



### Clanking Chains: Gramsci's Blueprint for Cultural Marxism; Frankfurt's Rhetorical Weapons against the West: Critical Theory

- 9- This review of the divine institutions will help us analyze the targets of the Frankfurt School's faculty. Lukács and his comrades sought to correct the failure of economic Marxism by shifting the emphasis away from inciting workers to unite over to cultural Marxism and into instructing children from the earliest possible age to unite.
- 10- In order to do this the barriers of nationalism, traditions of ancestors, history that promotes the exploits of patriots both civilian and military, and the influence of Christianity had to be removed from the culture.
- 11- In addition, all authority structures were targeted so that the child could be trained to ignore the instruction of parents, the norms and standards of traditional society, and its concept of absolute right and wrong.
- 12- The easiest way to accomplish all these objectives was to target the four divine institutions. A contemporary of Lukács who was also compartmentalized into this satanic attack on the West, and client nation America in particular, was Italian communist Antonio Gramsci.

#### Buchanan, *The Death of the West*, 76-77:

Antonio Gramsci was a sharp observer who saw that Bolshevism did not work. Only through terror could the regime compel obedience. Gramsci concluded that Leninism had failed. The Russian people had not been converted to communism; they loathed it. Their land, faith, families, icons, and Mother Russia all meant far more than any international workers' solidarity.

Gramsci concluded it was their Christian souls that prevented the Russian people from embracing their Communist revolution. "The civilized world had been thoroughly saturated with Christianity for 2000 years," Gramsci wrote: and a regime grounded in Judeo-Christian beliefs and values could not be overthrown until those roots were cut. If Christianity was the heat shield of capitalism, then, to capture the West, Marxists must first de-Christianize the West.

Disillusioned, terrified of Stalin, who had seized power on Lenin's death and who did not relish independent Marxist thinkers, Gramsci went home to lead the Italian Communist Party. Mussolini had another idea. He locked Gramsci up and lost the key. Languishing in prison, near death from tuberculosis, Gramsci was finally freed, but died in 1937 at forty-six. But in his *Prison Notebooks* he left behind the blueprints for a successful Marxist revolution in the West. Our own cultural revolution could have come straight from its pages. Gramsci wrote of Russia,

"In the East the state was everything. In the West there was a proper relation between the state and civil society, and when the state trembled a sturdy structure of civil society was at once revealed. The State [in the West] was only the outer ditch, behind which there stood a powerful system of fortresses and earthworks."

Rather than seize power first and impose a cultural revolution from above, Gramsci argued, Marxists in the West must first change the culture. But to change the culture would require a "long march through the institutions"—the arts, cinema, theater, schools, colleges, seminaries, newspapers, magazines, and the new electronic medium, radio. One by one, each had to be captured and converted and politicized into an agency of revolution. Then the people could be slowly educated to understand and even welcome the revolution.



Gramsci urged his fellow Marxists to form popular fronts with Western intellectuals who shared their contempt for Christianity and bourgeois culture and who shaped the minds of the young. Since Western culture had given birth to capitalism and sustained it, if that culture could be subverted, the system would fall of its own weight.

- 13- What Lukács and Gramsci conceived was a new way of thinking in the Invisible War. Originally the enemy of the Marxist was capitalism. These two men decided that the real enemy was the culture that sustained capitalism and nationalism. That culture was identified as Western European which found its power in Christian theology.

Principle: If you cannot analyze history from a biblical perspective then you cannot truly understand history.

- 14- In the past the solution was to seize power through force and then implement the philosophy by means of intimidation and brainwashing.
- 15- However, these two purveyors of duplicity and deceit were given the diabolical insight to pursue victory through subtle, nonviolent Fabianism, which seeks the gradual acceptance of socialist principles through slow intellectual conversion rather than by violent revolutionary change.
- 16- Although Gramsci was not involved with the Frankfurt Institute his theories and ideas attracted the attention of those who did. The founding of this Marxist think tank and its migration to America is cataloged by:

**Buchanan, *The Death of the West*, 78-81:**

In 1923, Lukács and members of the German Communist Party set up, at Frankfurt University, an Institute for Marxism modeled on the Marx-Engels Institute in Moscow.

In 1930, an admirer of the Marquis de Sade, Max Horkheimer, became director. He, too, concluded that Marx had gotten it wrong. The working class was not up to its role as the vanguard of the revolution.

At Horkheimer's direction, the Frankfurt School began to retranslate Marxism into cultural terms. To old Marxists, the enemy was capitalism; to new Marxists, the enemy was Western culture. To old Marxists, the path to power was the violent overthrow of the regime. To the new Marxist, the path to power was nonviolent and would require decades of patient labor. Victory would come only after Christian beliefs had died in the soul of Western Man. And that would happen only after the institutions of culture and education had been captured and conscripted by allies and agents of the revolution. Occupy the cultural institutions of the West and the state would fall without a fight.

For old and new Marxists both the definition of morality remained: what advances the revolution is moral, what obstructs it is not. As Hudson Institute scholar John Fonte writes, Gramsci believed in "absolute historicism," meaning that morals, values, truth, standards and human nature itself are products of different historical epochs. There are no absolute moral standards that are universally true for all human beings outside of a particular historical context; rather, morality is "socially constructed."

About this same time, music critic Theodor Adorno, psychologist Erich Fromm, and sociologist Wilhelm Reich joined the Frankfurt School. But, in 1933, history rudely intruded. Adolf Hitler ascended to power in Berlin, and as the leading lights of the Frankfurt School were Jewish and Marxist, they were not a good fit for the Third Reich. The Frankfurt School packed its ideology and fled to America.



Also departing was a graduate student by the name of Herbert Marcuse. With the assistance of Columbia University, they set up their new Frankfurt School in New York City and redirected their talents and energies to undermining the culture of the country that had given them refuge.

Among the new weapons of cultural conflict the Frankfurt School developed was Critical Theory. The name sounds benign enough, but it stands for the “essentially destructive criticism of all the main elements of Western culture, including Christianity, capitalism, authority, the family, patriarchy, hierarchy, morality, tradition, sexual restraint, loyalty, patriotism, nationalism, heredity, ethnocentrism, convention and conservatism.”

Using Critical Theory, for example, the cultural Marxist repeats and repeats the charge that the West is guilty of genocidal crimes. Under Critical Theory, one repeats and repeats that Western societies are history’s greatest repositories of racism, sexism, nativism, xenophobia, homophobia, anti-Semitism, fascism, and Nazism. Under Critical Theory, the crimes of the West flow from the character of the West, as shaped by Christianity. One modern example is “attack politics,” where “surrogates” and “spin doctors” never defend their own candidate, but attack and attack the opposition.

Critical Theory eventually induces “cultural pessimism,” a sense of alienation, of hopelessness, of despair where, even though prosperous and free, a people comes to see its society and country as oppressive, evil, and unworthy of its loyalty and love. The new Marxists consider cultural pessimism a necessary precondition of revolutionary change.

In his book, *The Greening of America*, Charles Reich spoke of a “total atmosphere of violence” in America’s high schools. This was thirty years before Columbine, and Reich did not mean guns and knives:

An examination or test is a form of violence. Compulsory gym, to one embarrassed or afraid, is a form of violence. The requirement that a student must get a pass to walk in the hallway is violence. Compulsory attendance in the classroom, compulsory studying in study hall, is violence. (p. 148)