

THE ASCETIC REVOLUTION. WORLD AND KATECHON

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ABSTRACT

The present study includes a comprehensive analysis of the conservative movement potentiated by President Trump and his team's determination to overthrow the premises of the hegemonic ideology of leftist liberalism and, therefore, to remove the effects of the well-known deconstructive processes - cancel culture, woke, political correctness, etc. In conservative view, these processes bring over society the threat to become stuck in a sort of subcultural mud, a swampy ground, as J. Glubb and Steve McCann warn on. The secret intention of the new orientation of American policy is to reawaken a sort of Christian ascetic capitalism as portrayed by Max Weber. This type of capitalism is not hypocritical, having been revealed that, at the beginning of the new era, it used to reorient profit in the direction of general well-being and towards the development of the labor powers, the diversification of competitive professions, and therefore towards the strengthening of the defense power of society. The phenomenon of the "yellow shift" of "popular psychology" (the collective mind), as Max Lüscher would call it to define the anxious drives of hope, the phenomenon of the "awakening in consciousness", defining the emotional reaction to the disappointment into which the peoples, deceived by the promises of the system, had sunk, and last but not least, the "revolution of hope" (E. Fromm), are some of the facets of spiritual processes included under the scope of our analysis. The paper includes also a retrospective examination of the American elite's project from the interwar period regarding the foundation of the Technate of North America, to use this idea as the mirror of Trump's ideas. A noological surveying is dedicated to the main cultural directions of Trump's program defining what fits into the profile of an ascetic revolution: the revolution of common sense, the restoration of normality (dewokeification), the acceleration of societal dynamics through de-bureaucratization (blitzcalling), the re-substantialization (revaluation) of national capital and what Curtis Yarvis calls "enlightenment" (a sort of the return to an "open mind", free from the presumptions of the old repressive system). Trump's program assumes also the restoration of a civilizing capitalism that brings the prosperity for the people (low and middle classes of society) not only for the oligarchy

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of a few at the top of the system, the restoration of man's unity with God and therefore the respect for creation, therefore, for the reasons of nature. All these facets describe the new policy promoted by Trump's team and define the features that allow us to talk about the Trump phenomenon.

Keywords: cancel culture, blitzcalling, dewokeification, ascetic revolution, Technate, Trump phenomenon, katechon

FROM CANCEL CULTURE TO THE ASCETIC REVOLUTION

The state of the world recomposes itself with each level of its structural dynamics. The world is not a homogeneous whole. The modern world has the form of a supersystem with multiple systems called civilizations. This feature imprints on the world an internal tension between the uniqueness and unity of the supersystem and the diversity of its civilizational centers. Therefore, what we call the world has the character of a constantly changing world system, with multiple levels and shifting cores (Wallerstein 1974). Polycentrism has been a permanent feature of this world system, except that at a given moment a center can become predominant in the dynamics of the world, which induces another type of tension in the system that takes the form of competition between centers. The state of the world as a dynamic system also induces itself, to its multiple centers, each with a different rank of power, a transition from one moment to another, comparable to the succession of ages. Evolutionary theory draws attention to the age gaps of the subsystems (societies and/or civilizations) so that the ages called evolutionary phases coexist. The dynamics of the world's polycentric system therefore takes the form of coexisting successions. Each age has its own specifics and its own crises. The world system is distinguished, here, by a multilevel and polycentric complexity, which complicates the analysis of the world. This type of complexity requires a special type of analysis that allows us to evaluate what can be called the state of the world. Given the complexity of the world, its state recomposes itself with each level and center of the system, which also induces a tension, even conflict, of perceptions of the world and therefore the need to harmonize perceptions of the world. This harmonization can be brought about by the consensual and therefore coexisting model or by the model of hegemonic control of perception of the world. These two methods gain their full actualization in doctrines, organizational formulas, etc.

The method of consensus obtained through the coexistence of successions is defining for what we call sovereignty. The method of monocentric control of perception and successions is defining for what we call empires. The modern world is distinguished by a continuous struggle between the two methods. The 20th century, as is known, was the century of the war of empires against the backdrop of which the emergence of national autonomies took place and thus a new world order

emerged, called by evocation of its first historical expression, the Westphalian order. One of the powers of the new world, the American one, supported the new order and thus its institutional model was born through the League of Nations. After the Second World War, the imperialist formula of empires returned, only this time the empire was no longer linked to a specific state or a civilizational center but to the new formations that had become extremely powerful: corporations and banks. These were the forces that built the new corporate-banking empire. It can no longer be attributed to a specific state and therefore to a society. Of course, the new empire came into conflict with a hegemonic imperial formation in the East, the Russian-Soviet one, so that the states had to temporarily admit a new and old policy at the same time, namely the policy of spheres of influence, which, in fact, turned out to be spheres of domination in which the tendency towards controlling the perception of the world was recomposed. After the fall of the Russian Soviet empire, only one empire remained on the world stage, the banking corporatist one with a territorial center in the North Atlantic space leaving the impression that this was an American empire, which it was not. Both empires are in irreducible conflict with the covenantal (testamentary) foundation of the spiritual order of the world, specifically with the family of Christian peoples. The spiritual order of the world is distinguished from the many types of organizations projected upon the peoples by the powers of the world, broken from God. In this way a new type of conflict arises in humanity, that between secularized organizations and the spiritual order founded on the relationship of man with God. The power in the world, desacralized and essentially nihilistic, works to distort the reasons of nature so that the very order of the world is affected, exposed to a substructural, ruinous destruction. To this state, the peoples reacted through a neptical, awakening revolution, at the forefront of which was the team brought to the governance of America by the coming to the presidency of America of Donald Trump.

The 2008 crisis revealed the structural weaknesses of the world system built on the foundation of this banking corporatist empire and on the postulates of globalism as a dominating ideology and therefore as a technique for controlling the global perception of the world. The burden of this empire had been placed by its dominant exponents on the backs of the American people, who bore the weight of such an empire that had reached its decline and was on the verge of collapse, exposing the American people to the greatest danger in the history of its existence. After the 2008 crisis, the system worsened by pumping even more money into banks and into the mass of consumers, hitting the world's stability even harder. The arrival of Obama led to a relative camouflage of economic vulnerability so that the Biden period would provoke the most blatant visualization of the system's collapse. Trump's arrival at the helm of a ship, in the threatening adrift, imperatively implied the replacement of those people and mechanisms that had caused it to drift and of the faulty links. The entire system had to be renovated from the ground up. But not by disarticulation but by renewal, that is, by replacing the

“rotten” elements. Just as ships were renovated, by replacing, piece by piece, the outdated, fragile parts, so that, in the end, the ship is both the same, the old one and also renewed, the new one. Likewise, the reform of the system had to be carried out starting with the vulnerable link: those people, those components, networks and recipes, which caused its drift, carrying it to the brink of disaster. The people organized under the formula of the system elites, however, do not want the replacement of the vulnerable links because this would bring with it their own replacement and therefore the dismantling of the great deception, etc. Donald Trump has assumed such a program of total reform of the world system, starting, obviously, with the re-evaluation of its premises. The rise of Donald Trump and his team to the leadership of the greatest power in the world at this moment is a phenomenon with planetary incidence. Being linked to the representative figure of the American president, we will call it just that: the Trump phenomenon. Trump is but the spearhead of a new elite with a new world program and insurrectional platform. Studying such a phenomenon requires not only an angle of view in which to encompass the world landscape but also a new epistemological perspective. The pivotal idea of this new perspective is focused on coming to terms of a way of life based on faith and self-esteem with a secularized way of life and political institutions. Such a reconciliation is the only way of getting “«more time» before the end of time” as it is unraveled by the idea of Katechon, i.e. the rise of a “power that holds back the triumph of the iniquity” (Cacciari 2016). The Katechon designates whatever impedes the coming of the Antichrist and therefore the End of the World (Schmitt 2003). The rising of a new elite is a spiritual phenomenon, and such a trait is all the closer to the nature of spiritual events the more spiritualized its orientation is.

Traditional geopolitics is not adequate to explain the Trump phenomenon. The Noopolitics perspective is much more adequate. Noopolitics is the noological correlative of geopolitics developed by us on the occasion of the 2005 edition of the volume “Noopolitics. The Theory of Asynchronous Phenomena” (published five years after the publication of a report at the RAND Corporation with the same name by John Arquilla and David Ronfeldt). Just as geopolitics is the science of the living space shaped by political power, Noopolitics, I clarify in the aforementioned book, is the science of the living space shaped by spiritual power. Before we dwell on the noopolitikal significance of the Trump phenomenon, it is necessary to dwell on some of the all-dominant manifestations in the American spiritual life environment until the moment of Trump’s arrival at the helm of America. These manifestations resemble anti-cultural actions, called by the highly ambiguous notion of “cancel culture” (Bromwich 2019, 2025). It would first be necessary to briefly explain the power of propagation in society of this phenomenon of anti-culture, especially through social media (Hunter 1991; Kowaleski 1992).

At this critical juncture, we are witnessing, in the American space, the most significant clash between a conservative elite, with traits that evoke the intramundane asceticism (wordly ascetism) analyzed by Max Weber in his study of Nordic capitalism at the beginning of the new era, on the one hand, and that phenomenon with an extraordinary dissolutive power called cancel culture. The truly threatening phenomenon of the nihilist type of cancel culture has become the dominant feature of the postmodern period and has worsened in recent decades on the scale of the entire “collective West”, in Obama-Biden’s America and Macron-Von der Leyen’s Europe. Cancel culture, in its repressing, nihilist facets, explodes, paradoxically, in dictatorships. The ultimate goal of any dictatorship is the death of culture along with suppression of the understanding function (i.e. in the led with the field of science about what is happening in and with society). The one called to discern the signs of the times is under threat. After the establishment of the communist dictatorship, for example, the Good Guide, the understander of the prophetic signs of the times, was eliminated from public life, being thrown into the terrible prisons of the Bolshevik system. His place was taken by the ideologue. For a while, science was as if dead. The understanding and prophetic function in the environment of persecution triumphed through its more fragile but equally empowered sister: lyric poetry, the poetry of the prison. Only after 1964 did the science of society and culture return to the stage, and there is evidence of this. The problem is, as I have said, that after the arrest of science, ideology prevailed, so that the dictatorship triumphed at the expense of the suppression of knowledge. Of course, someone could innocently say that, in fact, there is no need for any science because things can be seen. Everyone sees them and therefore science is useless. The issues can be seen but seeing them does not automatically mean knowing them. As we read in the words with which Jesus rebuked the Pharisees who were the ideologues of that moment: “*Hypocrites, you know how to discern the face of the sky, but you cannot discern the signs of the times?*” (Matthew, 16, 1–3). Seeing things does not automatically bring about their knowledge. And this divorce between seeing the world and knowing it, between what is seen (the face of the sky) and what is truly known (the signs of the times) has been aggravated in the last 200 years, since the French Revolution, which inaugurates the triumph of ideologies (forms of idolatry) to the detriment of religion and true knowledge.

All this time and, progressively, towards our century, the spiritual life of the world is threatened by a sinking, a kind of axiological asphyxiation, attested by the global expansion of three deconstructive (destructive) processes: *cancel culture*, *woke*, *political correctness*. In recent times and with a terrible magnitude in recent years, these have simply been swept away by the wave of the peoples’ uprising but also by the rise of a new elite concerned with purifying the social boggy ground by separating clean waters from dirty ones. The mixture of these had generated what geopoliticians John Glubb and Steve McCann place in a distinct class of phenomena for which they use the term “swamp”. “A cursory examination of

history reveals that the United States is mired in the same process that precipitated the collapse of the great empires of the past” (McCann 2023). To get the social terrain out of such a swampy state requires, first of all, a new elite, with an ascetic ethos, a purifying energetism of the type that moved the elite of the Nordic Christian bourgeoisie at the beginning of modern capitalism. To distinguish it typologically in the economic history of the modern world, Max Weber uses the notion of “intramundane asceticism” (worldly ascetism), a dominant feature for economic agents with ascetic conduct, a kind of “monk bourgeoisie” (Weber 2005, 123). For them, social benefit is superior to individual benefit. Thanks to this new class, a civilizing capitalism was born, opposed to the traditional one, propelled by rapacious, selfish and therefore antisocial behaviour. Max Weber called that type of premodern capitalism *booty capitalism* (Hutchcroft 1998, 13–30), predatory or raid capitalism. The new capitalism has a different profile. It produces a lot and consumes little, so that individual profit or benefit is inferior to national benefit (behavioural balance studied by the well-known economist Mihail Manoilescu (1986). From the moment this ratio between the rationality of capital and the intensity of labor fractured, the swamp phenomenon also emerged, that is, the collapse of social rationality occurred, the great confusion, the emergence of corrupt forms of sociability, including the desire to earn enormously and give little to nothing in compensation (both in relation to nature and to society as a whole). The compensation ratio was fractured and thus the great social polarization appeared that puts the 5%, who collect 95% of the abundance of the economies, in opposition to the other 95%, who have access to the remaining 5% of the abundance of the world economy. The economy slips under Pareto’s law, the ratio of 20 to 80 (Scharpf 2022; Pareto 1965). In other words, in this type of society there are very few very rich people (who have very high incomes) and very many very poor (who have very low incomes).

DEGRADATION OF ECONOMIES BRINGS THE DEGRADATION OF CULTURE

It is understood that the degradation of economies also brings with it the degradation of culture, of spiritual life. And even more, the counterculture (cancel culture) has become the objective of a historical project to reset the world. Confusion, anarchy, chaos have become the objectives of such a historical project to reset the world in order to establish a hegemony based on a type of massified humanity, a reset mankind, without national, spiritual, community identities (moral, family, generational, etc.), broken from God (maximalist secularized), with a desacralized world subculture, with languages taken to the edge of logopathy (semiotopathy) phenomena, in which key words, such as mother, father, man, woman, adult, child, etc., are emptied of meaning and therefore of semiotic power

in general, so that an effect of confused thinking is obtained, the collapse of the semantic consensus generated by respect for the reasons of nature. The unnatural is declared natural, the abnormal normal, common sense is mocked etc. This phenomenon has become an axial part of the program to reset the world and thus the three programmatic directions already mentioned were launched: *cancel culture* (cancellation of culture) to rebuild everything on the basis of abnormality (*BBB, build back better*), *woke*, that is, a resignation subculture, generating abandonment, extreme moral relativism (so much so as to allow the rise of the counterculture and the explosion of countermodels, etc.) and, finally, *political correctness*. One of the pernicious phenomena is the globalization of the form without substance (Maiorescu 1978, 153), that is, of the organizational form that becomes the vehicle of the axiological vacuum and the culmination of the void of meaning. This is the meaning Peter Thiel ascribes to the distinction between the good democracy and the bad democracy. Such life formations mediate the triumph of the abnormal. In such an environment saturated with abnormality, a new elite almost miraculously emerged, capable of restoring the moral genealogy of that capitalist class with roots in the Christian ethos and therefore in what was the intramundane asceticism. Such an ethos is defining for the one who puts himself at the service of society instead of calling on societies to let themselves be enslaved by masters with rapacious impulses, with lazy conduct, incapable of distinguishing between good and bad democracy. As Curtis Yarvis, one of the close associates of the American vice president, JD Vance, says: if “democracy is in the service of the common good it is good, if it is against the common good it is bad”. At the recent United Nations Conference on Women’s Rights in New York, President Trump’s team firmly opposed the “mockery of women’s biological status,” abortion, and gender ideology: “While many nations pushed abortion access under the euphemistic term “Sexual and Reproductive Health and Rights” (SRHR), USA representatives firmly stood against this agenda.” (News.un 2025)

This is the spiritual horizon that makes comprehensible the phenomenon of the emergence of the new elite whose genealogy descends into the ethos of the Puritan capitalists, of Christian origin, deeply motivated by the urge to cleanse society of corrupt forms, an elite moved by the impulse to restore normality, of *common sense*, ardently proclaimed by the elite grouped around the nucleus formed by President Trump’s team. This phenomenon of purifying temptation is deeper in society, taking the form of a neptic, awakening energism, which becomes dominant in the collective mind, with an irradiation on the scale of the American and European peoples alike. Its happy formula is that of a neptic synergism between the elite’s mind and the popular psyche, the people’s mind, that is, of a harmony between the governmental elite and the people. In the deep layers of society, what the Swiss psychologist, Max Lüscher, would call the “yellow shift” of “popular psychology” (the collective mind) has taken place. This phenomenon defines the way out of the deception into which the peoples, disappointed by the promises of the system, had sunk. In other words, a recovery of

collective hope has taken place outside the premises and therefore the framework of the system. The lifting of the peoples from confusion and deception resembles a movement awakening from the sleep into which the abomination of globalist desolation had sunk them. Within this movement, from the Pacific to the Atlantic, covering the European continent, we identify a spiritual combustion that the American sociologist, Erich Fromm, called the “revolution of hope” (against the background of the tilt of the balance of collective psychology from “having” to “being”). The peoples could no longer be deceived by the promises of a welfare that was delayed anyway and they cried out: “we want to be” and that is more than just repeating sleepwalking “we want to have”. *We want to be free; we want to be worthy; we want to freely affirm our identity and our own will in complete freedom. “To be” is more important than “to have”* (Fromm 1989). Such an awakening manifestation is accompanied, in the background, by a kind of nostalgia for the soul cleansed of all kinds of polymorphous-perverse impulses that bring ruin to man. I will not insist on this phenomenon of deep psychology on a world scale, caused by two causes: the rise of what British experts classify as peoples of the “global south” and the already mentioned phenomenon of “awakened consciousness”, which sweeps away the husk of globalism’s vain imagination that it will be able to control the “global perception of the world”.

AXIAL UPHEAVALS OF COLLECTIVE MIND. TRUMP PHENOMENON

Therefore, we can testify that the popular mind was drawn into a process of profound awakening from the spell of the system and the phenomenon was potentiated where the awakening also encompassed the elites, not just the psychology of the crowd. This neptic wave reached its maximum threshold in America. There we are dealing with something that resembles a kind of conservative or ascetic revolution, supported by the purifying energism of the ascetics of fourth-generation capitalism. This has enough elements in common with the vision of the “Technate of North America” that had conquered the mental space of the tops of the American elite of the 30s-40s of the last century. The novelty of the new agenda of President Trump’s team lies in combining democracy with meritocracy and with normality⁴. In the conception of the promoters of the idea of a North American Technat, the

⁴ MAGA means to reorient the social-historical project based on the philosophy of boosting the national productive economy, and even more importantly, to cleanse society of the dissipative pulsion, to get ride of any type of charlatanism (disguised under different formulas of the progressivism ideology and of cancel culture’s politics). For the technocracy philosophy see *Technate of America*, Collection: *Persuasive Maps: PJ Mode Collection*, Creator: *Scott, Howard, 1940* (“As the Gris focused on the eat Depression deepened in the early 1930s, Americans looked in desperation to a variety of radical social and political solutions. One of the most popular was “Technocracy,” which “offered a seemingly scientific explanation of America’s ills”. The Technat project rejected the idea of democracy while Trump’s philosophy is deeply rooted in the spirit of democracy).

instrument of the protectionist strategy was the exceptionalism of technocracy and the relative disregard for democracy. This is the point where the two programs diverge. In the vision of the new team at the top of America, there are three standards that can save society from the devastating avalanche of totalitarian globalism: democracy, meritocracy, normality. What is it about? All the actors at the top of the new team at the helm of America, led by Donald Trump, illustrate what I would call a combination of an impulse towards the boosting of the national focused productive economy, the purification (asceticism) of manners with an ethos of business fairness, which we can understand through the idea that everything in the universe is under the law of computational equivalences (as the Wolframian theory tells us), all against the backdrop of the recovering healthy productivism. This new philosophy suggests that any unfair business will end up harming this cosmic law (of creational origin), harm that will not only deform the world but will even lead to its definitive ruin. I have called this movement initiated by the actors at the top of American society, namely D. Trump, J.D. Vance, Elon Musk, Peter Thiel, the ascetic revolution. They called it the revolution that brings *common sense back to power*. The world, they suggest, has deviated from the universal law of the right measure (the computational law), which tells us that everything is accounted for, nothing escapes the correct calculation (which is the law of the universe), and has even deviated from the norm of common sense, that is, from the rule of honest action, of normal behaviour, based on the law of nature, on clean manners, on honesty and fairness. Such a renewal in the upper layers of society, under the pressure of the oceanic movement of the collective consciousness of the peoples, created the environment conducive to the ascension of a new elite to their forefront, capable of taking over the leadership of the ascetic revolution. The first target of the ascetic (conservative) revolution, as expected, was the eradication of corruption. America had to be cleansed up, business had to be based on the strict rationality of capital, of profit correctly obtained and correctly managed, not on operations defining the oligarchy of the old elite, corrupt, speculative, fit into the typology of the “fox elites” (Pareto 1933), which have a destructive effect on the economy, morals, family life. In a word, the old, oligarchic capitalism corrupts enormously and leads not only to the disfigurement of morals, but even to the destruction of man. A man is no longer a man, a woman is no longer a woman, a child can be lured into sexual affairs by people with degenerate sexual behaviour, as in the case of Epstein’s monstrous deviations. Epstein Island has become the merciless mirror of the corrupt elite against which Trump and the other two or three exponents of ascetic technocracy (at the helm of those businesses in which cutting-edge technologies are attracted, led by AIT) declared war. They make up the trapezium of the elite that triggered the most terrible peaceful revolution in world history, the revolution in which asceticism and clean business (hence the purity of capitalism) make up the energetic quantum of a restorative movement, called by Central European doctrinaires the “conservative revolution”. To give a suggestive example of the vocational asceticism theorized by Peter Thiel, I could

recall that incident in 2008 after which the great American entrepreneur, being drawn into a press scandal on the topic of homosexuality, launched a letter to investors in *Clarium* (a virtual platform for hospitals) “warning them of the impending apocalypse and urging them to save their immortal souls” and to “accumulate treasures in heaven, in the eternal City of God”⁵. If we add the *blitzcalling* doctrine (of accelerating development through structural simplification and therefore through war against bureaucracy) to Thiel’s undoubted ascetic drive, we already have some defining features for the profile of the ascetic revolution. Unfortunately, this movement to renew the government elites has only succeeded in America. The rest of the world is sinking into other states, the worst of which is dictatorship. “Romania, for its part, looks as if it should ‘prepare,’ I repeat in the voice of Anton Golopenția, one of the saints of the Bolshevik prison, for a long period of wintering.”

Let us recapitulate the features of the conservative or ascetic revolution. We can conclude that this is, at the same time, the revolution of *common sense*, the restoration of normality (*dewokeification*), the acceleration of societal dynamics through de-bureaucratization (*blitzcalling*), the re-substantialization (revaluation) of national capital and what Curtis Yarvis calls “enlightenment”, that is, the abandonment of the somnambulist, idolatrous faith in the system (*disenchantment*) and therefore the return to an “open mind” (freed from the presumptions induced by the repressive system). The open mind is the dominant feature of an authentic democracy in which society is awakened from the somnambulist of the oligarchic system and can thus choose in the fullness of awakened consciousness.

THE PARADIGMATIC VALUE OF TRUMP MODEL

For Romania, the chance to fully emerge from the globalist-Sorosist dystopia and the triumph of democracy is undoubtedly linked to the reorientation mediated by the renewal of the Romanian government elite, to the return of governance centred on the people, following the model of what happened in America, what I called the conservative-ascetic revolution led by President Trump and his team. What is happening evokes, I say it again, an older movement of political thought from the period of the great depression and crisis of the years 29–33 of the last century, in response to such a terrible challenge, when the idea of a Technate of North America was deduced, as we read in the famous map from 1941, *The Technate of North America: the Minimum Area for the Minimum Defence and Efficiency*“. On this map, the strategic geography of an area, with a centre in itself, is prefigured, in relation to which Europe is a distant and irrelevant edge, even dangerous through its many wars and axial upheavals. We will refer to this issue in another paper. The ascetic capitalist does not hate wealth but its selfish use through

⁵ <https://www.Nytimes.com/2021/09/21/books/review/the-contrarian-peter-thiel-max-hafkin.html>.

ostentatious, parasitic consumption, generating poverty not prosperity, semi-barbarism not civilization. This is the difference between capitalists like Trump and the elite around him, on the one hand, and those enriched through the booty capitalism, which increases the consumption and luxury of the very few (between 5–20%) and the poverty and despair of the many (between 80–95%), on the other hand. The ascetic capitalist is not hypocritical, being revealed that he uses the profit in the direction of the growth of civilization, of general well-being and towards the development of the national labor powers, the diversification of competitive professions, and therefore towards the strengthening of the defence power of the nation. For this kind of capitalist, the idea of national benefit and its priority over individual benefit makes sense and its political expression is called patriotism. The changes produced in America by the effect of the reorientation due to President Trump and his team overturn the premises of the geopolitics of chaos. This has directed for quite a long time (too long) the strategic thinking of the doctrinaires of globalism. That direction had pushed to paroxysm the phenomena of *woke and cancel culture*, required by the objective of deconstructing the world in order to rebuild it on the ideological premises of globalism. It pushes humanity towards a kind of world without sovereign nations, without states in the service of national civilization, without God, fierce in blasphemy against Jesus God incarnate and in mortal hatred against His followers, detached from any tradition, and even from the reasons of nature so that natural distinctions, such as that between genders, are suspended, etc. Change through chaos was the guiding idea of such a geopolitical vision. Its target is a demonic caricature of the new man, a homo novus without faith in God, a world without peoples and therefore without ethnic, family and gender identity, receiving the dictatorship of the homogeneous and the nihilism of destruction as the supreme confirmation. Instead of man united with God, posthumanism announces the triumph and superiority of man united with the machine. This malaise comes through the progressive enclosure of an increasingly depersonalized humanity, more immersed in the soup of homogeneous mankind, as in the vision of Pushkin's famous verse, which I have always invoked: "The devil in the field leads us and surrounds us on the sides." This verse, let us remember, was made the motto of one of Dostoevsky's famous novels. This is the strategy of advancing posthumanism, of the progressive satanic encirclement until the destruction of the living core of humanity, that is, of the divine image in man.

THE ATTACK ON TRUMP. THE CUNNING OF SUBTEXTUAL SEDUCTION

The defenders of the bankrupt system have retreated with incredible speed. They are called upon to demonstrate that the system was very good, that the economy was prosperous, that society was fair, with normal people, etc. Okay, okay, the lucid will ask themselves, but then, how do we explain the crisis, the

bundle of problems that seem insoluble and risk throwing not only the continental state that is America, but the world itself into a third world war? Such an outcome would destroy the system of life on a planetary scale.

In a cunning and cynical way, the ideologists of globalism have transformed themselves from managers of the deregulated system, which has long since gone adrift, into defenders of the drift. In this capacity, they have adopted a technique that the Bolsheviks also used when they came to power after a world war in which the world had been pushed precisely by the rapacity and injustice of empires. The procedure, used by the eristics of the defenders of the sick system, is obviously based on subtextual subtilization and therefore through a cunning typical of eristic art of all times. The lawyers of the old regime could no longer subtilize the economic crisis and the vulnerability of the world system, and then they blamed everything on Trump. This is where the eristic cunning of the defender of the system begins. The economy is in crisis, America is vulnerable, but... And here's who is to blame, here's how things are, says the lawyer of the old regime, for the disaster it has reached: "Trump has an obvious weakness that makes America weak. He places the American economy at risk for the sake of a personal foible, a visible vulnerability. All his adult life, Trump has been ripping people off. That is his *modus operandi*. Rather than a conscience, he has the habit of displacement. It is not that he is ripping people off. Everyone else is ripping him off" (Snyder 2025).

The government's program for restoring normality is distorted so that where the government's program re-establishes that a transsexual man should not compete with women or even enter the same toilet as them, the follower of the globalist doctrine considers it a phenomenon of "replacement" (dislocation), as an effect of a personal deficiency. The neoliberal critic, in an eristic and cunning way, throws the label of a deceiver of the people on Trump. Trump, says Snyder, one of Trump's recent critics, is not a conscience but a kind of habit, the habit of deceiving. He has been, Snyder says, one who ripped people off and was deceived by people throughout his adult life. The removal of the system based on deceiving people, therefore on deception, is distorted by the bizarre critic by drawing a profile of a deceiver applied, perversely, precisely to the one who fights the system founded on deception. Snyder applies here the "thief cries out to thieves" procedure. The defender of the system, edified by the method of deceiving people to make them accept his postulate, casts on Trump the trait of a person built on the inclination to deception. It is not the system that is deceptive but Trump, it is not the system that dislocates (that is, replaces the natural with the unnatural, the normal with the abnormal), but Trump. The entire scaffolding is enunciated in the very title of the study that we invoke for its representativeness: "Trump's Psychological Vulnerability and the Destruction of the America Economy". In other words, there would be a causal relationship between Trump's presumed psychological vulnerability and the destruction of America. Advancing age would have aggravated his vulnerability, emphasizes Snyder, the author of the cited

article. “As he has aged this has grown into a vulnerability. He actually seems to believe that everyone is ripping him off. He makes no distinction between himself and the government. And he has no grasp of how any significant policy works. This means that anyone who has access to him and understands his vulnerability can generate a self-destructive American policy” (Snyder 2025).

In Snyder’s eristic vision, America’s political initiatives in the Ukrainian issue or in the tariff policy have as their foundation this personality deficiency of the president. In such a vision, America’s policies are the expression of President Trump’s inclination to project onto the other (person or state) the image of the one ready to deceive. The American policies of the Trump government are thus classified as phenomena of the president’s destructive self-projection. Such psychologization is cynically malicious or the effect of a deformation induced by the phenomenon of functional illiteracy generated by a bizarre epistemological narcissism. Anyone who believes, like Snyder, that the psychology of deficiencies alone can explain a system and a mechanism as complex as the system of public policies of a state as large, continental in scope, as the American state is, unwittingly, the prisoner of what we can call epistemological narcissism.

In other words, it is not the system based on the supremacy of the financial-banking empire that is the cause of the destruction of the American economy, but a character deficiency and therefore the psychological vulnerability of Trump. The destruction of the American economy began, Trump’s critic suggests to us, through subtextual seduction, with the coming to power of a person with a vulnerable psychology. The impasse and threats in the American economy come from Trump’s profile, the American analyst specifies, not at all through the cascading effects of the burden of the empire and the corporate-banking oligarchy. Not to mention the system that burdened America with a debt of 31 trillion dollars, which Trump is trying to repair, the effects of the financial-banking and corporate empire being, eristically, passed on to Trump’s responsibility. Obviously, not just anyhow, but in a cunning way, subtextually suggesting that the one at the helm is now destroying the ship, when, in fact, he is at the helm of a ship already adrift. This is the procedure with which the system, through its stipendiary staff, welcomes any candidate for the helm of the state if he is not approved by the system.

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