

The Problem

When we finished for the summer, we had just started work on two Trump videos as the first step in evaluating his foundational stance. The thing is, any such valuation rests on the degree of intellectual, moral, and religious conversion of the person making such an evaluation.

And therein lies the problem. Any such evaluation rests on more than the state of conversion of the evaluator; it also rests on the application of that to a broad personal evaluative history within the functional specialty of dialectics. And this rests on personal decision of to whom to give one's allegiance and trust. It is that decision that affects one's understanding of such a public and controversial figure as President Donald Trump. One's position is not determined through direct experience, but is a function of the party's position one adapts as one's own. Most of what we know is a matter of trust rather than personal observations.

Our mutual assessment of Trump is a carry-over from a global conflict between competing interests currently engaged in substantial kinds of fundamental institutional change. One part of this fight is carried out through the media at a time when the web challenges the accepted narrative of those who seek to persuade, who seek to gain our allegiance that would give them the power to do what they would do.

This means we have to expand the strategy we have developed in our prior conditional assessments of Prager's and Paterson's foundational stances. It turns out that the way forward may be through that "un-present presence" that engaged them both. What if we expand our concept of who or what that might be, naming it an "x" to be known? Then we can apply high level operators derived from previous cosmopolis work to the data provided not only by the prior Prager/Peterson work but by our current individual insights and/or oversights into the what is currently taking place around the world.

And there is one further consideration. For the most part those living through periods of fundamental institutional change are not aware of what is actually taking place. It is only future historians who know how it all worked out that are in a position to explain the shifts currently taking place.

What does this mean? All our evaluations of current changes rest not on the outcome of this historical period but on the current positions on the part of those who power who are faced with the distinct possibility that their political, economic, and educational reins of power are slipping from their hands. In short, we take positions of the past with the belief that the future is some form of linear project

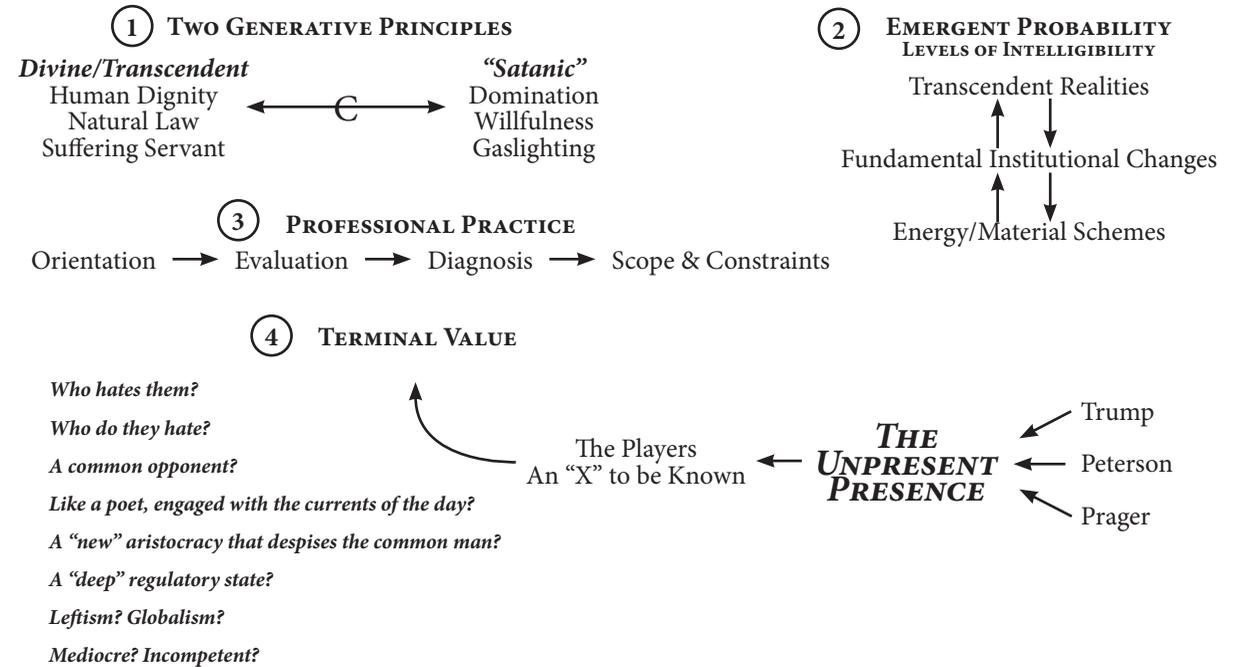
of the world views of dominant players. The thing is, they are almost certainly wrong in their efforts to restrict future possibilities from emerging based only on their own attempts to rationalize and justify their own hold on power. The reason for this lies in the fragmentation of meaning resulting from centuries of common sense bias.

What if the higher perspective of a cosmopolis institute provides a better way to anticipate what needs to be known? Might such a foundational stance provide a better way to face the issues of the day and so create a future that is not yet conceivable by those currently existing across the world?

It involves a sense of mystery and awe, combined with the development of an "inner eye" that comes—as Doris Lessing reminds us—from imaging how the culture or civilization that will come after ours will look back on our own era. Will "how could they have been so stupid, so blind?" be their reaction? Or would they observe the emergence of a new way for human beings to live in the world, one firmly grounded in a Judeo-Christian mode of life and dedicated to the gradual co-creation of a universe that would bring delight to the eyes of God?

For if our species had one primary skill, it would be in our ability to create and manipulate symbolic worlds that mediate between the sensate world and the world of our imagination. Best that we pay attention to the worlds we create lest we follow the animal path to live in a hostile and brutal world where only the dominate have power and human dignity is a privilege left only for a few. This intellectual conversion takes us from the belief in a world out there to be seen, where you only have to look to know what is real, to an inner world in which meaning is grounded in our imaginative skill to create reality that is not "out there" but "in here", whose origin rests in our foundational stance with its intentional horizon built around clusters of insights defining both concepts and operations that we use to ground a meaningful world.

While we might find comfort in the idea that our thoughts and impulses are determined by something other than our own judgment, this is simply not true. We make moral judgments all the time, and in ways that are not obvious to us. Take the frustration at having one's picnic rained out. We choose to feeling dismay whereas a farmer facing crops dying from a lack of water chooses to jump with joy. This is particularly true when it comes to deciding on one's terminal value, i.e., what is more important to you than anything else. This shapes one's whole attitude toward life.



The real challenge facing us is to rise above the propaganda wars raging in the main stream media over how we are to think/feel about President Trump, i.e., who gets to control what "Trump" means. This is not an easy thing to do, because almost all of our information concerning Trump's presidency is filtered through the ideological blinders of partisan politics. But one thing we can affirm is that the "un-present presence" is dead set to get rid of him at all costs, as if Trump represents an existential challenge to all they are. Three years after his election, his presidency is still considered illegitimate and the only "reasonable" response is to remove him from office through impeachment.

Luckily enough, we have conceptual tools to work through this morass of hate and resentment that has poisoned the public sphere.

1. Our prior investigations into Prager and Peterson suggests the reality of an "un-present presence" that dominates their thinking. Although this may be different for Trump, he is still engaged in a conflict with others over terminal value.

2. While we cannot trust the news to represent a reasonable and responsible evaluation of Trump, we can use what is laid out before us to identify the key actors, stakeholders, and participants that not only support

his actions but seek to bring him down. This forms the lower blade of concrete data.

3. The upper blade of theory consists of a focus on understanding the fundamental institutional changes currently rocking the world, the eternal dialectic between "good" (service, creation, and natural law) and "evil" (satanic drives to dominance, destruction, and man-made realities), and the notion of foundational stances with their emphasis on intentionality, horizons, insights, and above all conversion.

4. Assessing Trump's foundational stance extends our previous attempts into the nature of the fight being played out before our eyes. To whom or what does Trump give his allegiance? Who are his opponents, and what is their foundational stance? Who are being reasonable and responsible, in this dialectic between positions and counter-positions?

5. Finally, one important clue to Trump's terminal value is whether or not his actions in office are congruent with his public statements. If he is reasonable, responsible, and on the side of "good" then his actions will match his rhetoric. If he is out to deceive, to dominate for his own purposes, then his actions will beat to another drum and the contrast will leap out at us.

Upper Blade Operators
Lower Blade Data