

## ESSAY 22 – BOOK REVIEW

by Alexander Wolfheze

### **The Archaeo-Futurist Revolution**

- Traditionalist and Identitarian Notes on Jason Reza Jorjani's *Prometheus and Atlas*  
(London: Arktos, 2016)  
orig. Geopolitika.ru 16 March 2018

*audax Iapeti genus*

### ***Nibiru returning***

*Nēberu nēberet shamê u ertseti lū tamehma*  
[Let Nibiru hold the crossing of heaven and earth]  
- Enuma Elish

To older Europeans raised in the continental intellectual tradition, it may seem implausible, but it is the contention of this article that America has at long last produced a philosopher worthy of the name. Obviously, the snobbery and condescendence of older European intellectuals are more substantially inspired by their post-war geopolitical inferiority complexes than by their actual post-war intellectual achievements. But the fact remains that the term 'American philosopher' is still widely considered a *contradictio in terminis* - perhaps, given the obvious dementia and decadence of Old Europe, many Americans might actually consider this 'Old Europe' qualification as a badge of honour. At any rate, the actual rise of an authentic philosopher in America is *news* - whether it is good or bad news will depend on political colour and intellectual orientation. To ethno-nationalist 'critics', his name - Jason Reza Jorjani - may sound 'un-american', but for Traditionalist thinkers it will immediately resolve the riddle: apparently the Old World genius of *Persian* philosophy has in some mysterious way resurfaced in the New World. In some unfathomable manner, a little branch of philosophical life has grown up in the shallow soil of the anti-intellectual American 'melting pot' and it has managed survived the blistering heat of the hedonist 'American dream'. In an unexpected way, this proves that not all of the hundreds of thousands of Iranian immigrants that have flooded into the West since the Islamic Revolution are 'asylum' frauds, 'business' opportunists and 'pop culture clones'. One Jorjani may outweigh the burden of the entire millions' strong Iranian immigration to the West (at any rate bearable because Iranians tend to be among the most-assimilated immigrants) - if his role as *avant garde* philosopher, identitarian idealist and geopolitical critic is properly understood. He may yet have to write his defining work and he may not yet have done all he can do (if his jealous enemies leave his talent time and space to prosper), but his first work *Prometheus and Atlas* already firmly establishes his credentials as a pioneering philosopher. Its stature was first recognized by John Morgan of Arktos Publishing, Jorjani's predecessor as Arktos' Editor-in-Chief. Jorjani's oeuvre, which now also includes *World State of Emergency* and *Lovers of Sophia*, is at the cutting edge of contemporary Western thought.

Jorjani's appearance on the Western philosophical scene comes at a critical juncture in Western history: the remnant peoples of the West, now facing the quadruple challenge of

ecological disaster, demographic inundation, social implosion and trans-humanist supersession, are approaching the 'event horizon' of Western history. From a Traditionalist perspective, the approaching 'world state of emergency' means that, as the Western peoples face the ultimate test of history, the ancient forces that once created them and the submerged archetypes that once shaped them are bound re-surface - even if only at the *moment suprême* of their *mors triumphalis*. Jorjani not only views these forces and archetypes through the prism of the oldest strata of Indo-European mythology, but also points to their epistemological relevance in relation to cutting edge trans-humanist and 'supernatural' technologies. Jorjani uniquely specialized knowledge in abstract and applied parapsychology allows him to historically contextualize the rising hybrid technologies of cybernetics, bioinformatics, artificial intelligence and psychotronics. Much of the content of Jorjani's *Prometheus and Atlas* is devoted to these subjects - and reads better than most literary science fiction. In the final analysis, this pioneering exploration of trans-humanist-futurist technology may very well turn out to be *Prometheus and Atlas*' primary philosophical achievement. A substantial secondary achievement may be found in the way in which it re-introduces Western thinkers to the historic relevance of the archaic Iranian Tradition for the Western Tradition as a whole: *Prometheus and Atlas* re-appropriates their long-suppressed common heritage. Jorjani rightly considers the re-appropriation of this common Indo-European heritage - 'Aryan' in its original etymological sense of as 'noble' - as a vital pre-condition for achieving a new and sustainable Western meta-political and geo-political world-view. This stance - which must overcome the historical association of the 'Aryan' archetype with the failed political experiments of 20<sup>th</sup> Century - is directly relevant to the emerging Western identitarian movement. It is the contention of this article that *Prometheus and Atlas* provides a valuable contribution to the meta-political discourse of this movement.

Given Jorjani's stated opposition to Perennial Philosophy, a Traditionalist approach of *Prometheus and Atlas*, as chosen for this article, may seem somewhat incongruous, but it should be remembered that Jorjani himself recommends the *dialectic* approach as an essential tool of Western philosophy. If Western civilization is to shift into its final culminating and defining phase - provided it is to survive at all - a *synthesis* of Tradition and Modernity must be assumed to be imminent. The historical *va banque* course of Western Modernity, now openly evident in the wholesale ethnic displacement of the native Western peoples and the extremist neo-liberal globalism implemented by the Cultural Nihilist hostile elite, clearly points in the direction of an imminent crisis. The author of this article - tracing the development of Western Modernity from a Traditionalist perspective and effectively complementing Jorjani's Archaeo-Futurist perspective on the impending 'World State of Emergency' - has pointed out this possible historic synthesis in his own work, *The Sunset of Tradition*. It is this tantalizing possibility of a superlative self-renewal of Western civilization - against historical probability, even against civilizational fate itself - that requires the few authentic thinkers that still survive in the Dark Age of Western civilization to study the signs of a possible new Golden Dawn. From a Traditionalist perspective, Jorjani's work represents one of the first attempts in Western philosophy to cross the approaching 'event horizon' of Western history. In Traditionalist symbolism this crossing is also expressed as the return of a 'death star' at the turning of the cycle of Sacred Time: this return indicates a macro-cosmic Nemesis that cleanses the human microcosm. Thus, the concept of 'Nibiru returning' - a fringe 'conspiracy theory' with esoteric overtones - contains an unlikely element of truth.

### ***The Post-Modern Prometheus***

*Sail forth - steer for the deep waters only...*  
*For we are bound where mariner has not yet dared to go,*  
*And we will risk the ship, ourselves and all.*  
- Walt Whitman

It is important that a discussion of the meta-political relevance of *Prometheus and Atlas* for the identitarian movement is preceded by a brief sketch of its philosophical background. If the identitarian movement wants to be more than a political mayfly, then it needs a solid meta-political basis. If the identitarian movement proves unable to outgrow short-sighted political pragmatism and superficial ethno-nationalist rhetoric, then it is doomed to be consigned to the rubbish heap of history. That fate would deprive the Western peoples of their best - and probably last - chance to survive the imminent crisis of Western Modernity. It is with this reality in mind that this and the following paragraph will briefly sketch the wider philosophical background to Jorjani's work. This paragraph will give its Traditionalist context - the following paragraph will give its Archaeo-Futurist context.

From a Traditionalist perspective, Jorjani's trail-blazing work contains many 'risky' ideas - some of these are directly relevant to the foundational tenets of Traditionalist thought. Apart from the fact that daring exploration is entirely legitimate in any substantive philosophical *début*, however, it is necessary to state that Jorjani's ideas must be understood as *useful* and *necessary*. The Traditionalist School, founded by Guénon and having reached its apogee in Evola, has found its end station in the work of Seyyed Hossein Nasr - it is now history. Beyond its hermeneutical functionality Traditionalism is now reduced to an esoteric discourse and an apolitical world-view. Its ideas and ideals can only survive and thrive when they are incorporated in - and transformed by - future forms of philosophy and historiography. They can only be incorporated into new thought architectures, such as Archaeo-Futurism and those grander philosophies and arts that lie beyond Archaeo-Futurism, in as far as they stand the test of time. But until these grander philosophies and arts have fully materialized, Traditionalist thought will remain the highest standard against which new ideas and ideals can be measured. Thus, it is particularly important to apply this standard to two of Jorjani's core ideas, viz. his analyses of (1) the emergent civilization of a 'New Atlantis' and (2) the meta-historical position of the remnant Abrahamic religions.

(1) Jorjani's sketch of a future Atlantean world order - mirroring the titanic nature, the cosmopolitan trajectory and the daemonic powers of ancient Atlantis – philosophically contextualizes the dangers of heaven-storming cultural universalism and technological ecocide: these are the exact features of the cultural and natural destruction caused by the 'New World Order' as it has spread outward from the Anglophone shores of the Atlantic since the fall of the Soviet Union. The transformation of the proto-Atlantean New World Order into something not merely destructive is the greatest geopolitical challenge of the contemporary Western world. Jorjani's subtle stance on an alternative Atlantean project reminds all critics of the New World Order and the Cultural Nihilist hostile elite that there can be no retreat into primitive pre-Modernity. If Western civilization is to survive in a cultural-historically recognizable form, it will be necessary to incorporate, harness and master the technological sciences of Modernity: these sciences will have to be tamed, mastered and overcome. Russian Eurasianists, as well as Western identitarians, would be well advised to study the archetypal dynamics of 'Atlantean Modernity' uncovered by Jorjani. In this respect, Jorjani's analysis of the 'Atlantean' metamorphosis of Japan in the wake of the atomic bombings of 1945, resulting in the materially hybridized and psychologically deracinated culture of contemporary Japan, contains an

important warning. It reminds identitarian critics of the globalist New World Order - now faltering under internal dissent in its Western heartland - of the awesome physical power of their enemy. The ultimate resort of the Cultural Nihilist hostile elite to sheer brute violence must be taken for granted - and it is the wounded snake that bites deepest. The Western hostile elite, inhabiting a mental bubble that is ethically as well as cognitatively divorced from reality, can be expected to resort to increasingly irrational means to hold on to its crumbling power. As its projected 'end of history' fails to materialize and as it faces resurgent geopolitical opposition, it may resort to all-out 'decapitation' strategies against its international and domestic enemies. As its 'ethnic replacement' projects run into determined identitarian resistance in the Western homelands, it may resort to violently totalitarian strategies against its domestic opposition - perhaps even adopting an artificial 'civil war' strategy aimed at the annihilation of the native Western population as a whole. A dispassionate reading of Modern history teaches that Modernity did not defeat Tradition through superior philosophy, 'soft power' persuasion or materialist-hedonist consensus. In the final analysis, it has only succeeded through 'black magic' military technology applied with ruthless inhumanity - this is the most obvious lesson of Jorjani's 'Promethium Sky over Hiroshima'. Thus, a 'Jorjanian' - deep archaeological and mythological - reading of Modern history is particularly relevant to the emerging outer and inner resistance to the New World Order. The rising 'anti-thalassocratic' Eurasian movement, which is gathering pace in Russia and Eastern Europe, already gives evidence of commensurate awareness, as visible in Dugin's concept of the 'Last War of the World Island'. The rising Western identitarian movements would be similarly well advised to give serious thought to Jorjani's reading of Modern history: the looming spectres of totalitarian repression, enforced colonization, native societal dissolution and civil war call not only for strong nerves and steely determination, but also for cool-headed calculus and rational anticipatory strategies.

(2) Jorjani's sketch of the old Abrahamic religions as outdated megalomaniacal schemes for human enslavement and subjugation, based on the supernatural interventions by inhuman - ultimately malevolent - spirit forces, may be considered an 'activist' Archaeo-Futurist re-statement of the Traditionalist thesis that nearly all the remaining institutional 'religions' of the contemporary world are effectively equivalent to Modernist inversions - and perversions - of the authentic religions of the long-lost world of Tradition. The difference is that Jorjani assumes that these religions have always been negative spirit forces, while Traditionalism assumes their origins to have been positively powered and anagogically directed. But from a Traditionalist perspective, it is equally true that while on a private and esoteric level, traces of these authentic religions may have retained a degree of existential spiritual relevance, on a collective and exoteric level, they are almost all subject to the Dark Age degeneracy and subversion. Abstractly, the remnants of these religions may have retained a certain 'commemorative value', but concretely the historical closure of the Transcendental realm during the Modern Age has caused these 'inverted religions' to become 'possessed' by *subhuman* forces, operating in a psychological void of collective narcissism and feeding off cross-cultural resentments. Thus, without questioning private religious convictions and without doubting sincere religious adherence, it is important to recognize the generally downward direction of organized and institutional religion under the contemporary aegis of 'latter-day' Modernity. Jorjani recognizes that, by and large, the 'false religions' of the contemporary world effectively constitute 'demonically possessed' counterfeits: programs for socio-political manipulation and bio-evolutionary group strategies for primitive peoples. As a committed Iranian nationalist, Jorjani's belligerent stance against the contemporary Abrahamic religions is obviously inspired by Iran's highly traumatic historic experience with militant forms of political Islam. His vision of a

Promethean rebellion against the false 'one true god', the 'god' propagated by pseudo-religions such as atavistic pseudo-Islam, may be understood against this background: any Iranian who is truly aware of the great past of Imperial Iran can be forgiven for resenting the socio-political primitivism imposed by its current pseudo-Islamic usurpers. Nevertheless, Jorjani's core argument remains valid: the opposition between the mentally 'closed' atavism of 'inverted religions' - as dominant among the primitive nations of Asia and Africa - and the Faustian 'openness' of Western Modernity - as dominant among the developed nations of Europe and America - is undoubtedly the core dialectic driving contemporary global meta-politics and geopolitics. By explicitly recognizing the 'demonic' quality of this contest, Jorjani's Archaeo-Futurist 'dialectic' analysis validates the Traditionalist thesis that Dark Age Modernity, although operating through human agents, human ideas and human institutions, is of an ultimately *non-human* origin (Jorjani uses the term *Luciferian*), geared to *in-human*, diabolical interests.

Thus, by Traditionalist standards, Jorjani's work is epistemologically valid. The next step is to determine its position within the framework of the contemporary philosophy and its relevance to identitarian meta-politics.

### ***Archaeo-Futurism rising***

*The higher the cause, the less important is the number of its supporters.*

*An army is needed to defend a nation,  
but only one man is needed to defend an idea.*

- Nicolás Gómez Dávila

In meta-political terms, Jorjani's work represents yet another - very substantial - breach in the dominant Post-Modern ideological discourse of Culture Nihilism, which is characterized by secular nihilism, globalist neo-liberalism, narcissist hyper-individualism and extreme culture relativism. Meta-politically, Jorjani's work can be located in the - admittedly rather vague - spectrum of 'Archaeo-Futurism', a philosophical school historically related to what is ironically termed the 'Dark Enlightenment'. Both terms are essentially misnomers, most frequently applied in a disparaging way by ideological critics of the supposedly 'anti-democratic' and 'reactionary' thinkers and movements that they are meant to cover - but these terms are nonetheless useful as provisional markers. From a Traditionalist perspective, both movements are - inevitably, given of their Post-Modern subsoil - ideological hybrids. They tend to engage with particular aspects of Modernity (technological achievement, scientific exploration, futurist aesthetics) while rejecting its nihilistic, materialistic and relativistic ideologies and attitudes. It would be more accurate to say that these movements tend to be interested in 'timeless', rather than 'archaic' alternatives to these ideologies and attitudes. They tend to reject the Enlightenment premises of Modernity precisely because they associate these premises with spiritual and intellectual *darkness* rather with *light*. In this regard, Archaeo-Futurism and the Dark Enlightenment share considerable ground with Traditionalist thought, which views the Modern Age as the equivalent of a cosmic Dark Age (the Christian 'End Times', the Hindu 'Kali Yuga', the Spenglerian 'Winter Time'). They differ from Traditionalism, however, in as far as their meta-political discourse tends to be operational: it provides a basis not only for activist consensus-breaking, but also for revolutionary identitarian politics. In other words, Archaeo-Futurism and the Dark Enlightenment have the potential to expand into fully operational socio-political ideologies and into effective political programs. This potential is

visible in the manifold crossovers from Archaeo-Futurist and Dark Enlightenment thought into the Western identitarian movement.

Throughout the last decades, the institutional and academic disciplines of the humanities and social sciences have lost virtually all credibility and respect among the young generation throughout the West - and rightly so. The anti-rational hallucinations and 'Social Justice Warrior' activisms triggered by Cultural Nihilist ideology have caused scientific standards and intellectual integrity to give way to politically-correct dogmas. The deliberate 'dumbing down' imposed by hyper-democratic mass education has eliminated basic quality standards. The invasion of 'affirmative action' appointees has resulted in an 'idiotic' tyranny by an incompetent and resentful cabal of 'gender' and 'minority' activists. The institutional and academic disciplines of the humanities and social sciences are now effectively reduced to tools of ideological censorship and intellectual repression in the service of the Cultural Nihilist *hostile elite*. Their politically 'embedded' and comfortably tenured representatives are now fully incorporated into this hostile elite: they have sold out the prestige and legacy of one of the oldest and most precious Traditional institutions of the Western world - the Academy. The academic elite is now divided into two parts: on the one hand there are the 'technocrats' representing the exact sciences, still credible within their narrow specializations but lacking public policy commitment and meta-political authority, and on the other hand there are the pseudo-scientists that have usurped the former humanities and social sciences and that now effectively function as the 'priestly class' within the Cultural Nihilist establishment. As long as they limit themselves to the mundane tasks of technological research and industrial development, the 'technocrats' are tolerated as part of the Post-Modern academic elite - they include the last remnants of the former white-race all-male intellectual *avant garde* of Western civilization. The rest of the old Academy, however, is now ruled by resentful political correctness appointees, feeding off the decaying remnants of the humanities and social sciences: these power-hungry *homines novi* - 'second wave feminists', 'gender activists', 'diversity representatives' and other assorted Social Justice Warriors - have now usurped the societal position formerly held by the now-extinct Western Church. These new high priests of Culture Nihilism are working hand in hand with the journalistic and political cartels to maintain, deepen and expand the Post-Modern socio-political status quo across the Western world and they are increasingly doing so in an openly dictatorial fashion. Media censorship and politically correct witch hunts are now reaching epidemic proportions - these are sure signs of the rising desperation of the Cultural Nihilist hostile elite.

With the fading of the Brave New World myopias and utopias of the baby boomer generation and with the rise of a hard-eyed, digitally-liberated and politically-inoculated new generation Culture Nihilism is now about to face its historical Nemesis. Increasingly, the counterfeit 'academics' of the Cultural Nihilist hostile elite are publicly recognized for what they are: cowardly mercenaries, who owe their hollow status and privilege to a collective betrayal of all forms of authentic community, authentic identity and authentic knowledge. Jordan Peterson's on-going exposure of the Western academic 'anti-elite' is following up on Charlotte Iserbyt's earlier exposure of the Western primary and secondary 'anti-educational' system. Together they expose the larger Cultural Nihilist agenda of ideological indoctrination and deliberate 'dumbing down'. These exponents of the incoming tide of a Post-Post-Modernist 'New Realism' are harbingers of the impending demise of Culture Nihilism. The hostile elite's desperate effort to shore up its tottering Cultural Nihilist ideology of secular nihilism, globalist neo-liberalism, narcissist hyper-individualism and culture relativism is now taking on openly totalitarian forms through violent crackdowns ('Charlottesville'), workplace harassment

(Google's 'diversity drive') and digital censorship (Alt-right's 'deplatforming'), but it is ultimately doomed. A determined strategy of media blackout, as in the case of the Cologne 'rape jihad', the British 'grooming gangs', the French 'hell of the *tournantes*' and the South African 'farm killings', may artificially prolong the life of the Cultural Nihilist hostile elite, but cannot save it indefinitely. Politically, Culture Nihilism will be simply swamped by the rising tide of the Western identitarian movement. Intellectually, it is already dead in the water - the first waves of Archaeo-Futurism have already drowned it. Jorjani's contribution to the long-overdue euthanasia of Culture Nihilism is considerable: as co-founder of the Alt-right movement and as Editor-in-Chief of Arktos Publishing - but above all as an Archaeo-Futurist thinker in his own right. He has thus far done as much as is humanly possible to further the identitarian resistance to Culture Nihilism. It is now time for all identitarian thinkers and activists to ask whether they can sincerely say the same about themselves - and to measure the progress of the Western identitarian movement as a whole.

*Μολὼν λαβέ*

*And reap his old reward,  
The blame of those ye better,  
The hate of those ye guard...  
- Rudyard Kipling*

The young intellectuals of the West are now abandoning the sinking ship of the institutional humanities and social sciences *en masse*. Even as the old baby boomer elite and their intended feminist and minority successors are still enjoying the comforts and privileges of the upper decks, the supposedly unsinkable *Titanic* of the Western academic cartel is already foundering. Young seekers, students and scholars are already scrambling for the life rafts, but they face a very dark ocean with little or no guidance. Intellectually and ideologically, they are abandoning the doomed *Titanic* of Culture Nihilism, but they are finding themselves in the very dark and cold waters of an entirely uncharted 'New Realism'. Only a few living intellectual reference points remain available to the *génération identitaire* after the shipwreck of the Post-Modern West - a mere handful of institutionally marginalized and journalistically demonized thinkers. In the overseas Anglosphere, these include Kevin MacDonald (1944), Jared Taylor (1951), Jordan Peterson (1962) and Stefan Molyneux (1966). In Europe, these include Alain de Benoist (1943), Roger Scruton (1944), Guillaume Faye (1949), Robert Steuckers (1956) and Aleksandr Dugin (1962). Much courage is required from young people to break the taboo on their work. Throughout the entire West there are other, lesser-known and unknown writers and activists - those few individuals among the baby boomer and x-generations who have broken ranks and have had the courage to stand up - who have joined their quest, but still this anti-establishment *avant garde* is pitifully underdeveloped: it is understaffed, underfunded and often forced to operate semi-underground. Against the monstrously powerful army of mercenary journalists, academics, lawyers and politicians that is still at the disposal of the Western hostile elite this small *avant garde* obviously does not stand a chance - but its brave stance will not be forgotten.

But even as they fight their heroic delaying action, these few older generation outposts are providing a precious breathing space during which the young generation of the West can gather and prepare for an all-out final battle with Culture Nihilism. Shielded by the prolonged rearguard action of the anti-establishment *avant garde*, the Western *génération identitaire* can gear up to avenge the inevitable defeat and heroic sacrifice of their *avant garde*. The formidable

and urgent task of mentally preparing and intellectually arming the entire Western *génération identitaire* now requires courageous young scholars to formulate entirely new meta-political frames and recipes. Jorjani has fully risen to this challenge - his ferocious persecution by the American academic and journalistic establishment bears witness to the cold terror that his work is striking in the heart of the hostile elite. His intellectual validation of archaic cultural archetypes and futurist technological spectres, his iconoclastic realism in matters of ethnicity and identity and his devastating appraisal of the historical trajectory of Western civilization represent an entirely unexpected and unprecedented challenge from a generation that the baby boomers had supposed to have been entirely 'burnt out', i.e. entirely conditioned and deformed by Post-Modern Culture Nihilism. Ironically, Jorjani has inverted the expectations of the Cultural Nihilist academic establishment. Undoubtedly, his 'minority' (part-Iranian) heritage was assumed to guarantee political correctness. Undoubtedly, his 'innovative' (parapsychological) specialization was assumed to guarantee academic vacuousness. Instead, Jorjani has turned out to be a formidable champion of philosophical tradition, authentic identity and intellectual integrity. Without compromising his own Iranian heritage, he has taken his place in the Western philosophical tradition. His work reminds Western thinkers of the fact that the wars between Greeks and Persians of the Ancient World were wars between closely-related peoples - even as the World Wars of the 20<sup>th</sup> Century were in fact largely wars between peoples that were closely related in blood, culture and history. Having taken his place in Western philosophy, and having proven his commitment to Western civilization as a whole, Jorjani should be respected when he calls for a re-evaluation of the common Indo-European heritage - and when he demands a place of honour for the long-suffering (Arab-colonized, theocratically-suppressed) Iranian people among the Indo-European peoples. Having taken his stance for a re-defined and resurrected Indo-European civilization, Jorjani should be recognized as a courageous fighter against its common enemies.

Whether or not Jorjani can be brought down by his 'Social Justice Warrior' enemies, still remains to be seen, but the only honourable thing for his former identitarian friends to do is to stand by him in his hour of need. Subjected to 'academic review' after character assassination in the system press and duped by foreign policy intrigue, Jorjani has been shamefully let down by many people in the very identitarian movement he has helped found. Within the identitarian movement, Jorjani's subtle stances on sensitive topics such as ethno-nationalism and Middle Eastern geopolitics may be controversial, but this does not justify vindictive smears and undignified slurs. Within a successful identitarian movement, there will always be space for a wide range of ideologies and worldviews. Totalitarian dogma's and ideological witch hunts risk bringing it down to the unworthy level of its sub-rational Social Justice Warrior enemies. Thus, from a European Traditionalist perspective within this larger movement, some of Jorjani's ideas may be risky - if not downright dangerous - and some of his ideals may be overly utopian, but they represent *exploratory challenges* rather than *sources of conflict*. From this perspective, the failure of American identitarian publicists and activists to decisively rally around one of their key intellectuals is therefore regrettable. It demonstrates not only the persisting lack of cohesion within the larger Trans-Atlantic identitarian movement - one of the explicit aims of the Alt-Right organization co-founded by Jorjani - but also the intellectual immaturity of this movement as a whole. Thus, it may be useful to briefly re-visit Jorjani's *Prometheus and Atlas* - and re-state the key importance of philosophic inquiry and intellectual boldness for the whole Trans-Atlantic identitarian movement. Eventually, the meta-political position of the movement will be decisive for its political success: a new identitarian Thermopylae requires not only a brave heart, but also a shrewd choice of terrain.



The fate of the identitarian movement is intricately bound up with the Archeo-Futurism revolution that is proposed by the Persian philosopher from Manhattan.

### ***The Spectral Revolution***

*There appears to be an archaic force that projects an inexhaustible variety of mythic symbols onto nature, irresistibly framing the world in terms of meaningful relationships. This projection is most commonly expressed in pre-modern cosmologies in terms of 'firmament of Heaven', the boundless ocean of space conceived as a cosmic ordering principle that begins with astronomical certainties and that reiterates these patterns in the nomos, or worldly order, that governs more mundane levels. - Jason Reza Jorjani, Prometheus and Atlas*

The above-given opening statement of Jorjani's first chapter basically conforms to the Traditionalist perception of (macro-micro) cosmic order: it indicates Jorjani's sound epistemological premise, realistically recognizing the limits of human perception and conception. Jorjani's concern, however, is with the historic plasticity of human perception - and with the resultant historic alterations in human social and cultural structures. As he sees it, all great revolutions in human history, whether long-term technological, social, cultural or political in nature, depend on such shifts - and the greatest revolution of all of human history is about to take place.

Jorjani describes the threats that impending shifts pose to present socio-political structures in terms of a Spectral Revolution, approaching them from his specialization in paranormal research. Thus, he re-creates the link between the micro-cosmic (natural and human) order and the macro-cosmic (supernatural and superhuman) sphere that has always been recognized in Traditionalist thought, but which has been systematically ignored in Modernist (what Jorjani terms Cartesian) thought. Jorjani correctly points out that, unlike Modern Western 'culture', Traditional cultures have always accepted the 'supernatural' phenomena as part and parcel of the human condition. In fact, the potential dangers and benefits of direct 'trans-dimensional' disturbances and procedures - including the intrusion of the past and the future (respectively, *legacies* and *possibilities* shaping present thoughts and intentions) - into present reality significantly shaped the behaviour and mindset of all of pre-Modern humanity. This accounts for the intangible 'magic' quality that suffuses all Traditional social structures, artworks and belief-systems. In all of recorded history, it is only Modern humanity that has attempted to break away from this respectful *modus vivendi* by suppressing the spectral world. Jorjani's rightly emphasizes the relation between epistemological shifts and cognitive marginalization mechanisms - and the relevance of 'spectral' phenomena and 'supernatural' realities to the shifting definition science and technology. Thus, most modern technology would count as 'magic' in any Traditional culture - indeed, much of it would count as 'black magic'. In Traditionalist hermeneutics (pre-Modern 'natural science', e.g. alchemy) the relation between the natural-human world and the supernatural-superhuman world was always recognized for what it was: precarious and dangerous. The lack of an equivalent recognition in Modernist hermeneutics effectively reduces contemporary scientists to presumptuous 'sorcerer's apprentices' who are incapable of mastering the forces they are tampering with. From a Traditionalist perspective, Modernity is simply a *reduced* existential and perceptual modality, inevitably resulting in spiritual and intellectual implosion - its effects are now most acutely felt in the academic humanities and social sciences. Jorjani re-states this fact in a highly original Archaeo-Futurist manner by pointing to the inextricable link between Modernist

(historical-materialist) epistemological frames and Modernist (technological) discursive practices. He shows that Modernist historical-materialist ‘theories’ cannot be tested against Modernist scientific ‘facts’, because such ‘facts’ lack autonomous existence and objective reality outside the Modernist scientist frame. The inextricable link between Modernist epistemological frames and Modernist discursive practices predetermines the uncontrolled trajectory of Modern science and technology. It also invalidates the ‘objectivist’ and ‘positivist’ pretences of the Modern humanities and social sciences, reducing them to ridiculous post-Wittgensteinian *Sprachspiele*.

Jorjani correctly predicts that the impending *Post-Post-Modern* re-definition of the Western knowledge system will require an entirely new language - and a resort to pre-logical categories. The dynamics of the transitional phase are vitally important in shaping the future boundaries of a new knowledge system. *To break new ground in thought, to express ideas for which there is as yet no appropriate discourse, already existing language must be distorted, misused, beaten into new patterns appropriate to unforeseen situations... A new worldview is built only out of fundamental conceptual changes, after which it takes time for a new language to be clearly defined in its internal structure. Thus, in transitional phases between worldviews, we have to be open to more free-flowing discussing with a view to creating ‘a language of the future’* (Jason Reza Jorjani, *Prometheus and Atlas*, 12-13). From a Traditionalist perspective, this insight refers to the *creative act* that underpins all authentic forms of cultural palingenesis, a creative act which is per definition *transcendentally* defined. *In the beginning was the Word, and the Word was with God, and the Word was God* (John 1:1). In other words, supernatural and superhuman forces will eventually have to re-enter the natural and human world in order to break the anachronistic dominance of Western civilization by the Modernist historical materialism discourse. This increasingly unbearable dominance is predicated on the increasingly unsustainable epistemology of Modernity, as expressed in exclusively mechanical-scientist and materialistically-functional tenets of Copernican cosmology, Darwinian biology and the Freudian psychology. From a meta-historical perspective, these historical materialist ‘revolutions’ actually represent intellectual ‘devolutions’ because they have eliminated the only possible referent point for authentic anagogic direction: Jorjani’s ‘supernature’, better known to the world of Tradition as ‘transcendence’. Jorjani points to the desperate manner in which various Modernist thinkers have attempted to come maintain this highly artificial status quo in Western thought: in his view, Descartes’ rationalist exclusion of the occult, Kant’s philosophical rejection of Swedenborg and Robespierre’s political suppression of the *Culte de la raison* are conscious attempts at deliberate (self-)censorship.

Jorjani instinctively grasps the impending climax of what de Traditional School terms the ‘Crisis of the Modern World’ and he manages to couch this awareness in terms of a radical transformation of the human condition (trans-humanism) and an ultimate epistemological abyss (parapsychology). With incisive insight, he states that *terror* in the face of this looming Spectral Revolution is the occulted foundation of the entire Modernist (Cartesian) *epistème*. From this perspective, at a certain level, the phenomenon of globalist Post-Modernism (the infrastructure of the New World Order and the superstructure of Culture Nihilism) appears as simple hedonist escapism. Post-Modern ‘philosophy’ - a *contradictio in terminis* if ever there was one - appears as nothing more than a superficially *deconstructive* but ultimately *desperate* feeding off the receding world of Tradition: it is fundamentally unable to cope with epistemic frameworks that are *not* immanently (psycho-socially) pre-structured. Only a ruthlessly iconoclastic Archaeo-Futurist Revolution can hope to keep up with Jorjani’s Spectral Revolution, i.e. the return of macro-cosmic and archetypal (supernatural and superhuman) forces into the natural and human

world. Jorjani expresses this impending revolution as the return of Prometheus and Atlas as the titanic spectres of a future *Art* of Science and Technology. This new *Techne* will require a superlative level of human consciousness and spiritual development: it therefore requires the *readmission* of macro-cosmic and archetypal spirit-powers into micro-cosmic human reality.

### ***The Identitarian Revolution***

*Our sensations are mediated by our education as members of a group with the same experience, language, and culture. ...[I]t is only parochialism that makes us suspect that members of very different groups sense the world in the same way. ...[But b]ecause they have systematically different (and internally consistent) sensations in response to the same stimuli, members of different groups do in some sense live in different worlds. - Jason Reza Jorjani, Prometheus and Atlas*

Jorjani approaches the challenge of readmitting ‘supernature’ into Western civilization through 20<sup>th</sup> Century continental philosophy, which allows him to exploit Bergson’s and Heidegger’s critical analyses of the experiential limitations of Modernity. In this regard, Jorjani’s approach again shows an implicit parallel to the Traditionalist approach of the same problem. Bergson’s re-appropriation of intuition and *élan vital* in reaction to the Modernist atrophy of intellectual instinct not only validates Jorjani’s Archaeo-Futurist re-introduction of ‘supernature’ - it also validates the Traditionalist view of Modernity as a perceptual and conceptual ‘handicap’. Heidegger’s fundamental critique of mechanist scientism as a cause of the artificially reduced spatial-temporal experience of Modern humanity not only validates Jorjani’s Archaeo-Futurist re-assertion of primordial ‘supernatural’ abilities - it also validates the Traditionalist insistence of the essential reality of humanity’s ‘magic’ abilities. The Modern atrophy of these ancient perceptual and conceptual abilities also explains Modern humanity’s inability to cope with its own existential identities, which Traditionalist thought holds to be doubly communally and individually specialized according to race, ethnicity, gender, caste and vocation. Only a degree of re-appropriation of these abilities will allow a re-discovery, re-appropriation and re-activation of these identities.

Having appropriated Heidegger’s concepts of specialized time (the bounded time-horizon of *Kulturkreisen*) and specialized space (the sheltering spatial horizon of *Blut und Boden*) as vital preconditions for every authentic form of world-historical human existence, Jorjani discusses the danger of world-encompassing, run-away technological science by pointing out its exceptional archetypal power to subdue the whole of the natural world and all human cultures. This power allows it to dissolve specialized time and specialized space through anticipatory projection and predictive models: it tends to alienate humans from nature, from culture and from community. At this point, Jorjani’s Archaeo-Futurist analysis matches the classic Traditionalist thesis that the Modern scientist world-view represents a grave danger to all forms of authentic identity. It is precisely at this point that Jorjani’s *Prometheus and Atlas* offers its most powerful meta-political contribution to the identitarian movement: it offers a devastating philosophical ‘counter-deconstruction’ of the Cultural Nihilist myth of culture relativism - and it re-states the incalculable value of the authentic Western identity. Jorjani explicitly stresses the importance of re-appropriating what lies at the core of Western identity: the Indo-European cultural substratum historically known as ‘Aryan’. Proceeding from his unencumbered Iranian heritage, he courageously re-claims the term ‘Aryan’ for the archetypal essence of Western identity, as represented in its original etymological meaning: ‘noble’. In

doing so he is able to re-explore the spiritual root identity and cultural-historical heritage of the Indo-European peoples (cf. Chapter 4). From the Archaeo-Futurist as well as the Traditionalist perspective this identity and this heritage are primarily spiritual in nature - they must be *earned* and *conquered*. It is up to the Indo-European *génération identitaire* to claim its rightful inheritance so that the Indo-European people may again *inhabit* the *specialized* worlds that are their rightful heritage. Outside authentic identity there can be no authentic knowledge - only if the *génération identitaire* re-experiences authentic identity can they hope to gain empowering knowledge. Power starts where taboo ends: the breaking of the Cultural Nihilist stranglehold on authentic identity is the first Rubicon that the Identitarian Revolution will have to cross. It is now up to the Western *génération identitaire* to boldly follow in the footsteps of its philosophical pioneers - and to stake an existential claim in the future that lies beyond the imminent event horizon of Western history.

*De l'audace, encore de l'audace, toujours de l'audace et la Patrie sera sauvée!*