

The 'Zombie Apocalypse' - The Disintegration of Minds in the Western World

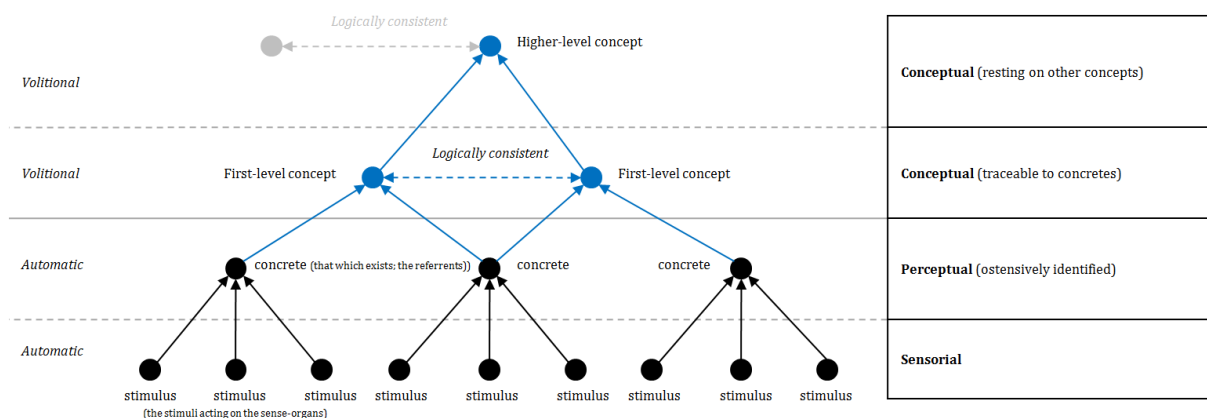
(pre-print publication, December 2023)

Ask most people today to "define" any term that might come up during any type of conversation, and most likely they *cannot* or *will not* define their terms clearly and explicitly. Ranging from the more complex concepts such as "justice" or "capitalism", to even the simplest of concepts such as "table" or "bucket", the given definitions (*if* they can produce any kind of statement at all) will likely contain a hodgepodge of vague, imprecise notions, non-essentials and contradictions.

This is a major clue to the *psychological state* of those people, and of their level of (in)ability to think properly (to which we'll later return). First, let us identify why definitions, and the rules of *correct* definition, are important for thinking correctly – in fact, for thinking as such:

A definition is a statement that identifies the nature of the units subsumed under a concept. Every properly formed concept consists essentially of two elements: 1) a *term* to denote the concept, and 2) a *definition* to identify it.

A human being experiences reality directly via the senses. Concepts are the mental entities into which a human being integrates and orders the material provided by the senses – and concepts are the means by which the consciousness of a human being *retains knowledge of reality*, forming a vast conceptual structure, consisting of long conceptual chains, in the human mind.



Basic pattern of human conceptualization (taken from the book "*The Science of Philosophy*")

If you have not integrated an aspect of reality into a concept, you have no knowledge of it. If you hold a concept that does not refer to something existing in reality, it is not knowledge. What you cannot define, you do not really know. If you cannot define a term, you cannot claim to possess any knowledge about it/pertaining to that term.

Concepts and language are the methods that enable human beings to acquire and retain knowledge. Language is the tool of concepts, and concepts are established, characterized, retained and distinguished by their definitions. It is the means by which human beings satisfy an existential need – specifically the need of the cognitive faculty, i.e. of *reason* – to deal with the *perceptual* reality that continuously confronts a volitional, conceptual consciousness. A human being is dependent on knowledge of reality in order to survive and to sustain itself.

Implicit knowledge is still implicit until properly conceptualized, i.e. given a specified term to denote the concept, and a proper definition to identify it. Implicit knowledge is not retained in a mind indefinitely – the process of explicitation is not automatic, nor guaranteed: implicit knowledge can be *lost*. Additionally: that which you do not know explicitly is not within your conscious *control*. Explicit definitions are the means by which knowledge is retained by the human cognitive faculty – and by which one acquires conscious control of action, including the mental action of thought.

To now return to the clue of the psychological state of those who cannot or will not define their terms, when asked to do so. We can differentiate two types of mindsets:

- Those who *cannot* define their terms = does not know the rules of definition: *how* to establish nor validate any knowledge (and is ready to be taken over by any roaming demagogue).
- Those who *will not* define their terms = psychological need for subjectivity: does not want to know, or evades knowing (these people will resort to using "anti-concepts", i.e. unnecessary and rationally unusable terms, designed to replace and obliterate some legitimate concepts).

The mind is a continuously integrating faculty, and does not allow any breach, blank-outs or evasions (as per the metaphysical nature of the mind, and its subsequent requirements). *Without proper definitions, one cannot think properly*, and each improper definition you allow in your conceptual structure, will insert a corruption, that will spread and damage or obliterate all the concepts that relate to it or derive from/depend on it – and all thinking you may try to initiate upon it. Without this mental content present in mind at all (i.e. complete lack of definition), there is *nothing to think about*. The faculty of reason cannot process an absence.

What is a *complete* thought? "A self-intelligible unit of thought" is what is meant by a complete thought. The smallest *self-contained* (it stands by itself) unit of a thought process.

What makes a thought complete? What is the bare minimum required for a complete thought using words? Two elements are required: 1) there must be *something* you're talking about, 2) there must be *something* you say about it: i.e. something that you single out, name, refer to – and something you say about the thing you've singled out.

(In the science of grammar, these are given the terms "subject" and "predicate" respectively, and the unit of a complete thought is denoted by the term "sentence".)

An analogy to mathematics may illustrate the results of improper thought: trying to perform arithmetic operations on a zero will result either in *zero*, or worse: in *error*. In computer science, trying to perform an instruction that makes no sense (e.g. a meaningless, or a contradictory instruction) on a computer, will result in *syntax error* or even a *stop error* (e.g. 'Blue Screen of Death'). A *similar state* can be the result when a human consciousness tries to think using empty (undefined) or invalid concepts – i.e. concepts with no definitions, erroneous or false definitions – a state of arrested cognition.

When this method of using concepts is habitualized (it cannot really be termed a "method", it is in fact a default on the effort of cognition) and then automated as the default *modus operandi* by the subconscious, one may arrive at the state of a broken consciousness: a consciousness that *disintegrates* when trying to think – as there is no firm connection to reality to start from, neither any interconnected 'paths' to think 'along', thus after every few steps towards forming a thought via logical connections, there is nowhere to go – eventually grinding the thought process to a halt. The popular term to designate a human being that is in the state of still performing physical activity, while no longer able to perform any self-initiated cognitive activity, is: a *zombie*.

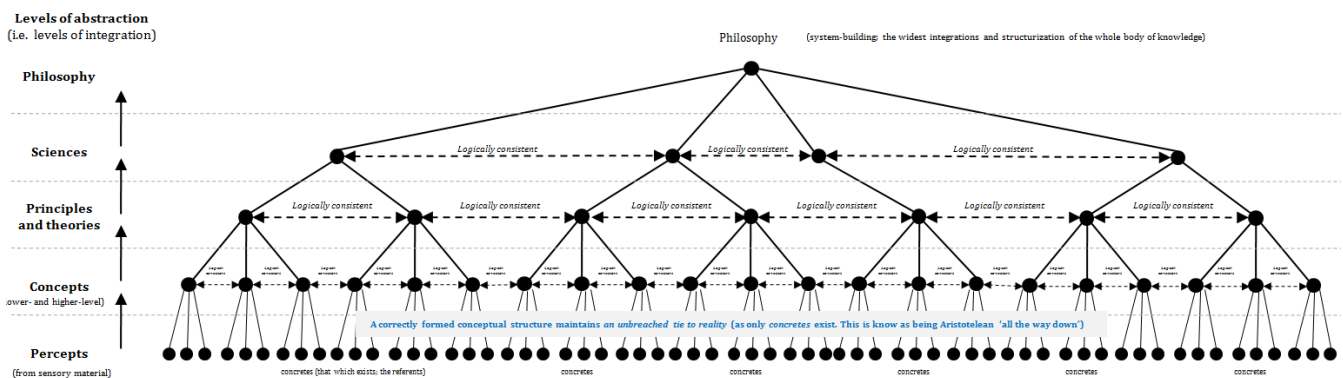
It is important to always identify the context, i.e. to observe (and weigh) a person's state of cognitive development (e.g. a child versus a college student versus an adult). However, when a person has fully automatized an *improper* "psycho-epistemology", i.e. an improper method of using his/her mind, or has defaulted on the task of learning the methods of proper thought, then over time (longer-range) it will be *inevitable* that this person will experience and exhibit severe cognitive disintegration at some point in his/her life – and it is highly doubtful that such a disintegration can be reversed once it has progressed to a certain severity...

The higher-level the concept, the *more* units (existents) it represents (refers to), i.e. the wider the domain of reality it describes. An analogy to information-theory would be: the higher-level a concept, the more information-dense it becomes. By definition, a higher-level concept subsumes all the units of the concepts it integrates. (e.g. the concept "table" represents all tables that exist,

have existed and will exist... the higher-level concept “furniture” contains all the tables, plus *all* the other instances of *all other types* of furniture, incl. chairs, beds, desks, etc... One level higher there is the concept “man-made objects”, which includes even more units. (this density-increase is exponential).

The widest of all concepts is the axiomatic concept “existence”, which integrates all units of all the existents that exist, have existed and will ever exist. (Philosophy is the science that identifies and studies these most broadest of abstractions – and provides the fundamental principles pertaining to them applied to all its branches). All concepts, no matter how extensive or intensive their content, or level of abstraction, must retain an *unbreached tie* to the existents in reality they were derived from.

Abstractions are emphatically *not detached from reality*. Widespread confusion surrounding the term “abstract” is primarily perpetuated by proponents of Non-objective art (Non-objective art is actually a product of the non-conceptual and anti-conceptual mindset, its outputs revealing concretely that they are the result of a state of arrested conceptualization). It has loaded the term with false connotations of a *disconnect* from reality, of vagueness, of no longer representing anything real or concrete that is out there in existence... leading to its ultimate erroneous (and mentally disastrous) premise: “theory has nothing to do with reality”. But *nothing* that exists is 'not of reality' – all knowledge is knowledge of something in reality – and there are no different, disconnected, contradicting 'fields' of knowledge (expressed formally in the logical Law of Non-Contradiction). All theories represent an *integration*, it is only a matter of *level of abstraction*, as the cognitive faculty integrates concretes into concepts, concepts into principles and theories, principles and theories into sciences and then finally integrates this whole 'body' of knowledge into an integral and consistent philosophy.



Levels of abstraction (from the book "*The Science of Philosophy*")

As to axiomatic concepts: "It is only man's consciousness, a consciousness capable of conceptual errors, that needs a special identification of the directly given, to embrace and delimit the entire field of its awareness – to delimit it from the void of unreality to which conceptual errors can lead. Axiomatic concepts are epistemological guidelines. They sum up the essence of all human cognition: something *exists* of which I am *conscious*; I must discover its *identity*."

- Ayn Rand, Introduction to Objectivist Epistemology, Axiomatic Concepts

Existence, identity and consciousness are not ineffable 'mysterious' concepts:

1. The units of the concepts “existence” and “identity” are every entity, attribute, action, event or phenomenon (including consciousness) that exists, has ever existed or will ever exist. The units of the concept “consciousness” are every state or process of awareness that one experiences, has ever experienced or will ever experience (as well as similar units, a similar faculty, which one infers in other living entities).

2. Since axiomatic concepts are not formed by differentiating one group of existents from others, but represent an integration of all existents, they have no Conceptual Common Denominator with anything else. They have no contraries, no alternatives. The contrary of the concept "table" – a non-table – is every other kind of existent. The contrary of the concept "man" – a non-man – is every other kind of existent.

The concepts "existence", "identity" and "consciousness" have no contraries – *only a void*.

Axiomatic concepts are the foundations, corner- and keystones to Man's conceptual structure; their function is to *protect the mind from this void* – in order to maintain the integrity of one's entire conceptual structure (in fact, of one's entire conceptual faculty) long-range. Instead, often without knowing why, people let their minds drift off into the unending depths of this abyss, others jump in head-first. A single held contradiction can be enough to undercut, corrupt or destroy one's entire conceptual mental structure, especially if one does not know it explicitly and therefore cannot estimate whether it's a minor or major contradiction, nor how far-reaching its logical conclusions may be.

It is the science of Philosophy that lays down the metaphysical foundations and epistemological criteria and principles of cognition (and of all knowledge) – and it is modern philosophers who have defaulted on this task, and much worse: who are the root, motor and the prime proponents of the anti-conceptual mindset (see Kant, Hegel, and the 'school' of Linguistic Analysis).

It is only in this void, of the opposites of the axiomatic concepts "existence", "identity" and "consciousness", that *all* the irrational nonsense that mankind has ever sprouted is *necessarily* projected into and drawn from, as creating invalid concepts cannot be done based on reality (based on actually existing referents, i.e. concrete existents); invalid concepts *have no referents* (or are derived from other made-up referents that do not actually exist anywhere in reality).

This void, this oblivion of cognition, additionally, has no boundary, no end – meaning an *infinite amount* of invalid concepts, and propositions derived from invalid concepts, and further variations based on those invalid concepts and invalid propositions, can be (and *is being*) created. It is crucial to remember *Brandolini's Law* here as another epistemological guideline, as Philosophy will not be able to keep up with refuting the totality of the, potentially, infinite stream of invalid ideas that will continue to sprout new invalid theories and new invalid philosophies. (and philosophers *should properly not attempt this task* – i.e. of producing infinite refutations of *nonsense*)

In essence: there are only two fundamental configurations of a mind possible:

A mind firmly rooted in, connected to and focused on reality as the supreme primary and base of all knowledge.

versus

A mind predominantly self-reflective, or its variation, echoing the pack (meaning the group, the collective, i.e. what *others* think) – with its contents drawn from a void.

Concepts and language are our primary tools of cognition. There is no other way for a human being to be: the required method of operation of the mind is not optional, it results from the metaphysically given nature of the cognitive faculty. It is not optional, but it is not automatic either. It is possible to default on this effort, but it is not possible to evade the consequences thereof. A desire to evade the effort of thinking properly – i.e. according to your *nature* as a human being *qua human being* – is the desire to become the sub-human, and to degrade your existence to a primitive state that has only existed *innocently* in times when man had not yet learned to speak.

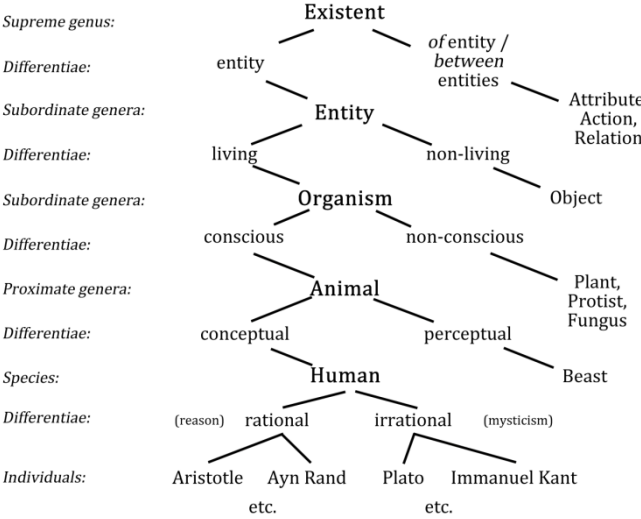
An illustration of the resulting effect of a mind ungrounded in reality and predominantly echoing back on a void within itself can be drawn via the effect of sonic and electrical feedback arising from incorrectly connected cables or circuits, resulting in increasingly loud feedback noise and short-circuiting respectively.

I submit that the current phenomenon of the mass public outcry of militantly indignant young people in larger cities everywhere in the West, is a concrete instance of such cognitive feedback noise and conceptual short-circuiting – and a clue into the severity and widespreadness of the 'zombie-virus', and its ensuing epidemic of disintegrating minds. It is not a coincidence that their appeals (screaming and throwing tantrums) pertain mostly to anti-concepts (and their 'feelings'). (Similar conceptual disintegration can be observed when listening to the stuff reporters and journalists are advocating in the media, or politicians, or university professors, or artists. Gauging from the noise coming off of them, it seems the entire culture is disintegrating before our eyes.)

In contrast to as is the case with 'fictional zombies', who often remain in their state indefinitely (they require occasional sustenance in the form of brains, yet most zombies never really die), the actual cognitive sub-human cannot remain in the 'state of the undead' long-range. This is why so many people can be seen to experience some sort of existential crisis at around forty (or sooner). Some experience psychotic breakdown and go insane, some commit suicide. The majority of today's adults' strategy however consists of a "lethargic resignation to a state of chronic suffering" (AR). If you listen careful enough, you may even sometimes hear it being explicitly confessed (as I have): that the only *real* thing keeping them alive – keeping them from acting to end it – is their fear of death.

The only possible choice towards the preservation of one's own mind is the conscious decision to be "Aristotelian all the way down" or "fully Aristotelian", meaning the recognition that *only concretes exist*, and that all your knowledge, i.e. every concept you hold has firm ties to the concretes in reality from which they are derived, and that you *know what they are* – and its corollary: that you don't accept *anything* for which you have been given *no proof*. (And more broadly: an Aristotelian affirmation of the reality of existence, of the sovereignty of reason, of life on earth—and of the splendor of the human being.)

The other category of choice that this classification instantiates is its opposite: a category where one may place (that potentially infinite stream of) those people who choose *unreality* as their primary cognitive content and reference, and *unreason, blanking-out and evasion* as their primary mode of cognition, where at the end of the road waits the destruction of their minds.



Amended "Porphyrian Tree" (taken from the book "The Science of Philosophy")

The "Zombie Apocalypse" is a term that we'd used (semi-comically) more than 20 years ago. It was a term used by me and people I associated with to designate a phenomenon we observed happening everywhere in society around us (though not yet able to explicitly identify it). It can be seen expressed for instance in some of the lyrics I wrote back then for the *Inger Indolia* album *Cold Skin Comedy* (ca. 2002) "take a deep breath, the primates are coming"; "like prisoners in a cage, you're freaks and you know it" (from *The Suicide Paradox*), and earlier on a song for the album *Sycosynthesis* (ca. 2001) "empty incarnations, continuous fading intelligence, feasting on wisdom's demise"; "thoughtless tide, cryonic minds, mankind lives in slumber" (from *Momentum of Atrophy*). [NB: these can be found on my website and YouTube respectively] These words show a young mind trying to grope, yet not able to dissolve the contradiction between a rational upbringing and scientific education, versus a glaring, all-pervasive irrationality in society – to which everyone seemed to be initiated, and the secret passkey seemed to be to never acknowledge it. Now, many years later, I can describe it much more clearly:

The Zombie Apocalypse is a colloquial term for the phenomenon of the mass-spread of individuals who choose (or default to) *unreality* as their primary cognitive reference, and *unreason, blanking-out and evasion* as their primary *mode of cognition*, hereby eventually disintegrating and finally incapacitating their own mental faculty.

This phenomenon of *anti-cognition* was initiated in modern philosophy, transmitted via universities and now pervading the entirety of human cultural activity in the West, including Elementary-, Middle- and High Schools where ready-made zombies are mass-produced – where the minds of children are abused towards being set to function *against itself*.

(for a complete exposition of this: I refer to Ayn Rand's essay *The Comprachicos* – and Leonard Peikoff's essay and Ford Hall Forum lecture *Why Johnny Can't Think*)

Today, in a space-faring culture in possession of nuclear weapons, when one observes an entire society incessantly debating over definitions of fundamental categories such as "man" and "woman" – when one observes the endless variations of (bigger and smaller) sects that opt to rewrite reality as *they wish it to be*, be it created by a supernatural consciousness or their own, claiming to exist inside a 'field of consciousness', other dimension(s) or inside a simulation... (anything goes in mysticism) – when one sees politicians, essentially without exception, so far removed from the principle of *inalienable* individual rights, putting over totalitarianism covered up by anti-concepts such as "egalitarianism" and "the common good" – when one observes the hordes of pressure-groups covering up "individual rights" and "individual achievement" by the anti-concepts "minority rights" (in all its variations) and "collective rights" (a contradiction in terms) and clamoring for special government privileges to be *enforced* – that "speech" is smeared as "violence" and that "violence" is covered up as "peaceful protest" – that "terrorists" are revered as "freedom fighters" – and they can distinguish nothing essentially different between a society of skyscrapers and machines versus a society of primitive savages, you may start to grasp that this phenomenon is not minor in scale, and how far from reality many people have allowed their minds to detach, and how deafening the 'mental short-circuiting' has become.

Nowadays, anyone perceptive enough can observe there are *hordes* of these self-induced sub-humans all around. It is a combination of both self-induced disintegration and disintegration-by-default, but the inevitable spread will be that of default. (this relates back to that which is not explicitly known not being within your conscious control) A rational society will not emerge 'spontaneously', nor accidentally, nor from sub-consciously held, but not explicitized premises. Reason versus unreason: *this* is the essential split in humanity that is currently manifesting: the split between those who choose to stand on their own mind and who will be able to *preserve the integrity of their minds* – and those who choose to *forfeit* the integrity of their own minds, consciously or by default, either to the void of unreality within their own minds, or via the collective whim of the pack as the permanent wedge between their consciousness and reality – and who will all *lose their minds accordingly*. You cannot live as the sub-human, your nature will not allow it. (This is an instance and example of the justice of reality.)

The psychological act of evasion is the ultimate irrationality for the thinking being: *thinking*, which is that *essential differentiator* which separates Man from the other higher animals (higher in the taxonomical sense). It is a metaphysical betrayal against the very nature of being human, and a moral corruption leading one immediately to operate on the premises of *death* – as it means operating by a mode that is *contrary* to what is required for survival, i.e. continuous *independent thought*. Unfortunately, the hordes of mindless zombie-like sub-humans vastly outnumber those who consciously, deliberately and intransigently stand on their own mind. As a human being however, your only option is standing on your own mind. You cannot stand on anything else.

You can identify this choice in another human being, and communicate having integrated the complex conceptual chain this choice represents, by the expression "Aristotelian all the way down" or "fully Aristotelian" – to bypass a recitation of the whole philosophical treatise required to denote this position. However, always remember that this is no guarantee as to the actual psychology and content of another person's mind: you'll have to judge each person accordingly by their actions (this includes the action of speech) yourself, continually.

(this is one example of the responsibility and effort involved in standing on one's own mind, summarized by *Ayn Rand's* overarching moral principle "Judge, and prepare to be judged").

When rational people disagree, reality is their final arbiter and reference, not anyone's opinion or feelings, and there exists no conflict of interests among people who do not seek the unearned.

There is no predicting how far down the disintegration will go, and how long it will last. Human beings, by their nature, possess volition, i.e. free will, so the choice of rationality is a psychological action which remains open to any individual still able and willing to think. So choose it – if you wish to operate on the premises of life. Self-esteem is its precondition.

How does one survive this 'Zombie Apocalypse'?

The disintegration will take the time it takes – and will take longer with each individual that gives up/gives in – and with each sincere individual that is given up on.

Maintain your integrity (intellectually and morally), by consciously being an integrated being of mind and matter – that is, "a thinker who is a being of action" – allowing no contradictions between one's knowledge and one's actions, nor between any aspect pertaining to one's life.

Everyone else, by definition, will disintegrate over time by and of their own accord – and they will all end up in the abyss they so longed and strived for.

Once you've grasped and integrated the axiomatic concepts to be the *foundations*, the *principal integrators* and the *boundary* of your conceptual structure – which you do not cross, nor allow any contradiction to perpetuate inside, nor allow any breach to be incurred upon, neither from within nor without – your mind will be an integrated, consistent, impenetrable, incorruptible faculty – which you then are able to focus and channel towards achieving the subsequent virtues and their resulting values your life (in its total context) requires.

When you grow your knowledge of reality while consistently applying the rules of concept-formation, -definition and the laws of logic – and have trained your mind to hold concepts in the "fully Aristotelian" sense – you may grow your 'body of knowledge' as far as your abilities will allow. A non-contradictory grasp ensures your definitions will not contradict with others' – whether you're a layman, or the most knowledgeable scientist of a given field.

The zombie-mind feeds off the minds of others by means of using conceptual fallacies.

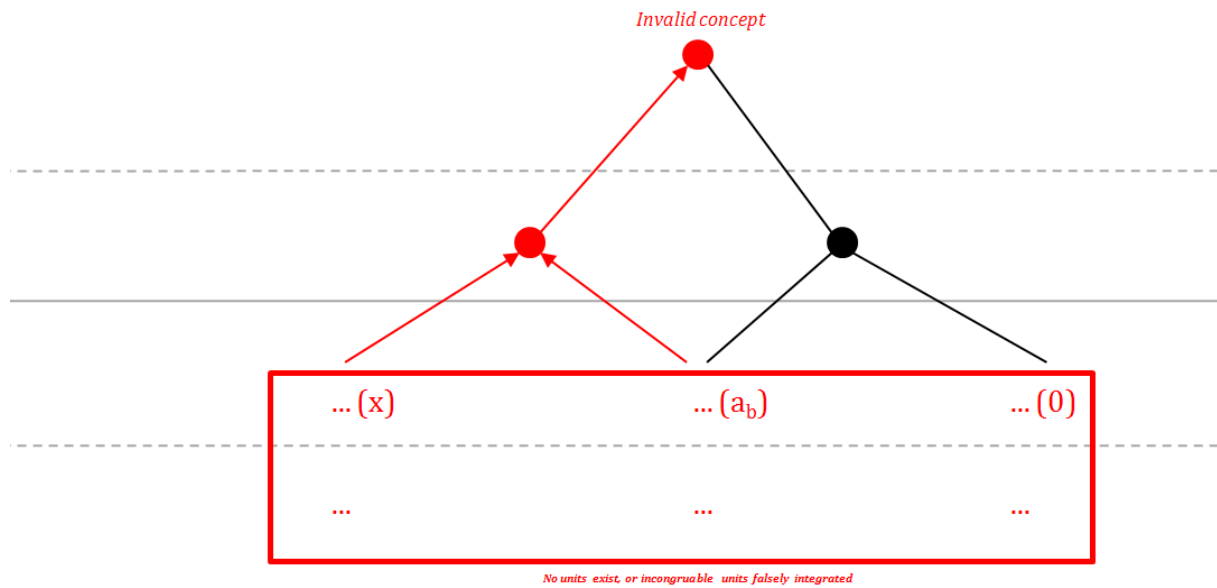
(in this sense the analogy to zombies feeding of the brains of those still cognitive is quite apt)

Ayn Rand was the first to objectively formulate the process and rules of concept-formation, and she was the first to identify the patterns of multiple instances of erroneous conceptualization.

On the following pages you'll find an exposition of the basic types of conceptual fallacies and their patterns. Train your ability to identify them and integrate it as an additional instrument into your '*instrumentarium of cognitive defenses*'. Use your knowledge of conceptual fallacies to protect your mind – and *don't use nor sanction the use* of conceptual errors yourself.

Invalid Concepts

Concepts that specify no units, or wrong (incongruent) units in their definition.

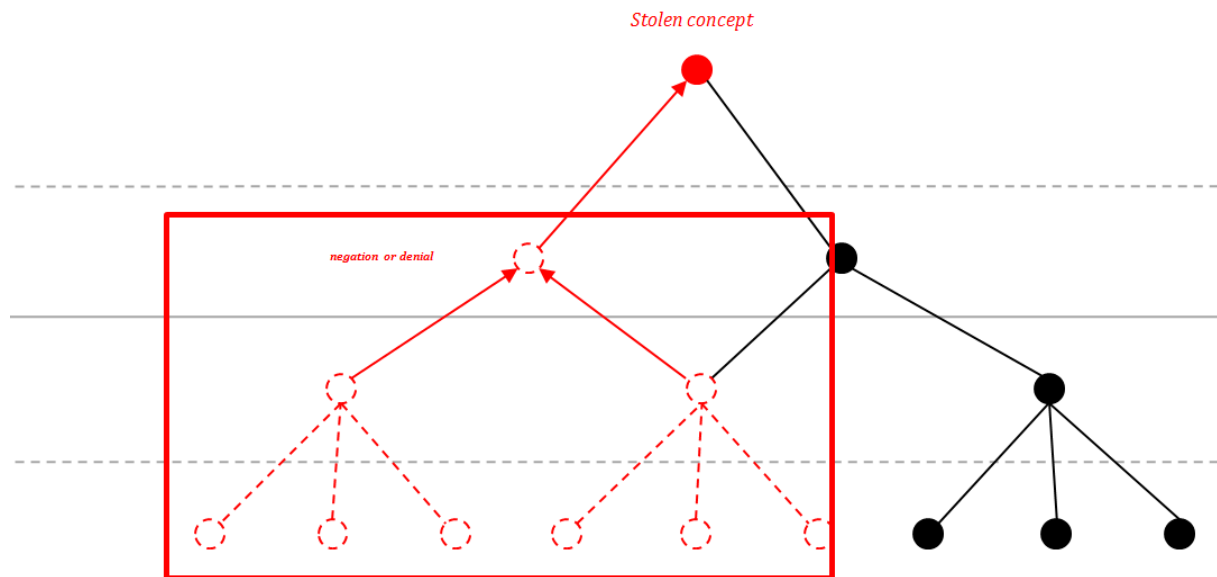


Examples: No units exist: e.g. concepts originating in mysticism, e.g. "God", "Original Sin", "Holy Ghost", "Valhalla", "Nirvana", "Heaven", "Immaculate Conception", etc.

Incongruent units falsely integrated: e.g. "taste-height", "word-numbers", "air-stones", etc.

Stolen Concepts

A hierarchy violation consisting of the attempt to use a concept in a way that ignores or denies the prior concepts on which it depends for its meaning.

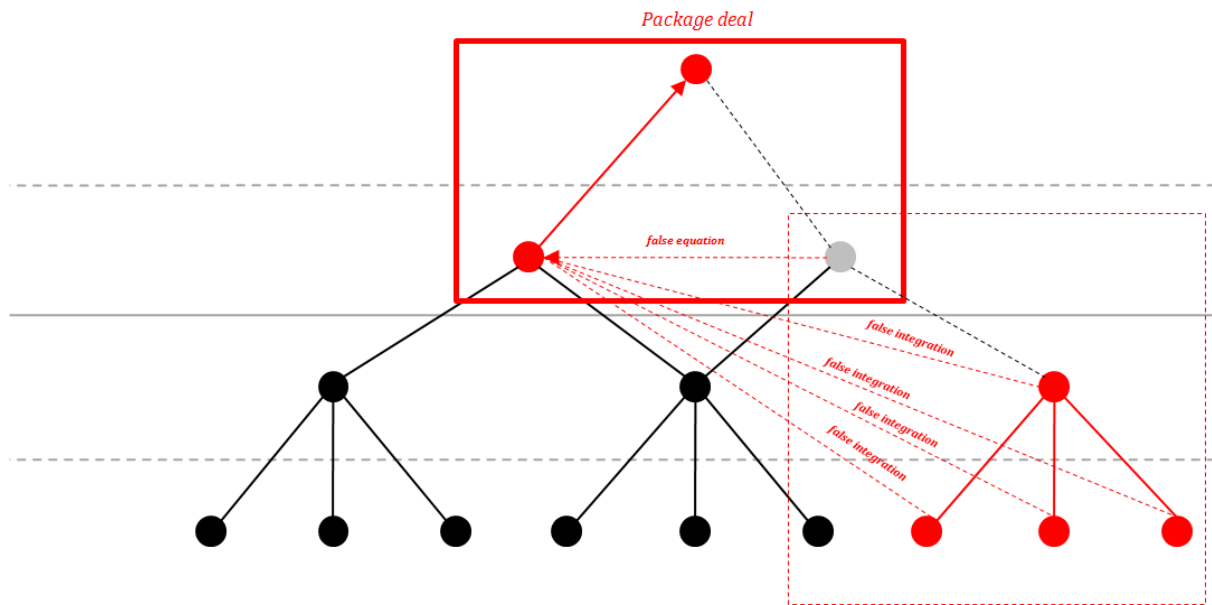


Example: "Observe that Descartes starts his system by using "error" and its synonyms or derivatives as "stolen concepts." Men have been wrong, and therefore, he implies, they can never know what is right. But if they cannot, how did they ever discover that they were wrong? How can one form such concepts as "mistake" or "error" while wholly ignorant of what is correct? "Error" signifies a departure from truth; the concept of "error" logically presupposes that one has already grasped some truth. If truth were unknowable, as Descartes implies, the idea of a departure from it would be meaningless."

- Leonard Peikoff, "Maybe You're Wrong," The Objectivist Forum

Package Deals (package dealing)

Failing to discriminate crucial differences. It consists of treating together, as parts of a single conceptual whole or “package,” elements which differ essentially in nature, truth-status, importance or value.



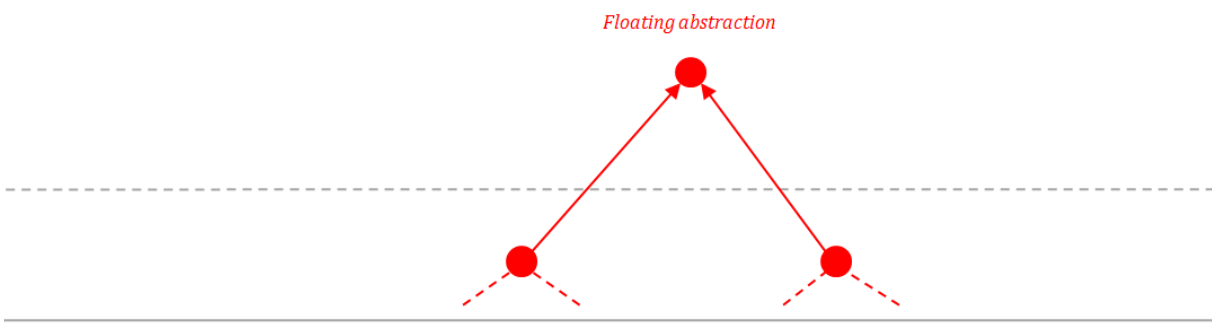
(the referents (may) exist in reality, but the person falsely subsumes certain unit(s) under a concept to which they do not belong)

Example: “The equation of *economic* power with *political* power. What is the basic, the essential, the crucial principle that differentiates freedom from slavery? It is the principle of voluntary action *versus* physical coercion or compulsion. The difference between political power and any other kind of social “power,” between a government and any private organization, is the fact that a *government holds a legal monopoly on the use of physical force.*”

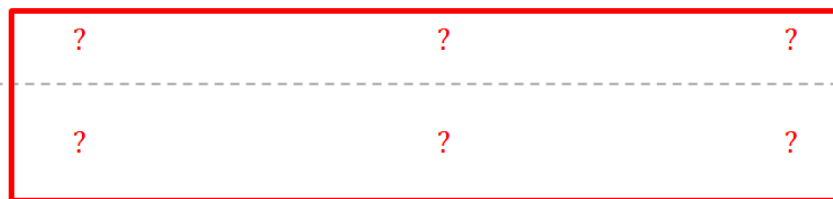
- Ayn Rand, “America’s Persecuted Minority: Big Business,” *Capitalism: The Unknown Ideal*

Floating Abstractions

Concepts *detached from existents*, concepts that a person takes over from other people without knowing what specific units the concepts denote.



*detached from existents
(the referents (may) exist in reality, but the person doesn't know what they are)*



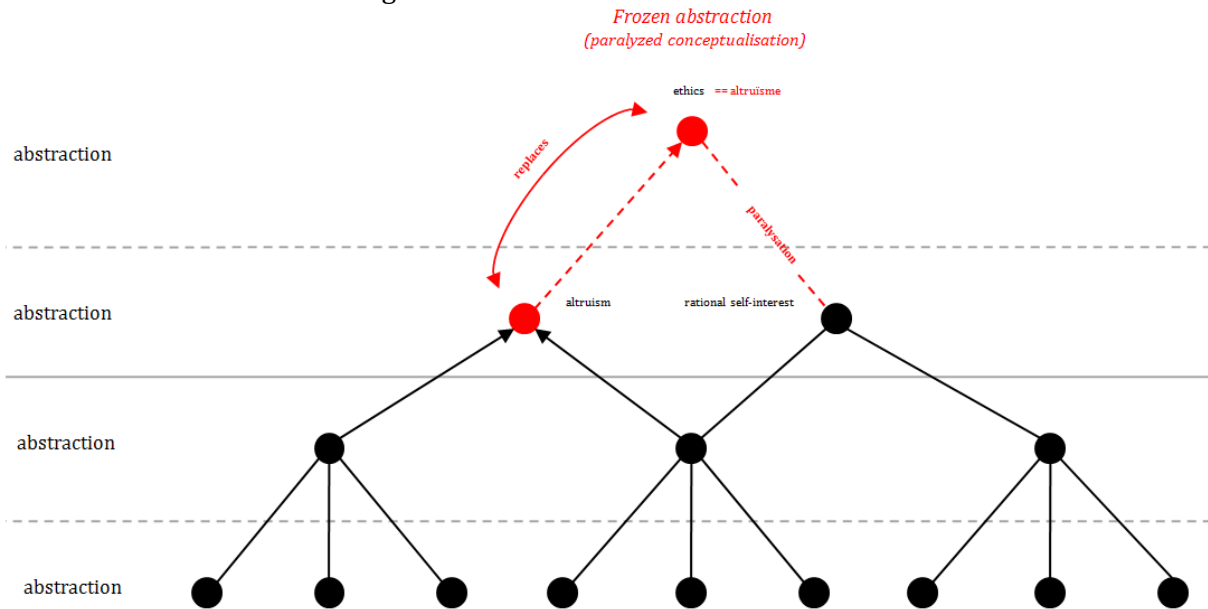
Example: “Anarchy, as a political concept, is a naive floating abstraction: . . . a society without an organized government would be at the mercy of the first criminal who came along and who would precipitate it into the chaos of gang warfare. But the possibility of human immorality is not the only objection to anarchy: even a society whose every member were fully rational and

faultlessly moral, could not function in a state of anarchy; it is the need of *objective* laws and of an arbiter for honest disagreements among men that necessitates the establishment of a government.”

- Ayn Rand, “The Nature of Government,” *The Virtue of Selfishness*

Frozen Abstractions (Paralyzed conceptualization)

A hierarchy violation that consists of substituting some one particular concrete for the wider abstract class to which it belongs.

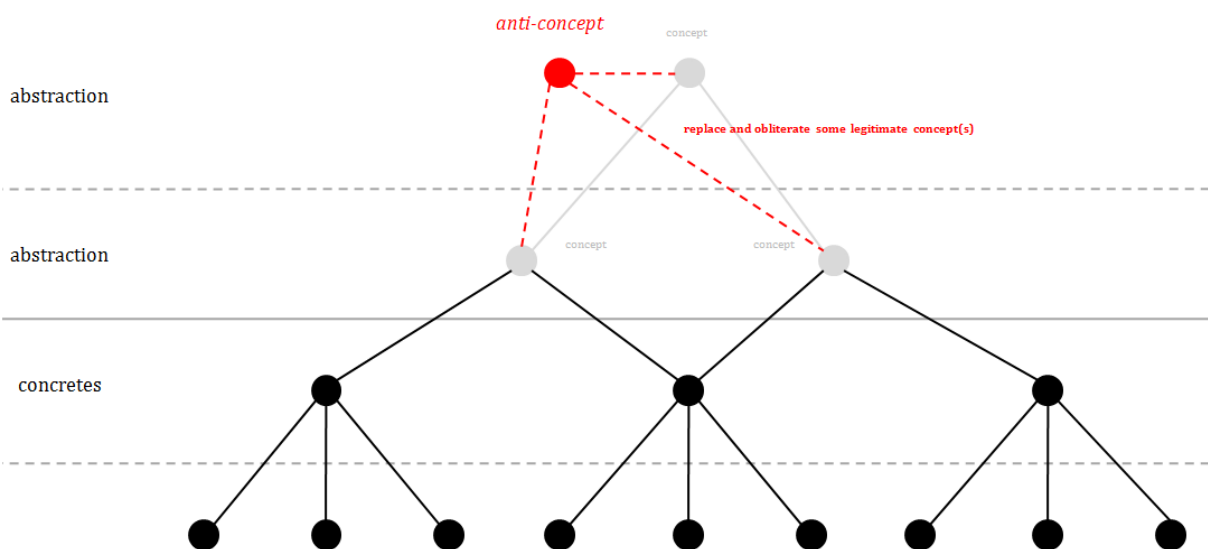


Example: [e.g.,] “substituting a specific ethics (altruism) for the wider abstraction of “ethics.” Thus, a man may reject the theory of altruism and assert that he has accepted a rational code—but, failing to integrate his ideas, he continues unthinkingly to approach ethical questions in terms established by altruism.”

- Ayn Rand, “Collectivized Ethics,” *The Virtue of Selfishness*

Anti-Concepts

An unnecessary and rationally unusable term designed to replace and obliterate some legitimate concept(s).



Examples: extremism, egalitarianism, isolationism, polarization, socialization, the homeless, diversity, inclusion, the-little-guy, micro-aggression, white privilege, the common good, meritocracy... (the proofs, i.e. the conceptual reductions that demonstrate that these are all anti-concepts, can be found in the Objectivist literature)

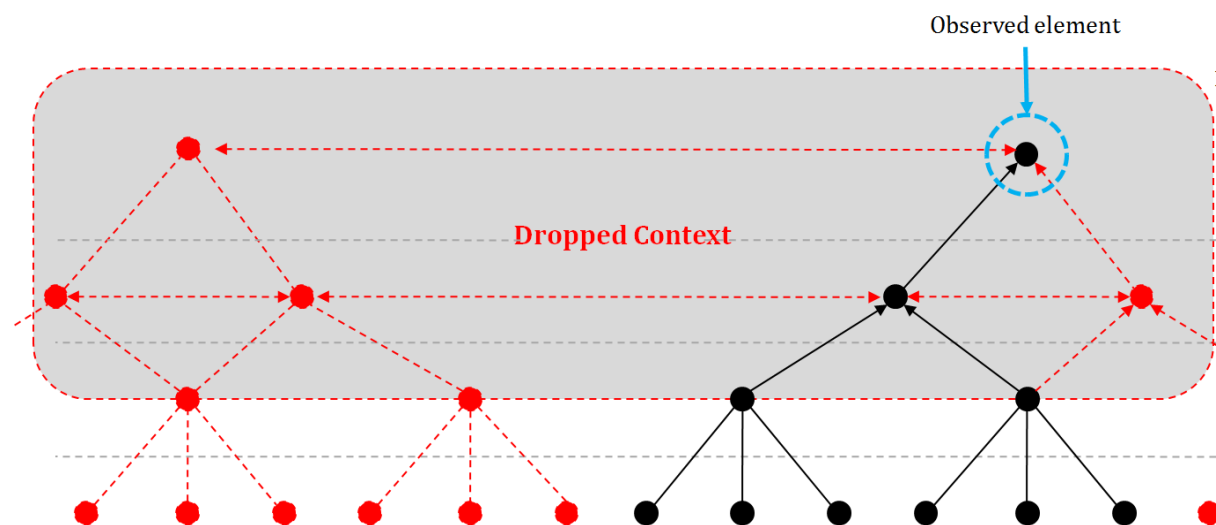
Elaboration: "One of today's fashionable anti-concepts is "polarization." Its meaning is not very clear, except that it is something bad—undesirable, socially destructive, evil—something that would split the country into irreconcilable camps and conflicts. It is used mainly in political issues and serves as a kind of "argument from intimidation": it replaces a discussion of the merits (the truth or falsehood) of a given idea by the menacing accusation that such an idea would "polarize" the country—which is supposed to make one's opponents retreat, protesting that they didn't mean it. Mean—what? . . .

It is doubtful—even in the midst of today's intellectual decadence—that one could get away with declaring explicitly: "Let us abolish all debate on fundamental principles!" (though some men have tried it). If, however, one declares; "Don't let us polarize," and suggests a vague image of warring camps ready to fight (with no mention of the fight's object), one has a chance to silence the mentally weary. The use of "polarization" as a pejorative term means: the *suppression* of fundamental principles. Such is the pattern of the function of anti-concepts."

- The Ayn Rand Letter, "Credibility and Polarization"

Context-dropping

One of the chief psychological tools of evasion; it consists of tearing an idea from its relevant context, either forgetting or evading to including some required *essentials* – required for the acquiring, validation or application of the idea under observation/under discussion.



Whenever you tear an idea from its context and treat it as though it were a self-sufficient, independent item, you invalidate the thought process involved. If you omit the context, or even a crucial aspect of it, then no matter what you say it will not be valid . . .

(All diagrams are taken from the upcoming book "The Science of Philosophy".)