

# Multiculturalism and Marxism

*by Prof. Frank Ellis*

Over the last generation, sociologists identified a new class of Americans called “angry white males”. Generally, this class includes some white males who have reacted angrily to social changes that advanced the status of blacks and women while diminishing that of white males.

Although the “angry white male” syndrome is real, the underlying complaints are typically dismissed as the misguided whining of old-fashioned men upset over the loss of privileges that were largely unearned and, in any case, unfair. Equality is changing America for the better and spoiled white males will simply have to adjust.

Maybe so.

The “angry white male” syndrome is presumably unique to America because of our history of racial conflict and racist cultural values. Because of that cultural history, most “angry white males” were presumed to be latent bigots. This argument seems absurd since America has its fair share of “angry black males”. Thus, if we have “angry white males” and “angry black males,” it follows that the correct term for the syndrome might be “angry males”.

Nevertheless, by tying racism

to white male anger, “angry white males” were shamed into silently accepting their anger as caused by their own latent prejudices rather than legitimate complaints about real anti-male discrimination. (Angry black males, of course, remained free to express their anger as legitimate.)

The validity of idea that “angry white males” are latent racists is further challenged (as you’ll see in this article) by the fact that there are also “angry white males” in jolly old England. This seems curious since England does not share America’s troubled racial past. If England’s “angry white males” can’t be automatically dismissed as latent cultural racists, we have to wonder if maybe the white English males’ anger is legitimate.

But once we concede the possibility that English white males may have legitimate cause for anger, it seems inevitable that we should also reconsider the validity of the anger felt by white American males. Who know? Perhaps even “angry white American males” have legitimate complaints.

Further, is it merely coincidence that both England and America are producing “angry white males”? Or does this si-

multaneous anger suggest that larger, international forces are at work?

As you read this article, bear in mind that the author is not crazed member of the Klu Klux Klan – he’s a professor of Soviet affairs of Leeds University, England.

**N**o successful society shows a spontaneous tendency towards multiculturalism or multi-racialism. Successful and enduring societies show a high degree of homogeneity. Those who support multiculturalism either do not know this, or, what is more likely, realize that if they are to transform Western society into strictly regulated, racial-feminist bureaucracies they must first undermine these societies.

This transformation is as radical and revolutionary as the project to establish Communism in the Soviet Union was. Just as every aspect of life had to be brought under political control in order for the commissars to impose their vision of society, the multiculturalists hope to control and dominate every aspects of our lives. Unlike the hard tyranny

of the Soviets, theirs is a softer, gentler tyranny but one with which they hope to bind us as tightly as a prisoner in the gulag. Today's "political correctness" is the direct descendant of Communist terror and brainwashing.

Unlike the obviously alien implantation that was Communism, what makes multiculturalism particularly insidious and difficult to combat is that it usurps the moral and intellectual infrastructure of the West. Although it claims to champion the deepest held beliefs of the West, it is in fact a perversion and systematic undermining of the very idea of the West.

### Dates back to Soviet Union

What we call "political correctness" actually dates back to the Soviet Union of the 1920s (politicbeskaya pravil 'nost' in Russian), and was the extension of political control in education, psychiatry, ethics, and behavior. It was an essential component of the attempt to make sure that all aspects of life were consistent with ideological orthodoxy which is the distinctive feature of all totalitarianism. In the post-Stalin period, political correctness even meant that dissent was seen as a symptom of mental illness, for which the only treatment was incarceration.

As Mao Tse-Tung, the Great Helmsman, put it, "Not to have a correct political orientation is like not having a soul." Mao's little red book is full of exhortations to follow the correct path of Communist thought and by the late 1980s Maoist political correctness was well established in American universities. The final stage of development, which we are witnessing now, is the result of cross-fertilization with all the other "isms" - anti-racism, feminism, structuralism, and post-modernism, which now dominate university curricula. The result is a new and virulent

strain of totalitarianism, whose parallels to the Communist era are obvious. Today's dogmas have led to rigid requirements of language, thought, and behavior, and violators are treated as if they were mentally unbalanced, just as Soviet dissidents were.

Some have argued that it is unfair to describe Stalin's regime as "totalitarian," pointing out that one man, no matter how ruthlessly he exercised power, could not control the functions of the state. But, in fact, he didn't have to. Totalitarianism was much more than state terror, censorship, and concentrations camps; it was a state of mind in which the very thought of having a private opinion or point of view had been destroyed. The totalitarian propagandist forces people to believe that slavery is freedom, squalor is bounty, ignorance is knowledge and that a rigidly closed society is the most open in the world. And once enough people are made to think

this way it is functionally totalitarian even if a single dictator does not personally control everything.

Today, of course, we are made to believe that diversity is strength, perversity is virtue, success is oppression, and that relentlessly repeating these ideas over and over is tolerance and diversity. Indeed the multicultural revolution works subversion everywhere, just as communist revolutions did. Judicial activism undermines the rule of law, "tolerance" weakens the condition that makes real tolerance possible; universities which should be havens of free enquiry practice censorship that rivals that of the Soviets.

At the same time we find a relentless drive for equality: the Bible, Shakespeare, and "rap" music are just texts with "equally valid perspectives;" Deviant and criminal behavior are an "alternative life style." Today Dostoyevsky's *Crime and Pun-*

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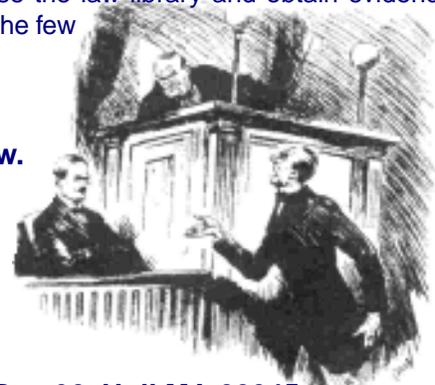
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### Built on Violence

In the Communist era, the totalitarian state was built on violence. The purpose of the 1930s and the Great Terror (which was Mao’s model for the Cultural Revolution) uses violence against “class enemies” to compel loyalty. Party members signed death warrants for “enemies of the people” knowing that the accused were innocent, but believing in the correctness of the charges. In the 1930s, collective guilt justified murdering millions of Russian peasants. As cited by Robert Conquest in *The Horror of Sorrowing* (p. 143), the state’s view of this class was “not one of them was guilty of anything, but they belonged to a class that was guilty of everything.” Stigmatizing entire institutions and groups makes it much easier to carry out wholesale change.

This, of course, is the beauty of “racism” and “sexism” for today’s culture attackers — sin can be extended far beyond individuals to include institutions, literature, language, history, laws, customs, entire civilizations. The charge of “institutional racism” is no different than declaring an entire economic class an enemy of the people. “Racism” and “sexism” are multicultural’s assault weapons, its Big Ideas, just as class warfare was for Communists, and the effects are the same. If a crime can be collectivized, all can be guilty because they belong to the wrong group. When young whites are victims of racial preferences they are today’s version of the Russian peasants. Even if they themselves have never oppressed anyone, they “belong to the race that is guilty of everything.”

The purpose of these multicultural campaigns is to destroy the self. The mouth moves, the right gestures follow,

but they are the mouth and gestures of a zombie, the new Soviet man or today, PC-Man. Once enough people have been conditioned this way, violence is no longer necessary; we reach steady-state totalitarianism, in which the vast majority know what is expected of them and play their allotted roles.

### Russian Totalitarianism

The Russian experiment with revolution and totalitarian social engineering has been chronicled by two of that country’s greatest writers, Dostoyesky and Solzhenitsyn. They brilliantly dissect the methods and psychology of totalitarian control. Dostoyevsky’s *The Devils* has no equal as a penetrating and disturbing analysis of the revolutionary and totalitarian mind. The “devils” are radical students of the middle and upper classes flirting with something they do not understand. The ruling class seeks to ingratiate itself with them. The universities have essentially declared war on society at large. The great cry of the student radicals is freedom, freedom from the established norms of society, freedom from manners, freedom from inequality, freedom from the past.

Russia’s descent into vice and insanity is a powerful warning of when a nation declares war on the past in the hope of building a terrestrial paradise. Dostoevsky did not live to see the abominations he predicted, but Solzhenitsyn experienced them firsthand. The Gulag Archipelago and August 1914 can be seen as histories of ideas, as attempts to account for the dreadful fate that befell Russia after 1917.

Solzhenitsyn identifies education, and the way teachers saw their duty as instilling hostility in all forms of traditional authority, as the major factors that explain why Russia’s youth was seduced by revolutionary ideas.

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In the West during the 1960s and 1970s - which collectively can be called "the 60s" - we hear a powerful echo of the mental capitulation of Russia that took place in the 1870s and continued through the revolution.

One of the echoes of Marxism that continues to reverberate today is that truth resides in class (or sex or race or erotic orientation). Truth is not something to be established by rational enquiry, but depends on the perspective of the speaker. In the multicultural universe, a person's perspective is "valued" (a favorite word) according to class. Feminists, blacks, environmentalists, and homosexuals have a greater claim to truth because they are oppressed. They see truth more clearly than the white heterosexual men who "oppress" them. This is a perfect mirror image of the Marxist proletariat's moral and intellectual superiority over the bourgeoisie. Today, "oppression" confers a "privileged perspective" that is essentially infallible. To borrow an expression from Robert Bork's *Slouching Towards Gomorrah*, blacks and feminists are "case hardened against logical argument" as Communist true believers are.

### Reject Objective Truth

Indeed, feminists and anti-racist activists openly reject objective truth. Confident that they have intimidated their opposition, feminists are able to make all kinds of demands on the assumption that men and women are equal in every way. When outcomes do not match that belief, this is only more evidence of white-male devilry.

One of the most depressing sights in the West today, particularly in the Universities and the media, is the readiness to treat feminism as a major contribution to knowledge and to submit to its absurdities. Remarkably, this



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requires no physical violence. It is the desire to be accepted that makes people truckle to these middle-class, would-be revolutionaries. Peter Verkovensky, who orchestrates murder and mayhem in *The Devils*, expresses it with admirable contempt: "All I have to do is raise my voice and tell them that they are not sufficiently liberal." The race hustlers, of course, play the same game. Accuse [an early 21st century] liberal of "racism" and "sexism" and watch him fall apart in an orgy of self-flagellation and Marxist self-criticism. Even "conservatives" wilt at the sound of those words.

Ancient liberties and assumptions of innocence mean nothing when it comes to "racism." You are guilty until proven innocent, which is really impossible, and even then you are forever suspect. An accusation of racism has much the same effect as an accusation of witchcraft did in 17th century Salem.

It is the power of the charge of "racism" that stifles the derision that would otherwise meet the idea that we should "value diversity." If "diversity" had real benefits, whites would want more of it and would ask that even more cities in the U.S. and Europe be handed over to immigrants. Of course, they are not rushing to embrace diversity and multiculturalism; they are in headlong flight in the opposite direction. Valuing diversity is

hobby for people who do not have to endure its benefits.

A multicultural society is one that is inherently prone to conflict, not harmony. This is why we see a large growth in government bureaucracies dedicated to resolving disputes along racial and cultural lines. These disputes can never be resolved permanently because the bureaucrats deny one of the major causes: race. This is why there is so much talk of the "multicultural" rather than the more precise "multiracial." Even more changes and legislation are introduced to make the host society even more congenial to racial minorities. This only creates more demands, and encourages the non-shooting war against whites, their civilization, and even the ideas of the West.

### Massive Systemic Censorship

How is such a radical program carried forward? The Soviet Union had a massive system of censorship - the Communists even censored street maps — and it is worth noting there were two kinds of censorship: the blatant censorship of state agencies and the more subtle self-censorship that the inhabitants of "peoples democracies" soon learned.

The situation in the West is not so straight forward. There is nothing remotely comparable to Soviet-style government censorship and yet we have deliberate suppression of dissent. Arthur

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Jensen, Hans Eysenck, J. Philippe Rushton, Chris Brand, Michael Levin, and Clayde Whitney have all been vilified for their racial views. The case of Professor Rushton is particularly troubling because his academic work was investigated by the police. The attempt to silence him was based on provisions of Canadian hate speech laws. This is just the sort of intellectual terror one expected in the Soviet Union. To find it in a country which prides itself on being a pillar of Western liberal democracy is one of the most disturbing consequences of multiculturalism.

A mode of opinion control softer than outright censorship is the current obsession with fictional role models. Today, the feminist and anti-racist theme is constantly worked into movies and television as examples of Bartold Brecht's principle that the Marxist artist must show the world not as it is but as it ought to be. This is why we have so

many screen portrayals of wise black judges, street wise, straight-shooting lady policemen, minority computer geniuses; and, of course, degenerate white men. This is, almost a direct borrowing from Soviet-style socialist realism with its idealized depictions of sturdy proletarians routing capitalist vermin.

### **An Ideology to end all Ideologies**

Multiculturalism has the same ambitions as Soviet Communism. It is absolute in its pursuit of its various agendas, yet it relativizes all other perspectives in its attack on its enemies. Multiculturalism is an ideology to end all other ideologies, and these totalitarian aspirations permit us to draw two conclusions:

First, multiculturalism must eliminate all opposition everywhere. There can be no safe havens for counter-revolutionaries.

Second, once it is established

the multicultural paradise must be defended at all costs. Orthodoxy must be maintained with all the resources of the state.

Such a society would be well on its way to being totalitarian. It might not have concentration camps, but it would have re-education centers and sensitivity training for those sad creatures who still engaged in "white male hegemonic discourse." Rather than the bald totalitarianism of the Soviet state we would have a softer version in which our minds would be the wards of the state; we would be liberated from the burden of thought and therefore unable to fall into the heresy of political incorrectness.

If we think of multiculturalism as yet another manifestation of 20th century totalitarianism, can we take solace in the fact that the Soviet Union eventually collapsed? Is multiculturalism a phase, a periodic crisis through which the West is passing, or does it represent something fundamental and perhaps irreversible?

Despite the efforts of pro-Soviet elements, the West recognized the Soviet empire as a threat. It does not recognize multiculturalism as a threat in the same way. For this reason, many of the assumptions and objectives remain unchallenged. Still, there are some grounds for optimism. For example, the speed with which the term "political correctness" caught on. It took the tenured radicals completely by surprise, but it is only a small gain.

### **The Most Important Battleground**

In the long term, the most important battleground in the war against multiculturalism is the United States. The battle is likely to be a slow war of attrition. If it fails, the insanity of multiculturalism is something white Americans will have to live

with. Of course, at some time whites may demand an end to being punished because of black failure. As Professor Michael Hart argues in *The Real American Dilemma* (published by New Century Foundation), there could be a racial partition of the United States. We might find that what happened in the Balkans is not peculiar to that part of the world.

Race war is not something the affluent radicals deliberately seek but their policies are pushing us in that direction.

I have argued thus far that the immediate context for understanding political correctness and multiculturalism is the Soviet Union and its catastrophic utopian experiment. And yet the PCI multicultural mentality is much older. In *Reflections on the Revolution in France*, Edmund Burke offers a portrait of French radicals which is still relevant 200 years after he wrote it: "They have no respect for the wisdom of others, but they pass it off with a very full measure of confidence in their own. With them it is sufficient motive to destroy an old scheme of things because it is an old one. As to the new, they are in no sort of fear of the duration of a building run up in haste because duration is no object to those who think little or nothing has been done before their time, and who place all their hopes in discovery."

Of course, multiculturalism is far from being a solution to racial and cultural conflict. Quite the contrary. Multiculturalism is the road to a special kind of hell that we have already seen in the last century, a hell that man, having, abandoned and in revolt against God's order, builds for himself and others.

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Apparently, there are also some "angry white males" in Australia. Anthony Grigor-Scott is an Australian minister who publishes "Bible Believers' Newsletter" from Currabubula, NSW 2342, Australia.

Judging from his August 05, 2000 issue (#130), he is also concerned with international forces of multi-culturalism which not only challenge the white culture, but seemingly threaten the white race.

I can't vouch for the accuracy of his quotes, and no one should draw too many conclusions from isolated excerpts taken out of context. Nevertheless, his Australian perspective tends to support the idea that "angry white men" may be an international, rather than strictly American phenomenon.

In 1912 Israel Cohen wrote a book on Communist tactics entitled *A Racial Program for the Twentieth Century*. It has proven to be prophetic: 'We must realize that our Party's most powerful weapon is racial tension. By pounding into the consciousness of the dark races that for centuries they have been oppressed by the Whites, we can mould them to our program. The terms "colonialism" and "imperialism" must be featured in our propaganda. In America we will aim for subtle victory while inflaming the Negro minority against the

Whites, we will endeavour to instil in the Whites a guilt complex for exploiting the Negroes. We will aid the Negroes to rise to prominence in every walk of life, in the professions and in the world of sport and entertainment. With this prestige, the Negroes will be able to intermarry with the Whites and begin a process which will deliver America to our cause."

Of course, that quote is 88 years old. It's validity and relevance in 2000 is questionable. Nevertheless, 20th Century race relations have unfolded in ways that seem consistent with the 1912 prediction. The question is whether that consistency is coincidental, or evidence of persistent, behind the scenes international forces. Note also, that the 1912 prediction makes clear that racism would be intentionally fanned, exaggerated and exploited to serve the interests of Communist world government. Blacks and whites would be made to fight when they had no real reason to do so.

Mr. Gregor-Scott also provided a more current comment based partly on a recent survey by the UN Population Division:

Marseille, July 28, 2000 — The European Union could admit up to 75 million immigrants over the next half-century and must be prepared to become racially hybrid society, according to a

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paper drawn up by France.

Jean-Pierre Chevènement, the French interior minister, produced the document for a meeting of EU ministers in Marseille today. Citizens of the EU should be told, the paper says, that Europe will become an area of “cross-fertilization”. . . Public opinion must be told clearly that Europe, a land of immigration, will become a place where cross-fertilization occurs,” Mr. Chevènement says the document also translates as “cross-breeding”.

Gregor-Scott implies that UN projected figures don't merely reflect immigration into Europe that is invited and welcomed. Instead, Gregor-Scott believes that immigration will be forced - or at least no effort to stop immigration will be allowed to succeed.

Further, given that Europe is the heart of the world's white population, any “hybridization”

and “cross-fertilization” imply that the white community will be racially diluted, perhaps even eradicated.

The idea that some sort of genocide is being planned for whites strikes most people as absurd. Given the death rates from strange diseases in Africa, it seems to me that if “they” are conspiring to eradicate any race, it's probably the blacks. I'd bet that most black Americans would agree with that paranoia.

Regardless of whether “they” actually exist, whenever “they” are perceived to tamper with society on a racial basis, “they” are triggering some ancient and powerful emotions. While those emotions may be suppressed, they cannot be eradicated, and under certain circumstances can explode into view with astonishing virulence.

For example, I can't help but wonder if the previously quoted

1912 strategy on using racial tension to promote Communism helped create the racial attitudes that dominated Nazi Germany and precipitated Hitler's notions of a “final solution”. Did that causal relationship ever exist? I don't know.

However, it's certain that racial issues can trigger incredibly dangerous emotional outbursts in large numbers of people. Those who think the “angry white male” can simply be shoved to the back of the political bus and ignored may be making a big mistake.

If America slides back into another depression, the suppressed anger in white males may not only erupt, but fuel political bonfires of exactly the sort seen Berlin in the 1930s. Under those circumstances, angry white men won't whine, they'll march - and if they do, God help us all. ■

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Article I Section 2 Government  
Isaiah 9:6

# An Urgent Appeal For Help

My name is Thomas J. Wainwright, age 52. I am a long time victim of government harassment, spying, entrapment, physical torture, financial and social ruination.

My troubles began in the autumn of 1977 I was a graduate student at the University of Michigan. I inadvertently learned of a plot to kill then President Gerald Ford. Being a patriotic American I reported what I had learned to the appropriate government authorities. At this point I realized I had stumbled upon an on-going operation between foreign nationals and members of our own security agencies.

By inadvertently stumbling across this planned operation, I opened a Pandora's box of problems. Operatives of both the United States and foreign security agencies assaulted all my privacy, physical wellbeing, and psychological health. Chemicals were injected into my body to cause me severe physical and psychological problems. All of this occurred in an attempt to silence me and cause my social and economic ruin.

Most recently I was assaulted outside of my home and given a warning to, "keep your mouth shut and leave town." No American citizen should be subjected to this type of treatment from foreign nationals and our own security agencies on American soil.

I now appeal to each and all of you who are concerned about the degradation of our laws, the assault on the Constitution and the restoration of our national security to aid me. My struggle, at the end of the day, is also your struggle.

If we don't put an end to the arrogant behavior of foreign operatives as well as our own security agencies, the cancer will grow.

I am currently seeking all manners of help to set up a legal defense fund. A lawsuit against those who instigated my situation will then follow. I also am seeking volunteer paralegal, an Internet web master, and those proficient with writing skills that are familiar with word processing and desktop publishing. Lastly, I seek the services of a legal team seasoned in the art of litigating cases at high government levels, both foreign and domestic.

Together we can expose this. Now is not the time to be complacent. True Americans will stand and fight this tyranny and oppression. Thank you, and may God Bless You.

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Cultural Marxism generally refers to one of two things: First – extremely rarely in popular discourse – "cultural Marxism" (lower C, upper M) refers to a strain of critique of popular culture by the Frankfurt School, framing such culture as being imposed by a capitalist culture industry and consumed passively by the masses. Second – in common usage in the wild – "Cultural Marxism" (both uppercase) is a common snarl word used to paint anyone with progressive tendencies as a secret Communist. The term Marxism and Multiculturalism. The crisis in multiculturalism[i] exposes not only the unresolved conflict at its core, but the limits of its vision. Liberal multiculturalism extends the Rights of Man as an individual, to cover the rights of different cultural groups - and then must debate within itself what to do when these different rights inevitably clash.[ii] And although the older liberal debate has been broadened beyond ideas of individual freedoms, this is not necessarily in a way that can help develop a fairer society more. generally. Multiculturalism and Marxism. Frank Ellis, *American Renaissance*, November 1999. For the purposes of everyday life it was no doubt necessary, or sometimes necessary, to reflect before speaking, but a Party member called upon to make a political or ethical judgment should be able to spray forth the correct opinions as automatically as a machine gun spraying out bullets. – George Orwell, 1984. No successful society shows a spontaneous tendency towards multiculturalism or multiracialism. Cultural Marxism is an ideology which emphasizes culture as a main cause of inequalities. Critics have seen Cultural Marxism and its influence as an important cause of political correctness and as an important cause of a perceived decline of humanities, social sciences, culture, and civilization in the Western world. Cultural Marxism is a term used by critics and even self-admitted Marxists are unlikely to use the term to describe their own ideology. Also, Cultural Marxism has its origin in Marxist