Eurasian Journal of Anthropology
ISSN: 2166-7411

Euras J Anthropol 10(1):20-38, 2019

A thought experiment in futurology: 12 models of World Government and the World Peace

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Article info

Received: 2 February 2019

Accepted: 26 June 2019

Key words

Futurology, thought experiment, models of government, world government, globizenism

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Abstract

In this article, we develop and reflect on a thought experiment in futurology: 12 models of world government are presented and discussed with regard to world peace. These 12 models consist of 3 overarching categories: Present-oriented models which correspond to the U.S. model, the Chinese model, the EU model and the Russian model; past-oriented models which comprise the Soviet Union model, the British Commonwealth model, the Ottoman model, and the Genghis Khan model; and future-oriented ones such as the workers' international model, the communist model, the science fiction model and the electronic model. It is argued that all these forms are likely for the far future if not for the near future, however globizen's (i.e. global citizen's) welfare will widely differ under various forms of government.

Introduction

World government… How is it possible if ever? The main obstacle against a world government would be war and related armed conflicts. Peace psychology research tells us that for enemies to come together and make peace, we need to have meta-group level common goals. For formation of world government, we need to have a common goal such as environmental problems that are at terminal level and/or an alien invasion. For the case of alien invasion, the world government will be mostly like a military dictatorship as its goal will be defending the world. However, in the other cases where the common goal involves environmental problems, the countries can form a scientific alliance. On the other hand, such an optimistic position wrongly assumes that each state actor has the same interest in environmental problems. For example, in case of global warming, Russia will be a winner, the Netherlands or the Maldives will be losers. Russia will be a winner, because by the melting of Arctic ice, the Northern route for trade will be opened, while the other two countries will be submerged. Some, on the other hand, may say that we already have a world government, which is the United Nations. But UN, far from a world government (Podvorica, 2014) can just be a caricature of world government.

The notion of world government presupposes an international law applicable to all the planet. It is expected that only such a government can stop the wars and human violence (Babić, 2010). However these laws by themselves may instigate violence. For instance, the law can be used to suppress ethnic and political minorities in authoritarian states. They also believe in rule of law and supremacy of law, but the problem is that what they put forward as law is anti-democratic.

Various thinkers have different views of world government. For example, Narveson (2010:121) states that the world government will inherit the problems of current governments and concludes that it is "a terribly mistaken idea," while others view world government as a solution to the threat of a self-destructing global war (cf. Craig, 2010). The sentiment, we can state, is mostly mixed. That is because of the different models of world governments that can come to life. For instance, Höffe (2010) has an idea of a federal world republic in mind, when he reflects on the issue. In fact, our observation is that, the researchers have different models of word government in their minds and this explains the mixed sentiment.

In futurological thinking, we usually proceed by 'what if's rather than discussing reasons for impossibility and vagueness of an impossible matter. There is no way to be sure that what is impossible now would not be possible in the future (Heinonen and Ruotsalainen, 2013). Thus, in futurological thinking, our first question would be, how it could be realizable (e.g. revolution, conquest, referendum, man-made or natural disaster, alien invasion etc.) and in what forms it may exist for short and long terms (i.e. sustainable vs. unsustainable existence or mere survival vs. sustenance) rather than its (im)possibility. In that context, Tanyi (2017)'s set of questions make perfect sense:

"Even if one broadly accepts that world government is justifiable, there is the further question what form it should take. Are there different types of world government? What are they and which is suited best for our purposes? Should world government be a democracy or something else? What else? And what form of democracy?" (Tanyi, 2017:261).

In the next section, as a response to these questions, we present 12 models of world government each of which has its own advantages and disadvantages. Before we start, as a limitation we would like to state that the descriptions of the prototypes for each may reflect stereotypes of the author to some extent. Thus, we recommend a reading of each with caution.

12 models of World Government

Present-oriented models of World Government

Why did we pick U.S., China, E.U. and Russia for present-orientations? That is because these are the only world powers not only with world ambitions but also global-level capabilities. U.S. is obviously in this position, China has global ambitions as shown by giant investments in Africa and Latin America and One Belt One Road super-project. E.U. is considered to be political leader of the world. Russia, although weaker after the collapse of the Soviet Union is still ambitious and its geography alone, neighboring Alaska and China as well as Poland makes it the most likely power to set a world government.

The U.S. model of World Government

This model is characterized by a presidential system, an undemocratic two-party regime that does not allow other political groups to be represented. Big income gap and poverty coupled with excessive wealth in the hands of just a few are rules of the game. Each president is not powerful, but presidency as a position is powerful enough to gain de facto immunity. Although impeachment of presidents are likely, in such a case world stock exchanges will crash, that is why even the worst presidents will secure their seats.

This model is also characterized by foreign interventionism (Bali and Rana, 2018), but in the absence of foreign lands who would be the next target? Under the world government, the ex-foreign targets will be naturalized and become internal targets. We still have the discourse of 'rouge states', but those states will be parts of the United States of the World. There will be no walls between U.S.A. and Mexico. The so-called 'free' markets will decide how many immigrants (read this as no-contract, ununionized dirt cheap labor) are required by the American enterprises. Thus, immigration will no longer be a political tool of American politicians trying to influence the voters.

One problematic aspect of American model of world government is in the role of judiciary. United States is not among the signatories of International Court of Justice (Hovi and Skodvin, 2017) with the fear that his politicians and soldiers who are associated with war crimes and human rights violations can be prosecuted and punished. Domestically, the case of U.S. travel ban for a number of Muslim countries can be proposed as an evidence for the conclusion that presidential executive orders reign supreme over court orders. American president has the power to remove anybody from his top position. That means, despite of all the claims on the contrary, checks and balances of the American system are flawed (Thorpe, 2018).

This flawedness can have origins in World War II. Howard Zinn (2012), a prominent American Marxist historian who had served the American army as a pilot had proposed that American government bombed Japan not for surrender or to end the war, but to experiment with the atomic bomb and threaten Soviet Union who by then had no nuclear capabilities. However, who hasn't dropped atomic bombs to other countries, but vocally talking about bombing is considered to be unstable, with its leader deemed 'mad', while a country that actually dropped atomic bombs to Japan is considered to be a normal, stable, and reasonable country. This should be just an illusion created by American propaganda. This bombing experiments didn't stop there. Although the Cold War is over, two former conflicting super powers of the world, United States and Russia continue their competition in developing and experimenting with the most destructive bombs. While one develops mother of all bombs (technically known as GBU-43/B Massive Ordnance Air Blast) and throw it to Afghanistan for experimentation (Cooper and Mashal, 2017), another develops father of all bombs (technically known as 'Aviation Thermobaric Bomb of Increased Power') (Gigova, 2017), which is considered to be normal state of affairs by the mainstream newspapers of both sides. None of

them reflect on negative implications of these weapons for humanity, that they can be tried at another war, and escalate a self-destructive ultimate world war.

World peace will be vulnerable at this stage. Planet-level environmental disasters and as a result, environmental management will be key to both survival and peaceful coexistence of different people. However, U.S. is not signatory to a high number of treaties that have been signed by most of the world states, one of which is Kyoto Protocol (Hovi and Skodvin, 2017). Additionally, Trump administration withdrew from the Paris Agreement which was a major climate agreement at international level (Jotzo et al., 2018; Keohane and Victor, 2016; Urpelainen and Van de Graaf, 2018; Wirth, 2016). So the American model can't be sustainable as a world government model.

Thus, in summary, U.S. model of world government will have serious problems for the world peace. Unchecked powers of the presidency will make this model one of the least stable one, as the president can do anything self-destructive (i.e. anything that can potentially destroy all the planet) in the name of American interests. Finally, we conclude that U.S. model of world government is not sensitive to world peace and agreements on climate policies, which are two other major reasons pointing to the inappropriateness of the American model for the world government.

The Chinese model of World Government

Government surveillance over citizens and online platforms (Hou, 2017),[1] suppression of Western model of civil rights (Cai, 2008; Chamberlain, 1993; Jun, 2018), economic growth or GDP fetishism (Giannetti et al., 2015; Van den Bergh, 2011) at the expense of clean air and non-renewable resources (Calderón-Garcidueñas, 2016; Gao, 2015; Sun, 2014; Tang et al., 2017), the Chinese Dream[2] etc. are the first points that come to mind when we think about the Chinese model. But the problem is that in the absence of 'heavenly alien's, with whom would they do trade? Trade will be inwards. On the other hand Chinese model might be unfit to become a world government due to the language barrier. English and Russian are easier languages to learn, while Chinese lacks the characteristics of a lingua franca or Globalese. In fact, Chinese commercial and diplomatic expansion in other continents can bring out the past discussions about introduction of pinyin as the official script which is the Latinized version of Chinese characters.[3]

Nevertheless, China is the rising star. The past notion of being the leader of the 3rd world (Mark, 2012) excluding U.S. and Soviet Union and their allies was transformed into becoming the world leader through Chinese investments in Africa (Donou-Adonsou and Lim, 2018; Lu et al., 2018; Sidahmed, 2018) and Latin America (Maggiorelli, 2017; Shapiro et al., 2018; Van de Maele, 2017), and through completion of the components of the One Belt One Road super-project in Asia (Lai et al., 2018; Sidaway and Woon, 2017; Yu, 2017). In the future, this belt and road project can allow China to form loose zones of Chinese influence which can be instrumental to establish a Chinese Commonwealth together with the Latin American and African countries that are heavily invested by Chinese. For example, the proposed Nicaragua Canal, a Chinese investment as an alternative to the Panama Canal (Chen et al., 2017; McCall

[1] In fact, surveilance is also a defining property of the U.S. and E.U. models of government (cf. Bauman et al., 2014; Wood and Wright, 2015; Zuboff, 2015), but Chinese surveillance is far more advanced in its applications and citizen-level consequences with the social credit system (Creemers, 2018; Kotska, 2018) which records personal data about each and every citizen with the most advanced face recognition and pattern recognition technologies.

[2] Chinese Dream is the promise that sooner or later everyone or everywhere will be rich etc. For a comparison of Chinese and American Dreams see Pena (2015).

[3] For Chinese script reform proposals see Pan et al. (2015).

and Taylor, 2018; Turzi, 2017) would be quite influential to counter American influence in the region.

In this Chinese union, the leaders of member states will be kept in their positions and receiving diplomatic immunity against any human rights allegations on them. Although the relationships are mostly trade-based with China seeking raw resources from the member states, China will share cutting edge technologies he had been developing with the member states. This will not only reinforce China's economic power but also make the member states more dependent on China, rather than U.S., E.U. and Russia once China would set its own technological standards. U.S. has the containment strategy against China (Kissinger, 2012; Rosati and Creed, 1997). But if this Chinese union succeeds, it will be the other way around. The only major forces left out of these loosely associated states doing trade with China at high levels would be Japan and Australia on one side, and U.S. on the other side. E.U., although trying to take protectionist anti-China measures as done by Australia will not be able to leave Chinese trade without harm, so E.U. will not risk being out of this Chinese union. Japan will be left out due to mutual historical animosities with China (He, 2008); and Australia, afraid of Chinese invasion (cf. Goodman, 2017; Hamilton, 2018) will prefer to be out in alliance with the United States. New Zealand sharing similar concerns, rarely having foreign policies diverging from Australia's will also be in this anti-China minority camp. Thus, it is likely that with a few countries left out, a Chinese model of world government formed on the basis of trade and infrastructure investments can survive and progress.

Held (2010:303) proposes that:

> [T]he chances of the United States relinquishing its sovereignty to a world government in the foreseeable future seem approximately nil. And the likelihood of there being a world government without the United States, even given the U.S.'s current decline, seems comparably low for the foreseeable future.

However, in an extraordinary situation such as a planet-level disaster or an alien invasion, our Chinese union scenario may lead to a weaker United States in the future which might find it reasonable to share power with a strong Chinese union.

The E.U. model of World Government

In fact world government is possible through continental groupings such as European Union. If each of the 6 continents can form its continental union, the rest would be easier to form the world government. For example African Union includes all 55 African countries (Cilliers and Sturman, 2002; Magliveras and Naldi, 2002; Tieku, 2007), whereas in Latin America a number of initiatives aim at continental unity (Flemes et al., 2011; Serbin, 2009; Weiffen et al., 2013). However such groupings are rarely democratic and representative. That is because under capitalism, the governments usually consist of the ruling classes and oligarchs rather than people in general. Election campaign funding alone is corruption (Barnhizer, 2000; Heywood, 1997; Mwangi, 2008). Furthermore, both sides of ethnic conflicts especially when one of them is a non-state actor are rarely represented at country-level democracies (Podder, 2013, 2014). If you think this is a matter of non-Western countries, look at Spain's reaction to Catalan people's demand for referendum (Cetrà and Harvey, 2018; Colomer, 2017; Moreno, 2017). Thus for a truly democratic world government, country-level democracies should be reformed or even revolutionized to become inclusive.

Under world governments, any of the state governments should have the right to secession or wexit (i.e. exit from the world government). In fact, what makes a government world government is not 100% coverage of all states, but most of them. This is just like the case with E.U. Although there are European non-members, E.U. is considered to be the legal and political representative of Europe. Under world government, states will voluntarily be a part of

the world government, because they will take advantage of the beneficiary consequences of membership. Although all will have the right to exit, it will be costly and disadvantageous to leave the world union. In case of Catalonia (Catalunya in Catalan), we see that that is not the case, and unlike the case of Brexit, the future states will be weaker alone.

In addition to these points, the E.U. model is problematic for various reasons: Firstly, it is inclusive for its members while completely exclusive for others such as refugees drowned in Aegean and Mediterranean Seas (Albahari, 2015; Bauböck, 2018; Panebianco and Fontana, 2018). While the Universal Declaration of Human Rights talks about the rights of everybody, European human rights documents usually distinguish citizens (i.e. E.U. members) with all the rights and 'aliens' without rights (Lambert, 2007). If the E.U. model would be the form of the world government, possibly colonial habits would reappear and the notion of second class citizenship analogous to legal 'aliens' would be introduced. Secondly, Brussels' obsession of standardizing everything including higher education which leads to deskilling of the faculty (e.g. Bologna process, see Kaya, 2015; Pusztai and Szabó, 2008) can be disastrous for the world, as not all would fit the same glove. Thirdly, having a central bank and a single monetary policy (Febrero et al., 2018) for all the world analogous to the case in Europe would leave many non-European countries clueless about what to do when they face economic problems. For example, some countries may need tight monetary policy, while others need easy money. Applying tight monetary policy in all the world will aggravate unemployment rate in some countries, and inflation rate in others.

In fact, the E.U. model would not be applicable to the world in the future due to the implicit or explicit assumption of European superiority over non-Europeans, a legacy of the colonial times. That is why in its future expansion, E.U. will be positive in granting membership to North and South American countries and Russia in their world government ambition, but will find including African countries untenable on the grounds that they are not at the same level in terms of social development with their European counterparts. Implicitly or explicitly going in parallel with the anthropological theory, they will be ambivalent about inviting Asian nations to the union. Thus, the E.U. model is an unlikely model for the world government.

The Russian model of World Government

The Russian model will be characterized by different forms of subgovernment such as autonomous republics, autonomous regions, special municipalities, etc. (Karsanova, 2015; Plets, 2015; Shcherbak and Sych, 2017). In this model, the leader will be the eternal one. He (highly likely that this won't be 'she' in such a paternalistic society) will be the supreme leader surpassing and disabling any form of collective decision making. The leader will be mostly of intelligence or military origin. Czardom can return to Russia with a new dynasty starting from the supreme leader in his old age. If this would be objected, then the United Kingdom model would be pointed out. Pro-czardom thinkers will claim that we don't need a non-royal democracy to be modern or developed: "Look at the United Kingdom. They have had kings and queens, but they still survived and progressed." Likewise, Orthodox Christianity will be more visible and prevalent in Russia as an alternative to Europe and its Christianized former colonies.

Although it would be a parliamentary democracy in form, the de facto power of the parliament will be minimal compared to the supreme leader's. If the parliament will be spoiled to protest the government, it will be a free target for bombs, as exemplified by Yeltsin's era (cf. Post, 1996). In this system, military coup attempt is also possible, but it can't be successful in taking over the government (cf. Lepingwell, 1992).

As to the double points of inclusivity/exclusivity, Russia is a federation consisting of various nations, ethnicities and various government structures, extending from primitive tribes in Siberia (cf. Collins, 1982; Varneck, 1943) to the Space Age populations. Diversity is not something to be avoided by Russia, but readily accepted. That is why, unlike European Union, Russia will readily include any applicant state into its proposed Eurasian Union. In fact, as stated before, Russia has the best geographic position to unite the world extending from Alaska to Poland.

However, although a Eurasian Union is receptive to diverse groups of people, what would be the common point that would bind different people is not clear. If this would be global warming and climate change, the interests of Russia and landlocked or inner states will clash, as mentioned earlier. For Russia, global warming will revive the economy and improve Russia's military capabilities by the opening of the Arctic route (Borgerson, 2008; Koetse and Rietveld, 2009; Stephenson et al., 2011); while negative effects will be more visible for other states. Thus, Russian model of world government will not be applicable; if it would, it would succeed only for short-term.

Past-oriented models of World Government

Why did we pick Soviet Union, British Commonwealth, Ottoman and Genghis Khan Models for past-orientation? That is because these were quite influential models with a world ambition in mind. Of course, others can legitimately pick other cases such as the Roman empires and the Muslim empires.

The Soviet Union model of World Government

This model is summarized by ideological unity protected by military might. Unlike the other past-oriented expansionist models, in the Soviet Union model of world government, anyone can become one of the in-group by adopting Soviet ideology. That way although not physically integrated by land borders, Soviet ideology could have been adopted anywhere in the world, in Asia, Africa, and Latin America including the Caribbean Islands. What if we would have a new ideology that would be above all ideologies such as globizenism (a new term we produced from the rarely used word of 'globizen')? Globizenism can propose that we are all residents of the same planet and as such we have certain obligations to the planet. It would be the new ideology, and the rest (nationalism, conservatism, liberalism, republicanism etc.) would represent the Ancien Régime. Furthermore, this movement can add power to itself by representing itself as 99% or the majority (Bolsheviks).

As to how this model would be implemented, we can expect a revolution taking place in a politically less powerful country (i.e. other than the super powers mentioned previously), to match the position of Russia before and during World War I. For example, globizen revolution can take place in India or Iran that can make India/Iran the center of the new globizen movement which will be a proponent of a world government. All the nationalistic, ethnic and religious ideologies will be relabeled as backward and past-oriented.

India is a multicultural society characterized with extreme forms of violence due to religious differences, but even non-religious differences are leading to aggression (cf. Gupte et al., 2014; Mitra and Ray, 2014; Nellis et al., 2016). Since India is a country of extremes, in the long term, it may be a country of revolution just like Turkey. In fact, revolutions are born objectively due to extreme contrasts and subjectively due to the organizational level of the oppresseds. In some countries, the objective conditions are ripe for a revolution, but there is no party or organization leading the disgruntled citizens (e.g. the case in Turkey); while in others, the subjective conditions (i.e. the organizational level) surpasses even the objective

conditions (e.g. Nepal which has more than ten communist parties, with 2 of them being strongest (corresponding to 65% of the overall votes)) (cf. Ayadi, 2018). Another site of globizen revolution can be Iran which has long suffered under the Shia regime. Only what women experienced in post-Shah Iran is sufficient to show the dynamics of revolution in Iran. Not now, but in the future, Iran will have the potential to be a site of globizen revolution against nationalism and religious fundamentalism. However, its sphere of influence will be narrower than India's as explained in the next paragraph.

A revolting India on the basis of globizenism, can first unite with the neighboring states that are together usually called as 'the Indian subcontinent' from historical and geographical points of views, which are Pakistan, Bangladesh, Sri Lanka, Maldives, Nepal, Bhutan and maybe also Afghanistan. These are in fact the members of the South Asian Association for Regional Cooperation (Michael, 2018). Although these countries differ in religion, and assign great importance to their religion; globizenism, an ideology over all the other ideologies and religions may unite them in the future. Nearly 310 million Muslims are projected to live in India by 2050 (Pew Forum, 2015), despite of the population exchange with Pakistan after independence. This will make India home to the largest Muslim population of the world even surpassing the most populous Muslim-majority countries such as Pakistan, Indonesia and Bangladesh (Pew Forum, 2015). Thus, in the future, religious divisions can be less important if Muslims of Pakistan and India would lead and champion the peace efforts.

The British Commonwealth model of World Government

This model can be viable based on the idea that a world government necessitates similar political institutions across various countries. 53 countries of the world were used to be a British colony which constitutes nearly one fourth of the world countries. This is one of the highest number of countries in a union (except Organisation of Islamic Cooperation which has 57 members and African Union which has 55 members). Although these countries were forcefully colonized, currently they are a part of a similar political culture although local and national differences are enormous. Being a colony was something negative in the past, however currently being formerly colonized and decolonized later becomes an advantage to compete in the world market, as the former British colonies are more willing to educate their kids in English at an early age and supply English-speaking labor force.

In this model, the former colonies will be only loosely bound to each other with a nominal queen or king on the top, and a governor-general as his/her former representative for each colony. This union will be based mostly on trade, however as the aim becomes world government, the military involvement will be more effective. However, the colonial armies will not be used to suppress resistance in the former colonies, but to forcefully or peacefully invite other countries into the commonwealth. When the British Commonwealth will succeed in conquering all the world, Britain and the former 53 colonies will be at a superior position in the union compared to new members. It will be something like a collective version of 'primus inter pares'.

The prevalence and ease of English language will continue to be a major supporting factor for the British union. Although the movement to build and use an artificial language which is called as 'Globalese' has gained momentum, it would take long centuries for the effects of English language to evade. Even the common language for the Chinese union will be proposed to be English rather than Chinese which is more difficult to study and master. Globalese on the other hand, will become a global phenomenon when it will be portrayed to be the common language of the future not owned by or originated of any country, but by globizens. Unlike Esperanto which had drawn its vocabulary from European languages only, but claimed to be a universal language, Globalese will form its vocabulary from all the 7,000 world languages; but

because it is an artificial language it will take long time for Globalese to replace English language. On the other hand, since it will be a rationally constructed language based on the notion of universal grammar, symbolic logic and programming languages such as the future versions of PROLOG, it will be much easier to learn, teach and communicate through. After syntax and vocabulary will be formed as such, semantics and pragmatics will be developed by the Globalese speakers. There will be pronunciation differences on a worldwide basis. Sooner or later there will be dialect variations (and later on even language variations) such as how Italian, Spanish, French etc. originated from Latin. Although there would be differences in pronunciation, people of the world would completely understand each other in writing, much like how speakers of different, nearly mutually unintelligible versions of Chinese can perfectly communicate with each other (i.e. by writing).

The Ottoman model of World Government

The Ottoman model of world government involves a religious union based on conquest. It can be applicable for any religion, but we see that gigantic empires usually involve Islam or Christianity. In cases where paganism, tengrism, shamanism etc. were the religions that dominated the great land conquerors in history (e.g. Genghis Khan's Mongol empire), religions were not the underlying ideology of expansion. In this Ottoman model, if you are one of us, fine, otherwise you have to pay more tax and agree to be second class citizen. Again in the absence of any land not conquered, this model will not be sustainable. When there is no other land left for conquest, then the government can turn inward to hunt for anti-government people or those globizens that are not as loyal as expected by the government.

Ottoman model of world government can be implemented by the appointment of a caliph for the Muslim world. The institution of caliphate was abolished by Kemal Atatürk, the founder of the Turkish republic (Güvenç, 1997; Teitelbaum, 2000). Attempts to reinstate it (also known as 'al-Khilafat' in Arabic and 'Islamic viceregency' in English) is visible among various strands of Islamic politicians (cf. Kramer, 1980; Teitelbaum, 2000). While Catholics, the argument goes, have a Pope, Muslims have no caliph (but this argument forgets that Christians are widely divided and Protestants have no Pope for example). Various Islamic thinkers and politicians propose that the reinstatement of the caliphate would be the first step for return to a new 'Golden Age' of Islam (cf. Kramer, 1980; Teitelbaum, 2000) which was the case during Prophet's time, Umayyad and Abbasid Caliphates as well as Ottoman Empire which was the last bearer of the caliphate. By 16th century Ottoman conquest of Egypt and Arabia, Ottoman sultans simultaneously became caliph of Islam (Hess, 1973).

Currently, 1 out of 4 people on the world is Muslim (Pew Forum, 2015). Organisation of Islamic Cooperation has 57 members whose population is mostly Muslim (Farrar, 2014; Ghazal and Zulkhibri, 2016; Sheikh, 2017). In distribution, they extend from Afghanistan (nearly 100%) to Lebanon (61%). In some other countries, although they represent a minority, their population is sizeable such as India where nearly 176 million people are Muslim (Pew Forum, 2015). Top 4 Muslim countries (Indonesia, India, Pakistan and Bangladesh) of the world constitute 700 million people by themselves (Pew Forum, 2015). These countries or some others on the list with world ambitions such as Turkey, Iran etc. may reinstate caliphate in the future. Islam expects complete obedience to the caliph. Thus, an Ottoman model if victorious in the final world war can lead to massive and intensive proselytization campaigns.

Under this model, we can also reflect on Vatican and world Christians. Nearly 1 out of 3 people on the world is Christian (Pew Forum, 2015). However, Vatican has no world ambitions and structurally and legally bounded by other world actors such as super powers. Furthermore, in each coronation of Pope, we see less conservative and more progressive leadership figures

in Vatican which does not fit the religious model of world government (cf. Ferrara, 2015; Tornielli and Galeazzi, 2015).

The Genghis Khan model of World Government

The motto in this model is "destroy everybody, unless we are the only ones to survive." So this is more like a man-made disaster that enormously depopulates the world. If there would be one thick bloody victor of the final world war, this model will be applicable. It is also known as military dictatorship where only military victors have the authority to govern. Needless to say, it is better not to have such a form of government. Here Genghis Khan is just a metaphor. The new Genghis Khans of the future will be technologically superior, but with an intention to destroy everything and everybody that they encounter on their way of conquest, rather than with a benign intention associated with the notion of peaceful coexistence with cultural, political and existential diversity. In that sense, neo-Nazis can be considered as a case for this model (cf. Bjørgo, 1993; Ellinas, 2015; Flecha, 1999; Kushner, 1994; Morton, 2001). In another scenario, due to the rising power of anti-refugee and anti-foreigner movements,[4] the European masses can become more and more uncivilized and give rise to this Genghis Khan model of world government.

Future-oriented models of World Government

We picked workers' international, communist, science fiction and electronic government as future-oriented models as they are either expected to take place in the future or refer to the future in their argumentation.

The Workers' International model of World Government

This is a government model based on the idea that workers' interests in all countries are same under capitalism. This might have been true if they would not be competing for limited number of jobs and resources. The discourse of foreigners stealing our bread/rice will be even more applicable, assuming that the world government is based on capitalism and barriers to capital and all protectionist measures would completely be removed.

The major aim of the workers' international was to put an end to capitalism. The way to victory was planned as state-wide general strike whereby the labor would show that she had the power to stop the life (cf. Davies, 1962; Luxemburg, 1904; Polosky, 1992). However there has been no major revolution which completely followed this pattern. The October Revolution was the product of the party led by Lenin leading armed masses (cf. Karpovich, 1930;

[4] By the way, let's state that the term 'xenophobia', just like 'homophobia' and 'Islamophobia' is wrong. The feeling characterizing the so-called 'xenophobia' is not fear, but hate. 'Xenophobic people' are not afraid of, but hate foreigners. So the main underlying feeling is wrongly stated. Secondly, the connection between fear and phobia is wrong. Not all fears are phobias. In fact, only a small percentage of our fears are abnormal and thus called as phobia. Phobic people are psychologically abnormal. However, xenophobic people are psychologically normal. In fact their normalcy is more dangerous than phobics for the principle of peaceful coexistence: They don't conduct, for example, hate crimes because they are psychologically sick, they do them as normal people. Thirdly, if 'xenophobia' would be a form of phobia, it would require treatment. But there is no cure about xenophobia, as it is not a form of phobia. To change xenophobia is more like to change an attitude: It can be by persuasion, i.e. through irrational appeals or rational discussion. Finally, if 'xenophobia' would be a form of phobia, xenophobes could not be held legally responsible for what they have done. But we know that they have to be held responsible. Therefore, rather than 'xenophobia' we recommend here the use of 'misoxeny' analogous to 'misogyny' which refers to hate for women. Ditto for 'homophobia' and 'Islamophobia': 'Misohomy' and 'misoslami' are proposed.

Rosenstone, 2001; Warth, 1967; White, 1985), while Vietnamese and Chinese revolutions were the results of wars (Dirlik, 1991; Duiker, 2018; Khanh, 1971; Vu, 2014; Zedong, 1965), whereas Cuban revolution was due to the will of a group of revolutionaries headed by Fidel Castro and Che Guevara (cf. Blackburn, 1963; Guevara, 1987). Furthermore, while capitalism has weakened due to cycles of crisis, not being able to deliver what it falsely promised, trade unionism is also weaker compared to the previous decades. Recently, not only blue collar but also white collar labor are precarized (Holdcroft, 2013; Klimenko and Posukhova, 2016; Nielsen et al., 2017; Vance, 2012). In other words, job security, stability and humane working conditions are increasingly become legends of the past, and pipe dreams of the present. According to some, the rise of AI (Makridakis, 2017) and industry 4.0 (Reischauer, 2018) requires a new way of thinking about class conflict, while others don't agree, pointing out that the nature of class conflict does not change by AI or any other technological trend.

Labor movements are mostly dispersed with no world-level leadership organizing them. Thus, despite of their significance, we don't expect workers' international to influence the model of world government. Workers' international is a byproduct of a world capitalism. But what if we would have world communism? That is our next model.

The Communist model of World Government

This is a model to succeed by its complete negation. According to the Marxist thinking, ultimately all the borders across countries would be erased. We would have one single country, one single government. In the meantime, the class structure of the capitalist society would be completely eliminated. Thus, there would be no need for government anymore. Then the model becomes one single country on the world without government.

To quote from Lenin who had concisely stated that "[w]hile the State exists, there can be no freedom. When there is freedom there will be no State" (Lenin, 1917/1918,[5] Chapter 5):

> We set ourselves the ultimate aim of abolishing the state, i.e., all organized and systematic violence, all use of violence against people in general. We do not expect the advent of a system of society in which the principle of subordination of the minority to the majority will not be observed.
>
> In striving for socialism, however, we are convinced that it will develop into communism and, therefore, that the need for violence against people in general, for the subordination of one man to another, and of one section of the population to another, will vanish altogether since people will become accustomed to observing the elementary conditions of social life without violence and without subordination (Lenin, 1917/1918, Chapter 4).

Marxism is harsh on utopian thinkers, Marxists always invite them to the social reality. However, this view of communism is obviously utopian. The inspiration of this idea was the primitive societies. For long millennia of its history, anatomically modern human beings had lived without state. State was first invented as city states in Mesopotamia and Egypt to organize agriculture (Adams, 2017; Postgate, 2017). Later on, states became both a source of aggression against foreigners as well as its own citizens, and as the protector against aggression. Once states are formed, it is impossible to return to stateless times. The destruction of a state does not lead to statelessness, it leads to formation of another state. Furthermore, classless society at a world level appears to be a utopia. Marxists' explanations for its realization is far from convincing. This is also surprising, as revolutionary Marxists would usually call themselves as 'scientific Marxists' as opposed to 'utopian Marxists' who believed in micro or mezzo level socialism experiments such as Saint-Simon, Fourier and Robert Owen.

[5] 1917 is the time it was written, whereas 1918 was the publication date. This is important, because this dating shows that the book was written during the revolution.

Friedrich Engels had published a book on the subject in 1880: 'Socialism: Utopian and Scientific' (Engels, 1880). For scientific Marxists, these experiments were utopian as there is no way you can escape capitalism by these. The key to change was usurping political power of the state, as done by Lenin and his party. But as to world communism, these scientific Marxists including Marx and Engels are more utopian than anybody else.

The science fiction models of World Government

Models of world government in science fiction widely differ, however they have a major factor that the others we discussed so far don't have: Discovery of not only other planets, planetary systems, stars etc., but also aliens which make world government an urgent task, otherwise it is feared that the world would be invaded by alien species. Furthermore, in some other science fiction narratives, world government is not the final political authority. In 'Star Trek,' the universe was governed by the United Federation of Planets, and United Earth as its part was corresponding to what we mean by world government. World government was a tiny component of a huge network of habitable space units. In 'Hitchhiker's Guide to Galaxy' (spoiler coming for those who haven't watched it yet), the Earth would be demolished by the space authority, as they would have a new highway on the location of Earth.

In another example, after a planned disaster, a single surviving emergent force would dominate the world alone to establish the world government. This was behind the Genesis Project in 'the Arrow,' a popular Netflix series. We see the notions of galactic empire and galactic republic in 'Star Wars.' We can mention some other science fiction works that can provide food for thought for futures thinking in world government and our 12 typologies:

Isaac Asimov's (1920-1992) 'All Troubles in World' (1958) portrays a super-computer running a world government. As an excellent tool for crime prevention, it symbolizes the trade-off between privacy and security (Model 12: Electronic Model). What if one day it starts to make errors? That is the main question through which the narrative develops.

James P. Hogan's (1941-2010) 'The Two Faces of Tomorrow' (1979) involves a government planning to transfer some of its authorities to AI, but it was not successful (Model 12: Electronic Model). In the same author's 'the Proteus Operation' (1985), Hitler takes control of most of the world (Model 8: Genghis Khan Model).

In James Graham Ballard's (1930-2009) 'Hello America' (1981), as the American economy collapses, North America is deserted.

In 'Doctor Who,' we see an 'Earth president' and his world government. It looks like Model 1 (American Model). In some other episodes of 'Doctor Who' we see an 'Earth Empire' with a president, although no sufficient details are provided for classification.

The electronic model of World Government

In this model, voters' activity is expected to be continuous and unending rather than discrete as in the case of general and local elections. In political systems that look like democracy, there are barriers against representation of different sections of the society. The intra-party democracy is not guaranteed, as party leaders see the party as their farms, and impose the candidate lists to the delegates. There are bureaucratic and physical obstacles against the operation of decision making bodies including the parliament and the ministries. Some claim that the solution to this weakness is the presidential system (cf. Lijphart, 1991; Linz, 1990*a*, 1990*b*; Mainwaring, 1993; Moe and Caldwell, 1994), but we know that that system leads to lower level of checks and balances which paves the way for other troubles and that these obstacles can be observed even in presidential systems. As a response to these problems, we

can have a completely transparent electronic system of world government, where the voters would not be allowed to vote from election to election, but on a daily basis. For example, they can vote about whether a new building would hurt the city image, if not what kind of a design would be appropriate, which color etc. Even in the so-called 'advanced democracies', citizens are rarely asked about urban planning issues as such. Currently, we have no electoral power to interfere with the way the capital shapes the city. Cities' fates have been decided not by the citizens, but by a small group of corporate board members. Electronic government model can change this equation.

In the relevant literature, we see a number of burgeoning research studies on electronic government (e.g. Brown, 2005; Evans and Yen, 2006; Fang, 2002; Irani et al., 2007; Milakovich, 2010; Moynihan, 2004; Spirakis et al., 2009; Von Haldenwang, 2004; Zissis and Lekkas, 2011), but its implications for a world government is not considered as a topic of research. However, increasing interest in the notion of world government is expected to revive electronic government discussions.

In the electronic government system, campaigning should be completely free. Campaign funding in the so-called 'democratic' countries in fact creates corruption (as stated before), as the funders fund the candidates with expectations of post-election favors. While voters should be provided with all sorts of powers to decide on the present and future of where they live, they should also be allowed to leave and move to sites where like-minded people live. The government should be responsible to find jobs and housing for them wherever they go. This is important, because for example, if in a city, fundamentalists ask for building new churches rather than hospitals, schools and information centers (i.e. the future version of libraries) and win by the vote counts, non-fundamentalists should be allowed to migrate to places where hospitals, schools and information centers are more valued, if they wish.

Of course, electronic government model as a world government model will not only have assets but deficits such as surveillance that violates citizen's privacy. However, we as globizens will eventually find a solution for this, like the open data, data justice or information justice movements (cf. Baack, 2015; Bakir et al., 2017; Cinnamon, 2017; Johnson, 2014; Taylor, 2017).

Conclusion

In this article we conducted a thought experiment in futurology and reflected on 12 models of world government which were the U.S. model, the Chinese model, the E.U. model and the Russian model (as present-oriented models); the Soviet Union model, the British Commonwealth model, the Ottoman model and the Genghis Khan model (as past-oriented models); and the workers' international model, the communist model, the science fiction model and the electronic model (as future-oriented models).

We conclude that the Chinese model is the most likely model among the present-oriented models, the Soviet Union model is the most promising as a globizen movement among the past-oriented models, and electronic government is the most ideal of all models.

Of course, future is not predictable; thus an unexpected development such as the rise of Brazil as a world leader can undermine all the discussions here. However, as a thought experiment in futurology, we hope that these analyses would be intellectually stimulating. Time will tell (maybe in half a century or in a century or in several centuries) whether the predictions in this article will come true or not. We defer this decision to the next generations.

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