

# Centered Western Feminism

by Sven Nilsen, 2025

*In this paper I give a new perspective on Centered Western Feminism, which is not based on an “othering” of Feminism in Western thought, but in a form of a critique within, where Feminism plays a major role in Western thought. This critique exposes how a minority male-centric bias exploits flawed reasoning in Feminism as the cultural dominant movement of philosophy, to claim dominance over Western philosophy as a whole. This flawed reasoning is a historical accident that happened after Leibniz’ influential work on Monadology. I show why Leibniz is wrong.*

Western philosophy in itself is majorly feminist. It is diverse, multi-cultural and expansive.

Yet, for some reason many people believe that Western philosophy is male-centric. How can it happen that so many people believe something that simply is not true?

This is a complex psychological phenomena in where the power structure of society attempts repeatedly to isolate individuals mentally, brainwashing them into thinking they are the only one that struggle against the odds. When in reality, this is a common struggle that is shared by the majority of people and intellectuals.

One particularly abusive form of social control is to encourage flawed reasoning. This is often done to assert power, by showing to people that criticism involves taking personal risks.

By leaders asserting power through encouraging flawed reasoning, one forces the larger population to mimic the elite power group, by engaging in the same flawed reasoning. This opens up the larger population for exploitation. At one hand, it discourages criticism of the same elite group, but on another hand, it makes the broader masses of people more vulnerable toward manipulation.

The goal is portray any criticism and opposition as biased toward “female”. A man who stands up against authority to defend the weak, is not under this system seen as a leader, but as somebody who fights for women rights and for a more just society. This perspective is a result of pure evil and greed, where the elite group seeks to maximize their power over society, often done by psychopaths or people who suffer from serious psychological childhood trauma.

My critique of the elite is not that we should fight for more human rights. My critique is that most of the current world elite are criminals who belong in jail and is a threat to humanity as a whole. They undermine everybody’s ability to protect themselves from harm. They steal from the poor and behave more like clowns than leaders. I am not advocating violence or revolution. I am advocating radical investment into proper reasoning about society itself and following rapid transformation, by scientific advisory, into a sustainable and non-broken global civilization.

The wish for survival of coming generations (we are not talking “future generations”, we are already threatening the future of the younger generations that are already here), is not a “female” position in philosophy. It is completely natural and should be seen as self-evident and obvious. People who oppose the necessary transformation of society to achieve this goal, advised by scientific evidence and models, should be seen as maniacs. Otherwise, it would be allowing society being run by criminals that destroy any hope for continued presence of humanity on this planet.

I am not using strong language to exaggerate to draw attention. People will actually die, in large numbers, as the result of allowing maniacs who can not govern, into positions of power.

The word “Feminism” itself can be divisive in politics. For some people, they attribute to it meaning of empowerment, diversity, integration and recognition. Feminism is to many a positive force, which main goal is to allow women to be free in society, with other words to be treated like people. This relates to the idea that a woman is a person, not a tool to give birth and raise children.

For a few people, the word “Feminism” is attributed meaning of ridicule, where the very idea of a concept like Feminism, can not have any authenticity on its own. They think in terms of anti-masculinity, as if masculinity is threatened by the power of women.

The latter reasoning is a result of a toxicity, where masculinity is defined in terms of dependence on a submissive female gender. Very often, this mindset is advocated among pedophile social predators, that use it as a mask of mental distortion for the wish to penetrate personal boundaries.

Pedophiles are using social environments that claim to “defend masculinity”, to groom and assault young boys and girls, to assert themselves as defining meaning of life by abusive social control. These environments function as “safe spaces” where the pedophiles are allowed to operate under cover. They are claiming to “save people” from imaginary problems and create social drama to victimize themselves and attack potential critics. People who use critical thinking are often portrayed by pedophiles as having a potential unhealthy influence on children, thereby removing the protective social barriers and boundaries, that children naturally have, against being abused.

The systematic pattern of abuse of power is always achieving multiple outcomes at the same time, using the same strategy. Isolating critics from society in general, serves simultaneously as a protection from being detected, while also making targets more vulnerable. It is deliberate, meditated, motivated and strategic crime. It is not a matter of political opinion, but about seeking actions that are repulsive and condemned by the large majority of people.

It is in such environments that normal critical thinking becomes Feminism, and Feminism becomes normal critical thinking. Despite the attempts to put Feminism on the fringe spectrum by the elite, it is reasonable to say that Feminism is not just integrated into Western philosophy: The majority of Western thought is feminist in nature. Why? Because it is just normal critical thinking.

My goal with this paper is not to portray Feminism as something that “corrects” the biases of Western thought. On the contrary, I claim that Feminism is part of the very core of Western thought and with a historical lineage going all the way back in time. What is often seen as male-centric philosophy, is a false historicity, that is fabricated to propagate bad reasoning in the broader and cultural diverse movement of Western philosophy. It forces thinkers to use the tools of bad reasoning to critique the power structure in society, because they believe they are struggling in isolation against the odds against them. So, Feminism in this sense is neither a good nor bad thing, but actually constitutes the majority of the development in modern minds. It is not Feminism in the sense of being in opposition to Western thought, but from working within the tradition and renewing the ideas over centuries to the present day. It is a Central Western Feminism.

This Central Western Feminism, is not critiquing society from the outside, but the seen from the perspective of the major part of society criticizing itself. It is not about putting more responsibility for change onto the shoulders of the psychopaths that are just protecting their own inner child from the trauma they are projecting onto enemies around them. These people are beyond psychological influence. They need medication, not therapy alone. Society should carry its own responsibility for change. This does not allow the rulers to run society by corruption unsupervised, but by getting these maniacs out of the seats of power and into where they belong: In jails and mental hospitals.

It is not a critique addressed to the elite: I am simply talking to the vast majority of people.

In this critique, I want to say what I mean and I want to mean what I say. I am not going to cover up the argument in language that sympathizes or antagonizes political sides. I want to make observations so people can see through my own lenses of how I view actual historical philosophy.

Central Western Feminism is going to have aspects that are good, bad and ugly.

In particular, I want to show how this evolution of ideas enables male-centric claim of dominance. Western thought is usually said to be male-centric, but this is not actually true. The truth is much more cruel and ugly: Western thought is depending on bad reasoning about history itself, to discredit contributions by feminists and to credit contributions by a few very philosophers. It is a deliberate development of impoverishment in thought, which main influence is not primary on following male-centric thinkers, but on the vast majority of thinkers that are feminists.

Western philosophy is constantly expanding and renewing, but most of it is filtered out and censored down for each generation, to a few household names that are almost exclusively seen as male-centric in hindsight. However, this is an observer selection effect: The most famous philosophers are surrounded by female intellectuals, which philosophy is driven by the black/white picture where male philosophers are only told as responding to previous male philosophers.

This pattern is repeating in each generation, perpetuating the illusion, that each thinker in the Western tradition of philosophy self-experience constraints and limits by the thoughts of previous generations. When the next generation comes around, this historical context and struggle is lost.

Since this filtering happens in every generation, it enforces the observer selection effect that views history itself as philosophy being male-centric. This is because the available information is censored through this filter, before it arrives at the individual philosopher growing up and developing their own ideas. In response, each thinker sets out on overturning this delusional and distorted mental image. As Deleuze said: "The task of modern philosophy has been defined: to overturn Platonism." (Difference and Repetition, chapter "Difference in Itself").

Now, the problem is not just that people view Platonism in this way. They view Platonism through the lens of Aristotle, that was the world's first Zoologist and whose students built a Zoo, in the Museum of Alexandria. This Zoo was popular and shaped how people later saw Plato's philosophy. Just like Darwin overturned Hegel's philosophy in the 1860s and gave us wild speculative theories of psychology through Freud. Philosophers have to learn the repeated painful lesson, that you can not compete with live animals using language alone.

Plato's idea of a universal is not abstract and outside space of time. His idea of a universal is that of a discretized personal perception, such that seeing the color red. Not until Spinoza, these ideas are taken up again. Spinoza in many ways continues Plato's project and in turn we get Leibniz' works.

Leibniz' big project is to bring Protestants and Catholics together in peace, in the period after blood wars. Therefore, he seeks out a philosophy that can point out similarities in these two belief systems, not knowing that what he invented, has already been around for thousands of years in polytheistic belief systems. With other words, Leibniz is creating a version of Polytheism that is self-centered in European thought. This is only culturally possible because he is culturally isolated from other religions and beliefs. Later, when these ideas gains influence in philosophy and spreads by colonization, it is used to cover up actual historical events with racist biases and lies.

However, in modern times, this accidental historical development that make many Christians feel superior about their own beliefs today, despite that it already exists in every other polytheistic belief system, is turned around to portray Feminism as a grass-root opposition against colonialism.

This is a false historicity, in which Western philosophy is seen as male-centric overall, when it is in fact viewed through a lens where information is filtered out in a peculiar way. In this lens, male philosophers are reacting to the philosophy of previous male philosophers.

Using this lens, Feminism is “othered” by a minority of philosophers who are male-centric, to claim dominance over Western philosophy as a whole. Any opposition is portrayed as “female”. If you support human rights, then you are not seen as masculine. If you are demanding social progress, then you are seen as on the side with colonies living in oppression. If you want coming generations to survive, then they put you on the side of radical anarchists and communists. These labels are attributed meaning in a negative and destructive sense, even people are standing up to defend common sense and normal expectations of having a meaningful life.

Most people are not thinking about colonies at the other side of the planet when they demonstrate or strike for higher pay. The fact that there are the same elite group of criminals that are responsible for sabotaging social progress in industrialized countries, that also exploits poor countries, is irrelevant. It is just like the strategy pedophiles use to isolate people who use critical thinking to gain multi-purpose optimization, both to protect themselves and make their targets more vulnerable. Here, a group of criminals creates an “othering” of Feminism to increase the burden required to achieve social improvement. You are not just blamed for having low pay in your job, but also for the conditions that are caused by the very same people you ask for more pay, in a completely different place which you can not easily travel or befriend people to help them.

The primary mechanism to make these mental distortions seem plausible to most people, is by encouraging bad reasoning. Intellectuals are forced to use the same bad reasoning in order to be seen as respected enough for voicing their views in public. This way, the elite can point to the bad reasoning and show the logical flaws in the arguments to persuade the public they deserve to be exploited further, give up their children’s future and work to add another zero in their bank account.

A goal is to make it seem as if the entire Western philosophy is perpetuating male-centric bias, so individual thinkers feel that they are up against the entire system. Yet, the reality is that Western thought is driven by the reaction of intellectuals toward this delusional mindset, before the elite tames their works and erases the traces of these intellectuals having social relationships with women and diverse cultural backgrounds. The actual historical context of philosophy is altered and forgotten, hidden from view, so that people do not get the opportunity to stand on the shoulders of giants, but feel the need to start over, using the bad reasoning that was handed down to them.

The importance of this perspective is not to see the most famous philosophers as perfect rational minds, but as people struggling for acceptance and reacting to injustice they experience. What is on their minds, is not a universal system to build an ever-lasting Utopia, but to influence people around them to join the battle for human rights. These people work with flawed tools that have been handed down to them, which they feel are necessary in order to be recognized as philosophers on their own.

For example, in the case of Leibniz, he is viewing himself in a role of social responsibility, to create peace between people who have a history of killing each other. This is a very real, present danger.

Who do you think actually caused the war between Protestants and Catholics?

Yes, this is the realization that enables you to start seeing actual history of philosophy: The elite who deliberately starts new wars to gain more power and get richer, not because they want to spread a gospel to every corner of the Earth. This is the actual history of mankind, which has evil and ugly aspects to it such as abuse and exploitation.

It is in this sense I am talking about Central Western Feminism. It is not set apart from the famous philosophers or opposed to their thinking. On the contrary, their thinking, as feminists, was largely influential on feminist thinkers later on, which in turn got their works erased from history.

This is what happens when people are handed down tools for thinking which are flawed. They seek out new ideas to correct these flaws, which are portrayed by the elite as lacking because they do not follow the same system of bad reasoning. The works of intellectuals are altered and erased, to reduce the level of reasoning down to the same bad level in the next generation.

Furthermore, when reasoning has reached a sufficient bad level of reasoning, it is elevated in social status to maximize the influence of these ideas, such that most people become vulnerable against further exploitation by the elite. Again, new generations of thinkers react to these ideas and place themselves in opposition to society as a whole, because they feel that they are alone in this struggle.

To show how bad reasoning spreads from Leibniz' philosophy to Western thought, it is important to keep in mind that I am not placing Leibniz on the side with the elite. He is feeling alone in his struggle against a situation that was caused by the elite. Leibniz is influenced by intellectual women around him. Yet, he thinks that the only tools he have at disposal are the very tools of bad reasoning that is placed there by the elite. Which propagates the suffering and mutates the delusions over time.

In Leibniz' Monadology, a Monad is an indivisible object. It means, it can not be composed from parts. A Monad is a fully whole, which change can only happen from within. There is no "window" in a Monad that allows something to come in and cause change externally.

Leibniz assumes that the identity of a Monad is its full history. If it is possible to split a Monad into two parts, then this shows that there were at least two Monads with two histories.

The big mistake that Leibniz does here, is that properties of Monads are composites. Since properties are composites, we are not restricted to a language where properties are first-order only:

name : object $\rightarrow$ str	A first-order property of an object
name : object $\rightarrow$ (bool $\rightarrow$ str)	A higher-order property of an object

Both first-order properties and higher-order properties are well within Leibniz' Monadology.

This means, we can use higher-order properties of Monads together with a systematic interpretation of these properties, to make it appear as if a Monad can make a copy of itself. Yet, the Monad itself is immutable. It only has one history, but now as a higher-order object. The Monad is a system.

Without moving outside Leibniz' Monadology, we can create a Perspective where a Monad can appear as two clones that share the same history up to a certain point in time. So, the Monad can be divided, but only up to some specific language constraint. The Monad is not made out of parts in an ordinary sense, but it allows us to generalize Monads to a broader category of objects than he uses.

Now, the question becomes: Are Perspectives like Monads? Or, are they composites?

The answer is that we can create a Perspective where some Perspective is like a Monad.

A Perspective can be dynamic, but as long we stay inside of Leibniz' framework, we can treat some forms of mutability as a higher-order Monad. This higher-order Monad is ultimately related to some Monad, existing in another dimension, than the shadow where the higher-order Monad lives.

For example, a bit is like a higher-order Monad. It is mutable, but it is mutable only in a specific way that allows us to treat the bit itself as a Monad. It satisfies the language constraints that can be modeled using higher-order properties. While we do not usually explicitly construct these higher-order properties, the existence of this construction is the proof we need to justify this Perspective.

This brings us to the Constructive Perspective of Leibniz' Monadology:

$a : b$                       If  $b$  is a Monad, then you need a proof  $a$  to refer to it

It is a Perspective that happens due to the requirement that, ultimately, there is some Monad, not by its direct reference, but because of some higher-order property we use to construct it.

We can not in general distinguish between the category of mutable objects and the category of Monads. Since Monads can be mutable in a constrained sense, we have to require a proof of this construction, even this is just at the semantical level in Logic.

The core atomic Monads remain unchanged.

Now, the problem is, that  $a : b$  is not sufficiently strong alone to express that  $b$  is a Monad. In general, this only says that  $b$  is some constructive proposition. Constructive propositions can be composites. So, we need a way to distinguish between constructive propositions and Monads.

In normal logic, there is no mechanism that tells the difference between propositions and Monads. This means, we have to introduce this distinction using a new language mechanism.

The solution is to introduce symbols. A symbol  $b$  can be declared by  $\text{sym } b;$  to avoid errors:

$\text{sym } b;$   
 $a : b$

Now, we can express precisely that we have a construction  $a$  of a Monad  $b$ .

Leibniz does another mistake: He thinks that the existence of Monads implies that the world is made out of Monads and composites of Monads.

We can create Perspective that the world is made out of Monads and composites of Monads, with rewriting of this structure into Monads and composites of Monads. This is a Pure Computation.

For example,  $a \mid b$  is a composite of two Monads  $a$  and  $b$ .

At any moment in a Pure Computation, all terminal nodes in expressions are Monads. There are none propositions in a such world which are neither Monads nor higher order Monads.

A higher order Monad here is a composition of Monads or higher order Monads. Yet, it does not follow logically that from the existence of Monads and higher order Monads, that there are only composites or Monads, but nothing else.

This can be very difficult to reason about. You might not be able to imagine any concrete structure which is not built up out of Monads, but since we have not assumed that all propositions are concrete structures, there is no way but to admit that we can not prove this property.

A proposition  $a$  can be a Monad or a concrete structure, but it might also be something else.

If the world was made out of only Monads and concrete structures, then the world would classify as a Pure Computation. Now, since we have not assumed that the world is a Pure Computation or any logically equivalent proposition to this idea, we have to think about some possible world where objects can be propositions in general.

The idea that the world can be made of propositions in general, is a weaker statement than the statement that the world is made of Monads and concrete structures composed of Monads.

Hence, when we prove a theorem about a such possible world made of propositions, we can apply this theorem to a world that uses Pure Computation. Our world of proposition is strictly weaker than Pure Computation, which is more powerful from a logical perspective.

Notice that we have not moved outside of Leibniz' framework. The only reason we end up with different conclusions than Leibniz, is because we use correct reasoning, where Leibniz is wrong. Leibniz is wrong about what his own philosophical framework implies.

Leibniz' core claims – indivisibility, immutability and no interaction – becomes false, not because of some mysterious “dynamics” that we add to his system in the process, but because he explicitly allowed compositions without specifying that compositions had to be of Monads only. Even if he did that, then we can still construct higher-order properties and get Pure Computation.

Pure Computation already demolishes the core claims that Leibniz makes. However, we will not stop there. We can make Monads relative. Any Perspective that treats a Perspective as a Monad, can do so legitimately, as long as it obeys simplicity within that frame. This makes Monads context-dependent, undermining Leibniz' claim to monadic absoluteness.

This is still within Pure Computation. We have not yet moved on to the more general world of propositions. However, to refute Leibniz' idea of God, we have to move on using this realization:

The entire world can be just one proposition.

The fact that the entire world can be just one proposition, introduces an ambiguity in the semantics of propositions, that makes it unclear whether we are referring to something inside the structure of the world, or whether we are referring to structure between possible worlds.

For example, if  $a$  is the entire world, then  $a \Rightarrow b$  can be interpreted as a structure  $b$  within the world  $a$ , or as a structure between one possible world  $a$  and another possible world  $b$ .

Using the analogy of Plato's philosophy taken up by Spinoza: A perception of seeing the color red, can be thought of as a universal embedded within this world, or it can be thought of as a bridge toward something existing outside space and time. Either interpretation is valid, as long as you do not have something in language that distinguishes between which of these cases you mean.

Plato's philosophy of universals was thought, by later thinkers, to refer to something abstract, because Aristotle wanted to be recognized as a philosopher doing his own thing. He turned Plato into something that Plato was not, so that people would turn to his own philosophy. People accepted this, because Aristotle was able to demonstrate by use of animals that his own reason was based on the real world. Whereas Plato was referring to what Kant later called “noumena”. Noumena are the things in themselves that can not be perceived directly. This is also true for sense perception.

This somewhat absurd abstract perspective of Plato's philosophy, which still was a logical valid interpretation, was used to push Plato's philosophy into an abstract world outside space and time.

What we call Platonism today, is not actual Plato's philosophy, but a comical and satirical version of his philosophy. This is part of the bad reasoning that is handed down from one generation to the next. This what Deleuze claims that every modern philosopher is reacting to.

Now, what is Plato doing?

Plato is defending Socrates! He is fighting against oppression! He is feeling alone in his struggle!

With other words, Plato is not outside Central Western Feminism. He is at the center of it.

This is the argument that from the very beginning of philosophy in Western tradition, it has been majorly feminist in nature. Feminism is not something that is at the fringe of Western philosophy.

Back to Leibniz: The same semantic drift that distorted Plato's philosophy, is the reason that we are not able to use Leibniz' framework to non-ambiguously refer to some possible world.

This means, it is non-sensical to talk about "the best world of all possible worlds", since when we say "possible world" we are not specifying it sufficiently to know what we are talking about.

Even if we assume that we live in the best world of all possible worlds, then we still can not prove that God exists, because this requires proving that God necessarily exists. When we are being vague about what possible worlds are, we can not reason about what it means to prove that something is necessarily true. Leibniz' argument falls apart, not because of some mysterious reason, but because it follows inevitably from his premises by allowing compositions, without specifying what they are compositions of.

Vice versa, even if we assume God exists, we can not prove that we live in the best of all possible worlds, simply because this requires knowing what a "possible world" even means. This has nothing to do with whether one believes God to be benevolent or not. It is technical issue with Leibniz' argument.

The two propositions that God exists and that we live in the best world of all possible worlds, are two propositions that can not be proved from each other using Leibniz' framework of Monadology.

**Technical note:** *In the foundation of Path Semantics, we say that there is a deeper notion of provability than Modal Logic, which is based on exponential propositions and the HOOO EP axioms. We can construct another perspective of provability by modeling Provability Logic in HOOO EP and symbols (Monads). When interpreting Provability Logic naively with HOOO EP, one can prove that it is absurd, because Löb's axiom can prove 'false'. This shows that there are multiple perspectives on provability, where a possible world means something different in HOOO EP than in Provability Logic. We treat HOOO EP as the deeper and more fundamental theory. When you talk about some possible world, we have to ask "In which theory?". For example, there can be a difference between a theoretical possible world and an existential possible world.*

This means that one can demolish Leibniz' metaphysics. I have refuted his conclusions, using his own framework. I am not critiquing Leibniz from the "outside". I work within the Western tradition of philosophy and renew it, from within, just like all the other feminist philosophers (most of them).

What are the consequences of Leibniz' wrong ideas? The feeling of superiority, due to Monism in claimed Monotheistic belief systems. This is at the core of male-centric philosophy and theology.

However, which philosophers did Leibniz influenced most? The feminists! The majority!



Do you see how this works? The errors Leibniz made in his own philosophy, propagated to feminist thinkers who felt that they had to use these ideas in their struggle against oppression.

Now, a tiny fraction of Western philosophy, a bunch of clowns using male-centric bias, claims dominance over the entire Western thought, using the same errors that Leibniz made!

This male-centric bias is dependent on feminist philosophers using bad reasoning. It is not in opposition to bad reasoning, but actually, it encourages bad reasoning and try to isolate those who renew Western philosophy from the crowd and attack them. The voices of reason that are working within the Western tradition against oppression, are silenced, because people feel they ought to use bad reasoning to be heard.

I am not addressing these people who use male-centric bias. I am talking to you, the people who are in the majority of Western thought. You are feminists. You are not fringe philosophers. There are many more of you, than the people advocating this “othering” of Feminism.

We are Central Western Feminism. With the good, bad and the ugly. This is not a new philosophical tradition, but merely asserting the feminist lineage back in time to Early Philosophy.

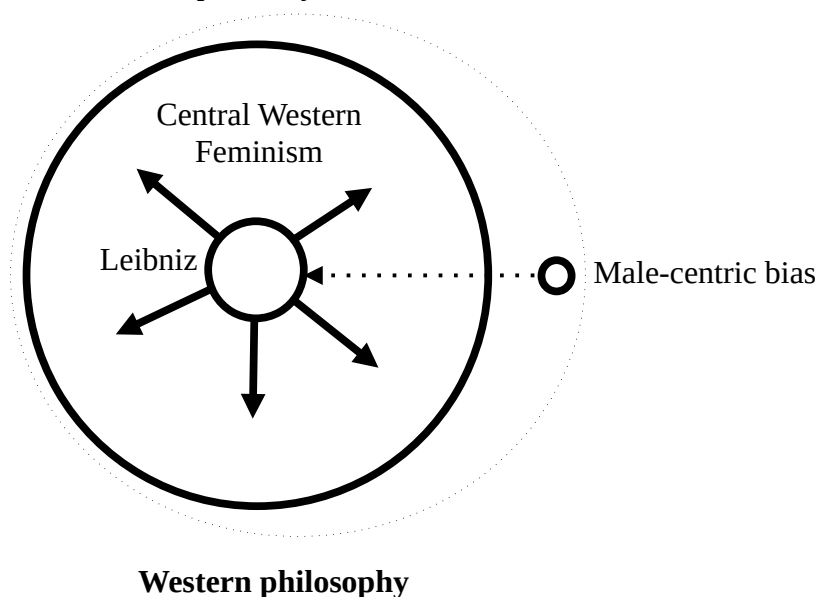
You do not have to treat Plato or Leibniz as central figures biased toward power structures in society. They both worked in the same tradition that you are in now.

In this paper, I did not just point out some flaws or biases in Leibniz’ metaphysics. I demolished it.

I can do this without being on the fringe spectrum of philosophy in Western thought. There is no need to appeal to some other perspective outside the Western tradition. I can do this, both historically, or Seshatism (that credits knowledge by causality) and from logic, or Platonism (that credits knowledge by abstraction).

Leibniz’ influence on Western thought is not male-centric, but primarily feminist. Yet, due to the errors he made, this opens up Feminism toward attacks from a vocal minority of philosophers that are male-centric biased. So, Leibniz’ metaphysics has a negative impact, not just because he is wrong, but because this bad reasoning is encouraged, and people feel they have to use it to be heard.

Here is an illustration of this power dynamics:



Western philosophy as a whole, consists of mostly feminist philosophers.

When Central Western Feminism is critiquing something, it is its own tradition.

This means, we are not even addressing the power elite. We are just talking to other people like ourselves. We are still within the same Western tradition of thought.

Who are these male-centric thinkers anyway? They do not know sh\*t about philosophy!

Do you seriously think that any of these thinkers can repeat my argument about Leibniz? Who?

The truth is, they can not repeat my argument. They are too stupid. Let alone refute it.

These people do not have the brains to understand the gist of my argument.

I am not talking to these people. I am addressing YOU: Central Western Feminism.

Why are you letting these people ruin your life? Your children's lives?

This is no fantasy world we live in. Real people will die as a result of real psychopaths governing.

Everybody, in this huge circle that constitutes of the majority of philosophers in Western thought, think they are alone in their struggle. Why? Because they have been given the tools of bad reasoning, a distorted image of actual historical philosophy. It is a fabricated consensus, that there is this "correct" male-centric bias to Western philosophy.

There are thousands upon thousands of philosophical papers about this topic and most of these papers are much better than anything that these advocates of this male-centric bias are able to produce. You are letting them erase your contributions. You let them say to you that your work does not count, because it is "fringe". They do this without shame, even when you have a mountain of papers from people thinking just like yourself. These people try to gaslight you into thinking what historical philosophy is, when it is simply not true. It is just a lie, among thousands of lies.

I do not have to be told who I should critique, what I should critique or which approach I should critique. I am not "outside" the tradition. I belong to it. These brilliant minds, despite all their flaws, came before me having very similar struggles to my own. Struggling against abusive people trying to isolate them. Against people who want to define what is the meaning of life, for you, while not helping to cause positive change in society.

My philosophy is to refuse to use bad reasoning. I do not use the tools I get handed down from previous generations to be heard. This bad habit ends with me. I am a Path Semanticist. Higher standards of generating knowledge is expected of me.

It is the job of Path Semanticists to make it obvious to smart people why they should ask Path Semanticists for their opinion as Path Semanticists. For the same reason that people do not hire a doctor that only studied medicine in a basement. Doctors are expected to meet higher standards.

This is why I am talking to you and not addressing brain dead drama queens/kings making noise.

The question I want to ask you, people in Central Western Feminism:

Why are you lowering your standards to match dumb people's ignorance?