

Critical Race Theory, Cultural Marxism: The Core of the Continuum

By Allen Quist and Julie Quist

Critical Race Theory (CRT) is a **key component** of cultural Marxism, also called “neo-Marxism,” and is based on the idea that all of life must be seen through the prism of racial discrimination—with the ultimate goal of instituting a global government.

Given its foundation in cultural Marxism, CRT holds that whites are inherently racist and for that reason must be repressed. This suppression of white persons is intended to compensate for their sins of discrimination, past and present, and to enforce outcomes that favor nonwhites. Being guilty of individual acts of discrimination is not necessary to be considered racist; just being white is enough because, they say, racism is inherent in whites. Schools are now commonly adopting racial quotas for disciplinary actions and academic achievement so minority children can supposedly compensate for the alleged discrimination they and their parents/grandparents have endured. Such changes are revolutionary because they overthrow our entire constitutional system of justice based on equality before the law.

Since CRT is an important component of cultural Marxism, describing it requires first defining this **far-reaching worldview**. We begin with important historical context.

Cultural Marxism was defined by Italian Marxist Antonio Gramsci (1891-1937). By the 1960's even the most radical leftist intellectuals acknowledged the many atrocities and overall failures of conventional Marxism. For that reason, they left it behind and gravitated to the worldview of the new Marxism, better known as “cultural Marxism.” **Traditional Marxism held that all of history and human life could be explained by the interplay and tension between two groups of people who were divided on economic grounds—the rich versus the poor, the bourgeoisie versus the proletariat.** The poor were forever exploited by the rich, they said. The Marxists predicted the poor would revolt against the rich and take control of the world.

Cultural Marxism, in contrast, divides the world into two groups of people based, not on wealth, but on race—whites versus people of color whom the whites, they say, dominate and exploit. Cultural Marxism is more interested in the way people think than in the way they do business. **Both worldviews are similar in holding that all human history and all human existence can be explained by the clash between the two classes of people they have identified.**

Both forms of Marxism advocate socialism and the ultimate goal of global government, a world-wide dictatorship ruled by themselves. Achieving this planned utopia, Antonio Gramsci said, requires consistent indoctrination from two major venues: (1) education and (2) the media. This indoctrination, he said, will be accomplished by changing (a) our common language, and (b) our national narratives.

Jordan Peterson, for example, was ordered to follow the University of Toronto's language requirements and was told which words he must use and which words he could not use. Peterson objected to this mandate saying that if the University can control the words I can use, it can control the way I think. Gramsci said much the same when he said, “People are trapped in a prison house of language.” For

this reason, controlling how people speak and write also controls how they think, according to the neo-Marxists.

Consider the matter of gender, for example. A person's gender is viewed, not as biology, but as a personal choice, a philosophical construct developed by whites to control non-whites. Accordingly, many venues now require teachers, employees, and others to use the preferred names and pronouns of transgendered persons and of those who identify with various other sexual identities. Examples of pronoun choices include using "they/them/theirs" or "ze/hir/hir" or "xe/xem/xirs" in place of "he/him/his" or "she/her/hers." If males, who are said to be transitioning to being female, state that they wish to be referred to as "she," then that is how we must speak. If a person with the given name of "George," wishes to be called "Mary," then that is how we must address him. Some venues, governmental and private, are eliminating words like "male" and "female," "husband" and "wife," "father" and "mother," "son" and "daughter," and the like from law books, school curricula, and legal contracts. Such actions are a rebellion against what God made us to be. And if gender is really a social construct and a personal choice, then, they tell us, we must allow biological males to compete in female sports and use women's bathrooms and locker rooms.

The bottom line in all this is control—convincing people to accept a false worldview defined by the cultural Marxist social engineers. This pervasive indoctrination now takes place with little opposition, even though every cell in our body is either male—carrying the XY chromosomes, or female, carrying the XX chromosomes. Truth is not an issue for the neo-Marxists, however, all that matters to them is advancing the adoption of a Marxist one-world government in which everyone is controlled by governmental dictate.

CRT is in many ways similar to transgenderism. CRT argues its case based on the disparities between two racial groups but ignores the causes of these disparities, such as the dysfunctional family structures brought about by welfare policies which discriminate against two-parent families. The internationalists don't want to eliminate racial disparities; they want to exaggerate them because they serve their ideological purpose.

The public is understandably becoming wary of CRT, and for that reason it is hidden behind euphemisms that disguise it. Words like "neo-Marxism" and "Critical Race Theory" are hard sells for the left. The language police instead use the words "**equity,**" "**social justice,**" "**diversity,**" "**tolerance,**" "**inclusion,**" "**social and emotional learning,**" and "**transformational education.**" These preferred labels actually mean or include CRT. Words like "equity" sound non-threatening and are easily confused with the U.S. Constitutional principle of equality, but the distinction is vast and important. "Equality"—the principle proclaimed in the Declaration of Independence—means equal opportunity and equal standing before the law. "Equity," in contrast, means equal outcomes regardless of individual achievement.

The other necessary change said Gramsci, is the elimination of old narratives and the adoption of new ones. According to Gramsci, people's views of themselves and their nation are largely shaped by the narratives they are taught. The argument is that all the old narratives were composed by domineering white males so these narratives must be inherently racist and sexist. We speak here of the feats of Christopher Columbus, the War for Independence, the Declaration of Independence, the U.S.

Constitution, the Civil War, all the Biblical accounts, Christianity itself, and the like. These are the narratives that shape our culture, say the globalists, the most important of which they call “meta-narratives.” This is why groups like Black Lives Matter tear down statues of our national icons like Christopher Columbus, George Washington, and even Abraham Lincoln. Their Intent is to transform our history by demonizing our national heroes, narratives, and what they represent as being inherently sexist, racist, and evil.

The meta-narratives the globalists prefer include man-made global warming/climate change, transgenderism, covid-19/vaccines, slavery as a foundational principle of our nation, and CRT. The common thread of these new meta-narratives is that the problems cited are so damaging and pervasive that they can only be solved by the current government being overthrown and replaced with global government.

CRT is one of the most important applications of social Marxism in our time. Schools now shame white kids because they are white. Some schools have even eliminated testing and grading so everyone will have equal outcomes. All history and all life must be viewed through the prism of racial discrimination, real and imagined. And if whites object, it is because they are biased, or they are members of “hate-groups” and are “hateful” themselves. Whites are accused of being successful because of their “white privilege” and their heritage of “white supremacy.” Name-calling is an essential strategy of the globalists.

In one statement, Critical Race Theory is a key ideological component of cultural Marxism and holds that all of life must be seen through the prism of racial discrimination—with the ultimate goal of taking dictatorial control of the entire world.

***Authors:** Allen Quist is a former 3-term Minnesota state legislator and retired professor of religion and political science at Bethany Lutheran College, is currently adjunct professor of Christian apologetics at Bethany Lutheran Theological Seminary and has authored ten books on education and theology.*

Julie Quist is Board Chair of Child Protection League.

The Child Protection League (CPL) is committed to promoting the welfare of children and protecting them from exploitation, indoctrination, and violence. We educate citizens on issues that protect or threaten the safety of children. Child Protection League Action, PO Box 463, Mankato, MN 56002 contact@cplaction.com