

Book Review
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The Red Trojan Horse, by Alasdair Elder, no publisher given, no copyright date given. 171 pp., with Bibliography. \$14.50.

Alasdair Elder gives a concise account of the history of the development of Critical Theory. He explains the background to Cultural Marxism and how it is impacting both culture and politics in America.

The book begins with a Preface and Introduction. It is divided into two parts: (1) Part One: The History of Cultural Marxism; and (2) Part Two: Cultural Marxism Today. Each of the parts is divided into four chapters with a total of eight chapters in the book. The book concludes with a selected Bibliography.

The basic thesis of this book is to examine how Cultural Marxism is undermining Western civilization by attacking the values that Western civilization has been built upon. The attack on freedom and truth has resulted in culture wars that threaten the existence of Western culture as we know it and experience it in America.

Elder shows the difficulty of defining Cultural Marxism in the introduction. In chapter one, he develops the definition of Cultural Marxism by first taking note of Classical Marxism. Karl Marx is the father of communism. He developed a theory for social upheaval and political change that involved dialectical materialism. Marx took the notion of the dialectic from Hegel. Hegel believed that history was defined by a constant struggle between differing active paradigms, each of which tries to assert themselves as the most accurate model of reality (18). All of these paradigms or thesis, give rise to an opposing paradigm or antithesis. Thesis and antithesis clash with each other until a superior more accurate synthesis finally results from the conflict (18). The resulting synthesis would in turn generate an antithesis, restarting the process. This process would continue unceasingly until 'the absolute idea' was reached. Hegel also advanced the idea that reality was constructed by the mind (19). Human consciousness remained in a constant state of flux which would establish the nature of the human experience in the world. Objective knowledge was deceptive (19). Absolute truth was impossible (19). Hegel believed that the development of personal freedom took the form of progressive societal states. History shows these different states: slavery, feudalism, capitalism, (and eventually under Karl Marx, communism). Hegel developed the 'master-slave dialectic' that Marx would use to develop his own theory of human development toward the utopian view of communism.

Elder clarifies the meaning of capitalism and representative government. He shows the distinction between a republic and a democracy and explains why the founding fathers of the United States chose a republic instead of a democracy. A democracy (meaning 'people power') was unstable and often violent. In a democracy, majority rules. This often leads to mob rule and tyranny. In a republic, law has primacy over majority rule. Without law, there can be no freedom (24). In a state of lawlessness, everything is in jeopardy. The preservation of freedom and prosperity is contingent on the constitutional limitation of governmental power (25). As government

power grows, freedoms decline.

Elder addresses the philosophy of Karl Marx (26). Marx blended Hegelian philosophy with socialism, an authoritarian political-economic model, in which the state would assume ownership of the fruits of production, by confiscating them in the form of high taxes and inflation, which would function as an additional hidden tax caused by over-expanding the money supply through the use of fiat currency (27). Republicanism, in contrast, stressed the legal rights of individual citizens, particularly in respect of property rights and limited government power. Marx developed 'dialectic materialism' which affirmed that economic realities could determine the thought patterns of people. Dialectical materialism is an economically deterministic philosophy because it asserts that all human activities, even philosophical and religious ones, have and always will be the products of purely material forces (28). To justify this economic determinism, Marx divided society into two sections that became known as the bourgeoisie and the proletariat (28). Marx believed that a new economic system was needed in order to attain the final stage of humanity's collective mental development. He called this stage *Communism* (28). In Communism, the state would not only control the fruits of production, but also the means of production. This would create a classless society, in which the state would distribute an arbitrarily determined 'fair' share of the fruits of production to every citizen (29). Marx predicted a revolution where the proletariat would rise up against the bourgeoisie and overthrow it. A new, egalitarian society would be formed with the state exercising centralized control.

Marx not only opposed representative government and free-market enterprise, but he also believed that the nuclear family needed to be dismantled (30). The nuclear family was part of the superstructure that needed to be destroyed. Marx opposed marriage as being oppressive to women. He opposed the nuclear family (dad, mom and the children in the home) as being unnecessary to the development of children and contrary to the goals of the state. This effectively nationalized child rearing and made it easier for the state to indoctrinate children with Marxist dogma.

Elder points out that Marx's ideas resulted in failure. Classical Marxism failed (31-34). Elder summarizes this failure: "The reason Communism and socialism are broken ideologies is that they completely undermine the core value of human aspiration, and fail to provide a proportionate gratuity for people's labors. They discourage and extinguish ingenuity, and strive to keep the most talented and productive individuals at the level of the lowest common denominator. This all requires a completely totalitarian level of governmental power to regulate every aspect of society..." (34).

In chapter two, Elder considers how Freudian psychoanalysis and Boasian anthropology help in the understanding of Critical Theory. The father of modern psychoanalysis was Sigmund Freud. Freud attributed a central role to sexual drives in the context of human lives, actions and behaviors (39). His conception of the human psyche is that it is driven from birth to constantly seek the satisfaction of all desires for physical pleasure (39). Freud broadened the view of human sexuality to include any form of bodily pleasure (39). Repression for Freud meant that the pleasure-seeking drive was suppressed by the morally responsible superego (40). Such repression led to neuroticism. Elder explains the difference between psychoanalysis and behaviorism (41-43). He shows that unlike behaviorism, psychoanalysis is not rooted in science. He

concludes his discussion of psychoanalysis by mentioning two contributions it made to Critical Theory: (1) the use of sexual liberation as a means to manipulate and control others for personal gain; and (2) the inversion of Western moral values presenting them as something oppressive and necessary to overthrow. This gave rise to political correctness which functions in Critical Theory (49).

Elder turns to Boasian anthropology in his discussion. Franz Boas was a German-American anthropologist. Boas advocated cultural determinism which became known as multiculturalism (50). Central to the concept of multiculturalism was the concept of cultural relativism. Cultural relativism is the idea that it is not possible to assess the individual cultures by the standards of any other culture and that these cultures could be comprehended purely in terms of their particular cultural norms and standards (50). Human behavior is regarded as essentially the product of culture, not biology (51). Cultural relativists deny that there are any objective standards by which one can assess cultural norms or standards (51). "By the mid-1920s, Boas' students had gained almost total domination of the American Anthropological Association. The most famous of Boas' students was Margaret Mead (52). "According to Margaret Mead, the teenage angst found in the West was purely the result of Christian sexual mores, and that if we were to eliminate Christianity from the Western culture the stresses associated with adolescence would simply dissipate" (53). Elder points out that Margaret Mead was exposed as a fraud by Derek Freeman who wrote a book, *Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth* (1983). Her study on Samoan Culture has proven to be one of the most audacious frauds in academic history (53-54). However, Mead's ideas form the primary crutch on which cultural relativism rests (54). Elder affirms that cultural relativism, and thus multiculturalism is a form of Marxism (55). Both attack Western culture as undesirable.

In chapter three, Elder considers the influence of the Frankfurt School in the development of Cultural Marxism. The organization that would come to be known as the Frankfurt School was founded by Felix Weil and was based on the Marx-Engels Institute in Moscow (57). It was called the Institute for Social Research and formally opened its doors in 1924. Georg Lukacs' writings formed much of the basis for the original program. These men sought to address the shortcomings of Classical Marxism in the pursuit of social change (57). They did not believe that workers would unite until Western culture had been destroyed. To this end, they sought to break down the family unit so people would be adrift and have to turn to the state for support and they sought to promote license over liberty to make people irresponsible thus shirking their duties as citizens of a self-governing society. This is what would become known as Critical Theory (57).

In 1930, Max Horkheimer began to run the Institute for Social Research. In 1933, the institute was moved to Geneva. In 1935, it was moved to New York where it was re-established at Columbia University (58). In 1937, Horkheimer published an ideological manifesto for the school entitled, *Traditional and Critical Theory*. Within its pages, the blueprint for Cultural Marxism would be laid out (58). Horkheimer was a philosopher who served as director of the school until 1958. Horkheimer and his colleagues abandoned the notion that the working class would be the vehicle for social change. Instead, they pursued the theory that everyone under Western culture was psychologically oppressed. Culture rather than economics became the focus.

Horkheimer and his supporters dismissed the concept of objective knowledge (59). What Critical Theory truly represents is a rejection of the concept of knowledge-impartiality and a reduction of all intellectual activities to a status of total relativism (60). This robs individuals of the capacity to be independent thinkers. Horkheimer affirmed that logic was entirely dependent upon context. Translated into practice, this means that if an argument helps to undermine Western culture it is logical. If it supports it, then, it is illogical. This type of thinking is at the heart of political correctness (60). It is taught in many universities in America today.

Elder moves on to discuss the influence of Eric Fromm. Fromm was a philosopher and psychoanalyst. His primary area of interest was the application of psychoanalysis to social change. After giving a history of Fromm's development in education and in his thinking, Elder reveals two crucial pillars of Cultural Marxism established by Fromm: (1) the blending of historical materialism and psychoanalysis would provide a justification for the reclassification of societal norms and mores as pathologies; and (2) the promotion of the idea that masculinity and femininity were not reflections of objective sexual differences, but pathologies entirely derived from the enforcement of artificial social constructs (62-63).

Elder then discusses the influence of Georg Lukács. Lukács was a Hungarian Marxist philosopher. He exerted a powerful influence on Communist thinking in Europe during the first half of the 20th century (63). While Fromm's writings influenced the Frankfurt's School's radical program, he was never a full-fledged member. Elder relates that in 1919, a Communist dictatorship was established in Hungary and Lukács was appointed to the post of Deputy Commissar for Culture. Lukács unleashed a relentless attack on Hungarian culture and values. He introduced a radical and graphic sex education program into the Hungarian educational system. The purpose was to achieve the Marxist aim of undermining Christian values and destroying the position of the family as the basic building block of society (63). Lukács viewed Christianity as the primary obstacle to the paradise-on-earth that Communism would supposedly supply (64). Elder credits Lukács' work in developing the principles of sex education for: (1) the abandonment of traditional family values; (2) encouraging women to reject traditional sexual mores; and (3) promoting the idea that monogamy was an outdated concept (65).

Next, Elder discusses the work of Theodor Adorno. Adorno was a German philosopher. His early writings focused on aesthetic development as an important factor in the evolution of history and the application of Marxism to cultural development (65). Adorno came to hold a dominant intellectual position in the hierarchy of the Frankfurt School. He co-authored with Horkheimer a key work of Critical Theory: *Dialectic of Enlightenment*. In 1950, Adorno published, *The Authoritarian Personality* which introduced a new anthropological type—the authoritarian personality—characterized by: conservative values, philosophical positivism, and lack of introspective angst (67). Other characteristics Adorno included were: respect for one's parents, and even patriotism. Adorno opposed the nuclear family and depicted it as an oppressive structure in society (67). His arbitrary set of criteria for defining personality traits and his ranking of these traits resulted in the development of the 'F' scale or fascist scale. In contrast to the negative "authoritarian personality: was the positive "revolutionary personality." The "revolutionary personality"

was rebranded in American studies as the “democratic personality” (68). This amounted to a grand deception where the anti-democratic values of Marxism would suddenly become falsely associated with support for democracy (68). Elder reveals that Adorno manipulated American studies in order to create the impression that negative fascistic traits, such as prejudice and racism, were unique to the white Christian majority in America (68). The result of this was that white Christians were branded as evil. Elder confirms that this is why “politically correct” people are so quick to label their opponents as “fascists” (69). This is also why these people insist that such people need “sensitivity training” (69). Elder points out that “sensitivity training” is a form of brainwashing which centers around undermining the individual’s sense of self-worth by attempting to deny, refute, discredit, or degrade, anything and everything that they consider to be either factual or even true, such as principles of moral conduct (69). Sensitivity training erodes the capacity for individual thought, moral standards, and personal responsibility for maintaining those standards (69).

Elder considers the work of Antonio Gramsci next. Gramsci was not an official member of the Frankfurt School but his writings influenced the development of Cultural Marxism. Gramsci was a historical and moral relativist. He did not believe in objective reality. He favored authoritarianism over self-governance and statism over personal liberty (70). Gramsci was a member of the Italian Communist Part (70). He was arrested in Rome and committed to solitary confinement at the Regina Coeli prison, on the 8th of November 1926. He was sentenced to 20 years in prison. From his prison cell, he wrote a group of books referred to as the *Prison Notebooks* (70). His prison writings became popular worldwide after World War II. Gramsci gives us much of the terminology that has become associated with Cultural Marxism. One of the most popular is the term “hegemony.” The hegemony referred to the cultural framework of a self-governing society which Gramsci believed needed to be progressively eroded. As the erosion progressed, people would become less self-reliant and more reliant upon the government. This would achieve the goal of brainwashing people into seeing the supposed wisdom of Marxism in contrast to the folly of capitalism. This gradual process would first open the doorway to socialism, and as dependance on the state increased, to Communism while at the same time closing the door on self-governance and representative democracy (71-72). Gramsci called this process ‘the long march.’ “To advance through a societies’ culture, it would have to advance through such avenues as the theatre, literature, newspapers, magazines, radio, and the mass media. First, and foremost, however, it would have to go through the education system; like all cults, Marxism relied on capturing the youngest and most impressionable minds first. After the march was over, every single barrier to Marxism would have been methodically and surreptitiously removed” (72).

Elder states, the *Prison Notebooks* were essentially a blueprint for the destruction of all the traditional Christian values of the West (72). This blueprint would be put into practice by the unwitting pawns (useful idiots) which Gramsci had prescribed.

Elder turns his attention to Herbert Marcuse. Marcuse was a political philosopher who combined Marxist philosophy with Freudian psychoanalysis. More than any other member of the Frankfurt School, he would play a central role in the cultivation of Cultural Marxism (72). He completed the translation of Marxism into

cultural terms and injected it into mainstream Western thought (72). Marcuse obtained a teaching position at Columbia University in 1934. In 1940, he became a United States citizen. He wrote *Reason & Revolution* in 1940 a central work in understanding Hegel's influence on Marx. He became the guru of the 'New Left.' Marcuse found the surrogate for the working class—students and minority groups. He introduced the concept of sexual liberation as a means of social control (73). In 1955, he wrote, *Eros and Civilization*. His book condemned all forms of restriction on sexual behavior. Marcuse affirmed what Freud asserted could not be done—the accomplishment of 'polymorphous perversity' (a phrase coined by Freud) after the passing of childhood. Marcuse believed that by liberating a new form of 'non procreative Eros' humanity would be able to achieve true enlightenment and happiness (74).

Marcuse combined the philosophical threads of Marx, Freud, and Fromm. He asserted that working is antithetical to human nature (74). He advocated the total abandonment of a culture centered around responsible self-governance in exchange for one centered around irresponsible hedonism (74). Marx advocated a society based on leisure rather than work and Marcuse developed this concept and implemented it.

Another development occurred that facilitated the sexual experience. The appearance of psychedelic drugs in the 1960s. Psychedelics are capable of generating a whole-body experience of pleasure. The psychedelic generation was born and they were bent on indulging in hedonism. Marcuse undermined Western culture through the subversion of culture.

To bring minorities into the fold, Marcuse devised a concept that he termed 'repressive tolerance.' Repressive tolerance was a method of subjugation used in a liberal democratic society. This traditional concept of tolerance had to give way to a more revolutionary concept Marcuse called, 'liberating tolerance.' Liberating tolerance would incorporate subversion, revolutionary violence, and a rabid intolerance for the political right, traditionalism, conservatism, and opposition to socialist principles (75). Marcuse argued that revolutionary minorities are the only ones who held the truth and that they had every right to suppress alternative viewpoints (effectively destroying free speech). In 1965, Marcuse wrote an essay, *Repressive Tolerance*, in which he claimed that minorities were powerless in their struggle against the oppressive majority and so required special privileges to aid and protect them from this 'oppression' (75). Consequently, the concept of political correctness was brought to full fruition. It produces an intellectual intolerance for any viewpoint that differs from the so-called truth of the minorities.

Two methods were devised to accomplish this goal. The first is the questioning of everyday language. Language had to be deconstructed and reconstructed. Racism for instance had to be redefined from a belief in the superiority of one's race to a combination of prejudice and power, so that only the white majority could be considered to be racist and at the same time, it would be impossible for anyone from an ethnic minority to be racist toward a white person (76). The second method was to maintain an unwavering favorable view of minority groups at all times. Any negative behavior traits associated with a particular minority group was to be solely blamed on the oppression that they suffered at the hands of the majority (76).

In chapter four, Elder reveals the work of Charles Reich who wrote *The Greening of America* in 1970. Reich gives an outline of how the concepts proposed by the

Frankfurt School were introduced into the popular culture of the West. Elder begins this chapter with a discussion of the New Left a designation given by Marxists to themselves in both the United States and Great Britain. The new movement was a soft-soap brand of Marxism—Marxism minus militant authoritarianism. And, more democratic (79). Elder then reveals how the new movement developed a new phenomenon in politics called ‘identity politics.’ Through identity politics, Marxists could infiltrate the thinking of students and minority groups. The main goal of identity politics was a reversal of social status among minority groups who had been ostracized by the majority. Marginalized groups were brought into the mainstream. This involved a reversal of moral principles and acceptance of what had been before rejected by the majority of people. Homosexuality and other minorities among the LGBTQ groups are all examples. These minority groups were painted as oppressed and discriminated against. The “evil” ones were now the oppressors—the majority. Elder reveals that the sexual revolution of the 1960s launched a formidable attack on the family. The sexual revolution brought about unprecedented changes in attitudes toward women (women’s rights including abortion and ease of obtaining a divorce); homosexuality, pre-marital intercourse, and overall levels of permissiveness. Forces that helped bring about these changes include: literature, films, gay rights movement, and feminist movement. Andy Warhol’s *Blue Movie* introduced adult erotic film containing explicit sex. It became a seminal work in the so-called ‘golden age of porn’ and introduced the ‘porno-chic’ phenomenon into modern-day American culture. Elder reveals how research programs between the Soviet Union and the Frankfurt School targeted the media, the arts, literature, theatre, film, music and television and those that created them to pump out a constant message promoting the principles of license over liberty (83). This was Cultural Marxism at its best. It was highly successful because most Americans today believe that license is liberty. Elder points out how untrue this really is. “The difference between liberty and license is the difference between self-governance and anarchy” (84). Elder indicates that this preponderance of promiscuity led to the disintegration of the family. “Sexual promiscuity early in life leads to marital dissatisfaction later in life” (84).

Elder discusses a form of identity politics which is feminism. The Women’s Rights Movement before World War II had secured the right to vote for women. After World War II it sought much more. Feminism embraced Fromm’s idea that gender roles were purely the result of societal conditioning. Marxist theory was being directly applied to biological sex. Elder illustrates this effort with the CWLU (Chicago Women’s Liberation Union). Formed in 1969, the CWLU’s primary focus was to put an end to gender inequality which was defined as “the systematic keeping down of women for the benefit of people in power.” The organization’s purpose radically shifted from a focus on the rights of women to an all-encompassing Left-wing agenda (86). In 1972, the group published, *Socialist Feminism: A Strategy for the Women’s Movement*. It was the first time that *socialist feminism* was used. This pamphlet argued that the only way the true liberation of women could be accomplished was by ending not only the economic but also the perceived cultural sources of women’s oppression. They asserted that in order for women to be free, they had to be financially independent from men (86). ‘Patriarchy’ is the primary oppressor of women. This movement relied heavily upon Marxism. The idea of an oppressor and the oppressed is straight out of

Marxism. Male privilege, female oppression, class and gender oppression are all concepts derived from Marxism. The CWLU formed chapters on university campuses across the United States. These chapters served as planning groups for political strategy. Do not underestimate the organizational structure of socialist or Marxist. They are highly organized especially on the campuses of American universities.

Elder reveals the most important person to develop the organizational structure for Cultural Marxism was Saul Alinsky who wrote *Rules For Radicals* (88). Elders briefly covers the twelve rules that Alinsky laid down. He states his purpose for doing so in his own words, "to lay bare the utter immorality of radical Leftists" (88). The first rule is that *the illusion of power is more important than actual power*. This is plain deception. The rules apply to the development of activism. The activist is attempting to convince by making an appeal to popularity, "everyone in this room agrees with me" or "everyone in this room disagrees with you." Perception matters more than facts. The second rule is *never address topics that lie beyond the knowledge-base of the cult members*. This amounts to an admission of ignorance. Alinsky believed that you must recruit "useful idiots" to make a movement. The primary motivational factor is emotion not critical thought. A frenzied mob is not reliant on intellectual justification for its actions. The third rule is *always address topics that are outside the knowledge base of the opposition*. Alinsky believed in the use of obfuscation, distraction, irrelevant facts, and red herrings. Such tactics result in confusion rather than clarification. This tactic resulted in straw man arguments in which the opposition's arguments could be misrepresented or discredited. The fourth rule is *always to hold the opposition to their moral standards, and relentlessly point out any instances when those standards slip*. This shows how the Critical Theorist can turn a person's morals against them. This enables the stalemating of an argument through the use of moral relativism. The fifth rule is to *make full use of ridicule to undermine the opposition*. This rule allows for the use of character assassination in the defeat of the opposition. This permits the use of ad hominem arguments. The sixth rule is to *always employ tactics that the cult members would enjoy*. Encouraging people to take part in enjoyable activities encourages and attracts more participants. Every cult leader has put this tactic into practice. It facilitates indoctrination of participants particularly those who are ignorant of the true aims and goals of the cult. The seventh rule is *never utilize a particular tactic for too long*. Keep things fresh. Boredom would sap the momentum from any campaign. The eighth rule is *mercilessly keep up the pressure on the opposition*. Quantity of opposition is more important than quality. The ninth rule is to *make full use of threats and intimidation*. It is the utilization of fear to control people and force their capitulation. The tenth rule is *continuously advance destructive critical arguments*. This meant deliberately seeking aggressive confrontation to provoke reaction. Once a reaction had been elicited, the aggressor could play the innocent victim. This is a form of harassment. It produces victimization. The eleventh rule is to *agree to apparent resolutions while continuing to mount an offensive*. Every appeasement is an invitation for the fanatic to return for more. The twelfth rule is to *make the argument about personality rather than issues*. This rule is aimed at destroying one's opponent as a person. It isolates an opponent from his/her support structures (88-92).

Elder reveals that the great cultural revolution that began in the 1960s did not erupt spontaneously, but in fact involved a carefully stage-managed attack on

traditional Western values. Elder reveals three stages of the attack. The first was the domestication of revolutionary Marxist tactics. The second was the infiltration of political movements with identity politics among other things. The third was the targeting of young people through the popular culture (93). A final stage was the demonization of authority figures to provoke conflict between the generations. The goal was to dismantle Western values and destroy both the family and the middle class (93-94). The entire process took about twenty years. By the 1980s, in the place of a unified enlightened culture, built around Western values of self-governance and free-market capitalism, the focus had shifted to one of relativistic cultural pluralism (95).

Part Two of *The Red Trojan Horse* focuses on Cultural Marxism Today (96). The first chapter in Part Two examines Critical Theory and Practice. Elder explains the differences between Classical Marxism and Cultural Marxism. Classical Marxism defines people by their jobs. Cultural Marxism defines them by race, gender, sexual orientation, and even religion (98). Classical Marxists believe that everyone was seduced by capitalism. Cultural Marxists believe that everyone has been seduced by the patriarchy. Cultural Marxists define the majority in a society as “privileged and oppressive” simply by being the majority. Minorities are ‘underprivileged and oppressed’ simply by being the minority (98). To justify this baseless position, Critical Theory is applied to every cultural norm and standard, to question those standards from a Marxist perspective and to replace them with politically correct standards. “All institutions of the establishment are to be defined as not only too powerful but inherently prejudiced against minority groups” (98). The new values are incorporated into the popular culture through films, television, and music. By this method the proletariat of Classical Marxism is replaced with minorities in Cultural Marxism (99). Elder dissects the formula used by Cultural Marxists to dismantle various aspects of Western society. The formula involves five steps: (1) a specific demographic group is identified as the **Privileged Oppressive** group; (2) a corresponding group is then identified as the **Underprivileged Oppressed** group; (3) the oppressive group is assigned a **Pathology** which usually takes the form of an ‘ism’ or a ‘phobia.’ This pathological state provides grounds for dismissing any denial of their oppressiveness as a sign of mental delusion; (4) the next stage is the **Victim Narrative**. The Victim Narrative is achieved through anecdotal instances of specific members of the oppressive group behaving negatively toward members of the oppressed group. These oppressive incidents are held up as ‘systemic’ within the culture. And, facts and statistics are presented out of context or with insufficient analysis in order to reinforce the belief that the oppressive group has influenced the structure of society in order to maintain the oppression of the underprivileged group (100); (5) the final stage is the establishment of a **Feedback Loop**. This involves constant reinforcement of the victim narrative through as many cultural avenues as possible (100).

Elder proceeds to show how the formula is applied to three areas: feminism, multiculturalism and transgenderism. The pathologies for feminism are sexism and misogyny. The pathologies for multiculturalism are racism and xenophobia. The pathology for transgenderism is transphobia (101-105).

Putting Critical Theory into practice involves several strategies. The first is questioning and redefining everyday language. For example, economic workers are re-

labelled as ‘refugees.’ Men’s Right’s Activists are re-labeled patriarchal fascists to demonize them. A second strategy involves films and television. Each of these have requirements for content and character attributes. Character attributes required are: divorced, domineering women, and women superior to men. Men must be whimsical, effeminate, over-emotional, possess dubious moral fibre. At least one character must be LGBT or an advocate of feminist principles (105). The aim is subversion of patriarchy and the nuclear family resulting in the establishment of a new norm. The new norm actually reinforces immoral behaviors. Cultural Marxism bans anything and everything it deems offensive. This is the ‘cancel culture’ phenomenon. It is radical intolerance. Cultural Marxist are opposed to free speech (109). They apply freedom of speech only to those persons who agree with them. Another phenomenon observed on college campuses is the development of ‘safe spaces.’ Safe spaces are areas where certain individuals, ideas, and even words are forbidden because they may offend. Cultural Marxists require these spaces because they promote the maintenance of the victim narrative (110). The victim narrative justifies special treatment and privileges of the oppressed group. It also gives Cultural Marxists the right to censorship. The label ‘hate speech’ is used to silence anyone who disagrees with them.

Elder closes this chapter with this significant thought concerning Cultural Marxism and the radical individualism that it affirms. “What differentiates this radical individualism from the individualism that can be found in being a responsible and self-governing member of a free society, is that it involves renouncing every single one of a person’s traditional allegiances, and thus becoming a completely isolated individual. The net result of such nihilism is the disintegration of the societal fabric into a cultural void, in which total dependence on the state becomes the individual’s only option” (112).

In chapter six, Elder discusses the Cultural Void. He affirms that the penultimate stage of this societal dissolution (Cultural Marxism) is the undermining of law and order and the hijacking of the economy, gradually replacing free-market capitalism, firstly with socialist, and finally with Marxist economics (113).

Elder outlines the steps in the progression of this dissolution of society. The first stage is produced by provoking conflicts with the law by utilizing corrupted identity politics to manufacture grievances amongst minority groups. The second stage involves an interaction of the first stage with the propaganda of social justice to promote the idea that the patriarchal system is utterly corrupt and the only way to express political views is through aggressive activism (113). This creates an apathetic attitude toward the legitimate political process allowing unfettered expansion of state power. Centralized state power is the goal of Cultural Marxism. Bigger government is not better government. Cultural Marxist ideology advances through the educational system. The aim of centralized government is the nationalization of child rearing.

Cultural Marxism creates the cultural void by providing the means for the destruction of marriage and the family. The first country to adopt no-fault divorce laws, thus making divorce easy, was Communist Russia (114). No-fault divorce laws are not in place in every state in America. They are the result of the feminist movement in America. Elder points out that it is the long-term effect on children of divorced parents that is most devastating. Elder points out that children of divorce grow up with a

perpetually unfulfilled desire for personal validation (115). He affirms that there is a direct correlation between the expansion of day-care and a rise in violence in primary schools (115). This is attributable to the lack of parental love and care. Cultural Marxists use the educational system effectively to indoctrinate young minds in the ideology of Critical Theory. Marxist Feminism is an example. Masculinity is becoming pathologized (117). Disruptive behavior by boys is termed 'toxic masculinity' and not only strongly discouraged but treated medically with chemicals that suppress the behavior of boys. Elder points out that in 1997 only 3% of boys were diagnosed with attention-deficit/hyperactivity disorder. In 2007, 20% of high school boys will be diagnosed with such (118). More often than not, this is a misdiagnosis.

Elder examines Marxist Feminism. He references Catherine MacKinnon's 1989 book, *Toward a Feminist Theory of the State* as an example of embracing Marxism. Feminist constantly push the victim narrative that women are systematically oppressed by the patriarchy (rule of men) and so require the protection of the government (119). Feminist seek the destruction of the nuclear family through the banishment of fathers from family life and engendering in mothers a total dependence on the state (119). This attack on men takes its toll. 80% of suicides are committed by men (120). Marxist Feminist attack Men's Right's Activist as 'misogynist' hate groups (120). 44% of children living in single-mother households were living in poverty (120). Children born to single mothers display much higher levels of aggressive behavior than children born to married mothers (121). This emotional instability has led to poorer academic performance (121). 71% of high-school dropouts are fatherless (121). Family structure also has an impact on teenagers propensity for crime and antisocial behavior. It affects domestic violence such as sexual assault, maltreatment, physical and mental abuse and interfamilial violence (122). Being raised by a single mother also increases the likelihood of teenage pregnancy. Cultural Marxist continue to affirm that men and women are completely interchangeable and that gender is a social construct (122).

Elder moves on to consider the Contamination of Identity Politics. Critical Theory is a method for ostracizing the majority. The majority of people in the United States are white. In Cultural Marxism, the majority is the oppressor and the minorities the oppressed. Being white is demonized under Critical Theory. Elder reveals that majority white countries have no right to sovereignty, or to protect their borders. This is justified through the Post-Colonial phenomenon of white guilt, in which it is argued that because European people had empires, and participated in the slave trade, they have a moral obligation to share their countries with the rest of the world (124). Elder refutes this idea with historical facts. "The word 'slave' itself originates from the word 'Slav' since the majority of slaves that were traded were not black Africans, but white Eastern Europeans and they were traded not in any European nation, but the non-European Ottoman Empire; an empire which served as the global hub of the international slave trade for half a millennium (124). Cultural Marxism seeks to destroy white people's right to sovereignty and allow open border policies. Cultural Marxist reveal their own racism. The idea that white men are born with privilege which they supposedly inherit from birth amounts to nothing less than an unfounded ethnic stereotype (125). Unrestrained mass immigration from the third world is being facilitated to ethnically cleanse the West of white people (125).

The very concept of meritocracy is condemned by Cultural Marxist because it

dispenses rewards based on actual results and so does not guarantee equality of results (125). Cultural Marxists are racist and bigoted. They judge white men solely on the color of their skin and genitalia and not on the content of their characters (126). The straight, cis-gendered, white male is now ostracized in American culture.

Elder focuses on the Black Lives Matter movement and reveals its Marxist ideology. Identity Politics fuels Black Lives Matter (BLM). BLM manufactures conflict between black minority communities and the forces of law-and-order by conflating the police with the supposed systematic oppression of the black minority by the white majority (127). This transforms members of the black community into violent political radicals, who attack and abuse people on purely racial grounds. Elder provides several examples of this abuse (129-130). This is racism! White privilege and white supremacy are charges made against the white race which are false and racist. Elder points out that the definition of racism has changed under Cultural Marxism. Instead of racism being a feeling of superiority and hatred by one race toward another, it has become a term attached to the white race only without regard to character but merely the color of one's skin. Racism is now used to describe the oppression of the majority (white people) of the minority (minority races including blacks). Minorities cannot be racists under Cultural Marxism. Elder illustrates the distortion of reality that Cultural Marxism produces. The narrative pushed by the media is that blacks are unfairly persecuted by the police, and must live in constant fear of harassment and brutality from the racist agencies of law enforcement. But, the truth is that black-on-white crime is far more common than white-on-black crime; according to FBI data from 2014, 446 whites were murdered by blacks, compared with 187 blacks murdered by whites. These statistics become even more disproportionate when one takes into account the fact that black Americans only represent approximately 13% of the US population, in contrast to whites, who make up approximately 62% of the population (132).

Elder discusses two elements of the economics of Cultural Marxism: (1) the generation of government debt which in turn generates inflation; and (2) constant creation of new taxes (133). The increase of government debt requires open borders due to the fact that the population of the US is not increasing (Feminism plays a role here-contraception and abortion) and immigrants provide the means for more revenue (135). Elder debunks this theory tying population growth and the growth of the GDP using Japan as an example. He shows that as long as productivity continues to grow, it will compensate for any downturn in population (135-136). Immigration produces larger populations of unemployable people (uneducated and unskilled) and expands the welfare state. The increase in the welfare state creates a stagnant society and bloats the government bureaucracy required to operate it (136). Elder concludes this topic remarking, "Ultimately, all Cultural Marxism has to offer is a self-destructive downward spiral of economic stagnation, and a never-ending cycle of internal conflict between ever more narrowly defined minority groups; this is the cultural void" (137).

In chapter seven, Elder uses the parable of the Scorpion and the Frog to illustrate how Cultural Marxism functions. Several of the philosophers behind the Cultural Marxist movement loathed Christianity. Georg Lukacs and Antonio Gramsci are examples. Christianity has provided the bedrock of moral values to Western culture. Christianity provided the West with family values, productivity borne of the

work-ethic taught in God's Word, and intellectual innovation. Sigmund Freud viewed Christianity as a psychologically unhealthy oppressive force to be overcome (139).

The counterculture of the 1960s idolized by Charles Reich began to undermine Christian culture through the abandonment of traditional sexual mores, the promotion of pop-culture mysticism, and psychedelic woo proclaiming the 'New Age of Aquarius' (139). Religion has been replaced with trendy relativistic self-centeredness (139). Elder indicates that the final stage in the destruction of the West was to be the embedding of external ideologies within Western culture. This was to be achieved through shamming of non-compliance with this process, the promotion of authoritarian propaganda, and the censorship by the mainstream media of any dissenting voices (140). This would produce 'identity confusion' and culture clashes creating unrest and chaos.

Two possible goals could be achieved: (1) division of the West into a civil war and (2) weakening of the West to allow invasion by a foreign power.

Elder identifies the scorpion as the religion of Islam (Muslims) and the frog as Cultural Marxists (151).

Under the formula of Critical Theory, Elder develops the following analysis: The privileged oppressive: Christians; underprivileged oppressed: Muslims; victim narrative: The Islamic world has always been the innocent victim of Christian aggression. The Christian West has colonized Islamic lands. The Crusades were nothing more than a form of proto-colonialism....(153); feedback loop: as more and more Muslims pour into Western countries, they display a tendency to both join and vote for Leftwing political parties, who invariably advocate lax immigration laws; awaiting the stinger strike: charge against anyone opposing Islam is that they are Islamophobic even racist even though Muslims are not a race (they are a religion). Elder notes that the word 'islamophobic' was coined by Dr Richard Stone (154).

Elder conceives a clash between Muslims and Cultural Marxist with regard to the Feminist Movement. Cultural Marxists have worked to destroy masculinity in the West and have labeled men as oppressors of women. However, the importation of Muslims has brought in a toxic form of masculinity. The two cannot coexist (155-156).

In chapter eight, Elder examines the Cultural Battlefield. In this chapter, Elder outlines the cultural warfare between Social Justice Warriors (SJWs) aligned with the progressive Left and conservative rebels. Since nearly every aspect of Western culture has been tainted by Cultural Marxism, the cultural wars are evident in art, movies, music, television including late night comedy shows, news media, corporate America, Hollywood, education, politics, and even religion. This has produced a divided America and other Western cultures have been affected in a similar fashion. Elder exposes the modes operandi of the Cultural Marxist and the steps needed to be taken by the conservative rebels to defeat them.

Elder's work concludes with a Select Bibliography.

This book serves as a good introduction to Cultural Marxism. The average reader will have no problem understanding it, but may have to study the affirmations contained therein in light of current events in the West, America included.