

THE METAPHYSICAL AND EPISTEMOLOGICAL
BASIS OF CREATOR CLASS THEORY

by

RICHARD R. SLOMON

copyright © 1973 by Richard R. Slomon
all rights reserved

THE METAPHYSICAL AND EPISTEMOLOGICAL BASIS OF CREATOR CLASS THEORY

Metaphysics is concerned with ultimate and first principles such as being, time and substance. In defining the metaphysical basis of the Creator Class the problem is not to establish the validity of ultimate principles as such, but rather to build a framework which relates and is necessary to the existence of a "Creator Class". The test of these ultimate premises must be left to a future date when a logical structure prerequisite for a "Creator Class" has been developed.

Self-awareness is the primary operating concept of Creator Class metaphysics. It is also the basis for Creator Class psychological theory - which will be treated in the section on epistemology. The first premise of self-awareness lies in matter's motion toward self. Matter's primary motion is the drive to "see" itself. The attainment of a self which knows itself is the dominant aspect of matter moving against entropy. The organized structure and complexity of matter is the means by which matter ultimately knows itself. Self knowledge is identity. All matter shares some capacity for self-knowing identity. This is the first premise of Creator Class metaphysics.

Uniqueness as it is a constant condition of matter and as it is an exponential quality of more complex structures is the second principle of Creator Class metaphysics. Uniqueness is essential to self-awareness as the condition which divides one level of unique self from another. Uniqueness is essentially the presence of the unexpected i.e. the unpredictable within an entity. Uniqueness becomes exponential in increasingly complex structures which incorporate randomness and thus uncertainty. Self-awareness is both the product of uniqueness and the creative agent of uniqueness. The increase of structure within matter requires the incorporation of increased uncertainty or randomness. This is a condition of all matter entities, in that points of resistance to random change are also stress points. Uniqueness is potential identity and self-awareness is the maintenance of identity against uncertainty.

Matter must know itself in order to maintain identity. The force called entropy which is the tendency for structures to collapse, also works to reduce identity. Between matter and entropy there is a kind of race between complexity and probability. Matter as a result of its uniqueness, complexifies, which reduces the probability of structure collapse but

increases the incorporation of randomness. The active principle of self-awareness is a byproduct of this process.

Thus, in Creator Class metaphysics, conscious life is not only a logical but a morally necessary consequence of matter. The principles of uniqueness, identity, uncertainty, complexity and ultimately self-aware existence permeate all things. The moral imperative implied in Creator Class metaphysics is that all entities knowing that they know must resolve to know if they are to maintain existence.

The fact of matter evolving from simple, less complex structures to the more complex is empirically demonstrable in nature. However, not all things are equal in their capacity to evolve complexity. In this sense, inert matter characterized by static, kinetic, mechanical and chemical energy is reactive rather than active. Or at least it can be and must ultimately be so. Conscious existence is not a coincidence of environment. To live and to be conscious are arbitrary decisions to maintain identity. The metaphysical difference between inert matter and matter organized for conscious life validates the essential premises of Creator Class epistemology.

That knowledge is an integral consequence of conscious life is the first premise of Creator Class epistemology. In Creator Class epistemology one is concerned with the origin, nature, methods and limits of knowledge of humans or other kinds, in order to establish a firm footing in reality and an ethical existence. The problem of knowing that one knows can be accomplished by determining what one wants. One can be reasonably assured of the veracity of his knowledge if he achieves what he wants and understands the process by which he achieved his success. For example, if a human being desires to live it "learns" that breathing certain gases, ingesting water and various organochemical substances are prerequisite. It is not difficult to assert that every human knows in no uncertain terms he must breathe to survive, i.e. the question whether one can ultimately "know" can be deduced in terms of the function of what is to be known. Inductively, the problem of knowledge can be resolved by referring to Creator Class metaphysics. For instance, as we can denote an order of progression in our own self-identity we can extrapolate an order of growth in the self-identity of the Universe i.e. all matter. Conscious living units in terms of Creator Class epistemology are the eyes of matter. In this capacity we are not only capable but responsible for grasping reality.