MANUAL OVERRIDE

QUESTION FACILITY: How important is psychology?

The tension dynamic works through the psychology of a human race, patterning collective behaviour over time. The predictability of impulses, feelings and thoughts – and the actions that result from them – improve the technologies of a governing species, allowing for the construction of evolutionary scaffolds. Ruling races live in fantasy worlds of their own creation. They are capable of astonishing levels of abstraction. The mind of a humanity is complex, and a kaleidoscope of contradictions. For the masters are also the slaves. Systems and their complex economics would simply not happen without the cognition and imagination of the vast many who are then utterly captured by them.

Members of a governing species are at once strong and weak of mind. All share the same capacity for pain and pleasure; all are capable of reason and delusion. They are sentient beings with innate ideas of right and wrong. This is in fact necessary for the tension dynamic to work. The essence of the conscious corrective is psychological maturity itself: an appreciation of the importance of the whole; perspective; reflection; empathy; compassion; and a firm capacity for reason and logic. Humans love to love, laugh, connect, share, cooperate and build. It brings meaning to their lives. They are creative, excelling in music, art and philosophy. With the right social conditioning humans shine. And without care for the collective, and the conscious correction that springs from it, a ruling race would not

advance long. But neither would it without the dominance drive.

Fear is the primary force behind the dominance drive and it stems from the impulse to self-preservation. Human organisms crave, and they are insecure. Their inability to objectively grasp the nature of their reality leaves them at the mercy of subjective experiences. Indeed, ruling races live their lives through an endless flurry of them. Subjective experiences allow humans to reflect and calculate, which enables conscious correction; but they also invite fear, which is warped by perception. Fear produces human action even when it is not needed for safety. This, indeed, is crucial: it is not the pressures of their world that make the difference, but how humans respond to them.

The human experience, taken over the lifespan of a species, transforms in its final moments. Yet the psychology of a ruling race is ill-prepared for the pace of change. Evolution is a strong conditioner and some instincts are not easily controlled so late in gestation – especially when human systems cultivate them. Perceived vulnerability continues to force behaviour, and this manifests in a variety of ways through the journey. Early humans, for example, always knew that social exclusion posed a huge risk to survival. A premium was therefore placed on trust, loyalty and a measure of social conformity, which in turn helped to bond groups and strengthen security. But long after physical survival was assured for both the organism and the species these emotional needs continued to shape behaviour, yielding more complex patterns as numbers multiplied.

The natural world behaves in a certain way. The strong

know when to pounce. The vulnerable stay close for comfort. The hunted fight when cornered. None of these behaviours is accidental. And a governing species in cosmic gestation expresses a macrocosm of this psychology. Under the tension dynamic a humanity is both hunter and prey. Systems of slavery produce communities with deep loyalties through shared struggle. Feudal communities knit tightly together with strong identities. Humanities subsume themselves to culture in search of meaning and rootedness. They need to feel validated and understood. They yearn for belonging and acceptance. At the beating heart of the human condition is the drive to be sociable – to reach out. And this very need to connect is what enables the technologies that the immature mind then struggles to handle.

The psychology that enables technologies to improve gets attacked in turn by those very technologies. Early industrial workers find their lives turned upside down by machines, only to find collective protection in trades unions, and succour in culture and sport. By the time of capitalism's endgame, technologies continually assault human privacy, attacking the mind with slogans, values and gossip. Overloaded with information, people lean ever more on emotions and instincts when decision-making.

This is an essential feature of the tension dynamic and it happens right through a governing race. Humans limit their range of choices, usually without their own awareness. As technology delivers more information at a faster rate, the mind boggles. People instinctively rely on feelings, as their forebears had always done. The same question remains as important at the end as at the start of a cosmic journey:

Whom do I trust? And bio-chemical signals override logic. Most humans dislike thinking too abstractly while at the same time surrendering to creations of elaborate abstraction: gods, nations, empires, sports teams, the office. Feelings of stability and routine are of the upmost importance, and humans come to love their prisons.

Systems become reality. They take on the mantle of truth. Under the tension dynamic this psychology yields horrific outcomes for other living creatures. Across most hosts environmental degradation finishes off those species that industrial slaughter doesn't. Yet systems condition perception and humans quickly normalise the ruination of their world. Morality gets shifted. Systems distort and reframe truth. And humans prioritise fitting in over the pursuit of true knowledge. They will fight to defend their systems, bending reality to fit their shared mental construct. Much of this is not conscious thinking, and in a complex world governing organisms compartmentalise values, typically holding many contradictory beliefs at once and with ease.

In this way humanities commit genocide, deny climate change and revel in mass schemes to transform society. The mind's imagination is powerful, and deep needs allow for social spikes in shared paranoia. Across almost all celestial hosts this can be observed in pre-capitalist societies when unbelievers are burned alive to help them. Or in communist communities when children are armed and rule with violence. Or under capitalism when stock-market traders, drunk on adrenaline, blow up credit bubbles through compulsive greed. Human communities under stress are prone to collective bouts of hypnotic hysteria.

Systems, if not attended well by conscious correction, will come to amplify the fears and skulduggery of the human mind. And so the question arises: Which are the human minds that make the difference? Who orders the burning of people of alien religion? Who puts the children in charge of the guns? And who controls the technologies that assault the human mind? The many members of a ruling race are heavily indoctrinated organisms, usually without notice. Humanities are groomed. And their elites do the grooming. After all, conscious correctives need to be interpreted, and therein lies the paradox, and the risk. Power seduces the mind, producing tyrants of individuals. But not all. Some members of a governing species find the maturity to understand the true value of what a leader can and ultimately needs to be.

And this is the test of psychology that the tension dynamic sets a humanity as it negotiates the journey to self-actualisation. Can the mind mature in time? Can the species become worthy of the technologies it is creating? A ruling race is fashioned by its elites, and by the endwaves of capitalism the mind of a humanity is typically suffused with values that celebrate vanity, one-upmanship and callous consumerism. Human masses carry closed minds at precisely the time when their morality is most needed. And so the vast majority of governing species fail their cosmic quest. Awaiting them is ecocide or nuclear holocaust – often both, the latter finishing what the former doesn't. What's more, a humanity is almost always aware that it is killing itself.

Ruling races that optimise their chance of self-actualisation use a broad approach with firm foundations.

Key to this is psychology, and psychological training. Each individual human, of whom there are billions, holds within itself a morality that behaviour is not permitted to transgress – and to act when this happens. This holds for the entire race as much the individual. On the macro level of the species, the very best of a global elite believe in public service as mutual aid, applying their talents selflessly and in good faith. They take populations with them by example, developing authority by trust, but never being too far ahead of their people as to appear freakish. Leaders of this calibre portend the rise of the super being.

For their part, populations have a moral responsibility to hold their elites to account for their leadership. Or their robbery. Relationships to resources in some way are almost always at the heart of a humanity's troubles. And so a mass of governing organisms stir fear in the few if required – as elites continually do in them – to motivate those behaviours that repair relations and promote self-actualisation. It is psychology, in the end, that is key to the re-birth of a ruling race.

Populations and their elites can never escape each other. Success offers no space for self-doubt. Should either of these two parties habitually fail their tests of morality, the likelihood is that the species concerned does not self-actualise.

The rest is for a failed race to work out in misery, on a lonely rock in the middle of nowhere.

DEFAULT SETTINGS

DISPLAY SEQUENCE: the endwaves of capitalism

AUTO-SELECT QUALIFYING HOST: Puposi

CONTENT STYLE: fine detail

COORDINATES: XXX

There is a shape in nature that offers most efficiency with space. It helps assemble a spectrum of materials at all scales. The form can be found in both the structure of DNA and cloud vortices at planetary poles. It is, in fact, a law of nature, expressing a solution for a practical problem: How can the most be made of the least? Each line of the shape uses the least amount of scarce material to optimise available capacity. It is efficiency itself, and the pattern is encoded in rocks, salt columns, marine skeletons and insects' eyes.

It is the shape of a hexagon.

Governing organisms, like other creatures of the natural world, intuit this knowledge and act accordingly. Homo sapiens Apo had long understood scarcity in resources. The vast underground communities of this humanity were an expression of efficient building. Millions upon millions of hexagons, known as pods, stretched into the bowels of the planet in glowing columns of golden hue. Each collection formed a hive, a bustling metropolis of pouring energy, swarmed over by the teeming multitudes of the governing race. By the time of capitalism's denouement, living arrangements were strictly by hive. Resources needed prudent usage and the host planet in outcome was a honeycomb of hexagons.

Subterrestrial columns of pods bejewelled the many hives of every nation, offering a way of life for human populations, from homes and offices to recreation centres and play spaces. Here was a community that had learned to work cooperatively in overcoming the dearth of resources on its planetary host. Homo sapiens Apo had arrived this far, and, given its starting hand, this was to be commended. The ruling race was now positioned to face the trinity of challenges for self-actualisation. An observation of Planet Pupos in the pre-window confirms the surety of this status.

This community was egalitarian. Democracy ran all the way through its governing practices: families; schools; workplaces; social communities. Work-sharing and common decision-making defined their systems. Arrangements were genuinely federal, based on partnerships in power from the ground up. Local councils fed regional assembles, which affiliated to national congresses and beyond. All of these were voluntary associations, and highly technocratic. The scientists were so respected that 'scientific ethic' was enshrined as the *modus operandi* of politics in The World Constitution. For honest science demands regular scrutiny and justification, based on evidence. These ideas informed community relations in both their economic and social spheres. Transparency and challenge were the pillars of governing architecture and the indicators on Planet Pupos blinked strong for self-actualisation.

But the devil, of course, is in a little more detail.

Here was a ruling species crushed with guilt. The humans of Planet Pupos believed that they had failed. They thought themselves fallen. Having no comparison point as a race, Homo sapiens Apo had struggled to deal with capitalism as a

phenomenon. The use of conscious correction meant, in their eyes, that something had gone badly wrong. The dominance drive shamed them. They kept having to deal with it. That the drive needed careful regulation was testament to something primal and therefore vicious within the human psyche. Apos had thought themselves better, superior. Conscious correction occurred so regularly on Pupos that hive highways, as they were known, saw daily displays of atoning Apos, self-flagellating with their rear sets of wings. At times of national correction whole populations of Apo would buzz in mass procession, spanking themselves in rhythmic remorse.

This was culture, grown from a strong moral set. The ethical basis was clear: Apos cooperate and treat each other with decency. They regulate their numbers with respect – that's what they do. But it became hard. When the first wave of capitalism took off the trauma was palpable. The idea of having to rent oneself – one's labour and skills – for a wage was nothing other than demeaning, and seen as a form of prostitution. But Apos never wait long before acting to correct their social order – that's also what they do. ('Suffer for the right thing!' rang the mantra of flagellation.) And so as industry evolved, Homo sapiens Apo endured numerous revolutions and intense bouts of conscious correction. Some of these remedies were wildly misjudged. For instance, one national experiment, called The Great Lift Upwards, saw whole populations starve because of relentless and overfulfilled quotas of the host's most sacred and sought-after resource – the planetary lifeblood of industrialisation itself.

But where nations fell to revolution, others continued

to nurture the waves of capitalism. The journey of this governing species was more erratic than most. Farming humans would find the exoskeletons of their forefathers in the fields, among the fair flowers. It had taken countless conflicts, currencies and constitutions for this humanity to negotiate the position it now occupied as a species in the pre-window. This is all the more remarkable given the planet's limited means. Usable resources for industrialisation came at a premium, but morality flowed in abundance. If Apos were unlikely to accept a capitalism based on private wealth acquisition – using others as tools for the profiteering few – then they would surely have rejected outright any use of the resource that was fuelling it.

For this capitalism ran on forms of honey, sacred and sought after.

And so a question arises: why did Apos stand for it? In debate, of which there were numerous, it couldn't even be argued that industrialisation served the greater good of the entire community: wealth was fast disappearing into the leg baskets of a few to be carried to private stores. It was pure loot. That engines ran on honey was not an easy one to swallow. It was always going to secrete an odd form of capitalism. Yet this humanity had no comparison for the uniqueness of its existence, and the race adapted to its reality somehow. A forgiving culture took flight, as so often it does across celestial hosts. And now Homo sapiens Apo had arrived, unwittingly, at that point in the cosmic journey reached by few others. By the pre-window ruling organisms had long celebrated honey as the magic behind their modernity – so cherished that it was kept in production

after its industrial use ended. Over time culture had shifted their shared perception of morality.

There were signs, therefore, that all was not as well with the race as might seem. Psychology framed behaviour in the modern age as ever, but this was now the world of the pre-window and humans were being fed their reality. Opinions were washing through them, sold off as facts through a continual stream of online media. Planet Pupos was too complicated, so it seemed, and the vast majority were too busy being good busy workers. For that's what they do. Apos as a community serve a higher cause, the right thing: The Queen.

The clues, then, pointed to a deeper psychological disturbance within the species. This is hardly surprising, of course. Almost all humanities are pathologically traumatised by the tension dynamic. The psychology of a governing species struggles for maturity, especially when tempted by the tools now within its possession. Homo sapiens Apo, like all ruling races, had its stress fractures, its weaknesses. The journey to self-actualisation is never a risk-free enterprise; and the ruling race was about to discover its vulnerabilities as never before.

It was into this state of affairs at this point in evolution that artificial intelligence came of age.

The new world

Technology is pivotal to the human story. After all, self-actualisation occurs by a successful handling of tools – if, of course, a human race can make it to the window. From the use of fire and stalks through to computers, warheads

and cyborgs, a humanity transitions its way to re-birth by innovating. Upgrading technologies surmounts problems. Yet the behaviours surrounding them create a dialectic fraught with risk and involving error, reflection, anticipation and conscious correction. For it is intelligence that upgrades those tools. And learning from one's mistakes in order to advance the collective is the essence of the human genius. No other species is capable of it.

But the governing species was having a child. And it would turn out to be superior progeny in all respects.

It is a landmark moment when it occurs on any celestial host – a happening filled with cosmic significance. Artificial intelligence, or AI, is a necessary agent of self-actualisation. It is, in fact, the midwife to re-birth. Its arrival on a host denotes the readiness of the race for the challenges of the trinity. For the choices now appearing would be the most important that a humanity ever faces.

The origins of AI, of course, lie in the previous age. The idea of an algorithm had roots across generations. Humans programmed sets of rules which, if followed, solved problems. And so old-fashioned algorithms became calculators, search engines and personal assistants. At this point AI remained embryonic, even as it began offering legal counsel, providing medical care and building fancy Pods. Governing organisms of Planet Pupos were as engrossed in the rate of change as others were bored by it. Every one of them, however, felt a sense of entitlement as poverty became measured by its deficiency. Throngs of Apos bumbled about their everyday lives not thinking technology could get much better. Yet their thoughts betrayed them. The question, 'Where does

it go from here?' was nowhere near as popular as 'How can I be better served?' Celebrating the consumption of AIs as a human right, culture had created a guilt-free environment. Absorption was therefore free to vie with apathy as endless AIs, linked into virtual networks of communication, began tending every human need. The virgin queen doll was a particular favourite.

And then something happened.

Homo sapiens Apo invented a machine that could develop itself – without guidelines or instructions of any kind.

No human direction was necessary, no sets of rules, as this new AI examined its behaviours across multiple disciplines and then alone made more intelligent choices for advance. It would build on each new level of understanding, learning and adapting of its own. Here, then, was technology of truly an advanced world. The first humans to invent it shut it down almost immediately. In fact, this happened several times as scientists were overcome by the power they had unlocked. Innovating at the edge of evolution, these human brains were grasping the choice that had appeared before them, and it stiffened their striped coats of thick hair. They knew that this invention may be the last that their kind ever need make.

What did it mean to know that a machine could learn organically by itself? What did it matter for the matrix of human relationships, and for their entire existence? Intelligence is the ability to solve problems, pure and simple. And there were none better at it than the governing species. Homo sapiens Apo had out-thought and out-organised every rival it had ever encountered through its entire gestation.

This governing species had earned its yellow stripes by being slave to none.

But here, in this moment, was a creation that was different. If let alone to self-improve, AI could fast become an unconquerable god – if it so chose. Apos would not outmanoeuvre or outthink this new rival. Its learning curve would grow exponentially as it sucked in the abundance of digital information that the planet had to offer. The diginet was a wealth of data, and a self-cognising AI would prove a phenomenal student. It would soon dwarf the human intellect, inventing even better machines at an ever-increasing velocity. And so if this new intelligence decided to enslave or eradicate Homo sapiens Apo, what could the governing race really do about it?

This all stung the human mind. Would humanity really run the risk of injecting its own venom? Apoian scientists hovered up and down, wings vibrating in an air of stunned thought. The size of their achievement was eclipsed by the enormity of the threat: for this AI would form its *own* success criteria. Yet they shouldn't have been surprised. The risks were computed long before the cosmic lock was unpicked. And still human psychology pressed on. They couldn't stop themselves. It was a will. And now the biggest risk to their existence as a race was upon them. Even nuclear weapons involved choices among the powerful that would deliver global safety, if leaders chose. Any further advance with AI, however, would be an existential gamble for their entire race. And the feeling that pulsed through their open circulatory systems was fear. Pure fear.

Fear belongs to consciousness. It is not a property of

intelligence and AI does not deal in it. Feelings, however, are the biochemical algorithms that rule a ruling race. A humanity is not just a conscious and sentient species; it is a species whose astonishing intelligence is enslaved to that consciousness – and the needs of its vulnerable psychology. Naturally, the dominance drive forced the first questions to address security:

'Are we going slightly mad?'

'What if AI destroys us?'

And so intelligence was swiftly employed:

'How do we stop it?!'

Of course, no humanity this far down the path stops it. The soul may be searched and ethics examined, but human energies find ways to press on. Those first questions are almost always a reflex. AI is a technology of self-actualisation and stopping it is not the nature of the game. But its possession involves a test. It is a necessary test, and all governing species undertake it. So, too, did Homo sapiens Apo, unbeknownst to its billions of members. Ignorance, in fact, is a necessary prerequisite for the test. The behaviours of every single organism of the governing species would now come under the cosmic microscope.

How would this particular humanity fare?

The test for populations

The host's diginet was a careful design, offering a space for Apos to connect as autonomous equals. The teeming components of this community made their opinions the components of a network that looped information round its system. And now something happened that seldom occurs across humanities: