("Immigrants in the United States" n.d.)." The United States would be able to leverage its existing cultural strengths in innovation and entrepreneurship, as well as its existing economic power in finance and a huge consumer market, into a stronger, more innovative economy. More generally, the ability of people to move to places of maximum opportunity would increase the efficiency of the global economy, and with so many high-skilled jobs in America, the region of the United States would be a major net beneficiary of this. Additionally, the "soft power" of the region of the United States would be notably advanced by joining the Global Nation. "Americanization"⁶² is a global phenomenon that has been ongoing since the end of World War II, with American brands, television, movies, and music—as well as American culture more broadly—being dominant across the World. The power of American culture is so strong that Stalin was said to have remarked, "If I could control the medium of the American motion picture, I would need nothing else to convert the entire world to communism (Rosendorf 2007)," and this power has only increased in the time since Stalin. Not only would an even more global market—and a more educated, wealthy global market—be a boon to those producing and selling artifacts of American culture, but American culture within the Global Nation would spread even more widely, good for the United States' internal political power in the Global Nation, as well as business more broadly.

⁶¹ As it relates to footnote #3, the United States is not at the top of the Global Innovation Index due to marginally lower environmental factors, but it is—by a subjective judgement, and by R&D Spending (Dyvik 2024)—the world leader in actual innovation, and the world's largest consumer market.

⁶² In the sense of soft-power and cultural influence, not the term for immigrants becoming American citizens/being melded to "American" culture.

While not the main reason to join the Global Nation, a notable benefit to joining the Global Nation for the United States is that, as a function of global unification, it does not have to be the world's policeman or arsenal of democracy. While an expansive discussion of this point goes too deeply into military and military-economic matters, which are outside the scope of this inquiry(I.1.D), in a brief sense, any conflict in a Global Nation would be considered a civil war that would provoke a total, unified response from the Global Nation, rather than the United States being called upon to fund, arm, or fight in conflicts around the world. This is not a review of the justness of these involvements, arming Ukraine in its fight against Russia or the war in Afghanistan, but instead, the recognition that the region of the United States in the Global Nation would only be called upon in the event of a civil war in equal measure to all other regions, rather than being the first responder to global conflicts. The economic benefits of this are outside the scope of this inquiry in so much as it relates to how much military spending the Global Nation would require—something that is not truly predictable, being a function of the formation and internal political situation of the Global Nation—but the political and systemic benefits are clear: the region of the United States would be able to fully focus on its own internal development, economically, politically, and culturally, rather than having to hold some energy in reserve for global conflicts.

Of all three cases, the nations who will feel the greatest benefit in joining the Global Nation are those who will receive the first-order effects⁶³ of the Second Marshall Plan, a one-time wealth transfer to the poorest regions of the world to fund projects that will improve the developmental status of those regions. The Second Marshall Plan would be a direct form of developmental assistance to the poorest regions of the world to speed up their development, both to improve the lives of hundreds of millions of the worst-off people in the world and to ensure the long-term political stability of the Global Nation by ensuring at least a baseline of prosperity. The Second Marshall Plan is the accelerant to the development and prosperity that would have come comparatively slowly from the strong institutions and economic growth of the Global Nation as a whole and would inspire a boom in economic growth, standard of living, and political participation unseen in these regions of the world to date. Going nation by nation for this is both unnecessary and contrary to the design of the Second Marshall Plan, which intentionally funds projects and programs on a case-by-case basis *across* the ex-nations which it includes, instead of on a per-capita or per-ex-nation basis to ensure that a high “yield” of development per dollar⁶⁴ is achieved. Functionally, in establishing a strong foundation of political and economic participation across the entirety of the Global Nation, even if, inevitably(and justly), some regions will be more developed than others, the Second Marshall Plan would guard against the political instability that comes from large disparities in wealth and development within a single polity, while beginning the flywheel of development that will improve the lives of millions directly, and billions indirectly.

⁶³ The second and third order effects are obviously dramatic, but difficult to quantify. The ripple effects of huge populations rapidly improving their economic conditions is clearly a dramatic benefit to the peoples of those regions, but the indirect benefits to other regions through increased economic activity, innovation, and cultural exchange are difficult to quantify, but clearly positive.

⁶⁴ Dollar is used because the section on the Second Marshall plan used dollars as the standardized figure, and this examination does not include a specific currency, but a Global Nation would have a standardized currency and/or a Hayekian de-nationalized currency, so the use of dollars for simplification is not inappropriate.

Sovereignty is a powerful concept intrinsically tied to national identity and a feeling of union with one's fellow citizens. The greatest change that the Global Nation will foment, largely unintentionally⁶⁵, is the relation to one's fellows as not only those of the same geographic region, ethnicity, language, religion, or values but as those of the same species, sharing a fundamental likeness to one another more important than that of arbitrary divisions. The Global Nation offers unique benefits to nations of all kinds, positions, and sizes, but the benefits will not be reaped primarily by those leaders who make the decision to join the Global Nation but by the individuals granted liberty, opportunity, and fellowship by the Global Nation never before seen in human history. Economic opportunity lies at the heart of the Global Nation as human excellence is given form, but the opportunities for citizenship in a nation of all humanity whose decisions are made by those citizens from the day-to-day to the grandest scale is the true benefit of the Global Nation. The Global Nation, as outlined in this examination, seeks to be the just manifestation of the human spirit as applied to the political, economic, and social spheres of life in order to maximize the potential of all individuals and to ensure that the future of humanity is one of individual liberty, opportunity, and fellowship. The end of the nation-state protection racket, a legacy of tribalism, in favor of global unification under one banner, as one people, can make this vision manifest.

fin.

⁶⁵ Though not entirely, as the Global Nation as a political entity has an interest in the stability of itself, thus, breaking down nationalist sentiments in favor of generally humanist ones is an indirect goal of the Global Nation.

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