



GLOBALIZATION: IS THE WORLD HEADING TOWARDS THE OMEGA POINT? - EXAMINING THE REALITIES OF FRIEDRICH SCHELLING'S AND TELHARD DE CHARDIN'S CONJECTURES IN A GLOBALIZING WORLD

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Received: October 6, 2025

Accepted: December 14, 2025

Published: December 31, 2025

Suggested Citation:

Ogbonna, H. O., Ajayi, B. I., Slessor, C., & Olorunsola, J. A. O. (2025). Globalization: Is the world heading towards the omega point? - Examining the realities of Friedrich Schelling's and Teilhard de Chardin's conjectures in a globalizing world. *International Journal of Global Education (IJGE)*, 10(2), 31-47.



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Abstract

This paper examines the realities of Teilhard's and Schelling's Omega Point Conjectures in a globalizing world. Its main objective is to investigate whether current trends in globalization process — global governance convergence, digital connectivity, social media penetration, and cultural convergence—are advancing toward what Teilhard and Schelling described as the Omega Point/Global unification. To achieve this objective, a few hypotheses were formulated, H₁: Globalization is giving rise to an emergent planetary “noosphere” akin to Teilhard's and Schelling's visions; H₂: Current global realities (Cultural, digital, and institutional convergence, etc), resonate with Schelling's and Teilhard's ideas of evolutionary stages toward global unity, etc. The paper employed Mixed-methods, integrating both qualitative and quantitative data—The qualitative data entailed information from the textual /content analysis of Teilhard's and Schelling's Conjectures on Omega Point; including a descriptive review of their interconnections with the current realities of our globalizing world; while the quantitative entailed statistical analysis of the current global realities (digital connectivity, social media penetration, global institutional convergence). A few findings were made. These include: there is rapid increase in global digital connectivity, cultural and governance integration among nations with the ongoing globalization process, and these realities support the Omega Point vision; there is persistent regional fragmentation/inequalities in certain regions (e.g. Africa), and this may limit the envisaged convergence (the Omega Point), if not addressed; inter alia. The paper therefore recommends: stakeholders to advance universal connectivity; promote digital inclusivity policies; and cultivate multicultural global education that respect diversity while nurturing shared global unification ideas, etc.

Keywords: Conjectures, globalization, omega point.

INTRODUCTION

To be sure, the concept of globalization as a dynamic, ever-intensifying process of economic, cultural, political, and technological integration among governments, corporations, and peoples of the world, aided by information communication technology and trade investments (Albrow, 2025), prompts



profound philosophical questions about the direction and ultimate purpose of human development on a planetary scale. Ideal-typically, one particularly compelling inquiry is whether globalization signifies a trajectory toward a metaphysical or existential culmination analogous to the "Omega Point" conjecture by thinkers such as Friedrich Schelling and Pierre Teilhard de Chardin? This paper explores the realities of their Omega Point hypotheses within the context of contemporary globalization process, examining whether the current accelerating global realities (e.g, global digital connectivity, social media penetration, global cultural integration, and institutional/governance convergence, etc) that tend to integrate the people of the world might be interpreted as evidences of an evolutionary convergence toward an ultimate unity of consciousness and existence (the Omega Point). The Omega Point theory, most famously articulated by Pierre Teilhard de Chardin (1881–1955), posits that the universe and humanity are engaged in an ongoing process of increasing complexity and consciousness that will culminate in a final point of unity—referred to as the Omega Point—where all evolutionary trajectories converge into a singular divine or cosmic consciousness (Teilhard de Chardin, 2020). Thus, Teilhard, a French Jesuit priest and paleontologist, synthesized scientific evolutionary theory with spiritual development, arguing that the growing complexity of life and consciousness indicates movement towards a transcendent existential fulfillment or "final unity" -- the Omega Point.

Similarly, Friedrich Schelling, a German idealist philosopher predating Teilhard, equally articulated a vision of nature and history progressing toward an absolute point of identity, where subject and object, freedom and necessity, coalesce into a unified whole or convergence (Omega Point-like unification). Though Schelling's conception was rooted in German idealism, his ideas about the unfolding of a collective spirit or "world soul" (global consciousness) resonates with Teilhard's integration of cosmic and spiritual evolution (Schelling, 2021). Both perspectives frame history and nature teleologically—as unfolding toward a consummation that resolves dualities and fragmentation into wholeness or Omega Point-like unification. Given the current globalization realities with its convergent and pervasive hallmark features: increased interdependence of economies, transnational or global digital connectivity, social media penetration, global cultural integration, and global institutional or governance convergence among nations, we intend to examine the globalization process with the lens of Teilhard's and Schelling's Omega Point/unification thesis. Our curiosity is informed by the fact that, the globalizing world manifests a growing interconnectedness reminiscent of the unification processes envisioned by Teilhard and Schelling. The digital and informational revolutions, alongside the rapid dissemination of global cultural ideas and values, suggest a progressive intensification of collective human consciousness and connectivity at a planetary scale that align with the Omega Point vision. This has led some scholars (like, Cummins, 2005; Bratt, 2016; Smith, 2018) to speculate whether globalization might be the material and social dimension of the Omega Point dynamics.

Nevertheless, some critics (like, Schimdt, 2023; Gergen, 2024; Dawkins, 2025; Evolution News & Science Today, 2025) have faulted the Omega Point thesis of Teilhard and Schelling as mere speculative without scientific basis; especially, given the present fragmentation or inequalities in global digital connectivity and divergent ideologies among world regions, which pose a challenge to the realization of the Omega Point global unification. But amidst these divergencies, fragmentation/inequalities in certain regions (like Africa), is the realization of the envisaged Omega Point/Global unification still attainable? -- The study is set to find out, with empirical evidences from the world regions (America, Europe, Australia, Asia, and Africa).

Objectives of the Paper.

The general objective is to examine Teilhard's and Schelling's world convergence (Omega Point) conjectures and identify their interconnections with the current realities of the world's globalization process. However, the specific objectives equally designed to help in the achievement of the main objective are:

1. To examine how Teilhard's 'Noosphere' and Omega Point thesis relates with the current realities of our globalizing world;



2. To assess how Schelling's conjecture on cosmic evolutionary process towards global unity (Omega Point) resonates with the current realities of our globalizing world;
3. To empirically analyze the current global realities (digital connectivity, social media penetration, cultural integration, and institutional/governance convergence) and identify how they resonate with the global unification (Omega Point) conjectures of Teilhard and Schelling.
4. To evaluate whether data trends displaying global fragmentation/inequalities in global digital connectivity in some regions of the world (like Africa) align with the envisaged global unification or not.

Hypotheses

In order to achieve the aforementioned objectives, the following hypotheses are formulated to guide the study:

H₁: Globalization is giving rise to an emergent planetary "noosphere" akin to Teilhard's and Schelling's visions.

H₂: Current global realities (Cultural, digital, and institutional convergence) resonate with Schelling's and Teilhard's ideas of evolutionary stages toward global unity.

H₃: Global fragmentation and/or inequality substantially impede the envisaged Omega-type convergence/unification.

Conceptual Clarifications.

Certain terms that are preponderant in the articulation of the discourse need to be demystified to aid clear understanding of the subject matter. These include: Conjecture, Globalization, and Omega Point. We shall address them in sequence.

Conjecture.

A conjecture is a statement or proposition that is proposed as a true assertion, often based on preliminary evidence or incomplete information but has yet to be proven or disproven. Thus, a Conjecture equates a hypothesis (Harow, 2023) -- that is, a tentative statement yet to be proven.

Globalization

Globalization refers to the process by which governments, businesses, cultures, and economies integrate and expand across international borders. At the risk of over simplification, it simply refers to the process by which the people of the world are gradually coming together. The advent of the internet and advancements in technology, especially ICT (information communication technology) have significantly accelerated this process. Though the process holds both benefits and challenges (Smith, 2024), the benefits of globalization, including economic growth and cultural homogenization which can lead to global unification of ideas and practices has overarching edge over its challenges.

Omega Point

The Omega Point is a concept formulated by the French philosopher and Jesuit priest, Pierre Teilhard de Chardin, positing an ultimate goal of evolution where the universe evolves towards a maximum level of complexity and consciousness. This idea suggests a future culmination of the universe's development, in which all consciousness converges and unites in a transcendent state. Its variant nomenclature, yet same ideology, approximates Friedrich Schelling's nuanced concept of 'Cosmic Convergence or unification'. Omega Point is the highest or the ultimate stage in human evolution typified by global unification of consciousness, ideas, peace, and homogenization which the cosmos is envisaged to reach in its evolutionary process. Some contemporary thinkers (Liu, 2025; Laughland, 2007) are exploring the implications of digital technologies, artificial intelligence, and cosmic consciousness in relation to the Omega Point, raising ethical and existential questions about humanity's trajectory.



METHODOLOGY

The paper employed Mixed-methods approach: It integrates both qualitative and quantitative data to achieve a more cross-validated, reliable and complementary data. The qualitative data entailed information from textual or content analysis of Teilhard's and Schelling's Conjectures on Omega Point/Global Convergence, including a descriptive review of their interconnections with the current realities of our globalizing world. The quantitative data entailed a statistical analysis of the current global realities (global digital connectivity, social media penetration, global institutional or governance convergence) of the world regions, including a divergent data on cross-cultural/regional global digital fragmentation/inequalities and their intersections with Teilhard's and Schelling's Conjectures on Omega Point.

Literature Review

Corpus of literatures (like, Vassanyi, 2010; Laughland, 2007; and Frederick, 2002) have written on the envisaged Omega Point and/or Global Convergence philosophies of Teilhard and Schelling. The contributions of these existing literatures have been more of a critique of Teilhard's and Schelling's ideas on the envisaged global unification which the duo's conjectures tend to convey. But there have not been much literatures that tend to actually see from the philosophical lenses of Teilhard and Schelling, given the current global realities of our globalizing world that tend to confirm the duo's conjectures. Therefore, with empirical case studies from the world regions on the current global realities, this study tends to fill the missing knowledge gap in the existing literatures, and provide a thought provoking insights that align with Teilhard's and Schelling's persuasions in affirmation that, the world, truly, may be currently moving towards the global unification (Omega Point) visions of Teilhard and Schelling in view of the current globalization realities. We propose, therefore, to demonstrate this via empirical evidences on current, relevant globalization realities like, the global digital/internet connectivity, global social media penetration, global cultural convergence, and global institutions/governance convergence from the world regions. Thus, to achieve this, a few sub-themes which shall assist in demonstrating this position herein advanced, include as follow:

1. Teilhard's 'Noosphere' and Omega Point Conjecture -- An Overview;
2. Schelling's Conjecture on Cosmic evolution of global convergence -- An Overview;
3. Global Digital/Internet Connectivity and Its Interconnections with the Omega Point -- An Evaluation;
4. Global Social Media Penetration and Its Interconnections with the Omega Point -- An Evaluation;
5. Global Cultural Integration and Its Interconnections with the Omega Point -- An Evaluation;
6. Global Institutions/Governance Convergence and Its Interconnections with the Omega Point - An Evaluation;
7. Global Digital Fragmentation/Inequalities and Its Divergent Implications on the Omega Point Realization -- A Case Study of the African Region.

In what follows, we shall address these thematic outlines, et seriatim.

Teilhard's Noosphere and Omega Point Conjecture -- An Overview.

"...There is one phenomenon which may ...overshadow everything that has been discovered in radiation and electricity: and that is the permanent entry into operation, in our days of, inter-humanity affinities-- the movement, irresistible and ever increasing in speed, welding peoples



and individuals one to another-- [that is], the mass coalescing of humankind".

-- Teilhard de Chardin (In, Stevens-Arroyo, 2012; p. 62).

Teilhard de Chardin Pierre, was a French Jesuit (a priest) trained as a Paleontologist (Stevens-Arroyo, 2012). In his thesis, he posits that humanity is evolving towards a future state of ultimate unity and collective consciousness (Omega Point). The consciousness he referred to as, "Noosphere" (that is, the sphere of the mind; derived from the Greek terms: "nous", meaning, mind; and "spheira", meaning, sphere or layer). The main tenets of his thesis include as follow:

1. Evolution as a Process:

He proposed the concept of Omega Point in his work on 'Evolution and Theology' (Chardin, 2020), captured in his famous classic, 'The Phenomenon of Man'. The Omega Point represents a final stage of convergence where all consciousness unites in a transcendent state of ultimate unification. According to him, there is a global layer of thought and consciousness that envelopes the earth, emerging from the biosphere (human or physical environment) through the process of human evolution. This layer of thought, not only is it a collective of individual minds/consciousness, it interacts with one another, evolves, and ultimately leads towards a unified and highest evolutionary point, which he referred to as, "the Omega Point". That is to say, individual consciousness keeps evolving in its interactions with others until it reaches the ultimate or highest state of convergence (Omega Point).

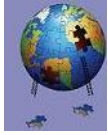
2. Collective Consciousness principle:

To Chardin, as society organizes itself in more complex social networks, the higher the "noosphere" (the mind or consciousness) will grow in awareness. Thus, Chardin (2020) suggests that, the Omega Point envisages a collective consciousness where individual differences merge into a higher, unified experience. (This concept is closely tied to the idea of global interconnectedness). Hence, he argued that noosphere is growing towards an even greater integration and unification, culminating in the Omega Point (the highest stage of cosmic evolution). To him, the universe has always been gradually evolving from simple to complex stages of growth: like in the biosphere (biological) life, organisms evolved from their simpler to a more complex forms; so also will human beings and their activities evolve from primordial forms to even greater complexity till human consciousness reaches a unification, or global convergence that epitomises the Omega Point.

3. Spiritual Dimensions of Teilhard's Thesis:

Chardin emphasized the spiritual dimension or implication of the ultimate convergence; suggesting that humanity's evolution leads to a transformative encounter with the divine. (This may not be totally impossible: because, as the world keeps evolving towards global unification in its globalization process; it may reach the point where the Holy scripture says, "when the word shall say, "Peace and Safety" (ie, when it tends to attain global peace/unification/OmegaPoint), then the end [of the cosmic age] will come". (1 Thessalonians 5:3).

By way of evaluation: Chardin's noosphere thesis goes beyond the sphere of the individual mind/consciousness to include a global interconnected thoughts and ideas in the current globalization process facilitated by ICT. This noosphere is a force currently driving the world via globalization towards greater integration and convergence. As the nations of the world converge in thoughts through global cultural integration, digital or internet connectivity, social media penetration, global trade investments, and global institutional/governance, the planetary trajectory is capable of culminating into the Omega Point, a state of ultimate convergence or unification. Hence, Chardin's noosphere thesis is transformative: as it is capable of reshaping the world, influencing human society, cultures, economics, politics, and the global environment. To a large extent, therefore, (and as praxis), the current digital age that presently characterizes global life and activities with the internet connectivity and other technologies (where the people of the world are gradually converging together like a 'global village')



tend to reflect the physical manifestations of the noosphere thesis! This is, because, according to Chardin, the noosphere is a dynamic and evolving sphere of human consciousness that has the potential to transform the planet and the humanity itself (Chardin, 2020).

However, as a critique; though Chardin's thesis is an interesting and engaging postulation; nonetheless, some scholars (Dawkins, 2025; Evolution News & Science Today, 2025) have criticised his ideas. To them, Chardin's thesis lacks scientific vigour. It is more of a theological conjecture, and not scientifically based. Nevertheless, the criticism notwithstanding, it will be foolhardy for one to neglect the current global realities and how they tend to align with the philosophical ideas of Teilhard. Embracing this fact will help the world to plan better and get ready for the ultimate global convergence, the Omega Point! If the world is envisaging the "One World Government", and the "Single World Currency" that has been touted by globalists for so long, then Omega Point is imminent!

Friedrich Schelling's Conjecture on Cosmic evolution of global convergence -- An Overview:

Friedrich Schelling was a German philosopher. His *Weltalter* project in which he postulated on Cosmic evolution of global convergence via his famous classic, "Nature Philosophie" (ie, the philosophy of nature), was an offshoot of German Idealism that emerged in the 19th century (Frederick, 2002). His thesis suggests a cosmic evolution where the universe progresses from an initial chaotic state towards increasing order and complexity, leading to a global convergence. This convergence involves a reconciliation of opposing forces and a unification of nature and spirit. For a deeper insight into his conjecture, the main tenets of his thesis can be captured as follow:

1. Nature Philosophie and the Cosmic Drama:

Shelling saw nature as a single formative energy, like a living organism striving for self realization (Frederick, 2002). To him, this self realization evolves through cosmic dynamics, moving from a simple, primordial chaotic state towards a complex state of more organized form, culminating into a global convergence. Thus, his philosophy emphasizes an inherent drive towards unity within nature and humanity, suggesting that divergence ultimately leads to a unified state.

2. The Role of Opposites ("Dualism", a la Schelling):

His thesis emphasizes the role of opposing forces in driving the cosmic evolution. To him, the universe progresses by overcoming these dualities (opposites), leading to a higher [homogenous] unity (Schelling, 2021).

3. The Tenet of Global Convergence and Unification:

In Schellingian persuasion, the final stage of the cosmic evolution is a global convergence, where the opposing forces are reconciled, and nature and spirit become unified. This unification signifies a higher state of being, where the initial chaotic and fragmented state of the universe is overcome. Hence, Schelling emphasized on historical evolution of the universe: to him, history itself is a process of convergence, where individuals and collective experiences aggregate toward an ultimate goal or realization of truth (Schelling, 2021). Thus, his philosophy mirrors the trajectory of the universe towards ultimate convergence -- which Teilhard de Chardin in his own nuanced epistemic insight would call the 'Omega Point'.

4. The Centrifugal and Centripetal Principles:

Besides, Schelling's thesis suggests that, the history of mankind is classified into two phases, the '*Centrifugal*' phase and the '*Centripetal*' phase. The Centrifugal phase was a phase during which mankind moved away from the centre (ie, from the unification point), the era of the 'opposites' (where humanity tends to be individualistic and heterogeneous in thoughts and activities); while the centripetal phase is the current phase during which mankind is returning to the Centre, towards homogenization.

By way of evaluation: the present global realities (global digital connectivity, social media penetration, cultural integration, and global institutional convergence, etc) in our globalizing world typifies



Schelling's frame of reference. Nowadays, the people of the world are gradually converging together in thoughts and actions (e.g, global internet access, global climate change agreements, etc) towards the point of global unification (the Center/the Centripetal phase--a la Schelling; and the Omega Point-- a la, Chardin). The World is gradually becoming a "global village", where people are now being united in collective consciousness, leaving behind individualistic tendencies (Centrifugal phase-- a la Schelling) and sharing homogenous values. This global integration is currently aided by information communication technology, driven by the globalization process.

As a critique to Schelling's thesis, some neo-Kantians (like, Gergen, 2024; Schimdt, 2023) have criticised Schelling's conjecture as overly metaphysical and mere speculative without scientific basis. However, the current global realities where people of the world are gradually converging together in thoughts and activities via the digital platforms and global institutional convergence, etc lends credence to Schelling's envisaged global convergence. Although, the digital connectivity fragmentation and/inequalities present in some regions like Africa, may tend to belie Schelling's vision of global convergence; nonetheless, one may falter to reason from Schelling's persuasion, that Africa is still in her "Centrifugal" phase (a la Schelling), a phase where the region is still farther away from the "Center" (unification point) than the other world regions; but in the process of time, Africa would overcome its "opposites" (digital fragmentations) leading to a more homogenous unity with other regions, the stage of ultimate convergence! (The Omega Point).

At this juncture, having successfully reviewed the theses of Teilhard's and Schelling's Conjectures on the envisaged global unification (Omega Point), in what follows we shall like to assess (with empirical evidences) the interconnections of the Omega Point with the global realities of our current globalization process-- we propose the following global realities as our points of intersections in the assessment, namely: Global Digital Connectivity, Global Social Media Penetration, Global Cultural Integration, Global Institutional/Governance Convergence; and Global Digital Fragmentation/Inequalities (as a dissident factor to the envisaged global unification). We shall attend to them, et seriatim.

Global Digital/Internet Connectivity and Its Interconnections with the Omega Point -- An Evaluation;

To be sure, the concept of global digital connectivity has emerged as a critical factor in shaping the contemporary society, profoundly transforming how individuals communicate and collaborate across the globe. When viewed via the epistemic lenses of Teilhard and Schelling, digital connectivity can be understood as a significant facilitator of global evolution and unification. Global digital connectivity refers to the various ways in which information and communication technology (ICT) enable real-time interaction, and the exchange of information across vast distance. This connectivity is facilitated by the internet, mobile technologies, social media platforms, and various digital tools that promote instant communication and access to collective information. The key features of global digital connectivity include: accessibility, social interactions, collaboration, cultural exchange, and economic integration (Castells, 2020; Dyer-witheford, 2021).

Relationship Between Global Digital Connectivity and the Theoretical Global Convergence (Omega Point):-

Global digital connectivity acts as a catalyst for both Teilhard's and Schelling's Conjectures on global convergence (Omega Point) as follow:

i). Facilitation of Collective Consciousness: Digital platforms enable individuals to share experiences, ideas, and knowledge (Baym, 2021). By this, it fosters a sense of collective consciousness that Teilhard described as essential for reaching the Omega Point. This is because, through social media and online communities, disparate voices can unite around shared goals and values.

ii). Transcending Geographic Boundaries: With regard to Schelling's view of historical evolution, digital connectivity encourages access into geographical and cultural barriers (Rheingold, 2021). By



this, it allows diverse communities to engage in constant dialogue and collaboration. This convergence therefore, aligns with Schelling's concept of ultimate unity arising from diverse experiences.

iii). Creation of Innovative Paradigm Shifts: Digital connectivity allows for the emergence of innovative ways of doing things that reflect a global shared vision or perspective. This aligns with Teilhard's idea of humanity evolving towards a shared vision of purpose (McLuhan, 2022).

iv). Integration of Knowledge: The ability to access and share knowledge globally enhances humanity's collective intelligence. Thus, this integration is a vital step towards the realization of the Omega Point -- as it signifies a broader understanding of shared challenges and interdependence (Baym, 2021).

v). Promotion of Global Ethics: Digital connectivity enables the formulation of global ethical frameworks aimed at addressing pressing issues like climate change, injustice, and inequality: these are challenges that require a unified response, hence resonating with both Teilhard's and Schelling's visions of global convergence.

At this point, we would like to substantiate the relationship between global digital connectivity and the theoretical postulates of Teilhard and Schelling on the world's advance towards the Omega Point with an empirical evidence. We address this, shortly with the following table:

as follow.

Table1. Rates of Global Digital Connectivity/Internet Access By World Regions (2023 - 2025).

Regions	2023 (%)	2024 (%)	2025 (%)
Americas	81.9	83.7	85.5
Europe	90.3	91.2	92.1
Australia	89.5	90.4	91.2
Asia	66.5	70.1	74.5
Africa	39.6	43.2	47.8

Source: ITU (2023 - 2025) -- Global Connectivity Outlook.

The above data on table 2.3.1 illustrates the rising trend in digital connectivity across regions, highlighting the ongoing efforts to improve internet access and the implications for the envisaged global convergence. For instance, in the regions of America, Europe, and Australia, the rates of digital connectivity/internet access are increasingly on the higher side, and on the steady rise. This signifies that the envisaged global convergence is becoming feasible as many people of the world are getting globally connected via the digital connectivity which fosters global collective consciousness, and idea sharing that foreshadows a gradual advance towards global unification (Omega Point) as predicted by Teilhard and Schelling. The Asian region, though, behind the former regions, is also steadily on the rise: signifying a movement towards the global convergence theorizing via digital connectivity. It is only Africa that is far behind. Though behind, the data showed that Africa is, however, sluggishly on the rise too: signifying that more efforts are required to improve her population's access to digital connectivity; if not, Africa could be the obstacle in reaching the envisaged global unification. But with current celerity of globalization process, there is hope that, in the process of time, African Region will equally align with the current move towards global convergence like other regions.

Additionally, according to Data Reportal (2025) and Statista (2025) reports; as at 2025, out of the estimated global population of about 8.2 billion people, approximately a huge figure of 5.56 billion (representing 67.9% of the global population) are internet users; while a huge figure of about 5.24 billion individuals (representing 63.9% of the world's population) are active social media users. This signifies a rapidly expanding global "noosphere" (global consciousness) of connected minds leading to global convergence as envisioned by Teilhard and Schelling.



Global Social Media Penetration and Its Interconnections with the Omega Point -- An Evaluation:-

In concrete terms, the concept of social media penetration refers to the pervasive influence and adoption of social media platforms in society. This penetration has reshaped communication practices, social interactions, and even political dynamics globally. For our thematic purpose here, it will be quite constructive to explore its relationship or how it resonates with the philosophical ideas of Teilhard and Schelling on the envisaged Omega Point. We shall return to that shortly.

Historically, as at 2025, social media penetration has reached significant levels with global digital platforms like the Facebook, Twitter, Instagram, and TikTok; and each platform attaining billions of active users (Kaplan & Haenlein, 2010). This trend reflects ever-increasing penetration of digital communication usage both for personal and professional interactions. Thus, social media has transformed the landscape of human interaction (Jurgen & Heine, 2021). It has enormous impact on our globalizing world at multiple levels. For instance, at the level of global communication, social media allows users to connect across geographical boundaries, fostering a sense of global community where ideas and information flow freely. Similarly, at the level of cultural exchange, these social platforms facilitate the diffusion of cultural values among users; hence, allowing users to experience diverse perspectives and traditions -- promoting a collective and shared understanding. By the same token, at the level of political empowerment, it has contributed critically in mobilizing social and political movements; hence, demonstrating the strength of social media to instigate change at a global scale.

At this juncture, as promised ab initio, we shall like to demonstrate in what ways social media penetration resonates with the Omega Point ideas of Teilhard and Schelling. To that we now proceed.

The Relationship Between Social Media Penetration and the Envisaged Omega Point/Global Convergence:-

The following intersections can be identified:

1. **Facilitating Unity:** By enabling global communication, social media can be viewed as a tool that propels the vision of Omega Point and Global Convergence. For instance, as individuals share experiences and insights across cultures, they contribute to a growing consciousness of shared humanity (Minocha & Petre, 2017; Duran, 2019; and Leclercq, 2020) -- hence, aligning with Teilhard's vision of collective evolution of humankind.

2. **Collective Intelligence:** Typically, as social media evolves, it aggravates vast amounts of knowledge and perspectives (Minocha & Petre, 2017) shared collectively among people. Hence, this interlinks with Schelling's idea of convergence of global consciousness.

The following data, empirically substantiate the depth of social media penetration among the global regions, hence foreshadowing its effectiveness towards the realization of global unification (Omega Point) ideas of Teilhard and Schelling.

Table 2. Estimated Rates of Social Media Penetration in Different World Regions (2023 - 2025)

Regions.	2023 (%).	2024 (%).	2025 (%).
Americas	78%	80%	82%
Europe	75	78	81
Australia	83	85	87
Asia	65	70	75
Africa	40	45	50

Source: Datareportal (2023 - 2025) -- Digital Global Overview Reports.

The above data on Table 2.4.1 emphasizes the increasing role of social media across different regions - supporting the notion of global convergence by showcasing how connectivity via social media penetration enhances communication and cultural exchange. From the statistics above, in each of the regions, each year reflects a growing trend in user penetration that fosters collective or shared ideas at a global scale, which aligns with Teilhard's and Schelling's ideas on global unification and collective



consciousness typical of the Omega Point. With the steady yearly increase among the regions, it signifies that the regions of the world are gradually converging together in thoughts and activities via social media. This is capable of driving the peoples of the world towards global unification (Omega Point) envisioned by Teilhard and Schelling. Although, African region is still lagging behind with low rates of penetration, there is a steady rise (albeit, sluggish) in its rates of penetration: signifying that, in the process of time with the growing celerity of globalization process, Africa will also catch up with other regions, hence fulfilling the global convergence that typifies the Omega Point visions of Teilhard and Schelling.

Global Cultural Integration and Its Interconnections with the Omega Point -- An Evaluation.

Conceptually, global cultural integration refers to the process through which diverse cultural practices, beliefs, and values converge and interact, leading to a shared cultural landscape (Martin & Martines, 2021). To a large extent, with the advent of globalization and its drivers -- technology, and communication networks -- cultural integration has become an increasingly significant phenomenon, as it influences social structures, identity formation, and community relations. Several factors can be adduced as drivers of this global cultural integration in this age of globalization process. A few of these include, technology and communication, migration and mobility, including global trade (Stager, 2020; Varnelis, 2022).

In what follows, we shall articulate how cultural integration resonates with the Teilhard's and Schelling's Omega Point.

The Relationship Between Global Cultural Integration and the Omega Point/Global Convergence:-

Beginning with Teilhard's Omega Point vision: In his persuasion, he posited that humanity is evolving towards a future state of ultimate unity and collective consciousness (Teilhard de Chardin, 2001). This concept suggests that, as cultural integration progresses, humanity is moving towards a collective consciousness, where differences become strength, and shared values foster global unity. This can be felt in various ways like unity in diversity, and cultural convergence. For example, with regard to unity in diversity, Teilhard's vision resonates with the idea that cultural integration allows diverse cultural perspectives to exist, thereby promoting empathy, collective understanding, and collaboration. To Teilhard, integration in spite of diversities is vital in achieving the Omega Point-- that is to say, global unification is achieved by embracing differences. Similarly, with regard to cultural convergence, Teilhard's vision resonates with the idea that cultural integration contribute to a collective being-- a "noosphere of shared human thoughts and spirit (Teilhard de Chardin, 2001). For instance, as cultures connect, they enable the creation of a universal culture that anticipates the Omega Point.

Additionally, Schelling's philosophy of global convergence emphasizes harmonization of disparate elements into a cohesive whole. His perspective aligns with the idea that cultural integration serves to unite different human experiences, hence contributing to the convergence of thoughts and society towards a unified existence. This is akin to what Schelling termed as, 'integrative process and role of nature': he opined that, as diverse cultures interact, assimilate, and shape one another within a global context, in the process of time, these cultures converge towards unity, thus fostering a global citizenship rooted in shared values and multiculturalism. Hence, reflecting the convergence of distinct cultural identities towards a common purpose (Cummings, 2005). Furthermore, with his views on the 'Role of Nature', Schelling saw nature as a living reality, and integral to understanding human experiences where natural forces facilitate the unfolding of cultural convergence (Smith, 2018).

At this juncture, we shall equally like to assess how institutions/Governance convergence resonates with the Omega Point thesis, and substantiate it with empirical evidences, in what follows.



Global Institutions/Governance Convergence and Its Interconnections with the Omega Point - An Evaluation.

The concept of Global Governance convergence refers to the increasing alignment and integration of international institutions, laws, cooperative frameworks to address complex, cross-border challenges such as, climate change, pandemics, security, and economic instability. This convergence aims to create unified, systemic solutions that transcends national interests, to manage global community interests more effectively and sustainably. It is characterized by reforms initiated by multilateral institutions (e.g, the United Nations), and collective action agreements like the Paris Accord, and the advocacy of people-oriented governance frameworks -- like, the adoption of democratic governance ethos among nations of the world, as well as global agreements on environmental sustainability. Thus, these contemporary governance ideas intersects philosophically and conceptually with Teilhard's and Schelling's Omega Point/Global Convergence philosophies.

Therefore, the specific frameworks of the Global Institutions/Governance Convergence can be articulated as follow:

1. **Institutional and Policy Dimensions:** Reports such as, the Global Governance Innovation Report 2025, emphasizes transformative reforms of global institutions (like, the UN's structure, Security Council enlargement, and systemic updates) -- aimed at a more integrated and empowered global governance system responsive to catastrophic risks (like, environmental crises and geo-political tensions) (Stimson Center Global Governance Innovation Report, 2025).
2. **Collective Action and Sustainability:** Global governance as a collective response prioritizes collaborative solutions over unilateral national actions, exemplified by climate frameworks and shared commitments by nations to renewable energy and gas emissions reduction, fostering a coordinated planetary stewardship (Modern Diplomacy, February 2, 2025).
3. **Mechanisms and Actors:** Global Governance mechanisms involves states, IGOs, NGOS, Civil Society, and private actors in cooperative problem-solving arrangements, spanning agenda setting, policy-making, enforcement, and monitoring. Thus, reflecting convergence in both formal and informal governance layers (Barnett, et al 2004).

At this point, the relationship between global governance convergence and the Omega Point can be articulated, shortly.

The Relationship Between Global Governance Convergence and the Omega Point philosophies of Teilhard and Schelling:-

The points of intersections can be identified as follow:

1. **Teleological and Structural Parallels:** While global governance convergence is largely pragmatic and institutional in scope (ie, focusing on integrating structural institutions like, the political, economic and environmental unity), it reflects Teilhard's and Schelling's metaphysical notions by striving toward integrative systems that foster structural convergence as envisioned by the duo.
2. **Global Governance Convergence as a Material Dimensions of Omega Point:** The practical integration of governance, legal order, and cooperative action can be seen as the political and social expression of Omega Point-like spiritual and collective consciousness unification process. Thus, it approximates the cosmic progression from fragmentation and human divergence to the unity envisioned by Teilhard and Schelling.
3. **Philosophical Foundations Influencing Modern Thoughts:** Though the Omega Point is a spiritual and cosmic hypothesis, modern scholars and policymakers draw on its principles in advocating systemic global integration recognising interconnectedness and convergent destiny in global challenges.

In what follows, with an empirical evidence, we shall showcase how Global Governance resonates with the Omega Point-like global unification visions of Teilhard and Schelling. We propose to use



governance ideals like, democratic governance and environmental sustainability ideals: we would like to demonstrate to what extent, nations of the world have collectively imbibe these global governance ideals which foster collective global consciousness that may gradually drive the world towards global unification or the Omega Point. To that we now turn.

Table 3. Empirical Data on the Rate (%) of Adoption of Global Governance Ideals Across World Regions (2023 - 2025).

Regions	Years	Global Governance (%).	Democratic Governance (%).	Global Sustainability (%).	Environmental Sustainability (%).
Americas	2023	65%		60%	
	2024	67		62	
	2025	70		64	
Europe	2023	70		74	
	2024	72		76	
	2025	75		78	
Australia	2023	68		72	
	2024	70		74	
	2025	72		76	
Asia	2023	55		50	
	2024	58		52	
	2025	60		54	
Africa	2023	48		45	
	2024	50		48	
	2025	53		50	

Source (s): Global Governance Index (2023 - 2025); Burck et al (2023).

The above data on Table 2.6.1 provides insights into global democratic governance and environmental sustainability metrics across regions. The adoption rates of these governance ideals (especially, by America, Europe, and Australia, with remarkably high rates; followed by Asian region) reveal tangible steps toward practical global unity in addressing global issues. This aligns with Teilhard's notion that the evolution of humanity is not just a philosophical venture but also manifest in practical governance and social structures. Thus, the empirical data illustrates how nations are recognising their roles within a larger global community; hence, facilitating progressive integration vision of the Omega Point. Besides, the increasing rates of global democratic governance on a yearly basis across the regions suggests a growing recognition of interconnectedness among nations which reflects Teilhard's idea of progression towards a unified global society -- a collective consciousness. Furthermore, the data on environmental sustainability demonstrates a collective response to environmental challenges as the regions are improving on their rates of adoption on a yearly basis. Thus, signifying a convergence towards shared responsibility for planet stewardship. This resonates with Schelling's view that humanity must overcome fragmentation and embrace an interconnected existence. Although, African region is still lagging behind other regions in the rates of adoption, its steady increase on a yearly basis (albeit, sluggish) signifies its gradual evolution towards global unification with the other regions-- and this mirrors the envisioned Omega Point-like global convergence.

To be sure, the foregoing utterances and the empirical evidences clearly demonstrate the interconnections between the current global realities and the Omega Point Conjectures of Teilhard and Schelling. However, there still exist fragmentations or inequalities in other regions of the world like Africa, especially in terms of global digital connectivity and social media penetration. These fragmentations tend to distort the possibilities of realising the envisaged global unification (Omega Point). In what follows, we shall like to examine the implications of these fragmentation/inequalities in the African region in the attainment of the envisaged Omega Point with the rest of the world: is Omega Point still attainable with these contradicting fragmentations? To that we now proceed.



Global Digital Fragmentation/Inequalities and Its Divergent Implications on the Omega Point Realization -- A Case Study of the African Region.

Indeed, internet access and social media penetration in Africa illustrate significant regional fragmentation and inequalities, thus posing a huge implications for global unification (Omega Point) visions of Teilhard and Schelling. Perhaps, it will be quite useful to put into context here, the nature of these fragmentations and inequalities in Africa's rates of digital connectivity or internet access: First, Africa remains the least connected continent, with only about 38% of its population (far below the global average of 68%) having internet access in 2024. Hence, this reflects endemic structural inequalities beyond mere technology gaps (Global Voices, January 18th 2025). Second, there is a significant cost barrier in affording internet access in Africa. For instance, the average cost of 1GB of data can be as high as 5.7% of an average monthly (well above the United Nation's 2% affordability target), which is disproportionately affecting low-income and rural populations of Africa (Brookings Institution, May 5th 2025). Besides, internet resilience and infrastructure are improving unevenly vis-a-vis urban and rural populations in Africa. Example, some countries like Kenya, Zambia and Uganda show notable gains, but broadband connectivity remains mostly limited to urban centers. Rural areas, where over 70% of sub-Saharan Africans live, frequently suffer poor or no internet coverage (Internet Society, 2025 January 20; DataCup.io., 2023 October 10). Additionally, with regard to the prevalence of advanced connectivity (ie, 4G/5G networks), it remains uneven: whereas 70% have 4G access, only 11% (mostly in large cities) have access to 5G, and about 16% still rely on slower 3G networks (Global Voices, January 18th 2025).

Thus, the foregoing fragmentation/inequalities to internet access has implications for the realization of the Global unification (Omega Point) vision, as the regional disparity realities challenge this vision. These implications can be articulated as follow:

The Implications of the Fragmentations on the Achievement on the Omega Point:-

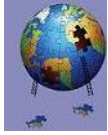
First, Omega Point thesis envisages an evolutionary convergence of humanity transcending physical and cultural boundaries. However, persistent digital divides, as can be seen in African region, fragments access to collective knowledge and participation in the global noosphere; hence, impeding the envisaged convergence. Second, Schelling's philosophy emphasized unity through nature and spirit, aspiring towards a holistic connectivity of existence. In contradiction, the unequal or fragmented internet penetration in Africa illustrates how material and technological inequalities create barriers to such holistic integration at a global human level. Hence, the existing digital divides or fragmentation reflects and re-enforces existing socio-economic inequalities undermining the ideal-typical human community envisaged by Teilhard and Schelling, hence making the realization of the Omega Point difficult. Perhaps, an empirical evidence as shown in Table 2.7.1 below can demonstrate further the foregoing utterances:

Table 4. Global Fragmentation/Inequalities in Internet Connectivity & Social Media Penetration Among the World Regions (Emphasis on Africa). 2024 - 2025.

Regions	Internet Access (%)		Social Media Penetration (%)	
	2024	2025	2024	2025
America	83.7%	85.5%	80%	82%
Europe	91.2%	92.1%	78%	81%
Australia	90.4%	91.2%	85%	87%
Asia	70.1%	74.5%	70%	75%
Africa	43.2%	47.8%	45%	50%

Source: Datareportal (2025); ITU (2024 - 2025) Digital Connectivity Reports.

The above data on Table 2.7.1 clearly demonstrates the global divides/fragmentation in digital inclusion, in terms of access to internet connectivity and social media penetration. Typically, while most of the regions have achieved high rates of access to internet and social media penetration, such achievement is not yet equal among all the regions: African region is still lagging behind with lower



rates of digital access or penetration. This signifies that a larger population of Africa are yet not digitally connected. Supporting this, Internet Society (January 20, 2025) reported that over 70% of Sub-Saharan African rural populations suffer poor or no internet coverage, and when compared with African urban centers, broadband connectivity remains mostly limited to urban centers (DataCup.io, October 10, 2023). Therefore, such inequalities among the regions in digital connectivity pose a great challenge for the achievement of the Omega Point-like global convergence. However, with improvements in government's policies, infrastructural development, Africa can still evolve and catch up with other regions. This is possible, because based on the above data, Africa shows a sign of a progressive movement, albeit sluggish. Therefore, in spite of the present inequalities or fragmentation in global digital connectivity, where necessary policy improvements are made, global digital connectivity which fosters Omega Point-like global convergence or unification is still achievable.

DISCUSSION of FINDINGS

Based on the formulated hypothese, the following findings were made:

1. On the Emergence of the Global Noosphere (global consciousness or unification of minds akin to Teilhard's and Schelling's Omega Point visions) by the current globalization process (H_1):

Global digital connectivity, and cultural integration, etc are realities of the current globalization process. The study revealed that, there is rapid increase in global digital connectivity among the regions of the world, as well as global cultural integration with the ongoing globalization process. And these realities (with their increasing rates) support the Omega Point idea of a planetary or global mind network of Teilhard and Schelling. It signifies that the world is heading towards global unification as envisioned by Teilhard and Schelling.

2. Cultural and Institutional/Governance Convergence (H_2)

The study revealed that global institutional or governance convergence norms like, democratic governance ethos, human rights, climate agreements, shared media and consumer culture, and transnational institutions suggest movement toward global unity. These shifts recall Schelling's and Teilhard's progressive movement towards the Omega Point-like ultimate convergence. Supporting this, the empirical data on global internet access and social media penetration, including the global governance index, revealed that most regions of the world are gradually converging together in thoughts and activities with increasing rates of digital connectivity, and shared global governance ideals (Global Governance Index 2023; Datareportal, 2023 - 2025; ITU, 2023 - 2025).

3. Fragmentation/Inequalities impeding the envisaged global convergence (H_3):

The study revealed that persistent digital divides (e.g., Africa with over 70% of its rural dwellers with no access to digital connectivity)(Internet Society, 2025), and disparities in digital access, social media penetration, and global governance ideals indicate strong divergence towards the Omega Point realization. These forces limit the envisaged convergence and risk forming parallel consciousness spheres as envisioned by Teilhard and Schelling if not addressed. However, with planned policy reforms, education, and infrastructural development, etc Africa will also catch up with other regions to consummate the global convergence. Supporting this, the data collected on global internet access, social media penetration, and global governance ideals showed that, Africa though currently with low and sluggish rates, is steadily on the progressive movement towards catching up with others (in the aforementioned areas) on a yearly basis (ITU, 2023; Datareportal, 2023 - 2025 reports).

Summary and Conclusion.

From the onset, we informed that the epistemic thrust of this paper is to assess (with empirical evidences) whether contemporary globalization trends (e.g. global digital connectivity, global cultural integration, social media penetration, global institutional/governance convergence, etc) point toward Teilhard's and Schelling's Omega Point vision. That is to say, whether the world, based on the current globalization realities, is already on its progressive movement towards the envisaged Omega



Point/Global unification. Our findings confirmed that, current globalization process with its convergent trends—digital connectivity, shared ideational/cultural frameworks, planetary governance -- showed an interconnection with the Omega Point (Global unification). To be sure, Teilhard's noosphere metaphor aligns with rapid global network expansion; and Schelling's global convergence idea resonates with the current globalization realities. Yet fragmentation, inequality, and ideological divergence from other world regions (like Africa) pose major counter-currents to the Omega Point aspiration. However, with the growing celerity of globalization process, especially within the dimensions of the increasing cultural integration and ICT, including planned adjustments in policy reforms and infrastructure in laid back regions (like Africa), Africa will not perpetually remain stagnated in her current status. Empirical evidences collected showed that the entire globe is on the move; and globalization process will gradually integrate all regions of the world, thus moving the entire world towards Teilhard's and Schelling's Omega Point-like global convergence. The paper, therefore concludes that, the world indeed is on its progressive march towards the Omega Point-like global convergence; and this movement may eventually bring about the aspirational "One-World" government and the "Single World Currency" (as hyped by globalists) which parallels the Omega Point philosophies of Teilhard and Schelling!

Recommendations.

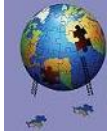
1. Advance Universal Connectivity: Government of nations, and Transnational Corporations should invest in broadband infrastructure in under-served regions (e.g. Africa) to reduce digital disconnect in the under-served regions.
2. Support Digital Inclusivity Policies: National Governments, NGOs should promote equitable access—especially for women and rural populations—and consider internet access as a basic right.
3. Cultivate Multicultural Global Education: Globalist stakeholders (State actors/Governments, NGOs, Multinational businesses, Multilateral institutions (e.g UN), and people) should encourage systems that respect diversity while nurturing shared planetary awareness.
4. Ethical Design of Global Platforms: Social Media Platforms, and Multilateral Institutions' fora (e.g, UN Assemblies) should prioritize tools that foster collective agency and public good over fragmentation or polarization.

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