

The homo sapien needs to know. Our children emerge into learning machines within a handful of years. In this moment of history, many are lost to the doldrums of boredom, cutoff from the epistemological nutrients necessary to an intellectual development adapted to a technological world. This principal effect of the state of our metaphysical epistemology is in the debt of greed. Out of a too small jealousy held too closely, we protect our metaphysical worlds to our ultimate deficit. Many adolescents as well as adults are revolted by reflections of ourselves, including intellect and education.

This social inhibition to the development of the proper study and illumination of an epistemology of metaphysics is responsible for subliminal, or “psycho-sexual”, interpersonal combat that plays out daily. The psychosexual rationale is complex, and chiefly refers to the region of resistance which the metaphysical field inhabits. At this kind of development, sexuality has fused into an association with languages of body, suggestion, and intercourse such that causal discoveries of intent are often lost to imaginary projections of search as in the case of reproductive signaling.

This, of course, is a principal theme within the production and interpretation of research and literature. Unfortunately, the price we have paid, and continue to pay, for our sublimations is too high. It is a losing strategy, the compromise of discipline to indiscipline.

Generally, it fails the test of quality of occasion. That is, the principle of fairness of occasion embodies a device that may be described as an outcome or solution

to competing alternatives, and the set of alternatives to an occasion of merit require comparability of attributes, and in turn these objects of comparison require comparability of quality. This device applies equally well to all metaphysical objects in and of world as may be called the discovery of invariants to a system characterization, or simply scientific modeling.