

ANSWERS TO COMMON QUESTIONS ABOUT THE SOCIETY OF FREE SPACE COLONIZERS

During the past two years I have run into many questions on the SFSC from persons in and out of the Society. The following includes several of the most important questions which reoccur in the process of informing persons about the SFSC. The "answers" to the questions are not to be considered to be final and complete; rather these should be read as approaches or guidelines to superior replies. Members of the SFSC are invited to read these question-answer guidelines in developing a better rapport with prospective members. Suggestions for improving the quality of information about the SFSC are welcome.

Q. How will the SFSC finance its colonization of outer space?

A. The philosophy of the SFSC is that everyone has the right to live his own life and the right to own property and that no person, no matter what the reason, can coerce another to pay for his desires. Government taxation on this planet is institutionalized theft in which individuals who create wealth are forced (coerced) to pay for the needs of others. For this reason, the SFSC wants no government funding or control over its projects. All investment will be voluntary and by way of free and private enterprise. The SFSC is in the process of establishing a framework for organizing private businesses which will : (1) make a profit; (2) contribute goods and services relevant to the movement to space; (3) create investment capital for new SFSC ventures in technology and research; and (4) create new processes and products which will provide the impetus for new enterprise. Aside from producing and selling SFSC products to the public, the ring of associated business enterprises will provide facilities for recruiting, training and caring of the membership.

The SFSC itself will most likely remain a "non-profit" organization dedicated to research. This will permit individuals and corporations to make tax deductible contributions. As the SFSC becomes a worldwide network with thousands of supporting members, these contributions will amount in the millions of dollars. The total capital of the outer ring of the enterprises should eventually amount in the tens of billions of dollars.

Q. But won't the cost of financing spacecraft and colonies be too great?

A.. This is a very good question. After all, it cost NASA some 30 billion dollars to finance a program for manned moon flight. However, this program included a number of cost factors which the SFSC will be able to avoid. This includes having to do everything from scratch. NASA had to embark on a research program embracing neary every branch of science.

Tremendous strides in theoretical knowledge and practical experience were gained at enormous expense to the taxpayer. The results of this research are available to any organization for minimal cost. The SFSC is already gathering all of the published information derived from the space programs.

The cost of present space voyages is in large part due to an extremely primitive rocket propulsion technology. The use of thermonuclear powered craft, among other possibilities, will reduce the present payload cost to a fraction of present costs. In other words, the SFSC plans to create space craft at a much lower cost which will require a fraction of the cost for operation.

There are many common-sense ways of reducing costs on equipment and materials which government operated programs such as NASA do not employ. The SFSC will buy much, if not most, of its materials second-hand, on auction and in general when the price is lowest. One way of doing this, is stockpiling materials long before they are needed. Some of these can be sold for profit on the commodities market. This applies particularly in the case of metals and fuels. Presently, the government is selling vast stocks of materials including entire laboratories and government installations at greatly reduced prices. The SFSC will acquire these for (1) direct use in its programs, or (2) eventual resale for a profit. Since the SFSC will be an international organization with information sources throughout the commercial world, it will be in an excellent position to forecast economic trends in various countries and to inform associated businesses on how to invest wisely.

The SFSC may well be able to make profitable use of the space shuttle to launch orbital factories in space. This would greatly reduce the cost of getting into space. These factories would be highly profitable. Many products for modern industry such as precision ball-bearings require vacuum which is extremely costly to create on earth. In space, naturally available vacuum and low-gravity environments will permit the growth of industries impossible to sustain economically on Earth. For instance, the production of diamond crystal will be economically feasible in space, possibly at a cost far below that of mining or synthesizing them on Earth. In addition; low-gravity environments will be extremely useful for treatment of many diseases such as severe burn cases and cardiac treatment. This will be the beginning of an industrial base which will not only facilitate colonization of other parts of the solar system but require it!

These considerations show that it is possible for the SFSC to gain the material means for accomplishing its objectives in outer space. However, we do not claim that this will be easy, only that we intend to do it.

- Q. Even if you are successful in organizing and financing your programs won't the government(s) interfere with your plans? What if the government or the United Nations claims its right to impose licensing requirements for space ventures?

- A. On the first question, the SFSC does not intend to take an openly antagonistic role to government. We will obey all laws insofar as we must. However, the government which enforces unbearable restrictions on the SFSC bears the risk of losing all SFSC personnel and resources to other countries. The SFSC will organize as many scientists, technicians, doctors and other key areas of human talent into informal protective associations. Should even a relatively small number of these people go "on strike" in support of the SFSC, the government in question would be hard put to maintain its coercive stance toward the SFSC.

Practically speaking however, many governments may come to regard the SFSC in a favorable light as a source of highly productive and innovative persons, capital and ideas for the development of science and industry. Eventually, governments will be anxious to support the development of orbital factories around Earth. One big problem will be convincing people to want to work and live in space. In this task, the SFSC will be decades ahead of any government. By this time the SFSC will have become a world cultural movement with influence at all levels of society. In other words, we will be in a bargaining position!

The second question depends on what will be actually involved in the "licensing" procedure and the constraints of license(s). The SFSC will comply with the law except in extreme cases such as expropriation - when we will defend our rights to our property. However, in space we do not recognize the sovereignty of any government. In the early stages of space colonization, Earth government(s) may attempt jurisdiction over the space colonies. And it may not be possible and in our best interests to assert our sovereignty in the early stages but it will continue to be our unbending mission to assert total independence from any Earth government. Most likely this will occur with the establishment of substantially self-sufficient colonies on Mars or the asteroid belt.

- Q. Although it may well be possible for the SFSC to carry out its objectives, how does it expect to gain support from a large number of persons when its plans are obviously so remote to everyday life and fulfillment in the "here and now"?
- A. This is a very salient and important question. As a general philosophical position, the SFSC never demands sacrifice from its members nor will it sacrifice for any of its members. It is the explicit assumption of the SFSC that individual's with whom it deals are acting in their own rational self-interest. The Society, or any of its members will not ask any member, or anybody else for that matter, to act contrary to their own self-interest (as they perceive it). The SFSC regards altruism, the philosophical view that it is morally necessary to place the interests of others over one's own, as contrary to life and as the ultimate denigration of the human spirit. In other words, the SFSC encourages and thrives upon selfishness.

What this means is that the individual participates in the SFSC to the extent that he or she desires. This permits the widest range of voluntary relationships. For this reason alone, many persons looking for an

alternative to altruist-collectivist society on this planet will choose to participate in the SFSC. Although many of these persons may not personally be desirous of colonizing space, they may want: (1) to work in enterprises associated with the SFSC which are operated on libertarian principles; (2) their children to be educated in SFSC schools; (3) to live on SFSC Earth bases; (4) to invest in SFSC associated enterprises; (5) to carry on advanced research in SFSC laboratories and experimental stations free from government interference; (6) to preserve an option for survival and freedom for themselves and their children; (7) to participate in SFSC social activities and programs. The SFSC and its programs are directly relevant to everyday life and fulfillment in the here and now. Our program of training and education of all members willing to participate is directed to aid them in gaining self-confidence and skills to gain better jobs and to lead rational lives. The SFSC is establishing a psycho-therapeutic program designed to rebuild individuals damaged by altruist-collectivist society. The SFSC will be building bases which will include farms, industries, laboratories, schools, hospitals and shelters for protection against thermonuclear, chemical and biological warfare.

As the SFSC grows in the quality and quantity of its programs, the relevance of its objectives to everyday life will become all the more apparent. For example, many persons are becoming aware of the importance of ecology in life. SFSC research in closed ecosystems and intensive recycling systems will be of direct importance to modern society. Research in fields such as hydroponics, protein synthesis, controlled thermonuclear fusion, cybernetics and space medicine will have great relevance to pursuits on earth.

A number of factors will favor the SFSC in attracting large numbers of supporters to its ranks, these include: (1) government-induced unemployment in scientific and technological fields; (2) the increase in the turmoil and violence all over this planet; (3) the decrease in civil liberties and investment - entrepreneurial opportunities; (4) flagrant breakdowns in many areas of economic activity such as agriculture and industry.

We expect that many individuals will find it in their best interest to associate themselves with the SFSC. In 1975, there will be four billion persons on this planet. Out of that number, it is not far-fetched to assume at least one-half of one percent will support the SFSC: this translates into 20 million supporters. We expect that the SFSC will achieve considerable popularity in countries such as Japan, Brazil and West Germany. However, individuals from all over the planet will join the SFSC.

Q. But isn't the SFSC primarily an intellectual elite?

A. No. The SFSC is not primarily an intellectual elite. It is an elite of all kinds. Individuals of all backgrounds who are rational and capable of respecting the rights of others are warmly welcomed in the SFSC. We believe that the philosopher, scientist, auto mechanic, farmer, and artist, in a

rational and free society have ample reason for profitable exchanges at all levels of life. Anyone capable of producing value is welcomed to trade with us. The SFSC promotes cross-training among the members. For instance, the SFSC is planning to provide practical training in mechanical and technological skills to those primarily oriented toward intellectual pursuits. In turn, individuals of all backgrounds are welcome to engage in "intellectual" pursuits.

Q. What is the position of women in the SFSC?

A. There is no sexual discrimination in the SFSC. Individuals hold positions on the basis of their abilities. Women have and continue to occupy positions of authority in the SFSC. Women who really want to be related to as individuals rather than primarily as sex objects should find the SFSC a challenging alternative to the hypocrisy of altruist-collectivist society. Sexual freedom between consenting individuals is encouraged in the SFSC.

Q. How do people relate to each other in the SFSC?

A. With a firm respect for each other's rights to life and property. Relationships are explicit, that is, individuals are outspoken about what they expect from each other. Respect is earned and not given indiscriminately. Coercion of any kind is strictly prohibited. The socialist dictum of "from each according to his ability and to each according to his need", is reversed in the SFSC. In other words, the individual defines his or her own needs and desires and fulfills these only to the extent that he or she is able to create value for exchange with others. There are no free lunches in the SFSC - each member is expected to pay his or her own way. Each individual is accountable for his or her own actions. One is never held accountable for the actions of others. The right to live one's life according to one's own values is paramount in the SFSC.

Relationships in the SFSC permit rationally self-centered generosity. The problems of tacit indebtedness engendered by altruism are avoided. Individuals in the SFSC relate to each other out of self-interest.

Q. How does the SFSC regard race and class?

A. The SFSC has no formal or informal discrimination by race, ethnic group, nationality and social "class". The SFSC is not concerned with the prior affiliations of a prospective member. Race and other collective categories are considered false and generally coercive and alien to individuality. Persons with strong allegiances to race, nationality, ethnicity or religious cults and whose self-image acutely depends on these mythical entities, may not find the going easy in the SFSC.

Q. But is not the SFSC itself a "collective"?

A. It is not a collective since it does not ask or demand the individual to place the goals of the organization above his or her own self-interest. Individuals are recognized as free and self-seeking agents. The SFSC results from a series of free and rational associations between individuals - and not as a result of social, political, cultural, religious and racial "heritage"

which are claimed to be above and beyond the ownership, control and understanding of the individual. If one reads the literature of various socialist, racial and religious movements, one constantly runs across the claim made that the individual must and needs to belong. The claim does not appeal to the individual's self-interest but seeks to shame the individual into a sense of duty. In other words, the individual is made ~~to~~ feel a moral "need" to sacrifice self-interest to the interests of a collective. This results from the illogicity of altruist-collectivist philosophy and society.

- Q. Does this mean that the individual can enter the SFSC and demand that things be done as he or she desires?
- A. An individual can only demand to the extent that he or she owns and controls a process or entity. This is not only a moral-ethical premise but holds true in physical reality. No person can demand something from someone unless there exists an explicitly defined agreement involving a transfer of value e.g. goods, services, responsibilities. Property belonging to individuals is subject to their absolute control and disposition. Property of the SFSC is controlled and managed by elected and appointed officials. Officials are elected by dues paying members and shareholders. In other words, authority, responsibility, accountability and ownership are clearly defined in the SFSC. An individual can do as he or she desires but not with the property of others or by infringing upon delegated authority and privileges, unless the privilege to do so has been earned and accorded.