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HIGH AUTOMATION, FASCISM, AND OUR SOCIAL REVOLUTION

by

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A Thesis Submitted in Partial Fulfillment
of the Requirements for a Degree with Honors
(Political Science)

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ABSTRACT

The United States in the present day has experienced a rise of both incredibly productive automated technologies, approaching self-perpetuation, and fascism, entering and affecting significant social institutions. This paper aims to explain these phenomenon with the Marxist mechanics of the historical dialectic, conceptions of abstraction and material, and the behavior of capital – among other modes of production – and predict the broader development that is oncoming. It has been found that the rise of advanced and self-perpetuating automating technologies is indicative of an oncoming mode of production, ‘high automation’, and that fascism itself is a character, or subdialectical stage, of capitalism, which periodically appear during transitions under capitalism. Therein a social revolution, or reconstruction, to high automation is oncoming.

ACKNOWLEDGEMENTS

To my mom, the members of the committee, and the late Dr. Long – all of which have inspired my work, my love for philosophy, and the liberal arts at-large.

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LIST OF DEFINITIONS

Character of Capitalism

A subdialectical stage of capitalism, with features distinct and incompatible with other characters of capitalism.

Class Amalgam

A circumstance where a society is characterized by multiple antagonistic relations of production.

High Abstraction

An abstraction, often held by fascists, to be potentiative of all other abstractions.

High Automaton

A self-perpetuating machine.

High Automation / High Automative Mode of Production

A mode of production characterized entirely by an owning class, and their self-perpetuating machines.

Low Abstraction

Abstractions potentiated by high abstractions.

Mode / Mode of Production

A social superset of relations of production – classes, ownership, etc.

Oscillating Fascism

The theory that fascism returns in the coupling points between characters of capitalism.

Re-Hegelianizing

The action of reorienting the conception of base / superstructure post-Marx to understand abstraction as the paramount potentiative force.

CHAPTER I: INTRODUCTION

Karl Marx died hundreds of years before a sector of an economy could fully give way to high automatons – self-perpetuating machines – and too, hundreds of years before trends in fascism could point towards some American political tradition, let alone broad trends on the dialectic. But, that does not mean the scientific nature of dialectical materialism, and the relationship between capital and abstraction it can teach, is useless in the modern day. In fact, just as Newton expands our understanding of mathematics upon what Euclid and Musa gave us, to the point that if one were to make predictions in the field of physics today, they would find themselves stunted without his help – so too have thinkers like Lenin, Hardt, Negri, and many others advanced the science of human society – to the point that one would not necessarily be incorrect with crafting conclusions from orthodox Marxism, moreso that they will become stunted, or imbibed by the mere exercise of doing the work.

In our effort to inquire on the two rapidly developing American social phenomena, automation and fascism, that characterize – in their own contextual peculiarities – our modern society, I have discovered profound connections between the two, which garner revolutionary understandings of dialectical and historical materialism. A new mode of production, high automation, is oncoming – fascism is a character of capitalism that gains social strength when characters of capitalism transition.

The paper firstly begins with developing a mathematical cohesiveness to each mode of production on the dialectic, such that any conclusions on the foremost mode, that of the capitalist, are rational and sound. It will be demonstrated in the following sections, through theoretical literature, as well as the economic mechanics of capital itself, that

capitalism as a mode is forced to exponentially revolutionize its instruments of production. The results of this are shown ten-fold, with modern liberal economists frantically warning on the abolition of work through advanced automation overtaking labor armies. Yet, as an exponential formula approaches infinity, or absurdity – so, too, will capitalism fall into a singularity; to where only a class of owners exists, and all labor is conducted by high automatons. Such is a new mode of production altogether – that of high-automation, the first part of our oncoming social revolution.

Further, mode-characters; that capitalism has within itself multiple arrangements unique to the mode yet incompatible with one another, are defined. These include, of course; urban / prototypical capitalism, mercantile capitalism, imperialist capitalism, and globalist capitalism. Each of which have strong arguments in each their own rights, but only when considered simultaneously provide a cohesiveness worth their mention. In the coupling-points between each of these characters, fascism arises without exception.

It is further demonstrated that fascism – being a re-Hegelianized conception of material and abstraction, an ideology that reorients the natural world as to be beholden to some sort of all-powerful abstraction – is developing in modern America by the same movements that have brought about the ‘January 6th’ insurrection. This fascism appearing in modern day is no coincidence whatsoever, but the routine omen that a new social revolution is occurring; this time, one of high-automation.

CHAPTER II: HIGH AUTOMATION

Section I: Introduction to High Automation and the Current State of Things

It will be discussed, first and foremost, what is meant by “high automation”, to avoid any confusion when talking about the novel mode. Let us first define the tumultuous character of automation in our present society. It is true that the concept of automation in general is not novel in any way. Automation is a mere development in efficiency – it is essentially the easing of labor unto different sensuous tasks. The broad supplanting of ships with sails, making use of the wind and air, automated away the need for crews of a hundred or so rowers on a Greek trireme – instead, providing the world frigates, which a crew of twenty or so sailors could pilot a vessel three times the size of the trireme. Or consider the cotton gin, which had been invented to use less labor in the separation of seeds from cotton, which had been prior a laborious task. In the 1800s, this was adapted to the steam engine, which no longer had to use the energy of a horse, and before that, a hand crank. Automation, in concept, has always existed.

Automation has always, until recently, been compatible with the relations of production at any given time. The peasant who hitches a plow to their horse has broadly automated away their hoe, but he still must present half his earnings in kind or in tax to his lord at the end of the day. The capitalist which outfits his factory with automatic weaves, has automated the working day for his workers – his workers are more productive, true, but they are proletarians nonetheless, and will be paid a wage all the same.

It is in our present society where this changes. At this time, the United States is seeing parts, or even entire sections of industrial armies be replaced by machines. Therein, these machines, day by day, become able to diagnose themselves when they experience a fault, and are arriving at a point where they are supplanted by additional machines that can fix those faults automatically. The human aspect of economic sectors is being gradually removed in its entirety. The nature of capitalism, as will be demonstrated in the following section, has built its own grave in the sense that for it to survive, it must constantly revolutionize the instruments of production at an ever increasing rate, and has effectively built a mode of production where commodities are produced by machines and the services done unto those machines, are done too, by machines.

This new mode, termed “high automation”, is the relationship between an owning class, and their nonhuman property. This mode is separate from the capitalist mode, as it does not require a class of workers. No wages are paid, as the means of production necessitate themselves. It is distinct, and incompatible with a mode that requires an owning class and a working class.

Liberal economists in the present day have observed this, and discourse on what will come after is disputed by them. Research on high automation is abundant, most of which involve advocacy for certain policies – alleviating job displacement, unemployment, or a form of universal basic income to keep the wheels of consumption spinning while their rubber starts to decay. Tom Parr writes on this extensively, theorizing plausible solutions on the matter, introducing in *Automation, Unemployment, and Insurance*, an answer to the argument that high automation will grow the proletariat, rather than abolish it. Quoting the landmark study of robots in the workforce by

Acemoglu and Restrepo,¹ Parr affirms that this new form of automation will automate away entire industries, and from his findings, almost entirely medium and low-skilled industries – where most individuals reside. In a sense, rather than creating more jobs, high automation abolishes them.² Brian Sorells on a metaanalysis on the topic, writes:

“The fusion of groundbreaking sensor technologies with data-processing machinery and the invention of impactful optimizing algorithms has brought about automation of nonroutine cognitive tasks.

The freshly advanced mobile robots are likely to integrate human tasks and, by substituting chiefly nonroutine manual and interactive tasks and harmonizing nonautomated ones, they eradicate not jobs, but work.”³

Modern Marxists, strangely, have even less to say on the matter, with regards to the dialectic. Aaron Bastani, in the prolific work *Fully Automated Luxury Communism*⁴, merely aims to explore the ways in which automation can be harnessed through a communist revolution, rather than automation being a potential threat to the traditional class relations of owner and worker in general. Another prominent Marxist voice on the matter, Aaron Benanav, writes in *Automation and the Future of Work*⁵, acknowledges the threat automation poses to the current relations of production, but does not engage with the mechanics of capital itself – thus falling short in understanding the inevitability of high-automation’s encroachment.

¹ Acemoglu, Daron, and Pascual Restrepo. “Robots and Jobs: Evidence from US Labor Markets.” *National Bureau of Economic Research*, 2017, <https://doi.org/10.3386/w23285>.

² Parr, Tom. “Automation, Unemployment, and Insurance.” *Ethics and Information Technology*, vol. 24, no. 3, 2022, <https://doi.org/10.1007/s10676-022-09639-w>.

³ Sorells, Brian. “Will Robotization Really Cause Technological Unemployment? the Rate and Extent of Potential Job Displacement Caused by Workplace Automation.” *Psychosociological Issues in Human Resource Management*, vol. 6, no. 2, 2018, p. 68., <https://doi.org/10.22381/pihrm6220186>.

⁴ Bastani, Aaron. *Fully Automated Luxury Communism: A Manifesto*. VERSO, 2020.

⁵ Benanav, Aaron. *Automation and the Future of Work*. Verso, 2022

Like most adventures in Marxism, there is a karotic element to this – there are predictive features that are, in essence, time sensitive. It was mentioned before that the novel mode of high automation is rapidly oncoming, as a result of the capitalist mode eternally revolutionizing its instruments of production. This novel mode is not only rapidly oncoming, it is an inevitability, and as new steps on the dialectic do, it will bring about a social revolution. In the following chapter, it is explained how this is the case.

Section II: Productive Functions

Part I: Introduction to Productive Functions

In this section, each known mode of production on Marx's dialectic will be analyzed, and some fashion of a mathematical trend to the productive power itself will be applied. If there is a mathematical trend to be found – which this section will prove that there is – it will necessitate certain implications to the dialectic's continuity, which necessarily imply some utter collapse of contemporary class relations unseen by Marx at the time. This collapse of class relations necessitates a new dialectical stage – high automation.

There are four known stages of the dialectic, each with their own productive character and class relations emphasized within that character described by Marx in both the brief work *The Communist Manifesto*, and the greater work concerning largely only the capitalist mode, *Capital Volume I*. It is apparent to us that the force of production at each stage of the dialectic must have distinct mathematical functions describing the character of those productive forces, to which those productive forces exist as follows, to where t on the t axis represents time, where p on the p -axis represents production outputs – including variable m emphasizing variable material conditions:

Proto-communist mode of production: $p = mt^0$ or $p = m$

Antique mode of production: $p = mt^{1/2}$ or $p = m\sqrt{t}$

Feudal mode of production: $p = mt^1$ or $p = mt$

Capitalist mode of production: $p = mt^2$, approaching $p = mt^n$

Now, if one is to believe there is a congruence between these functions of production, the character of the capitalist mode will approach in function towards a singularity of productive force, as an exponential equation approaches infinity. Marx' argument that because of the exponential, or constantly revolutionizing, nature of capitalism, results in an ever exponentially increasing body of proletarians, falls apart when one considers the state of the instruments of production when increasingly approaching the singularity, or infinity, of mt^n . It is implied by these functions, and the behavior of the capitalist mode to ever exponentially revolutionize the instruments of production, which at the singularity, will abolish labor as a commodity needed to perpetuate capital, and thus largely abolish the proletariat itself, thus collapsing into a new mode altogether – the mode of high automation.

Part II: Capitalist

Let us first begin by discussing Marx' most written on mode of the dialectic, and the one of which we, as authors, currently live – the capitalist mode. Without reciting the entirety of *Capital*, the *Manifesto*, and perhaps, the majority of his writings, this section will use key excerpts that outline the behavior of the capitalist mode. It is the case that Marx explicitly defines the capitalist mode, based on the examples presented below, as a system that produces exponentially – it is recursive and constantly revolutionizing.

The best way to possibly visualize this is with Marx' simple transactionary equations on the nature of capital itself. In Part II: Chapter IV of *Capital*, “The General Formula for Capital”, the recursive and exponential nature of the capitalist mode is revealed. He presents the reader with two transactionary circuits, that of C to M to

C (C – M – C), and M to C to M (M – C – M), where M represents money, or some universal language of exchange value, and C represents a given commodity.⁶ In the C – M – C formula, one can see what Marx considers a closed circuit, or a single-unit transaction.

“In the circulation C – M – C, the money is in the end converted into a commodity, that serves as a use value; it is spent once and for all.”⁷

Providing the example:

“If I sell a quarter of corn for £3, and with this £3, buy clothes, the money, so far as I am concerned is spent and done with... If I now sell a second quarter of corn, money indeed flows back to me, not however as a sequel to the first transaction, but in consequence of its repetition.”⁸

If one recalls the former chapters of *Capital*, discussing M, money, as a mere universalizing exchange-value, Marx argues that C – M – C can therefore be simplified to C – C, a barter of items of different value that bears no absurdity.⁹

The recursive nature of capital, and thus the capitalist mode, is shown in the absurdity of simplifying M – C – M. This recursive nature is first established in the notion that M – C – M is not a closed circuit, as instead of resulting in a use value to be spent at the end of the first transaction unit, the formula ends with money and surplus-value.¹⁰ Without quoting the entire page, consider the example Marx uses: cotton is purchased for £100 then resold for £110. If this were to be simplified like C – C, corn for

⁶ Marx, Karl, et al. *The Marx-Engels Reader*. Norton, 1978. p. 329

⁷ Ibid. p. 330

⁸ Ibid. p. 331

⁹ Ibid. p. 332

¹⁰ Ibid. p. 330

clothes, it would be for $M - M$, £100 for £110. Marx elaborates on $M - C - M$, such that it is $M - C - M'$, where $M' = M + \Delta M$, where ΔM is surplus-value.¹¹

Now, because $M - C - M'$ is not a closed circuit, it becomes recursive, and thus exponential. If one expands the circuit to a few more transactions, then view the internals of these transactions, a recursive equation is found:

$$M - (M' + \Delta M) - (M'' + \Delta M') - (M''' + \Delta M'')$$

Now, if one continues the example of purchasing cotton for £100 and selling it for £110, keeping that increase in M to 110%, the sequence below will be found:

$$£100 - £110 - £121 - £133.1$$

Surplus-value, ΔM , is itself increasing linearly by 1.1% in each recursion, therefore the entire output is increasing in a nonlinear, exponential fashion. The reinvestment of sequential M sums in sequential transactions further perpetuates this exponential increase.

Because of the natural behavior of capital, the behavior of the capitalist mode bends to it utterly. In the *Manifesto*, Marx states:

“The bourgeoisie cannot exist without constantly revolutionising the instruments of production... Constant revolutionising of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones... The need of a constantly expanding market for its products chases the bourgeoisie over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connexions everywhere.”¹²

¹¹ Ibid. p. 332

¹² Marx, Karl, and Frederick Engels. *The Communist Manifesto*. International Publishers, 1948. p. 12

Most importantly, Marx argues this behavior is dissimilar from all other class behaviors, or modes, that came prior.

For our mathematical function for the capitalist mode specifically, the behaviors and formulae above lead to the following conclusion:

$$p = mt^2$$

Where:

p : production output

m : varying material conditions

t : time

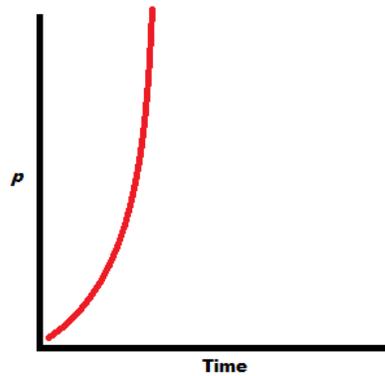


Figure 1

Yet, there is a greater nuance to this. The exponent of 2 is a mere placeholder for the exponential character of the capitalist mode. Because of the constantly revolutionizing nature of the relations and instruments of production,¹³ the exponent itself will begin to increase. Yet, as shown below, the changes in the exponential value do not change the exponential character of the function, and thus a dialectical revolution is not

¹³ Ibid. p. 13

implied. In a sense, it does not matter if the exponent is 2 or 4, the character of the function remains, and the production amount is still of the character of the capitalist mode. Though, when the function reaches mt^n , where n is infinity, the function ceases to be exponential, and is thus a new mode. Furthermore, to account for this increasing variability in the exponent, the equation can be rewritten as:

$$p = mt^n$$

Where:

p : production output

m : varying material conditions

t : time

n : revolutionizing increase

Part III: Feudal

Let us continue solidifying the nature of this function canon by proceeding in reverse through the dialectic. Marx explains the productive distinctions between capitalism and feudalism in brief in the *Manifesto*. Marx distinguishes the productive nature of capitalism from feudalism by *increasing productivity*, or constant revolutionization – in the sense that the capitalist mode has a given rate of production that in itself increases, whereas the feudal does not.¹⁴ Marx credits this very limit to the feudal mode with its downfall – indicting market monopolization by closed guilds and thus the nation state.¹⁵ Frederick Engels reinforces this notion in *Socialism: Utopian and*

¹⁴ Ibid. p. 14

¹⁵ Ibid. p. 10

Scientific, where he argues that the contradiction originated within that very restriction of untethered, revolutionary growth, where feudalism acted in a necessarily closed rate.¹⁶

Now, to quantify this in a productive function is simple. The distinction between a function with a constant, or “closed” rate, and one with a “constantly revolutionizing” rate, gestures towards the former being the derivative of the latter. Thus, the productive model for the feudal mode is as follows:

$$p = mt^1$$

or

$$p = mt$$

Where:

p : production output

m : varying material conditions

t : time

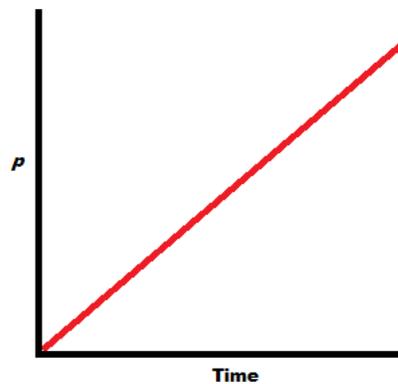


Figure 2

¹⁶ Marx, Karl, et al. *The Marx-Engels Reader*. Norton, 1978. p. 701

Because the $M - C - M$ formula of the latter section shows us the behavior of capital, it is fair to assume that the relations of production the feudal mode employs bars money and commodities from flowing in that manner. As in *Capital*, the $C - M - C$ equation still applies in the feudal mode. Just as a proletarian may sell their labor to buy food, the peasant sells their product to buy food, while paying kind to the lord. The lord, though, does not abide by that $M - C - M$ circuit. When the lord accepts kind from their peasants, it is not used to buy a commodity for resale, it is instead either spent on commodities for their use-value or reinvested into different public works that do not generate further money – like military and estate holdings.

Part IV: Antique

The antique mode is, perhaps, the most dubious mode of the dialectic, made so simply due to the near absence of Marx' writings on the matter, as well as similarly proportional historical records. There is a further unique aspect of the antique mode in the notion that neither class, slave or slave-master, engages by default in any of the circuits mentioned. One may make the argument that it is only the slave-master that engages in any form of circuit, the nearest resembling circuit something like $C - M - C$, wherein the initial commodity is produced by the slave. This section consults historical record to decipher this part of the dialectic.

As mentioned prior, historical records of slave-based economies are woefully inadequate in finding production outputs and whatnot – due to the fact that these slave-based economies were, in earnest, the first to originate in human society. The most written on slave-based economy, most appropriate to Marx's context, is that of Rome.

Rome, towards the end of its life, was in a state of *class amalgam*, a circumstance where there are multiple modes of production at play in a given society – hence why it fell into feudalism entirely in the end. In the *Manifesto*, Marx labels the classes of Rome during the antique mode as patricians, plebians, knights, and slaves¹⁷ – yet he neglects to mention that plebians operated on a spectrum of class relations – a critical insight to the realities of Rome’s class amalgam. In a sense, patricians were slave masters and nobles, plebians served both as nobles and serfs in their own right, and slaves served as their name suggests.¹⁸ It is made very apparent in historical record what led to the collapse of slavery in Roman society at the time – similarly to how feudalism failed to meet the increasing expansion of capitalism, the antique mode was prone to stagnation that feudalism necessarily had to destroy.

Roman slavery was directly proportional to Roman imperialism. Mary Beard, acclaimed scholar on Roman antiquity outlines this fact in her work, *SPQR*. The rapid rise of Roman hegemony was a result of rapid conquest. That conquest netted more slaves for the workforce – yet the physical limits of administrative ability, and the overtly comfortable material conditions of the slave-masters, led to the stagnation of Roman conquest. That stagnation of conquest resulted in no new netted slaves, wherein only bred slaves populated the slave labor-force.¹⁹ Thereafter provided the fresh soil for the feudal mode to take hegemony. In fact, the lesser plebs revolted to abolish the debt laws, which

¹⁷ Marx, Karl, and Frederick Engels. *The Communist Manifesto*. International Publishers, 1948. p. 10

¹⁸ Beard, Mary. *SPQR: A History of Ancient Rome*. Liveright Publishing Corporation, a Division of W.W. Norton & Company, 2016. p. 137

¹⁹ *Ibid.* p. 329

forced indebted individuals into slavery.²⁰ The revolt succeeded, signifying the feudal mode at Rome's doorstep.

Such a rapid growth, despite the stagnation, cannot be considered a derivative of a linear function – growth *entirely* is not a derivative of a linear function. There is a function, though, that employs both rapid growth and immediate stagnation that rests between the derivative of a linear function, and the linear function itself. That function is as follows:

$$p = mt^{1/2}$$

or

$$p = m\sqrt{t}$$

Where:

p : production output

m : varying material conditions

t : time

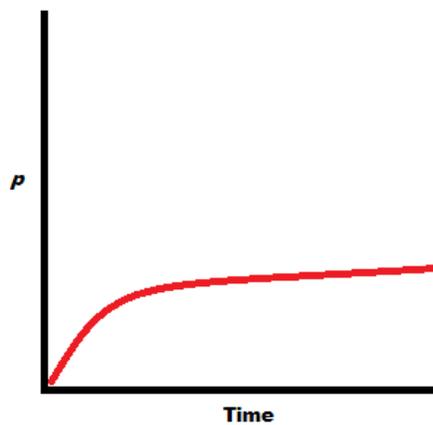


Figure 3

²⁰ Ibid. p. 147-148

Part V: Proto-communist

The final, primordial stage of the dialectic is the proto-communist mode of production. Now, it is the case that proto-communist societies hold all in common, this is a stage prior to private ownership. Production does not increase *by default*, but it *is* nonzero. To reiterate, there may be some level of productive character to these societies, but there exists no excess – excess exists due to private ownership, exploitation, and the mere existence of class antagonisms – such explains the *increases* on these formerly provided mathematical functions. This is the respective purpose of the “m” variable. Such outlines the base material conditions of the given atmosphere for production. The productive character of these societies, from an anthropological perspective, depends entirely on things like geography, seasonal weather, etc. – in a sense, the material conditions, or solely, the “m” variable. Therefore, the equation rests as the derivative of the both the antique and feudal modes:

$$p = mt^0$$

or

$$p = m$$

Where:

P : production output

m : varying material conditions

t : time

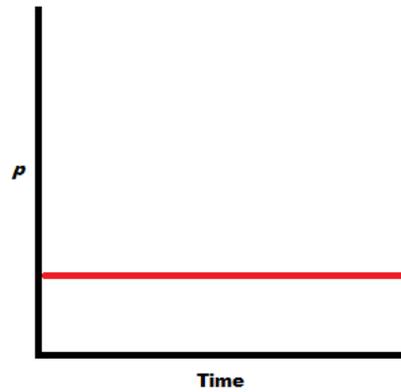


Figure 4

Part VI: Function

In its entirety, these functions put together, over their respective time-spans, resemble perhaps non-coincidentally human population over time.

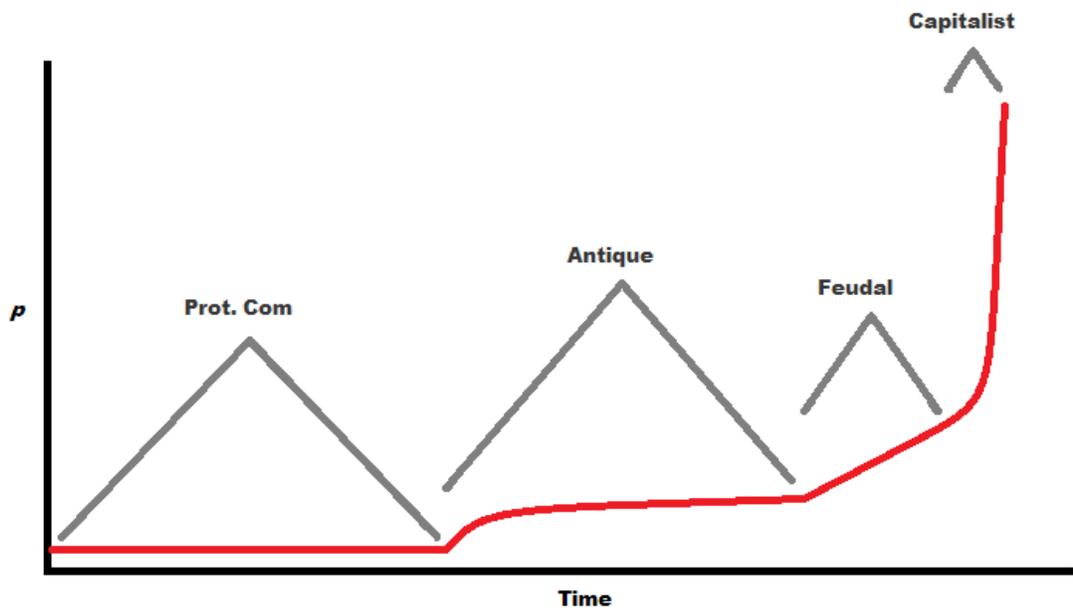


Figure 5

Part VII: Class Amalgam and the Singularity

What does all of this mean for the incoming mode? What were the aspects of the dialectic revealed by these formulae that imply as such? In a sense, it begins with the understanding of class amalgam.

At the coupling points for each of these functions, of each stage of the dialectic, existed societies where no one mode of production held hegemony over the other. Though the systems are revolutionary, and replace one another by definition, slaves, for example, did not take off their shackles and put on rags over-night. Slaves and peasants existed for centuries alongside one-another in Rome, just as proletarians and peasants existed for decades alongside one-another in the British Empire. It was the fall of Rome, and the liberal revolutions of the 1700s-1800s that began the transition of these societies down the dialectic. As mentioned in the previous chapter, automation has always existed on the dialectic.

Yet, as the capitalist mode continues, so too does the exponential revolutionization of the instruments of production. Americans are experiencing today instruments of production that operate without the need of human labor. Along with this comes unemployment of antiquated proletarians. Human labor in the proletarian sense is effectively being abolished by the exponential developmental trajectory of the capitalist mode, bringing us ever-so-closer to the singularity, or the new mode.

Marx argues curtly:

“The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie therefore produces,

above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.”²¹

Such is true – capitalism necessitates an exponential increase of proletarians to function. Yet, as the singularity, or infinity, that $p = mt^n$ approaches, the instruments of production become increasingly revolutionized to the point that the cost of human laborers to produce a commodity, is less than the cost of a single human laborer to repair the instrument that can produce that very same commodity more efficiently. As the singularity is increasingly approached, that repairman is replaced by automation, the repairman for that instrument is replaced, and so on.

Marx’ argument that the mere magnitude of proletarians eclipsing the bourgeoisie to the point that revolution becomes inevitable is a falsity when facing the current reality – that as the singularity is approached, proletarians begin to dwindle more and more. The singularity of productive force may result in the demise of capitalism – but what is revealed by the current trajectory of the relations of the means of production, the current trajectory of the instruments of production, and the definitional nature of capitalism’s exponential revolutionizing of said productive characters, so, too, will the proletariat be destroyed inevitably.

What this means for a communist revolution in the United States is of a similar sort, which will be discussed in further chapters. What must be affirmed for now, is that capitalism, with its constantly revolutionizing instruments of production, is bringing about a singularity that, because of its capability to destroy the proletariat, necessitates the collapse of the current class system. It will not collapse into anything other than a

²¹ Marx, Karl, and Frederick Engels. *The Communist Manifesto*. International Publishers, 1948. p. 21

new mode under the singularity, one involving pure automation solely, or however close to that the society may get.

Section III: Conclusion, A Social Revolution

However one may examine our current experience, it is unavoidable that Americans are once again approaching a contended class amalgam. True, remnants or even parts of a class in its infancy may characterize the minority of class powers in any given stage of the dialectic. Capitalism, for example, insofar as the wage provider and the wage earner exist simultaneously, has existed throughout the near entirety of human history after private ownership developed. Urban regions of Rome, feudal France, and so on, have employed capitalism long before the capitalist mode was achieved. So, too, has the character of automation always existed.

But, in the couplings of each dialectical stage, there are two modes of production with their own distinct classes fighting one another. In our current society, the capitalist mode of production and the high automative mode of production exist together and are at philosophical and economic odds. One survives through the extraction of surplus value from the other class, while the other survives through the ability to harness machines that can perpetuate themselves. And as the economists presented in earlier chapters have written, these new relations of production will bring about the demise of the current class structure. Capitalism needs labor to buy, and exploit – a buyer and a seller, or an owner and a worker – high automation has a need for neither.

A social revolution, for all forms of exchange and economics are purely social, is inevitable in this case. And as Marx tells us, when a dialectical stage arises that is antithetical to the prior, it will destroy it. Every dialectical coupling this far, every instance of true class amalgam, has been “a fight that each time ended, either in a

revolutionary reconstitution of society at large, or in the common ruin of the contending classes.”²²

Let it not be seen as hedging one’s bets to affirm that the revolution we claim inevitable may not be one of the sexier, champagne style. We do not claim that this economic revolution will appear as frazzled Americans charging read-coated soldiers, nor do we claim hammer-and-sickled flags will fly over the American White House. We claim, and affirm, that the character of the American economic circumstance in present day is the result of a characteristic of capitalism, bringing about a new mode altogether, that has inalienable contradictions that will result in the eventual social revolution so innate to the process. The character of the social revolution can be multivariate, yet its occurrence is certain.

²² Marx, Karl, and Frederick Engels. *The Communist Manifesto*. International Publishers, 1948. p. 9

CHAPTER III: MODERN FASCISM

Section I: Introduction to the Fascist Character

Now, let us tilt our focus to the second of our two current social developments – that of a so-called new rise of fascism. In our present society, apt scholars have the misfortune of being limited to accept fascism as one of three ideologies: one too arcane for academics such that its true meaning is contested, one that considers any form of abstraction innate – such a definition is accepted by champagne communists and Western liberals alike – and one that is simply socialism. None of these are true. Fascism is not something too arcane to discuss, nor is it too unspecific to be simply reactionary rabble. To analyze fascism in our current day and how it can be reconciled with Marxism, one must claw through the jetsam concerning the word, and define it with key literature.

Fascism is a character of capitalism, one that is not fully scorned through the subdialectics of the capitalist mode, but rather behaves as an oscillating entity. It appears during the coupling points of these subdialectics, and takes the form of the negation of communism, an ideology purely based on abstraction, while embracing the capitalist mode.

Further, notions that fascism is a creation of a specific time period, of a specific region, and a specific man – say, in 1930s Italy from Benito Mussolini – must be dismissed. Fascism, like all ideologies or social systems, often exist long before they've been named, discovered, or written about in a nomer work like *Doctrine of Fascism*. Works by Adolf Hitler, Mussolini, and the eugenicists of American history are not to be neglected, as they are manifestations of this ideology's existence. These works are to be

used as the means to find the definition, not to be referred to as the final conclusion, and are never to be neglected in such a right.

Finally, the current Marxist conception on the matter is also fractured, and moreso considers the conditions of which give way to fascism's rise – as opposed to outlining a broader dialectical trend of which I aim to do. Gramsci and his modern incarnations are of that ilk, to where fascism is largely an isolated historical phenomenon, as opposed to a function of the dialectic – as seen in *Two Fascisms*²³. Enzo Traverso, a modern Marxist scholar, also deems the fascism of today to be largely unrelated to the fascism of yore – proceeding to analyze its character rather than the Gramscian inquiry to conditions, or mine own interest of the broader dialectical mechanics – such is seen in *The New Faces in Fascism: Populism and the Far Right*²⁴. This paper builds a perspective altogether novel, in redefining fascism from a purely Marxist lens, then exploring it holistically as a mechanic of the dialectic.

²³ Gramsci, Antonio. *The Two Fascisms*. Marxist Internet Archive, 1925.

²⁴ Traverso, Enzo, et al. *The New Faces of Fascism: Populism and the Far Right*. Verso, 2019.

Section II: Defining the Negation

If fascism is the negation of communism, for it is defined as such by fascist and communist thinkers alike, it would be an exercise in fallacy henceforth if applications were made without applying the original term. The exercise of defining communism comes along with it an understanding of superstructure, abstractions, and the interaction between the two, necessary to prime the reader for an aggressive Marxist inquiry into fascism. Let our work in defining communism begin henceforth, before proceeding to define fascism.

One can turn, largely, to Karl Marx' works of *The German Ideology* and the posthumously released *Economic and Philosophical Manuscripts* for this effort. The former lays the groundwork for Marx' moral philosophy, while the latter applies it into communism itself. Consider the following two passages from *The German Ideology*:

“The production of ideas, of conceptions, of consciousness, is at first directly interwoven with the material activity and the material intercourse of men, the language of real life. Conceiving, thinking, the mental intercourse of men, appear at this stage as the direct efflux of their material behaviour.”²⁵

And,

“In direct contrast to German philosophy which descends from heaven to earth, here we ascend from earth to heaven. That is to say, we do not set out from what men say, imagine, conceive, nor from men as narrated, thought of, imagined, conceived, in order to arrive at men in the flesh. We set out from real, active men, and on the basis of their real life-process we demonstrate the development of the ideological reflexes and echoes of this life-process. The phantoms formed in the human brain are also, necessarily,

²⁵ Marx, Karl, and Friedrich Engels. *The German Ideology: Including Theses on Feuerbach and Introduction to the Critique of Political Economy*. Prometheus Books, 1998. p. 42

sublimates of their material life-process, which is empirically verifiable and bound to material premises.”²⁶

Laid out here, is Marx’ revolutionary foundation of dialectical materialism – this is the framework of which the rest of Marxist theory grows. These passages indict the contemporarily renowned Hegelian notion that history, the material world, and all aspects of the superstructure, were and continue to be influenced by ideas, or what Marx considers, phantoms of the mind. Instead, Marx argues it is the material conditions that manifest and change the superstructure, which is composed of abstraction – hence, earth to heaven rather than heaven to earth.

With that notion, one may further explore the opening-up to normativity within the first several pages of the *Ideology*. Consider this passage:

“Men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organisation. By producing their means of subsistence men are indirectly producing their actual material life.”²⁷

Here are essential grounds for normative, moral statements on Marx’ ideology. The above passage considers what is somewhat “unique” or “distinguished” to “men”, is not a matter of biology, religion, or an idealist perspective – it is, in fact, a socio-material relationship between creatures and the means of production. Man is therefore a *philosophical* concept to Marx, and an individual’s *humanity* is tied to their ability to produce their means of subsistence.

²⁶ Ibid.

²⁷ Ibid. p. 37

In the *Manuscripts*, Marx introduces the crisis brought by private property, that of alienation and estrangement. Both concepts are necessarily intertwined, but remain separate notions with distinct philosophical rationale. In short, an individual experiences alienation when:

“...not only his labor becomes an object, an external existence, but that it exists outside him, independently, as something alien to him, and that it becomes a power on its own confronting him.”²⁸

As for estrangement, Marx explains it like so:

“The direct relationship of labor to its products is the relationship of the worker to the objects of his production.”²⁹

further,

“Political economy conceals the estrangement inherent in the nature of labor by not considering the direct relationship between the worker (labor) and production.”³⁰

In a sense, alienation is the consequence of commodifying labor itself. In commodifying and objectifying labor itself, in the situation of wage labor under capitalism, labor itself ceases to be *of the individual*. Estrangement is the consequence of severing the relationship between the worker and their object of production – this occurs in any situation involving private property, whether it be antique, feudal, or capitalist. In both situations, man is made separate from their labor and products of labor, and are dehumanized. The biological man ceases to be a philosophical man, and further, is subjected to a status worse than an animal in the untethered natural world.

²⁸ Marx, Karl, and Friedrich Engels. *Economic and Philosophic Manuscripts of 1844*. Prometheus Books, 1988. p. 72

²⁹ Ibid. p. 73

³⁰ Ibid.

Communism is the natural, inevitable solution to this- for it is a society where private property is abolished. Finally, Marx states:

“...communism therefore as the complete return of man to himself as a social (i.e., human) being”³¹

and,

“The positive transcendence of private property as the appropriation of human life, is therefore the positive transcendence of all estrangement – that is to say, the return of man from religion, family, state, etc., to his human, i.e., social, existence.”³²

Essentially, communism is a society free from abstraction brought-about by private property. In our present time, where capitalism and private ownership have hyperabstracted our daily lives, a communist society becomes entirely unrecognizable. Abstractions in our present day like NFTs and Twitter likes would obviously be done away with, but so too would most things that characterize our daily life – religion, family, state, money, race, gender, and even parts of language that serve no basis in productive ability.

Fascism is the definitional opposite. As communism is the deliverance from abstraction, fascism is the deliverance *into* abstraction – it is a re-Hegelianizing of the superstructure, to where material conditions are obfuscated, if not neglected by fascist thought.

³¹ Ibid. p. 102

³² Ibid.

Section III: Defining Fascism

Let us now move on to find a defining character of fascism within our Marxist lens. Finding such a text to build this definition is no easy ordeal, as, fundamentally and rhetorically, fascism avoids inquiring unto material conditions at nearly all costs. Two texts will be used here, Mussolini's *Doctrine of Fascism*, and Hitler's National Socialist equivalent, *My Struggle*. The former is an explicit outlining of fascism, in name, and philosophical essence – it defines in its entirety, the method in which fascism is the negation of materialism, and a delvance into the abstract. *My Struggle*, albeit in a surreptitious manner, expands on different conceptions of “class harmony” in fascist political economy, by hyperabstracting the actual systems of power into scapegoating Jews and those of other “races”.

These are the works that have been hitherto chosen, as the fascist works of yore, those of the *Protocols of the Elders of Zion*, and *Birth of a Nation*, are not doctrinal, and to extract the ideological-philosophical nature of them would take far more analysis, to the extent that it would be an essay all in its own. For now, let us begin with the *Doctrine*.

The bedrock of fascism is the abstract, and it is the total negative form of Marxism, while surreptitiously embracing capitalism. The *Doctrine* exemplifies this by placing paramount value on abstractions, high or low, re-Hegelianizing those abstractions, and with regards to political economy, crafting some sort of quasi-Confucian notion of class harmony. He begins the work with:

“[Fascism] sees not the individual, but the nation and country; individuals and generations bound together by a moral law, with common traditions...”³³

And,

“...man is man only by virtue of the spiritual process to which he contributes as a member of the family, the social group, the nation”³⁴

If one recalls the passages from the *German Ideology*, what distinguishes man as a philosophical entity is their ability to reproduce the means of their production – they are sensuous, material beings defined by interaction with the material world to some end. That is, of course, juxtaposed against the nonchalant mention of various abstractions – religion, consciousness, etc. Mussolini takes the reverse, that one only becomes the philosophical entity of man insofar as they interact with abstraction, until they contribute to, and thus reproduce, abstraction. It is foremost noted to be a spiritual process, rather than the sensual, or material.

The following pages consist of laude after laude of various abstractions, prescribing great value to each. Mussolini names tradition, language, customs, and the so-called “rules of social life”³⁵ as the axiomatic truths and goods of the world. Above all, fascism puts the state, and considers it to be some form of apparatus that potentiates the nation. Consider these excerpts:

“The Fascist conception of the State is all embracing; outside of it no human or spiritual values can exist, much less have value. Thus understood, Fascism, is totalitarian, and the Fascist State — a

³³ Mussolini, Benito. *The Doctrine of Fascism*. Haole Church Library, 2015. p. 6

³⁴ Ibid. p. 8

³⁵ Ibid.

synthesis and a unit inclusive of all values — interprets, develops, and potentates the whole life of a people.”³⁶

And,

“Fascism is therefore opposed to that form of democracy which equates a nation to the majority, lowering it to the level of the largest number; but it is the purest form of democracy if the nation be considered as it should be from the point of view of quality rather than quantity, as an idea, the mightiest because the most ethical, the most coherent, the truest, expressing itself in a people as the conscience and will of the few, if not, indeed, of one”³⁷

Here is the full re-Hegelianizing of the base and superstructure at work. Unlike the materialist conception of the world, which considers humans to be sensuous creatures, potentiated and potentated by material reality, the fascist conception puts the state as an uber-abstraction, one which creates and commands all other abstractions, further potentiating and potentating the spiritual man. Mussolini explicitly describes the state and the nation, as supersets of all other abstractions, therein potentiating the natural world – further, informing and influencing the material world. This is the foundation of this paper’s conception of fascism.

With that known, how does fascism conceive of political economy – why would one consider it a character of capitalism? Mussolini and Hitler, with varying rhetoric, largely come to the same conclusions – that the state which regulates all abstraction should, too, regulate the economy, while simultaneously keeping a balance of power between the national bourgeoisie and the national trades-unions. Obviously this is the inverse of the Marxist conception of class, distinctions of relations of production under a

³⁶ Ibid. p. 9

³⁷ Ibid. p. 10

given mode, rather than crafted abstractions by a high-abstraction. Stated explicitly by Mussolini:

“Fascism is therefore opposed to Socialism to which unity within the State (which amalgamates classes into a single economic and ethical reality) is unknown, and which sees in history nothing but the class struggle. Fascism is likewise opposed to trade unionism as a class weapon. But when brought within the orbit of the State, Fascism recognizes the real needs which gave rise to socialism and trade unionism, giving them due weight in the guild or corporative system in which divergent interests are coordinated and harmonized in the unity of the State.”³⁸

Hitler joins with:

“Therefore, as the leader of the trades union movement, [the Jew] has no scruples about putting forward demands which not only go beyond the declared purpose of the movement but could not be carried into effect without ruining the national economic structure.”³⁹

Apart from calling Marxism, explicitly, the negation of Fascism in Mussolini’s case⁴⁰, or a Jewish plot in Hitler’s case⁴¹, both writers consider there to be a class harmony with clear antagonists disrupting it. Those antagonists are largely working class movements, whether they be partisan or unionist – that is of course, with the exception of Hitler’s scorn of neapolitan bourgeoisie⁴². It must be noted, though, that only one of those classes is represented by a Jewish plot in Hitler’s conception, and that is the trades union apparatus.

³⁸ Ibid. 9-10

³⁹ Hitler, Adolf. *Mein Kampf*. Liberty Bell Publications, 2004. p. 183

⁴⁰ Mussolini, Benito. *The Doctrine of Fascism*. Haole Church Library, 2015. p. 18

⁴¹ Hitler, Adolf. *Mein Kampf*. Liberty Bell Publications, 2004. p. 215

⁴² Ibid. p. 183

To surmise, fascism conceives of political economy, and the economic system therein, as another abstraction brought about by the state. It has a distinct, abstract character that is approved of by fascism – that of the *national* economy – but that in no way detracts from the fact that the class harmony and that very national economy endorsed exists only within the frame of the capitalist mode. Fascism conceives of a class harmony within a national system, between the national bourgeoisie and the national proletariat, although the very existence and protection of that class structure is capitalism nonetheless. Fascism does not seek whatsoever to do away with the capitalist mode. In truth, it works to oppose working class organization, and is a frank endorsement of the bourgeois class, and is thus a character of capitalism.

It must also be reiterated that fascism distinguishes itself from other characters of capitalism by those very abstractions. Fascism holds weight for abstractions like race, ethnicity, semitism, religion, and so on – to the extent that it becomes central to their ideology, if not high-abstractions in and of themselves. Similarly, it does not hold weight for abstractions like democracy, republicanism, and other mechanisms of other characters of capitalism. Fascism is an exercise in hyperabstraction and national capitalism.

Section IV: Characters of Capitalism

Part I: Introduction to Characters of Capitalism

It may be a flippant instinct by some to draw attention to the outwardly contentious relationship between the thoughtedly “traditional” capitalist nations of the 1930s-1940s and their fascist counterparts – in an effort to consider fascism to be a mode on its own, justified by that intense antagonism between the two societies. A naturally arising concern of the argument it may be, as the imperial capitalists fought tooth-and-nail to squash fascism in a global war for almost a decade – one may proceed to ask, “why would the international bourgeoisie fight itself in such an outright manner?” This merely highlights the argument further, insofar that characters of capitalism are not compatible with one another – it also primes us for the understanding of fascist oscillation, and how exactly high automation and present-day fascism are concepts truly intimate with one another. Let us take a brief moment to discuss the characters of capitalism and how they can be incompatible.

A mode of production is the parameters of an economic system, developed and inferred through its distinct relations of production. A character of a given mode exists within those parameters, but finds distinction with another set of subparameters within that system – this can be due to high-abstractions, or tweaks to the nature of commodity. For example, our current character of capitalism, that of the globalist, sees the abolition of colonial holdings and the inception of supranational institutions that grease the wheels of the free market – like the IMF, World Bank, and United Nations. When an oddity in this global system arises, such as Russia’s reversion to nation-state capitalism in 2022, rejecting the normalized vessels of international trade and commerce but rather resorting

to classic expansionism, the societies of globalist capitalism decentrally reverberate through those supranational institutions working to remove the aberration, like white blood cells to a pathogen.

This is no novel conception. Outlining and analyzing new characters of capitalism has been occurring since Marx, himself, had been organizing. Though, the most prolific and impactful contributions to our understanding of capitalist characters was by V. I. Lenin, in his work *Imperialism: The Highest Stage of Capitalism*. Nearly one-hundred years later, Michael Hardt and Antonio Negri would again contribute, in discovering the globalist character in their work *Empire*. These orthodox Marxist works inform our understanding of different characters of capitalism, and they will be outlined here. It is these works that have been chosen henceforth to inform on the nature of capitalist mode-characters, due to the authors' sound grip on Marxist thought. There were many attempts to craft ideas on new mode-characters – like Ernest Mandel's late capitalism or war capitalism in *Late Capitalism*⁴³, or Thomas Piketty's *Capital in the Twenty-First Century* outlining 'patrimonial' capitalism⁴⁴. Though, scholars like these do not consider the possibility that there could be more nuance between Marx' context and the context of which they craft their novel ideas – for them, the dichotomy is between them and Marx, all other thinkers – like Lenin for example – might as well have had toiled in vain. The works of Marx, Lenin, and Hardt and Negri taken together, provide a far more holistic understanding of mode characters, free of both hubris and contradiction.

⁴³ Mandel, Ernest. *Late Capitalism*. Verso, 1999.

⁴⁴ Piketty, Thomas, and Arthur Goldhammer. *Capital in the Twenty-First Century*. The Belknap Press of Harvard University Press, 2017.

Part II: Urban Capitalism

What is considered to be urban, or prototypical capitalism, is a character distinct from all others and significant in its own right. This urban capitalism, similar to our description of the automated mode in the past, is the vestige of the capitalist mode itself that has almost always existed across the dialectic. Whether it be in the city of Rome during the antique mode, or the city of Paris during the feudal mode, the essence of capitalism has existed in the urban and merchant centers of many societies, without being the dominant mode, or even contesting the hegemonic relations of production. It may exist as merchant ports, artisanal cities, or guild cities, always with a rural, alien counterpart – never is urban capitalism autarkic alone. This is the precursor to mercantile and imperialist capitalism – out of this character, rose the bourgeoisie that led liberal revolutions during the 1700s. Not much else need be said about this character.

Part III: Mercantile, or Nation-State Capitalism, and Imperialist Capitalism

These two forms of capitalism are what is explored in Lenin's aforementioned work, *Imperialism: The Highest Stage of Capitalism*. Mercantile capitalism, indeed, grew from the womb of urban capitalism, and characterized much of the 18th and 19th Centuries. Mercantile, or nation-state capitalism, destroyed the character system of urban capitalism, becoming a completely autarkic affair, such that not only could the new system of capitalism function without feudalism, as it intended to, national economies were expansionist and protectionist – one need not return to the *Manifesto and Socialism: Utopian and Scientific* for that information.

Imperialist capitalism was a rejection of that national expansion, and the usurpation of economic hegemony by intimate banking firms and monopolist Great Powers. Lenin outlines the key features of imperialist capitalism that separate it from mercantile capitalism:

- “(1) the concentration of production and capital has developed to such a high stage that it has created monopolies which play a decisive role in economic life;
- (2) the merging of bank capital with industrial capital, and the creation, on the basis of this “finance capital”, of a financial oligarchy;
- (3) the export of capital as distinguished from the export of commodities acquires exceptional importance;
- (4) the formation of international monopolist capitalist associations which share the world among themselves, and
- (5) the territorial division of the whole world among the biggest capitalist powers is completed. Imperialism is capitalism at that stage of development at which the dominance of monopolies and finance capital is established; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun, in which the division of all territories of the globe among the biggest capitalist powers has been completed.”⁴⁵

At a glance, the mercantile and the imperialist characters may appear to behave the same – both have colonial holdings, both largely have the world operated by a few so-called Great Powers. The key difference that Lenin highlights, is that after mercantile capitalism reaches the end of its means, where the world is divided between Great Powers, expansion must take a different form. It evolves into what Lenin terms “finance capitalism”, which is an attribute of imperialism. Lenin did not do a great job avoiding confusion in semantics – it must be noted that imperialist capitalism occurs only after mercantile capitalism finishes colonizing the world, but I digress.

⁴⁵ Lenin, Vladimir Il'ich. *Imperialism, the Highest Stage of Capitalism: A Popular Outline*. Martino Publishing, 2011. p. 89

Upon the moment when the world has been fully divided between imperialist powers, the flow of commodities between the motherland and her peripheries transitions to a flow of capital itself. Bankers and capitalists become one intimate, mutualist entity, and speculate in economy building rather than commodity. Capital flows as investment to the peripheries, developing impoverished nations in such a way that maximizes *capital* gains for the investors, rather than commodity production.

One need not look only to theory to show these incompatibilities. The First Imperialist War, or World War I, or the Great War, is the quintessential example for this argument. Two factions erupted into global war with variance in their *casus belli*, but in truth, such was a war between the imperialist capitalists and the mercantile capitalists. On the side of the novel, imperialist capitalism, the United Kingdom, France, and their acolytes – with the United States joining in afterwards, due to it being “ahead of time” entering the globalist capitalist character, and the allied loan scheme became prospective. Russia is the only oddity in the matter – writhing in the feudal mode, it was used as a means to an end by the imperialists – as it would be in the war between the fascists and globalists to come. All of the major Allies, as they were so-called, were examples of the sessile Great Powers engaging in the novel speculative colonialism that Lenin describes. The Central Powers were the faction lagging behind in capitalist character, still stuck in the society of expansionist, national market, mercantile capitalism – there exists Germany, Austria-Hungary, and the last vestiges of the once great Ottoman Empire.

This is easily seen in the resolution of the war, which was a blend of imperialist and globalist policy responses – a synthesis between the French and American perspectives, from the imperialist and globalist characters of capitalism – all of which

sought to build globalism and imperialism, while crushing mercantile capitalism. The French imperial perspective forced the nation-state countries to return their conquered land – with the example of Germany; Belgium, Alsace-Lorraine, and other borderlands were ceded and returned to prewar countries. Further, demilitarization was seen done by that perspective, preventing the ability for nation-state capitalism to expand. The globalist capitalist perspective brought by the United States was far more impactful – the supranational institution, the League of Nations, was founded and oversaw the mandating away of Germany’s colonies. This was a mere inkling of what the globalist character was capable of.

Part IV: Globalist Capitalism, or Empire

Let us continue to the final character of capitalism, and the character we exist under presently, that of globalist capitalism. This paper is informed on this character by the work *Empire*, which refers to the ordeal as neoimperial, or just simply, Empire. To remove any confusion with the imperialist character, I will call Empire – globalist capitalism.

Now the nature of globalist capitalism demonstrates the poetic beauty of dialectic. Let Hardt and Negri describe the difference between globalist and imperialist capitalism – for they have done it better than I ever could:

“Imperialism was really an extension of the sovereignty of the European nation-states(not to be confused with nation state capitalism) beyond their own boundaries. Eventually nearly all the world’s territories could be parceled out and the entire world map could be coded in European colors: red for British territory, blue for French, green for Portuguese, and so forth. Wherever modern sovereignty took root, it constructed a Leviathan that overarched

its social domain and imposed hierarchical territorial boundaries, both to police the purity of its own identity and to exclude all that was other.

The passage to Empire emerges from the twilight of modern sovereignty. In contrast to imperialism, Empire establishes no territorial center of power and does not rely on fixed boundaries or barriers. It is a decentered and deterritorializing apparatus of rule that progressively incorporates the entire global realm within its open, expanding frontiers. Empire manages hybrid identities, flexible hierarchies, and plural exchanges through modulating networks of command. The distinct national colors of the imperialist map of the world have merged and blended in the imperial global rainbow.”⁴⁶

Globalist capitalism is the other pole of the capitalist world. The mercantile character seeks to monopolize the world under only a few capitalist powers, and falls apart once it is realized. The imperialist character is defined by that monopoly, and is made stagnant by it. Replacing the two is a new character that seeks to make every sovereign state a cooperator in the capitalist system, and with all nations made sovereign abstractions, none of them become so, and the rise of the supranational abstractions – the UN, IMF, and World Bank – become apparent.

Under globalist capitalism, the bourgeoisie no longer knows a nation, it has become a global affair, and that collection of global bourgeoisie becomes a quasi-neural network of one entity, reverberating in unison against oddities, as mentioned with the Russia-Ukraine war in prior chapters. Supranational institutions exist to facilitate and mediate those reverberations – validating foreign policy interventions for oil in Iraq, suppressing nationalist movements in key export locations in Egypt, or doling out loans from the Old Powers to ripen African countries for global gains.

⁴⁶ Hardt, Michael, and Antonio Negri. *Empire*. Harvard University Press, 2016. p. xii-xiii

With that, it must be noted that the globalization of capitalism does not privilege each neuron in that network equally. Obviously, the material conditions of the United States are different than the material conditions of its satellite of yore, Liberia. This is by design. Global capitalism does, in truth, still hold poles of world society as exporters and importers, to put it simply. This is no longer done in the imperialist style, though, where Great Powers benefit from their colonies, instead, this neural network of international bourgeoisie craft parts of the world into hubs of consumerism and hubs of extraction.

Part V: Conclusion to Characters of Capitalism

This excursion into characters of capitalism has been no exercise in rambling. These examples have been provided to demonstrate how there may be fundamental differences between two given capitalist systems that cause great antagonism, to the point that some lesser social revolution may occur thereafter. Fascism is a character of capitalism, unique to itself, but a character like any else. It does not seek to replace the relations of production under capitalism, but rather embrace it and craft a hyperabstracted, closed-sphere national economy. Such beckons an accurate assessment that fascism is a character of capitalism, as it is in conflict with the other characters, and not a mode in and of itself. Now let us discuss fascist oscillation.

Section V: Fascist Oscillation / Our History

The general progression of characters of capitalism have been henceforth outlined, one should theoretically understand at this point how urban capitalism is the prototypical character that had existed throughout the other modes, replaced by the mercantile, which evolved into the imperialist, which was suffocated by the globalist, all of which were fundamentally incompatible and unique in their own right. The natural following inquiry is on where the fascist character would fit into the mix. Would it fit between the globalist and the imperialist for the sake of chronology? Would it be a character that always existed and never existed simultaneously?

In truth, fascism is an oscillating character of capitalism, it expands and contracts, and appears with most strength in the coupling points between different characters of capitalism, only once capitalism has been realized. It is a byproduct of sorts, spawning from contentions between characters of capitalism, as well as antagonisms between the mode itself, and other modes. It must be reaffirmed that fascism can only appear once capitalism has been fully realized, as fascism is a non-prototypical character of capitalism.

For example, In Germany and Italy during the 1900s, it appeared in the coupling point between mercantile capitalism and imperialism. In the 1930s, the British Union of Fascists and their Northern Irish counterpart rose to some degree of political power during the coupling point between imperialist and globalist capitalism. Conversely, fascism did not appear during the transition between the feudal mode and mercantile capitalism, for capitalism had not been realized.

In the United States, the trend follows perfectly. United States history has only allowed for two coupling points of capitalist characters, the point between the mercantile and the imperial, and the point between the imperial and the globalist. The latter coupling point, as we've mentioned in the section on imperialist capitalism, occurred significantly earlier than the rest of the world – that is, around a decade or so before. The United States transitioned into the globalist character of capitalism in the 1910s-1920s, shown by their aims and actions following the Treaty of Versailles in the First World War. It was during that period which the US experienced their great fascist equivalent – The Second Ku Klux Klan.

The Second Ku Klux Klan amassed some four to six million members – it is estimated that non-member supporters encompassed well over half the country.⁴⁷ The ideology of the Second KKK, is a precursor to the National Socialists of 1930s Germany in every conceivable way – whether it be in abstraction, political economy, or otherwise. Instead of the nebulous understanding of an Aryan race, the KKK was concerned with a nebulous people-group considered to be “one-hundred percent American” – or a pure-blooded American. One can determine negatively some fashion of who this high-abstraction American is quite easily, by determining who he is not – which was the primary prerogative of the Second KKK.

The enemies of America were clearly outlined to the members, supporters, and demagogues of the group. To sum up a few, these included Jews, Italians, Irish, Catholics, African-Americans, the “elites”, people that support miscegenation, urbanites,

⁴⁷ Gordon, Linda. *The Second Coming of the KKK: The Ku Klux Klan of the 1920s and the American Political Tradition*. Liveright Publishing Corporation, 2018. p. 2

intellectuals, progressive people.⁴⁸ It was understood that the mere existence of these groups threatened the high-abstraction of Americanism. Many of these groups gained sociopolitical power with the oncoming of globalist capitalism, invigorating urban areas and pushing the doors of the so-called middle class wider and wider – such was their significance to the KKK’s ideology.⁴⁹

The quasi-doctrinal origins of the Second KKK that was mentioned at the outset of the last section, the *Protocols* and *Birth of a Nation*, were paramount to the constructing of that fascist movement⁵⁰, and reveal more explicitly, who the “pure American” is, and who and what seeks to threaten him. *Birth of a Nation*, in an occult-esque ritual scene, shows the supposedly heroic main character that lost his family and estate to reconstructionists and African Americans, begin vengefully musing on the “unconquerable Aryan race”⁵¹. The entirety of the film works to build African Americans as a subhuman invader, in politics and society, and uses esoteric racism and white-replacement theories to reinforce that notion. The *Protocols* simply cast the other side of the coin – that it is the Jews who infect a deep state, and plot for world domination.

Political economy in the perspective of the Second KKK was simple – it was ardently anti-organized working class. Once again, the Second KKK defines itself by what it is not. It was against “the hairy claw of Bolshevism, Socialism, Syndicalism, I.W.W.ism and other isms... seeking in an insidious but powerful manner to undermine

⁴⁸ Ibid. p. 3-6

⁴⁹ Ibid. p. 2-3

⁵⁰ Ibid. p. 11

⁵¹ Griffith, D. W., director. *Birth of a Nation*. Epoch Producing Co., 1915.

the very fundamentals of the Nation.”⁵² It was anti-radical, and aggressively reactionary, and in no way supported organized labor over the bourgeoisie.

The Second KKK was a re-Hegelianizing of the base and superstructure, nearly identically to the fascists that would come after it. It crafted the high-abstraction of Americanism, and opposed all working class organizing. Though nebulous in essence, it is fair to say that the Second KKK is America’s equivalent of the 1930s European fascism, occurring a decade prior, at the coupling point between the imperial character and the globalist.

The First KKK is a bit more complex, but ought be mentioned anyhow – if only to disprove any doubts about fascist oscillation in the United States. The initial thought to dispute the trend would be concerning how fascist oscillation could occur between the transition between the antique mode of the South, to whatever character of capitalism came after – seeing that fascism only occurs after capitalism is realized. This is a reasonable concern, but nonetheless explainable.

The war between the North and South was a war over antagonisms from differing modes of production, that much is known. Though one must consider the changes in the Union before and after annexing and dismantling the antique mode in the Confederacy. In truth, the South was in a quasi-colonial relationship to the North. Material refinement, speculation, banking, and industry had all been centralized to the Northeast, while the South’s primary economic function was to procure raw material and send it to the North. Aside from the grotesque expansion on the part of the Union into Native American

⁵² Gordon, Linda. *The Second Coming of the KKK: The Ku Klux Klan of the 1920s and the American Political Tradition*. Liveright Publishing Corporation, 2018. p. 12

countries, the whole ordeal resembled the flow of commodities most akin to mercantile capitalism.

After the South was annexed, and slavery dismantled, the transference of commodities began to change to the transference of speculation and finance. The age of monopoly capitalists of oil and steel, Carnegies and Rockefellers, immediately began, and frankly, their reigns began with the First KKK and ended with the Second. Effectively, annexing the South and finishing Manifest Destiny turned the United States into the imperialist power of its corner of the globe, and it was then, that capital began to flow through the States instead of commodities of cotton and lumber. The character transition was then made.

The First KKK rose during Reconstruction, rather than any point during or shortly after the Civil War. And, contrary to popular belief, the First KKK was not doctrinal towards the antique mode. Though not much is known about the inner ideology of the somewhat expansive fascist movement – for it had been a secret society, after all – it was certain that the primary doctrine was to revive and solidify white supremacy. The high abstraction of the First KKK was white supremacy in and of itself – materially, slavery was not of high focus as much as re-establishing white supremacy.⁵³

All of that to say, explicitly, that the First KKK was a fascist enterprise. It was not reactionary support for the antique mode, but rather, the fascist character of capitalism. Moreover reaffirming that fascism appears at those coupling points, and the coupling point where the First KKK appeared, was the dubious transition of the United States from mercantile capitalism to the imperial.

⁵³ Martinez, J. Michael. “Carpetbaggers, Cavalry, and the Ku Klux Klan: Exposing the Invisible Empire during Reconstruction.” *Choice Reviews Online*, vol. 44, no. 12, 2007, <https://doi.org/10.5860/choice.44-7031>. p. 23-24

Section VI: Trumpism as Fascism

Let us move on to the final element of the argument – proving that we, as Americans, are currently experiencing a social resurgence of the fascist character, and thus at a coupling point in the dialectic. Searching for academic discourse on the events of recent years – the January 6th Insurrection, the police crackdowns during Black Lives Matter protests, violent and nonviolent, or even the terrorist attack at Charlottesville – establishing a doctrine of this form of fascism is no elementary task. I, as an author, no longer have the power of retrospect to inform me, where most journal articles on the topic are mere months old, or too old to integrate the Insurrection into their understandings – moreso I have an abundance of literature written by shambling globalists, focusing only on abstraction rather than political economy. Despite the situation I have inherited, I must try to reconcile it.

By the end of this section, it will be demonstrated that the so-called Trumpism, is the novel doctrine of American fascism. Further, it will be found that the movement therein is a significant, distinctively fascist ordeal. It must be mentioned that any secondary sources I invoke, unless used as a primary source, will be of academic integrity. One must not imbibe themselves with the sensationalism of modern globalist news on the topic nor works like *How Democracies Die* if they are to escape the descent into sensationalism, themselves.

Section VII: Defining Trumpism as Fascism

Let us first begin by establishing Trumpism as a movement of the fascist character. As most of US history with fascism, it is the case here, too, that there are very few pieces of doctrinal matter to derive some sort of cohesive, or at least normative, ideology from. It must be understood that this movement is decentralized and various in nature – the multifaceted ideological apparatuses that surround Trump, himself, may, in many parts, work to educate and inform the movement in ways he does not – further nebulating the character of the movement in general.

Consider the eternal concept of Great Replacement Theory. This has existed in the ideology of the body politic for centuries, and was brought to a boil in the 1920's, championed by the Second KKK. Trump, the head of this dragon, may vitriolically denounce Mexican immigrants, illegal or asylum seeking, and in truth, only dog-whistling to the Great Replacement Theory. It takes the surrounding apparatus of media demagogues to disseminate Trump's word as that Theory. Tucker Carlson of Fox News proceeds to argue, in the context of the Democratic Party bussing in immigrants to vote in significant elections:

“[The Democrats] say it constantly. The great replacement. Yeah. It's not a conspiracy theory. It's their electoral strategy and we know that because they see it all the time.”⁵⁴

Trump may not have touted the notion, but as his conception of the world is disseminated through the apparatus that connects him to the American household, it becomes explicit, more fascist, and full-throated. In late May of this year, sixty-one

⁵⁴ Carlson, Tucker. “Tucker Carlson: The Great Replacement Is an Electoral Strategy.” *Fox News*, FOX News Network, 19 July 2022, <https://www.foxnews.com/opinion/tucker-carlson-great-replacement-electoral-strategy>.

percent of Trump voters participating in a reputable YouGov poll agreed with the statement “a group of people in this country are trying to replace native-born Americans with immigrants and people of color who share their political views”.⁵⁵ In our contemporary situation, often times Trump is the floorplan, if not the foundation of this novel fascism, and the media – social or traditional – is the means to building the rest.

So how is this so-called Trumpism fascist in essence – how is it that oscillating character of capitalism? Let us begin by laying out the high-abstraction, the abstraction that necessitates all moral worth and potentiates the life of the citizen. In the case of Trumpism, perhaps anticlimactically, the high-abstraction is “Americanism”, almost identically to the fascism of the early 20th Century United States. Let us invoke a primer from one of many “Make America Great Again” rallies:

“This has been a difficult week for the media because I force them to travel with us all around the country and spend time with tens of thousands of proud Americans who believe in defending our values, our culture, our borders, our civilization, and our great American way of life. United by their love for this country and their loyalty to one another; their loyalty to its people. And we want people to come into our country who can love us and cherish us and be proud of America and the American flag. We believe that schools should teach our children to have pride in our history and respect for that great American flag. We all believe in the rule of law, and we support the incredible men and women of law enforcement.”⁵⁶

Under Trumpism, it is once again the *nation* that potentiates all, it is the *concept* of America that is held as a supreme entity. This was to the extent that Trump alone

⁵⁵ Oshin, Olafimihan. “6 In 10 Trump Voters Agree with Core Tenet of Great Replacement Theory: Survey.” *The Hill*, The Hill, 24 May 2022, <https://thehill.com/homenews/state-watch/3499877-6-in-10-trump-voters-agree-with-core-tenet-of-great-replacement-theory-survey/>.

⁵⁶ Trump, Donald. “Remarks at a Make America Great Again Rally in Youngstown ... – Govinfo.” *U.S. Government Publishing Office*, 25 July 2017, <https://www.govinfo.gov/content/pkg/DCPD-201700682/pdf/DCPD-201700682.pdf>.

brought about the law to imprison individuals that defaced statues of US military and government officials for no less than ten years, citing:

“Many of the rioters, arsonists, and left-wing extremists who have carried out and supported these acts have explicitly identified themselves with ideologies—such as Marxism—that call for the destruction of the United States system of government.”⁵⁷

Once again, there is shown a disdain for Marxism – yet, the context of this was anecdotal vandalism to statues, largely of slaveholders, under the backdrop of a widespread national movement to end police violence unto Black people. Marxism has been modified in our current context, as well as the fascism of the early-1900s, as mentioned in previous chapters, to simply mean anything that challenges the concept of Americanism – even a movement seeking to end police brutality against Black people.

The so-called 1619 Project, an article series from the New York Times focusing primarily on the Black experience prior to the founding of the country, prompted the Trump administration to release a reactionary primary school curriculum, the 1776 Report. This literature retells American history in a form that defies the Trumpist concept of Americanism, where the paramount challenges to Americanism are:

D) Slavery, defined as: an institution not uniquely American⁵⁸, never endorsed by the founders⁵⁹, and an institution that let smart Black people rise to power⁶⁰.

⁵⁷ Executive Order. No. 13933, 2020.

⁵⁸ Arn, Larry P, et al. “The 1776 Report.” *Trump White House Archives*, Jan. 2021, <https://trumpwhitehouse.archives.gov/wp-content/uploads/2021/01/The-Presidents-Advisory-1776-Commission-Final-Report.pdf>. p. 10

⁵⁹ Ibid. p. 11

⁶⁰ Ibid. p. 12

- II) Progressivism, defined as: an ideology brought about by a “shadow government”⁶¹ that believes that the constitution and American culture can and should be changed.⁶²
- III) Fascism, defined as: an “ideological cousin to Communism”⁶³, that promotes state-owned enterprise, and Aryan supremacy.⁶⁴
- IV) Communism, defined as: a class-specific ideology that seeks to seize private property and redistribute wealth as the governing elite see fit, that aspires “to threaten our liberties here at home”.⁶⁵
- V) Identity Politics, defined as: *legal segregation and* “reversing the promise of color-blind civil rights... and affirmative action in the form of preferential treatment”.⁶⁶

The Trumpist conception of Americanism is opposed to the antique mode, any alterations of American culture and the law, state-owned enterprise, working-class movements, and the acknowledgement of non-legal racism. This is no novel collection of ideological pieces. This is merely the reverence of a high-abstraction, and the preserving of class harmony.

The conception of the American *nation* is intertwined deeply within the high-abstraction of Americanism as well as political economy. Trump has retracted the United States from various supranational institutions and agreements with the justification of

⁶¹ Ibid. p. 13

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ Ibid. p. 14

⁶⁶ Ibid. p. 15

supporting the national economy – the Paris Climate Accord⁶⁷, and the North American Free Trade Agreement to name a few⁶⁸, both of which embolden only the American bourgeoisie. Scholar Jerry Harris writes extensively on the notion that Trump embodies this aspect of historical fascism perfectly, such that Trump’s escapades in foreign policy, supranational institutions, and economic policy holistically promote an anti-Keynesian sort of “inclusive capitalism”, most akin to the fascist states of yore.⁶⁹

To return to that notion of Great Replacement Theory from the introduction, let us present a final quote, before continuing to the next section.

“We also have to be honest about the fact that not everyone who seeks to join our country will be able to successfully assimilate. Sometimes it’s just not going to work out. It’s our right, as a sovereign nation, to chose immigrants that we think are the likeliest to thrive and flourish and love us.”⁷⁰

And further:

“[Immigrants] are bringing drugs. They're bringing crime. They're rapists. And some, I assume, are good people.”⁷¹

Trumpism, as an ideology from Trump’s conception, is a work of fascism like any other, and is no way novel, even in the American tradition. Americanism, as it were, is a high-abstraction – infallible, and potentive. Under this ideology, class harmony takes

⁶⁷ Trump, Donald. “Statement by President Trump on the Paris Climate Accord.” *U.S. Embassy & Consulates in Italy*, 21 Jan. 2021, <https://it.usembassy.gov/statement-president-trump-paris-climate-accord/>.

⁶⁸ Trump, Donald, et al. “Trump: We're Replacing NAFTA, Which Was ‘Perhaps the Worst Trade Deal Ever Made.’” *CNN*, Cable News Network, 1 Oct. 2018, https://www.cnn.com/politics/live-news/trump-us-mexico-canada-remarks-oct-18/h_2c0a8c6bad4dc7a2f98acda7c57ea454.

⁶⁹ Harris, Jerry. “Trump and American Fascism.” *International Critical Thought*, vol. 7, no. 4, 19 Apr. 2017, <https://doi.org/https://doi-org.wv-o-ursus-proxy02.ursus.maine.edu/10.1080/21598282.2017.1357491>.

⁷⁰ Trump, Donald. “Transcript of Donald Trump's Immigration Speech.” *The New York Times*, The New York Times, 1 Sept. 2016, <https://www.nytimes.com/2016/09/02/us/politics/transcript-trump-immigration-speech.html>.

⁷¹ Phillips, Amber. “Analysis | ‘They're Rapists.’ President Trump's Campaign Launch Speech Two Years Later, Annotated.” *The Washington Post*, WP Company, 25 Nov. 2021, <https://www.washingtonpost.com/news/the-fix/wp/2017/06/16/theyre-rapists-presidents-trump-campaign-launch-speech-two-years-later-annotated/>.

precedence over the power of workers, and should seek to embolden the bourgeoisie – but only the bourgeoisie of the nation. Any changes to the abstraction of Americanism – whether it be racial demographic change, the dismantling of systemic racism, promotion of secularism, not revering Americanism and its iconography, and not considering its government officials, military, and police “heroes” – are resisted utterly.

Section VIII: Fascism Resurgent?

Now what all does this matter? It was claimed there was a resurgence of this fascism after all – a mere dissection of a political official’s views cannot prove such a thing. I must now turn to the public response. It must be clarified that I do not aim to prove each and every individual supporter of the former president is a fascist – such would be nearly impossible – moreso that they are supportive in Trump’s building of fascism, and their support is significant in scope and impact to the current social order. In truth, this is no difficult task after the Insurrection.

Support for Trumpism has reverberated through the Republican Party in a profound manner. Let it be affirmed further that the Republican Party holds a slim minority of registered voters, and maintains an oscillating hold of total power in the United States government. In truth, the platform of the Republican Party should not be overlooked by any respect – it is a sizeable and formidable representative of the body politic. After the election of Trump, the Republican Party itself transitioned from that neoliberal Reaganite pool of yore, to a party nearly fully aligned with Trumpism – both locally and federally.

One may consider the change of the RNC platform between 2016 and 2020. The former is more of the same Reaganite policy – and most importantly, the comments on American exceptionalism and America above all, are merely lipservice in that moment. The rest of the platform largely concerns rudimentary Reaganite policy. In no way has the conception of politics and the world been yet re-Hegelianized by Trump. In fact, no mention of Trump, national economy, immigrant assimilation, and so on, are even

mentioned in the platform.⁷² Yet, by 2020, the RNC did not post another platform, merely a resolution that said:

“The Republican Party has and will continue to enthusiastically support the President’s America-first agenda”⁷³

Extensive academic research has taken to this development, as it is truly no recently unearthed discovery. In a research article by John E. Owens, *The Trump Party:*

Republican in Name Only, Owens remarks:

“While four of the party’s five previous presidential nominees and many prominent conservative intellectuals publicly opposed Trump, by the end of the first year of his presidency, most Republican activists, corporate donors and identifiers had come to embrace ‘America First.’”⁷⁴

Ronald Rapoport et. al, in a journal article in *The Forum*, conducts a metanalysis on partisan perspectives on Trump and the factionalism therein – from both voters and party members. Without citing the entirety of the work, let us consider this quote to surmise:

“Never-Trump voters were initially highly resistant to Trump – resistance that persisted through the 2016 general election. Our evidence suggests that divisions animated during the nomination contest shaped attitudes toward the party as well as Trump’s signature issue on the wall...

The Republican Party of today is by all appearances Trump’s Republican Party. Evaluations of the Republican Party, the Tea Party, and the wall, are much more highly correlated with evaluations of Donald Trump in 2018 than in 2016.”⁷⁵

⁷² Key, Ben, et al. “Republican Platform 2016.” *Republican National Committee*, 2016, [https://prod-cdn-static.gop.com/media/documents/DRAFT_12_FINAL\[1\]-ben_1468872234.pdf](https://prod-cdn-static.gop.com/media/documents/DRAFT_12_FINAL[1]-ben_1468872234.pdf).

⁷³ Key, Ben, et al. “RESOLUTION REGARDING THE REPUBLICAN PARTY PLATFORM.” *Republican National Committee*, 2020, https://prod-cdn-static.gop.com/docs/Resolution_Platform_2020.pdf.

⁷⁴ Owens, John E. “The Trump Party: Republican in Name Only.” *Political Insight*, vol. 12, no. 2, 2021, pp. 32–35., <https://doi.org/10.1177/20419058211022938>.

⁷⁵ Rapoport, Ronald B., et al. “It’s Trump’s Party and I’ll Cry If I Want To.” *The Forum*, vol. 17, no. 4, 2020, pp. 693–709., <https://doi.org/10.1515/for-2019-0041>.

Even in this past month of August, a majority of Republican voters wish to see Trump reinstated in power – this was an increase from before Trump’s Mar-a-Lago estate was raided by the FBI – to which a strong majority of Republican voters consider it a conspiracy to arrest the former president.⁷⁶

In truth, the Republican Party encompasses half of the voting body of Americans – in office, it oscillates from slim minorities to total power. The Party and the apparatuses that serve it are largely in allegiance to Trumpism, as is the voting population of Republicans, the Trumpist movement is utterly formidable.

⁷⁶ Yokley, Eli. “Trump's 2024 Primary Support Reaches New Heights after FBI Raid.” *Morning Consult*, 22 Aug. 2022, <https://morningconsult.com/2022/08/11/fbi-raid-increases-trumps-2024-primary-support/>.

Section IX: The Few, The One

And formidable it is. Let us now discuss the ways in which this Trumpist movement is significant enough to be called a character of fascism in and of itself. Of course, with all that has been described thusfar, it might already be called a magnificent example of the fascist character – for it is, in truth, larger than both Ku Klux Klans, and has amassed political power in five years than the National Socialists had done in eight. In truth, there is one element I had been avoiding until this moment, to perfectly bundle the argument before I proceed to the final chapter of this work – that is the ascendance of Trump himself into the position of, as Mussolini puts it:

“Fascism is therefore opposed to that form of democracy which equates a nation to the majority, lowering it to the level of the largest number; but it is the purest form of democracy if the nation be considered as it should be from the point of view of quality rather than quantity, as an idea, the mightiest because the most ethical, the most coherent, the truest, expressing itself in a people as the conscience and will of the few, if not, indeed, of one”⁷⁷

It is the ways in which Trump and his movement have been able to breach traditional globalist sociopolitical relations for the perseverance of fascism, in the interest of Trumpism itself, despite operating in the bastion of globalist capitalism. In this ordeal, the Trumpist movement has breached traditional sociopolitical relations to keep the Trumpist Faction, *the few*, and Trump himself, *the one*, in political power.

During the Black Lives Matter protests of 2020, where thousands of almost entirely peaceful protests occurred in all fifty states⁷⁸, Trump and his party deployed the

⁷⁷ Mussolini, Benito. *The Doctrine of Fascism*. Haole Church Library, 2015. p. 10

⁷⁸ Kishi, Roudabeh. “Demonstrations and Political Violence in America: New Data for Summer 2020.” *ACLEDA*, 7 Sept. 2022, <https://acleddata.com/2020/09/03/demonstrations-political-violence-in-america-new-data-for-summer-2020/>.

military and military-police of the DHS to various cities throughout the country. In the capital, the National Guard was heralded, brutalizing entirely peaceful protesters and shooting tear gas through public streets.⁷⁹ In Portland, Oregon – where riots did develop, albeit less than half of the events that occurred in that region⁸⁰ – Trump heralded military police from the DHS to violently quell the demonstrations.⁸¹ These examples are not significant only because they emphasize the Trumpist movement’s ability to direct state violence towards innocent civilians, but they reinforce the Trumpist movement as a truly fascist affair – as the acknowledgement of systemic racism in any form erodes the high-abstraction of Americanism.

Yet, the most relevant instance of the Trumpist movement’s ability, was the aforementioned January 6th Insurrection. After weeks of attempting to get the democratic election of Joe Biden overturned⁸², Trump held a rally outside of the White House, to where thousands upon thousands of supporters attended – at this rally, Trump called on the supporters to march on the Capitol building and overturn the election, and, as stated:

“I think one of our great achievements will be election security. Because nobody until I came along had any idea how corrupt our elections were.

And we fight. We fight like hell. And if you don't fight like hell, you're not going to have a country anymore.

⁷⁹ Udall, Tom, and Jim McGovern. “Trump and Barr Used a Loophole to Deploy the National Guard to U.S. Cities. It's Time to Close It.” *NBCNews.com*, NBCUniversal News Group, 7 Aug. 2020, <https://www.nbcnews.com/think/opinion/trump-barr-used-loophole-deploy-national-guard-u-s-cities-ncna1236034>.

⁸⁰ Kishi, Roudabeh. “Demonstrations and Political Violence in America: New Data for Summer 2020.” *ACLEDA*, 7 Sept. 2022, <https://acleddata.com/2020/09/03/demonstrations-political-violence-in-america-new-data-for-summer-2020/>.

⁸¹ Udall, Tom, and Jim McGovern. “Trump and Barr Used a Loophole to Deploy the National Guard to U.S. Cities. It's Time to Close It.” *NBCNews.com*, NBCUniversal News Group, 7 Aug. 2020, <https://www.nbcnews.com/think/opinion/trump-barr-used-loophole-deploy-national-guard-u-s-cities-ncna1236034>.

⁸² Amy, Jeff, and Darlene Superville. “Trump, on Tape, Presses Ga. Official to 'Find' Him Votes.” *AP NEWS*, Associated Press, 3 Jan. 2021, <https://apnews.com/article/election-2020-joe-biden-donald-trump-georgia-elections-a7b4aa4d8ce3bf52301ddb620c6b6ff6>.

...

So we're going to, we're going to walk down Pennsylvania Avenue. I love Pennsylvania Avenue. And we're going to the Capitol, and we're going to try and give them the kind of pride and boldness that they need to take back our country.

So let's walk down Pennsylvania Avenue.”⁸³

Soon after, thousands of Trumpists stormed the Capitol to attempt the coup – and by force – prevent the other party officials from validating the election results.⁸⁴ Present were fascist paramilitary groups, the Three-Percenters, Oath Keepers, and Proud Boys,⁸⁵ all heavily armed with melee weapons and body armor, the latter group of which led major tactical breaches within the building.⁸⁶ The mob of thousands quickly overwhelmed Capitol Police and officials were forced to postpone the validation of votes and evacuate.

And as it were so many times before, the rumblings of fascism reverberated through the globalist network, and in unison – like those white blood cells to pathogen, the globalist system consumed Trump at once. Party leaders and his vice president all denounced the affair, while the major social media apparatuses soon after deplatformed Trump from their services. Before that deplatforming, Trump was goaded into calling off

⁸³ Trump, Donald, and Brian Naylor. “Read Trump's Jan. 6 Speech, a Key Part of Impeachment Trial.” *NPR*, NPR, 10 Feb. 2021, <https://www.npr.org/2021/02/10/966396848/read-trumps-jan-6-speech-a-key-part-of-impeachment-trial>.

⁸⁴ Lucas, Ryan. “Where the Jan. 6 Insurrection Investigation Stands, One Year Later.” *NPR*, NPR, 6 Jan. 2022, <https://www.npr.org/2022/01/06/1070736018/jan-6-anniversary-investigation-cases-defendants-justice>.

⁸⁵ Reilly, Ryan J. “New Evidence Reveals Coordination between Oath Keepers, Three Percenters on Jan. 6.” *NBCNews.com*, NBCUniversal News Group, 28 May 2022, <https://www.nbcnews.com/politics/justice-department/new-evidence-reveals-coordination-oath-keepers-three-percenters-jan-6-rcna30355>.

⁸⁶ Reneau, Natalie, et al. “Proud Boys Led Major Breaches of Capitol on Jan. 6, Video Investigation Finds.” *The New York Times*, The New York Times, 17 June 2022, <https://www.nytimes.com/2022/07/12/us/politics/proud-boys-jan-6.html>.

the coup publicly, and after several hours of violence, finally sent neighboring States' National Guard to ameliorate the attack.⁸⁷

This was not an end to Trumpism by any respect, in fact, as mentioned prior, support to reinstall Trump has only increased with time. After the Insurrection, Trump was impeached for the second time – the first, of course, was on account of withholding aid from a foreign nation until they investigated his political opposition. In both instances, his party stacked the senate body to evade conviction, and Trump was thus acquitted.⁸⁸

This fascist movement is both significant and thriving. In the United States, fascism had typically been unable to do great harm or amass substantial political power. The first Ku Klux Klan, violent as it was, had been largely relegated to the South and foci of Reconstruction, and as an institution or movement, was unable to reliably secure political power or engage in any form of directed operation. The Second Ku Klux Klan, as a movement, was gargantuan in size, and successfully infiltrated state and local governments, but remained unable to seize any true power or reform the political-economic system in any meaningful way. This new fascism, Trumpism, has amassed another formidable force of support, and has used it precisely. It has been able to reform aspects of the economic system – working to usher in an anti-globalist, national economy. It has ruthlessly propagandized to build the ideological power of the high-abstraction of Americanism, effectively tailoring and hijacking influential media

⁸⁷ Lonsdorf, Kat, et al. “A Timeline of How the Jan. 6 Attack Unfolded – Including Who Said What and When.” *NPR*, NPR, 9 June 2022, <https://www.npr.org/2022/01/05/1069977469/a-timeline-of-how-the-jan-6-attack-unfolded-including-who-said-what-and-when>.

⁸⁸ Ewing, Philip. “‘Not Guilty’: Trump Acquitted on 2 Articles of Impeachment as Historic Trial Closes.” *NPR*, NPR, 5 Feb. 2020, <https://www.npr.org/2020/02/05/801429948/not-guilty-trump-acquitted-on-2-articles-of-impeachment-as-historic-trial-closes>.

apparatuses like Fox News to their aims. It has violently suppressed civil rights protests and staged an nearly successful coup with the aid of paramilitary groups. It has eclipsed America's fascism of yore by scope and strength, and considering it to be anything other than the return of fascist oscillation is nonsensical. The so-called Trumpism is the returning fascist character of capitalism, and it is aggressively informing us a social revolution for the new mode of high automation is rapidly oncoming.

CHAPTER IV: AN OLD END, A NEW BEGINNING

We have finally arrived at the very end of the paper. Our argument is complex in nature, but of logic – both simple and sound. High automation is an inevitable feature of the dialectic. Like all modes of production founded in private ownership, capitalism will implode on itself – here, from its ever-revolutionization of the instruments of production, building automation to the point that it will overtake its creator, and collapse our current social order. This is seen already occurring with various economic sectors entirely disappearing to automation. The new rise of fascism, an oscillating character of capitalism that appears between the coupling points of realized capitalism and what comes after, perfectly and urgently reaffirms the current screaming birth of high automation.

What comes next is high automation, and the social collapse that will deliver us there. Just as the fundamental laws of the natural world inform us that our universe is expanding, and one day will contract in on itself – so too do these laws of our social world inform us that our current conception of society will also expand and contract eternally – until the cycle is broken, if it ever could be. What is known, now, is that we are all, collectively, in for another contraction – and we only need open our eyes to see it happen, as if we were to witness the quantum carcasses of dead stars accelerating towards an unknown vertex – something, in truth, we know all too well.

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