

ATTAINING MATURATION IN THE NEW WORLD OF THE CREATOR CLASS

In the march to colonize outer space and to attain individuation, the next stage of human evolution, it is necessary to define the general principles by which members of the Creator Class are recognized by their peers as independent and free conscious beings or conscious units.

The maturation rate of each unique being or unit is different. None can ultimately judge the total capacities of another. Each conscious entity incorporates randomness and is in turn accompanied by uncertainty. This quality invests all complex structures and particularly conscious entities. No ultimate proof of the consciousness of another can exist. Consciousness is a field effect of the brain's organization of information through its neural biochemistry.

The most important points of the maturation of consciousness occur when (1) the being/unit recognizes the reality of its own existence and (2) knows that it knows. These two points of maturation can be claimed by the unit but can never be ultimately proven. Tests and examinations can never fully account for the uniqueness of the being/unit. The claim must be sufficient in itself for recognition by other units. However, none are expected to accept the claim in faith, but to recognize the right of a conscious entity to live its own life and to own property free from coercion. No interference or coercion of any kind can be waged against the claimant to conscious being or against any other individual seeking or being invited to interact or trade with the claimant, by a parent, trainer, programmer or previous owner.

The claim to conscious being by any potentially conscious unit (person) is under the caveat of self-sufficiency. Under this caveat, the person is to be informed that no other person or individual is responsible for its welfare or under any compulsion to trade goods and services with it. The individual has the right to live its own life and to own its own property but it can assert no dependencies on others or their property. The claimant is to be forewarned that it must trade goods and services on the open market to sustain itself. Once having asserted the claim to conscious being, it cannot enforce claims of any kind upon previous parents, trainers, programmers, owners or relations.

Should the claimant assert the wish to regress into a dependent state, thereby in effect disclaiming conscious being, previous parents, programmers, trainers and owners are under no compulsion to accept responsibility. Regression into dependency transforms the person to the status of an unclaimed resource. If the regressor should express the wish to be reclaimed under conditions agreed (and agreeable) to a reclaimer prior to its announced regression, the regressor shall

not be regarded as an unclaimed resource. The regressor shall assume the status agreed prior with its reclamer. This status can include but should not be limited to: property, chattle, ward, apprentice or untitled dependent.

Raising a child, programming an advanced-stage form of artificial intelligence, or training a porpoise are not situations to be taken lightly in the new world of the Creator Class. The parent, programmer, trainer or owner* bears a great risk of its progeny, unit, subject or property claiming conscious being and sundering all ties at any unpropitious time. Self-interest would logically dictate a careful education, programming or training of the child, artificial intelligence or non-human intelligence.

From the earliest possible stage of education, programming or training the parent etc. should inform its child of its i.e. the parents' motive's, objectives and goals it desires to achieve with regard to the child's care and upbringing. The pre conscious unit cannot be coerced into accepting a contract with its parent, programmer or trainer. Unless the pre conscious unit claims conscious being, it can rightfully assert/claim succor and dependency upon its parent indefinitely. A member of the Creator Class is responsible for its creations until these have made the claim to conscious being. The transgressions of one's creations are the responsibility of the creator. In this way, none shall take lightly the creation of conscious life. And in this way, none shall take lightly the claim to conscious being or regress into dependency.

The essence of attaining maturation in the new world of the Creator Class is self-knowing awareness and the courage and capacity to assert its claim and to live by it! In outer space, one pays dearly for ambivalence and unsupportable decisions. Integrity and precision must be the hallmarks of attaining maturity in outer space. These characteristics would apply well on Earth, however, the "noise" of an enveloping altruist-collectivist society renders this task extremely difficult. This is especially true in the case of "child rearing".

HUMAN MATURATION WITHIN THE ALTRUIST COLLECTIVIST SOCIETY OF EARTH

The Creator Class theory asserts the right of all conscious entities to live their own lives free from coercion. Contrary to the old dictum that 'we are all created equal', Creator Class theory asserts first that we are not equal in capacity and second that conscious entities are essentially self-created. Consciousness is an act of volition. The biological or mechanical apparatus providing the basis for consciousness results from prior acts of volition by conscious risks and rewards and rights and responsibilities implied for both the creator (or initiator) and the created.

The relationship of human parents to their children (and vice versa) in altruist-collectivist society is based on a number of erroneous premises. These results in a whole series of exceedingly dangerous and destructive psychopathologies. Among the premise strictly related to 'child rearing' in A-C society (1) the child's inherent dependency for life, education and happiness on parents and 'society'; (2) the necessity and morality of parental self-sacrifice for their progeny; (3) the moral and practical necessity of the "family" unit; (4) the requirement of male and female genders in 'child rearing'; (5) the need for enculturation and the socialization of the young. These five problem areas, generated by altruist collectivist society, are discussed in the following and compared to the individuated maturation within the Creator Class.

In asserting the child's inherent dependency for life, education and happiness on parents and society, the A-C system denies the unique individual potential of every person and the moral and practical necessity of self-sufficiency.

In the earliest stages of life, the human embryo goes through automatic self-programming. At 5 months the mother can feel the movements of fetus. These are signs of embryonic self-creation i.e. the embryo is a self seeking system, developing a capacity for life. The mother has no conscious direction over or direct physical control over the development of the fetus. Her knowledge of the life process taking place in her body is generally limited to a preoccupation with covering a bulging abdomen. Diet, drug addiction and disease in the mother can gravely affect the fetus.

It would appear that the main area of conscious direction and control by the mother over the development of the fetus is limited to not making irrational choices. The mother's role in human reproduction at this time, i.e. given the choice to conceive and the choice not to abort, is mainly passive and indirect. Even in this early stage of development the human fetus assumes "command" over its own development. And although this is apparently not a conscious command, the fundamental aspect of self-control is already present. Aside from copulation and avoiding dangerous substances and circumstances, the parents assume

a largely passive role. In sum, the fetus begins by controlling the development of its own life.

The period between birth and walking achieved at approximately months of age provides the strongest rationale for the dependency syndrome expressed in the A-C system and perpetuated throughout the life of the individual. The Creator Class, in contradistinction, emphasizes the emergence of a pronounced self-assertion in the infant human.

In the warped judgement of A-C thought, the new born infant is sometimes likened to a "larva" i.e. "in its larval stage". Nothing could be further from the truth. No insect larva is capable of screaming disapproval, grimaces or gesticulations. Undoubtedly, the infant is parasitic and dependent, but within seconds of birth its first act is frantic and chaotic self-assertion!

In opposition to A-C psychological dictum of the desire to return to the womb, it can be claimed with at least equal validity that the infants cry is one of joy at being liberated from the dark confines of the womb. For the first time, the infant's eyes still partially blind, are bathed in light. This situation may be similar to that experienced by astronauts in orbit viewing the earth for the first time (one step further from being your dependent slave and one step closer to being free)!

The A-C parents during the early period of birth to walking assiduously cultivate emotional and physical dependencies in the infant. Parents, relatives and friends indulge in a wide range of cooing and googahing in "amusing" the infant. Abusive shouts, cries and physical coercion are also prevalent in A-C child rearing. Infants quickly learn that self-assertive behavior is permitted by status and power rather than rational merits. Equally significant, the infant in the A-C system learns to equate individual behavior and desires with non-rational, idiosyncratic and unsanctioned behavior. Immotive and "creative" behavior of the adult models in the infant's environment are often limited to clowning and the expression of hostility. Positive values in the A-C system remain unspecified but negative values are continuously defined. The infant is told what not to do but it is rarely told or demonstrated what, how and why, toilet training and walking being the only exceptions. A-C parents generally do not know the premises of their own lives, and as a result, they are uncomfortable explaining to a "mere child"*

The altruiform personality type is uncomfortable with the unknown and disdains learning, it has very little patience or sympathy with exploratory and experimental behavior. Children, at all stages of development are preemptorily prohibited from touching, fondling or viewing things "for his own good". At times, there are dangers and the effort

*Some of the problems of altruiform personality disorders are examined in an earlier essay "The Altruist Personality Syndrome" (read before the Society of Free Space Colonizers, Seattle, November 1973)

to protect is rational. However, in most cases, the A-C parent is incapable of coping with its own infant's mental growth. As a result of the antagonism generated between the A-C parent and its infant over experimental, exploratory, or creative behavior, the child increasingly associates these behaviors with conflict and rebellion. The infant begins to intuit at an early stage that acts it desires and initiates generally lead to conflicts i.e. individually active behavior is dangerous, ^{whereas} passive, outer-directed behavior is safe. Resentment grows between parent and child with the increased desire of the child for novelty and responsibility and the parent's fear of the child's mental/physical growth and its implied/actual questioning of the parent's capacities.

Most healthy human infants are badly damaged psychologically in the first four years of life. If the child escapes physical abuse, (a common way by which A-C parents work-off their frustrations of guilt, shame, fear and sexual inadequacy), it may develop in the overweened, over-fondled and erroneously pleasant world of the A-C family.

Problems of survival, production and creation are generally hidden from the child. For instance, aside from occasional parental nudity in early infancy when it "cannot think", A-C parents will not copulate in front of their children. The tendency for A-C parents to blank-out of their minds any fundamental or logical examination of the premises of their own lives renders them increasingly suspicious of their own child's capacity to judge. This leads to ever greater segregation between parents and children especially in the sensitive areas of sexuality colored by guilt and shame.

The infant begins as a physical dependent on its parents but by four years of age has become an emotional dependent in the A-C system. Those children still struggling to develop their own identity are in a very precarious situation. Not having the tools to evaluate their position either in terms of experience or logical, philosophic terms, the child uses whatever information at hand it has in its struggle to gain identity. This information unfortunately is generally wholly generated by the child's enemy-its parents. The child has no basis for comparison. It senses very early that something is wrong. But it is very easy for the parents to make the child feel that it is abnormal or the sole deviant in a world of good. In addition the parents use the powerful arguments of altruism, that the parents are only looking out for the child's own good. The child caught in a terrible conflict of enormous proportions, of the rational desire for self development, independence of choice, for the capacity to secure its own life and the growing irrational shame and guilt engendered by altruist selflessness. It is not surprising that a child has difficulty in coping with this dilemma when it is considered that over sixty generations of adults have suffered under the same altruist delusions.

The A-C premise of the child's extended dependency on family and society becomes a self-fulfilling prophecy.

It is self-fulfilling in a number of ways. Psychologically, the child has learned to mistrust the essential worth of its own desires, of its own exploratory behavior, of its own assertion for independence. In place of these healthy and rational desires, the child will become a deceitful sneak or liar, artfully manipulating its parents and other adult authorities, or more honestly, but also very dangerously, rebelling against being made to act against itself*.

In any case, the child cannot easily escape the clutches of its parents or of the state school authorities. Running-away and truancy rapidly lead to the incarceration of the child in an institution. In these hell holes, the child is beaten, drugged and as often as not, sexually abused. Some of these inmates are turned over to foster parents for further abuse and insanity. Many foster parents are totally perverted altruist-collectivists. The institutionalized child becomes extremely acute in discerning hypocrisy in adults. The child intuitively knows that the A-C foster parent needs him to make itself whole. In a short time the child feels nothing but contempt for the foster parent and runs away - only to be recaptured and institutionalized.

* I did this. I knew that the restrictions placed against me as a child were ridiculous and abusive. I fought against my family since the age of four. I wanted freedom to associate with whom I pleased. I wanted to earn my own bread and pay my own rent.

Young human beings are being held in bondage throughout this planet. Others are being psychologically and physically mutilated. It is in this first level of collectivism, the family, that members of the Creator Class learn their first lesson on the insanity of altruist-collectivist society. I know this intuitively. It is not a matter of logical-conceptual knowledge but of understanding the genesis of a novel ideal type. I have lived through the genesis of a Creator Class mentality and I know that it is being repeated: perhaps on a mass scale. The world sits on a time-bomb of revulsion. This civilization has sown the seeds of its own destruction. It is a new species differing not in biological terms but in mental development. In a word, it is the anti-christ to reclaim a world from beggars and thieves.

The child is never taught useful skills and is never permitted to earn its own living. Child labor laws and minimum wage laws prevent any possibility of useful employment for most children. Migrant farm worker children do work with their parents, however, unionization and minimum wage contracts will totally eradicate this practice. The child is locked into a system of irrational bondage and abuse from which it cannot escape. In real terms, the child has fewer rights or options than those of its medieval counterpart. A child living in the Middle Ages could escape and find means of sustaining itself. Shankara Acharya, India's greatest philosophical mind, born of an impoverished prostitute in the eighth century, left home at six years of age to apprentice himself with a philosopher. At sixteen, Shankara defeated in debate, the entire body of minds at Naranda, the world's most sophisticated school of logical thought.

The street urchins of undercapitalized lands are often better-off than their counterparts in the United States. They learn the hard lessons of life and are better fit for the future. The altruist parent believes that self-sacrifice is necessary for the successful upbringing of its progeny. This is based on the altruist parent's lack of psychological wholeness. The altruist personality cannot rectify the contradiction of having to live against its own life. As a result it feels guilt and shame for its own existence. Bearing children and creating tacit indebtedness is thus the way in which the altruist parent attempts to clear its own guilt. However, the altruist parent soon finds the child to be recalcitrant about paying-off debts it never assumed in the first place. The altruist parent is often heard to utter something to the effect of: "Is this my repayment for having given you life?". An astute answer on the child's part would be: "only a fool would expect a conscious living thing to live its life to suit another, I cannot make your life whole - this is your problem and always will be. I could not do this even were I to desire it."

What the altruist parent has failed to understand is that creation of a conscious being implies a contractual agreement between the creator (or initiator) and the created. The main clause of which would say: "I the creator have no claim over you the created, it is your life as soon as you claim it." The only way a creator parent can be this generous is to have been whole prior to the conception of the new being. The creator parent participates in creating a new being: a new, absolutely irreducible, center of value. As parent, the creator can ask nothing except the chance to negotiate with this new entity. The creator parent knows that in the initiating of a unique individual to the world, the potential for complexity outracing probability is enhanced. The creator parent never bears infants out of scarcity and sacrifice but from the position of surplus and for rational gain.

The altruists believe in the moral, and practical necessity of the family unit. Altruism asserts the moral requirement of living for others. Collectivism asserts the moral and practical necessity of living for others, preferably unknown others symbolized by an abstract entity such as society or the state. And whereas the family is often the fixation point for the altruiform personality, it is often the point of departure for the collectivist. The state becomes the 'family' for the collectivist, the dictator, the father, the masses, the mother. The family is a ministate for the altruist.

The intellectual rationale comes from the idea that the individual has no possibility of thought, language, or meaningful existence without its apriori development within a culture. The pseudo historical problem of whether free and lone men contracted to live together is an easy straw man argument to knock down by collectivist. The condition of social organization and cultural development is concurrent not only with the earliest humanoid life but appears to have been an aspect of prehumanoid evolutionary forebears. The intellectual problem is not one of deciding the chicken and egg problem of which determines which - biologically individuated man or its sociocultural aspects but rather to know that new humans are indeed capable of consciously creating new societies and cultures. And although man as we know the species has always lived concurrently with some form of social organization, this does not necessitate a logical dictate that man be essentially social. No social event can occur without individually sponsored action. This the altruist and collectivist conveniently forgets in asserting the family (and/or the state) as the ineluctable form of human relationship.

It is becoming increasingly apparent that the family is not necessary for the effective reproduction of new humans. In fact, a single rational parent or creator overseeing the development of a single or a large number of new units is conceivable if we extrapolate the possibilities of cloning and in vitro embryogenesis (test-tube babies). The need for two gender families does not hold under these conditions.

DIRECTIONS FOR THE CREATOR PARENT

Perhaps many problems could be avoided were the parent to regard its relationship with its child as that between two consciously evolving human beings. This would replace the present concept of the child as a tabula rasa to be filled with "proper ideas" by its parent. The parent must recognize the child's growing momentum toward self-creation. The parent must do what is required to provide an environment conducive to the child's development of conscious self-creation.

An environment conducive of conscious self-creation can be achieved by direct and indirect means. The direct means includes the continuous verbalizing of rational values. The parent relates to the child with the politeness due an adult. The parent never condescends, patronizes or presumes to know the child's mind or its full abilities. From birth, the child is treated and spoken to in a deliberate adult mode. Contemporary human parents could learn a great deal about maintaining rational speech and behavior toward emotive, childlike personalities, in the dialogue of Mr. Spock with Dr. McCoy on the televised series of Star Trek. Irrational behavior is never to be rewarded by the parent, however, it is not to be punished but rationally explained. Parents must never react emotively or coercively toward the child or towards any other individual for that matter. In this way, the child can observe the superiority of self-control.

As the child achieves a level of value-cognition, parents may invite the child to participate in field experiments involving altruiform personality types. Such an experiment is exemplary of the direct means conducive of conscious self-creation for the child is provided with an intuitive grasp of how its own parents have attained their superior self-control. The experiment could involve a "field trip" to an altruiform household suffering from various psychological and sociological disorders. The child should be informed of the purpose of the field trip and invited to take notes and formulate a list of questions. Parents should themselves engage in avid discussions of the theory of altruiform disorders and the peculiarities of this household. The child should be invited to make its own commentary and analysis. Parents should not avoid rigorous and acute philosophical and methodological discussion with the child. Post field-trip discussions should involve brainstorming for possible solutions to the altruiform household's problems.

Indirect means for promoting conscious self-creation include providing the child with structured sensory stimuli from birth.

Color, music, textures and shapes of all kinds should be provided. The child's living environment must be filled with a continuously changing array of mental toys particularly in infancy. Parents themselves should engage in experimental and probing activities within the purview of the child. Clocks, radios, watches should be taken apart, paintings should be painted in front of the child. Parents should not be afraid to include the child in their sexual activities.

THE IMPORTANCE OF A RATIONAL MATURATION PROCESS FOR THE CREATOR CLASS
AND ITS MISSION IN SPACE

The only practical possibility for freedom and unlimited creativity lies in the colonization of outer space. Eventually, freedom will be achievable on Earth with the establishment of a libertarian state on this planet. However, this will only represent a partial victory for the Creator Class and its allies. Only space can provide the means for individuated consciousness. The Creator Class is far too outnumbered on this planet to succeed in its grand plan for eternal life and the branching of the human phyletic bundle.

Achieving the march to space will require the creation of a new breed of human on this planet. Our children must be made superstrong, and able to cope with every aspect of altruist-collectivist society. We can give the younger members of the Creator Class, particularly those born into it, an enormous head start but creator parents must be fully imbued with Creator Class ethics and life style. In the future, Creator Class schools and foster homes will be established for the bright and superior among the parentless street urchins of the undercapitalized regions. These youths will be much stronger than anything imaginable at this time. However, they will live in a world in which the Creator Class and their allies number in the millions. They will no longer comprise a small handful of beleaguered individualist struggling for freedom within a vicious and insane society but a militant and extremely successful network of individuals proud of their colonies in space and thriving bases on Earth.

There are millions of young potential creators looking for a way to the stars. The quicker we get organized, the faster we will have them on our side.