

Fiction has long been an important method of treatment for our most critical issues. Those issues for which nonfiction would produce violent rejection of confrontation are massaged with indirect handling. Likewise, the methods of provocation and rhetoric (statesmanship) employed in politics may come with benevolent, disinterested intention. Nonetheless, violent reactions occur as efforts to make advancement proportional to our obligations and responsibilities. The benevolent agent of opposition to the agents of malfeasance, recklessness, adventurism, irresponsibility, and insanity that oppose our collective well being is obligated by that sense of collective well being to virtually ignore the violence that occurs as malformed and poorly founded metaphysical manifestations.

The metaphysical disciplines share the method of alternatives and the reliance on intellectual independence with the history of thought, and science. The discipline to propose alternatives, exercise, and a shared experience of learning and study is a hallmark of physics and metaphysics. It is just such a practice of academic excellence that preserves perspective, and conserves macrometaphysical wealth. It is through the maintenance of such exercises that we develop our macrometaphysical wealth.

The physical and metaphysical violences of war and subterfuge are always unfortunate. When we seek justice, we have an argument in favor of action. When we seek to protect a person or population from exploitation, we have an argument in favor of action.

When we defend ourselves in the sight of the collective well being, we have transcended debate in favor of action to arrive at a cause of action. The human right to self preservation is basic. The complexity of the right to self defence lies in its undue exploitation. In the well founded case of self defence, the collective well being is reinforced as the individual well being is upheld.

As it is in the physical sphere, it is in the metaphysical sphere of existence. Metaphysical predation and pollution have physical effects. Our metaphysical disciplines enable the identification and characterization of metaphysical activity that would remain invisible until the substance and significance of sense, observation, and insight are brought to bear.

On the course of macrometaphysical wealth development we learn how gentle our nonfiction is, and how its simplicity of truth is capable of avoiding the confrontational rejection familiar to a nonfiction of significance. Rather than proportional impact,

we aspire to proportional awareness, study,
preservation, and conservation.