

1.1 Kreutz Ideology

Ideologies are a replacement for religion for those who consider standard religions too unscientific.

Ideologies have the same function as religions, which is to convey an idea of sense to a meaningless life. Ideologies have formulated mantras against which even trivial day-to-day decisions can be checked for guidance.

Ideologies have explain modes. Among the explain modes of Kreutz Ideology is the concept of sexual motivation as the principle force in individual human life, and the concept of sexual interests as the principle force in human societies.

Ideologies are superstructures of modes of production. But what the modes of production refer to is not just how we bake our bread, and the means by which we get from point A to point B. The modes of production at their core are the modes of reproduction. Not just how self-replicating molecules manage to stay alive, which is a necessity for self-replication, but how they conduct self-replication.

That is why in human societies, medical discoveries, or events that interfere with reproductive biology, have always had so much impact.

The following interceptions with human modes of reproduction caused tidal changes in perception and opinion, and the superstructures of society.

- * The discovery of antibiotics in the far-reaching management of venereal diseases making promiscuity an attractive option.
- * The discovery and refinement of contraceptive technologies making sex for pleasure a viable choice, not only for males but also for females.
- * The occurrence of AIDS working in the opposite direction.

* Advances in cosmetic surgery and related procedures making it possible for people of advancing age to remain within the thresholds of sufficient sexual attractiveness.

* The discovery of phosphodiesterase inhibitors like Pfizer's Blue, and, on a smaller scale, the rediscovery of sexuality-enhancing ethnobotany (tongkat ali, butea superba) putting older men back into the sexual arena.

Modes of production in human reproductive biology had the strongest impact, but non-biological changes in the modes of production also affect the superstructures because of their relevance for reproductive behavior.

* Cheap air travel making it possible for people of a comparatively low sexual market value to pursue promiscuous goals in poorer parts of the world.

* The Internet facilitating partner search, however strange or rare one's sexual inclinations.

* The proliferation of pornography initiating young people at an earlier age and raising libido in those who benefit from this.

* Surveillance technologies restricting promiscuity.

Derived from the basic explain modes of ideologies are other explain modes, such as, in the case of Kreutz Ideology, the concepts of sexual economics and of sexual market value, which apply not only in free market economies or liberal democracies, but to all human societies of all sizes, even to stone-age villages.

The proclaimed adaptedness of humans to economies of need as found in the Third World, rather than economies of full supply, as found in the First World is yet another Kreutzian explain mode.

Ideologies don't only have mantras and explain modes, they typically also have agendas. The agenda of Kreutz Ideology is easily derived from its base, the interest in a comfortable death, precluded by optimal sex. But because Kreutz Ideology is individualistic, the agenda won't translate into much political activism. The primary

interest is in our own comfortable death, precluded by our own optimal sex.

We won't die as martyrs of religions, and not as heroes for our fatherlands. We do not sacrifice ourselves for the progress of mankind, and not even so our children will have it better.

Under normal circumstances, we won't get involved much, and under unfavorable circumstances, we may just go somewhere else. Thus, our agenda is maybe just an opinion.

Our chances for a comfortable death are greatest in a kind, a gentle society. In an aggressive, brutal society, many people die a gruesome death, and this may include us. Because our interest in a comfortable death is vital, we have a good reason and strong incentive to act towards a harmonious society. Traditional drugs like marijuana and morphium make societies less aggressive, as they reduce sexual competition and offer an alternative to sexual success pressure.

Before a comfortable death, we pursue optimal sex. Each person's idea of optimal sex is different. Therefore, it is best to hold personal sexual freedom in high esteem.

We may see a need to regulate a transportation network, water supply, and garbage disposal. Violence obviously must be contained. Beyond that, the concepts of personal freedom, especially sexual freedom, deserve maximum respect, and interference is unwanted for anything that isn't physical violence.

Ideologies, as complete systems of how to perceive the world, offer an outlook on the time ahead. Unfortunately, a happy future for everybody is unlikely. Conflict will result in widespread destruction, but for those positioned well, this will entail many opportunities, including sexual.

On the other hand, we will not participate in destruction. It is not necessary for deriving benefit from it, as it will happen without us. To join destructive events also contradicts our interest in a comfortable death as our involvement plays back in our minds with mingled, even reverse roles.

The long-term assumption of Kreutz Ideology is that humanity will self-destruct. Not that it would matter.

Ideologies, just like religions, provide instrumentalizations by which to enhance a life in accordance to the tenets of an ideology.

For Kreutzian Ideology, the chemical interference with human physiology in order to optimize sexual experience is such an instrumentalization.

An ideology integrates many concerns, subordinated to its major principles. This is why many of my minor articles address a wide range of issues. Guidance on everyday conduct covers topics as diverse as geographical location, youth-preserving strategies, and educational recommendations.