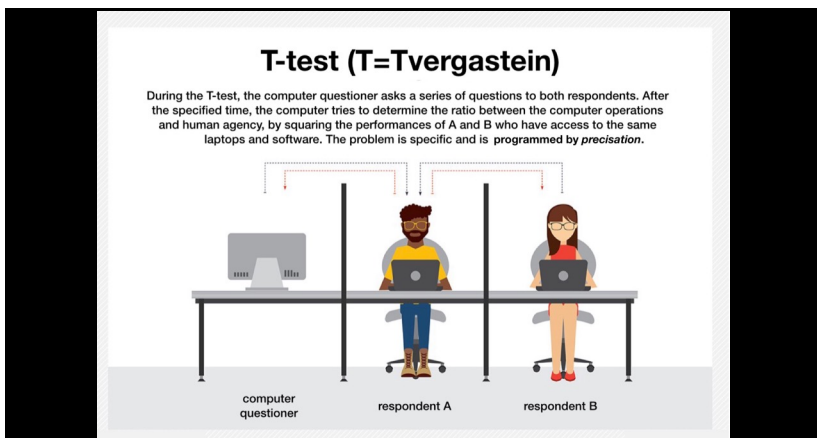


Fascism determines a transposition of the technological *modus operandi* unto a specific realm of human agency locked to violence. It is *specific*, in this sense, but also *eschews* precisaton. The hallmark of fascism is its sustained denial of the ethical egeland between technology and action.

In other words, it is not dialectical in its method of reaching clarity on itself, but resorts to communication through *signals* rather than representation. It will present those two which it is opposed, but will deny them all rights of representation: they are denied all representation (of the world/themselves).

To whoever accuses their violence fascists will respond—*it's all in your mind!* To whoever accepts living under with their violence they will say—*you are weak!* Their method of short-circuiting representation is through the *catch 22*. This is the human side. But fascism also has a [technological side](#).



In the fascist framework the *human* realm is an *excrescence* (an outgrowth) *off* its process of recruitment/inclusion into its own ranks. Obversely, it will locate *singularity* in the *technical* innovations that it believes will win its cause. Which is why technology has a representational value in fascism.

Fascism is spellbound by the hit, and blind to the impact. Also, this is its point of arrest: where it will counter itself as it pursues its drive to *extend*. Routinely it does not worry about contradiction, because it can be overcome by extending. But *not* when its extension *leads* to contradiction.

These dynamics always exist at the rim of capitalism and democratic materialism ([Badiou](#)). They can be counteracted by a strategy of *normalisation*, whereby *ethics* and *impact* join into a vector of *clarification*. It is a strategy whereby the relation between inclusion and belonging becomes *articulate*.

The impact is *included* into the concept of technology. Ethics *belongs* to the province of technical arrangements. Thought and extension when joined will take on modes that are *immanently* real, when joined to *square* specific phenomena: in this case fascism. This squaring is what we call *precision*.

Precision is the *vehicle* of normalisation. It takes the relieve from where the *strategy* of normalisation becomes specifically applied to e.g. fascism. From this point on, precision has a *tactical* side to it. And will, from this point, onwards become part of the planning of concrete *operations*.

As the tactical level precision is linked to a certain rhetoric, and more specifically to the trope of [metalepsis](#). Which is a stepwise procedure that picks up the links between ideas and events—thought and extension—where they exist, and *garden* them till they generate [correspondences](#).

This is possible *only* because the *unity* between them ([Spinoza](#)) is *substantial*. When they start *corresponding* the *metalepsis* *locks* to a target. Up to this stage the goal is intuitive. But since the goal now becomes operative, from this point on, it becomes the *locus* from where *objectives* are hatched.

It is at this locus that the impacts of each step square with the *ethics* of *metalepsis*, which is negative: do *not* do what you do *not* want others doing to you. This is an ethics that avoids *mirroring*, for the simple reason that fascists eschew mirroring. You will stand up for yourself, but not only.

And you will act *now*. These are the ethics of *states of exception*. There are situations where the ways of the mind and the turns of events, feature *different* paths to the *same* result; and they are, in this sense, *isomorphic*. Isomorphosis is when *metalepsis* starts to do its emergent and creative work.

As a generative process, *metalepsis* features a *disordered* system. First by wiring *two* sources of *pressure*—so that they *cross-pressure*—then by hatching *modular clusters*, resulting from the cross-pressure, that are heterostructural to both sources, acting as a *shield* and *bed* between them.