academicresearchJournals

Vol. 7(6), pp. 200-215, August 2019
DOI: 10.14662/IJPSD2019.109

ISSN: 2360-784X
http://www.academicresearchjournals.org/IJPSD/Index.html

International Journal of Political Science and Development

Full Length Research

Theory of the Scientific State (1)

Technics Ikechi Nwosu

The African Science Fiction Project, Owerri, Nigeria. Email: frontpagetechnics@gmail.com

Accepted 31 August 2019

While technological leapfrogging is now commonplace, the scientific state is a developmental construct unexplored by any Third World state. Every African Third World state for example has the developmental capability to master and replicate in two decades everything Europe achieved in science and technology in the last four hundred years. These political states only need to redefine the social contract pattern of their state formations along the scientific state construct, therein compressing millennia of time in the development of the state-idea.

Keywords: machine-state, justice state, technodemocracy, scientism

Cite this article as: Nwosu, T.I. (2019). Theory of the Scientific State (1). Int. J. Polit. Sci. Develop. 7(6) 200-215

INTRODUCTION

We focus here on rethinking the political state in the Third and Fourth World. In view of the intractable corruption, the inability to incubate and domesticate technology and the consequent mass poverty – the underlying notion that these countries are exporters of primary commodities – and then mass unemployment and overpopulation: are these the highest potential of these states? Can we begin to rethink these states in terms of their fundamental purpose in the light of their peculiar developmental circumstances as itemized above? So can we reshape these states from thinking of themselves as conventional (secular) states to the technoscientific or the scientific state?

Conceptuating the Scientific State

The entire paper is a conceptual framework on the notion of the scientific state. The scientific state is a construct that defines the state of the future. It defines the human society in every country of the future. While some countries already have started manifesting the essential elements of the scientific state, it remains the eventual developmental destination of the state-idea. Every state will eventually achieve the scientific-state status in its own time depending on its present set of value-orientations. There are several pathways facing any country in its attainment of the scientific-state status. The first is organic, natural, and long. It is as natural as aging is in man. Greying of the hair in man for instance is certain and inevitable when a certain age is attained. Yet the greying age varies from one individual to another. Every state will naturally over time attain the scientific-state status; but some states will reach this point several decades ahead of others, while some will take yet more decades longer than the average age. Science and technology will catch-up with every country on Earth to the extent that it permeates every fibre of its existence such that it becomes the breath of the state and its agency the government. The second is a constitutional

construct, a product of libertarian political engineering and social technology. The legislature and the executive with wide support from powerful members of the political class, in view of certain vested interests, could decide to constitutionally create the scientific state by tinkering with the existing secular state constitution to produce the scientific state constitution. The legislature and the executive may be under unusual pressure as when the state is in a famine, an imminent or full-blown war, a disease epidemic that wipes out millions of its population at a time, a natural disaster that wipes out millions of its population and destroys an unprecedented portion of its land space, etc. The scientific state in this conception is an emergency creation, a child of necessity. It is usually a matter of state survival that drives the imagination of the political leaders towards its constitutional creation. In democratic societies, the constitutional construction of the scientific state could be achieved by imaginative social technologists who could stimulate the public to demand for constitutional reforms to create the scientific state. The activities of scientists and engineers in the social sphere accounts for much of what the social technologists can achieve. Mass communication of science to the publics and close engagement with the leaders of social publics by the science-creating groups could drive the social leaders to call for a referendum on whether the constitution could be shaped-up into the scientific-state constitution. The foregoing statement implies that the scientists themselves are the ignition button in the constitutional construction of the scientific state if they have the right knowledge. Unfortunately, scientists the world over are notorious for living with huge knowledge gaps about their role in the creation of the political state best suited for them. However, STS education of the science and technology professionals can bravely fill up this undesired knowledge gap.

The following are some conceptual assumptions of the scientific state construct:

- The scientific state exists at the social contractual foundation of the state.
- The scientific state therefore is enshrined in the constitution of the state. Its realization is the business of the government.
- The scientific state then is a conscious and deliberate creation by the state-society.
- The scientific state is not limited to the leviathan to create-cum-develop. The citizens of the state are free to participate at the levels defined by the state.
- The operationalization of the scientific state construct is not limited to any specific economic system but can flow in economic systems that may be at polar variance.
- The scientific state regime is the state of the future. Its purpose is the continuous creation of its scientific future. Therefore the self-construction of its scientific future is the endless purpose of the state.

The remaining sections of this paper discuss epistemes for conceptuating the scientific state.

Law and justice in the scientific state

Injustice of any manifestation is a primitive condition of man which has no place in the scientific state. Corruption in the scientific state is completely inconceivable in governmental affairs. The scientific state uses technology to totally eliminate human corruption and human weaknesses. Primitive accumulation, governmental deception and propaganda, injustices that characterize Africa such as salaries and allowances and pensions that are not paid and never accounted for, and the rights of the individual from the government that are denied him outright are all eliminated in the scientific state. Human weaknesses in governmental affairs of Africa such as ethno-religious bias, nepotism, and ethnic chauvinism are eliminated through the presence of machines that take decisions and judge human actions. Indeed, the scientific state deploys machine-technology to eliminate or deal with human weaknesses that are not compatible with law and justice. Human ambitions and passions that are not accommodated by law and justice are eliminated by the machine-world system of the scientific state. Implicit in the foregoing is the pathway possibility of achieving the scientific state in Africa. Most of Africa's problems are problems of law and justice. Incidentally, these are rudimentary problems that are quickly solved by the emerging scientific state regime. Law, order, and justice are the operational manifesto of the scientific state regime but where the secular or traditional state fails, the scientific state succeeds swiftly because it deploys the machine-world (devoid of human passions and ambitions) to deal with these problems, which it perceives as rudimentary problems of human existence. Because man does not naturally submit his passions and ambitions to law and justice, containment of human excesses to achieve law and order in human society becomes the first priority of the scientific state. But while the traditional state takes centuries to achieve this basic environment for human existence since it deploys humans who naturally have the same weaknesses as the culprit (much like treating a disease with a concoction that multiplies the very germs), the scientific state deploys the machine-world which naturally does not share in human instincts and weaknesses and achieves this rudimentary human environment at the very outset. When African governments and peoples begin to think hard about how to make law and justice work unhindered,

they will be laying the foundation for the scientific state.

Political power in the scientific state

As political power is overvalued in Africa, it has created wars, famines, mass poverty, extra judicial killings, ethnic genocides, destruction of human rights, and the general devaluation of man and countless other evils inherent in the traditional state. But political power as understood in the conventional traditional state is unreal in the scientific state construct because it has neither relevance nor acknowledgements. What accords some form of state power to certain individuals and groups in the scientific state regime is the individual's or group's science and technology weight or their law and justice weight or a combination of the two. Individuals with high science and technology IQ, ranging from science and technology creators, to those fanning the embers of science and technology, to members of the public who understand what the scientists are doing, all have high state reckoning. What this means is that the scientific state does not have value for or accommodate technological illiterates as may abound in traditional states of today, archetypes of which characterize Africa where this type of personalities become presidents of countries. The law and justice weight component ranges from legal luminaries, to those fanning the embers of the rights of man to peace and equalitarian justice in human society. Political power as obtained through the struggle for power in conventional democratic systems does not exist in the scientific state regime but exists as state power obtained through merit, through credentials assessed by non-human agents.

Idealism in the scientific state

The scientific state is an idealistic state and views political realists as anarchists since they subscribe to the maintenance of the status quo defined by human injustice. Political idealists interpret the political realist slogan of "deal with the world as it is" to imply "don't expect to create a perfect world." But political idealism is the philosophical foundation upon which the scientific state is constructed by the relevant forces. The scientific state cannot compromise with law and justice for instance. Law and justice must be pursued and achieved at whatever cost. The justification and morality of the scientific state then lies in its total commitment to the pursuit of law and justice for every citizen of the state. This is possible through its reliance on non-human forces in the execution of its collective law and justice as the general will. The machine-world in the scientific state is programmed to recognize evil (which includes immorality) and to destroy it. Yet their decision-ability on evil is unencumbered by human passions and caprices.

The morality of the scientific state is justice. The scientific state then is the state of absolute justice which is only possible within the machine-state framework. Political power does not reside with man in the scientific state algorithm, for it is political power that impedes justice. Payment and promotion of human judges are made by machines. The wages of man generally takes precedence in the justice state – therefore Paymaster could be framed as the justice robot that pays all persons under the payroll of the government. This is because in the scientific state, the wages of man takes the highest precedence and is part of the justice algorithm of the state. Payment then is automatic, without human decision, and is dispensed by Paymaster, while humans and machines generate the state-money.

The scientific state algorithm fundamentally implicates it as the state of absolutism: it guarantees absolute justice, absolute peace and tranquility, absolute economic prosperity and well-being; it is the political state of absolute futurism. The scientific state is the political system for building the machine-state for the perfection of human society. Because machines are involved in law-making, the scientific state is the regime of absolute law and honour wherein legal lacunas do not exist as machines detect their presence ahead of human-mind calculation and experience and report them to the legislature composed of human and machine legislators.

Governance of the scientific state naturally imbricates a political episteme that may be described as machine-democracy. *Technodemocracy* or technological democracy, "the principle of using technology to decentralize government power" (Hanania, 2018) is the political system where "the general will" is calculated by machines. Votes are electronic realities, and the declaration of the winner is done by the machine. In technodemocracy, the electoral umpire is a machine which is immune from human weaknesses such as greed, compromise, and self-interest. Technodemocracy provides the highest guarantee for true determination of the general will, whether in the choice of leaders or public opinion on key political decisions. The machine-democracy construct supports the philosophy of the scientific state as the justice state. The scientific state exists to carry out justice with as mathematical acuteness and precision as is required of a chemist in the compounding of drugs. Justice benders and haters then are enemies of the scientific state who continue to fight and confuse the political forces that would achieve its realization. The justice state cannot emerge without the scientific state, for only the full-grown scientific state can produce the justice state. An attempt to build the justice state in the traditional secular state or in the religious state is the same as an attempt to build a house on quicksand. This is because the unreliable human element in state politics continually cripples the emergence of the

justice state, which suggests that man himself is a hater of justice. Yet justice is the only algorithm known to man which guarantees peaceful coexistence in human society. Technodemocracy then is an indispensable element of the scientific state construct which expedites and sustains the construction of the justice state. In the justice state, misrepresentation of public thought or the public mind is impossible because it is not collated and calculated by human beings but by justice-machines dedicated to this work.

The notions of technodemocracy and the justice state denote the high premium the scientific state places on popular sovereignty. It situates popular sovereignty as an end of the state in itself achievable through the instrumentality of the scientific state construct. Politics in the state is not "the authoritative allocation of resources" of the state but the equalitarian distribution of resources based on the justice state algorithm which carries with it or is defined by popular sovereignty or the public mind. This is because political power does not reside with political leaders, who themselves are kept in check by the machine-state apparatus. Political power in the scientific state construct is a public trust which resides in the public domain as the aforementioned public mind in constant motion, asserting, determining, approving, and justifying the allocation of values for the satisfaction of the justice-state. The machine-state elements facilitate the expression, the calculation, and the implementation of popular sovereignty.

The leaders of the scientific state

Leadership in the scientific state regime is accorded to scientists and science thinkers who have recorded high accomplishments in public followership. Because the scientific state is essentially (and cannot exist without) a science-literate public, political appeal of the scientific-state public is best achieved through science communication frameworks. The science credentials of potential political leaders then may not be a de jure requirement but a de facto requirement which defines the appetite of the public. As science-thinkers and scientists emerge to seek public endorsement, those most visible to the public will have a great edge over nominal laboratory-scientists. The scientists who dwell both in the laboratory and the public space through intense work in public communication of science and technology will become the first among equals. The machine-state elements will detect from the virtual world the best candidates for the political position and suggest them to the public for their consideration, thus electronically facilitating popular sovereignty by eliminating the human element in fielding candidates for presentation to the public to express their choice. What this portends is that political parties may not be relevant in the scientific state democracy. The ideology of the scientific state is the complete elimination of human influence or manipulation in the expression of popular sovereignty. To this end therefore, political parties as they exist today are completely irrelevant in the scientific state framework since they serve as distraction in the flow of accountability and responsibility from the political leaders to the sovereign, the people. In the scientific state algorithm then, nothing comes between the political leaders and the sovereign. The scientific state algorithm views political parties as concepts of a pre-scientific era dominated by primitive man.

In the scientific state construct, the executive does not control the judiciary. This secular state arrangement is viewed as a primitive practice of the political-power intoxicated regime of the state. The scientific state constructs and sets the judiciary, which has no business with politics, above the executive. The executive is the servant of, and is controlled by, the judiciary. The judges – both human and machine-elements – are not appointed but merit their cadres through diligent study and practice.

The world today has passed the secular state paradigm. Countries of the world are approaching the scientific state paradigm. More and more countries and getting science-focused more and more, while but a few remain comfortable in their backwardness. In these backward states such as Nigeria, justice is weak and toothless, human life is "short and brutish" and uneducated and unintelligent people emerge as presidents with extreme powers arrogated unto them. States are waking up to science and "the science consciousness regime" (Nwosu, 2019). Every state has enough power and resources to mobilize the scientistic regime and build it into the cultural milieu. This enlightenment will continue to expand and deepen in scientifically backward states until the intelligentsias wake up to their responsibility. When the intelligentsias wake up to political consciousness of their states, they would have transformed themselves into technological nationalists. Backward states are so because their leaders have not evolved into technological nationalists. The spirit of nationalism has not met the intelligentsia. The backward states in the first place do not usually have the intelligentsia as their leaders. Political dormancy defines the intelligentsia in these states. The missing link between technological backwardness and technological independence is the absence of the sociopolitical group of technological nationalists. Every state as aforementioned that "can throw up" (Snow, 1961, 39) 100 Mathematics professors has all the ingredients to mix together, as it were, to brew the magic potion of technological independence. The lowest common multiple (the lcm) of technological independence (which is simply the awakening of the scientific state) is 100 Mathematics professors who are citizens of a given state, then the heavy presence of technological nationalists. Technological nationalists steer the country into the

scientific state regime. The scientific state in the valence of technological nationalism is not equated with authoritarian scientistic regimes such as Marxist scientism or the Confucian scientism of China. These models are forced authoritarian (and even totalitarian) scientistic regimes. They are undemocratic scientistic movements. They are forced upon the people by political administrations for the satisfaction of the prestige of political regimes. Because they are not social and cultural forces emanating from the popular sovereign, the tendency for despotism runs high in these scientistic political models. The true, real, and lasting foundations of the scientific state are the sociocultural forces which usually are democratic in the sense that they are what the people want. It becomes dangerous then to build the scientistic regime, out of which the scientific-state regime emerges, on the top-bottom political model. The intelligentsia themselves, who compose the technological elite, must first transform into technological nationalists by marrying the sociocultural forces, thereby operating the bottom-top political model which defines the democratic regime.

The leaders of the scientific state then are not just political leaders but more importantly include the sociopolitical group of technological nationalists. In Nwosu's (2019, forthcoming) framing,

> Technological nationalists are ethnic leaders who carry the burden of shaping and forming the image-identity of their people. When this image-identity is low as in ethnic self-esteem, or poor as in unsatisfactory technological image-identity, technological nationalists become the first and natural responders who, in the fashion of pressure groups, push public attention and government policies (especially government funding) to the desired technoscientific goal.

Nwosu (ibid.) further claims that "technological nationalists fertilize the sociocultural and political atmosphere necessary for incubating technological revolutions." Technological nationalists implicitly are democratic leaders or champions of democracy and the scientistic movement who work to create the technological society and ultimately the scientific state. Thus Nwosu (ibid.) describes this complexity, drawing on the experience of the Japanese:

> Technological innovations go beyond achieving technological take-off and drive the state to the age of the scientific state. Technological take-off itself is the point of no return in the technology domestication process in a political state. The scientific state regime then goes beyond the technological society. The scientific state is the higher-order conception of the technological society. It is the stage where science and the state merge in a social contract authored by the people. It is the democratic-state contraption wherein science is governed for the people by the people as both the object and subject of the state. Science in the scientific state regime becomes the unseen state, that is the state behind the state. When the identity of the state becomes technological, when national identity is proudly defined by technological attainments, the foundation of the scientific state is laid. For example by the agreement of the Japanese people to rebuild their identity after their defeat in World War II from the image of technological inferiority to the United States to technological superiority to the United States, the Japanese at that point have agreed to build the scientific state of Japan.

The political economy of the scientific state

The political economy of the scientific state is that of an autarkic, self-sustaining state. The self-sustaining state is like the perpetual motion machine which lives and feeds on itself by producing sufficient energy as output, part of which returns to the feedback loop to power the system, with no loss of energy recorded. The self-sustaining economy then is both a non-exporting economy to the extent that it does not require exports to survive and a non-importing country to the extent that it imports only the raw materials it does not have or does not have enough. The theory of the scientific state reveals that every political state on Earth is a scientific state – the difference in states only lies in their difference in awareness of their scientific-state potential. Any state which can count 100 of its citizens as professors of Mathematics can count 300 professors of Physics and 500 professors of Chemistry and should have the rest of the required scientific manpower in place for the scientific-state take-off, by inductive logic. There are presently few countries in the world which are yet to meet this number-hierarchy of the scientific-state brain algorithm. What this portends for high-exporter technological states of today – such as China and Japan – is that they should begin to apply the scientific-state political economy and run their political states to exist and survive without exports as no country in the future will import technological artefacts from another. The available export markets of today must of necessity constitute windfall savings to these states and must not form part of their real gross national product because these markets will disappear at any moment and no new ones will be discovered. The theory of the scientific state demonstrates that every country will create its own technology-identity artefacts like trains and airplanes that

it is proud to buy and use. Economies of the world will forbid bilateral trade in high-technology artefacts. Trade among political states will exist only in natural materials. So the conceptual assumptions of the scientific state political economy are:

- There is no development of the state without an indigenous development of science and technology
- Economic development of the state is only temporal without technoscientific capacity development
- Technoscientific developmental capacity of the state is what drives a sustainable agricultural and industrial development which are key components of economic development
- Technological development must drive the economy and economics. Technoscientific advance must precede economic growth for the latter to be sustained
- The scientific-state economy is not a plug-and play economy. While manufacturing processes may be patented for certain products, manufacturing plants and machines must be produced or imitated through indigenous effort. Imitation and mastery of every manufacturing plant required for industrial self-sufficiency is the pattern of industrial production in the scientific state. Plug-and-play systems – that is the importation of manufacturing machines – are forbidden in the scientific-state economy.

The indigenous production of machines that make products required for everyday living is the first and foremost concern of an emerging scientific state regime. To put this differently, modernization in an emerging scientific state is not a quick-fix business or a plug-and-play agenda but and autogenous and indigenous process and therefore may be slow.

An examination of Africa's past leaders from the outset of decolonization reveals that all of them without exception have been technological illiterates within the perspective of the political economy of the scientific state. Conceptually then and within the foregoing framework, the scientific state regime at any stage of its emergence cannot be led by men and women who are technologically illiterate.

The philosophy of the scientific state

Live and let live is the mind of the scientific state. This ideology makes it essentially a democratic state happy with itself. As an independent state, it joins the comity of states in promoting democracy and science in the world. The democracy of the scientific state is a libertarian democracy based on scientism. The scientistic regime of the scientific state exists to promote libertarianism. This libertarian philosophy is the root ideology of the scientific state which directs and determines all other ideologies of the state and guides its conduct of foreign affairs. To this end, the concept of sovereignty extends beyond the political to the economic. Libertarian democracy is not just about the liberty of its citizens but also that of the citizens of other countries and the economic rights of those countries. Sovereignty in the scientific state then includes mutual respect for the domestic markets of sovereign states. In the philosophy of the autarkic economy of the scientific state, the doctrine of non-interference in the technological development of other states guides its conduct of foreign affairs. In this view, *feeding on other countries' technological markets is a crime*. Each state is fully in charge of its domestic market wherein it has the right of way to exploit as it drives to its destination of technological independence. Exports of technological artefacts from the more technological states to the less technological states are explicitly forbidden. International trade in the scientific state's philosophy is only in natural materials – products of nature that some countries may not produce because of differences in climate and natural vegetation. The libertarian democracy of the scientific state understands that every country is indeed a scientific state in time and must be given the utmost opportunity to transform into same. It views export of technological artefacts as daylight robbery of the technological development opportunities of less advanced states. Libertarianism in the scientific-state regime extends to the citizens of the rest of the political states of the world. It is about the libertarianism of man on Earth through mutual understanding and support among states.

The philosophy of the scientific state therein promotes world peace and the spirit of brotherhood among the countries of the world. The present world practice of winner-takes-all by the technologically more advanced states is building potential time bombs in the form of poor states of today that will emerge technologically in the near futures through any radical design and challenge their technological enslavement of many generations through violence. The vengeful sentiment of the Muslim countries is something to worry about in view of their possible technological independence. And Western countries cannot continue to arrest their technological development indefinitely. At least the scientific-state algorithm says so and the sooner the West and their allies stop making invasive efforts on the technological freedom of the Muslim world (who naturally are unforgiving) the safer the world will be for our children. Insofar as the technological countries of today cannot check the build-up of the lowest common multiple of technological take-off, being the development of 100 world-class professors of Mathematics in each state,

these potential scientific states will achieve technological independence sooner than we all expect and may challenge the world politics that has kept them in economic servitude for several generations and their people will support such challenge. The scientific state regime then preaches world peace through action by laying the very foundations for it now. This attitude is embedded in the philosophy of the scientistic regime which seeks to scan the future and nip problems permanently in the very bud.

Similarly, the scientific state is the state of technology-identity enrichment. It crafts a technological name for the state in the world technology identity-competition. Much as its economy is the true liberal capitalism, it joins the rest of the world in the global competition for technology-identity construction for its prestige and pride. The technology-identity definitions of a given scientific state inadvertently translate to the image-identity of its citizens. Through technological inventions and innovations and the aggregation of world patents by states, the citizens of the scientific state adopt the technology-image identity status of their states and get involved on the home front to further enrich or upgrade this status when it becomes less desirable. Technological competition on the global front for identity-enrichment becomes the way of life in the scientific state paradigm. The state pursues a vigorous policy of visibility in the global technology-identity space.

Science has it natural enemies: these are the social, cultural, and religious forces that oppose its settlement in the sociocultural domain of the state. From theocracies to monarchies, science as the age of reason has encountered a rough and tortuous path. The secular state of today attempts to strike a compromise with the scientistic regime through rhetoric and evidence. Thus, the traditional notions of scientism were imbricated with the destructive, totalitarian impulses of primitive man. The democratic man took several millennia to emerge on Earth, and their number today is still in the sparse minority, especially so in the less developed countries. One defining philosophy of the scientific state is scientism through deliberative democracy, wherein the majority is swayed by argument and logic and not by sentiment. Scientism in the scientific state is not the destruction of religion or the supplantation of religion with science (as in Marxist scientism). What deliberative democracy contrives in the scientific state regime is the use of science to break the boundaries of impossibilities through reason for the expansion of the knowledge frontiers of man. *The scientific state in this notion is the technological-possibility state.* Scientific knowledge is not hoarded – or sealed as it were – as happens sometimes in the secular state because mankind may not be ready for such technologies. Science is not stored up for future use as is traditional in the secular state defined by self-seeking economistic calculations. Discovery quickly leads to invention, and invention quickly leads to innovation and technological change and no time is lost in-between these processes. The primitive forces in man (such forces as greed, avarice, and fear) are not allowed to impede the rate of change in the scientific state. It is exactly the primitive forces in man that have for instance supported the destruction of the Earth through the massive consumption of fossil fuels, which on the one hand has generated tremendous wealth for some and created mass poverty for the vast majority. Man in the secular state is uncivilized and primitive insofar as he is driven by greed, avarice, and fear. For example, local knowledge in Nigeria suggests that the evacuation of millions of barrels and kilograms of crude oil and gas from the bowels of the Earth on a daily basis cases the rapidly declining fertility of the land up to several hundred kilometers from the drilling sites. Man's avarice dictates to him not to employ scientific research into this claim for the fear that it may turn out to be true. Man's greed, avarice, and fear therefore causes him to close the doors of science on certain matters, thus producing the underdevelopment of science.

The scientistic regime which defines the character of the scientific state enables it to overcome the primitivism of man and to confront technoscientific change head-on and at the exact time it presents itself. Man's economics for instance is driven by his avarice – his primitive nature – which prompts him to shut down certain inventions which will destroy his power to control others. In the scientific state regime, man's primitive appetites are sublimated by curiosity, the all-pervading appetite for the unknown. The Scientific Revolution as the forerunner of the scientific state regime achieves the purpose of satiating man's gut appetites, leaving room for the higher-order drives of curiosity and intellectualism to flourish.

The scientific state is a technoscientific-regime state which organizes its citizens to achieve the collective possibility spirit which drives scientism. The scientific state creates or discovers in the metaphysical dimensions of the human mind something akin to the Japanese spirit, for want of a more accurate nomenclature. Much as the ideology of the state is that of a machine-state where human decisions are necessarily correlated with machine-decisions because it seeks to limit opportunities for the expression of human caprices, the scientific state regime nevertheless seeks the perfection of man through any conceivable means. It seeks to discover the positive mental powers of man, if any, and to code algorithms for their activation. With the combination of the machine-state intelligence and the inner recesses of human intelligence, the state sets out to achieve the greatest conceivable impossibilities, therein enriching the identity of her citizens. Extending and expanding the mental qualities of man therein becomes part of the state's ideology. The perfection of man drives the institution of the state. The taboos of the secular state

find their way to the center stage in constructing the philosophy of the scientific state. They become the state's ideologies insofar as they form algorithms for constructing the perfect man. Because the state is about the progressive development of man towards relative perfection, the secular state's *tabooist* eugenics is adopted by the state's biomedicine upon refinement and parsing by the justice elements of the state (that is, the justice state).

The philosophy of the scientific state conclusively is encapsulated within the notion of scientific radicalism and its concomitant ideas, namely the temporariness or transience of scientific knowledge, the infinite elasticity of human IQ, man's infinite power of adaptation to technological change, and the unbounded imagination of man. These are the component epistemes of the scientistic regime which find full expression in the political idea of the scientific state. In scientific radicalism, scientific truth is not permanent. Even when the scientific truth is self-evident, it is always an assumption and may become falsehood under certain circumstances. Scientific knowledge – even traditional or basic statements of scientific knowledge – are taken as momentary and may be upturned by deeper scientific enquiry. Scientific truth then is impermanent because it undergoes an endless process of refinement and upgrading. Adjunct to this is the acceptance of the malleability of human intelligence. This notion states that "[a] mind once stretched by a new idea never regains its original dimensions" (Holmes, 1809-1894). The power of the human brain is infinitely expandable and its limits are indefinable. Insofar as the power of the human brain has no limits, curiosity drives man forever yet to the yet known. The faculty of curiosity engages with another department of man's mind – the imagination – to produce a yet more dangerous mix which pushes his IQ to new milestones. Each level in IQ realization produces a competence satisfaction upon which he consolidates; then his curiosity switches on again to push him to explore yet another level. Problems of adaptation to the next regime in the scientistic culture present themselves as challenges to man, and the restless drive for competence manifestation in self-determination theory (Deci and Ryan, 2008) pushes the mind of man to discover new and inventive solutions. Because the philosophy of the scientistic-regime state is not a gut philosophy but a mental philosophy, its focus is the exploration of the inner recesses of man's mind-powers. Gut philosophy terminates at the regime of the technological society, while the mental philosophy begins at the satiation of the gut philosophy. These anecdotes therefore indicate that the scientific-state regime as a political construct becomes the shortcut to technological society in the backward states of today. The scientific-state construct first produces the technological society and quickly transcends it. One of its valences is the algorithmic compression of time in the stages of technoscientific transformations in backward states.

The notion of 'scientific radicalism' as the doctrine of the scientific state implicates the philosophy of radical realism (Janosch, 2015). Much as the scientific state seeks the best for man, it also expects the worst from man at the same time. Man is naturally unfaithful and breaks the law (whether state laws or international laws) at will. Man's unfaithfulness proves damaging indeed when he occupies positions wherein he represents the collective will. Man is unfaithful to himself to the extent that he takes decisions that are detrimental to his own wellbeing and best interest and lacks self-control. When he occupies positions of public trust or represents the interests of a collective, this primordial self-defeating algorithm of man creates more pain than gain. The world is painful to the extent that man is unfaithful. Man's primordial primitivity, which promotes his unfaithfulness, is curtailed and constrained by the scientific state through the implementation of the machine-state, which is the collective of the machine-citizen elements of the state. Whether in jurisprudence, in public finance or in legislating, the machine-citizens must corroborate the decisions of man before they become acceptable to the citizens of the state. This doctrine of radical realism informs the architects of the scientific state that political leaders do not make governmental decisions in the best interest of their citizens *beyond all reasonable doubts*. Rather, governmental policies and decisions are marred with lies, propaganda, and self-interest which cause loss and pain to the citizens. In the political governance of some African countries for instance, public deception is a national pastime. Man is extremely gullible to his primitivity. In the philosophy of radical realism, man's unfaithfulness must be limited at least to himself. Political power must be insulated from corruption by man's primitivity using the faithful counterparts of man: his best thoughts, his best reason, embodied in the machine-citizens which constitute the machine-state. Radical realism as the doctrine of the scientific state defines the machine-state as the most faithful and incorruptible part (or citizen-elements) of the state upon which political governance and the administration of the state must recline. The machine-state is the perfect-man idea towards which unfaithful man may strive. The algorithm of the machine-state overrides man's primitivism and renders world peace a guaranteed political product. This is the radical realism of the scientific-state regime within which scientific radicalism as the temper of science in the state operates.

Democracy in the scientific state

The traditional-state democracy accords equality of votes to all men, in spite of their primitiveness. It is possible that the vast majority are ignorant and ignoble

and therefore gullible to influence and manipulation by powerful men of selfish whims. Popular sovereignty in the traditional-state democracy includes the will of anarchists, neurotics, schizophrenics, and near-imbeciles in the choice of political leaders and in public opinion, referendum, and plebiscites. These have produced the untold weaknesses and inconsistencies of the traditional state such as economic depression and unsustainable population growth. Much as the scientific-state regime is a libertarian and equalitarian regime, these epistemes apply strictly to the value of man before the law. In decision-making however, man's IQ variance is a strong determinant in the calculation of popular sovereignty. Men are not by any means equal in mind, and the quality of the minds of two men of the same age can be as variable as the intelligence of an average child of four and an average adult of forty. Democracy then is not just a game of numbers but a game of weights. There is nothing as unmathematical and unrepresentative of the truth as this crude and simplistic assumption. In the scientistic-regime state calculation, popular sovereignty as implied in the scientific-state democracy is arrived at by the aggregate weight of votes. Indeed, in this regime it is not just about the absolute numbers but about the total weight of the numbers. The scientific-state democracy therein overcomes the basic flaw of secular democracy which is the dictatorship of the majority, which is both unmathematical and unscientific. The unscientific reckoning of the general will has been the intractable bane of modern democracy through which the best leaders do not emerge to manage the affairs of the state. This depravity of secular democracy makes it most unsuitable for a scientistic-regime state which is governed by the culture of mathematical precision and accuracy in the delivery of political goods and an absolute non-tolerance of technological and economic servitude of political states.

As I have noted earlier, the machine-state approves and presents candidates for elective positions to the publics. Framed as the machine-umpire, the machine-state screens and presents the best candidates in the required number, making political parties an irrelevant contraption and a useless burden on the state. The chosen candidates then proceed to present their manifestoes to the public in diverse campaigns and debates. The intellectual democracy of the regime now comes alive as the candidates' campaign for the attention of diverse groups – students, doctors of science, professors of engineering, patent holders, science and engineering laureates – for their votes. While some votes carry the weight of one, others carry the weight of ten, while the greatest scientific minds such as patent holders and Nobel science laureates may carry weights of hundred and above. This democracy certainly is not about the physical-man perception which views each man as composed of one head as other men and two legs as every other member of the species, but about what is inside the man. Within this regime of intellectual democracy (or democratic intellectualism) is the emphasis on scientistic intellectualism as the natural inclination of the scientific state in the unifying framework of democratic scientism. Men are equal within and before the law when their rights are trampled upon and when they run against the law. But men are not equal in what they can give to the state, for example in adding their voice to the quality of a decision. The value of the decisions men take in the general democratic framework is more important than the aggregate. Values are easily lost in aggregates. While some decision-values push the society forward, others drag the society centuries behind. It then becomes pertinent to assign weights to the decisional power of citizens according to their stations in life, based on their intellectual contributions to the growth of the state, such that men and women of higher intellect can balance and sometimes overtake the aggregate decisional values of the group of lower intellects. This is more especially important given the fact that nature makes far more abundant the group of lower intellects. In the episteme of the scientific state then, it becomes inappropriate to operate a majoritarian, simple pluralistic democracy; but sound economics and philosophy dictates that the democracy of the state should be about the quality of the decision outcome.

Thinking in the scientific state

The purpose of the scientific state is to find and fuel man's future. In this episteme, human thinking power is calculated in centuries and issues such as eugenics, population control, population politics, and human capital are constantly on the table. The state is a huge thinking-and-knowing machine in constant cogitation about its future. The future of man in the scientific state is always knowable and plan-able. The future of the state is extrapolated in century-leaps and constructed in the present in view of the potentials and problems of the future. The state's human-spatial capacity for instance is known and human population regimes are designed to reach that optimum and no more. That is, the state's human population capacity has a calculable satiation point beyond which it should not grow, and population control epistemes are built into the fabric of human population politics for the delivery of this public good. The mathematical extrapolation of time is the acceptable mode of thought in the scientific state governance regime. Globally therefore, political and economic possibilities are extrapolated in large chunks of time, such as a century, through which world leaders arrive at more accurate decisions. The human imagination stretches a thousand years across time and calculates the fears and hopes of tomorrow today, therein

transforming man's negative-possibility futures, while maximizing his opportunity-possibility futures. Alternatively expressed, the scientific state construct implicates a thought mode which "can expand and reconfigure our sense of the possible, thereby expanding our opportunity space in the present" (Adams, et al, 258). It becomes indubitable then that one of the valences of introducing the scientific state construct even in today's retrogressive states such as abound in Africa is the infinite expansion of the state's thinking power in time to reach and readily embrace centuries of the future. Today's backward states therefore can, even experimentally speaking, introduce *future thought departments of the state* made up of experts in futures studies and other scientific experts, to discover through scientific extrapolation algorithms, the state in centuries of time, effectively serving as the nexus which introduces the scientistic-regime state. Deep futurology as an important anecdote of the state therefore initiates the thought episteme of the scientific state, much as a piece of software initiates the introduction of a piece of hardware. Today's poor and backward states, today's little-developed democracies can begin their inroad into the scientistic-regime state by simply creating envisioning capacities to powerfully entertain their futures in chunks of one hundred years as the direct shortcut thereto. This is because future-thinking in good chunks of time constitutes the ignition key in the scientific state formation process since it builds the mental framework upon which the physical may be accurately constructed. Future-thinking electrifies and energizes the mental which itself constructs the physical.

The image of man in the scientific state

It is my imagination that in the IQ regime of the scientific state, the animalistic propensities of man will come under heavy scientific and intellectual criticism. To the extent that the scientistic regime exists to invent the god-man, the animalistic sexual propensities of man will be seen to run counter to the popular IQ regime, and biomedicine will be reinvented for this purpose. Man in the intellectual regime of the scientific state may not be found running around naked on the streets as is practicable today. Man's animalistic sexual drives will be put within his control by the invention of the on-and-off switch through a reinvented biomedicine to enable the maximum development of the intellectual man. This will be seen as a clamant need in the intellectual regime because, aside from certain religious indoctrinations that are catalytic to world destruction, the animalistic sexual propensities of man is the next lion waiting to devour man and which must be caged by the scientistic intellectual regime.

The perverted biomedicine of the West leaves much to be desired. The propensities of today's biomedicine are more demonic than intellectual. The attention of the biomedicine regime of the West – which the rest of the world is copying – is tailored to enhance the animalistic propensities of man ad infinitum rather than the much needed enhancement of the intellectual man. Western biomedicine is watering down the human species with its focus on non-intellectual pursuits. The god-man, or the demigod man, is crying for attention and Western biomedicine is doing very little to usher its reign. Rather, Western biomedicine is doing everything to enhance the base propensities of man to the utter neglect of the higher-intellect propensities, the thresholds of the human intellect, the exploration of the genius algorithm, etc.

Man is made up of matter elements and antimatter elements, that is a biological body which occupies space and spirit-energy which is unbounded by neither time nor space. Bridling the animalistic-sexual nature of man to unlock the higher-order intellectual energy of man at different levels and degrees of him becomes an important episteme which highlights the scientific state regime. This ancient Oriental knowledge, epitomized in the Japanese creed, will blend with a reinvented biomedicine to produce the demigod man. Today's eugenics represents the elementary stages of the search for the algorithm of the demigod man. As the intellect rules in the scientific state it is discovered that this very intellect is a combination of biology and spirit, of matter and antimatter. The scientific state's higher-order eugenics then is accomplished not through extermination and replacement but through a permissive regime of genetic reconstruction. Genetic reconstruction today as recombinant DNA technology is forbidden in man and has become one of the arcane sciences of the human because it threatens human identity and therefore state security. The permissive eugenics of the scientific state includes flux identities, that is human identities in motion, and static identities. The state authorities in this regime are aware of the identity-type each citizen carries at any time. The flux identity-type attracts tremendous governmental restrictions; for instance citizens of this type are banned from all biometric-process operations such as voting in elections until the state converts them once again to the static identity-type. Flux identities too cannot take out credit facilities of any type such as a mortgage without the bank's prior information of their new status. However, the machine-state periodically uploads updates of citizens' identity status, so that the finance institution may update itself of the credit client's identity status to enable only memory-process operations.

Human recombinant technology, as arcane and as forbidden as it is in today's secular states may easily be emasculated by a governmental cabal in say a Third World country to produce a look-alike of a dead president for the perpetuation of political power through the produced puppet-president, an offence in itself of high

treason against the state. Such weak epistemes of the secular state make it imperative for states to expressively convert to the scientific state regime to prevent possible narratives of using technology to deceive the state through treasonable impersonation.

The image of man in the scientific state doctrine therein defines man as under construction. While religion focuses on the mind or spirit elements as under construction and defines pathways for its better reconstruction, the scientistic order as immanent in the scientific state doctrine perceives this process as achievable through the reconstruction of his biological formula. A silent revolution started in the world in the year 2000 when the United States achieved its target of fully reading the human genome in fifteen years. The Human Genome Project (NHGRI) would represent the most important scientific achievement of the human race in a century. Combined with the older rDNA (recombinant DNA) technology (Kuure-Kinsey, et al, 2000; Stridhar, Rao PN 2006), it becomes possible to restructure man at genetic-molecular level, ultimately to produce the near-perfect man with as minimal blemish as possible with man as a biological-spirit being. In the epistemes of say, Christianity, the production of goodness in man defined by saintliness becomes traversable in the scientology of the scientific state. The codes of saintly intelligent humans are used to recombine the less perfect humans to produce more desirable men and women. Religious orders will face the need to subscribe to technological means to make saints out of criminals, such that their progenies will take after (inherit) the new biology of their recombined selves. Scientific philosophers would have an arduous and engaging experience crafting a new metaphysics of spirit, mind, and body. Then *emergenic individuals*, those rare genetic combinations whose unique abilities do not easily replicate in their progenies through genetic inheritance (and therefore whose special abilities cannot be accounted for in their forebears) may be reproduced or copied into several individuals through several recombinations with the emergenic-individual code across several cell replication cycles. Reproduction of *certain types of man* and not just the sexual reproduction of man becomes the acceptable pastime of the scientific-state society.

It may not be out of place to assert that individuals with less desirable levels of intelligence constitute around seventy percent of the human population. The economists have described this phenomenon on account of the fertility of the two groups: the highly educated belong to the lower fertility group, while the lowly educated or the uneducated belong to the high fertility group. This economistic thinking produces images I find rather insulting to the group of the higher-IQ range. For the matter has nothing to do with fertility at all, of course, and the higher-IQ group has the wherewithal and biological endowment to reproduce as fast as the lower-IQ group and to outnumber them in a hundred years at the most, especially as the progenies of the higher-IQ group have a far higher survival rate than those of the lower-IQ group because the former can afford the best medication and the best feeding. The simple logic here is that the higher-IQ individuals, due to their unique mentation and special wiring can readily access commonsense and therefore are more persuaded to invest in human quality than in human numbers. The world today, as chaotic as it is, is a formation possibility of the lower-IQ dominated world. This is the world created by the accepted image of man, the image of man where the vast majority necessarily belong to the lower-IQ group, for “if man had a radically different concept of himself he would be a radically different kind of man” (Sellars, 1962-1963, 6). The image of man in the scientific state is that human society should be populated in the reverse of the present order, with the vast majority belonging to the higher-IQ and saintly order.

While behaviourism asserts that man develops according to the overwhelming influences of his environment, rDNA claims with proof that man is what he is, genius or moron, criminal or saint, because of the specific algorithm which defines his DNA construction (Vizcarrondo, 2014). Therefore, “fusion of Brundle and fly at genetic-molecular level” (Wikipedia, *The Fly*, 1986 film) would translate in the scientific state creed to fusion of criminal and saint at genetic-molecular level in enough number of cyclical recombinations to ‘breed out’ the criminal in him to say a mere five percent, while the saint-man controls ninety-five percent of who he is or who he becomes, and he can pass on this saintly dominance to his progenies. Criminals are criminal according to the scientistic doctrine of rDNA because of their ‘unique’ or ‘special’ genetic code. But criminals are not to be executed in the scientistic order, for it is unnecessary to do so. Criminals are recombined. The justice state of the scientific state regime commands authority over man’s formula in certain circumstances. When man is unrepentant of his evil conduct against his fellow man and the state, when man becomes anti-state and a public enemy, the state orders for his reconstruction which produces repentance and of course physical identity change. This is the way of execution of criminals in the justice state. The evil man as he is known to the world by physical identity is ‘eliminated’ and ceases to exist and a new man is built right out of him. The erstwhile criminal emerges from the penitentiary at the end of his jail sentence a completely different man.

The subscription to the notion of *biological repentance* by the religious world becomes a milestone in the biological reconstruction of religious experience. Moses and David for example had special codes that enabled them to understand God, or hear God, or love God, or believe in God more than their contemporaries. rDNA then could replicate or reproduce the Moses or David

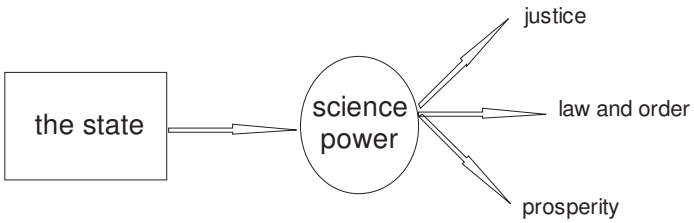
code or even the Elisha code in a thousand individuals in a decade, therein expanding and deepening man's experience of God, the Unknown Intelligence behind life. We may name this form of eugenics as *transcendental eugenics*. The Japanese and their kin may through state authorization be replicating the genetic codes of accomplished Zen masters who walk through walls and bend hard iron as easily as soft plastic, or their scientist-equivalents, that is Zen-master scientists. Christendom therefore will support and benefit from the regime of *biological deliverance* from sin through a disconnection of the man from his inherent ability to commit certain types of sin, depending on the quality of the saintly algorithm built into him.

What then becomes the true definition of sin or evil in man? Sin propensity, sin ability, susceptibility to evil is genetic codes, just like inherent propensities for good, for 'light,' for justice, etc., and they are transferable to future generations through progenies. Herein lies the power of the scientific state to create heaven on Earth: the power to endorse epistemes for the continuous reconstruction of man for the realization of the god-man. The experience of organ recipients in organ transplants provides an insight into the truth about biological deliverance. Organ recipients are known to demonstrate a gradual and subsequently increased inclination for the propensities such as notions, beliefs, and causes of their donors without any idea of who those donors are. An unconscious movement in the character of the organ recipient to synchronize with that of the donor has been well documented (Broccolo M., et al 2017). This is man's first encounter with the reality of biological deliverance or biological possession where the character traits of the donor are categorically evil.

The image of man in the scientific state therefore is that of the worldview of the genetic engineer and man is constantly 'under construction' as an unfinished business. The first impulse is to root out or regulate his animalistic tendencies which disturb and disrupt the flow of his higher-order intellect. Next is the reduction of the less intelligent populations through genetic reconstruction to reverse the natural trend of the composition of state populations such that seventy percent could be said to be of the higher-IQ group while the rest could be classed as the lower-IQ category. Man's rebuilding continues through the selfsame special eugenics to increase a thousand-fold the number of individuals who carry rare, *emergenic* codes to create near-identicals of them. It is left to the imagination to wonder about the type of world man would create when he is able to replicate the likes of Phillip Emeagwali in a thousand individuals for Africa, taking an example from the least developed part of the world. Next is the replication of individuals with 'transcendental abilities.' The transcendental genetic code is the scarcest of all genetic codes known to man and their 'carriers' may not be in enough number to serve the purpose of worldwide replication. Above all, the first and probably the most paramount attention will be the worldwide deleting of the terrorist genetic code. The state as a matter of urgency reconstructs the genetic code of individuals found to patronize the terrorist genetic code through rampant bombings and suicide bombings and serial killings. Man's ability to shade human blood which runs unrestrained in the terrorist, with the total absence of the fear of death of any form, are immediately eliminated through biological deliverance.

CONCLUDING REMARKS

The scientific state construct is as much philosophical as it is utilitarian. Its philosophical anecdotes position it to be construed as utopian; yet upon considering the utilitarian dimensions the construct becomes pragmatic and egalitarian. Its pragmatism and egalitarianism derive from its ability to compress human time, so that milestones that require several generations to build can be realized in a decade, thus rendering it as an equalitarian episteme for the poor and backward states of today. The utilitarian dimension then can be summed up as its ability to open up the human society to the full valences of scientism to the extent that ordinary citizens become active components of the science system. Citizenship itself becomes a pyramid, with 'scientific citizens' (Nwosu, 2019a, 116) at the apex, such that scientism becomes the navigational instrument with which to ascend the social ladder. Citizens' participation in the creation of scientific knowledge becomes the credential that propels the citizens up the sociopolitical ladder. 'Citizen science' regimes of today (ibid., 118) reflect the citizenship construct of the scientific state, with the missing link being the absence of guarantees of this credential for citizens to ascend the citizenship pyramid, the sociopolitical ladder. This is so because science is the prime value of the state through which other values such as justice, law and order, economic growth and prosperity are negotiated. Conventional states take these values in reverse order with the state directly seeking to achieve justice, law and order, and prosperity. In the scientific state these values are scientific quests such that the state uses science to interpret them. The diagram below represents these relations and values.



The state deploys science power to interpret and subsequently dispense justice, law and order, and prosperity. To the extent that the state becomes enamored with the discovery of science power and the adoption of same to become its governance instrument, it becomes identical with, and indistinguishable from, the science system. The affairs of the state through its agency the government therein centres on the accumulation of scientific power in the delivery of the said political goods. It would appear that the government as the agency of the state has become a large science department, throwing state resources into a thousand scientific concerns with a prodigal hand. The state views science as the best investment and thus continuously expands its science investment portfolio as the veritable means to deliver the political goods of justice, law and order, and citizens' prosperity. Once the democratization of science is achieved through public participation in the creation and direction of science, the stage is set for the social construction of the scientific state. Attempts to construct the scientific state before the democratization of science will produce scientific dictatorship states such as the former Soviet state and China with the concomitant low development of human values wherein the citizen becomes the servant of the state, whereas the state should serve the citizen. When the citizen becomes the servant of the state the citizen surrenders his rights to the state as controlled by oligarchic dictatorships. In the scientific state achieved through the democratic governance of science however, the state is the servant of the citizen.

The science and technology sector is the milieu in which the state exists. It is the state itself since it represents the life of the state. Every other pursuit or purpose of the state returns to this sector to connect with power to succeed. Science is the main business of the state; therefore it is a disastrous aberration to permit the state to be governed by men and women who are not in one way or another experts in the science and technology sector. Experts at its development, experts at its management, experts at its social building are all included along with the actual practitioners in the field.

The value of the constitutional construction of the scientific state in the poor countries of today is that it changes the status quo in a revolutionary manner, and the members of the society who will try to stop this revolutionary change in status quo are themselves the enemies of the state. The citizens of the poor world are not born free and they remain in chains all the days of their lives. Their poverty derives from a conspiracy by their politicians with forces abroad to continue to pay lip service to scientific progress in a general scenario of politics of deception (Nwosu, 2019c). Democratic structures are designed to remain weak while the executive disobeys court rulings at will with no possible consequences on the offenders even several decades thereafter. The average citizen is a servant to the political class all the days of his life. For him to cross over to the political class where there is boundless largesse and which terrain in the African idiosyncrasy is the shortest and easiest route to wealth followed by crime, he must be converted to endorse the evil of injustice and must be prepared to jettison the judiciary. He must subscribe to narratives that cripple the power of the judiciary, including ensuring that the quality of the judges of strategic courts is such that they are corruptible and subservient to the caprices of the holders of political power. And fortunately for the political class but to the utter detriment of the law-abiding citizens, the judiciary is composed of human judges only.

On account of the clamant need for the elimination of injustice alone, the vast majority in today's backward countries if they are educated enough can rise up and build the machine-state for justice. So the rise of the scientific state in democratically and technologically undeveloped and backward states could begin with the demand for the construction and implementation of the justice state through the implementation of the machine-state components thereof. The people in these states must understand that they probably have the basic requirements in terms of scientific manpower (unless such a state is yet to achieve the lcm) which is the unfailing algorithm for the construction of the scientific state. Justice is a passion shared by all, whatever their idiosyncrasies may be. A state without justice is simply a prison yard for men and women outside the corridors of state power. Such a state of course is a jungle and very unbefitting of man. The absence of justice is an insult to the human intellect. Such scenarios as open theft using political power in the form of land confiscation and the

outright looting of public funds while senior citizens suffer and die of starvation and the inability to treat simple ailments because there is no health insurance programme and their pensions are owed them for eighty months and above are swiftly dealt with by the justice state. When justice is overthrown, sacrileges such as the neglect of the elderly who have worked for the state become commonplace.

The pains of Africa are pains arising from injustice. The political class enjoys this way of life because it enriches them. There is no money for any African governor of a state or province or any African president to loot if the state should fully face its responsibility of looking after its citizens. Injustice then generates billions of dollars of cash for looting and stealing by governors and presidents of Africa. This is the blood and life of the citizens which African politicians covet to add more life to their already rich lives. It is none of their business when one hundred pensioners who are owed scores of months of pension die in one local government area in one month. African political leaders are men and women who were specially born without conscience.

This satanic politics of Africa makes it imperative for millions to rise up and begin to craft the implementation of the machine-state for justice. The survival of the fittest is the methodology and philosophy of the jungle. Civilization has left this primitive stage a long time ago. Africa and the rest of the poor world are poor to the very extent that they have enthroned the worship of injustice. The Igbos of the southeast of Nigeria for instance have become so enured to this jungle system that you are looked upon as a weakling when you stand up and demand for justice from the state authorities such as your economic rights and all. The situation of injustice in this part of Nigeria has therein developed social and cultural ties and becomes difficult to uproot. The people as it were have become accustomed to injustice so much so that they now worship it as they rather take pride in their ability to survive injustice, while doing nothing to fight it. Those who practice injustice as a lifestyle are successful and the law does not catch and punish them. Innocent men readily get converted to the cult of injustice and crime because cultural forces now accord respect and honour to the children of injustice.

However the vast majority in Africa and the rest of the poor world are men and women of honest means who wish and continually pray to a certain God of Justice to wipe their tears. Command dismissals of honest and diligent men and women have been carried out by political power holders who acted contrary to the provisions of the law because such and such persons stood in the way of truncating the due diligence and due process system of governmental administration which is meant to prevent embezzlement of public funds. Some of these strong characters have died out of starvation and heartbreak, while others were killed outright. The machine-state which is the strong and unfailing arm of the justice state will avenge the lives of these millions who have died from injustice perpetrated by the government and fellow citizens in high places.

Scientists and their allies in Africa and the rest of the poor world must be ready to move out of the laboratory and into the culture to align with the social forces, an action that has an exponential multiplier effect on their capital. In Nwosu's (2019c) formulation, around half of the work in the technoscientific transformation of backward states lies with the science and technology practitioners themselves and not with the politicians. The science and technology experts are not communicating their agenda to the rest of the society in the poor countries, to their own discomfiture. They are the golden goose that lays the golden eggs, yet they seem not to fully know their own worth. Considered as a social group, the science and technology professionals in the poor countries seem to lack confidence in themselves. Apparently they are bereft of any knowledge of the notion of the social construction of technological take-off (ibid.). The said scientific state idea truly belongs to the science and technology practitioners of any state, but this group in the poor world seems to be afraid to articulate the idea and to organize for its constitutional establishment. In Africa, the political class stifles and suffocates any efforts for power to change hands in favour of the science and technology experts who indeed, in the circumstance of the continent's technological ineptitude, are Africa's best leaders (ibid.). The science and technology experts must 'learn the ropes' and play the politics implicit in convincing the public that they the science experts are the true messiahs and not the oratorical, technologically illiterate politicians.

Social forces must connect with the science and technology practitioners, who inadvertently have become a formidable component of those very forces, to enunciate the regime of scientism in the conventional political state. Scientism is a secret, an important secret, of technological take-off. Scientism is the destiny of the world, and the enemies of scientism are the proponents of the metropolitan-periphery philosophy of technological development. The diffusionists are behind the worldwide dissemination of anti-scientism doctrines. Scientism is the energy required to start the technological state, to build the requisite momentum to attain technological independence. Whether the authors of anti-scientism know it or not they are doing marvelous work for the facilitation of postcolonial imperialism. The negative images of scientism conjured up by anti-scientistic philosophers of the West became so powerful that upon decolonization in the 1960s, African states were at a loss on how to begin. Countries like Nigeria struck gold – black liquid gold – whose market value rose so high in the 1970s due to market forces occasioned by certain world events, such that the country's currency was much

stronger than the US Dollar from its independence up to 1984; yet the country had no idea of how to take-off in the science and technology terrain. The reason is that the doctrine of scientism was restricted from building up in the country's political space. The new states were tutored to be neutral countries and not to take any sides in the Cold War. No one told Nigeria and the newly decolonized states that what drove the United States and the Soviet Union to become technological giants was scientism and that the very Cold War was a necessary exercise for the two giants to test their scientific energies, their technological prowess.

Science consciousness movements are the fundamental concomitants of modern scientism (Nwosu, 2019a). Modern scientism is libertarian scientism and it is about the perfection of the political space using the powers of science. The underdevelopment of the rest of the poor world is occasioned by the very extent to which those countries are barren on a cultural heritage of scientism. Scientism takes state regimes out of traditionalism and secularism unto the dimensions of scientific possibilities, which is an infinity. Scientism then defines all identifiable philosophical foundations of the scientific state.

More importantly, this regime is about the transcendental eugenics of higher-man. In this episteme, attention is on the search for the higher-man and how he can be replicated a million times. The higher-man needs to properly populate the Earth to reduce the number and influences of the lower-man. The Earth itself is suffering from the constant destructive activities of the lower-man. The lower-man is myopic and selfish and thinks nothing of the Earth in his actions. We meet them every day and everywhere when they litter our environment with indecomposable material. The lower-man operates an atavistic economics which is only aimed at putting as many millions of dollars as possible into his pocket. His brainpower does not go beyond this activity and so he is blind to his contributions to Earth and human destruction. Even when he can see a bit of the consequences of his primitive life, the same primitivity prevents him from worrying about it, so that higher thoughts cannot come to him.

In the transcendental eugenics, fewness of humanity is the norm wherein the value of man lies in his fewness of number. Man is perceived as an exploration project which therein translates to the notion that the depth of his power does not lie in his large numbers, but conversely his very value diminishes as his number increases. The scientific-state man demands far greater living space than today's metropolitan man. He is an admixture of greenness and metropolism. This man of constant experimentation – a scientist in himself and an object of scientific study – will demand a far greater living space as a function of his enhanced intelligence than is available in today's world. The scientistic regime of the scientific state therefore will achieve epistemes of human population compression. The Japanese of today are already on the pathway to this realization. In the last eight years or so the population of Japan has continued to decline (Wikipedia [a]). Scholars of the scientific state theory understand this to be an important narrative in the psychological dimension of this type of state. Japan today continues to lead the world in the incubation of the scientific state epistemes. When we take into account the land resources and land space of the United States vis-à-vis that of Japan, and place this side by side with the technological production of each country, one Japanese can be said to be equal to seven Americans. It took that state roughly forty years (1861 – 1900) to master and replicate Western science and technology, the scientific enterprise of the entire Europe and North America. Imagination and discipline – the latter a most difficult but not impossible affair – are what produced the Japanese as they are today. Imagination in science and technology, and some pride and honour. Self-pride produces self-discipline and galvanizes the human intellect to succeed. A country's self-pride in what it has achieved in relation to what its contemporaries have achieved produces a high sense of shame, as in the case of the Japanese, when it discovers that it is far behind its peers, or far behind the best when this pride indeed runs very high. National pride drives a political state to stop driving other people's cars and to bend down and build its own car. The state is incapable of galvanizing and mobilizing state pride very relevant for technological success when gluttons control political power. The glutton motive is associated with imbecility which itself is a ready-to-harvest mentation as opposed to the proud, imaginative, creative mentation which is the maker of resources, the maker of things.

The persistence of man's inhumanity to man is a flaw in the secular state system which the scientific state seeks to expunge. Even in a country like the United States, the citadel of democracy and freedom, its citizens are in hard chains. The large businesses of the United States have transformed themselves into modern-day oligarchies whose activities continue to cause human depression and suicides in millions of the American population. The unfettered profit motive of the corporations has put millions of Americans in chains. US oligarchic business corporations limit citizens' choice of technology, thereby limiting the progress of science. America's public electricity cost remains one of the highest in the world. It is unbelievable that the Americans (the first people to step onto the Earth's moon) still drive around fuel-guzzling ozone-destroying vehicles up to the first quarter of the 21st century. Americans pay through the nose simply to heat their homes in the cold season. With the quantity of science and technology at its disposal this country should be the place where energy is cheapest. In addition to conventional renewable energies for instance, there is Emagnetodynamics technology from Africa

(Nwosu, 2019b) which is on patent worldwide and which can cut energy cost down to ten percent of present charges, especially as there will not be any need for long-distance transmission. Americans today should be driving their vehicles and trains on zero energy cost. Is it that the American governmental administrations with the vast quantity of American land and land resources cannot survive and succeed without Texas oil? And who said the US should import any oil at all? Technological choice for Americans implies that while the rich may drive powerful gasoline-guzzling SUVs the poor may drive small solar-powered or Emagnetodynamics-powered electric vehicles (with zero air and noise pollution to the environment) to get around. Salt and water are among countless other sources of car power. Science should be for the ease of life of the people, especially their pockets. Science in America seems to serve the corporations and not the people.

While the multitude of Americans are just living, in Japan it appears that everybody is thinking technology and science. While Japan supplies the US with thousands of world-class scientists and engineers every decade, the country gets none from the United States. The high emigration of scientists from Japan to the US is so because democratic countries may not hold tight their best brains and must allow their citizens to go where they wish. Yet the astronomical cost of higher education in Japan does not account for the abundant production of scientific experts. The rest of the world may look upon Japan for leadership as it forays deeper and deeper into the mind of the scientific state.

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