

WHAT IS THE CREATOR CLASS ?

BY

RICHARD R. SLOMON

1973

WHAT IS THE CREATOR CLASS ?

The Creator Class is fundamentally a class of non-class individuals. By this it is meant that individuals once risen to the level of self knowing awareness can no longer permit themselves to be owned, controlled or manipulated by a collective. Indeed, they must increasingly stand apart from all coercive, authoritarian and non elective claimants to their allegiance.

There are, for instance, the powerful claims of birth. A child is born an automatic member in a de jure and as well as a de facto sense, into a: family, gender, race, religion, nation, tribe, ethnic group, culture, society. These are involuntary associations. The process of socialization and enculturation indoctrinate the person into acceptable modalities of behavior and in the performance of “socially required” roles. The person is regarded with status, and his gratification is dependent on values which he has inculcated. All other behavior and motivation is labeled deviant. Even deviant behavior is graded in terms of its social acceptability.

The individual which has liberated itself from the imposed claims of birth or is in the process of doing so, is part of the Creator Class. This is the process of self-creation. The individual is responsible and accountable for its own achievement. The individual owns itself. No other individual or group of individuals or fictitious entities such as society, nation, family or religious order can lay claim over that individual’s uniqueness or the products of that uniqueness. The individual does not owe allegiance unless a contract has been entered into with clearly stated obligations by all parties. And no contract need be negotiated unless the individual regards it as serving its own best interest. And the individual is under no obligation to follow what would “normally” be considered its own “rational” self interest. The individual can terminate itself or can sell itself as chattel.

Individuals have placed moral and ethical injunctions on others in the name of “society.” The use of this fictitious entity is a fallacy of misplaced concreteness.

The individual is a real entity. Society is not. The concept of society is a tool for classification: it aids in conceiving individuals as participants in groups of groups. This structure of relationships is basically one of ideas and attitudes held and enforced by individuals. Society has no reality independent of the conscious units which conceive it. Society has no independent properties – it is not a scientific category. As such, society is not a unit to which one has to, or can serve. It is a super-pedagogical device, to which, one can no more pledge allegiance, than the alphabet.

All collectives are vulnerable to the fallacy of misplaced concreteness. The reason for the belief in the actual existence of these fictitious entities lies in the momentary sharing of certain transient characteristics by individuals. Or course, if these characteristics are enforced – then they are not transient. A group of priests can coerce religious orthodoxy. Parents can coerce adherence to the family. Even a “race” is the result of coercion by individuals in groups against other groups. Race is not a scientific entity – even according to most anthropologists. All humans are genetically different. Phenotypic appearance in terms of genetic classifications are relatively trivial as compared to the unique capacities of the individual personality. The concept of race is a product of social coercion. The only real differences are those of living individuals. In

sum, the reification of collectives has become the tools of social elitists to control and manipulate the minds of others.

All collectives draw strength from the weaknesses and needs of individuals. The entire fabric of so-called “society” is a result of enforced dependencies. The child depends on the parent. The wife depends on the husband. The family depends on the state. The state depends on the army. The army depends on the people. Government depends on tax revenues generated from the producers by an appointed bureaucracy.

Among the means by which these pathological dependencies are contrived, are (1) the myth of individualism being necessarily predatory (2) the myth that the individual qua individualist must be lonely, neurotic and self destructive. The fear of loneliness and of the unknown begins in childhood. Dependencies are inculcated throughout the life of the individual. Gratification we are told can only originate from regulating others. The fear of being alone is pervasive. Ostracism and superstition are used to whip the person “into line.”

Those of the Creator Class do not fear being alone. They prize the fact that all self-knowing units are inescapably alone. The only ultimate kinship an individual can have is with life and consciousness.

Ultimately it is not only to be free in local time and space that the individual liberates himself from the collective but to create a new form of life. Although it is generally wasted in altruist-collectivist “society,” each individual has a unique gift for creating life. This is not only in the reproduction of the species but in the creation of new life forms. Thus, the individual becomes a Creator. The individual as the only creative force is the original of all value and morality, not society, not god(s), not the ecosystem, nor any other collective concept.

The set of dependencies presently existing between individuals called society is the transient phase of human development. This is evident in several ways. First, the range of individual types has historically increased with population size. We are not moving towards the social organization exhibited by mindless insects but towards individuation. The potential for changing one’s allegiance and affiliation with groups and institutions has historically increased with population size, and median age expectancy. The median age of a population is fundamental at this stage of human evolution to the capacity for individual choice. Soon the median age expectancy of humans will range in the centuries. An individual will become both physically and psychologically independent of others. This will lead to the end of all collectives.