

Authoritarianism in the Scientific Age

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Lasting damage has been done to the religious state. As the religious state is a sacred institution design to protect the populace from the state-of-nature.

Without the existence of the religious state there can be no civil order. Without civil order there can be no laws that protects human beings from exploitation, cruelty, or homicide. In which the state is obligated to uphold tranquility.

The Scientific Age has unveiled a planet in collective psychosis. Brought on by a schizophrenic breakdown cause by the collapse of social democracy. A social democracy that was once the norm of political authority. Democratic ownership of the state seemed altogether the natural predisposition of political autonomy. An autonomy that upholds the election of politicians into higher office and in which higher office must answer to the rule of constitutional law.

Since then the civil order has been able to ignore the common conventions and guidelines of the religious state. Civil law has been put into a position of disregard. The general populace feels no obligation to the religious state. As cry havoc has unleashed opposition to the religious state and in which the religious state can no longer maintain common law. Common law that protects the civil order from populism. Populism that can be seen as antithetical to an authoritarian society.

Flaw decision-making is the rudimentary cause of the breakdown of the religious state. Flaw decision-making has rendered the democratic state incapable of maintaining the rule of law in terms of its capacity to adhere to the jurisprudence of constitutionalism. Advocacy against the modernization of the religious state has led to the return of methodologies that were once considered the norm of classical governance. Classical governance, that at the beginning of the 21st century, was delineated both obsolete and inconsistent with the promotion of democracy.

Social justice was considered the natural course of human tranquility. That is the fight for civil and equal rights led to a lasting conflict with neo-liberalism and militarism. The state held autonomy and that in which social justice opposed the autonomy of the civil government, in favor of democratic ownership of the work force, the religious state kept the radicalized fringe from interfering in the establishment of legislation.

Soon the disregard of New Keynesianism in the affairs of economic policy led to a diplomatic crisis. An ideological diplomatic crisis. In which decision-making amongst expert economists revealed a divided group that could not convince the avant-garde to uphold social spending and demand/supply side economics. Entailing an explosive moment in human history.

A moment in which flawed decision-making led to the crash of the global market economy. Flawed decision-making in economic policy that spilled over into the scientific process. A scientific process in which reward and merit is the basis of good-praxis that gives way to effective scientific leadership. Scientific leadership that has almost entirely given into private interest, and has forestalled any attempt to assert honesty and integrity when it comes to establishing scientific facts.

The world is undoubtedly conflicted by the economic crisis of 2008-2013 and the rise of neo-conservative economic policy. Where political ideology is no longer obligatory to academic standards. Instead short-term profits become the norm of private markets. That said the religious state was considered a shield that protected the populace from the ravishes of short-term gains by enforcing long-term decision-making. Long-term decision-making that, nevertheless, prevents popular policy from unleashing opposition to the civil order and in which individual rights are upheld by enforcing the rule of law.

Leading to the radicalization of the scientific process and in which in a matter of months the global subconscious fell into a psychotic state. A state that causes the general population to lose contact with classical democracy. The

democratic ownership of the state became all together insufficient. The only option is to enforce authoritarian control of the state.

Authoritarian control that, though unnatural to constitutionality, protects the mainstream population from the unfair procedures of private industry and the depravity of conflict that threatens their natural rights. Only then can the religious state achieve existentiality without interfering in the self-management and democratic ownership of industry, and without succumbing to a large-scale foreign or civil conflict.

That is the founding of the planetary super-state must entail authoritarian sovereignty that protects the democracy of political economy and that in which the management of the scientific process is closed off from the general public. In which public participation in the scientific process is limited and that the civil order has no say in the affairs of state. The general population must obey the central authority if it's to forestall both barbarism and the collapse of the democratic work-force.

The self-management of labor and anticipative economic life is a required existence that neutralizes flaw decision-making. Where the planetary super-state is

no longer relevant. Instead leading to an Anarcho-syndicalist society that maintains itself through an economic democracy that exerts both short-term and long-term decision-making that achieves unforeseeable scientific achievement and social ecology. The scientific process is reopened to public participation and the military policies of the authoritarian super-state is dismantled as to lead to a peaceful co-existence without showing itself to be a long-term threat to intelligent interspecies survival.

The super-planetary state is to pursue authoritarian practices to keep the general population in line with what's left of the religious state in the Scientific Age. Social democracy has, nevertheless, failed to uphold standards that are suppose to protect the general public from the state-of-nature. Instead flaw decision-making has overtaking social democracy and has led to a neo-fascist mentality that cannot be maintained.

Either way neo-fascism leads to authoritarian governance. The sacrifice the general population must make is to allow itself to accept that they are temporally incapable of open scientific participation. And that democratic political economy becomes the substitute so that revolt against the super-scientific planetary state does not become the outcome instead tranquil existence, in the form of the self-

management of labor and economic longevity, maintains both selfish interest and the civil order. A reminder that power-structures are to be dismantled when their existence is no longer justifiable. And that the general population can regain open scientific participation when anticipative economic life is achieved and the self-management of labor is actualized.

But misuse of such stipulation can cause both civil collapse and political strife that only exacerbates collective psychosis. In which recovery is a long-way ahead. To quicken the process of dismantling the state will only lead to a deadlier psychotic state. Putting the general public in harms way by the accelerating decline of the religious state that results in an unforeseeable collapse. What remains instead is the brutal reality of the state-of-nature.