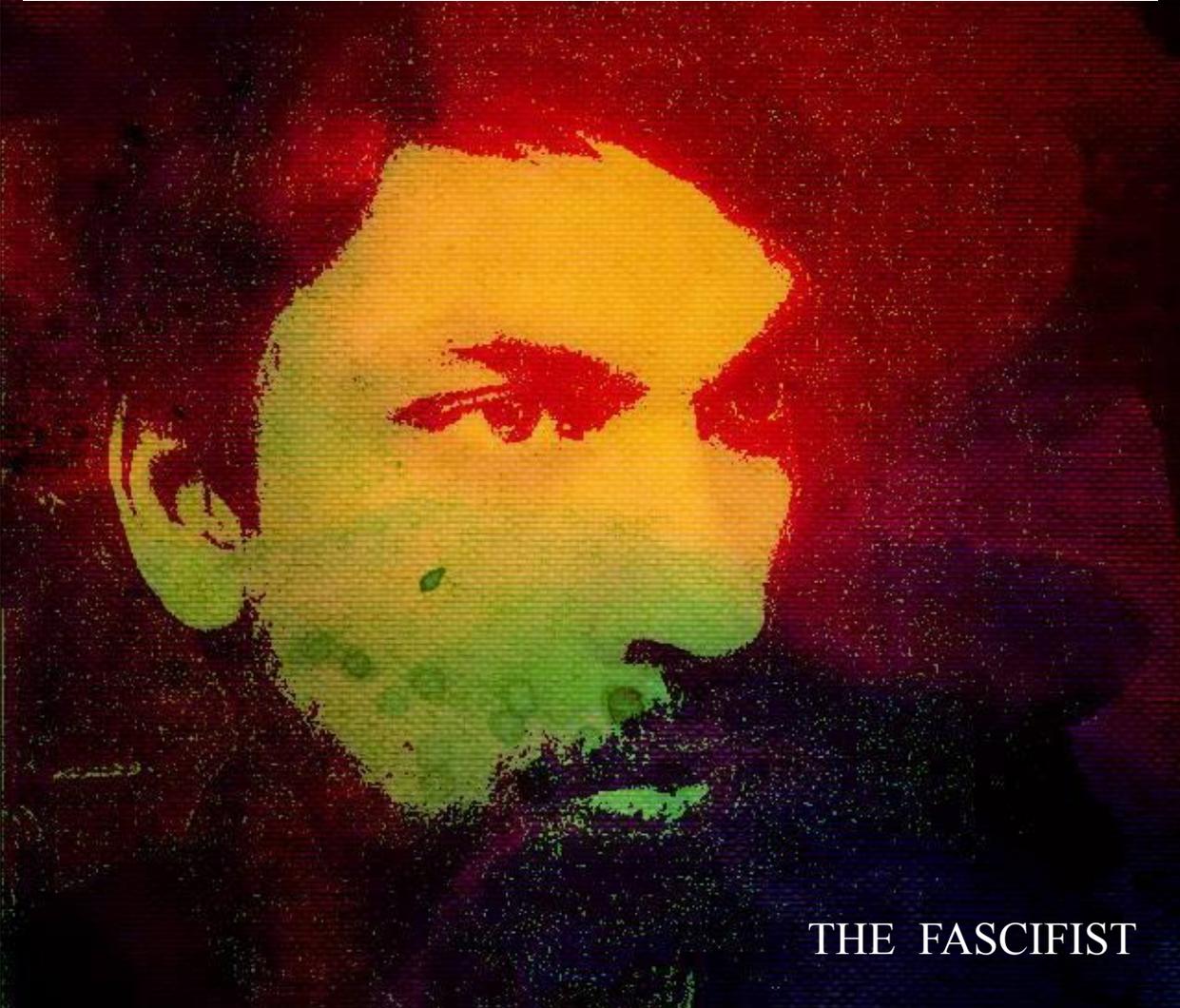


The Theory of Consciousness as the Basis of Reality

BASED ON THE PHILOSOPHY OF GEORGE BERKELEY



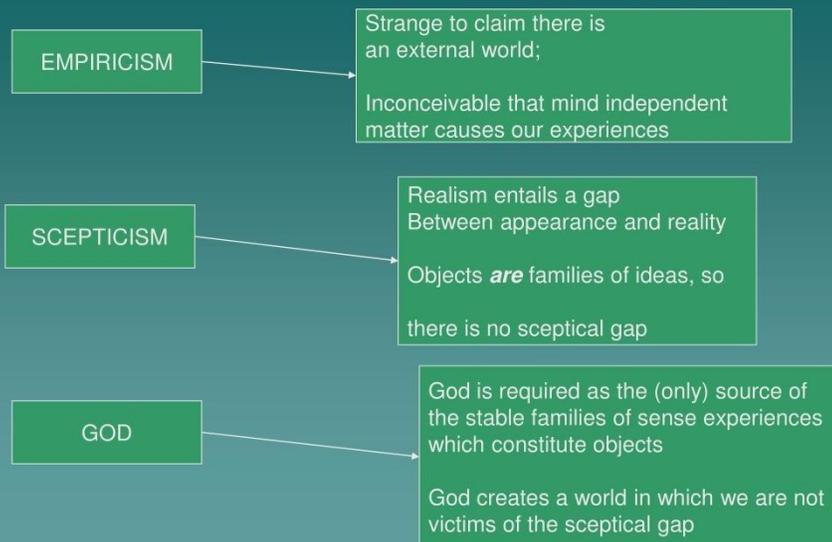
THE FASCIFIST

Idealism	Plato Kant Husserl	Berkeley
	Russell	Locke Hume
Realism _w	Realism _u	Nominalism

Idealism

- Idealism: everything that exists is a mind or dependent on a mind
 - Berkeley: to be is to be perceived (or to perceive): *esse est percipi (aut percipere)*.
- Physical objects, therefore, are bundles of ideas.

BERKELEY AND IDEALISM



Berkeley is the founder of modern Idealism. He reacted against materialist philosophers like Hobbes.

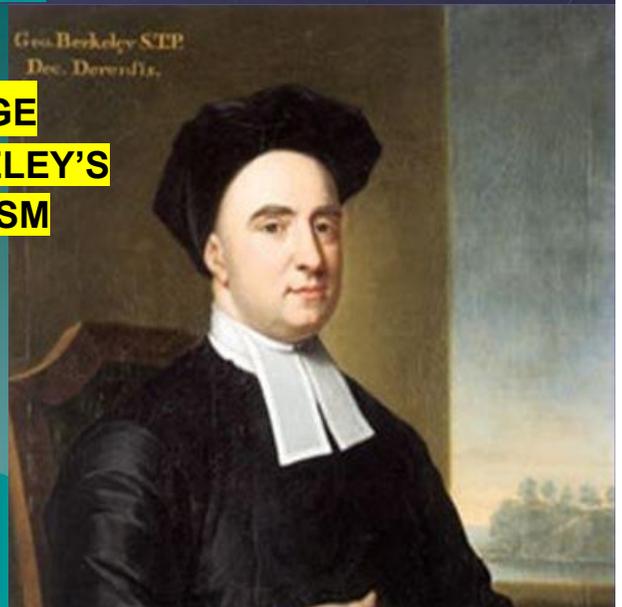
Berkeley claimed that only the conscious minds and ideas/perceptions are reality
The world is not external to or independent of the mind

The external world is a collection of perceptions we mistakenly call physical reality

Berkeley's Reasoning

- ◆ George Berkeley (1685-1753) is committed to empiricism.
- ◆ Big problem with the primary – secondary property distinction.
- ◆ The qualities of an object taken all together seem to be equally mind-dependent.
- ◆ It is only if physical objects are collections of ideas we experience in perception that we have any empirical evidence for their existence.
- ◆ Radical re-thinking of what we mean by 'physical object'.

GEORGE BERKELEY'S IDEALISM



The Theory of Consciousness as the Basis of Reality

Written by The Fascifist

Friday, 13th of May, 2022

“What is Reality? Reality is the ever changing product of the process of realization. Realization is conducted through the thinking mind as a pure act of consciousness. Consequently, consciousness is the basis of all reality.”

Introduction

Since the dawn of the postmodern age, Anglo-American civilization and her liberal humanist world hegemony have by and large defined our epistemological foundations as well as the knowledge structures built upon them. Anglo-American thought has provided the world with an ontological and cosmological outlook that is steeped in humanistic existentialism, naturalism, nominalism, empiricism, darwinism and physicalism. The contemporary materialist outlook has rendered a great host of social and economic theories in the 19th and 20th centuries, that, despite their competitive opposition to each other, have all largely sprang forth from the same epistemological foundations. This paper will seek to provide a very brief alternative view that is inspired by the many idealist schools and thinkers of history. It will seek to establish an idealistic ontology and cosmology based on an epistemological foundation that rejects the conceptions that have led to the current postmodern epoch.

This paper will be using terms that should be understood in a particular fashion. Therefore, important terms are going to be defined herewith:

Mind:

The metaphysical element that enables a being to have awareness so as to be able to develop consciousness through thought, experience and feeling. It is precognitive and should not be confused with “the brain” as conceptualized through physicalism.

Object:

Something abstracted by the mind from all other things with no inherent meaning in of itself outside of the consciousness of the mind. An object has no meaning until and unless it becomes the subject of a mind first. Objects can be tangible or intangible.

Subject:

An object that is being contemplated upon by the mind. The mind studies the object in order to discover meaning that it can attach to the object that is otherwise meaningless. Meanings precede objects and are therefore a prerequisite to all realities.

Reality:

The perception of the mind at any given moment that is produced after a pure act of thought or contemplation. Reality develops through the process of 'realization' and actualizes what is "real" through ideas that are believed upon by the mind. The structure that constitutes "reality" is built of ordered ideas upon a foundation of consciousness.

Realization:

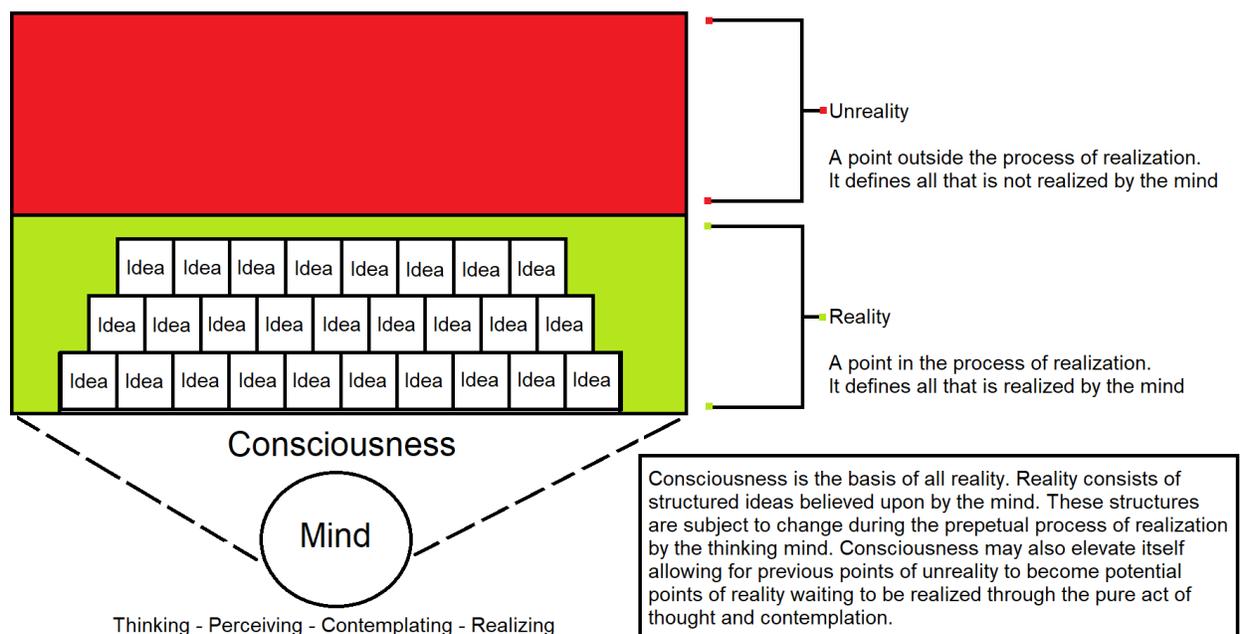
The process that produces reality as perceived by a thinking mind. Consciousness develops through this perpetual process thereby forming ideas that are believed upon by the mind. Any given point in the process of realization constitutes a "reality" in of itself, however this reality is replaced by "new realities" as the process of realization adds, changes or refines ideas believed or disbelieved upon by the mind. "Actual reality" is defined by the latest stage of the process of realization yet undisturbed by "future realizing".

Consciousness:

The foundation of all reality which is built up by ideas believed upon through thought and contemplation by the mind. Beings with a mind may share in a common consciousness harmonized through agreeable ideas believed upon. This allows beings to produce a framework through which they can interface thanks to common understandings. Consequently, those who share in a similar consciousness produce a reality that can be deemed collectively as "their reality". This is done through "social construction".

Ideas:

The fundamental building blocks of reality. Ideas produce the structures in the mind that a being realizes as "reality". Human beings are moved and shaped by ideas believed upon in their minds through the foundation of consciousness.



The Epistemology of Physicalists: Materialism Critiqued and Refuted

Physicalists utilize a specific type of epistemological justification for their materialistic ontology and cosmology. They hold the presupposition of “matter” as the fundamental prerequisite to all reality and proclaim all things as subordinate to matter. Consequently, they conclude that even consciousness itself is an emanation of matter “organized in a certain way” and that particular objects exist outside and independent of the subjugating mind. As Vladimir Lenin once explained:

“The fundamental premise of materialism is the recognition of the external world, of the existence of things outside and independent of our mind ... the object exists independently of the subject ...”

Such an epistemological foundation is, however, fallacious and any views built upon it will only yield incoherent worldviews. Perhaps the greatest flaw here is that the claim of “objects existing independently of the mind” is a false conclusion clearly refuted by the fact that it was reached purely within the mind as a result of study and contemplation on things only consciously observed through the mind. In other words, an object, by the very volition that it is deemed a “thing” can exist as such only through the realization of the conceptual idea of “things”. Without the mind, there is no distinction between “a thing”, “something”, “everything” or “nothing”. Consequently, without the mind, there is no reality and all is chaos only. It is the mind which orders the chaos thereby creating reality through the process of realization and it is the process of realization that gives way to the idea of “things”. Lenin himself created his view of materialism purely as a result of a thinking mind. His views rest in a belief in the ideas propagated by other minds after yet other minds constructed the idea of “matter”. Lenin failed to realize that his entire view is built on presuppositional ideas that he inherited from other minds and in whose ideas he himself believed in his own mind.

From the concept of “matter” itself, to the mental constructs that tie all ideas about matter together to form a worldview that some profess as “objective reality”, the truth is that all these constructs were realized internally within minds that shared in a common consciousness upon which the same ideas were believed upon and given ontological and cosmological authority. Thus, the great irony is that without the mind, there can be no ideas. Without ideas, there can be no concept of matter. Without the concept of matter, there can be no belief in matter as “real”. And without the belief in matter, there is no matter at all.

If Physicalism is epistemologically incoherent, ontological and cosmological views based on materialism are illogical. Consequently, they are proven to be false realities. The question now arises, how can idealism provide a coherent ontological and cosmological explanation that is logically sound in its epistemology?

The Epistemology of Idealism: Understanding the Two Worlds

The materialists say that “matter ordered in a certain way” creates consciousness which, as demonstrated thus far, is logically incoherent. How does matter, in of itself, have the intellect to organically develop consciousness? Something must order the chaos into a structure that can be imbued with meaning. The materialist position is tantamount to claiming that buildings create builders rather than builders creating buildings. If intellect, which makes thinking and planning possible, is a necessary prerequisite of the act of building, then surely it is logical that buildings are an emanation of builders created through the act of building. This identical logic also pertains to reality. If intellect is a necessary prerequisite of the act of realizing, then it is logical that realities are an emanation of realizers created through the act of realizing. Whether a builder builds a building or whether a realizer realizes a reality, all these processes and their products find their origins in the mind as an outgrowth of consciousness. Consciousness discovers “meaning” and ascribes it to objects thereby creating reality through realization. Since the mind has intellect, it orders the matter into something it can recognize. Thus all matter is a mental construct and from the idealist perspective, matter, in the empirical sense, is neither an ontological nor a cosmological reality. If this is the case, all meaning in the human experience must be derived from a higher plane of existence from a world that can not be observed empirically.

Idealists tend to categorize the universe into two worlds. The “seen world” is the natural world that a mind can empirically observe using the natural senses. The “unseen world” is the supernatural world that a mind can not empirically observe using the natural senses. The two worlds are sometimes also distinguished as the “material world” and the “spiritual world”. To the idealist, it is not the seen world that is real, but rather the unseen world. In fact, the idealist goes as far as to describe the seen world as a projection of reality rather than reality itself. The shadow of a man rather than the man himself.

For an idealist, the idea of a baby is more important than the material object that a mind categorizes as “a baby”. For the object that is called “a baby” would have no meaning if it were not derived from a preexisting idea that is then projected onto the object identified as “a baby”. To an idealist, it is less tragic that millions of babies are aborted every year than it is for the idea of a baby to be dehumanized and treated as anything lesser than he or she realizes the idea of a baby to be. For it is this changed perception in the unseen world that directly leads to the consequences in the seen world. Perhaps this is why one may so often observe individuals in a country who view the objects we realize as “a baby” as “nothing more than just a clump of cells”. Indeed, one may go as far as to say that the large abortion rates and the majority unspecified reasons for abortions in a liberal humanist country such as the USA, might be the direct result of the structured ideas built on the American consciousness within the minds of the American people.

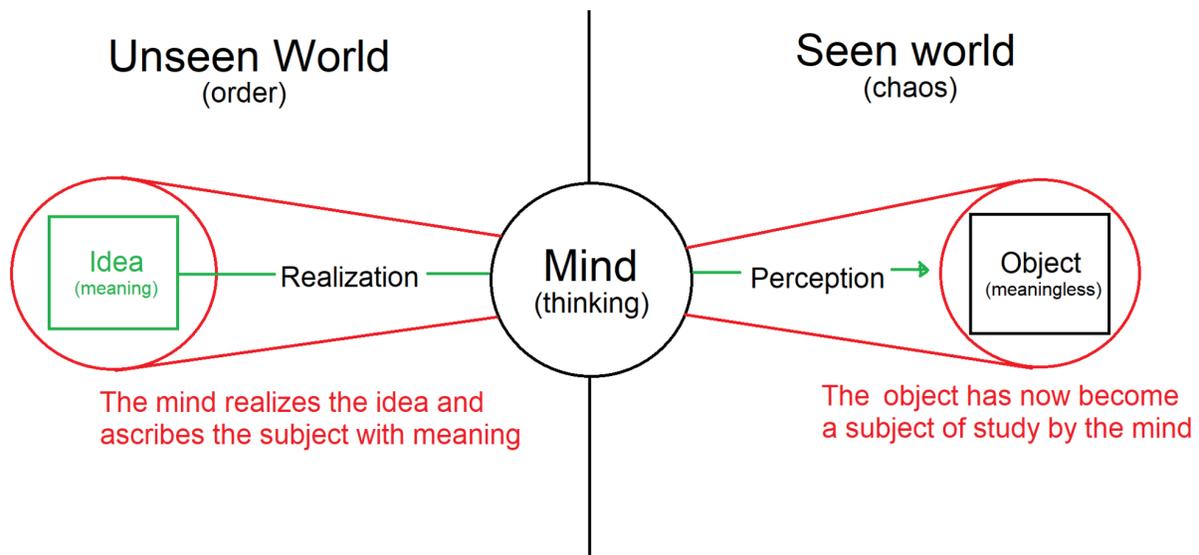
The idealist concept of “two worlds” directly translates to an ontological and cosmological view of social interdependence. This is the concept that all things are connected in some way, and it is up to the thinking mind to strive to seek the truth of how and to what end. For the individual being, subjective reality begins at the moment of self awareness. Through the

elevation of consciousness, thinking and learning, the individual realizes that he is a dependent person and that everything that he is and can be is a product of others before him, around him and in front of him. The recognition of the visible world being a projection of the unseen world leads him to value social constructs that immediately best order and teleologically harmonize the chaos he encounters in the seen world. This is to say he is driven, through thought and contemplation, to realize wisdom in the unseen world and manifest it in the seen world. The limits of his mind, as a human being, prevent him from understanding “ultimate reality” as would be realized by the perfect objectivity of a divine mind, however, he is still able, despite his shortcomings, to realize important relative truths that aid in the creation of important social constructs that better harmonize minds in an elevated common consciousness. Social constructs, which can alternatively be called “natural constructs”, are organic and intuitive structures that are realized in the mind for the purpose of building upon the commonly recognized truth of the social interdependence between all members of humanity and beyond. Consequently, this ontological view drives idealists towards the pursuit of holistic and wise solutions that bridge the gap between the ideal future and the actual present.

It is for this reason that the idealist has the ability to think in terms of many generations rather than a mere lifetime. The idealist aims for the “eternal whole” rather than the “temporary ego” and it is this understanding that leads the idealist to care for future generations that may, as of yet, only exist as an idea in his own mind. Nevertheless, these future generations are real in his mind and he lives and works for their benefit. The idealist also recognizes the great minds who came before him, of which he himself is but a dialectical continuation of consciousness and being. Though these people may be dead and of no significant consequential value to a materialist, to an idealist, the idea of these people is not only a valuable force in support of life affirmation and social duty, but even more than that, they are an inescapable ontological reality of the very essence of what it means “to be or not to be”. They serve as a cosmological foundation of where the idealist came from and where he shall go in the future.

The idealist does not have to empirically prove to the materialist that a fetus in the womb of a woman is “a living person”. To do such a thing is fruitless because he recognizes that the materialist is operating from a lesser consciousness within the framework of a separate relative reality within which there is no way to refute the symptoms of such a view without refuting the core essence that is generating those symptoms in the first place. This is to say, the only way to deal with this controversy is at the epistemological roots. “Saving babies” is a useless war to wage if the war of “saving the idea of babies” has already been lost. The idealist recognizes this and deals accordingly. If an idea that is deemed sacred has been defiled, then no amount of empirical arguments will convince a profane mind of any reality other than the one the profaning mind already adheres to. It is only through the conscious sanctification of the idea, and the return of the idea to the realm of sacredness, that a profane mind begins to realize the error of his prior thinking and consequently may be brought to repentance. Should the profane mind repent of his erroneous thinking, the new reality that has now been realized in the unseen world will manifest a radically altered perception of the objects he shall study and contemplate in the future. Returning to the topic of abortion one last time, the former materialist will never again realize the object as merely “just a clump of cells”. From now on, this new idealist shall hold the idea of the baby as sacred in meaning and will ascribe this meaning to the subject he deems

“an object of value”. The age of the object shall no longer matter. The stage of the biological development of the object shall not matter either. Empirical arguments will completely lose their convincing flavor. For the meaning behind the object is the sacred idea of the baby and this idea is timeless and eternal. This baby in the unseen world exists irrespective of the object in the seen world that is being subjected to the study of the mind. The objects of study that shall be realized as babies 50 generations in the future are just as real as the objects of study that are realized as babies within one lifetime. No empirical arguments can sway the idealist away from this ontological reality. All objects in the seen world are meaningless in of themselves. They are ascribed meaning through conscious minds who derive them from the unseen world. If this is the case, every object that is ascribed the meaning of a baby or shall in the future be ascribed the meaning of a baby in the seen world, shall have intrinsic value by virtue of the object’s connection to the sacred idea of the baby in the unseen world via the consciousness of the thinking mind.



For the idealist, the mind is fundamental to existence in the same way that consciousness is fundamental to reality. Nothing exists outside the mind. Everything exists within the mind. Without the mind there is no existence. An object, void of any meaning, comes into existence when it is perceived by the mind. The object becomes a subject of the mind when it is contemplated upon by the mind through a pure act of consciousness. When the mind has realized an idea to ascribe to the subject of study, the mind proceeds to ascribe this meaning onto the subject of study thereby giving the object a subjective meaning dependent on the mind’s understanding of reality. Minds can share a common subjective meaning ascribed to an object through a shared reality built on a common consciousness. A common consciousness serves as a foundation for social constructions that harmonize shared ideas believed upon into a common reality shared by a group of agreeable minds. No understanding of a common reality by any individual mind can ever truly be identical to that of another mind sharing in the same consciousness. In mathematical terms, these concepts are completely unquantifiable, however, in praxis, one can intuitively recognize an organic harmony that is satisfactory for the cause of establishing identity.

The Ontology of Idealism: Identity is a Social Construct of the Mind

As stated before, the mind is primary and all reality emanates from the mind through consciousness. This entails that reality is relative to the subjectivity of the mind and can not exist outside of the mind's perceptions. Consequently, the unseen world is the real world while the visible world is a mere projection of reality. The mind derives meaning from the unseen world and ascribes it to the objects it studies in the seen world. It is a grave mistake to describe the seen world that is empirically studied through the human senses as "the real world". As mentioned before, it truly is equivalent to mistaking the shadow of a man for the man who casts the shadow as he stands in front of a light source.

The idealist epistemology directly gives way to the ontological conclusion that identity can only come about as a social construct manifested by minds who share in a common consciousness for the strict purpose of communicating and harmonizing the individual subjectivity of meanings into a collective subjectivity of shared meanings. Identity is the key to maintaining a shared reality. The more that the social constructions that an identity rests upon are enforced, the more a shared reality among a collectivity of minds can be strengthened and maintained. Conversely, the more that the social constructions that an identity rests upon are undermined, the more a shared reality among a collectivity of minds can be disintegrated and destroyed.

Perhaps the greatest example of social constructs that have historically enforced an identity has been the distinction between men and women. Doctrines, traditions and customs have served as valuable social constructs that distinguished masculinity from femininity. From functional social constructs like gender roles to aesthetic social constructs such as engendered clothing, these distinctions were realized through the mind as pure acts of consciousness. While the materialists of the classical liberal persuasion today waste their time and effort trying to empirically justify to their progressive liberal counterparts the distinctions between men and women through biology, humanity has historically maintained and enforced the distinction psychologically. It was only after the 18th century, with the rise of empiricism as an epistemological tool encroaching into the domain of ontology, thanks to Newtonian physicalism, that this shift in methodology occurred to the detriment of cultured civilization. One can even argue that the shift happened as a result of the rise of liberalism which eroded traditional philosophy and began to destroy culture and good traditions along with the bad ones. One should also note the stark difference in how the distinctions of masculinity and femininity were destroyed in that era. The empiricist's "objectivism" proclaimed the biological difference in the sexes to be a "universal material reality" which rendered the need for many gender affirming social constructs to become superfluous and unnecessary. Suddenly, it no longer was necessary for men and women to think and act in specific ways in order for them to maintain their gender. A less feminine woman was just as womanly as a more feminine woman. A less masculine man was just as manly as a more masculine man. This change began to psychologically condition men and women to find contentment in their own sex rather than to strive for a socially constructed ideal of masculinity or femininity. The emphasis on biological sex as an objective ontology distinguishing men from women was perhaps the first mode of egalitarian thought brought about by post 18th century liberalism. One should also pay attention

to the universalist nature of empirical objectivism. Whereas ideas of masculinity and femininity were particular to the development of any given civilization throughout human history, empirical objectivists, ideologically driven by the false doctrine of physicalism, were quick to push for the destruction of these diverse cultural expressions of the gender distinctions that did not agree with those of their own civilization. Whereas some empires, such as the Spanish or German, were driven through the idealist sensitivities of the Christian religion that culturally enriched colonized peoples in a holistic and harmonious fashion, carefully and harmoniously elevating them without injuring their cultural sensitivities, other empires, such as the British and today the American, went about crushing cultures deemed “barbaric” and defiling the cultural sensitivities of the people they colonized. These empires are “culture destroying” empires rather than “culture cultivating” empires and have historically been driven through classical liberal doctrines rather than traditional Christianity. It is also for this reason that Britain and America have historically viewed Germany and Spain as “unenlightened” and in some cases explicitly decried them as “backward and barbaric”.

On January 22, 1825, John Adams wrote a letter to Thomas Jefferson where he stated the following:

*“The Europeans are all deeply tainted with prejudices, both ecclesiastical and temporal, which they can never get rid of. They are all infected with ... creeds, and confessions of faith. They all believe that great Principle (God) which has produced this boundless universe ... came down to this little ball (the earth), to be spat upon by the Jews. **And until this awful blasphemy is gotten rid of, there never will be any liberal science in the world.**”*

Newtonian physicalism and Darwinian evolution respectively were the cosmological and ontological justifications for the empirical objectivists to wage a total war against idealism. These two epistemologies greatly contributed to the character and development of the consciousness that Anglo-American liberal democratic civilization is ideologically built upon. It gave rise to the great projects of Freemasonry which produced the Atlanticist liberal world hegemony of the 21st century.

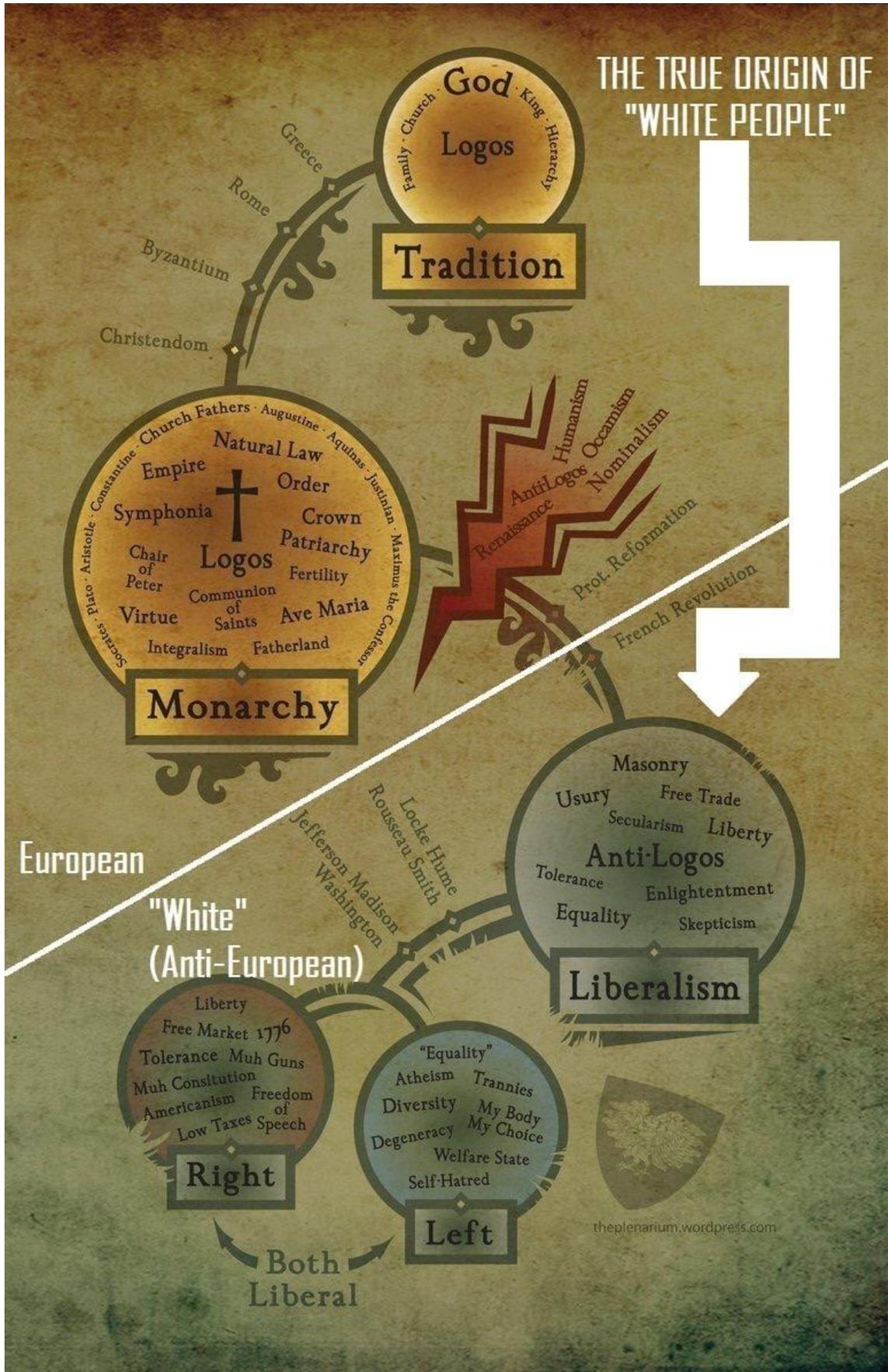
The manifestation of a type of “cultural materialism” gradually evaporated the normative social structures that identity was established upon for centuries through philosophy and tradition. “Liberal science” was unable to replace the social constructions which consequently lead to an ontological identity crisis in the psyche of classical liberals. The void that was left could only be endured for a short time until the progressive liberals of the 20th century began to take action to fill it. Ironically, progressive liberalism, with its postmodernism, represents a kind of return to idealism through a recognition of the failures of classical liberal thought and its modernism. From the perspective of a traditional idealist, however, progressive liberalism represents the ugliest and worst kind of idealism possible. It is an idealism that is not rooted in any kind of self-sacrificing ontology, but rather purely in a self-serving ontology as can be observed by the ugly face of cultural egoism that made itself known in the late 20th and early 21st century.

Classical Liberalism is Guilty: The Progressive Liberal's Identity Crisis

The progressive liberal revolt against materialism has served as a type of impulsive and undisciplined tantrum due to identity crisis. Progressive liberals intuitively understand that there is something very wrong with classical liberal civilization but are unable to properly refute it. Their only course of action is to deconstruct every norm that they deem "oppressive" to their identity crisis driven egos. They attempt to create new social constructs on the graves of traditional idealists murdered by the classical liberals, however, they are unable to create anything remotely as healthy or beautiful. The constructs progressive liberals create tend to be anything but social. They are instead better described as "anti-social constructs" as they are contra naturam (against nature) and devoid of any inspiration from the divine. The anti-social constructs of progressive liberals are degenerate and lead to further social evils from the perspective of a traditional idealist. The reactionary classical liberal, in the meantime, feels himself emboldened in the correctness of his stance in light of the progressive liberal's identity crisis. Failing to understand how he is the cause of the manifestation of progressive liberalism in the first place, he absolves himself of any guilt by scapegoating the progressive liberal as the "source of all modern evils". Traditional idealists, however, see liberal humanism as the root of the entire tree of liberalism from classical to progressivist and everything in between. This is to say that progressive liberalism is the ontological and organic consequence of classical liberalism and that classical liberalism could only ever result in progressive liberalism for they are dialectically synonymous through their liberal humanist essence, namely, the rejection of divine metaphysics. The following critique of Americanism was made to highlight the pseudo-hypostatic union of liberalism:

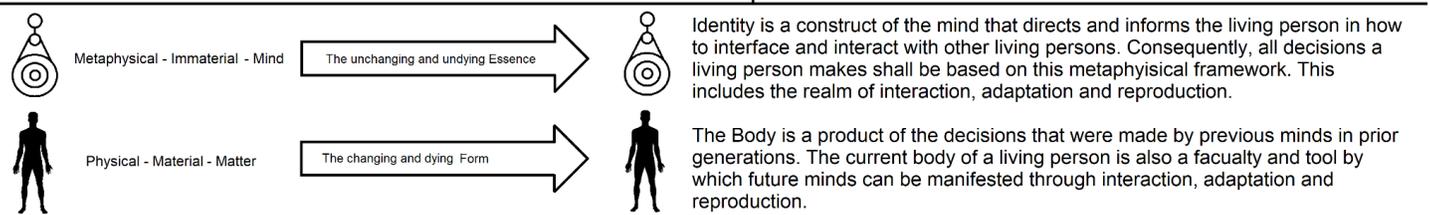
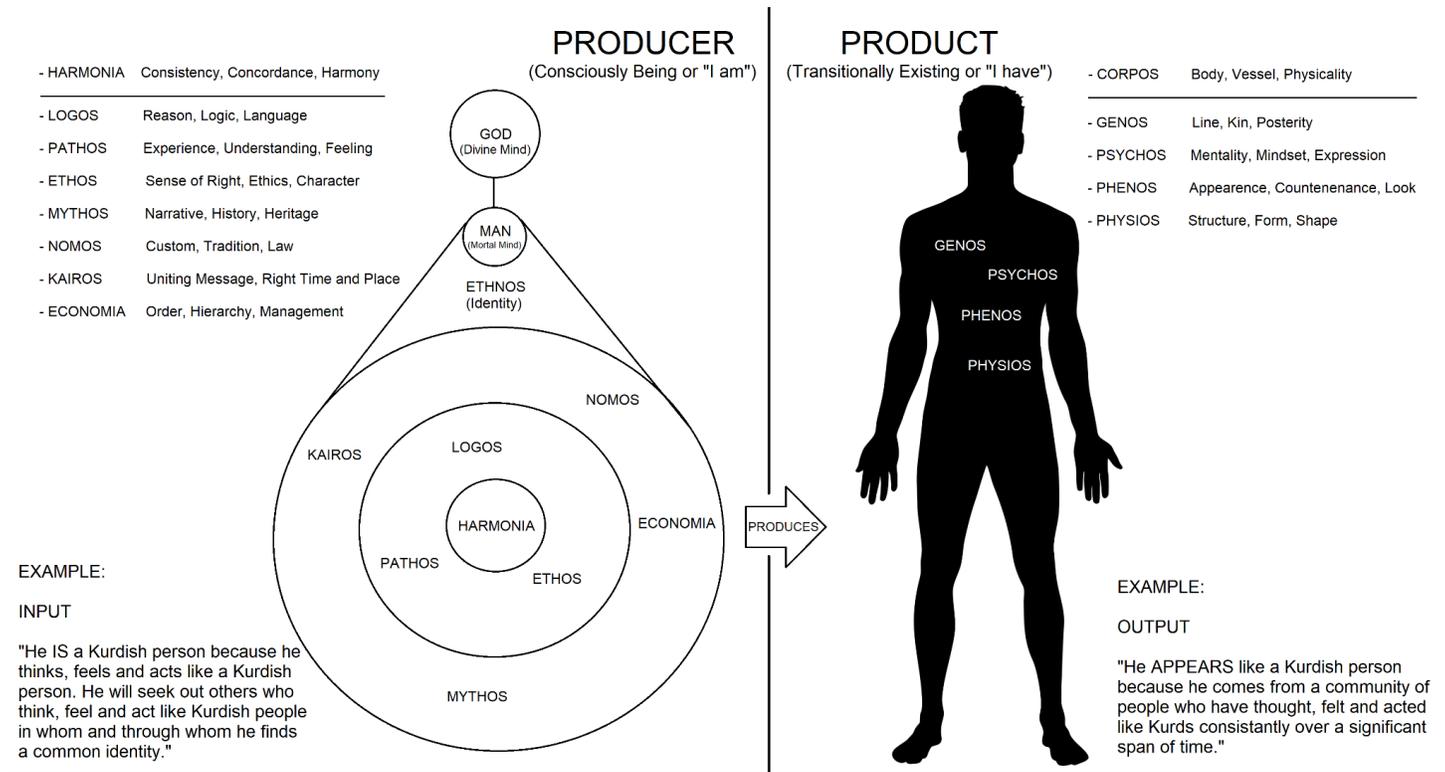
"One of the biggest problems in America is how liberalism leads to legalism which later down the line leads to further liberalism. In other words, classical liberalism leads to the evaporation of culture which serves as a soft, gentle glue that organically produces, maintains and spreads ethnic harmony. When culture is weakened and undermined enough, legalism is required to make up for the unnatural shift in the organic balance of the normal ontological state. This leads to the concept of "just because you can, doesn't mean you should" becoming a totally alien concept in the minds of the populace because their liberal concept of "rights" causes them to adopt an attitude of "I shall do it because I can". This is what leads to a puritanical legalism in liberal society which may seem still attractive compared to what comes after that. Within a few generations of liberals living under a puritanical liberal order, progressive liberalism rises to counter the puritanical legalism of the classical liberal and immediately all the former social norms that were enforced by hard law instead of soft culture, are now deemed "oppressive" and in need of elimination. Once this stage is reached, the classical liberal's puritanical chains of restraint are broken and every classical liberal is revealed to be a progressive liberal all along! This encompasses the great ontological evil of white civilization and white society. By "white" here, we speak of it in its true ontological meaning. The state of so-called "enlightened being" in accordance with the philosophy of Liberal Humanism as preached and practiced all throughout the Masonic circles of the 18th century. White civilization, which rose up as the antithesis of medieval European Christian civilization, has revealed itself to be a kingdom of anti-Christ since the very beginning."

THE TRUE ORIGIN OF "WHITE PEOPLE"



Understanding Ethnos

The English words “ethnic” and “ethnicity” are derived from the Greek term “Ethnos”. Historically, the term has been synonymous with English words such as family, folk, people, nation, generation, descent, kin, class and race. The term is conceptually best understood as an “in-group” that is defined through any number of social constructions that harmonize and actualize a group identity. Throughout most of human history, the idealist conception of group identity has been built upon an ontology rooted in culture and tradition deeply tied to the metaphysical principles of faith and action.



"Brief attention should be drawn to the relationship between “being” and “having”. Ethnos is not the changing and dying form that is manifest through the transitional existence of the Corpus. Ethnos is the unchanging and undying essence that is made manifest through the conscious being of the Harmonia. It is the Harmonia that produces the Corpus. The distinction can be boiled down to “I am” vs “I have” in the most simplest of terms. What one has is the product of the past decisions that those who came before oneself have made since the dawn of humanity in this world. What one is, in sharp contrast, is a producer of future decisions in this world. It is through this framework that identity provides a functional significance that enables minds to coordinate and edify towards a general uniformity and solidarity."

It is important to note that “liberal science” had redefined and reconceptualized ethnos by breaking it down and away from its historically harmonious idealism. The idea of “class” was redefined from its original chivalrous and honor based ontology to a transactional concept dealing only with material wealth accumulation and economic standing. Suddenly there was no longer a difference between an impoverished artisan and an impoverished aristocrat. Both were deemed “poor”. Conversely, there was no longer a distinction between the prosperous merchant and the wealthy nobleman. Both were deemed “rich”. Honor and respect for virtue was now synonymous with material wealth rather than separate from it. Liberal science also redefined “race” in a similar manner. The old meaning, rooted in socially ontological ideas such as filial piety and patriarchy, were now being replaced with antisocial empirical ideas such as modern anthropology and biology. A so-called “scientific racism” is what gave rise to “civic nationalism”.

Civic nationalism

Political ideology

Civic nationalism, also known as liberal nationalism, is a form of nationalism identified by political philosophers who believe in an inclusive form of nationalism that adheres to traditional liberal values of freedom, tolerance, equality, individual rights and has no ethnocentrism. [Wikipedia](#)

VS

Ethnic nationalism

Political ideology

Ethnic nationalism, also known as ethnonationalism, is a form of nationalism wherein the nation and nationality are defined in terms of ethnicity, with emphasis on an ethnocentric approach to various political issues related to national affirmation of a particular ethnic group. [Wikipedia](#)

Dictionary

Definitions from [Oxford Languages](#)

Search for a word



Search for a word



ethnic group

noun

a community or population made up of people who share a common cultural background or descent. "the largest of six ethnic groups inhabiting the area of northern Sumatra"

ethnicity

/ɛθˈnɪsɪti/

noun

the fact or state of belonging to a social group that has a common national or cultural tradition. "the interrelationship between gender, ethnicity, and class"

A contemporary example of modern civic nationalism can be found in the American phenomena of “white nationalism”. White nationalism is a reaction by classical liberals against progressive liberal authoritarianism. It is an attempt to revive a romanticized era of classical liberal civilization that is currently under attack by progressive liberals who are busy critically deconstructing every aspect of classical liberalism in the name of “combating white supremacy”. From the perspective of a traditional idealist, progressive liberalism is an ugly but organic detoxification process of the existential crisis that was brought about through classical liberalism. White nationalists are reactionary classical liberals who have not or simply refuse to recognize their own ontological position as the cause of all progressive liberalism. White nationalism does not combat progressive liberalism; it sustains and reinforces it. The identity crisis of progressive liberals can only be cured through the total rejection of all liberalism, the proper ontological understanding of Ethnos, and the promotion of a healthy idealism rooted in a devotion to the divine.

The True Divide: Traditional Idealists vs Progressive Liberal Idealists

It is true that traditionalists and progressive liberals, by virtue of both being authoritarian idealists, share many epistemological characteristics in common. Both understand the mind as fundamental to reality. For example, progressive liberals place a huge emphasis on psychology as the ontological authority of reality. This can be seen in their willingness to mutilate their own bodies in order to subjectively conform their bodies to the gender of their own preference. Traditionalists, likewise place a huge emphasis on philosophy as the ontological authority of reality. This can be seen in their willingness to sacrifice all their comforts and even their lives in defense of higher ideals such as God, family and fatherland. The distinction in the two examples given above lie strictly only in the object of devotion. The transgender person mutilates his own body in order to devote himself to the idealized “self”, while a soldier or a religious devotee may sacrifice his body in order to devote himself to an idealized “other”. Another example of similarity can be seen in the inherent authoritarian nature of both traditionalists and progressive liberals. The traditionalist adheres to an authoritarianism that is based on hierarchy, aristocracy, noble meritocracy and harmonizing culturalism. The progressive liberal adheres to an authoritarianism that is based on equality, democracy, popular meritocracy and antagonistic egoism. These core differences divide the two sides as truly antithetical to each other and yet, paradoxically, they share more in common with each other in terms of elevated consciousness than either of them do with the ontology of classical liberals who have no transcendent justification for human existence whatsoever. The differences between the three can best be summarized as follows:

*“The traditionalists represent the good, the classical liberals represent the bad, and the progressive liberals represent the ugly. For centuries, the bad have demonized the good as ‘unenlightened’ and ‘backward’. They have claimed the good to be ‘savages’. Now that the mask of the bad has slipped, the truth has been revealed. The bad were always the ugly all along and it has always been against the ugly that the good have fought. For the good were always the beautiful and the bad were always the ugly since the very start of this struggle. **The classical liberal was always the progressive liberal. The reactionary classical liberals of today who deny this have deluded themselves with a false reality.**”*

From the perspective of idealists who adhere to the Christian faith, one may value the following analysis of liberalism:

*“**Liberalism functions as the Antichrist** by replacing the person of Christ with the individual-self as the telos of society. Man’s highest God retains personage, but that personage is not the ideal man, but transferred to the base, himself as is, the temporary satisfaction of insatiable desire becomes the only acceptable sacrifice. **Liberalism represents a satanic apotheosis of the ego.**”*

If consciousness is indeed the basis of reality, then the ontological struggle that is waged today is represented through those who proclaim the divine mind of the Godhead as sovereign, and those who ascribe to the mind of man a divinity based upon the selfish ego. In the simplest of terms, it is a struggle between true worship and idolatry.

The Concluding Analysis: Idealism is Always the Coherent Normative View

By now it should be obvious that the true philosophic struggle is currently being waged between traditional idealists and progressive liberal idealists. Classical liberal objectivists, with their comical idolatry of nominalism and empiricism, are irrelevant at best, and the perpetual cause of progressive liberalism at worst. The true divide lies in the struggle between idealists who seek to harmonize the seen world with the divine in the unseen world, and the idealists who seek to profane the divine and subjugate it to their own ego which they foolishly mistake as a kind of divinity unto itself. The true struggle for at least the past 500 years has been a war between oppositional idealists, with materialists serving as nothing else but useful idiots by one group of idealists against the other.

Liberal ideals based on humanist values have radically shaped the consciousness of many thinkers throughout the past few centuries. It is vital to recognize that only the thinkers of the past who concerned themselves with the epistemological roots of philosophy were capable of truly understanding Liberal Humanism whether they favored it or opposed it. These conditions today are no different. One may only combat liberalism by understanding it in its total fullness both ontologically and cosmologically. Only a truly anti-liberal idealism can combat and neutralize the demonic idealism of progressive liberalism.

The empirical objectivist, infatuated by materialist concepts that subordinate the mind under matter, deceives himself whenever he claims to believe in the divine. He lies to himself when he professes himself to be a believer in God. He tricks himself when he contemplates the nature of reality. He deludes himself when he claims he to be a traditionalist, and most of all, he reveals his insanity when he claims buildings can exist without builders, work without workers, laws without law makers, knowledge without knowers, and finally, realities without realizers.

The totality of human experience is a mental construct of the mind based on faith. Man is always forced to trust. It is only a matter of what he chooses to trust in. For all that is and is not is an journey that can be summarized as such:

“All I know is that I can not possibly know anything and that I must walk in the mist of belief in everything. And that is my reality insofar as I am capable of it.”