



Neolithic 9749 BCE: Mureybet

UGAMUNC 30

Table of Contents

Letter from the Crisis Director.....3
Letter from the Chair.....4
Diversity, Equity, & Inclusion Statement.....5
Sensitivity Statement.....5
Committee Rules and Structure.....6
Concepts to Know6
Background.....7
Starting Crisis.....8
Questions to Consider.....8
Character Dossier.....9

Letter from the CD

Hi delegates,

My name is Sean Manning, and I am a third-year at the University of Georgia majoring in International Affairs and Economics with a minor in Arabic. I am so excited to have you all in committee this year, I think Mureybet will make for an amazing setting for an exciting and fun-filled weekend. I was inspired to create this committee by my Political Economy of Development class. We studied what caused the industrial revolution to happen, and if it could have happened at any other period in history. In Mureybet, we will study that case. I plan for this committee to start at the Neolithic Revolution (the beginning of current human history) and end with Mureybet using modern technologies and industries. I want to caution delegates, though, about what I mean by “modern.” Moving your city of Mureybet into the future does not necessarily mean turning it into 2023 America. I encourage delegates to think outside of the box when deciding how to grow Mureybet. Think of new and exciting ways to build an inclusive, equitable, and secure society.

Throughout the committee, only a couple of years will technically pass, but technology will advance at a superhuman pace. We are covering 12000 years of human history in one weekend, so we must move fast. Delegates are not expected to follow exact technological change followed by human history and imaginary technologies can be created, but all technological advancement must be based on prior technology a delegate has created. Your first couple of notes may want to start with small, ancient technologies, but work your way up to crazier things by the end. On top of what delegates discover, the town of Mureybet will also discover technologies on its own and those technologies will be available to every delegate.

I am so excited to see your most creative strategies to reach a modern, safer, and more equitable Mureybet. If you have any questions, please feel free to email me at stm28771@uga.edu. Looking forward to seeing everyone in Mureybet!

Best wishes,
Sean Manning

Letter from the Chair

Hello Delegates,

My name is Houston Jones, and I am a senior here at the University of Georgia studying Economics and International Affairs. Beyond academics, I love cheering for the Hawks, watching all sorts of pretentious movies, and traveling to different places to do Model UN! I am incredibly excited to have you all in Mureybet this year, and look forward to seeing just how far through time you can get. While Mureybet may not be your average committee, it certainly is one with a ton of potential and open-endedness. This committee may be based on history, but both creativity and thinking outside the box are key, and I hope that you all exemplify that in the frontroom.

As both a delegate and a chair, it is my mission to create a frontroom that is both effective and enjoyable. Not only do I want debate to flow smoothly, but I also want the frontroom to be a place where you all feel free to work with, or against, your fellow delegates to completely reshape the committee. Through your speeches, networking, and directive writing, I hope that the room can end somewhere completely different from where it started. To this end, I am always open to, and heavily encourage, ideas outside the normal flow of debate within reason. With all of this in mind, come prepared to push this committee to its limits and have fun!

I cannot wait to see you all later this year in Mureybet, and I know that you will all have a fantastic time with Sean as your crisis director. If you have any questions, please don't hesitate to email me at hjj14474@uga.edu. Make sure to enjoy Athens and UGA while you're here, and we look forward to hosting you!

Sincerely,
Houston Jones

Diversity, Equity, & Inclusion Statement

This committee takes place in the ancient past, but that is no reason for this committee to rely on outdated and damaging stereotypes, actions, or beliefs. Any mention of human rights abuses including slavery, genocide, colonization, etc. is strictly forbidden. If you are questioning whether something is over the line, it is most likely best to not bring it up or use it in your arc. If you have any questions or feel at any time that the actions of others are over the line in committee, please do not hesitate to talk to the Crisis Director, Chair, or Co-Chair.

Further, even today, many people hold biases of what it means to be “modern” or associate some parts of the world with a lack of “modernity.” Because Mureybet is the only city in the whole world, there is no reason for delegates to compare modern countries. Development takes many forms and in real life, factors such as racism, colonization, and war have led to a disparity in development across countries, regions, and continents. Please refrain from using stereotypes or biases about modern countries and their level of development in your arcs. Not only are they not relevant to this fictional committee, they can be damaging in how we think about how to improve the lives in our fictional version of Mureybet.

If you at any time have any questions about what is acceptable and what is not in this committee, please reach out to the Crisis Director, Chair, or Co-Chair and we can provide you more guidance.

Sensitivity Statement

As you conduct research and prepare to attend our conference, please remember to be respectful and mindful of different cultures, traditions, religions, and more. Here at the University of Georgia, we do not tolerate any form of discrimination. As a standard, follow the Western business attire dress code, do not imitate accents when speaking, and do not bring props. Treat your fellow delegates with the utmost respect, regardless of differences in ability, age, culture and ethnicity, gender identity, national origin, race, religion, and sexual orientation. Please keep this in mind, whether it’s the ideas discussed during debate or the content of your papers.

Additionally, cheating by pre-writing or other measures such as the use of AI (ChatGPT, Google Bard, Grammarly AI, etc.) will not be allowed, as it not only provides certain delegates with unfair advantages, but also takes away from the passion, personality, and effort that each delegate puts into their ideas and works. The use of AI to write notes, speeches, or papers in committee is strictly forbidden.

In short, please conduct yourself in a respectful and professional manner. If instances of racism, sexism, homophobia, xenophobia, etc. ever arise during committee, please let us know so that we can handle the situation and create a safe and welcoming environment for everyone. Furthermore, if our staff determine that you have violated our code of conduct, or that you have committed any aforementioned forbidden activities such as prewriting, accent imitation, or racism, we reserve the right to disqualify you from UGAMUNC 30.

Committee Rules and Structure:

This committee will use standard parliamentary procedure and function as a traditional crisis committee with directives instead of resolutions and a two-pad note system.

Magic is not allowed in this committee. Although this committee is set in the distant past, it will still require a level of realism. Along with traditional crisis arc writing, delegates will be allowed to invent one new “technology” in each note. You are starting in the neolithic revolution, but who knows where you will end up. Technologies must be in some way chronological and building on one another. (you can’t invent an iPhone in the first note when metal, electricity, or the internet are not already invented) Although realism will be mostly kept, the exception is that development of Mureybet will be very rapid, and in one lifetime this committee may see the development seen in 10,000+ years of human history. Do not be afraid to quickly develop technologies that took a long time, but make sure you can prove to your writer you have at least the basic resources for their existence. Along with technologies invented by delegates, the town of Mureybet will also be rapidly developing, and new technologies invented by townspeople will be announced in crisis updates.

Each character has access to a technology or industry background at the beginning of the committee that can be useful to think of building on while deciding where to take your arc.

Concepts to know:

- Neolithic Revolution: the transition that resulted in the birth of agriculture, taking humans from scattered groups of hunter-gatherers to technologically sophisticated societies with great temples and towers and kings and priests who directed the labor of their subjects and recorded their feats in written form.¹
- Bartering: an economic system without money where goods are directly traded for one another. This means that all economic transactions and perceived worth of goods are totally up to those involved in the transaction.
- Mureybet: Mureybet was a real village and remains to this day one of, if not the oldest human village found. It was occupied from around 10000 BCE to 8000 BCE in what is now Northern Syria, part of the Fertile Crescent. Although this committee diverges from actual history, knowing more about Mureybet through background research can help delegates find their footing in this ancient world.

¹ <https://openstax.org/books/world-history-volume-1/pages/2-3-the-neolithic-revolution>

Background:

Welcome to the Neolithic age, delegates! After tens of thousands of years of living as hunter-gatherer family groups in forests, deserts, mountains, and savannahs across the earth, things are finally changing. After the discovery that you can domesticate plants and animals, very few people can now produce enough food for an entire village. This allows some people to stop hunter-gathering and start specializing to produce things that make life easier. With that, you have now formed the first ever town, Mureybet. Each family in the village specializes in one industry and parents teach their children the ways of their craft to make sure technologies aren't lost across generations. To your knowledge, no other towns exist in the entire world, only neighboring hunter gatherer groups and wide open fields.

Your town, Mureybet, sits on the banks of the Euphrates river (in what we now call Syria).² The river provides fresh water, irrigation, and fish for your people. Although your town is new, it is already quite developed. The town has now grown to around 450 people, but population is frequently in flux. To protect yourself from smaller hunter-gatherer groups, you and your people have built this village on a large hill, and all buildings are physically conjoined to provide the most possible protection.³ Buildings are constructed of stone and clay, the strongest material currently available. Even though each family in town specializes in one industry, everyone works together through a bartering system to make sure all resources are shared and



allocated equally. Although your town endeavors for a fair allocation of resources, sometimes disputes arise and someone must step in. Families may get angry about the demands of others, disasters may cause resources to become scarce, and outside threats may force the society to adapt.

To settle disputes, govern, and set rules in this growing city, the town elder Ea Beltis has just set up a town council with one member from each major family to maintain peace. This council will decide how to best allocate Mureybet's resources, how to deal with crises, and the best ways to push Mureybet even further into the future. Elder Beltis (your Crisis Director) will stick around to confirm you are on the right track, but he is leaving all decisions to you. On top of that, the village scribes (your chair and co-chair) will be running the meetings for you.

² <https://www.jstor.org/stable/3768538>

³ <https://aratta.wordpress.com/2020/01/15/mureybet-og-opphavet-til-skriften/>

Starting Crisis

The village council has been in place for a couple of months now, with each meeting being mostly quiet, planning for village events and celebrations. Minor conflicts have arisen, but all have been handled through goodwill discussions. Now, a number of crises are hitting the council at once, threatening town stability.

First, winter is coming. Although food stocks of grain and cured meats are enough to make it through, rations will be thin. Those with agricultural family ties are being blamed for the bad harvest and animal husbandry throughout the last year. The ‘food families,’ as they have been called, are now threatening to hold onto the stock to protect themselves over others.

Second, reports of heavy rains to the north have raised concerns the river could soon flood. Two years ago, the river flooded and massive consequences followed. Livestock was lost, homes were destroyed, weapons were lost to the floodwaters, and the social fabric of the village was tested. Some question the validity of these rumors, but it is up to each member of the committee to decide what they believe.

Finally, a larger, more fortifiable mountain was recently discovered not too far away. It has ample arable land, resources, and caves for mining. Concerned about the roving hunter gatherers and the possibility of the river flooding, some families have called on the village to pack up and move. Others think this is a bad decision and want to stay. It is up to the council to decide how to move forward. The decisions the council makes will affect every other action in committee.

Questions to consider:

1. Should Mureybet pick up and leave for the top of the newfound mountain?
2. How should Mureybet prepare for the coming winter?
3. Are the rumors of coming flooding true, and what should the village do to prepare if they are?
4. How should Mureybet ensure the efficient and fair allocation of resources across all families in town?
5. What powers should the village council have over people? Should it be all-powerful, or a loose collection of regulators for fair distribution?

Character Dossier:

1. **Abgar** - Head of the village potters, Abgar is a skilled craftsman with a long family history. From the bowls that people eat from to the sculptures and effigies the village erects, Abgar and his large family of 20 do it all. Abgar is well-respected, and he and his family are especially close with Usu and Orkina. As far as he's concerned, he can make pottery anywhere, so he wants whatever is best for the village.
2. **Medra** - Medra's family is what some would call the "founders" of Mureybet. After discovering that barley grain could be planted in the ground and grown year round, they realized they could settle down on the hill they now call home. Legend has it Medra's great-great-grandmother single handedly killed a boar that then fed the entire village through winter many years ago. Now, the family, which has grown to 16 members, grows a variety of grains in the fields around Mureybet. Medra doesn't like this talk about moving. The hill they are on now has kept them safe for generations so, to her, moving now would be nothing but trouble.
3. **Orkina** - Orkina is a member of the textiles family who are responsible for creating the clothes and fabrics used by the whole village. All 18 members of the family are trained to use the bark from the Mureybet trees to create garbs for the whole village. They are one of the largest families in the village, and understand the needs that come with having a big family. This drives Orkina to be very passionate about fair allocation of resources across all families in town.
4. **Lebrona** - Lebrona is a member of the village's hunting family. He and the 4 others in his family are able to leave the village and do so frequently to hunt for meat - especially wild pigs and hares. They are able to provide for the village for now, but are threatening to hold onto their animals for themselves should resources run scarce. They are against leaving for the mountains and do not believe that the rumors about the river flooding are true. Lebrona and Ashur come from the same ancestors, but their families split one generation ago due to a disagreement between their mothers.
5. **Ashur** - Ashur is a member of the village's gathering family of 6. They are able to leave the village, and do so frequently to forage for plants and herbs. They specialize in wheat, barley, rice and corn. They have said that if there is a food shortage they will hoard food to make sure their family survives. They wish to move to the mountains because they know that if the river floods, there will be nothing left closeby for them to gather. Lebrona and Ashur come from the same ancestors, but their families split one generation ago due to a disagreement between their mothers.

6. **Barba** - Barba is one of the eldest in the village and the head of the family in charge of livestock. This includes pigs, cows, goats, and sheep. This family keeps up a consistent supply of animals to supplement what the other food families bring in. The 4 of them work closely with Sharifa and others in the gardening family. They have been stockpiling food, and have said that if push comes to shove, they will make sure they are fed regardless of whether the rest of the village is. They are firm believers in the village staying where it is and where their animals have always been. They believe the river overflowing is an unfounded rumor.
7. **Narsay** - Narsay's family is the family of 7 fishermen in the village. They make use of the river to provide more food for the village. As winter comes, they are growing worried about being able to continue their practices. They are the only food family that has not threatened to withhold supplies in the case of a famine. They have not spoken on whether they think the village should stay or leave, but because of their reliance on fish, they want wherever they move to be close to a fishing source.
8. **Shafira** - Sharifa's family of 8 grow vegetables on a plot of land near where the Barba family keeps its livestock. They claim to be descendants of the people who were the very first settlers in Mureybet. That has caused Shafira to have a deep personal connection to the land, and be publicly opposed to any attempts to move anywhere else, including the mountain. Her family is very concerned about how the winter could affect their crop and have said that they will provide for their family first if there is not enough food to go around.
9. **Warma** - Warma comes from a small family of 5 that are the only ones capable of working with copper. A relatively new technology, Warma's great grandfather was the first to start using the shiny metal to craft tools and weapons. Some in the village see copper as a gift from the gods, while others are not so convinced, preferring the proven reliability of stone when making tools and other objects. The cooks and fishers are especially fond of copper and its potential, but some families, like the stonemiths and potters, think that it's a waste of time and Warma's family could be doing more for the village. Warma is excited at the prospect of more copper deposits near the mountain, and also thinks that there is no reason to stay so close to the river if it's so dangerous.
10. **Sawn** - If you're looking for someone who can help you get access to clay, shaped stones, or other stone materials/tools, Sawn and her family are where to turn. Sawn had 3 children and, along with her husband and their 5 grandchildren, they are the ones who collect, shape, and deliver stone rocks and tools. Although copper has become a growing commodity in Mureybet, most tools, utensils, and day-to-day technologies still use stone,

so the Sawn clan are very powerful. They favor staying in the current village because the stone on the mountain is harder to work with.

11. **Adwrina** - Although not the family with the most beautiful job, Adwrina's family is one of the most important in town. They are in charge of handling sewage, waste, and water cleanliness. After a plague a few generations ago, it was decided one family needed to care for the cleanliness of the village. Adwrina's family goes on daily runs to pick up sewage pots from houses, fetch fresh water from the river, and clean the streets. Adwrina is now the matriarch of the family, and her children and grandchildren take care of everything necessary. There are 12 members of her clan, and most barely notice them working throughout the village each day cleaning things up. Adwrina opposes any move of the village because she thinks it will be dangerous.
12. **Cran** - Cran and her family are a critical part of daily life in Mureybet. Cran's family, 10 members strong, is in charge of the construction of new walls, houses, and other parts of the city. Cran's family has been in construction for a few years now, but for a long time families in Mureybet built their own homes, so Cran's family has created a new market in town. Cran works in sticks, wood, clay, and stones but the structures she and her kin build are nothing short of wondrous. Because of the potential her family could have to build a new, more advanced structure in a new settlement, Cran is in favor of moving.
13. **Usu** - Usu comes from a family of artisans who weave and create paintings for the enjoyment of all in Mureybet. Usu and the 12 others in his family are known for their artistic abilities and their devotion to the traditions of the village. Their paintings and artistic work are used by other families in the village for memories, decoration, and animal husbandry purposes. Usu and his family believe in staying at the village no matter what, and are very much against moving to the mountain.
14. **Baryamin** - Baryamin's family of 10 is known for their herbal knowledge and healing abilities. Baryamin's brews and herbal remedies are loved by everyone in the village. Despite this, some of the villagers dislike Baryamin for refusing to acknowledge the healing power of the spirits. Baryamin works closely with the childcare workers and painters, providing them with herbs for both arts and medicine. The hunters also consistently use herbs while traveling. Baryamin is excited at the idea of moving somewhere that herbs might be more plentiful.
15. **Asinum** - Asinum is head of the village shamans, and is the village's link to the spiritual world. His family is known for being able to see things others cannot, and others seek them out to find out fortunes and connect with the spirits above. Sadly, Asinum only has his sister and father left by his side after a mysterious force (maybe a spiritual one) took

the rest of his family. Asinum can feel a bad omen coming from the river, and thinks the village should start preparing for the negative vibes he has received.

16. **Adad** - Adad and his family of 6 manage the children of the village while their parents are off working. Adad is loved by most, but especially close with the painters and herbalists. He is committed to keeping the children safe at all costs, and would definitely want to move if the flooding rumors are true. Adad prioritizes the children over everything else and wants to make sure that they are included in the distribution of resources.
17. **Bela** - Bela handles all of the village's entertainment needs with her family of 19. She is constantly painting murals, decorating pottery, or marking the hunters with charms for good luck. She sources all of her paints from the herbalists, and loves to share them with the children of the village. Bela seems to have no opinion on moving, but is particularly concerned about the upcoming winter.
18. **Namiya** - Leather is one of the most important parts of life in the village, and Namiya heads the family in charge of leather production and working in the city. Namiya's family produces clothing, armor, and other leather-based goods for the rest of the city. Along with his 9 family members, he has developed a strong reputation for good leather and even better customer service. Because of the cold winter, Namiya has been getting his family to speed up production of leather products to share throughout the village. He worries if the village prepares to move before the start of a long, hard winter, there will be serious consequences.
19. **Rabin** - Heading a decently sized family of 9, Rabin cooks daily for most of the villagers. Rabin's family has had this job for generations, and he takes it incredibly seriously. After all, if no one eats, no one has the energy to do anything. Rabin is a firm believer that everything should be shared amongst the villagers, and while the fishers might agree, the hunters and gatherers do not. On top of this, Rabin's continued use of new copper cooking instruments has created a rift between his family and potters, families that used to be closer than no other. Rabin is not particularly inclined to stay or leave for the mountain, and is more focused on making sure everyone is happy.
20. **Gula** - Gula comes from a close knit family of 5. They work together to build the boats the village needs for travel or fishing. As such, their family has ties to the fishing and cooking families - though both seem to think that Gula's family charge too much for their boats. They have been making boats for centuries, and if you ask them, they have perfected the design. He and his family think moving upriver would be a needlessly hasty decision, and want to stay by the water where the village has always been.