

THE SECOND WAVE

Modern Cultural Marxism

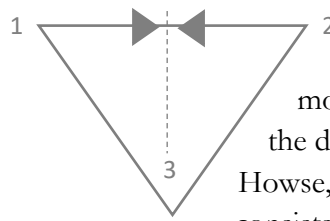
“Elijah said, ‘How long will you hesitate between two opinions? If the Lord is God, follow Him. But, if Baal be god, follow him.’ But the people did not answer.” *1 Kings 18:21*

The First Wave

To dismantle the United States, our enemies have executed a skillful assault on two fronts. The political invasion was led by Fabian socialists, big government advocates who infiltrated the Progressive Movement in the early 1900s. They used our political system to undermine the Constitution and move our republic closer to a welfare Nanny State.

The second assault was a cultural invasion, the idea of Antonio Gramsci, who believed that western civilization’s attachment to biblical morality had to be destroyed. With the help of John Dewey and Frankfurt School faculty members, these Cultural Marxists waged war against America’s moral and spiritual heritage (starting in 1933). The influence of the Frankfurt School was most visible in the “Baby Boomer” generation (1960s and 70s), which produced the Hippies, the drug drag, the rock-n-roll rebellion, the sexual revolution, the feminist movement, the formation of Planned Parenthood, the homosexual agenda, and the pervasive anti-American spirit.

In the last 50 years, we have witnessed the “second wave” of the Cultural Marxist’s influence in our society. That “wave” has been more like a tsunami of socialist strategies designed to unravel our society from within. Those strategies include social justice, critical theory, tolerance, political correctness, hate speech, white privilege, identity politics, intersectionality, and more. The socialist tsunami has even brought scores of organized paid revolutionaries who rally, protest, boycott, destroy, kill, and cancel, all to create enough chaos to compel Americans to cave to their demands.



The Dialectic Deception

To understand these modern Marxist movements, one first must grasp the concept of the dialectic process. According to Brannon Howse, author of *Marxianity*, “The dialectic strategy consists of creating cultural conflict by generating scenarios that intentionally pit one view of an issue against another and then proposing a socialistic approach as the solution. The dialectic – two things set against each other – is intended to destabilize the non-socialistic culture and to hoodwink the unsuspecting populace into accepting a socialist option.”

The dialectic process is the creation of German philosopher George Hegel, who said that all it took to create change was to introduce an antithesis (opponent) to a thesis (idea). When one perspective is met with its opposite, the two are forced to compromise and create a new perspective. Americans are witnessing the Hegelian dialectic, a constant conflict between the “oppressed” and “oppressors.” Here are some examples.

Social Justice

In the book *By What Standard*, social justice is defined as “the elimination of all forms of social oppression. Where oppression exists, justice seeks to eliminate it. This is a good thing, right?” Wrong. “It is precisely at this point where Christians are duped. Two questions must be answered. Who determines who the oppressed are, and what does it mean to seek justice for them?” What follows are excerpts from the book.

Cultural Marxism views conflict as between the oppressed and oppressors, between those with privilege and those without it. Majority groups are defined as “privileged” and “oppressive.” Minority groups are regarded as “underprivileged” and “oppressed.” Whites, men, heterosexuals, and cis genders (biological gender) are all majority groups and, therefore, inherently oppressive. They comprise the dominant culture and wield power against sub-dominant groups, and sub-dominant groups, according to Marx, are oppressed. This worldview has given rise to a philosophical movement or ideology known as Critical Theory (CT).

Critical Theory

Critical theory's agenda is to overthrow what it deems oppressive groups and the deconstruction of those structures that enable them to wield their power, all in the name of love and compassion for the oppressed. One can see how problematic this ideology becomes if it is allowed to define who the oppressed are and what constitutes seeking justice for them. Yet, it is precisely what is happening across our nation, and it has begun to make inroads into the evangelical world.

Consider these problematic principles of Critical Theory. First, your fundamental identity is not who you are as an individual but arises from the groups to which you belong. What matters most is whether you are a part of privileged, dominant "oppressor" groups or sub-dominant "oppressed" groups. This is how you can be racist, misogynistic, and homophobic even though you personally harbor none of those sinful attitudes. If you are part of the white, heterosexual, cis-gender, male culture, you are guilty of systemic oppression.

Second, your fundamental moral duty is to work for the liberation of oppressed groups. This is what is meant to do justice. If you are not undertaking this work in behalf of the oppressed, then you are complicit in their ongoing oppression.

Third, when it comes to knowing oppression, your lived experience far outweighs objective evidence and reason. In fact, using objective evidence and reason is exerting power over those in sub-dominant cultures (minorities) and is itself an act of oppression. This is why those who have power need to sit down and listen rather than speak.

Identity Politics

Critical Theory has led us to Critical Race Theory. This is the grandchild (second wave) of the Frankfurt School, along with political correctness and multiculturalism. As a result of these ideologies, we have all been taught over time through media and educational systems to view ourselves not as part of a whole but as part of sub-groups.

For example, when we talk about elections now, we don't talk about candidate A being ahead in the polls. Instead, we say that candidate A is ahead with red-headed, left-handed white people from the South. While candidate B is getting the vote of second-generation migrant workers with eczema. Why do we talk like that? Why do we think about each other in these ways? We've been programmed to divide ourselves.

Intersectionality

Intersectionality is the idea that to the degree that you don't have those "identities," you are oppressed. So, if you are male, heterosexual, cis-gendered, native-born, able-bodied, American – and, by the way, handsome (there's a pretty privilege too), then you are most privileged. If you are all those things but you're not white, then your oppression is limited to that area. But what if you're not white, not male, and not heterosexual? Now the oppression is even worse because you have these three intersections of oppression. Intersectionality says that the level of oppression and the kind of oppression that you experience combines itself in these areas and layers itself in these intersections. This is just a grown-up expression of Cultural Marxism.

So, what does it mean when someone says you are racist? When people call you a racist, they could be charging you with racist or prejudicial ideas or actions. Or, they could just be saying that you are a part of the cultural power structure which is inherently prejudiced against people who are not white. All of this means that you now have racism without a racist. How in the world do you handle that? If racism is in the heart of the individual, then let's go to the Bible. But the racism that exists because of a cultural power structure, how do we fix that?

Cultural Marxism is not just an idea. It is a disruptive, transformative agenda. It is an agenda that needs to be recognized and confronted. What we have done is create an environment where everyone is divided up into constituencies, which ironically leads to stereotypes.

White Privilege

To be “woke” today, one must be awakened to the Cultural Marxists categories of oppression. Now, it is a “sin” to have privilege in our society, the most notable is that of “white privilege.” Privilege refers to those who are born into a society that is imbalanced in their favor so that they cannot help but internalize prejudices and assumptions that make them part of the oppressor class. In other words, white people came into this world as racist, sexist, homophobic, religious bigots.

To be born white in America is to be complicit in maintaining and promoting the ideology of White Supremacy. It is a system of unearned advantages that have been unjustly provided to white people simply because of their race. There are many problems with this way of thinking. Here are three of them.

First, this racialized way of thinking about privilege completely ignores the inevitable realities of culture, namely that the majorities who create and lead culture do so in ways that benefit them. This should not be surprising nor is it inherently evil. Old Testament Israel developed a culture that provided a better life for devout Jews rather than for pagan Gentiles. For a Gentile to complain about Jewish privilege would be ridiculous.

Second, the concept of white privilege is too hasty to lay the blame for disparities upon systemic racism. There indeed are systems of oppression in the world. In our own land, unjust laws and policies have been employed by arrogant and malicious people. But it does not follow that systemic racism is a universal principle causing the different outcomes in life.

A third major problem with the concept of white privilege is that once you accept it on the terms of the Cultural Marxists, you place major obstacles between the gospel and people, whether they be white or black. The concept of white privilege places a stain on white people that can never completely be removed and can only be partially lessened if they commit themselves to a lifelong “cultural identity journey.” Those who cannot or will not stay on this journey are diagnosed with “white fragility” and will remain

“asleep” until they “check their privilege.” We must live in a state of perpetual guilt because of something over which we have no control. We cannot repent enough to make amends for our privilege.

The concept of white privilege also sets up a barrier between the Gospel and black people. It encourages black people to see themselves primarily as victims whose identity is determined by those more privileged than they are. This sends the false message that no matter what they do, they cannot overcome the unearned privilege of those who are white.

Political Correctness

Christian apologist Jeffrey Breshears (*Areopagus.org*) has written extensively on Political Correctness. He writes, “Far from being just a random collection of idealistic notions, PC is an orchestrated attack on Western civilization. PC is a critique of traditional morality, conservatism, and the Christian faith. All of these influences are ‘antiquated impediments to progress’ – the goal of which is a global socialist society in keeping with the principles of the *Humanist Manifestos*.”

Breshears continues, “Political Correctness is a sinister form of social control used to censor ideas, words, policies, and behavior that are considered offensive by the liberal elites – the mainstream media, academia, and much of popular culture. Labeling certain thoughts, speech, and actions “politically incorrect” is an effective way to silence dissenting or discriminatory views. This is the mentality behind the Left’s obsession with micro-aggressions and ‘diversity training’ workshops. The PC obsession with group identity and its efforts to grant special protection status to certain kinds of people is the basis for the recent trend in “hate speech” crimes legislation, whereby perpetrators are punished for their motives rather than simply for what they have said or done.”

Breshears documents seven principles that define Political Correctness (most of which are contradictory). First, the only ideas and practices that have legitimacy are those in keeping with the secular humanistic agenda. Second, only evolutionary societies and institutions are moving toward greater

heights of awareness and sophistication. Therefore, those who hold to conservative values are on the wrong side of history. Third, there are no moral absolutes. All standards are conditional, situational, and socially determined. Every opinion and moral value are of equal worth, and no one should be allowed to impose his beliefs on others.

Fourth, tolerance is an absolute virtue. We should accept every person, group, and culture non-judgmentally. However, this principle does not apply to Christians or conservatives because such people are bigoted, intolerant, and judgmental. Fifth, the only legitimate form of government is democracy with no restrictions based on race, sex, education, morality, or citizenship (egalitarianism, sameness). Even aliens are entitled to full citizenship rights, including the right to vote.

Sixth, all cultures are equally legitimate, as are all cultural heritages and traditions. Western cultures are no better than any other and to think otherwise is to be narrow-minded, exclusivistic, and ethnocentric. Inclusion is the key. No individual or group has a right to discriminate against anyone else. However, it is sometimes necessary to grant special status and preferential treatment to minorities to rectify the injustices of the past. This is the basis for Affirmative Action. Inclusion, of course, leads to religious pluralism, to the extent all religions are valid. It is the height of bigotry to believe that any religion (like Christianity) is exclusive.

Seventh, social consciousness trumps individual conviction. Individualism is selfish and irresponsible. People should think and act in the interests of the common good. But, because many people have not yet evolved to the necessary level of social consciousness, the liberal elites have a responsibility to protect the victims of social injustice from the insensitive.

If Cultural Marxism were a religion, Political Correctness would be its central doctrine; and it doesn't take long to realize that PC's values and assertions are completely antithetical to God's Word. Cultural Marxism is the opposite of Christianity.

Victimization and Reconciliation

Any system that encourages people to think of themselves as victims, based on race or something else, is contrary to the ways of Christ. Our Lord suffered the greatest injustice in history, yet never once did He speak of Himself as a victim. Anything that encourages us to see our own victimization as a key ingredient in our identity cannot be from Christ.

Scripture calls us to accept responsibility for our own lives, no matter how privileged or underprivileged we may be. The Bible teaches us to recognize that we are all image-bearers of God who are accountable to Him for our actions (Parable of the Talents, *Matt. 25:14-30*). We must use whatever gifts, talents, opportunities, and privileges that He gives us to honor Him. We are not to covet what others have nor disdain or neglect those who have less. Any ideology that discourages us from doing that is contrary to the ways of Christ and must be rejected.

About racial injustice, there have been tremendous atrocities committed in the past. But the solution to bringing together people of different color, ethnicity, gender, or socio-political groups is not further division. The solution to this diversity is unity in Christ (*Gal. 3:28; Eph. 2:11, 12*). Racial reconciliation does not need to be achieved; rather it has already been achieved. Racial reconciliation is not something we have to accomplish. It has already been accomplished. We are reconciled in Christ and the work He did on the cross.

Like Israel in the Old Testament, America is wavering between two paths, that of following God's ways and following man's ways. Like Elijah, we must confront our culture and expose the absurdities of man's flawed views of reality (*1 Kings 18*). If we don't, and Cultural Marxism continues unopposed, not only will liberty be lost and the window for sharing the Gospel be closed but Christians will face unprecedented persecution in a country that they predominantly helped to establish.