

**METAPHYSICS OF POWER: PAST, PRESENT AND FUTURE OF THE GLOBAL
POLITICAL TERRAIN**

By

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Abstract

The paper argues that the ontology behind the global power politics of the past rested on the ideology of capitalism, slavery and colonialism as sources of economic emancipation. Thereafter, the same ontology shifted the attention of global politics to industrialization and techno-industrial nihilism, which directly had the positive impact of opening up the global information super highway. However, future outlook of global politics indicates that attention would shift away from arms struggle, brought about by techno-industrial nihilism, to space struggle as a result of two factors. The first factor is the negative impacts of climate change and the second factor is high population density on the earth's surface. These two factors would determine the future of global power politics which would likely be the politics of space struggle. This future global power politics is already at an incubation stage in the form of space tourism. Space tourism would eventually pave way to full habitation of other planets by man. When this happens, nations with greater population of her citizens outside the earth would continue to dominate the global political space and call the shots in the global political terrain. On the whole, the paper discusses the challenges, conflicts and empirical events that would shape the next fifty years and beyond. Most importantly, it addresses the problem of climate change and introduces new conversations about the future of space tourism which would likely be the next economic booster for powerful nations and would deserve greater attention in the future as a determinant of power. It recommends that the future of global politics as a discipline should be directed towards the study of space, especially space tourism. This would be for economic and political reasons as a determinant of power. In addition, the paper introduces new knowledge in the politics of space struggle, and establishes the link between climate change, high population density and the politics of space. Finally, using a heuristic and analytic methodology, the paper examines the challenges, conflicts and contradictions before the world as it pertains to the issue of climate change, population explosion, poverty and forced migration and how it would influence global power politics in the next fifty years and beyond.

Keywords: Metaphysics of power; Global power politics; Techno-industrial nihilism; Space tourism; Climate change.

Introduction

In the power of metaphysics lies the metaphysics of power. The power of metaphysics is the power to build systems and establish the foundations of novel events upon which any structure or ideology could stand and survive the test of time. This power is as old as man and it has its foundation in human consciousness. Human consciousness is nothing other than a pure functioning of the human mind with the intent to institute order amidst chaos or unity in the midst of diversity. Chiedozie Okoro captures the essence of human consciousness as the root of the power of metaphysics when he wrote that “by its inbuilt laws and properties, the human mind is endowed with transcendent abilities to continually initiate ideas of utmost profundity, and that by acting in pure consciousness man will always throw up events that are novel”¹. Hence, the power of metaphysics is a prelude to the metaphysics of power. Power, is understood to mean “the totality of a country’s international capabilities which allows it to have its interest prevail in the international system”². “It is the ‘currency’ of international politics which enforces decisions”. The metaphysics of power is an attempt in this work to demonstrate the fact that human reality remains an inexhaustible reservoir of meanings that can instantly initiate and introduce any desired state of affair. It is an effort to reveal the stark reality of the ontological connection between the global power politics of the past, the present and the future and how these events which have created a sense of insatiable curiosity in the hearts of people would likely play out from now on and into the next fifty years and beyond. As Jim Unah observes, “the world as it is presently organized and assigned meanings...are metaphysically designed and ordered by human pure reason”³. This goes a long way to show that every idea of utmost profundity is a product of imaginative thinking which human beings are capable of actualizing in one form or the other. As such, future global power politics is expected to throw up novel events that are unprecedented in human history. Such novel events would be centered around, who has capacity to conquer the negative impacts of climate change, so as to enhance human flourishing, and who has the upper hand in the politics of space struggle. Nations that respond in the affirmative would dominate future global power politics and become leaders in the global political terrain. This submission is obvious for certain reasons. First, the negative impacts of climate change ranging from unstable and inconsistent weather conditions, drought, excessive flooding and gully erosions, to mention but few, are disruptive of people’s lives and constitute severe threat to the survival of human beings on earth. In future, human beings would do everything necessary to eliminate this condition or alleviate the suffering in this regard. Nations with the solution would dominate future global power politics because “strategic knowledge is power”. In addition, the United Nations population division of the department of economic and social affairs⁴ reports that the earth has crossed the eight billion marks on 15th

¹ Okoro, Chiedozie (Ed.). *Essays in Epistemology and Philosophy of History: An Exercise on the Critique of Cognition*, (Lagos: Fadec Publishers 2008) P. 182.

² Rourke, John T. *International Politics on the World Stage* (6th Ed.), (Connecticut: Dushkin/McGraw-Hill, 1997) P.352.

³ Unah, Jim Ijenwa. *On Being: Discourse on the Ontology of Man*, (Lagos: Fadec Publishers, 2002) P. 45.

⁴United Nations world population <https://www.un.org/development/desa/pd/content/world-population-prospects-2022> accessed on 18th November, 2022.

November, 2022. It equally reported a population growth prospect of 9.7 billion people by the year 2030, and 10.4 billion people by the year 2100. However, before the release of the United Nations population report of 2022, Erich Von Daniken had made similar predictions with slight accuracy to that of the United Nations as far back as the early seventies. In the report he stated that:

In only a few centuries our globe will be hopelessly and irremediably overpopulated. Statistics already calculate a world population of 8.7 billion people for the year 2050. Barely 200 years later it will be 50 billion people, and then 335 people will have to live on one square kilometer⁵.

These staggering figures represent the number of human beings expected on planet earth and raises the question of human sustainability in the future. How can we build sustainable infrastructure and sustainably manage other resources to care for this huge population in future? How can food production keep pace with this level of population growth and how can clean water be made available to serve this population in the face of drought induced by climate change? Again, Erich Von Daniken confirms our doubts: “It has been proved that world food production does not keep pace with the growth of population, in spite of the most modern technical aids and large-scale use of chemical fertilizers”⁶. Ecologically, this means that the carrying capacity of the earth has been overstretched. Overstretching the carrying capacity of the earth has had its attendant consequences, from unemployment, famine to endless insecurity as the pressure on available resources pushes people beyond their borders into other peoples’ territories. Little wonder Barbara Duden says that “population has come to evoke something threatening, something which casts a shadow over the future and something which in northern latitudes looks yellow or brown”⁷. The current and future impact of this population pressure on the earth is that despite efforts to build sustainable infrastructure and sustainably manage the environment, human beings would explore space science and technology to find alternative livelihood in outer space and save everyone from starving and suffocating on earth. Any attempt to delay this journey of space exploration would amount to postponing the evil day. Hence, space exploration and space tourism would be the subjects of the future and the focus of international studies in the next fifty years and beyond for a number of reasons. First, successful human exploration and settlement in space would help to reduce pressure on the earth surface, mitigate the negative impacts of climate change and improve human existential situations. Also, it would confer strategic power positions to nations that successfully invest in it, as this would become a basis for strategic alliances and negotiations between stronger and weaker nations and between two or more stronger nations as well. Lastly, it

⁵ Daniken, Von Erich. *Chariots of the Gods? Unsolved Mysteries of the Past*, (New York: Bantam Books, 1973) P. 109.

⁶ Ibid. P.110.

⁷ Duden, Barbara. “Population”, in Sachs, Wolfgang (Ed.) *The Development Dictionary: A Guide to Knowledge as Power*, (Johannesburg: Witwatersrand University Press, 1992) P.146.

would be the next economic booster for powerful nations that are successful in the power game as strategic investments in space tourism would be maximized for greater fortunes in the future. Therefore, any nation that succeeds in space exploration and space settlement would likely be in control of the global political and economic spaces and become a leader in the global political terrain. However, out of these three reasons canvassed to support the journey into space exploration and space tourism as the focus of international studies in the next fifty years and beyond, the second would appear to be paramount. This is because, it has been demonstrated over time that strategic power positions whether in local or international politics is the natural desire of men and nations, for power is said to be everything. Bertrand Russell attests that “power, like vanity, is insatiable and nothing short of omnipotence could satisfy it”⁸. Friedrich Nietzsche⁹ and Robert Greene¹⁰ have all spoken about this natural desire for power by human beings, and so the future would most likely witness an increase in this desire for power in international politics. The implication of this is that those who understand how to play in the social game of power and channel such energies to resolving the problems of climate change, investing in space science and technology through space exploration and tourism would call the shots in future global politics as this would also constitute the direction of international studies in fifty years from now and beyond. Hence, as the future outlook of global politics shows, this paper holds the opinion that attention would shift away from arms struggle, brought about by techno-industrial nihilism, to space struggle as a result of two factors. The first factor is the negative impacts of climate change and the second factor is high population density on the earth’s surface. These two factors would determine the future of global power politics which would likely be the politics of space struggle. This future global power politics is already at an incubation stage in the form of space tourism. Space tourism would eventually pave way to full habitation of other planets by man. When this happens, nations with greater population of her citizens outside the earth would continue to dominate the global political space and call the shots in the global political terrain. The work locates the metaphysics of power within the domain of human consciousness to provide future direction for international studies and global politics. The aim is to enhance focus, provide new knowledge and raw data for the future content of international studies. As such, the problem of lack of content for the future study of international studies would be eliminated. Using a heuristic and analytic methodology, the paper examines the challenges, conflicts and contradictions before the world as it pertains to the issue of climate change, population explosion, poverty and forced migration and how it would influence global power politics in the next fifty years and beyond. Thereafter, it explores the past global ontology behind the social game of power with particular reference to slavery, colonialism and capitalism. Furthermore, it evaluates the present global ontology to the social game of power with reference to technology and techno-industrial nihilism.

⁸ Russell, Bertrand .1950. *Noble Prize Lecture* <https://nobleprize.org/prizes/literature/1950/russell/lecture> accessed on 21st November, 2022.

⁹ Huddleston, Andrew. 2019. “Nietzsche”, in Shand, John (ed.) *Blackwell Companion to 19th Century Philosophy*, Oxford. https://www.academia.edu/blackwell_companion_to_philos. Accessed on 24th November, 2022.

¹⁰ Greene, Roberts and Elffers, Joost. *The 48 Laws of Power*, (New York: Penguin Books Ltd, 1998) P.xix.

In addition, the paper discusses and forecasts the future global ontology to the social game of power with reference to space exploration and space tourism and how it would determine the future impact and significance of international studies and global politics. Also, it examines the implications of space exploration and space tourism for international studies in the next fifty years and beyond. Finally, the paper makes recommendations for international studies and global power politics of the future and ends with summary of major points and conclusion.

The Challenges, Conflicts and Contradictions Before Us: Climate Change, Population Explosion, Poverty and Forced Migration and Global Power Politics in the Next Fifty Years and Beyond.

Evidence of global warming abounds everywhere. There is evidence that carbon dioxide and methane are increasing in the atmosphere. Extreme weather is reported in different locations across the world. Glaciers are disappearing, arctic sea ice melting, tropical and non-tropical diseases spreading, and so on. This points to the fact that there is a climate crisis facing the human race and the earlier it is resolved, the better for everyone. Sharing this view, John Ifeanyi Okoro says; “if the voices of future generations could be heard, they would plead for action on climate change. The unborn children of tomorrow will bear the heavy burden of our indifference”¹¹. Climate change has emerged as a driving force behind many problems around the globe, such as water and food scarcity, and it will likely intensify even in the future. Confirming this position, Andrew Haines of the *London School of Hygiene and Tropical Medicine*¹² believes that climate change could bring some health benefits, but it will be greatly outweighed by increased rates of other disasters. It is obvious that climate change is no respecter of boundaries, that is, it does not discriminate between geographical frontiers. Also, the damage done by climate change in one generation has the consequences of affecting future generations. In fact, there is an ecological crisis on earth today according to Matthew Izibilli¹³ who insist that it emanates from the fear and anxiety of the planet’s collapse.

These revelations on climate change project a gloomy picture for the future of human beings on earth and would ultimately drive them to explore alternative means of making life in the future much more impactful and significant. Hence, human beings must begin to live as if the earth is a project held on trust which we must account for in the near future. Izibilli points out categorically that “each generation must take the natural environment on loan, and must return it after use in a good or better condition as when it was first used by it”¹⁴. This, in his view, is the best way to mitigate the negative impacts of climate change. Furthermore, the 2022 COP27 climate change conference in Egypt ended with a paradox thus:

Cattle farming globally is one of the causes of climate change.
The world has three billion or more ruminants- cattle, sheep
and goats, which produces methane, one of the most potent

¹¹ Okoro Ifeanyi, John. *Green Angel: Global Warming and Alternative Energy, A Euro-American Thought for Africa*, (Abuja: Ugwu Publishing Company, 2011) P. 25.

greenhouse gases, as a by-product of digestion... however, sustainable livestock farming can play a key role in reducing emissions of greenhouse gases, especially methane, and in delivering various environmental and social benefits.¹²

In other words, the conference simply states that the cause of climate change would be the cure, if sustainably managed. Nevertheless, it is the view of this paper that despite human efforts to mitigate the negative impacts of climate change on earth, the impacts of climate change would likely compel human beings to seek an alternative future in space while making efforts to ameliorate the human condition caused by the negative impacts of climate change on earth. That is to say, that the negative impacts of climate change are a blessing in disguise because, they have a positive future outlook in driving human beings towards seeking alternative accommodation in space. Exploring the outer space to create alternative livelihood for human beings would be a significant achievement in the near future as it would open a new vista for the development of international studies and global politics.

In another dimension, population to any generation is supposed to be an asset rather than a liability as it is a propelling force of change and development.¹³ Natural population is habitual and customary as it represents the actual size of a country's population which is in consonance with their beliefs, practices, religion, tradition, social life and culture. However, the world population today which has crossed the eight billion marks, and still counting, according to the *United Nation's* report cited above shows that the world population is fast becoming a liability rather than an asset, unless it is sustainably managed. The world needs an optimum population that balances with resources to ensure good health, sound education, security, stability and development. But the debate around the issue of population has had a very controversial history, making it difficult for everyone to accept the official figures released by institutional authorities on population. Beginning with the 1970's when the *Club of Rome* published *The Limits to Growth* (1972) which brought the popular idea that the world is a system whose survival was threatened by population growth, population control became a matter of international concern and a perspective that took hold of political reasoning. Writing on this matter, Barbara Duden citing Paul Ehrlich five decades ago says:

The battle to feed all humanity is over. In the 1970s the world will undergo famines-hundreds of millions of people are going to starve to death in spite of any crash programme embarked upon...these programmes will only provide a stay of execution unless they are accompanied by determined and successful efforts at population control. The birth rate must be brought

¹² Arndt Claudia, Hristov Alex and Dijkstra Jan. 2022. "Less Burping, More Meat and Milk-How Livestock Farmers can Help Tackle the Climate Crisis", <https://www.theconversation.com/less-burping-more-meat-and-milk-how-livestock-farmers-can-help-tackle-the-climate-crisis>. Accessed on 25th November, 2022.

¹³ Alanana, Otaki. *Sociology of Development: An Introduction*, Kaduna: Joyce Publishers. 2006

into balance with the death rate or mankind will breed itself
into oblivion. Population control is the only answer.¹⁴

This argument views population as a factor that threatens the earth's capacity to support life, and five decades down the line, this prediction did not come to pass. The battle to feed all humanity was and is still not lost, just as hundreds of millions of people have not starved to death. There is also a general belief that there are two types of population in the world, natural and artificial population.¹⁵ Natural population is in consonance with actual size, number and culture of a country while artificial population is imported, unconventional, manipulated and at variance with people's beliefs, religion, tradition and culture. The problem with the world population has a lot to do with the second type of population which is artificial population. Artificial population is tailored towards bringing down population growth and size, and the family is its greatest target as it is the breeding ground for children. Its claim is that the earth is overpopulated judging by the population figures released by the *United Nation*. This population figure which has hit the eight billion marks and still counting means that ecologically, the carrying capacity of the earth has been overstretched and there would be negative consequences if not tamed or controlled. Some of these negative consequences would include famine, unemployment and underemployment, global insecurities, wars, illegal migrations, amongst several other vices. Michael Molloy captures the essence of the moral issues involved in overpopulation in the following words when he said:

Megacities...are becoming more common, bleak and inhospitable with unchecked growth. The natural environment is being ravaged to provide resources for the increasing population of people. The rain-forests are disappearing to provide wood and farmland with animal habitat disappearing with it. Indeed, population growth raises a lot of moral questions.¹⁶

The summary of these whole arguments according to John Rourke are that "the earth faces a crisis of carrying capacity. It holds the potential of being unable to sustain its population in an adequate manner or being able to absorb its waste".¹⁷ Simply put, there are too many people on earth and they are reproducing too quickly. If not controlled, it has future implications for economic and ecological disruption and displacement on earth. This may lead human beings to witness the aforementioned vices here on earth. When this happens, it would exert unnecessary pressure on the living and force those who have the means to look for alternative livelihood in space. This would increase the level of space travel and eventually metamorphose into space tourism. Heightened interest in space tourism especially by developed countries of the world would raise

¹⁴ D. Barbara, op. cit., P. 153.

¹⁵ Momoh, Campbell Shittu. *Philosophy of a New Past and An Old Future*, (Auchi: African Philosophy Project Publications. 1991) P.216.

¹⁶ Molloy, Michael. *Experiencing the World's Religions: Tradition, Challenge and Change (3rd Ed.)*, New (York: McGraw-Hill Higher Education, 2005) Pp.540-541.

¹⁷ J.T. Rourke, op. cit., P. 563.

some diplomatic interests, making it a subject of note for the future development of international studies and global power politics.

In the same vein, poverty and forced migration are like Siamese twins constituting major challenges and sources of conflict around the world. Nations and people are considered poor in the international system once their per capita income is below the universally acceptable minimum. A.O. Okore distinguishes between income poverty and extreme poverty.¹⁸ Income poverty he says is the “lack of minimally adequate income receipt or expenditure. While extreme poverty is associated with lack of clean water, adequate sanitation, access to energy, and deprivations in education, health, shelter, knowledge, information, human rights, confidence, dignity and self-esteem”. Most developing countries of the world suffer from extreme poverty. Poverty reflects either personal or national inadequacy and manifests as a scourge to all those affected. There are several hypotheses¹⁹ around the causes of poverty. The first among them is the geography hypothesis which claims that the gap in poverty level between the rich and poor nations are caused by the geographical differences between them. This is followed by culture hypothesis which holds that the gap in poverty levels between the rich and the poor is determined by the people’s work ethics and other social values. Lastly, the ignorance hypothesis asserts that there is a gap between the rich and the poor because some leaders do not know how to make poor countries rich. However, it has been established that these hypotheses are not only untrue but are unhelpful for explaining the origins of prosperity throughout history. Using the geography hypothesis as an example, Daron Acemoglu and James Robinson argues that:

Before 1492 it was the civilization in the central valley of Mexico, Central America, and the Andes that had superior technology and living standards to North America or places such as Argentina and Chile. While the geography stayed the same, the institutions imposed by European colonists created a “reversal of fortune”. Geography is also unlikely to explain the poverty of the Middle East for similar reasons. After all, the Middle East led the world in the Neolithic Revolution, and the first towns developed in modern Iraq. Iron was first smelted in Turkey, and as late as the Middle Ages the Middle East was technologically dynamic. It was not the geography of the Middle East that made the Neolithic Revolution flourish in that part of the world and it was not geography that made the Middle East poor. Instead, it was the expansion and

¹⁸ Okore, Anthony.O. “Population and Social Development in Nigeria: Theoretical and Policy Considerations”, *Nigerian Journal of Policy and Strategy*, Vol.15, Nos.1&2, December 2005. P. 110.

¹⁹ Acemoglu, Daron and Robinson, James. *Why Nations Fail: The Origins of Power, Prosperity and Poverty*, (London: Profile Books Ltd, 2013) Pp.48-69.

consolidation of the Ottoman Empire, and it is the institutional legacy of this empire that keeps the Middle East poor today.²⁰

The point made here is that it has been established, that the poverty and prosperity gaps in different societies is based on the type of institutions that exist and control the political and economic structures of those societies. It has nothing to do with the aforementioned hypotheses. “While economic institutions are critical for determining whether a country is poor or prosperous, it is politics and political institutions that determine what economic institutions a country has”.²¹ The great differences between people in rich and poor countries are visible to the blind and audible to the deaf. People in rich countries are healthier because they have a better health-care system, while people in poor countries are not. People in rich countries are better educated because they have a better educational system, while people in poor countries are not. The same thing holds for all other social and economic indices such as transportation, energy, security, agriculture, employment, and so on. Those who live in poor countries directly experience these negative indices on daily basis and so have an informed decision on what it feels like to live and grow under such circumstances. It is the reality and perception of living under these differences that forces people in poor countries to migrate to other countries in search of a better life or greener pastures, hence the problem of forced migration. People are forced by difficult circumstances of their livelihood to cross over the Atlantic Ocean under terrible circumstances in search of a better life in other countries of the world. This experience is mostly found among people of less developed countries in South America, South-East Asia and Sub-Saharan Africa. “The great differences in world inequality are evident...it is the perception and reality of these differences that drive people to cross the Rio Grande or the Mediterranean Sea illegally to have the chance to experience rich country living standards and opportunities”²². Poverty and forced migration could also result from population explosion. They are disruptive scourges that creates imbalance in society and unsettles both the rich and the poor. “High rates of population growth create unemployment faster than jobs, increase the number of mouths to be fed faster than the productivity of rice paddies, squatters faster than people housed in modern facilities, excrement faster than sewers can be built”.²³ The high point is that increases in population imply increases in human wants and needs to be satisfied. This means, more people to be fed, clothed and housed and unless there is a proportionate increase in the level of production, the standard of living would fall. If the standard of living falls, people revert back to poverty and extreme poverty forces people to migrate to other countries in search of a better livelihood. This “vicious-circle” continues to create imbalance in society and unsettles both the rich and the poor on earth. The imbalance and unsettlement created by poverty and forced migration on earth increases the level of pressure on human survival. The pressure to survive has the positive impact of increasing the level of consciousness of space struggle, as people who possess the economic, scientific and technological knowledge would exhaust every means to make

²⁰ Ibid, Pp.55-56.

²¹ Ibid, P. 43.

²² Ibid, P. 41.

²³ D. Barbara, op. cit., P. 151.

space tourism a reality. The reality of space tourism and the intended economic benefits would raise diplomatic interest in space struggle and enhance the growth and development of international studies and global power politics in the next fifty years and beyond. This is already happening at low levels among the rich countries of the world beginning with test-flights to the moon and back with successful landing on earth. Elaigwu Isawa shares this view when he predicted that, “the twenty-first century shall be characterized by greater technological revolution with its attendant communications revolution”.²⁴ This technological and communications revolution is simply space revolution and space tourism, which would be the next economic and political force that could take the world to greater heights. We now turn attention to the past global ontology to the social game of power to see how it prepared the ground for the future development of international studies and global politics.

Past Global Ontology to the Social Game of Power: Slavery, Colonialism and Capitalism.

In reality, the global route to power in the past came from slavery, colonialism and capitalism. No thanks to ancient traditions of Western culture, such as the Greek tradition, which permitted the use of human beings as slaves or instruments for all manner of labour. “At the bottom of the social scale were the slaves, for slavery was a universal institution in the ancient world. Of all the inhabitants of Athens perhaps a third were slaves. Consequently, as an institution slavery was as characteristic of the city-state economy as wage-earning is of the modern”.²⁵ Hence, the development of slave trade was neither an accident of history nor a political error but a well-orchestrated plan to raise huge capital, control global economy and become a global force in the committee of nations in the ancient world since slavery was a universal institution. Slave trade was “the shipment of captives from Africa and other parts of the world, to various other parts of the world where they lived and worked as the property of Europeans”.²⁶ Although, it would be wrong to discuss the slave trade in such a way as to suggest that those who participated in it did not have other interest but solely to control global economy and become super powers in the committee of nations. The initial interest for those who participated in slave trade was to create wealth for themselves and their nations. But with time they realized that using slaves to achieve this was more lucrative and that slaves were cheaper sources of labour as well. Obi Oguejiofor confirms this position thus:

The first batch of Portuguese who came to West Africa came with the intention of getting gold. They were to learn very soon after that the trade in slaves was more lucrative. The establishment of large plantations in the new world

²⁴ Elaigwu, Isawa J. “From Might to Money: The Changing Dimensions of Global Transition to the 21st Century”, in Alubo, Ogoh.S and Briggs, Deinbo.A (Ed.). *Agenda for a Better Society: Reflections from the National Institute*, Volume 1. Kuru-Jos: National Institute for Policy and Strategic Studies. 2004 P.103.

²⁵ Sabine, H. George and Thorson, Landon Thomas. *A History of Political Theory* (4th Ed.), (New Delhi: Oxford and IBH Publishing Co. PVT. Ltd, 1973) Pp.19-20.

²⁶ Rodney, Walter. *How Europe Underdeveloped Africa*, Pretoria: (Panaf Publishing Inc. 1972) P. 108.

necessitated the search for cheap and abundant labour...The trans-atlantic slave trade became a huge commercial enterprise, and cities like Liverpool and Bristol grew rich therefrom.²⁷

However, this initial interest later metamorphosed into a heightened desire to control excess wealth and dominate other competitors in the universal business of slave trade. Gradually slave trade became an international economic booster and a source of economic power to those who possessed the means, such that, by the time slave trade ended the participants had so much economic and political resources to embark on colonialism. "Slave trading aided in the industrialization of the West...The industrial revolution that had by then taken place in England changed the world's production process for good".²⁸ The interest in controlling excess wealth through slave trade was further heightened by the myth of inferiority for which the slaves were associated with. The slaves were seen and treated as subhuman species who were only useful as cheap labourers. "The era of the slave trade further entrenched and indeed extended the concept of black inferiority".²⁹ Obi Oguejiofor captures it more succinctly thus: "Just like slavery and slave trade, colonialism was backed up by the conviction that the African (slave) was not yet a human being like the other human beings. He was inferior, uncivilized and uncultured; therefore, all things connected with him was primitive and immoral, and consequently to be discarded".³⁰ This means that slavery and colonialism were shaped by the same ontology but executed using different strategies. But the bottom line is that slavery and slave trade opened the floodgate to economic and political emancipation for those countries that participated in it and introduced the culture of imperialism which heightened the quest for countries to demonstrate their power against one another in the international arena. This laid the foundation of international politics and the beginning of international studies and global politics of the past.

Also, colonialism, just like slave trade before it was shaped by the same reality of conquest, domination, and imperial expansion for economic and political benefits, for the self-interest of the colonizers, which is simply the acquisition of power to protect and defend one's interests and to impose one's will by any means available in the international arena. Nowhere else was this better demonstrated than the Berlin conference of 1884-1885 where the entire continent of Africa was partitioned into smaller states with artificial boundaries created to divide historically related communities but sustain the political and economic dominance of Europe across the globe. Oguejiofor again reports that:

At first Europe did not want to be involved in direct colonization of Africa...However, with the progress of industrial revolution which resulted in machine production, two important factors, the need for raw material and for market

²⁷ Oguejiofor, Obi J. *Philosophy and the African Predicament*, (Ibadan: Hope Publications, 2001) P.27.

²⁸ Ibid, P.31.

²⁹ Harris, E. Joseph. *Africans and their History*, (New York: Penguin Books Inc, 1987) P.89.

³⁰ O. Oguejiofor, op. cit., P.33.

for the surplus products, led to the quest for spheres of influence and authority in the world.³¹

In addition, Joseph Harris further reveals that “the influx of increasing numbers of European explorers, merchants and missionaries brought a significant new tide of forces from Europe... Such forces as these made the European presence ominous because it represented a greater potential power than any previous alien group”.³² Historically, colonialism represents an anarchical political system, a case in which the powerful destroys the weak for their own benefits, or one in which a society forces others to relinquish power entirely to them by all means necessary. This is akin to the business of present-day international actors who use coercive diplomacy to sustain cultural imperialism. Nevertheless, colonialism represents another foundational phase of international politics of the past and also the beginning of international studies and global power politics.

Another ideological milestone to the ontological quest to power in the past beside slavery and colonialism was capitalism. Capitalism encourages the private ownership of property. However, the problem with capitalism during and after slavery and colonialism was neither the private ownership of property nor the encouragement of individual initiatives to create wealth, but the creation of a “class economy”, where one segment of society was artificially designed to be rich while the other segment was designed to be poor. This dual economic model created by capitalism guaranteed the continuous poverty of the colonized while the colonialists were made to enjoy riches. This system of political, economic and social segregation created by capitalism, maintained inequality and ensured that the colonized never rose beyond a subsistence limit. Talking about the dual economy of colonial capitalism, Daron Acemoglu and James Robinson noted that:

The dual economy was not natural or inevitable. It had been created by European colonialism. Yes, the Homelands were poor and technologically backward, and the people were uneducated. But all this was an outcome of government policy, which had forcibly stamped out African economic growth and created a reservoir of cheap, uneducated African labour to be employed in European controlled mines and lands.³³

An example of the dual economic model of capitalism was prevalent in South Africa and South-East Asia. In the case of South Africa, “the dual economy was created by the state... Economic institutions were extractive; whites became rich by extracting from blacks”.³⁴ If the damage done by colonial capitalism in South Africa was not enough, it was even extended to the whole world in a bid to impoverish the colonized nations and strengthen the growth of European colonial expansion. Again, Daron Acemoglu and James Robinson confirms it thus:

³¹ Ibid, P.32.

³² H. E. Joseph, op.cit., P.185.

³³ A. Daron and R. James, op.cit., P. 267.

³⁴ Ibid, P.270.

The profitability of European colonial empires was often built on the destruction of independent polities and indigenous economies around the world, or on the creation of extractive institutions essentially from the ground up, as in the Caribbean Islands, where, following the almost total collapse of the native populations, Europeans imported African slaves and set up plantation systems.³⁵

The dual economic model created by capitalism was specifically for the purpose of gaining more power and maneuvering it, imposing and defending the will of the colonialists against the colonized, thus, making one more powerful above the other. This was a crude form of international politics at the earliest stage. This crude form of international politics paved the way for diplomacy and maneuverability in bargaining associated with politics at this level. At this juncture, let us examine the present global ontology to the social game of power to see how technology and techno-industrial nihilism had aided the progress of international studies and global power politics.

Present Global Ontology to the Social Game of Power: Technology and Techno-industrial Nihilism

David Skrbina defines technology as, “mindful creation”, and says that “it is the realization and reification of thought in which every act of creation is a technological act”.³⁶ For Theodore John Rivers, “It is the means in which humanity utilizes various types of phenomena (natural and artificial) to achieve some purpose”.³⁷ Techno-industrial nihilism is the emergence of technology for massive industrial production of destructive and nihilistic artefacts aimed at reducing human life and destroying human values. Whatever the definition of technology or techno-industrial nihilism one accepts, it is only a definition, as the fact remains that technology is a double edged sword. Technological changes and innovations remain one of the most critical pillars of prosperity, yet it is also one of the fastest means of exploitation and destruction of human values. It is common knowledge that the accidental invention of fire in the late stone age marked the beginning of human experiment with the discovery and use of technology. From the invention of fire to the construction of his first home and farm, human beings progressed to the discovery of iron and the art of weaving and pottery.³⁸ This discovery and use of technology by human beings is like a discovery of his real being, nature and purpose according to Martin Heidegger. Human discovery and use of simple tools to enhance his living standards is much more than an effort to imitate nature and subdue it but an expression of man’s real being and purpose as part of social reality.³⁹ This Heideggerian

³⁵ Ibid, P. 271.

³⁶ Skrbina, David. *Metaphysics of Technology*, (London: Taylor and Francis. 2016) P.1.

³⁷ Rivers, Thomas John. “Technology and Being: A Discussion of their Metaphysical Significance”, *Advances in Historical Studies*, 4, 2015, 43-50. <https://dx.doi.org/10.4236/ahs.2015.41005>.

³⁸ Buah, F.K. *The Ancient World: A New History for Schools and Colleges Book One*, (London: Macmillan Education Limited. 1978) Pp.39-42.

³⁹ Heidegger, Martin. *The Question Concerning Technology and other Essays*, Trans. William Lovitt, New York: Harper Collins Publishers 2013.

view on technology is further supported by David Skrbina who insist that technology is deterministic in nature and has an intrinsic intensity in its existence. According to Skrbina, technological determinism commenced when human beings learnt how to control fire and make simple tools. At this time, tools were created to serve human purposes in developing civilizations.⁴⁰ However, the development of civilizations turned round to use these technological tools for both the benefits and destruction of human values even up to this contemporary time. The future phase of technological development is the time when technological devices and gadgets, ranging from self-awareness computers, nano-machines and innovations in artificial intelligence will serve their own purposes rather than serve human beings. This will also mark the future phase of international studies and global power politics as “technological change has been established to be not only the engine of prosperity but the most critical one”.⁴¹ Those countries that has established advanced technological structure and capacity will continue to dominate others in the international system and call the shots in the global political terrain. This prediction is hinged on the fact that change is constant and right from the time of Francis Bacon in the 17th century, the possibilities of more prosperous and advanced societies has been tied to the power of knowledge and the practical application of knowledge and wisdom. Bacon strongly believes that “it is only through knowledge that man can conquer nature and dominate it”⁴², and the whole purpose of science and technology is to increase human power over nature so that he could dominate it. Science and technology have demonstrated this in the past through massive industrialization in the renaissance period which catapulted the economy of Western Europe to greater heights and also by the opening up of the information superhighway which gave a boost to global economy in the twentieth century and beyond. However, “scientific and technological progress which created material progress did not lead to a corresponding result in moral and social progress, or indeed in the general improvement of the human condition, neither has it brought peace to the world”.⁴³ In the same vein, George Orwell in *Nineteen Eighty-Four*⁴⁴ have shown that in the management of power, whether political or economic, both of which could be enhanced by technological change, human irrationality more than his rationality is an essential aspect of his nature which he manifests. As such, Orwell predicted rightly that within a space of thirty-six years from 1948 and beyond, human irrationality in the management of power if not curtailed, would bring about a highly developed technology which would lead to a highly sophisticated system of dehumanization of man by means of various demonic devices such as mind control and electronic surveillance. Today, one could look back and confirm that Orwell was absolutely right judging from the survival of two world wars, the cold war era as well as the proliferation of arms around the globe. Although human beings have not made a direct attempt at the total annihilation of the human race despite wars and rumours of war, there are enough technological weapons to do so. If the atomic bomb at Hiroshima and Nagasaki

⁴⁰ Skrbina, op.cit, P.119.

⁴¹ A. Daron and R. James, op.cit., P. 271.

⁴² Omoregbe, Joseph Idemudia. *A Simplified History of Western Philosophy Vol.2*. (Lagos: Joja Educational Research and Publishers Limited, 1991) P.2.

⁴³ Makinde, Moses Akin. *Logico-Philosophical Studies*, (Ile-Ife: Obafemi Awolowo University, 2014) P.538.

⁴⁴ Orwell, George. *Nineteen Eighty-Four*, London: Penguin Books, 1949

was so devastating, one could only imagine the possible effects of a nuclear arsenal and other land-based intercontinental ballistic missiles (ICBM) or the long-range submarine-based ballistic missile system already possessed by “powerful” countries of the world. As nature sets no limits to our hopes and aspirations, she also sets no limits to the extent to which we can exercise our irrational behaviours, including the destruction of our own selves by the products of technology. For this reason, what the future holds is uncertain as every mind is now conditioned to live in anxiety and fear of the unknown as a result of man’s irrational use of the products of technology. However, despite the anxiety, fear and uncertainty about the future, empirical evidence suggests that in the use or misuse of the products of technology, the future would likely be worse than the past. This is because, despite overwhelming increase in human knowledge, human beings have not been able to perfect their rational behaviours in the management of power. They still act irrationally. They still fight against one another over ontological differences in the understanding and management of power.⁴⁵ The answer to who should hold power is not yet settled around the globe, and as such, it often ends up in the hands of the minority who control sources of information and prevent many issues from public domain in the guise of “national security”. An example is “the former Soviet Union where the environmental dangers of industrialization were not allowed into the public agenda when nuclear power programmes and tests were being discussed”.⁴⁶ Even in democracies, the control of technical and scientific knowledge could be in the hands of few wealthy agencies who would prevent the dangers from being public knowledge. In fact, in the twenty-first century human beings have greater chances for self-destruction than for self-improvement, and from the point of view of human nature, the world should expect the worst application of the products of technology for destructive rather than improvement purposes as the days go by. As Sam Momah observes, “the effect of a ‘nuclear winter’ is common knowledge, since, by it, nuclear fall-out will spare no one on earth”.⁴⁷ To this end, the future direction of international studies and global politics would favour those who hold the ace in the technological arms race. Such groups would command respect and authority in two ways; by using the products of technology either for destructive or constructive purposes, i.e., for war or trade and either way, it would be in their favour. An example is the current invasion of Ukraine by Russia. While nations slept, Russia is increasing her technological innovations for destructive purposes while making money and forming alliances with other smaller nations to patronize her technological devices. On the other hand, the United States through NATO is also doing the same in the guise of stopping the invasion of Ukraine, while the less technologically advanced nations stand as onlookers in the theatre of war. This view was implied by Walter Rodney when he stated that, “the tendency towards technological innovation and renovation was inherent in capitalism itself, because of the drive for profits”.⁴⁸ What this portends for the future of international studies and global politics is

⁴⁵ Krickovic, Andrej and Sakwa, Richard “War in Ukraine: The Clash of Norms and Ontologies”, *Journal of Military and Strategic Studies*, Vol.22, Issue 2. 2022. P. 98.

⁴⁶ Common Wealth Youth Programme, “Principles Underpinning Democracy”, in *Common Wealth Values in Youth Development Work*, (Marlborough House London: Common Wealth Secretariat) 2007. P.79.

⁴⁷ Momah, Sam. *Global Disorders and the New World Order*, (Lagos: Generation Press Limited. 1993) P. 102.

⁴⁸ W. Rodney, op.cit, P.209.

that since the cold war era was one of ideology between the East and the West, thus creating a bipolar world, the space war era (future ontological route to war) would be one of space science and technology between the East, the West and the rest of us, thus creating a tripolar world. In this instance, *Twenty-eighty-four (2084)* is an ideal year for the “mother of all battles”, which will separate the powerful from the powerless and decide whether human beings would continue to dominate the earth or relocate to other planets in space. This would be exactly sixty-one years from now and a century from nineteen-eighty-four. The initial actors in this battle are expected to be Russia, USA, China, Japan, Israel, North Korea, Iran and India judging from their investments in nuclear armaments, space science and technology, as well as their previous diplomatic relations which has not been in the interest of global peace. Apart from Israel and India, others are traditional non-allies of the United States. This prediction is necessary because, it is on record that cataclysmic nuclear annihilation, with the products of science and technology, is the greatest threat to humanity today and no weapon has ever been invented and not subsequently been put to use. If it delays, it is only a matter of time. Also, Bertrand Russell has affirmed that “war (conflict) is the strongest incentive to technical progress”.⁴⁹ However, from this technical progress, he foresaw a negative trend that might lead mankind to “collective suicide” and suggested the immediate formation of a single global empire as an alternative rescue mission. But, any rational strategy for managing power and promoting peace on earth must take into consideration the place of human emotions, since human irrationality more than his rationality plays more part in the management of power. It is how well human emotions are managed that determines the outcome of the power game and its consequences, especially with the availability of the weapons of war. Hence, international studies and global politics of the future must consider in addition to its curricula, “the role of human emotions in the management of power”. The aim is to enlighten leaders to understand that in the power game, both rationality and irrationality are basic aspects of human nature, and so, should promote his rationality at the expense of his irrationality. This is the best way to avoid any cataclysmic nuclear annihilation and curtail the doomsday. In addition to possible cataclysmic nuclear annihilation are the problems associated with climate change and high population density on the earth’s surface, which we have discussed above, and which would likely make life unbearable on earth in the coming days. Should this happen, the only choice for mankind would be to seek alternative accommodation in space. However, the possibility of having alternative accommodation in space is already high because of the advancement made in the areas of space science and technology, particularly in the field of space exploration. Hence, in the coming days, there would be heightened interest in the politics of space, beginning with space tourism. This heightened interest, if not properly managed, would likely result to space war, between the East, the west and the rest of us due to ecopolitics and ecotourism. Interest in space tourism when fully satisfied, would make way to complete habitation of space (Moon or Mars since they are the nearest to the earth in terms of habitation) by human beings. At this juncture, let us take a quantum

⁴⁹ Unah, Jim Ijenwa. (Ed.). *Philosophy of Science for General Studies*, (Lagos: Foresight Pres, 1998) P.101.

leap into the future to see how the future global ontology to the social game of power would likely play out.

Future Global Ontology to the Social Game of Power: Space Exploration and Space Tourism in International Studies and Global Power Politics

Following the material progress already recorded by science and technology as well as the dangers inherent in the misuse of the products of science and technology here on earth, there is little doubt that the next innovative agenda on human profile is space exploration and space tourism. This is so because of the many benefits that human beings stand to derive from it. As we have argued earlier, successful human exploration and settlement in space would help to reduce pressure on the earth's surface, mitigate the negative impacts of climate change and improve human existential situations. Also, it would confer strategic power positions to nations that successfully invest in it, as this would become a basis for strategic alliances and negotiations between stronger and weaker nations and between two or more stronger nations as well. Lastly, it would be the next economic booster for powerful nations that are successful in the power game as strategic investments in space tourism would be maximized for greater fortunes in the future. Therefore, any nation that succeeds in space exploration and space settlement would likely be in control of the global political and economic space and become a leader in the global political terrain. However, out of these three reasons canvassed to support the journey into space exploration and space tourism as the focus of international studies in the next fifty years and beyond, the second appears to be paramount. This is because, it has been demonstrated over time that strategic power positions whether in local or international politics is the natural desire of men and nations, for power is said to be everything, and so the future would most likely witness an increase in this desire for power in international politics. The implication of this is that those who understand how to play in the social game of power and channel such energies to resolving the problems of climate change, investing in space science and technology through space exploration and tourism would call the shots in future global politics as this would also constitute the direction of international studies in fifty years from now and beyond. Hence, as the future outlook of global politics clearly shows, this paper holds the strong opinion that attention would shift away from arms struggle, brought about by techno-industrial nihilism, to space struggle as a result of two factors. The first factor is the negative impacts of climate change and the second factor is high population density on the earth's surface. These two factors would determine the future of global power politics which would likely be the politics of space struggle. This future global power politics is already at an incubation stage in the form of space tourism. Space tourism would eventually pave way to full habitation of other planets by man. When this happens, nations with greater population of her citizens outside the earth would continue to dominate the global political space and call the shots in the global political terrain.

“The Road to Making Humanity Multiplanetary”

The above subtitle represents the motto of *Space X*, a company owned by Elon Musk, the South African born American billionaire. However, it reminds us of the journey to space exploration which started around six decades ago with the first landing on the moon. Man's successful landing

on the moon was the first tunic needed to show that it is possible to live in another planet beyond the earth. But of recent, precisely on Tuesday night, November 15th, 2022, Artemis I owned by the National Space Agency of America, blasted off into space and on Wednesday morning was on its way to the moon and back on a two-day journey. Kiona Smith reports that “this is the latest step on the road to cosmic expansion, the byproduct of political ambitions in the global power and space struggle and a paradigm shift in cultural ideas about who goes to space”⁵⁰. Explaining further, Smith reveals the mission of Artemis I and its mode of operation in the following words:

Artemis I (the Orion Spacecraft) will release ten shoe box-sized CubeSats to study Earth, Moon and the environment of deep space. One of the CubeSats called *Omotenashi*, will land on the lunar surface to test systems for very small landers, which might be used later on the moon and elsewhere in our solar system. Another CubeSat called *Biosentinel*, carries colonies of yeast, which scientists will study over the next one year to see how they grow and evolve in deep space. This is the first long-term biology experiment beyond low earth orbit where earth’s magnetic field offers some protection from the harsh radiation of deep space. Understanding how living things respond when exposed to harsh radiation of deep space over time will be an important part of designing future missions to the Moon and Mars.⁵¹

Before this latest step, Richard Branson and his *Virgin Galactic* crew, as well as Elon Musk and his *Space X* crew made similar trips to the moon and back between the years 2021 and 2022. In addition to these successful trips to the moon and back, the successful construction of James Webb Space Telescope shows the seriousness and tenacity which human beings attach to space exploration, space tourism and eventual relocation to space. James Webb Space Telescope “apart from revealing the oldest galaxies in the universe and shedding light on the birth of stars, will help to seek out the possibility of life on other planets. It will aid the search for habitable planets. It was built on the promise that it would unveil the universe”.⁵² The invention of James Webb Space Telescope and successful landings on the moon and mars are indications that space tourism has become a reality. It is only a matter of time and man would become fully multi-planetary by living permanently in space. Sharing this view, Toivanen Annette holds the opinion that “the current emergence of a new space economy is leading to the exploration of outer space towards unforeseen futures and that space tourism is a new addition to the tourism industry, prompted by adventure-

⁵⁰ Smith, Kiona. 2022. “More Milestones await Artemis I”, <https://www.inverse.com/science/more-milestones-awaits-artemis-i>. Accessed on Friday, November 18th, 2022 at 9:15 am.

⁵¹ Ibid, P. 1

⁵² Ibid, P. 2

seeking individualism and potentially lucrative private business prospects”⁵³. In the same vein, Sam Spector and James Higham argue that “space tourism is contributing to the rapid commercialization of outer space and only a very small segment of society exerts growing impacts beyond the Earth”.⁵⁴ Thus, space tourism has come to stay as an adventure and as a business that would shape the direction of events in the world and metamorphose into making human beings multi-planetary. Although the profit margin in this business is undetermined financially, it is expected to be on the high side. For this reason, many nations would cash in to be part of the expected gains, and those who have not done so are being advised to do so quickly. For instance, on March 24th, 2023, Jeff Foust reports that, “an advisory group has called on the European Space Agency (ESA) to develop a human spaceflight programme through commercial partnerships or risk being left behind by China and the United States”.⁵⁵ Specifically, the report directed that “Europe should establish autonomy in Earth orbit, on the moon and beyond with human and robotic capabilities complementing each other, that includes a European commercial Leo-station, cargo and crew capabilities for the gateway and the moon, and sustained presence on the lunar surface”. This report further confirms the reality of space exploration and heightened interest in space tourism as the next economic booster for “powerful nations” that readily invest in it as it would be maximized for greater fortunes in the future. It is hoped that it would also confer strategic power positions to nations that successfully invest in it, and this would become a basis for strategic alliances and negotiations between stronger and weaker nations and between two or more stronger nations as well. This way, space exploration and space tourism would greatly influence the direction of international studies of the future. Whatever happens, there are implications for the future of international studies and global politics, and to these implications we now turn attention.

Implications of Space Exploration and Space Tourism for Future International Studies and Global Politics

There are four major implications of space exploration and space tourism for future international studies and global politics. The first implication is that there would be a conflict of norms and ontologies.

Democracy versus Autocracy----Different Norms and Conflicting Ontologies

Interest in and commitment to Space exploration and tourism would bring about a conflict of interest regarding norms and ontologies in the international studies of the future. This has been a consistent pattern in international politics and it is not likely to change any time soon. There is always a contrasting understanding of reality in international politics and this would manifest in

⁵³ Toivanen, Annette. 2020. “Sustainability Dimensions in Space Tourism: The Case of Finland”, *Journal of Sustainable Tourism*, Vol. 30, Issue 9, 2020. <https://doi.org/10.1080/09669582.2020.1783276>.

⁵⁴ Spector, Sam and Higham, James E.S. 2019. “Space Tourism in the Anthropocene”, *Annals of Tourism Research*, Vol. 79, Nov.2019.102772. <https://doi.org/10.1016/j.annals.2019.102772>

⁵⁵ Foust, Jeff. 2023. “Advisory Group Backs European Human Spaceflight Program Using Commercial Approaches”, <https://www.spacenews.com/advisory-groups-backs-european-human-spaceflight-program-using-commercial-approaches/>

future international studies. For instance, during the cold war era, there was a conflict between capitalism and socialism which resulted from the different norms and ontologies acceptable between the East and the West. In the current invasion of Ukraine by Russia, we could see a conflict between “freedom of choice versus indivisibility of security”.⁵⁶ While one party believes that “the expansion of the liberal community of states and their dominance in global politics is necessary for global peace and stability”, the other insist that “interstate relations is an arena of perpetual struggle where certain tried and tested rules of coexistence must be followed in order to keep the struggle from descending into unbridled conflict and chaos”. In the future, international studies would likely face a conflict between economic freedom versus indestructibility of security. While one side would accept that the expansion of the economic interests of powerful nations into the space arena and their dominance in global politics is necessary for global peace and security, others would disagree that any arrangement that violates the tested rules of international security should be jettisoned for the interest of global peace and security.

Politics of Cultural and Economic Globalization

Another implication of space exploration and space tourism in future international studies is that it will increase the politics of cultural and economic globalization among different states, since international politics is the international relations of either cooperation or conflict between states. In view of this, Omoregbe (2007:148) argues that:

the process of globalization is inevitable because it is part of human nature. Man by nature is a social being with an irresistible urge to associate with his fellow human beings. Man cannot survive without associating with his fellow human beings. Globalization is a manifestation of this natural urge in man to associate with his fellow human beings and it is irresistible.⁵⁷

The irresistibility of cultural and economic globalization which space exploration and tourism would multiply is due to different cultural and economic interests which exist in different environments. It is the cultural and economic circumstances of the environment in which one live and one’s reaction to them that would influence one’s relationship with other people. Since the cultural and economic circumstances of the environment in different parts of the world differ, it would also affect the relationship between different countries and how they act or react towards the issue of space exploration and tourism and therefore influence the direction of international studies of the future.

⁵⁶ Krickovic and Sakwa, op.cit, P. 90.

⁵⁷ Omoregbe, Joseph Idemudia.. *Social-Political Philosophy and International Relations: A Systematic and Historical Study*, Vol.1, (Lagos: Joja Educational Research and Publishers Limited. 2007) P.148.

Multiple Increases in Cyber Attacks

Space exploration and space tourism now and even in future has total reliance on technology, machine learning and artificial intelligence. As such, there would be heightened interest in cyber-attacks between different countries in the bid to jeopardize one another's interest in the international system. For instance, it was reported that during the covid era in 2020, "there was a 238 percent rise in cyber-attacks on financial institutions and a 600 percent increase in attacks on cloud servers from January to April, 2020"⁵⁸. If that was not enough trouble for man, the report further stated that "there is a global shortage of cybersecurity professionals worldwide".⁵⁹ This goes to show the extent of desperation of cyber attackers on individual companies and financial institutions. One could only imagine the extent of devastation that would be involved when nations make it a constant priority to attack the cyber space of their enemies or non-allies. Hence, the nature and intensity of cyber-attacks between nations would influence the nature and quality of relations between them and determine the direction of international studies of the future.

A Tripolar World-----The East, The West and the Rest of Us

The battle to make human beings multiplanetary beginning with space exploration and space tourism would lead to the creation of a tripolar world between the East, the West and the rest of us. As the cold war era between the East and the West created a bipolar world, the space war era between the East, the West and the rest of us would create a tripolar world. The East would be led by Russia and her allies, such as North Korea, who are traditional enemies of the United States. The West would be led by the United States and all member countries of NATO who are allies of the United States and traditional non-allies of Russia. The rest would be led by China and all her traditional allies who are mostly consumers of Chinese technology and who uses its by-products to boost their economy.

Recommendations

As a way of improving international studies of the future and making interstate relations better for a more peaceful world, the paper makes the following recommendations.

- i. International studies of the future as a discipline should be directed towards the study of space, especially space exploration and space tourism. This would be for economic and political reasons as a determinant of power. The journey towards making human beings multiplanetary is high on global priority list and would determine the direction of interstate relations as well as global political and economic power shift.
- ii. The full utilization of the world's resources demands cooperation among nation-states. As it is for other gifts of nature, same with the outer space. This means that cooperation among nation-states must never cease to exist if the ultimate dream of making human beings multiplanetary must

⁵⁸ Simplilearn, 2020. "Cybersecurity Trends: Where the Industry is Heading in Uncertain 2021", www.simplilearn.com, P. 2. Accessed on 30th March, 2023.

⁵⁹ Ibid, P.7.

be achieved. The cessation of cooperation among nation-states regarding space exploration and space tourism will easily spark off international conflict.

iii. The idea of justice in international relations should be re-examined by future international studies. At the moment, justice in international relations is simply “the interest of the strong”, “might is right”. This should be re-examined. Justice should be the interest of humanity, not the interest of the strong. To achieve this, future international studies should begin the process of creating an international parliament that would make sound and legitimate laws to guide the activities of international actors so as to reduce their dependence on the use of force alone to resolve differences. Reducing the use of force would imply increasing the use of ideas. After all, every innovative system or maverick action is rooted in an idea. Though ideas might not always be mightier than force in international relations, but used in service of the truth, it would remain a mighty force.

iv. International studies of the future must re-examine the problem of perception. The problem of perception is the problem of how to account for our knowledge of the external world in international relations. In interstate relations, perception is different from reality, for the more you look, the less you see. This creates the problem of uncertainty. John Coleman says, “in the intelligence community, it is taught that the best way to hide something is to place it in the open view”.⁶⁰ There is need to understand how to handle issues when concealed from public knowledge, yet open to public view. This would help to resolve the problem of uncertainties.

v. Interstate relations in future will depend heavily on the positive or negative application of the products of technology especially in space exploration and tourism. Brzezinski Zbigniew in *The Technotronic Era*, explains how new technology will bring in its wake intense confrontation that will strain social and international peace. Technology without humanity is a dead end. For this reason, international studies of the future should maximize the benefits of the humanities studies in mitigating the challenges of all times.

Summary and Conclusion

The challenges posed by climate change, population explosion, poverty and forced migration has a way of influencing the global power politics of the future and human journey into space. Just as past global ontology to the social game of power centered on the idea of slavery, colonialism and capitalism, while present global ontology to the social game of power centers on technology and techno-industrial nihilism; future global ontology to the social game of power would center on space exploration and space tourism in the bid to making human beings multiplanetary. The implications of these are that there would be a clash of norms and ontologies, leading to the creation of a tripolar world of the East, the West and the rest of us. The paper recommends that

⁶⁰ Coleman, John. 1991. *Conspirators' Hierarchy: The Story of the Committee of 300*, <https://www.academia.edu/conspirators-hierarchy>. Accessed on 10th April, 2023.

international studies of the future as a discipline should be directed towards the study of space, especially space exploration and space tourism. In conclusion, the paper submits that cooperation among nation states should never cease to exist if the ultimate dream of making human beings multiplanetary must be achieved.

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