

## **The Open World System & Political Economy: A Bakarean World.**

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**Abstract:** *This socio-cultural article has emerged as a result of continuous civilization clashes<sup>1</sup> in the world. It is evidenced by the supremacy of western cultural value in the international system, which has somehow degenerated into intra and inter-states (ethno-political and religious) conflicts and wars, underdevelopment, terrorism, neo-colonialism, and recent global economic crisis<sup>2</sup> to mention but few. Consequently, the United Nations and its agencies have failed to resolve these global scourges.<sup>3</sup> Hence, a world system approach will be used in this article to analyze the root cause of these global issues and proffer same, future theories that will implement the built Intercontinental System design. This, in turn will bring humanity to the path of secured global developments. 'Further to the outcome of this view, an open civilization survival thesis is established for the exposition of<sup>4</sup> an' Open World System<sup>5</sup>. On the one hand, it is the grouping of States into varied hypothetical Union membership based on common civilization fronts.<sup>6</sup> 'While on the other hand, the World Star-Pentagon framework has created a socio-political economy re-orientation and interaction among five major civilization-based',<sup>7</sup> regional organizations par continents that will function 'as sub-systems of the proposed Global Union, and their inter-dependence survival routes (or relations)<sup>8</sup>'. It is believed that this global interactive assemblage will create a stronger overlapping International Organization that will transform our society into a true world community, if United Nations can not be transformed.<sup>9</sup>*

**Keywords:** Global Union, African Union, American Union, Asian Union, European Union, Islamic Union, Unified World Order, Bakarean (Unified) World System Theory, Open Globalism/globalization, Open Civilization Survival Thesis, Open World System, World Star Pentagon Framework, Open World Framework, Intercontinental System, Transcontinental Corporations, Continental System

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## Introduction

### *Background*

Order - "is a condition in which everything is in its [right] place"<sup>10</sup>. In world affairs, Order brings a certain system that a state conducts its affairs with another. Common International Organizations like United Nations and its agencies were established after the 1945 Second World War, to build and implement international rules and principles. They include equality of all countries that no country should interfere in the internal affairs of another, and that force should not be used or even threatened in the bilateral relations.

But, Western systems and Western influences<sup>11</sup> have today dominated the world since the end of East-West ideological rivalry.<sup>12</sup> For example, the United States has visibly enhanced its influence in the Middle East and in Caucasus (formerly under Russia).<sup>13</sup> The invasion of Kuwait by Iraq in August 1990 and the Gulf Crisis, has created an opportunity for the United States to exercise its hegemonic power in the Middle East; the military operation in Afghanistan and invasion of Iraq after the September 11, 2001 attacks.<sup>14</sup> In the same way, the European Union has expanded towards Eastern Europe, symbolizing ... Western dominance. Particularly with the 2004 expansion, eight formerly-communist countries, Lithuania, Latvia, Estonia, Poland, Hungary, Slovenia, Slovakia, and Czech Republic (with the exception of Cyprus and Malta) joined the Union. And in 2007, two other previously-communist states, Bulgaria and Romania, became full members as well.<sup>15</sup>

Concurrent to the expansion theory of the European Union is the contagious Eurozone debt crisis, as an indicator of the shattering world financial system. The root cause of the economic and financial crisis was the United States mortgage market selling sub-prime mortgages to large numbers of consumers with inadequate incomes.<sup>16</sup> 'These mortgages were [packaged] into securitized paper investments, and sold by Wall Street to major financial institutions across the globe'.<sup>17</sup> These securitized assets were later transformed into toxic acid when the mortgages became non-performing and thereby, infecting the entire worldwide financial system.<sup>18</sup> This evolving trend has further destroyed trust in banks and borrowers in all the major economies of the world as depositors now withdraw their money from uninsured and even insured accounts.<sup>19</sup>

Consequently, capital fleeing and global credit crunch has frozen the arteries of global economy based on easy, cheap credit.<sup>20</sup> As corporations are being denied normal flows of credit, a massive global economic crisis is transforming the financial meltdown on Wall Street into an economic disaster on Main Street.<sup>21</sup> This evolving global and financial crisis and credit crunch has afflicted developed and developing economies, leading to massive unemployment, demand destruction and price deflation among many pivotal asset classes.<sup>22</sup> According to 'World Bank report as many as 55 to 90 million more people could be pushed into extreme poverty, as a result of the crisis in addition to the estimated 160 to 200 million people who fell into poverty from rising food prices between 2005 and 2008'.<sup>23</sup>

In Americas, Africa, Middle East and Asia, civilization issues have also continued to degenerate into poor socio-economic conditions and financial system instability (which amounts to the perpetual devaluation of currencies of developing economies, as against the internationalized American dollar), political struggle and wars (for example, the Arab spring, and rising ethno religious crisis and terror, drug war, illegal immigration and human trafficking) even after the formation of African Union, Arab League, the expansion of Association of South East Asian Nations and other similar regional organizations.

Furthermore, 'the widespread Western belief in the universality of the Western values and political systems as "universal" norms has greatly antagonized other civilizations'.<sup>24</sup> Consequently, 'the West is reluctant to accept this because it built the international system, wrote its laws, and gave it substance in the form of the United Nations'.<sup>25</sup> Hence, the present multilateral system and the built

global institutions have greatly undermined the generational role of civilizations, in the making of a World Order and Systems.<sup>26</sup>

Following these cultural clashes, the need arise for a unifying World Order and Systems by overhauling, or overlapping of the workings of the United Nations (UN) for the enactment of the hypothetical Global Union (GU).<sup>27</sup> To buttress this phenomenal requirement, the former UN Secretary-General, Kofi Annan, says 'while the post-war multilateral system made it possible for the new globalization to emerge and flourish, globalization, in turn, has progressively rendered its designs antiquated'.<sup>28</sup>

### *The Open World System*

According to Immanuel Wallerstein, the term World System "is a social system, one that has boundaries, structures, member groups, rules of legitimation, and coherence. Its life is made up of the conflicting forces which hold it together by tension and tear it apart as each group seeks eternally to remold it to its advantage. It has the characteristics of an organism, in that it has a life-span over which its characteristics change in some respects and remain stable in others. One can define its structures as being at different times strong or weak in terms of internal logic of its functioning".<sup>29</sup>

In order to rebuild the workings of the contemporary world system most especially, the realist view of spreading one value system over a complex world; a much more balanced world system can be rebuilt on the basis of 'open civilization'<sup>30</sup> logic, using the ascendancy of a benevolent hegemon to build and interlink disparate continental systems created by member Union groups within the overall socio-political supra structure of 'Global Union'<sup>31</sup>. Base on this view, the prevailing world situations for example; the global economic recession, geopolitical insecurity, third world war and nuclear threats, poverty and under-development to mention but few, has stretched beyond the design of today's international system.

In this article, it is viewed that identity and/or values are on the same side of civilization that has not been coined in the field of international relations. In general, civilization can logically be termed as values associated with people and nations in its entirety. Consequently, an identity is a derivative or an offshoot from values that are exclusively unique to a people, society or state, while common exchangeable or shared ideals among all peoples, societies or states can also be regarded to as values. Thus, the term "civilization" is defined as a human society that has highly developed material and spiritual resources and a complex cultural, political, and legal organization; it is an advanced state in social development<sup>32</sup>. However, civilization can be said to be analogous to development or survival pathway that every Man, Society or State follows in order to create society of choice (as a fulcrum on which national interest and foreign policy are based in international relations).

Contrary to the proclamation of Western universal norms as freedom to humanity in its quest for world economic and political dominance (Read: Dependency Theory or Under-Development Dependency Theory) - it is the universality of "open freedom"<sup>33</sup> that is now required by all to interconnect and build civilization based global institutions or multilateral systems on the basis of same, or mutual global significance and survival. This kind of concept is referred to, as an open world system approach where autonomous supremacy lies in the functional variables of civilization as follows; "Language, religion [or irreligion], tradition and history,"<sup>34</sup> as stated by Huntington which altogether forms the basis for identities and values in the contemporary world.

Critical to this article, is the conceptual use of the words "Open" or "Unified"<sup>35</sup>. "They are used either as a hidden word mechanism (or a diplomatic word) for balance and global survival of all world class (or major) civilizations, based on equal opportunity to peaceful acceptance of values and identities into a future Global Union"<sup>36</sup> or Intercontinental System.

On the one hand, the word “Open is a path that allows 360 degree perspective to life and work based on equality of Mankind, and of States in the International System and the end result becomes Unified (a common) view”<sup>37</sup>. On the other hand, “a unified view is the sum of views that are common or the same for example, for all civilizations; survival is common to all, and open in this context is the path or diplomatic means that leads to it”<sup>38</sup>.

*Aim and objectives*

- a. To explore common and uncommon spheres of humanity, and applied same in the development of a world system
- b. To crystallize the world into multiple market places of open interconnectedness, with each having its own firewall or financial facility and stability fund, common economic, financial, monetary fund, trading, banking and regulatory systems, legislation, destiny, defense policies and other fiscal actions for its member States.
- c. To transform the International System into the next dimension by linking the built Intercontinental System.
- d. To adopt the open world (or world star-pentagon) framework as a platform for brokering world peace, security and universal justice while it changes, the art of diplomacy.

*Assumptions*<sup>39</sup>

- a. The struggle for survival among civilizations (or cultural identities and values) is a common attribute to all concerned;
- b. That every known civilization is discrete and/ or distinct. Therefore, civilization is a function of the following variables; language, religion [or irreligion], own-history, culture and traditions/ developments;
- c. That civilization can be perceived as an information source whereas, human hearts and minds are propagators of it contents which bring about human choice, or preferred socio-cultural values, political and economic systems, and societies. Therefore, there exist a broad spectrum of civilizations that requires interconnectivity and tolerance;
- d. That there exist some forms of inter-dependencies, relations or quantities among major civilizations, whereas the inhibiting variables or factors tend to zero hence, the following phenomenon occurs:
  - i. Convergence of civilizations = Open globalism,[ or globalization];
  - ii. Open freedom = the acceptance and recognition of identities and value of major civilizations par continental abstractions.

*Methodology*<sup>40</sup>

The first assumption is rationally useful to explain the open civilization survival thesis, as common reason exists for continuous struggle, or conflict exist among all people of different civilizations. They willfully sacrifice all they have, to get what they desire, and without which they are not;

The second assumption states that every known civilization is discrete. This is used as value measurement for the formation of a civilization-based International Organizations known as Union. As such, there are five of such Union that are continentally formed par major civilizations; Africa Union (AU), American Union (AMU), Asian Union (ASU), European Union (EU) and Islamic Union (IU);

The third and fourth assumptions are however, adequate for ascertaining equality of civilizations and that man indeed, has the ultimate choice to tolerate and share values of other cultures which is a phenomenal process, called open globalism.

*Method of Data Analysis*

Data gathered are systematically analyzed through the qualitative method by sequential reasoning and logical presentation of existing views in parts on the subject with the aim of adopting a generational view.

*Theoretical Frameworks*

As a framework of reference for the analysis of world system, the Marxian political economy approach is derived from the writings of Karl Marx, a German philosopher. Marx assumes that society is constantly in conflict and therefore, uses conflict in society as the overall framework.<sup>41</sup>

However, the theory and method of Marxian political economy is based on historical and dialectical materialism<sup>42</sup>. This gives primacy to material existence and the production of the society, especially the role of economy in the study of the society. He sees political economy as the science of understanding society in its entirety<sup>43</sup>. With these materialistic conception and interpretation of society, it is scientifically argued that the dialectical nature of society is the basis of its "law of motion of development". In other words, the contradictions in society are the basis for societal change and development.<sup>44</sup>

For the purpose of this article, the dialectical materialism aspect of Marxian political economy approach is useful in explaining the change, or antithesis which contradicts western globalization by causing a new synthesis, called open globalism that is more favorable to the next society development. It is noteworthy to know that the outcome of this work is not concerned with history of civilizations as such historical materialism discourse is not within the scope of this research.<sup>45</sup>

While Hegemonic Stability Assertions and Theory is valid as a realist approach to kick start, actualize, sustain and implement the open world system re-configuration. This form of theory is required to give Global Union the initial form, stabilize the open international system, set and enforce international rules and principles leading to the formation of its regional organizations that are respected by every government of member States.<sup>46</sup>

**The Construction of an Open World System Theory**

The Open World System theory is a set of logically related symbols which resolves civilization issues in reality and contain set of empirical generalizations that is connected deductively. In other words,

the theory refers to concepts of Open civilization survival thesis, Open globalism and Huntington's thesis on civilization by showing the relationships between their variables.

### ***Codification of Causal Proposition***

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The Open World System theory is composed of concepts that are logically derived from four above-mentioned assumptions. The theory ties concept of Open civilization Survival thesis to Huntington's conceptual definition of civilization by stating relationship between them. These statements take the form of propositions derived from assumptions above to form the concept of Open globalism. Hence, a causation proposition is here postulated for the purpose as follows:

The Open Civilization Survival thesis implies that;

**Civilization ( $C_m$ ) = Identity ( $I_m$ ) + Values ( $V_m$ ) Where  $m = 1,2,3,4,5$  (AU, AMU, ASU, EU, IU)** representing five major civilizations based on continental abstractions, and  $I_m$  is a non-negotiable values and  $V_m$  is a negotiable values on the scale of value dynamics which is equal to the definition of civilization. Thus, this implies that civilization equals values in its entirety.

While according to Huntington civilization is differentiated by language, religion [and/or irreligion], tradition and history as stated below;

**Civilization (C) = Function (f) of Language (L), Religion (R) [and/or Irreligion (Ir)], Traditions (T) and History (H);** hence Civilization can be translated to be partly equal to both equation 1 and 2 viz a viz:

$$C_m = I_m + V_m \quad \text{Equation 1} \quad \text{and} \quad C_m = f(L_m, R_m [Ir_m], T_m, H_m) \quad \text{Equation 2}$$

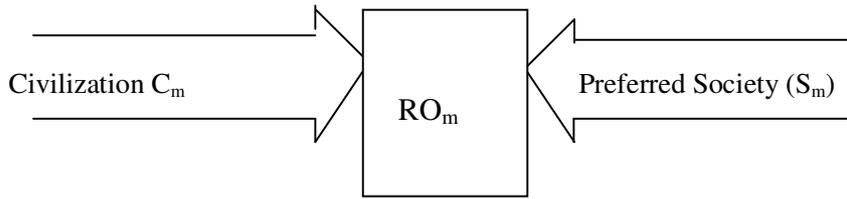
Any partial change in value or identity equals a change in civilization which implies that equation 1 becomes equation 3, while any alteration in the functional components of civilizations (language, religion and irreligion, tradition and history) will bring about identity issues and value conflicts or variants viz a viz:

$$dc_m = di_m + dv_m \quad \text{Equation 3}$$

By combining equation 1 and equation 2, the dependency of world identities and values with their corresponding functional components for empirical generalization can be deduced.

$$I_m + V_m = f(L_m, R_m [Ir_m], T_m, H_m) \quad \text{Equation 4}$$

Base on equation 4, International Organizations (IOs) can be built to tolerate and interconnect major civilizations for open globalism in equation 7 and equation 8, where the differential of civilizations with respect to society development equals the behavior of the Union groups in terms of Regional Organizations (ROs).

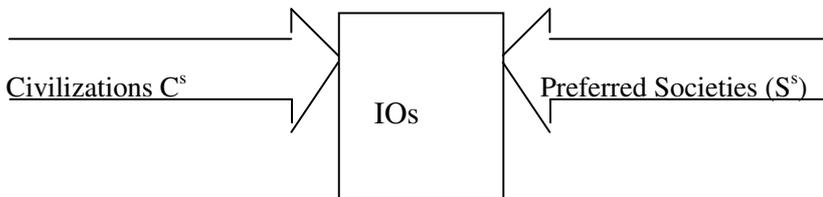


$$d C_m / d S_m = RO_m$$

**Equation 5 ( The formation of ROs based on major civilizations for preferred societies)**

$$C_m = \int RO_m d S_m$$

**Equation 6 (RO based on major civilizations)**



$$d C^s / d S^s = IOs$$

**Equation 7 (The formation of Global Union)**

$$C^s = \int IOs d S^s$$

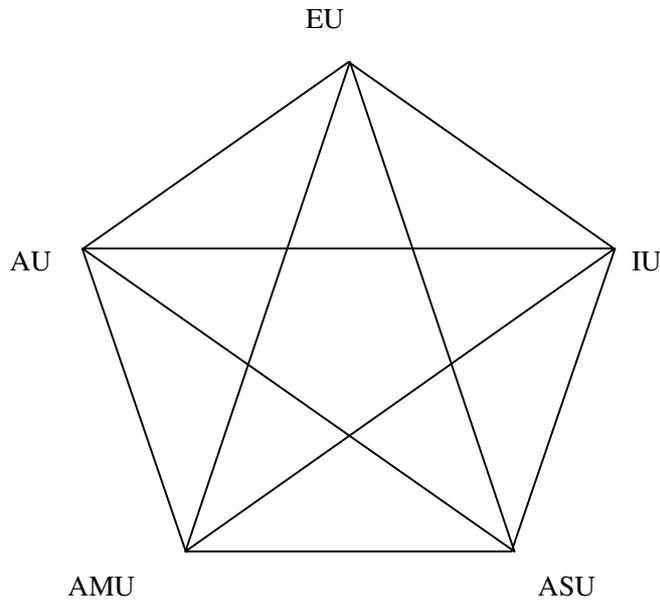
**Equation 8 (The integration of five civilization based IOs as Global Union with respect to different world societies, where C<sup>s</sup> = Summation of civilizations and S<sup>s</sup> = Summation of all preferred world societies)**

*The Concept of Open Globalism/ Globalization: A tool for an Open World System<sup>47</sup>.*

The word ‘Globalization’ is not new in academics however, the dynamics of globalization has continued to influence global governance and multilateral systems, notably by the shift in the spatial patterns of organization from national to inter-regional and transcontinental relations. Therefore, the new term “*Open Globalism*” can be defined as the intra and inter-connection of cultural, economic, political and social systems among nation states on the basis of values that does not contradict with intrinsic identities of their major civilizations towards a borderless universal social formation.<sup>48</sup>

In furtherance to Huntington’s clashes of civilization thesis and grouping of civilizations, the world is here reclassified into five independent civilizations fronts or entities namely; Western (American) Civilization, Western (European) Civilization, African Civilization, Asian (Chinese/ Sinic) Civilization and Islamic Civilization. Although, there are other civilizations not mentioned but they can tolerate the fives.<sup>49</sup>

On the one hand, each civilization entity is interconnected with continuous states within its continent with a unique global identity representation called Union. While on the other hand, there are intensification and interconnection among all the five Union members with no spatial and territorial barrier between inter and intra-states relations (social, economic and political) irrespective of their geographical locations see figure I.<sup>50</sup>



**Figure I: The World Star-Pentagon Framework<sup>51</sup>**

*Global Union: A Concept of an Open Civilization Survival Thesis<sup>52</sup>*

In accordance with Huntington thesis, civilization is inherent to every Man and coupled with the assumption made that struggle exist among civilizations for identity and value. Therefore, the concept of Open Civilization Survival Thesis is the grouping of nations based on major civilizations with no territoriality and space constriction for its social, economic and political interconnection with intensification at the center (star-shaped inter-dependent survival route) and its peripheries (pentagon-shaped inter-dependent survival route) called the world star-pentagon framework. As such, intra and inter-state relations can be sustained through a common international organization called the Global Union.

*Testing of 'the Hypothetical Components of a Real Global Village'.<sup>53</sup>*

Further to the use of internet revolutionary concept as an analogy to study the effect of technological determinism on the creation of an open world society - this approach has in a way, led to the realization of the ideals of an hypothetical global village, whereas the Union groups are the independent part members of the village formed on a common destiny, policies and economy while integrating the entire human race.<sup>54</sup>

In the same vein, each member state is interconnected with intensification to form new independent Union groups (European Union, American Union, Asian Union, Islamic Union and Africa Union) and allow all forms of inter-dependency, cooperation and integration (in the political, economical and cultural systems, technology, military, government, legislation, trade, peace and understanding) in the quest for global survival of identities and values.<sup>55</sup>

Further to the re-classification of social global formation into groups of Union, that is based on the ideologies of civilizations; each Union represents a harmonious and distinct global identity, and values that is interconnected at the center, and around its periphery for stronger global governance and human advancement.<sup>56</sup>

Consequently, all human beings are here re-classified to live under five future Union groups (or civilization-based Regional Organizations) based on five major civilization lines (Western: American and European, African, Chinese or Sinic, and Islamic Civilizations) as a fall out of Huntington thesis on Civilization Clashes namely; American Union (AMU), European Union (EU), African Union (AU), Islamic Union (IU) and Asian Union (ASU) and to exchange beneficial values.<sup>57</sup> See figure III below.

### The Open World Framework

The overall conceptual framework is based on competition among major world civilizations where identities and values are two empirical components of civilization that are of great significance. In furtherance to this view, the functional variables of identities are inter-dependably related to value variants, which are both inter-played and applied in the generational making of the *Bakarean World System*.

On the scale of value dynamics, the extent of the degree of preferences is an indicator on how negotiable or non-negotiable a choice is. In so doing, the non-negotiable aspects of values are mainly referred to as identity, which are basically for recognition and representation in the production of a society, while the other negotiable aspects of values are concerned with the production and distribution of global wealth, social development, welfare and security.

The central argument here is that every civilization is discrete (with language, religion or irreligion, traditions and own-history) and equal but struggle, exists amongst them. For this reason, survival is common to all and that Man is essentially responsible for its propagation or dominion. These are the premises on which the concept of open civilization survival thesis is based. However, there is the need for interconnectivity and tolerance since the world is made up of different civilizations. Therefore, a form of relationship exist between major world civilizations namely; African, Asian/Sinic, Western: European and American, and Islamic which are classified into a continental based, independent entities/variables called *World Identities* where *Values* are dependably distributed variables, as preferred choices and ideals within the known independent world identities.

Sequel to the significant role of civilizations, the world is crystallized into five hypothetical World Identities in the form of international organizations called, *Union Groups* for the purpose of understanding of the World System. These Union groups however, consist of independent world identities as follows; *Africa Union, American Union, Asian Union, European Union* and *Islamic Union* which serves as the basis for distinct, universal social formation in terms of economic and political behaviors of States that are collectively called a Global Union. These Union groups are also seats of chartered institutions of major civilizations ideals.

Consequently, the holistic concept of open civilization survival thesis has in a way led to the derivation of the concept of open globalism, which exhibits two unique characters. Firstly, it is the character of similar society convergence for the interconnection of member States in each of the future Union groups. Secondly, it is the character that brought about dissimilar/disparate societies convergence, as part of the basis for Global Union. In reality, similar and dissimilar societies are integrated within and out of their respective local Union membership (regardless of their territorial barriers or geographical locations) in order to form Continental Systems, Intercontinental System and Transcontinental Corporations (Inter-union systems and Trans-union Corporations) primarily for survival, value exchange and economic stabilization.

On the basis of the Bakarean World approach, it is therefore ascertained as follows that:

1. Civilization can serve as an entity or basic global unit, and input for the making of a world system.

2. Relational value dependencies of disparate civilizations for recognition, and interdependence of world identities (or as, continental systems) are fundamental for harmonious global integration, cooperation, and development.
3. Both Union group hegemony and global benevolent hegemon hereinafter as developers of an Open international system are required to build (for example; common monetary, economic, political and social systems) within the new world configurations.
4. Disparate State value systems (at either national or international) are possible for adoption on the foundation of Open confederation (or open federation in the case of a state within a nation state) where States belonging to one Union group can freely adopt other beneficial value systems of other Union groups. In the extreme case, state belonging to its initial Union group can tear itself away to become a member state of another Union group for survival quest.
5. Finally, it is observed that the concept of open civilization survival thesis covaries with the concept of open globalism in order to propound the “*Bakarean (Unified) World System Theory*”– by logic, it is a world seen as multiple markets with major (diverse) civilizations par continental abstractions forming itself into different Union groups, whose common goal is survival within a socio-political supra-structure called the Global Union (otherwise known as, the Intercontinental System). At international level, the political, economical and social structures of all member States are tied together within their five primary-Union groups, and inter-depend as in world star-pentagon relations. While at national level, local States in one primary Union group are free to adopt values from other known Union groups. By so doing, the gaps between the poor and rich states or the north and south, or developing and developed states at all levels of human spheres are greatly reduced if not eliminated completely.

#### *The Assertions of an Open World System*<sup>58</sup>

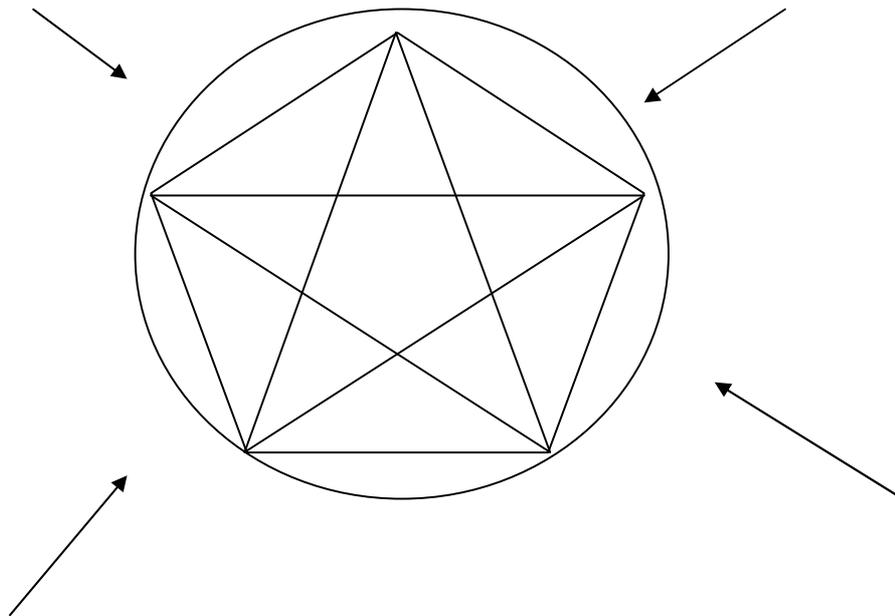
From the foregoing discourse, each part entity of major civilization is interconnected with continuous States within its continent for a unique world identity representation called Union. While the other part of the entity is interconnected among dissimilar Union groups, for value relations (economic and political) irrespective of their geographical locations. Below are assertions of the Open World System, see figure I:

1. Each of the Union group shall have its own chartered Institution for the creation of world identity and value based systems called continental system;
2. The inter-linking of the five continental systems are collectively referred to as open international system or the intercontinental system;
3. A State in one Union membership can adopt or share values in any of the other Union groups, as long as it is published;
4. Citizenship is open and based on the choice of individuals. Citizens from any part of the hypothetical Union are granted unreserved rights to reside in any State different from their home Union of their choice irrespective of their religion, color and tribe but on the basis of self preferred civilization. Such

beings shall have regard, respect and recognize the identity and values inherent in any of the Union States where they may reside without undermining the core values inherent in their host civilizations.

A Socio-political-economy space ( The Environment)

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**Figure II An Open World System<sup>59</sup>**

### ***The Bakarean Political Economy***

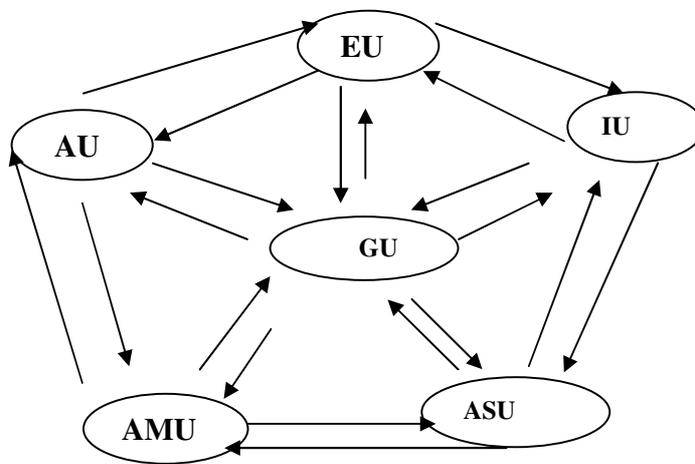
The central argument is that the world is on the one hand, seen at intercontinental level as a place for multiple divisions of labour where nations specialize in what they have or know best and multiple markets with multiple societies (or civilizations). On the other hand, nations do not need to emulate others nations in the area of market where they do not have comparative advantage but organize themselves where they have advantage, in order to even out at national and intercontinental level. This sort of association and interaction among nation states are sustainable, once the states at national level do not consume or controls what they do not produce outside their domicile Union group.

Critical to the Bakarean political economy concept is that there are no absolute producers and consumers in an open globalized (world) economy except in the flow rate of exchange of technology, goods and services. The fact is nations that produce, also depend on nations that consumes for cheap labour and raw materials – the concept of interdependence. However, the assumption here is that both producers and consumers are equal but have different role in the overall Bakarean World System. Hence, the need arise for consuming nations to be organized and render global trade services, as transcontinental corporations in order to form equal bargain with their other counterparts.

As part of the foregoing, economies and monetary system of rich and poor States in the same Union group are tied together to leverage their standard of living and consequently, form one big (super) economy with common currency of equal weight with the other Union group, see figure III.

Alternatively, economies and monetary system of poor states in disparate continental systems can also be tied together with other rich Union group that are different from their primary or local Union group, which shares same value system within the socio-political structure of the Global Union to form a *webbed global economy*.

Consequently, the political economic mode or political/economic union of this kind is transformed into Intercontinental System and Trans-continental Corporations in order to reduce or eliminate the impact of the like of Transnational Corporations (TNCs), International Monetary Fund IMF, World Bank, and others on global economy. Most especially, its impact on developing economies and states, and to further resolve the transnational issues arising from the contemporary world like trans-boarder crimes, illegal immigration, human trafficking, economic recession, and others.



**Figure III The Global Union<sup>60</sup> (Intercontinental System)**

**Global Keys**

- |                             |                           |
|-----------------------------|---------------------------|
| <b>EU = European Union</b>  | <b>AU = African Union</b> |
| <b>AMU = American Union</b> | <b>ASU = Asian Union</b>  |
| <b>IU = Islamic Union</b>   | <b>GU = Global Union</b>  |

Therefore, the logic of an open political economy approach is the containment of global economic system within the overall socio-political structure of Global Union. In order to understand the dynamics of the supra structure in the built open international system, the political and economic systems of similar cultures are integrated to reduce the social development gap between them, and to form super systems that represent the key identity components or global basic units having a common, unified monetary system namely; American Union, African Union, Asian Union, European Union and Islamic Union.

While competition among dissimilar societies/cultures are built to strive for a value driven open global market system, as conceptualized in a world star-pentagon framework where value interaction exist for improved socio-economic and human development, and global security. The exchange of these values involve the following; world trade, development, health, educational, security and defence policies to mention but few. Hence, the dichotomy between the rich and poor

nations of similar and disparate cultures or between the developed and the under-developed or developing states is greatly reduced or eliminated through value diffusion/exchange among different Union Groups.

Symbolically, the star and pentagon like inter-dependence routes in figure I act as a value exchange stabilizer to the Open World System, which represents a relational survival, balance and cooperation of all civilizations and humanity at large. In other words, a seamless barrier is possible among civilizations if open global integration and cooperation is excessively enhanced towards a hybrid-like world. Thus, the actualization of this kind of real-interface if and when admissible, will reduce developmental gap, digital divide, poverty, wars and others that are predominant in the international system to near zero<sup>61</sup>.

*The X-rays of the Independent Union group<sup>62</sup>:*

- Common Values
- Common Destiny
- Common Currency (EU=Euro, AU=Afro, AMU=Dollar, IU = Islo, ASU=Aso)
- Common Economies
- Common Transparent Government
- Common Markets
- Common Language and others

*The X-ray of the Inter-dependence of Union groups<sup>63</sup>:*

- Global Peace and Security
- Global Science and Technological Advancement
- Global Trade, Cooperation and Integration

*The X- rays of Global Union<sup>64</sup>:*

- Seats of World Institutions e.g. Peace, Trade, Tourism, Economy, Health, Education, Cooperation and others.
- Common Inter-union Currency that no single country of the world would use or control as national currency, but negotiable between independent Union groups/ members for global trade promotion.

***The Socio- Political Structure of Global Union***

A three level approach is applied to analyze the behavior of states in the overall socio-political structure of the much said Global Union, which are national, international and intercontinental level approaches.

On the one hand, nation states are known as countries or nations at international level approach, may have initial membership with their primary Union groups corresponding to their continental abstractions namely; Africa, North and South America, Europe, Middle East, Asia. Under these arrangements, each Union group is an open confederate where member states are free to adopt

values from other Union groups. On the other hand, states at national level approach are under open federalism where states can freely adopt values from other Union groups.

In the final analysis of the third level approach, a review of Hegemonic Stability Theory assertions are essential to build, write the laws establishing it and develop an open international system in the form of a Global Union (the Intercontinental System) where five major actors (AU, AMU, ASU, EU and IU) have emerged for collective public good. It is at this juncture that different continental systems are built with each actor having its monetary fund, financial group/ economic development bank and other organs of governance. In furtherance to this view, the Hegemonic stability theory asserts that a relatively open and stable international system is most likely when there is a single dominant or hegemonic state that - has a sufficient large share of resources that it is able to provide leadership, is willing to pursue policies necessary to create and maintain a liberal economic order and the hegemon must follow policies that other major actors believe are relatively beneficial<sup>65</sup>.

### Conclusion

This article is a product of 10 year-long independent research written with an uncommon intellectual prowess, in order to move humanity to the next phase of society development. It is also, expected to contain human greed within the socio-political super structures of the designed Intercontinental System, and concurrently for relational global survival of all people. It is therefore believed that issues emanating from the contemporary world can be redirected and contained, by closing the gap between the poor and rich states, north and south nations or developed and the under-developed nations in all spheres toward a multipolar world, global economic revival, comfortable human condition and secured social security. Finally, the world awaits the next generation hegemon with benign attributes in order to start the configuration process of open globalism, and most importantly the 'Unified World Order'<sup>66</sup>.

### NOTES

\*This article is a follow up to my first unpublished book "The Unified World Order" – which took about 20years to put it together. Also inclusive in this article, is the works of my Masters thesis that is applied in the construction of these generational theories for the world, and as an outcome of another 10 years of independent research. I hope that this article will serve the purpose that it was conceived for...Open humanity!

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<sup>2</sup> Bakare, Islam, vi.

<sup>3</sup> Islam, vi.

<sup>4</sup> Ibid., vi.

<sup>5</sup> A.M. Bakare "The Unified World Order", a convergence of Islam on the other side of Information and Communications Technology. Edited by Dr. Bashir Shehu Galadanci.Kano: In Press, International Institute of Islamic Thought, IIIT Nigeria Office, Bayero University, (2008), 6.

<sup>6</sup> Islam, vi.

<sup>7</sup> Ibid., vi.

<sup>8</sup> Ibid., vi.

<sup>9</sup> National Institute of Open Schooling. "Political Science Online Courses, Optional Module 1: World Order and the United Nations".309. <http://www.nios.ac.in/srsec317newE/317EL29.pdf>.

<sup>10</sup> National Institute, Political Science, 309.

<sup>11</sup> Muzaffer Ercan Yimaz, "The New World Order: An Outline of the Post-Cold War Era," *Turkish Journal of International Relations*, vol. 7 No. 4, (2008), 47. <http://alternativesjournal.net/>.

<sup>12</sup> Yimaz, The New World, 47.

<sup>13</sup> The world, 47.

- <sup>14</sup> Ibid., 47.
- <sup>14</sup> Ibid., 47.
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- <sup>16</sup> Sapphire, Global.
- <sup>17</sup> Ibid., Global.
- <sup>18</sup> Ibid.
- <sup>19</sup> Ibid.
- <sup>20</sup> Ibid.
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- <sup>22</sup> Ibid.
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- <sup>25</sup> Antartica University. [Http://Antarcticaedu.Com/Geo1022.Htm](http://Antarcticaedu.Com/Geo1022.Htm).
- <sup>26</sup> Islam, 6.
- <sup>27</sup> Ibid.,5.
- <sup>28</sup> United Nations. Secretary General, United Nations. General Assembly. *We the peoples: The role of the United Nations in the twenty-first century*, report of the Secretary General. United Nations Publications, 2009, 9.
- <sup>29</sup> Immanuel Wallerstein,” *The Modern World-System: Capitalist Agriculture and the Origins of the European World-Economy in the Sixteenth Century*”. Previously, published in New York: Academic press, 1974.London: The Regents of the University of California Press, 2011, 347.
- <sup>30</sup> Bakare, *The Unified*, 21.
- <sup>31</sup> Ibid., 52.
- <sup>32</sup> Collins English Dictionary, “Complete & Unabridged 10th Edition 2009”.© William Collins Sons & Co. Ltd. 1979, 1986. © HarperCollins Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009.
- <sup>33</sup> *The Unified*, 6.
- <sup>34</sup> Samuel P. Huntington, “The Clash of Civilizations”. *Foreign Affairs*, Vol. 72, No. 3, 1993. <http://www.foreignaffairs.com/issues/1993/72/3>.
- <sup>35</sup> *The Unified*, 14.
- <sup>36</sup> Ibid., 14.
- <sup>37</sup> Ibid., 14.
- <sup>38</sup> Ibid., 3.
- <sup>39</sup> *The Unified*, 35-37. Quoted in Bakare. *Islam*, “Assumptions”. 11-12.
- <sup>40</sup> *Islam*, 12 .
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- <sup>42</sup> Anifowose & Enemuo, *Elements*, 19.
- <sup>43</sup> Ihonvbere Julius (ed.)(1989). *The Polical Economy of Crisis and Underdevelopment in Africa: Selected Works of Claude Ake*. Lagos: JAD Publishers Ltd. Quoted in *Ibid.*, 19.
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- <sup>45</sup> *Islam*, 17-18
- <sup>46</sup> Ibid., 18.
- <sup>47</sup> Ibid., 49.
- <sup>48</sup> Ibid., 49.
- <sup>49</sup> Ibid., 50.
- <sup>50</sup> Ibid., 50.
- <sup>51</sup> *The Unified*, 27.
- <sup>52</sup> *Islam*, 51-52.
- <sup>53</sup> *The Unified*, 50.
- <sup>54</sup> *Islam*, 52.
- <sup>55</sup> Ibid., 52.
- <sup>56</sup> Ibid.53.
- <sup>57</sup> Ibid ., 53.
- <sup>58</sup> Ibid., 54.

<sup>59</sup> Ibid., 54.

<sup>60</sup> The Unified, 52.

<sup>61</sup> Ibid., 25.

<sup>62</sup> Ibid., 52-53.

<sup>63</sup> Ibid., 53.

<sup>64</sup> Ibid., 53.

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