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**The DIM Hypothesis**  
**Outline of Draft of Chapters 1–5, 7–8**  
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These six lectures are condensed excerpts from the book. Topics widely discussed in Objectivist literature, though often included in the book, are omitted from this course.

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## LECTURE ONE

### CHAPTER ONE – INTEGRATION

#### SEQUENCE ONE: The book's goal

- The Greeks' discovery of "the One in the Many," i.e., of integration.
- The goal of the book: to use this discovery to reach a diagnosis and prognosis for the West.
- This goal requires a cultural and historical study of the role of integration.
- The study must begin with observation of integration, and first within consciousness.

#### SEQUENCE TWO: The nature and importance of integration

- Integration is the essence of human cognition; it is essential to perception, to logic, and to man's fundamental form of knowledge: concepts.
- Integration is the essence of induction and of deduction.
- The unity of knowledge is the ultimate form of integration.
- Cultural products are dependent on integration.
- Formal definitions of "integration," "whole," "system," "one," and "connection."
- The law of identity (in the forms of the laws of non-contradiction and of causality) is the metaphysical basis of integration.
- Integration vs. juxtaposition.

#### SEQUENCE THREE: Valid vs. invalid integration

- Integration is not automatic nor automatically valid.
- The standard of validity of integration.
- Invalid integration is still integration.
- Valid integration does not necessarily lead to truth, but invalid integration necessarily deprives a man of truth.

#### SEQUENCE FOUR: Three different possibilities in regard to integration

- The three possibilities are: valid integration, invalid integration, and nonintegration.
- Physical and intellectual examples of these three.
- Intellectuals are more open about their views on integration than on reason or freedom.

## LECTURE TWO

### (A) CHAPTER TWO – THE THREE ARCHETYPES

#### SEQUENCE ONE: Plato on integration

- Plato's idealism and rationalism.
- Perceived objects are only Appearance; integration entails grasping the world's ultimate transcendent source: the Good or the One, from which all facts and values flow.
- Integration requires the independence of concepts from percepts, which latter are outside the province of integration.
- Plato is a master, but invalid, integrator.
- Augustine is a Christian Platonist, with the same view of integration.
- Hegel is a post-Kantian Platonist, with the same view of integration.

#### SEQUENCE TWO: Aristotle on integration

- Aristotle's secularism and its corollary: concepts are derived from percepts.
- Integration is achieved through ever broader abstractions uniting the data of experience; reality, however, is made up only of concretes.
- Aristotle is neither an empiricist nor a rationalist.
- Aristotle's philosophy is the base of valid integration.
- Thomas Aquinas is an Aristotelian in regard to integration despite his Christianity.

#### SEQUENCE THREE: Kant on integration

- Kant's two worlds, the "noumenal" and the "phenomenal."
- Kant's unprecedented attack on integration as the Original Sin of cognition, the process that expels man from the Eden of reality.
- This is not merely a rejection of integration, but a declaration of war against it—another instance of Kant's nihilism.
- Kant reaches his conclusions systematically, but he is the greatest opponent in history of system-building; he is not an integrator, but an anti-integrator.
- Hume's nihilism in relation to Kant's.
- Dewey is a representative exponent of Kant's anti-integration.

## (B) CHAPTER THREE – TWO VARIANTS

### SEQUENCE ONE: Why there are two further views of integration

- Two variant views of integration result when the three archetypes clash culturally.
- One variant occurred (in modern times) when medieval Platonism encountered Renaissance secularism, i.e., the rising tide of Aristotelianism. I call this version of Plato “worldly supernaturalism.”
- The other occurred when traditional empiricism encountered Kant. I call this version of Kant “knowing skepticism.”
- There is no equivalent variant of Aristotle’s approach.

### SEQUENCE TWO: Descartes on integration

- Descartes is the most influential of the modern worldly supernaturalists.
- This world depends on a transcendent source, but is nevertheless fully real.
- Knowledge depends on certain concepts being innate, but they nevertheless can and should be used to understand observed facts.
- In this way, Platonism is integrated with the reality of the material world, and floating abstractions with percepts.
- Spinoza is an eloquent example of this approach.
- Stoicism (not mentioned in the lecture) is an ancient version of the same approach.

### SEQUENCE THREE: Comte on integration

- Comte is the beginning of a new line of intellectuals: the Kantians who champion empiricism and science.
- The three stages of human development: the theological, the metaphysical, and the positivistic.
- “Positivism” is exclusive concern with observable fact, while rejecting the possibility of thought about unperceivables, such as the “essences” of things, or their “independence” of us.
- Skepticism is the necessary starting point of scientific knowledge.
- Empiricism’s “conceptual shrinkage” in and after Comte, i.e., its increasing derogation of concepts and reduction of their cognitive role.
- Science cannot explain, but only describes; broadly integrating concepts—such as “atoms,” “fields,” etc.—must be rejected.
- Positivist scientists approve of and seek out lower-level generalizations.
- Mill, an admirer of Comte, regards nature as only a flow of sense experience, and he is explicitly impatient with concepts.
- Mill is an excellent example of the knowing skeptic: an opponent of necessary causal connection among events—famous for identifying five methods of discovering causal laws.

## LECTURE THREE

### CHAPTER FOUR – DIM AND THE HYPOTHESIS

#### SEQUENCE ONE: The meaning of DIM

- Philosophy shapes man's mind, and therefore his culture, by teaching him what I call a "mode of integration." This latter subsumes a view on whether or not to integrate, and if one should, by what method to do so.
- The three giants of Western philosophy have defined the three fundamentally different modes of integration. Plato: of invalid integration. Aristotle: of valid integration. Kant: of the rejection of integration.
- I call the Platonic mode "misintegration"—M. I call the Aristotelian mode "integration"—I. I call the Kantian mode "disintegration"—D.
- Why I choose the acronym DIM.
- To cover the two variants, I use D1 and M1. D1 (e.g., Comte), though a form of Kant, is contrasted with the pure Kantian D2. M1 (e.g., Descartes), though a form of Plato, is contrasted with the pure Platonic M2.
- Hence, there are five possible modes of integration, subsumed under the three letters, DIM.
- The DIM theory is a classification not of philosophies, but of cultural products, such as novels, grade schools, theories of light, property laws, etc.
- DIM products reflect their creator's grasp, acceptance, and automatization of a certain mental method.
- A DIM analysis has no relation to psychology; it is not a classification of people's subconscious, or of their personality, motivation, emotions, interests, etc.
- A DIM analysis does not apply to men who are non-intellectual.
- So: the platform of a politician who, on the advice of his staff, advocates unrelated concretes is not an example of D.
- So: the revolutionary invention of a dedicated producer who has no idea of ideas, including his method of thinking or its alternatives, is not an example of I.
- So: the devout prayer of a man who has faith in his religious dogma, but no interest in its relation to thought or reality, is not M.
- DIM and "mixed" cases.

#### SEQUENCE TWO: The definition of the DIM Hypothesis

- The DIM Hypothesis consists of two related theses: "cultural," and then "historical."
- The first holds that each cultural field in the West has exhibited up to but no more than five essentially different trends, each made intelligible by the mode of integration at its root.
- The historical thesis then asserts that, if culture is destiny, the change in influence of the several DIM modes across time is a fundamental cause of the progression of Western history.
- In short, the DIM modes give rise to the contending trends within Western culture, and the succession of these modes governs the course of their differing forms across the centuries.
- If there are less than five trends in a cultural field, I am obligated to characterize any missing products.
- Three of the five modes of integration are always traceable to the influence of the three

- archetypes. An M2 is always a Platonist, an I is an Aristotelian, and a D2 is a Kantian.
- By contrast, there are many different ways for a man to reach M1 or D1. Descartes and Comte are excellent examples respectively, but they are not usually causes in these cases. Not every D1 is a positivist; and, most emphatically, not every M1 is a Cartesian.
  - I do not attempt to prove that modes of integration are the only fundamental cause of a culture.
  - My Hypothesis cannot be proved by deduction, but only by induction.

SEQUENCE THREE: To what endeavors does DIM apply?

- I take four fields as representative of a culture and therefore as reasonable test cases for my Hypothesis: literature, physics, education, and politics.
- DIM applies to the entire realm dealt with by intellectuals, but additional fields introduce nothing new beyond the four fields I have chosen.
- Where DIM does not apply.

## REFERENCE CHARTS FOR LECTURES 4–6

- I Aristotle: Unity through: secular world/grasped by concepts abstracted from percepts.
- M<sub>2</sub> Plato: Unity through: transcendent world/grasped by concepts independent of percepts; secular world is unreal, and percepts are in conflict with concepts.
- M<sub>1</sub> Descartes: Unity through: M<sub>2</sub> above, except: secular world is real, and concepts to a significant extent must be applied to percepts.
- D<sub>2</sub> Kant: Unity impossible and undesirable; concepts (and percepts) are detached from reality.
- D<sub>1</sub> Comte: Unity, in disconnected chunks of percepts, through: secular world/grasped by lower-level concepts.

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### Highly abbreviated version:

- I One in the Many
- M<sub>2</sub> One without the Many
- M<sub>1</sub> Many from the One
- D<sub>2</sub> Many without the One
- D<sub>1</sub> Ones in the Many

# LECTURE FOUR

## CHAPTER FIVE – LITERATURE

From this point on, each lecture follows the chronological development of a field from the seventeenth century to the present.

### SEQUENCE ONE: Classicism as M1

- Drama's primary concern is with a character's mental state, not with his actions.
- The mind-body conflict is definitive of its characters.
- The characters are not fully individualized.
- The "self-evident" criteria of esthetic merit include: clarity, emotional restraint, symmetry, dignity, and unity.
- The application of these abstractions to the concretes of a play.
- Classicism is at root religious yet, within that framework, worldly.
- The Classicists' elevation of Form over Matter; the Form is a play's integrator.
- Classicism as M1.

### SEQUENCE TWO: Romanticism as I

- Romanticism's root is its acceptance of free will.
- Romanticist literature is action-oriented; it features plot and heroes.
- Romanticism depicts things "as they might be and ought to be" here on earth.
- The writer grasps larger-than-life heroes by abstraction from observed non-heroes.
- The theme (not the Form) is the integrator of an art work.
- Concepts and percepts must be integrated.
- Romanticism as I.

### SEQUENCE THREE: Naturalism as D1

- A novelist is a recorder, not an evaluator, of men's lives.
- Men are pre-determined, and life includes the ugly.
- Naturalism's conceptual shrinkage across the decades, in regard both to theme and character.
- The behavior of Naturalist characters is unexplained.
- Plots are artificial, since life is not logical.
- Naturalism does offer some integration between character traits and between story events, but only in disconnected chunks.
- Naturalism as D1.

### SEQUENCE FOUR: Modernism as D2

- Story, and more broadly intelligible events, is "a naïve pretension of bourgeois rationality."
- Modernism eliminates characterization.



- It campaigns against values.
- It rejects theme in favor of non-objective symbolism.
- The Modernists' use of language.
- Modernism is nihilism in art.
- Modernism as D2.

#### SEQUENCE FIVE: Socialist Realism as M2

- Literature is a didactic social tool.
- Its stories depict the class struggle and the ultimate triumph of the Communists.
- Socialist Realists are guided by higher laws of history whose truth they know independent of observation; what is happening in reality is not what we see, but what we deduce must be happening.
- Characterization is the presentation of the collective; the individual, when he appears, is virtually characterless.
- In Socialist Realist literature, the theme is the art work.
- Socialist Realism as M2.

#### CHAPTER SIX – DIM IN PHYSICS (omitted from this course)

## LECTURE FIVE

### CHAPTER SEVEN – EDUCATION

#### SEQUENCE ONE: Classical Education as M1

- Education is the study and mastery of Greco-Roman civilization.
- Education should give priority to the traditional over the modern, the profound over the worldly, the spiritual over the materialistic.
- The necessity of “sharpening” the student’s mind and his ability to reason.
- This requires a logically structured curriculum, beginning with the Trivium.
- The primacy of Latin, including its grammar, and then of text over worldly observation; i.e., of abstractions over experience.
- A teacher should present objective philosophical principles, often (though not always) in the form of religious dogma to be accepted on faith.
- The Christian piety of Classical educators.
- Abstractions are the necessary means of access to the world of the pagans, which these educators regard as fully real.
- Classical Education as M1.

#### SEQUENCE TWO: Progressive Education as D2

- Progressive Education, based on the philosophy of pragmatism, regards action as prior to thought; learning by doing.
- Schools must scrap the elements of intellectualism, such as texts, lecturing, lesson plans, exams, and the traditional division of subject matter (history, geometry, etc.).
- Teachers are not cognitive authorities, but sometimes helpful guides.
- The child must develop “self-expression” and “social spirit.”
- Dewey’s concept of a “group” vs. Marx’s.
- The Progressive classroom, which requires feeling-dictated “doings,” is anti-conceptual.
- Progressive educators are avowedly unconcerned with teaching or learning.
- Progressive Education as D2.

#### SEQUENCE THREE: Pluralist Education as D1

- Education serves not one, but a variety of purposes requiring a variety of courses, mostly disconnected from one another.
- Teaching traditional subjects is one, but not the most important, goal of education.
- When it does teach such subjects, the presentation is to be concrete-bound and perceptual-level.
- The leftist propaganda in the schools is irrelevant to their mode of integration.
- Pluralism vs. Progressivism in regard to generalizations.
- Pluralist Education as D1.

#### SEQUENCE FOUR: Totalitarian Education as M2

- Totalitarian Education (illustrated by Soviet Russia) pursues a single fundamental goal: to turn out the ideal Communist.

- All subjects must be taught within the correct ideological framework.
- So-called “objective facts” claimed to contradict this ideology are bourgeois inventions. Ideological concepts are independent of percepts.
- The effect of this education on the mind of the child.
- Floating abstractions are essential to the elimination of intellectual independence.
- Totalitarian Education as M2.

#### SEQUENCE FIVE: Conceptual Education as I

- This is my name for the Objectivist approach (which does not yet exist as a cultural movement); it advocates teaching the child only one cognitive skill: how to become a conceptual-level thinker—as the means to successful life in this world.
- The curriculum includes only the three Rs along with science, mathematics, history, and literature.
- The curriculum omits college-level material such as philosophy, but does offer the child concrete data relevant to the latter.
- The teacher is a lecturer, not a moderator.
- All subjects are taught hierarchically.
- To the extent possible, the teacher must relate each point within a subject to others already covered, whether in the teacher’s own field or those of his colleagues.
- The teacher does not lecture on the correct method of using concepts; he does not teach epistemology; he exemplifies the right one.
- Conceptual Education as I.

# LECTURE SIX

## CHAPTER EIGHT – POLITICS

### SEQUENCE ONE: Absolute Monarchy as $M_1$

- The Absolute monarch of a nation is its supreme political authority, with unlimited power.
- The divine right of kings, and its Biblical defense.
- The defenders of Absolute Monarchy are rationalists.
- The king is God's secular agent.
- Despite rationalism, the citizens may legitimately criticize the king if, in their experience, his behavior is incompatible with Scripture.
- Absolute Monarchy as  $M_1$ .

### SEQUENCE TWO: Capitalism as I

- Capitalism is based on man's individual rights, with government as no more than their protector.
- The secularism of the Founding Fathers.
- The Enlightenment's Aristotelianism; its rejection of rationalism.
- Capitalism as I.

### SEQUENCE THREE: Political Pluralism as $D_1$

- Political Pluralism (e.g., the mixed economy) holds that government serves many goals, largely independent of one another.
- Inalienable rights are "metaphysical," and therefore an invalid idea.
- Ideology is "extremism"; each case must be judged on its own terms, not by reference to abstract principles.
- Pluralism allows lower-level generalizations.
- Arbitrary social desires are the basis of politics.
- Political Pluralism as  $D_1$ .

### SEQUENCE FOUR: Totalitarianism as $M_2$

- Government must be unlimited (and uncriticizable), both in theory and in practice.
- The primacy (for Communism) of the economic class.
- Marx on economic determinism and the class struggle.
- Marx on the dialectic process.
- The dictatorship of the proletariat necessitates the emergence of the Communist Party.
- The withering away of the State.
- Marxism's rationalism and idealism.
- Totalitarianism as  $M_2$ .

## SEQUENCE FIVE: Egalitarianism as D<sub>2</sub>

- Egalitarianism advocates “equality of results” as the fundamental moral value.
- The greater achievement of some men over others is due to the luck of their genes and/or environment; the achievers, accordingly, deserve no special moral recognition.
- Egalitarian groups today request unprecedented redress for the inequalities from which they suffer.
- Absolute liberty is immoral, but “relative liberty” will be equal.
- The validation offered for egalitarianism.
- The perceptual-level approach of this school.
- Certain facts of reality are unfair, and therefore are not relevant to morality.
- The results of Egalitarianism in practice, according to two of its champions.
- Egalitarianism as D<sub>2</sub>.

## DIM CLASSIFICATIONS DISCUSSED ABOVE

	LITERATURE	EDUCATION	POLITICS
I	Romanticism	Conceptual	Capitalism
M <sub>2</sub>	Socialist Realism	Totalitarian	Totalitarianism
M <sub>1</sub>	Classicism	Classical	Absolute Monarchy
D <sub>2</sub>	Modernism	Progressive	Egalitarianism
D <sub>1</sub>	Naturalism	Pluralist	Pluralism

## DIM CLASSIFICATIONS OMITTED FROM LECTURES

### PHYSICS

- I Newtonian Mechanics
- M<sub>2</sub> String Theory
- M<sub>1</sub> Relativity Theory
- D<sub>2</sub> Quantum Mechanics
- D<sub>1</sub> Positivism

### HISTORY

- Greece – I
- Rome – M<sub>1</sub>
- Middle Ages – M<sub>2</sub>
- Renaissance–17th c. – M<sub>1</sub>
- Enlightenment – I
- Today and Tomorrow – Read the book!