

# Logical existentialism

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## A logical psychological morality

The *logical psychology of development* proposes a uniform theory of development as the walk into, or avoidance of, awareness. The horizons of awareness are physical and mortal, and metaphysical and social. With the acquisition of language the metaphysical horizon opens. The process of objectification identifies, and the process of rationalization characterizes.

With the development of language a discipline of objectification would avoid the distraction of entertainment and enable the process of reflection and association. Likewise, the development of a discipline of rationalization would avoid distraction and enable distinction in the work of reason. The identification and characterization of the experience of actuality and the terms of reality is the work of reason. The quality of veracity in the processes of actualization and realization is **moral-ity**.

Therefore, a *moral fabric of being* is found in the practice of morality. A perpetual balance of reflection, action, and interaction affords a practice of awareness. The moral fabric produced by the processes of actualization and realization is the metaphysical manifold that supports and informs the spirituo- intellectual consciousness that practices awareness. In this conception, it is memory as the products of existence and being.

And our current practical conception of memory is an abstraction. Alternatively, a micro- metaphysical musculature.

The nascent subjective bed is a subjective sleep which one exits by waking into awareness by the exercise of actualization and realization. Each living, breathing, conscious individual is a continuous process of actualization and realization. Individual processes of cognitive effort develop the cognitive processes of objectification and rationalization to a moral fabric, or abandon the cognitive processes to depravity. This morality is a metaphysical epistemological ontology of wellbeing, far from the historical subjective phenomenological errors of awareness by abstraction. The intersections are plain, but are exclusive and not inclusive of our profoundly flawed moral, theological, and psychological history. A measure of significance is readily available to conceptions of a humanity of substance distinct from an inhumanity of insecurity, and the corresponding rights of the individual as a socially independent human being. The sovereignty of humanity.

A psychological pathology ( $\psi$ ) of sanity, inanity, and insanity is well evident. It is here represented with the additional degree of freedom with two pair of cognitive processes: the physio- linguistic objectification and rationalization ( $\iota$ ); and the cognitomoral actualization and realization ( $\alpha$ ). The condition of effective development is thereby represented as existential, subsistential, or nihsistential. The existential is secure in the practice of awareness, the subsistential is relatively uncertain of

the significance of reason to cognition, and the nihilistic is uncertain of the significance of metaphysics to cognition.

The psychological existence finds

$$(\psi = \alpha/\iota) > 1,$$

and the psychological subsistence finds

$$(\psi = \alpha/\iota) < 1.$$

Likewise, the psychological nihilistic finds

$$(\psi = \alpha/\iota) \ll 1.$$

The observation constitutes a measure of the maturity of objective awareness as distance from the nascent subjective bed.

The quality of veracity in the processes of actualization and realization is morality. This metaphysical morality is roughly equivalent to the measure of metaphysical maturity.

The psychological pathology is not linear. A metaphysical epistemology must capture the social effect of nonlinear moral development. There are nonlinear developmental effects evident from perpetual exposure to the nihilistic mystery. Hyper- objectification induces hyper- objectification where experience and training raises development into a substantial maturity. The common case is hyper- sexuality. An alternative case is racism (hyper- corporality). The society necessary to

yield nihsistential outcomes from a public education situation includes exposure to familiarity with absurdity and inanity. A walk into an avoidance of awareness produces general inawareness or anti- awareness typified by cognito- linguistic hyper- objectification and hyper- rationalization.

A moral pathology is socially relevant. We might recognize the *backstabber morality* of hyper- objectification in a hyper- sexualized context, and the *nigger morality* of hyper- objectification in a hyper- corporalized context. The significance is to induce subsistential developmental outcomes, or nihsistential developmental outcomes, respectively. The hyper- corporal context yields nihsistential outcomes where a subsistential outcome might be expected.

Individual wellbeing suffers with some proportion to the experience of hyper- objectification. A limited experience may be disturbing, while a saturated experience yields metaphysical illbeing. Simple metaphysical illbeing is depression, while the deterioration of metaphysical maturity is plainly possible.

The lifelong, perpetual processes of actualization and realization support the continuous, lifelong cognito-linguistic processes of objectification and rationalization. The daily adoption of experience requires a metaphysical work effort which is qualified by veracity and produces acuity. Likewise, a daily practice of awareness requires a balance of reflection, action, and interaction in the production of our social reality.

We might identify a pair of moral classes that are

constructive in the development of metaphysical maturity. The two might be sequential. The first, *angel morality*, could be conceived as the projection of self preservation onto conservation of person. Angel morality arrives at a pacific awareness of humanity. From such a practice, social morality would arrive at an expansive employment of consciousness and intellect in a perpetual advance of metaphysical maturity. The sequence reflects the development of consciousness from elementary to social in the first two decades of life. This realization would produce a generosity of spirit and intellect.

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