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Re-Remembering the Mis-Remembered Left: The Left's Strategy and Tactics To Transform America[©]

Stephen Coughlin, Richard Higgins



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An Unconstrained Analytics Report

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Richard Higgins

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“I’m inclined to think that the scientific dictatorships of the future, and I think there are going to be scientific dictatorships in many parts of the world, will be probably a good deal nearer to the Brave New World pattern than to the 1984 pattern. They will be a good deal nearer not because of any humanitarian qualms of the scientific dictators but simply because the Brave New World pattern is probably a good deal more efficient than the other. That if you can get people to consent to the state of affairs in which they’re living. The state of servitude, the state of being, having their differences ironed out, and being made amenable to mass production methods on the social level, if you can do this, then you have, you are likely to have, a much more stable and lasting society. Much more easily controllable society than you would if you were relying wholly on clubs, and firing squads, and concentration camps.”

**–ALDOUS HUXLEY, “THE ULTIMATE REVOLUTION,”
BERKELEY LANGUAGE CENTER, MARCH 20, 1962, [9:17]**

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Re-Remembering the Mis-Remembered Left: The Left's Strategy and Tactics To Transform America[©]

"The same revolutionary beliefs for which our forebears fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the state but from the hand of God."¹ – **John F. Kennedy**

"We think too small, like the frog at the bottom of the well. He thinks the sky is only as big as the top of the well. If he surfaced, he would have an entirely different view." – **Mao Zedong**

"The abuse of political power is fundamentally connected with the sophistic abuse of the word, indeed, finds in it the fertile soil in which to hide and grow and get ready, so much so that the latent potential of the totalitarian poison can be ascertained, as it were, by observing the symptom of public abuse of language. The degradation, too, of man through man, alarmingly evident in the acts of physical violence committed by all tyrannies, has its beginning, certainly much less alarmingly, at that almost imperceptible moment when the word loses its dignity."² –**Josef Pieper, 1974**

"The American people have got to stop fooling around with just fighting communism in the abstract. They have got to know what the thing means, why they are against it, and how to fight it."³
–**Bella Dodd, Testimony to the HCUA, 1953**

"And it ought to be remembered that there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things. Because the innovator has for enemies all those who have done well under the old conditions, and lukewarm defenders in those who may do well under the new." –**Machiavelli, The Prince, 1552**

¹ John F. Kennedy, "Inaugural Address," January 20, 1961, *Public Papers of the Presidents: John F. Kennedy*, 1961 (Washington, DC, 1961), I.

² Josef Pieper, *Abuse of Language – Abuse of Power*, Ignatius Press, 1992 [trans. Lothar Krauth, Kosel-Verlag, Munich 1974], 34

³ Bella Dodd Testimony to House Committee on Un-American Activities, Columbus, Ohio June 17 & 18, 1953; [1769](#).

National policy has come under the influence of constructed narratives that mainstream and conservative leaders neither understand nor control.

Executive Summary

When associated with rising factional discord, the increased hostility from the Left resonates a violence that is becoming a clear and present danger.

This paper will provide an estimate of the current situation that transcends well-travelled two-party political narratives. The objective is to provide a strategic understanding of the Left that baselines the current situation to enable directionality, predictability, and actionability. To that end, **the estimate will use a political warfare analysis** to reframe the political environment in order to provide timely anticipatory situational awareness in support of decision-making.

National policy has come under the influence of constructed narratives that mainstream and conservative leaders neither understand nor control. Lacking situational awareness to recognize the operational nature of information campaigns directed against national policy, **responses tend to be tactically limited and predictably reactive** along scripted action-reaction cycles built into the operational sequencing of information campaigns controlled by the Left. These powerful but misunderstood narratives drive policy.

At their core, these narratives are not American. Rather, they are dialectically driven Neo-Marxist memes that infuse mass line efforts operating at the cultural level intent on powering down into the political space.

This furthers the Left's political warfare effort to impose conformance resulting in the non-enforcement of laws by those tasked with their oversight and enforcement. As these narratives transition into prevailing cultural memes, non-enforcement becomes institutionalized and enforced by an opposition that increasingly comes under the control of those narratives.

As such, for the Left, political organizations like Congress become vehicles to execute lines of effort in an execution matrix along which information campaigns are executed from outside and above.

Key Findings & Observations:

- The political rhetoric driving American politics runs along well-trodden paths sustaining a political framework from a by-gone era incapable of **coming to terms with the political movements threatening our constitutional system today.**
- Constrained by this archaic rhetoric, mainstream and conservative players are **outmaneuvered in an information battle-space they hardly perceive**; responding to current threats in under-inclusive manners.

- The "otherism" strategy developed by Marxists to destroy America focuses on the **systematic destruction of identity** leading to the **systematic disenfranchisement of Americans from America**. It manipulates the issues of the "other", yet it has nothing to do with the "other". Rather, it forces a classic dialectical negation along Hegelian lines. This activity presents a clear and present danger that will succeed if not countered. As such, this analysis does not suggest that this is **a way** to understand the left, it argues that it is the **only way** to understand it; recognizing that it is 1) Marxist, and 2) dialectically driven.
- The dominant cultural narratives of our time can best be summarized by the saying; **"Political correctness is the enforcement mechanism of the multicultural narrative that implements Neo-Marxist objectives."** It is through these narratives that the left drives policy.
- **Narratives that conservative leaders neither control nor understand drive national policy.** When Republican leaders shrink from Constitutional principles for fear of being accused of racism, sexism, homophobia, etc., they are **subordinating those principles to neo-Marxist narratives** designed for that purpose. Though these narratives may have been initially imposed, Republicans will adopt them over time through usage. Subjective awareness of the role one plays in such a process is neither necessary nor required.
 - By submitting to these narratives, establishment Republicans first become pliant, and then obedient to the Left, accommodating it through **"words that work" that create the illusion of opposition while actually signaling surrender in the information battle space**. In that role, regardless of the mandates that got them elected, establishment Republicans will defend the issues that got them elected in deliberately under-inclusive manners that conditions those issues for dialectical negation while demoralizing their base. What Republicans demoralize, the Left then disenfranchises. In this role, **establishment Republicans become the defeat mechanism⁴ of the Left**.
 - **A strategic understanding of the Left recognizes that it is dialectically driven.** As such, the Left is a teleologically informed movement that executes through history and thought, along an arc, with a trajectory. It is Hegelian. It defines everything that "is" as fuel for "becoming" in a dialectical process that compels it to negate. – "Change" "Perpetual Revolution" – Analysis of the Left that does not account for the dialectic will fail.

A strategic understanding of the Left must recognize that it is dialectically driven.

⁴ Joint Publication 5-00.1, *Joint Doctrine for Campaign Planning*, January 25, 2002. "Defeat Mechanism: The method of defeating the opponent."

While an individual may not be politically active, that person—through the supporting consumption of mass market media—will become more susceptible to activist messaging and discontent.

- The critical theory of the Frankfurt School is classical Marxism **dedicated to penetration and subversion** that relies on Hegelian processes to achieve its objectives:
 1. It seeks the destruction of Western culture;
 2. It is focused on an “*aufheben der Kultur*” strategy based on “otherisms” [and is nothing more than the targeted application of the dialectical principle of negation to a people]
 3. It is fully integrated into larger political warfare efforts
- Frankfurt School leader Herbert Marcuse concurred with the Gramsci Marxist plan to adopt a “**long march through the institutions**” strategy based on Mao's “long march” political warfare strategy.
- Political Warfare is a Maoist Insurgency concept that recognizes the role **narratives** play in **overwhelming** rule of law societies. It includes the formation of mass line movements and counter-state activities. It also uses cultural level narratives to power down into the political space where fidelity to the narrative will result in non-enforcement of law that, over time, becomes institutionalized.
- In Mass Line strategies, political engagements meet the people where they are. Through gentle nudges over time, passive participants become active. At first, a target may only be asked to sign a petition or provide an email or mailing address. From that point, the subject becomes the recipient of sustained communications related to the issues of the originating petition. **While an individual may not be politically active, that person—through the supporting consumption of mass market media—will become more susceptible to activist messaging and discontent.** The overarching goal of this line of effort is the development and reinforcement of a mass line as it builds the counter-state within the state; complete with its own bundle of replacement legal, cultural, and social norms that operate in parallel with that of the host culture's.
- The reason America's current toolbox of responses is perilous is because **it accepts mass line concepts of America as the terms of engagement.** When, for example, mainstream Americans are manipulated into responding to mass line narratives from within those narratives, a [dialectical] paradox sets in where the highly ideological thrust of the Left's ambitions are made to sound normal while mainstream defenses of America sound shrill, rigid, and even ideological.

- The Left focuses on cultural and institutional power by communicating its ideological initiatives in terms of “values” while targeting the placement of cadre throughout the mass line so they can **enable those “values” by converting them first to norms, then to policy, and finally to law.**
- What is popularly called **“fake news”** and the **“deep-state”** are better understood as **propaganda** and the **counter-state**. Transitioning to a political warfare analysis, one begins to discern methods, processes and directionality that terms like “fake news” and “deep-state” do not capture. By their nature, media terms like “fake news” and “deep-state” ensure that analysis remains fixed on the surface of events.
- Our national aversion to recognizing threats beyond the strictly military, **especially ideological threats in the political warfare arena**, has long been recognized by America’s foes as an exploitable strategic level vulnerability.
- The Left uses dialectically determined political warfare concepts to drive a core set of narratives that inter-operate at the tactical level while integrating at the strategic. Narratives are associated with the pseudorealities [or second realities] they seek to establish and enforce. **They are called narratives because they are stories–fictions–that seek to supplant the real with the unreal.** These narratives are directional, they have velocity, and are always oriented on a target.

**“Fake news” =
Propaganda**

**“Deep-state” =
Counter-State**

Saying that “the Left moves dialectically, through time, on a trajectory” simply recognizes that the Left is a movement in history defined by its movement through history; that its backward trajectory defines its forward movement; and that failure to recognize this arc leads to error. It is for this reason that this assessment emphasizes historical events, conditions and movements that have defined the Left from the Hegelian dialectic, to Marx, to Wilson’s progressivism, to the early Frankfurt School, to Mao’s Long March, to Marcuse’s thoughts on tolerance, to political correctness.

This is how the Left should be understood. Hence, it would be a mistake to treat the historical elements of this assessment as little more than background material. Assessing the Left as if Hegel and Marx simply provide interesting historical context to today’s events is the failure to recognize that **for the Left, Marx was yesterday and Hegel the day before.** Between the two, they are the source code of today’s Left. To emphasize this point, a recent *Daily Caller* article is included as Appendix E to demonstrate just how relevant historical awareness of the Left is to understanding today’s Left.

The Bernie Sanders campaign and the Donald Trump campaigns tapped into the sense of disenfranchisement within the voting base that lost trust in its political elites.

Lenin pointed out: "The task of the Bolsheviks is to overthrow the Imperialist Government . . . We are in the minority. In these circumstances there can be no talk of violence on our side." The essence of Lenin's speeches during this period was "They have the guns and therefore we are for peace and for reformation through the ballot. When we have the guns then it will be through the bullet." And it was.

—SAUL ALINSKY, *RULES FOR RADICALS*

Background and Political Climate

The United States is engaged in an ideological struggle. This paper will identify the Left as defined in doctrine and history followed by an examination of its strategic nature as it executes mass line operations in the United States.

The 2016 Presidential election created a sharp relief between the competing camps inside the United States. The two traditional political parties, **having lost touch with their constituents**, saw the rise of outsider candidates. Both the Sanders and Trump campaigns tapped into the sense of disenfranchisement within the **voting base that lost trust in its political elites**. The Sanders campaign offered America a classic democratic socialist agenda. In contrast, the Donald Trump campaign argued that America had taken a wrong turn over the recent past and campaigned to restore American institutions along with a sense of national pride.

Voter alienation remains powerful in both camps. Defeating a powerful 10-term Democrat in the June 2018 primary, Bernie Sander's protégé [Alexandria Ocasio-Cortez](#) directly appealed to the sense of being disenfranchised when saying:

"This is not an end, this is the beginning. This is the beginning because the message that we sent the world tonight is that it's not OK to put **donors** before your community."

The same holds true among conservatives. Explaining the defection of elite-thinking Never-Trumper "conservatives", the [American Spectator](#) recognized:

"Looking back, it now seems self-evident that conservative pundits were preposterously out of touch . . . It turns out that conservative intellectuals, living inside the "Acela Corridor" and funded exclusively by **think tanks** and **foundations**, are poor barometers of Republican voter concerns."

Alienation from the political establishment translates to a comparable distrust of an oppressive elite media. As revealed in a June 2018 [Axios poll](#):

"Overall, a strong majority of Americans, 72%, believe 'traditional major news sources report news they know to be fake, false, or purposely misleading.' Of those, 53% of Democrats and 79% of independents feel that way."

When **groundswells reject entrenched political classes and their associated media**, status quo assessments from affiliated institutions cannot provide the way ahead. They will certainly not have the confidence of those who repudiated them; not least because their elite assessments are risibly irrelevant to the lives

of an actual **groundswell that is becoming self-aware of its own conclusions** even as it realizes its own isolation. For those claiming the groundswell as their base, battle lines are forming that will force a choice between the people they claim to lead and their cloying need for acceptance from an establishment already in repudiation.

At this point, Sanders and Trump dramatically diverge. Branding himself a “[Democratic Socialist](#)”, Sanders left others to explain that “[Democratic Socialism](#)” is something other than the **Marxism that seeks America’s destruction**. President Trump, on the other hand, believes America should return to its roots, the very ones the Left seeks to destroy, telling citizens that it’s okay to be American—and to be proud of it.

Trump succeeded because his rhetoric intuitively rubs up against the very attack narratives the Left uses to co-opt establishment Republicans. **The unanticipated success of his brute force attacks positions him as an existential threat that forces the Left into an openly aggressive posture prematurely.** Deploying ahead of a proper “correlation of forces” alignment suggests an unexpected sense of vulnerability by the Left that can be exploited if understood.

The Left is America’s original “civilizational jihad”. It should not go uncommented that the Left and the Islamic Movement converge at the fault-line candidate Trump exposed that many Americans are rising to defend. It is the faultline that is being defended even as many struggle to articulate why. This is the strategic discriminator that separates Trump in his role as defender of the faultline from establishment Republicans, that exposes the one as genuine and the other as faux. **The political warfare strategy of the Left is dependent upon the successful execution and exploitation of narratives that Republicans conform to that Trump, when on mission, intuitively attacks.** This makes one a controlled opposition while the other becomes an existential threat; but not just a threat to the Left, but also to those establishment types that make a living operating in the margins between winning elections on issues that mobilize a base and demoralizing that same base by choosing not to address them.

Trump’s victory illuminated the fork in the road that yields no middle ground, it did not create it. **With political rhetoric escalating to open threats of violence, it is imperative that the Left be properly analyzed and scoped.** Threats of violence are no longer limited to street thugs like [Antifa](#), but now come from [leading Democratic voices, upscale progressive establishments](#),⁵ and even **Congressional Democratic leadership**.

⁵ [Graphic](#) from Breck Worsham, @RebekahWorsham Tweet, July 17, 2018; since suspended.

Trump succeeded because his rhetoric intuitively rubs up against the very attack narratives the Left uses to co-opt establishment Republicans.



The Neo-Marxist Trajectory of the Left

A Political Warfare Template to Understanding Current Events

The trajectory of the Democratic Party is becoming unidirectional. With the Democrats taking the House in the 2018 mid-terms, a stable of **newly elected radical splinters upset the finely tuned narratives the non-violent main actor leadership uses to maintain the patina of moderation; exposing the party's dramatic shift to the left.**

As the 2020 election cycle begins, the shift to the left resonates the rhetoric “moderate” candidates feel compelled to adopt to retain their progressive *bona fides* to a rapidly shrinking rapidly radicalizing base. For example:

- At the June 17, 2019 *Poor People's Campaign Presidential Forum*, candidate Joe Biden said that as president, if the Republicans blocked his efforts, he was up for a “brass knuckle fight”; adding “Let’s start a real physical revolution if you’re talking about it.”
- Speaking to a group of Cuban protesters in Miami, after saying “the eyes of the world are on Miami-Dade and on this airport,” New York City Mayor Bill de Blasio cried out Che Guevara’s famous revolutionary slogan “*Hasta la Victoria siempre!*” [“Ever onward to victory”]

Speak Che Guevara, become Che Guevara. Because people become what they communicate in narrative driven movements, this phenomenon warrants close attention.

As important, with the election of a radical confrontational cadre in Congress, the entire political warfare apparatus is now embedded in Congress. As the “moderates” use of violent rhetoric already signals, this will **accelerate the Democratic leadership’s movement to the openly Neo-Marxist Left.**

Serving as a **controlled opposition**, this will likewise accelerate the Republican leadership’s drift to the Neo-Marxist Left as well. How is that? Same old-same old, except now it will **increasingly expose the Republican establishment’s increasingly desperate efforts to meet their “moderate” Democratic peers in a middle that does not exist, thus further isolating themselves from their own base** in very public, very unrecoverable, and very ridiculous ways.



[Ryan Saavedra @RealSaavedra](#), Twitter, June 17, 2019.

In line with the narratives scripted for them, establishment Republicans are conditioned to see the non-violent main actors as “moderates” with whom to form a cordon against their radical in-party opposition (mirror-imagining the role Republican leaders already see themselves playing against their own set of deplorables).

Yet, just as the SPLC shares the same vision as Antifa (or the Muslim Brotherhood with al-Qaida / ISIS), so the Democratic leadership shares the same vision as its radical splinters.

As such, the struggles between the Democratic leadership and its radicalizing splinters should **NOT** be understood to be a struggle between moderates and radicals but rather as an internal leadership struggle for control of a common movement between that movement's non-violent main actors and its violent splinters that exists for the sole purpose of wrenching a **common agenda** forward while dragging establishment Republicans in their wake.

This explanation may seem contrived. Later in the paper, after key political warfare concepts are developed, readers will be invited to revisit this section. As important, as the election cycle develops, readers will likewise be invited to re-read this section; applying it as a competing analytical template to the one they are using to explain what they are seeing. ■



Ryan James Girdusky
@RyanGidrusky,
citing Taylor Dolven @
taylordolven, Twitter,
June 27, 2019.

“I was told that if ever communism came to America it would not come under the Socialist label or the Communist label but it would come under a label palatable to the American people.”—BELLA DODD

Analysis of the Left that fails to account for the narrative impact of terms like Democratic Socialism will fail because they are under-inclusive to the activities and events that these terms bring into play, not least because **so few are aware of the hard association of “Democratic Socialism” with Marxist-Leninism.**

At the same time, well-worn terms with American political pedigrees like “liberal” serve as foils that mask socialist agendas through narratives that limit political analysis to what an anachronistic political lexicon permits. **A principle objective of the Left is to keep its agenda camouflaged in the old lexicon while escalating radicalized agendas that find cover under “politics as usual” memes.**

This can sound pretty theoretical until one realizes that Josef Pieper’s philosophical discourse on pseudorealities⁶ expressed—

- What Soviet KGB defector Yuri Bezmenov exposed in the 1980s when warning of Soviet ideological subversion campaigns against the United States⁷
- That 1930’s and 1940s Communist Party USA member Bella Dodd testified to in the 1953 House Committee on Un-American Activities Hearings when explaining that the CPUSA masked its Marxist agenda in language that made it acceptable to Americans⁸

**Demoralization Process:
To change the perception of reality of every American, to such an extent, that despite the abundance of information, no one is able to come to sensible conclusion.—KGB OFFICER YURI BEZMENOV**

⁶ Josef Pieper, *Abuse of Language – Abuse of Power*, Ignatius Press, 1992 [trans. Lothar Krauth, Kosel-Verlag, Munich 1974], 34: “The sophists”, he [Plato] says, “fabricate a fictitious reality.” That the existential realm of man could be taken over by pseudorealities whose fictitious nature threatens to become indiscernible is truly a depressing thought. And yet, the Platonic nightmare, I hold, possesses an alarming contemporary relevance. For the general public is being reduced to a state where people are not only unable to find out about the truth but also become unable even to search for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language.”

⁷ Yuri Bezmenov, “[Deception was My Job](#)”, G. Edward Griffin’s 1984 interview, “Soviet Subversion of the Free World Press”, YouTube; “[T]he main emphasis of the KGB is not in the area of intelligence at all . . . only about 15% of time, money, and manpower is spent on espionage as such. The other 85% is a slow process, which we call either ideological subversion . . . What it basically means is to change the perception of reality of every American, to such an extent, that despite the abundance of information, no one is able to come to sensible conclusions” [and then] “The *demoralization* process in the United States is . . . A person who was demoralized, is unable to assess true information. The facts tell nothing to him. Even if I shower him with information with the authentic proof, with documents, with pictures, even if I take him by force to the Soviet Union and show him concentration camp, he will refuse to believe it, until he is going to receive a kick in his fat bottom.”

⁸ Bella Dodd Testimony to House Committee on Un-American Activities, Philadelphia PA, November 16, 1953, [2898](#); “I was told by Gil Green, chairman of the party in New York State, that if ever communism came to America it would not come under the Socialist label or the Communist label but it would come under a label palatable to the American people.”

- That Communist Party leader Alexander Trachtenberg said included terms like “progressive democracy”⁹ and “liberalism”.¹⁰

Examples of “just how far to the left” has progressed among California Democratic Party leaders is its endorsement of “liberal” legislators like Sanders protégé [Kevin de Leon](#) over Senator Feinstein. The term “liberal” hardly captures the neo-Marxist transition that Alexandria Ocasio-Cortez’s “[Democratic Socialists of America](#)” captures. Of course, as with Sander’s own “Democratic Socialism”, these party names **deliberately harken to the original [Social Democratic Party](#) founded by Lenin.**

Despite having a powerful historical and ideological pedigree, almost all political discussions of the Left in today’s political climate are silent on its defining characteristics, as if the Left were little more than a rhetorical straw man. Hence, the question: “What does this paper mean when discussing the Left?” The answer is informed by Bella Dodd’s admonition to the HCUA back in the 1950’s, made no less relevant with the passage of time:

“The American people have got to stop fooling around with just fighting communism in the abstract. They have got to know what the thing means, why they are against it, and how to fight it.”¹¹

Our national aversion to recognizing threats beyond the strictly military, especially our aversion to ideological threats in the political warfare arena, has for some time been recognized as a strategic vulnerability by those hostile to America. Our lack of situational awareness of this vulnerability, by itself, constitutes a threat to our national security.

Bringing events current from Bella Dodd’s time, two Chinese Colonels wrote a thesis for the Chinese War College in 1999 stating that **America’s inability to recognize political warfare threats is so degraded, it may have lost the capability to do so.** Of course, for China—and every other country that recognizes our



American delegates to the 4th Congress of the Comintern (1922)
 Standing: Jim Cannon (WPA), William Ross Knudsen (SLP), unidentified.
 Seated: Alexander Trachtenberg (WPA), Arne Swabeck (TUEL), Rose Wortis (TUEL), Max Bedacht (CPA)

“When we get ready to take the United States, we will not take it under the label of Communism; we will not take it under the label of Socialism. These labels are unpleasant to the American people, and have been smeared too much. We will take the United States under the labels we have made very lovable; we will take it under liberalism, under progressivism, under democracy. But, take it we will.”—ALEXANDER TRACHTENBERG

⁹ Bella Dodd, *School of Darkness*, The Devin-Adair Company, 1954,150: “Trachtenberg once told me that when communism came to America it would be under the label of ‘progressive democracy.’ ‘It will come,’ he added, ‘in labels acceptable to the American people.’”

¹⁰ Communist Party USA (CPUSA) leader Alexander Trachtenberg, “[Bella Dodd Explains Communist Ducks](#)” Lecture at Fordham University, 1953,” YouTube: “When we get ready to take the United States, we will not take it under the label of Communism; we will not take it under the label of Socialism. These labels are unpleasant to the American people, and have been smeared too much. We will take the United States under the labels we have made very lovable; we will take it under liberalism, under progressivism, under democracy. But, take it we will.” [Alexander Trachtenberg, Communist Parties National Convention, Madison Square Garden, 1944]”

¹¹ Bella Dodd Testimony to House Committee on Un-American Activities, Columbus, Ohio June 17 & 18, 1953; [1769](#).



[Donald J. Trump @RealDonaldTrump](#), on AOC, July 15, 2019

America's inability to recognize and respond to political warfare threats is so degraded that it may have lost the capability to recognize, not to mention respond, to such threats when they arise.

blindness to this vulnerability—prioritization of effort demands that it focus its primary lines of effort against America's most exploitable vulnerabilities (which is why the Chinese Colonels wrote their thesis for the Chinese War College in the first place). From 1999 [two years before 9/11] ¹²—

“Whether it be the intrusion of hackers, a major explosion at the World Trade Center, of a bombing attack by bin Laden, all of these greatly exceed the frequency bandwidths understood by the American military . . . This is because they have never taken into consideration and have even refused to consider means that are contrary to tradition and to select measures of operation other than military means.”

Part I – The Left: Dialectically Informed Marxism

A review of the Left is made necessary by the need to properly define the object of this analysis. Many of the current assumptions used to frame the Left assume today's players to be unique and disassociated from historical events that may otherwise define them. The decision to limit our understanding to the current tactical environment with the current lexicon, to the 'here and now' players and agendas, disassociates the Left from the operational sequencing, strategic design and historical continuity that puts them in frame. It's disconnected. This is not an accident. **Limiting our awareness of the Left assures our action-reaction responses will be chronically under-inclusive to the strategies driving the Left's operational design and sequencing.**

THE DIALECTIC AND THE LEFT. The commanding heights from which to understand the Left demands the ability to visualize the role of the dialectic in driving left-thinking ideologies, strategies, and world views. It is only from this vantage that one can foreseeably recognize the Left as it progresses through its rivers, tributaries, currents and streams. **There is no understanding the Left outside a recognition that it is dialectically informed and driven.**

The dialectic is not only the operating system of the Left, but also that of many united front groups that predictably come into play when the Left puts its schemes into motion. As the dominant dialectical player, just as with the pull from a vortex, the Left causes lesser players to fold in when united fronts are pulsed to execute lines of effort. Platonically speaking, the Hegelian dialectic is the archetype form. In political warfare, it's the arch-inflection point on which Western civilization shifts on its axis. **The dialectic, regardless of how the Left rebrands and repackages it, remains the engine of the Left.** Marx acknowl-

¹² Col Qiao Liang, Col Wang Xiangsui, *Unrestricted Warfare: China's Master Plan to Destroy America*, Pan American Publishing, Panama City, Panama, 2002 [Originally published in 1999 by China's People's Liberation Army, China, 1999], 102.

edged this when stripping the Hegelian dialectic of its esoteric strangeness when rebranding it as dialectical materialism¹³–

“With [Hegel] [the dialectic] is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the *mystical* shell.” –Karl Marx

But the source code of Marxism remains Hegelian¹⁴–

“The famous “turning upside down” proclaimed by Engels itself invites us to do so. Hegel turned upside down, and put back on his feet, is still Hegel.” –[Jacque Maritain](#)

So central is Hegel to the understanding the Left that the rigorous [Marxist Internet Archive](#)¹⁵ is committed to educating its readers on [Hegel](#);¹⁶ making it clear that it is Hegel's dialectic that gives Marxism the excitement and exuberance that makes it a peer competitor to the Judeo-Christian ethos in Judeo-Christian cultures. From the Marxist Internet Archive's, “[Hegel for Beginners](#)”:

“Reading Hegel gives one a sense that the movement of thought will coincide with a vision of harmony that awaits us at the end of the whole process. Every serious reader of Hegel can bear witness to the intoxication of such moments.”¹⁷

The dialectic infuses dialectically driven organizations with an ideological zeal that Bella Dodd equated with religion when testifying to the House Committee on Un-American Activities in 1953¹⁸–

[Dr. DODD](#). “Communism is like a religion. President Eisenhower said that the other day, but it is a religion without a God. If you believe strongly in communism, it is your duty to bring it into every phase of your life” . . . Communism is a way of life, and it is almost like a religion. It becomes a part of you. It affects your entire thinking. It affects your attitude toward your students, toward your government, affects your attitude toward things that

Communism is a way of life, and it is almost like a religion. It becomes a part of you. It affects your entire thinking. It affects your attitude toward your students, toward your government, affects your attitude toward things that are happening day by day.

–BELLA DODD

¹³ Karl Marx, *Capital: A Critique of Political Economy*, ed. Frederick Engels, Modern Library, first published 1906, 25.”

¹⁴ Jacque Maritain, *The Peasant of the Garonne: An Old Layman Questions Himself about the Present Time*, Hold Rinehart and Winston, New York, 1966, 104. [Engel's was a deep pocket promoter of Marx]

¹⁵ [The Marxist Internet Archive](#), undated.

¹⁶ Hegel by Hypertext, [The Marxist Internet Archive](#), undated.

¹⁷ Excerpt from [Hegel for Beginners](#), by Llyod Spencer and Andrzej Krauze. Published by Icon Books, Marxist Internet Archive.

¹⁸ Bella Dodd, Philadelphia Testimony, [1757](#) and [1768](#).

are happening day by day. Most Communist college professors begin by being very much interested in their students, and if they have a Communist philosophy, they pass it on.”

There have been places where we sent them into the Democratic Party or the Republican Party to operate as Republicans and Democrats, you know, but to operate as Communists within their organizations.

—BELLA DODD

Because **the Left operates along dialectical lines**, it is perilous to analyze its trajectory and objectives as if they were not determined that way. The Left does not mirror-image expectations based on non-left perspectives. Yet, because there is a tendency to mirror-image the Left, the dialectic remains opaque even among those in continuous confrontation with it. **The Left enforces its objectives through narratives. To ensure conformance, narratives simply need to be constructed so that it is easier for people to comply than to not.** The Left is under no obligation to inform target audiences that they are the targets of narratives designed to garner compliance and conformity. As these narratives penetrate into societal leadership groups, they become the passive basis on which controlled oppositions are structured. This is why, from Dodd^{19,20} to Bezmenov,²¹

¹⁹ Bella Dodd, Columbus Testimony, [1767](#);

“In New York State, we used them in the American Labor Party, and in the Progressive Party. There have been places where we sent them into the Democratic Party or the Republican Party to operate as Republicans and Democrats, you know, but to operate as Communists within their organizations.”

And also; Bella Dodd, “[Bella Dodd Explains Communist Ducks](#): Communist Party Leader of the CPUSA in the 1930s and 1940s Lecture at Fordham University, 1953,” YouTube;

“We had men and women who were members of the State Legislature, over 100 men and women who were members of state legislature from Washington to New York. They were not elected on the Communist Party ticket, they were elected on the Republican ticket on the Democratic Ticket, the Farmer Labor Party ticket, Labor Party ticket.”

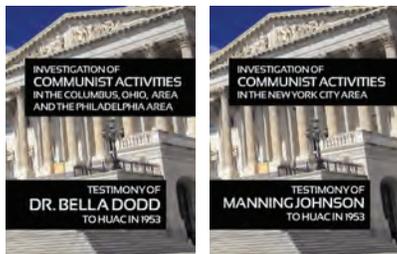
And Bella Dodd Testimony to House Committee on Un-American Activities, Columbus, Ohio June 17 & 18, 1953, [1740](#);

“The Communist conspiracy provides for the infiltration of every phase and field of American life. Communist objectives are to create strife between labor and management and within the labor group itself, to cause people to be suspicious and distrustful of the Government and the law enforcement agencies thereof, to make them dissatisfied with the American way of life, particularly its economic system, to create doubts concerning their religious teachings, to set class against class, minorities against majorities, and even minorities against minorities when it suits their purpose.”

²⁰ Bella Dodd, Philadelphia Testimony, [2905-2906](#);

“**Dr. DODD:** The party functions with its own security apparatus at all levels, practically. **Mr. KUNZIG:** Will you describe that, please? **DR. DODD:** From the point of view of security, I happen to know the person in the New York district who was in charge of setting up the Communist Party security apparatus. **It is a government within a government.** They have their own court system whereby a person violating the Communist Party code is brought for trial and punishment is meted out to him just as it would be in an open court, only this is a private court. This is the emergence of the new type of Soviet government which they expect will someday take over.”

²¹ Yuri Bezmenov, [Deception was My Job](#), “Never bother with leftists. Forget about these political prostitutes. Aim higher. This was my instruction. Try to get into large circulation, established conservative media, rich, filthy rich movie makers, intellectuals, so-called academic circles, cynical egocentric people, who can look into your eyes with angelic expression and tell you a lie. These are the most recruitable people, people who lack moral principles, who are either too greedy, or to suffer from self-importance, they feel



See the complete testimonies of Dodd and Johnson on Unconstrained Analytics.org:

[Forgotten Testimony: Dr. Bella Dodd Warns About Communism](#)

[Forgotten Testimony: Manning Johnson Warns About Communism](#)

the focus has always been on penetrating and influencing elite political and power circles.

Just as not all dialectical constructs are on the left, not all elements of the Left are Marxist, and **not all those who implement Leftists objectives are aware of the role they play.** But as the dominant construct most committed to the dialectic, the Left resonates the strongest and, hence, draws others into its vortex so that they will either, over time, be co-opted and discarded, or be drawn into the Left through the dialectical²² process of negation²³ that Hegel called *aufheben*.²⁴ **It is through united fronts that dialectically driven entities are pulled into the Left's orbit and made to conform.** "Dialogue" "Praxis" "Contradictions" "Third Ways" "Third Waves" etc. Because the Left is the dominant dialectic of our time, however, even conservative dialectical movements will ultimately fold in by positioning conservative positions so that the dominant dialectic simply negates them.

For these reasons, a review of certain aspects of the Hegelian dialectic is in order. On first impression, some aspects may seem tangential and even a bit strange. As the explanation continues, it will be shown that the tangential and strange have a way of coming into play in unexpected ways. **To counter the Left, it is important to anticipate its movements.** The left moves dialectically, through time, and on a trajectory. To make the unexpected foreseeable, it is critical to understand how the dialectic moves.

that they matter a lot. These are the people who KGB wanted very much to recruit . . . [Radicals] serve purpose only at the stage of destabilization of a nation. For example, your leftists in United States, all these professors and all these beautiful civil rights defenders, they are instrumental in the *process of the subversion only to destabilize a nation*. When their job is completed, they are not needed anymore. They know too much. Some of them, when they get disillusioned, when they see that Marxist-Leninist come to power. Obviously, they get offended, they think that they will come to power. That will never happen, of course. They will be lined up against the wall and shot."

²² Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell University Press: Ithaca, 2008, 90; "Dialectic is the "method" by which speculation aims to "recollect" unconscious wisdom and to complete the perennial philosophy. But how can Hegel know that he has brought the perennial philosophy to completion?"

²³ Magee, *Hegel and the Hermetic Tradition*, 90, note 19, Jean Hyppolite, *The Genesis of Structure of Hegel's Phenomenology of Spirit*, 15; "In our opinion, if we are to understand Hegel's [dialectic] we must assume that the whole is always immanent in the development of consciousness. Negation is creative because the posited term had been isolated and thus was itself a kind of negation. From this it follows that the negation of that term allows the whole to be recaptured in each of its parts. *Were it not for the immanence of the whole in consciousness, we should be unable to understand how negation can truly engender a content.*"

²⁴ Magee, *Hegel and the Hermetic Tradition*, 92, note 26, Verene, *Hegel's Recollection*, 12. Hegel explained the meaning of *aufheben* in his Science of Logic: "Aufheben . . . constitutes one of the most important concepts in philosophy . . . *Aufheben* has a twofold meaning in the language: on the one hand it means to preserve, to maintain, and equally it also means to cause to cease, to put an end to . . . It is a delight to speculative thought to find in the language words which have in themselves a speculative meaning." [Miller 106-7; WL 1:101]

Soviet Communist recruitment targets were NOT the leftists but the media, movie makers, intellectuals, and academics.

"Radicals serve purpose only at the stage of destabilization of a nation. When their job is completed, they are not needed anymore. They know too much....They will be lined up against the wall and shot."

—KGB OFFICER YURI
BEZMENOV

***Aufheben* has a twofold meaning in the language: on the one hand it means to preserve, to maintain, and equally it also means to cause to cease, to put an end to.**

Hegel took it upon himself to form a new Volksreligion around which a unifying German people could form a nation state; believing as he did that the orientalism of Christianity had deprived Germany of its true metaphysic.

All Roads Lead to Hegel

“The speculative systems of the Comtian, Hegelian, and Marxian type, favored today as alternatives, are not “science” but deformations of the life or reason through the magic practice of self-divination and self-salvation.”²⁵—Eric Voegelin, 1971

From the time he stepped out of his lecture hall in Jena in 1806 to gaze upon Napoleon, seeing in him as a living manifestation of the universal merged with the particular in the individual,²⁶ Hegel took it upon himself to form a new Volksreligion around which a unifying German people could form a nation state;²⁷ believing as he did that the orientalism of Christianity had deprived Germany of its true metaphysic.²⁸

In this new Volksreligion—metaphysic, cosmology or theosophy may be better terms—Hegel identified the state as god bestriding the land.²⁹ In keeping with this view, Hegel imbued the state with God-like attributes,³⁰ claiming for it a

²⁵ Eric Voegelin, “[Gospel and Culture](#)”, *The Collected Works of Eric Voegelin*, Vol. 12, Published Essays 1966 – 1985, ed. Ellis Sandoz, Louisiana State University Press, Baton Rouge, 1990, 188.

²⁶ “[Hegel to Niethammer](#)” [Jenna], October 13, 1806, Hegel: The Letters, translated by Clark Butler and Christine Seiler with commentary by Clark Butler, Indiana University Press, Bloomington, Purdue Research Foundation; “I saw the Emperor—this world-spirit—riding out of the city on reconnaissance. It is indeed a wonderful sensation to see such an individual, who, concentrated here at a single point, astride a horse, reaches out over the world and masters it . . . Yet such advances as occurred . . . are only possible for this extraordinary man, whom it is impossible not to admire.”

²⁷ Magee, *Hegel and the Hermetic Tradition*, 76 quoting Alan M. Olson, *Hegel and the Spirit: Philosophy as Pneumatology* [Princeton, N.J.: Princeton University Press, 1992], 58; “Alan Olson writes that both Hegel and Hodlerlin “were convinced that the future of Germany, especially its bond among its people—a Volksreligion wholly independent of the alien, imported orientalism of Christianity.”

²⁸ Magee, *Hegel and the Hermetic Tradition*, 150-151; “On the initial page of the preface to the first edition of the *Science of Logic*, Hegel implies that he intends to provide Germany with its own metaphysics: “If it is remarkable when a nation has become indifferent to its constitutional theory, to its national sentiments its ethical customs and virtues, it is certainly no less remarkable when a nation loses its metaphysics, when the spirit which contemplates its own pure essence is no longer a present reality in the life of the nation.” [Miller, 25; WL 1:13]. In the introduction to the *Science of Logic*, Hegel contrasts his book to “former metaphysics” [Miller, 64; WL 1:50]. In the introduction to the *Encyclopedia Logic*, Hegel writes that “Speculative Logic contains the older logic and metaphysics; it preserves the same forms of thought, laws, objects, but it develops and transforms them with further categories” [EL ¶ 9; Geraets, 33].”

²⁹ Georg Wilhelm Friedrich Hegel, [The Philosophy of History with Prefaces by Charles Hegel and the Translator](#) (1840), J. Sibree, Batoche Books, Kitchener, 2001, 54’ “For Truth is the Unity of the universal and subjective Will; and the Universal is to be found in the State, in its laws, its universal and rational arrangements. The State is the Divine Idea as it exists on Earth. We have in it, therefore, the object of History in a more definite shape than before; that in which Freedom obtains objectivity, and lives in the enjoyment of this objectivity.”

³⁰ Georg Wilhelm Friedrich Hegel, *Philosophy of Right*, § 257, iii. [The State, Third Part: Ethical Life](#), (1821), as quoted from the [Marxist Internet Archive](#), 229; “The state is the

supreme right over the individual.³¹ When fully actualized, such a state is to be led by “men of action” vested with a zeitgeist of the times that allows them to transcend conventional law and morality.

Hegel's archetype ‘man of action’ was Napoleon. Hegel's concept of the nation-state is intensely statist—think statism. [Benedict Viviano](#) made the connection between Hegel and the statist nature of World War I; a war that leveled the playing field for the Left:

“In its classic form, Hegel's *Philosophy of History*, concludes that Prussia is the present and permanent incarnation of the Holy Spirit and that it is God's will that Prussia should conquer and govern the world. Or so was understood. Such an understanding led to the First World War.”

Viviano's views of the Prussian State's relationship to the Hegelian cosmology is not unique. A year after the second brutal war with the realized Prussian State in his lifetime, Bertrand Russell, the famous English philosopher, likewise recognized the role of the Absolute Idea in Hegel's realized Prussian State.³²

While maybe not obvious, political analysis requires that we recognize the role of Hegel's concept of the holy spirit in the context of the dialectic. As will be discussed, Hegel's holy spirit arises out of his *Philosophy of the Spirit* and conforms to his geist. Understood in the political context in which Hegel wrote, the dialectic justifies doctrines as it establishes them. Eric Voegelin recognized the

actuality of the ethical Idea. It is ethical mind qua the substantial will manifest and revealed to itself, knowing and thinking itself, accomplishing what it knows and in so far as it knows it.”

³¹ Georg Wilhelm Friedrich Hegel, *Philosophy of Right*, § 258, iii. [The State, Third Part: Ethical Life](#), [1821], as quoted from the [Marxist Internet Archive](#), p. 230; “The state is absolutely rational inasmuch as it is the actuality of the substantial will which it possesses in the particular self-consciousness once that consciousness has been raised to consciousness of its universality. This substantial unity is an absolute unmoved end in itself, in which freedom comes into its supreme right. On the other hand this final end has supreme right against the individual, whose supreme duty is to be a member of the state.”

³² Bertrand Russell, “Hegel,” *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*, George Allen & Unwin, London, 1947 [1946], 757-773, Christopher Richard Wade Dettling, editor, [The Philosophy of Hegel](#), Bertrand Arthur William Russell, Internet Archive, 2016, [12 - 13](#); “I come now to a singular feature of Hegel's philosophy, which distinguishes it from the philosophy of Plato or Plotinus or Spinoza. Although ultimate reality is timeless, and time is merely an illusion generated by our inability to see the Whole, yet the time-process has an intimate relation to the purely logical process of the dialectic. World history, in fact, has advanced through the categories, from Pure Being in China [of which Hegel knew nothing except that it was] to the Absolute Idea, which seems to have been nearly, if not quite, realized in the Prussian State.”

Hegel imbued the state with God-like attributes, claiming for it a supreme right over the individual.

**libido dominandi:
a will to power.**

drive underlying the dialectic and labeled it a *libido dominandi*, a will to power,³³ using language that resonated Pieper's pseudoreality.

Recognizing the **statism** behind Hegel's vision of a new Teutonic cosmology, while at the same time understanding the interplay of Hegel's "men of action", god, and the state, **one begins to recognize the archetype form (the template) of modern authoritarian rule and governance that demands absolute fidelity to the Hegelian state and its leaders.**

In Germany, a certain "man of action" would lead a master race of Arians to a "Thousand Year Reich" culminating in Hitler's [Triumph of Power](#) along Hegelian lines consistent with Voegelin's *libido dominandi* (the will to power).

In Russia, the "New Soviet Man" propelled Lenin and Stalin to "men of action" status.

From Castro, the model devolved to Hugo Chavez and his ruination of Venezuela. And then there is the Francis fiasco.

**Scientism—a Hallmark of the Dialectic,
a Weapon of the Left**

Because Hegel built his "religion" on his speculative "system of science," challenging it means defying science—think **scientism**. Hegel believed that empirically based research based on the scientific method, the modern definition of science, rests at the lowest level of science representing a base form of thought he labeled Understanding.³⁴ To Hegel, science at the level of Understanding is external, mechanistic³⁵ and serves only to "fix characters" in their distinctness³⁶ in anticipation of a dialectical turn reflecting a higher-level knowledge he identified as Reason.³⁷ As an *a priori* concept, Hegel's higher-level science is antithetical to modern concepts of science. There are consequences when science

³³ Eric Voegelin, "On Hegel—A Study in Sorcery," *The Study of Time*, Springer-Verlag, Berlin, New York, 1972, 420; "The purpose of securing a meaning of existence, with certainty, in a masterly role betrays the motives of the construction in the imaginator's existential insecurity, anxiety, and *libido dominandi*. This is megalomania on a grand scale. Still, Messiaes of the early nineteenth century have left so deep an imprint on the so-called Modern Age that we have become accustomed to their madness; our sensitivity for the element of the grotesque in their enterprise has become dulled."

³⁴ Glenn Alexander Magee, *The Hegel Dictionary*, Bloomsbury, 2010, Kindle, 3827 [252]; "Understanding [*der Verstand*]. Hegel uses the term understanding in a special, technical sense to refer to a type of thinking inferior to reason.

³⁵ Magee, *Hegel and the Hermetic Tradition*, 14.

³⁶ Logic, § 80, Understanding, from [Hegel Glossary Online by Carl Mickelsen](#).

³⁷ Magee, *The Hegel Dictionary*, Kindle, 3827 [194]; "Reason [*die Vernunft*]. Reason is one of the most important concepts in Hegel, and a term he often uses. Hegel's conception of reason as distinct from and 'higher' than understanding, is something he takes over from Kant. In Kant's philosophy, understanding is the faculty that judges and interprets the appearances of objects in space-time according to certain a priori categories.

as Reason is positioned to enjoy the status of science as the term is commonly understood today.³⁸ For Hegel, “science” is his philosophy; for example, the full title of *The Phenomenology of Spirit* (1807), is *System of Science: First Part, The Phenomenology of Spirit*.³⁹

Another example can be found in Hegel’s Science of Logic.⁴⁰ Borrowing from Kant, Reason “is the faculty that strives to go beyond the Understanding by attempting to effect higher-level syntheses of knowledge”.⁴¹ As such, for Hegel, and for dialectically driven ideologies generally, science does not necessarily mean science as the term is used today. In fact, Hegel’s higher science can mean the scientizing of competing *a priori* claims used to establish competing world views that may otherwise completely fail to meet scientific claims based on the scientific method. As Bertrand Russell made clear, Hegel’s logic is his metaphysic.⁴²

The German term for “science” is “*Wissenschaft*” which, especially in Hegel’s time, more broadly meant “knowledge”. Even in English, “science” did not carry

³⁸ The term “science” comes from the Latin “*scientia*” meaning “knowledge”. When most people speak of “science” today, they are generally referring to the use of the term as defined by the [Science Council](#); “Science is the pursuit and application of knowledge and understanding of the natural and social world following a systematic methodology based on evidence.” The term “science”, however, still retains a much broader usage as demonstrated by *Merriam-Webster*; [Science](#) is “1: the state of knowing: knowledge as distinguished from ignorance or misunderstanding; 2a: a department of systematized knowledge as an object of study the science of theology; b: something (such as a sport or technique) that may be studied or learned like systematized knowledge have it down to a science; **3a: knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method;** b: such knowledge or such a system of knowledge concerned with the physical world and its phenomena: NATURAL SCIENCE; 4: a system or method reconciling practical ends with scientific laws.” While Hegel’s “science” and “system science” satisfies the broader *Merriam-Webster* definition of science, it most certainly does NOT meet the Science Council definition.

³⁹ Magee, *The Hegel Dictionary*, Kindle, 1353 [213]; “Science [*die Wissenschaft*]. One of Hegel’s terms for his philosophy is ‘science’. The full title of Hegel’s first major work, *The Phenomenology of Spirit* (1807), was *System of Science: First Part, The Phenomenology of Spirit*. This choice of words will seem odd to English speakers, as we do not customarily think of philosophy as a science. However, the German *Wissenschaft* has a broader meaning than our ‘science’. *Wissenschaft* is derived from *Wissen*, which means simply ‘knowledge’.

⁴⁰ Magee, *The Hegel Dictionary*, Kindle, 3827 [131]; “Logic [*die Logik*]. Hegel published two versions of his ‘Logic’: *The Science of Logic* [*Wissenschaft der Logik*, 1812–16], as well as the so-called *Encyclopedia Logic*, the first book of his *Encyclopedia of the Philosophical Sciences in Outline* (1817). The former is verbose and obscure, the latter terse and obscure.

⁴¹ Magee, *The Hegel Dictionary*, Kindle, 1353 [73]. From explanation of Dialectic [*die Dialektik*].

⁴² Russell, [The Philosophy of Hegel](#), Internet Archive, 6; “Logic, as Hegel understands the word, is declared by him to be the same thing as metaphysics; it is something quite different from what is commonly called logic. His view is that any ordinary predicate, if taken as qualifying the whole of Reality, turns out to be self-contradictory.”

the exclusive “scientific method” understanding that it brings with it today. While it is true that *Wissenschaft* can more loosely mean “any attempt to understand some aspect of existence in a manner that is rational, systematic and methodical”,⁴³ it is also reasonably clear that the distinction between knowledge and scientific knowledge has been intentionally blurred, from the beginning. This was done by those, including Hegel himself, who sought to impose a metaphysic, i.e., a competing world view, as if it carried the attributes of a science.

This is all the more true in the English speaking world where today “science” has taken on an exclusive meaning separate from other forms of knowledge. Eric Voegelin recognized the alchemy in Hegel’s “*Wissenschaft*”, labeled it sorcery, and exposed it:

“The third stratum is the imaginative construction of ages that will permit the imaginator to anticipate the future course of history. By means of this construction, the imaginator can shift the meaning of existence from life in the presence under God, with its personal and social duties of the day, to the role of a functionary of history; the reality of existence will be eclipsed and replaced by the Second Reality of the imaginative project. In order to fulfill this purpose, [Hegel’s] project must first of all eclipse the unknown future by the image of a known future; it must further endow the construction of the ages with the certainty of a science – of a “*Wissenschaftslehre*”, a “system of science”, a “*philosophie positive*”, a “*Wissenschaftlicher Sozialismus*”; and it must, finally, conceive the future age in such a manner that the present imaginator becomes its inaugurator and master. The purpose of securing a meaning of existence, with certainty, in a masterly role betrays the motives of the construction in the imaginator’s existential insecurity, anxiety, and *libido dominandi*. This is megalomania on the grand scale.”⁴⁴

For Voegelin, the sorcerer is the “imaginator” who first creates and then imposes a false “second reality”. This is in line with Josef Pieper’s constructed “pseudoreality”. Bertrand Russell held the same jaundiced view of Hegel’s schema:

“[Philosophers] have professed to discover a formula of progress showing that the world was becoming gradually more and more to their liking. The recipe for a philosophy of this type is simple. The philosopher first decides which are the features of

⁴³ Magee, *The Hegel Dictionary*, Kindle, 1353 [213]; “Science [die *Wissenschaft*].”

⁴⁴ Eric Voegelin, “On Hegel – A Study in Sorcery,” *The Study of Time*, Springer-Verlag, Berlin, New York, 1972, 420.

the existing world that give him pleasure, and which are the features that give him pain. He then, by a careful selection among facts, persuades himself that the universe is subject to a general law leading to an increase of what he finds pleasant and a decrease in what he finds unpleasant. Next, having formulated his law of progress, he turns on the public and says: "It is fated that the world must develop as I say; therefore those who wish to be on the winning side, and do not care to wage fruitless war against the inevitable, will join my party." Those who oppose him are condemned as unphilosophic, unscientific, and out of date, while those who agree with him feel assured of victory, since the universe is on their side. At the same time the winning side, for reasons which remain somewhat obscure, is presented as the side of virtue. The man who first fully developed this point of view was Hegel. Hegel's philosophy is so odd that one would not have expected him to be able to get sane men to accept it, but he did. He set it out with so much obscurity that people thought it must be profound. It can easily be expounded lucidly in words of one syllable, but then its absurdity becomes obvious."⁴⁵

Arthur Schopenhauer was the first to associate "pseudo" with Hegel's philosophy when, in 1840, the German contemporary, philosopher and critic decried—

"Now if for this purpose I were to say that the so-called philosophy of this fellow Hegel is a colossal piece of mystification which will yet provide posterity with an inexhaustible theme for laughter at our times, that it is a pseudo-philosophy **paralyzing all mental powers, stifling all real thinking**, and, by the most outrageous misuse of language, putting in its place the hollowest, most senseless, thoughtless, and, as is confirmed by its success, most stupefying verbiage, I should be quite right."⁴⁶

One suspects that Marx fully grasped Schopenhauer while also recognizing the power of Voegelin's imaginator for the person in control of such a dialectic. To gain the upper hand against his less astute opposition, all Marx had to do was designate his program "*Wissenschaft Socialismus*", or "Scientific Socialism", define it as a scientific certainty, and declare it inevitable.

As Russell explained, scientism comes into play when the language of science is used to reify—to the point of enforcement—metaphysical claims as if established scientific facts. It fosters a sense of scientific certainty on the one side while

"It is fated that the world must develop as I say; therefore those who wish to be on the winning side, and do not care to wage fruitless war against the inevitable, will join my party." Those who oppose him are condemned as unphilosophic, unscientific, and out of date, while those who agree with him feel assured of victory, since the universe is on their side. At the same time the winning side, for reasons which remain somewhat obscure, is presented as the side of virtue. The man who first fully developed this point of view was Hegel."

—BERTRAND RUSSELL

⁴⁵ Bertrand Russell, *Unpopular Essays*, George Allen and Unwin, London, 1921, Internet Archives, [19 - 20](#).

⁴⁶ Arthur Schopenhauer, *On the Basis of Morality*, Hackett Publishing Company from the original German written in 1840, Indianapolis, 15.

“Complexity theory” is an institutionalized logic attack embedded within the analytical architecture of national security that effectively reduces analytical products to an imbecilic level of incoherence.

positioning the opposition as unscientific dullards to be looked down upon and replaced.

With an eye towards scientism, there is a difference between the scientific “Theory of Evolution” and the alchemical “Political Darwinism”; the physics of “Complexity Theory” and the alchemical “complexity theory” which, as an institutionalized metaphysic, is imposed on analysis and decision-making within the government apparatus that becomes more pervasive the higher up one goes.

Complexity is a narrative designed to make all knowledge seem gnostically unknowable to the uninitiated—“It’s complicated”. Of course, “the world is so complex; all one can do is manage chaos.” There are the environmental sciences and climatology, and then there are their pseudoscience one-offs that distinguish themselves by heightened demands for statist intervention.

Using “complexity theory” as an example, it is an institutionalized logic attack embedded within the analytical architecture of national security that effectively reduces analytical products to an imbecilic level of incoherence. It is intentional. It accomplishes this by imposing the Hegelian demand to require knowledge of the whole as a condition of having knowledge of the particular. This makes it “complicated”.

One need only **sit in a counter-terror or related national security briefing, or listen to associated Congressional testimony, or read Islamic Movement texts written for non-Muslims** while playing [Buzzword Bingo](#)⁴⁷ with terms and phrases like “the world is so complex [all we can do is manage chaos]” and “it’s complicated” or “we have to build the plane while we fly it” [just think about that one] with others **to get a sense for how deeply institutionalized this logic bomb has embedded.**

But, as Bertrand Russell explained, “if knowledge were knowledge of the universe as a whole, there would be no knowledge.”⁴⁸ The vacancy of our national security analysis, along with an institutional preference for it, is a conditioned outcome— that benefits someone (other than us).

[Concern for the debilitating role “Complexity Theory” plays in the counter-terror analytical workspace is not new. As early as 2010, the issue was raised in the paper [The Killing without Right—Islamic Concepts of Terrorism](#). In 2015, [Catastrophic Failure—Blindfolding America in Face of Jihad](#) took direct aim at the havoc “complexity theory” wreaked on counter-terror analysis. **Appendix A** demonstrates how Russell’s explanation of the Hegelian dialectic’s demand that

⁴⁷ Geoffrey James, “[How to Play Buzzword Bingo](#)”, Inc., March 2, 2012.

⁴⁸ Russell, [The Philosophy of Hegel](#), Internet Archive,³⁴.

all particulars be understood exclusively in terms of the whole likewise explains the subversive nature “complexity theory” plays on national security analysis.]

This assessment of Hegel is NOT simply an arcane philosophical curiosity. For example, for a nation organized around the belief in “rights endowed by the creator,” if this analysis holds up, the transition to a dialectically determined world view would necessarily be associated with a transition from “rights endowed by the Creator” to Hegel’s “privileges granted by the state” by operation of that transition. If this occurs, one would expect to find a “man of action” instituting a Hegelian state complete with statist objectives and scientized rationales.

Enter Woodrow Wilson

Because Woodrow Wilson’s politics were progressive, his treatment is out of the order of this paper. He is included at this point because his political program can be explained exclusively in Hegelian terms. As the discussion of the science of Understanding suggests, **Hegel had a low opinion of scientists in the emerging scientific fields, most especially Sir Isaac Newton.**⁴⁹ Hegel believed Newton’s science to be a mechanistic understanding of science; a base example of the “physics of Understanding.”⁵⁰ Further, Hegel believed Newtonian science depicted a “dead, mechanical system of externally related entities.”⁵¹ Woodrow Wilson infamously shared Hegel’s view of the Newtonian sciences; believing the U.S. Constitution to be a manifestation of the inferior science of Understanding that rendered it in dire need of being progressed—or more accurately, negated.

Woodrow Wilson infamously shared Hegel’s view of the Newtonian sciences; believing the U.S. Constitution to be a manifestation of the inferior science of Understanding that rendered it in dire need of being progressed—or more accurately, negated.

⁴⁹ For example, Goerg Wilhelm Friedrich Hegel, [§ 221, B. Elementary Physics, II - Inorganic Physics, Philosophy of Nature](#), 1842, Marxist Internet Archive, “§ 221. Light behaves as a general identity, initially in this determination of diversity, or the determination by the understanding of the moment of totality, then to concrete matter as an external and other entity, as to darkening. This contact and external darkening of the one by the other is colour. According to the familiar **Newtonian** theory, white, or colourless light consists of five or seven colours; - the theory itself cannot say exactly how many. One cannot express oneself strongly enough about the barbarism, in the first place, of the conception that with light, too, the worst form of reflection, the compound, was seized upon, so that brightness here could consist of seven darknesses, or water could consist of seven forms of earth. Further, the ineptitude, tastelessness, even dishonesty of **Newton’s** observations and experimentations must be addressed, as well as the equally bad tendency to draw inferences, conclusions, and proofs from impure empirical data. Moreover, the blindness of the admiration given to **Newton’s** work for nearly one and a half centuries must be noted, the narrowmindedness of those admirers who defend his conceptions . . . Finally, there is the blindness of the prejudice that the theory rests on something mathematical, as if the partly false and one-sided measurements, as well as the quantitative determinations brought into the conclusions, would provide any basis for the theory and the nature of the thing itself.-A major reason why the clear, thorough, and learned illumination by Goethe of this darkness concerning light has not had a more effective reception is doubtlessly because the thoughtlessness and simpleness, which one would have to confess for following **Newton** for so long, would be entirely too great.”

⁵⁰ Magee, *Hegel and the Hermetic Tradition*, 188.

⁵¹ Magee, *Hegel and the Hermetic Tradition*, 188.

In transitioning America to a Hegelian state, a long-term dialectical negation of the Bill of Rights would quietly position the “rights endowed by the creator” (thesis) against “privileges granted by the state” (antithesis).

In his famous homage to Hegel, at least for those with a discerning ear, Wilson prominently signaled the Hegelian nature of his agenda in the stump speeches he gave in 1912–

“The Constitution was founded on the law of gravitation. The government was to exist and move by virtue of the efficacy of ‘checks and balances.’ The trouble with the theory is that government is not a machine, but a living thing. It falls, not under the theory of the universe, but under the theory of organic life. It is accountable to Darwin, not to Newton. It is modified by its environment, necessitated by its tasks, shaped by the sheer pressure of life.”⁵²

As John Marini attests, “Wilson’s view becomes intelligible in light of Hegel’s doctrine.”⁵³ Ronald Pestritto states that, “**by far the most important direction in which Wilson’s thought developed was in its adoption of Hegelianism.**”⁵⁴

Certainly, as Bertrand Russell observed, **Hegel’s was the dominant philosophy among America professors at the turn of the 19th century (when Wilson was a professor).**⁵⁵ Realizing that Hegel “saw the world as a cosmos: an internally related organic whole,”⁵⁶ and that the Hegelian metaphysic was often expressed in terms of cultural Darwinism in the English-speaking world, Wilson’s preference for Darwinian science was ominous, especially when contrasted with Newton.

In transitioning America to a Hegelian state, a long-term dialectical negation of the Bill of Rights would quietly position the “rights endowed by the creator” [thesis] against “privileges granted by the state” [antithesis] in recognition that the unfolding Wilsonian state would become “the divine Idea as it exists on earth”—i.e., god, at least in the Hegelian schema.

Beginning with Wilson, individual rights (that exist before the state and ahead of the state) would be pitted against group rights (conferred as state privileges) in an ongoing series of negations. In the dialectical process of

⁵² Woodrow Wilson, *The New Freedom*, 1912, Outlook Verlag, 2018, 22.

⁵³ John Marini and Ken Masugi, *The Progressive Revolution in Politics and Political Science: Transforming the Political Regime*, Rowman & Littlefield Publishers, 2005, 233.

⁵⁴ Ronald Pestritto, *Woodrow Wilson: The Essential Political Writings*, Lexington Books; 1st Paperback edition, July 2005, 4.

⁵⁵ Russell, *The Philosophy of Hegel*, Internet Archive, 2; “At the end of the nineteenth century, the leading academic philosophers, both in America and in Great Britain, were largely Hegelians. Outside of pure philosophy, many Protestant theologians adopted his doctrines, and his philosophy of history profoundly affected political theory. Marx, as everyone knows, was a disciple of Hegel in his youth, and retained in his own finished system some important Hegelian features.”

⁵⁶ Magee, *Hegel and the Hermetic Tradition*, 188.

negation, “privileges granted by the state” are made antithetical to “rights endowed by a Creator”. And make no mistake, this was the Wilsonian gambit. As Russell pointed out,

“The real question we have to ask in connection with Hegel is whether the State is good per se, as an end: Do the citizens exist for the sake of the State, or the State for the sake of the citizens? Hegel holds the former view; the liberal philosophy that comes from Locke holds the latter.”⁵⁷

From a Hegelian perspective, Wilson was a “man of action” who initiated the transformation of the Federal Government into a statist entity relying on scientized rationales. Barely recognized to this day, the Constitution has yet to recover. It’s not just that group rights are no-where to be found in the Bill of Rights, it’s that they exist to negate those rights secured in it.

Do the citizens exist for the sake of the State, or the State for the sake of the citizens? Hegel holds the former view; the liberal philosophy that comes from Locke holds the latter.

—BERTRAND RUSSELL

The Strange

On the Strange—The Hegel not Taught in your Philosophy Class

Hegel’s concept of god is neither Judeo nor Christian. For Hegel, god does not exist outside of his creation but rather is imminently present within it. Before creation, God could not know himself and so needed creation so that it could reflect back on him⁵⁸ thus allowing god to know himself through the other.⁵⁹ It is through the ongoing process of god continuously coming to know

⁵⁷ Russell, *The Philosophy of Hegel*, Internet Archive, 31.

⁵⁸ Magee, *Hegel and the Hermetic Tradition*, 122; “The nature of [Hegel’s] Logic is expressed here very clearly: the first “triad” of the system [in the later *Logic*, Being-Essence-Concept] is the “Idea of God.” In the *Science of Logic*, in a well-known passage, Hegel declares that his aim is “the exposition of God as he is in his eternal essence before the creation of nature and a finite Spirit” (Miller, 50; WL 1:33-34). This Idea is expressed [made real] in the triads of the Son, that is the *Philosophy of Nature* [Mechanics, Physics, Organics] and the *Philosophy of Spirit* [Subjective, Objective, and Absolute Spirit]. Toward the end of what Rosenkranz quotes of the Triangle manuscript, Hegel even employs emanation imagery to describe the relation of the first triad of the Idea of God to the others: “through the second triangle of the Son, the Third has immediately formed itself, the return of all into God Himself, or the having-been-poured-out [*das Ausgegossensein*] of the Idea overall.” And: “Hegel conceives the whole articulated through dialectic . . . Recall that an *intensum* is an organic whole that cannot be divided into pieces, but only articulated into inseparable, noetic “moments.” Principal among the moments articulated in Hegel’s science is a triad equivalent to the Christian Trinity. Exactly as Böhme and some versions of Kabbalism do, Hegel conceives the first moment, the Christian “Father” as God “in-Himself,” *in potentia*. God is the eternal Logos; hence, Logic. Exactly as do Eckhart, Cusa, Böhme, and Goethe, Hegel conceives the second moment, the “Son,” as Nature. Through the third moment, Spirit, God achieves full actuality as “objective” and “absolute” Spirit . . . Spirit is the most adequate “embodiment” of God.”

⁵⁹ Magee, *Hegel and the Hermetic Tradition*, 190; “Hegel believes that for Absolute Idea to become truly *Absolute*, it cannot abide simply in the transcendent realm of ideas: it must be “embodied.” This occurs when Absolute Idea enters the world and becomes



In the world as it is, the solution of each problem inevitably creates a new one. In the world as it is there are no permanent happy or sad endings . . . In the world as it is, the stream of events surges endlessly onward with death as the only terminus. One never reaches the horizon; it is always just beyond, ever beckoning onward; it is the pursuit of life itself.

– SAUL ALINSKY, *RULES FOR RADICALS*

more of himself that, at the end of history, he becomes fully self-actualized. Hence, Hegel's Logic is the Idea of god, the "in itself", the Father; his *Philosophy of Nature* is god expressing himself, the "for itself", the Son; and his *Philosophy of Spirit* is geist, the "in and for itself", the Hegelian holy spirit that, as Absolute Idea, returns back to the Father completing the circle.⁶⁰ Hegel states in the *Phenomenology* that this dialectic⁶¹ "is the process of its own becoming, the circle that presupposes its end as its goal, having its end also as its beginning; and only by

being worked out to its end, is it actual [Miller, 10; PG, 14]."⁶² For Hegel, god not only exists in creation, he needs his creation, man, to give him identity so that he can realize himself and hence be fully realized.⁶³

History, then, is that circle that repeats itself moving forward in time until all the elements of God in nature are collected together and reformed at a single point at the end of history. What Teilhard de Chardin called the "omega point". Far

an embodied thought that reflects on itself . . . For Hegel the object of philosophy is God. Hegel identifies God with the Absolute Idea, just as Aristotle identified God with self-thinking thought . . . [T]he Logic is "the exposition of God as he is in his eternal essence before creation of nature and a finite Spirit" [Miller, 50; WL 1L33-34]. God "in his eternal essence," then, is deficient. Hegel states in the *Philosophy of Nature*, "God as an abstraction is not the true God; His truth is the positing of His other, the living process, the world, which is his Son when it is comprehended in its divine form" [PN § 246, Z; Petry 1:204]. In other words, The Absolute Idea does represent a system of pure ideas, complete unto itself. It requires no other category or concept to complete it. However, the system as a whole is deficient because logical or eidetic being is itself deficient. On its own, logic [or the logos] is formal and one-dimensional. To be fully realized, the Idea must "express itself" in the world of space and time. Thus, the Logic must be supplemented by the *Philosophy of Nature*."

⁶⁰ Magee, *Hegel and the Hermetic Tradition*, 155; "Early in the *Science of Logic*, Hegel writes that "The essential requirement for the science of logic is . . . that the whole of the science be within itself a circle in which the first is also the last and the last is also the first" [Miller, 71; WL 1:60]. In the *Encyclopedia Logic*, Hegel writes: "Each of the parts of philosophy is a philosophical whole, a circle that closes upon itself; but in each of them the philosophical Idea is in a particular determinacy or element. Every single circle also breaks through the restriction of its element as well, precisely because it is inwardly [the] totality, and it grounds a further sphere. The whole presents itself therefore as a circle of circles, each of which is a necessary moment, so that the system of its peculiar elements constitutes the whole idea - which equally appears in each single one of them [EL § 15; Geraets, 39]."

⁶¹ Ouroboros symbol, VectorStock, VectorStock.com/12076546

⁶² Magee, *Hegel and the Hermetic Tradition*, 161.

⁶³ Magee, *Hegel and the Hermetic Tradition*, 13-14; "To summarize, the doctrines of the Hermetica that became enduring features of the Hermetic tradition can be enumerated as follows: 1) God requires creation in order to be God; 2) God is in some sense "completed" or has a need fulfilled through man's contemplation of Him. To make clear the parallels between these doctrines and Hegel's, here is a preview of what [Magee] will be arguing: 1) Hegel holds that God's being involves "creation" the subject matter of his *Philosophy of Nature*. Nature is a moment of God's being; 2) Hegel holds that God is in some sense "completed" or actualized through the intellectual activity of mankind: "Philosophy" is the final stage in the actualization of Absolute Spirit. Hegel holds the

from being transcendent, this god needs his creation to drive history forward so that he may become fully actualized. Hence, god is immanent in the minds of men.

This redefines the transcendent God “I am” into the immanent God who is “always becoming.” In this theosophy, god is not fully actualized until the “march of history” is completed. Man can accelerate god’s becoming fully Actualized Act by policies of continuous “change” or even “perpetual revolution.” Familiar to us in the language of Marxism, the dialectical process reopened an ancient portal that, as Eric Voegelin pointed out, “immanentizes the eschaton.”⁶⁴

Clearly, Hegel’s trinity is not Christian. Many Germans in Hegel’s day were well aware of this. Hegel’s theosophy looked to the *Prisca Theologia* – the idea of a fundamental sameness in the identity of all religions, from an original religion, that lies beneath the superficial differences of contemporary religions⁶⁵—while pursuing the *Philosophia Perennis*—an original “unconscious wisdom . . . struggling to transcend its purely sensuous form”⁶⁶ that “all previous systems of thought . . . aim at and partially unveil.”⁶⁷

Because Hegel’s science only concerns itself with the “recovery and perfection of pre-reflective thought forms granted to mankind from time immemorial,” true philosophy is not creative but rather constitutes an “adequate expression of the primordial wisdom”⁶⁸ that only becomes fully reconstituted in ‘absolute act’ at the end of times. While this may sound a little strange, even new age, be patient, there will be a point to this.

On the Strange—Redefining God has Political Consequences

It is in the context of Hegel’s drive to create a new Volksreligion, actually a replacement cosmological order, that the Hegelian god—the one who is in a constant state of dialectical becoming and who only fully manifests at the end of history with the help of his creation—is to be understood.⁶⁹ The effect of placing

According to Hegel, god is not fully actualized until the “march of history” is completed. Man can accelerate god’s becoming fully Actualized Act by policies of continuous “change” or even “perpetual revolution.”

“circular” conception of God and of the cosmos I referred to earlier, involving God’s returning to Himself” and truly becoming God through man. “

⁶⁴ Eric Voegelin, *The New Science of Politics*, Walgreen Foundation Lectures, 1952, University of Chicago Press.

⁶⁵ Magee, *Hegel and the Hermetic Tradition*, 54.

⁶⁶ Magee, *Hegel and the Hermetic Tradition*, 103.

⁶⁷ Magee, *Hegel and the Hermetic Tradition*, 86.

⁶⁸ Magee, *Hegel and the Hermetic Tradition*, 84-85.

⁶⁹ This discussion is based on Hegel’s comments in Georg Wilhelm Fredrich Hegel, [Preface. ¶ 18](#), *System of Science, First Part: The Phenomenology of Spirit*, Bamberg and Wurzburg 1807, trans. Terry Pinkard, 2010, updated 2013, Marxist Internet Archive, 15-16; “Furthermore, the living substance is the being that is in truth subject, or, what amounts

Hegel alchemically subordinates god to the dialectical processes (of “becoming”) that denies the very laws of identity that permit God to declare “I am”.

god in creation while also dependent on it is that it converts the transcendent God of the above into an immanent god that exists in creation. In a Judeo-Christian culture, this shift can have dramatic effects, especially when unrecognized and unperceived. The God, “I am” of Judeo-Christianity is the “eternal now” that exists outside of creation and hence outside of time and space.⁷⁰

In a refutation of Teilhard de Chardin along Hegelian lines, Dr. Smith notes that the act of placing god in creation replaces “the *axis mundi* by the ‘arrow of time,’ or more precisely, by the trajectory of evolution. In the language of geometry, [Teilhard] rotated the axis through ninety degrees.”⁷¹

Arguably, and at the source code level, the transition from “I am” to “becoming” redefines God. Cambridge Divinity Scholar [Ryan Haecker](#) agrees that such a move creates a “new conception of the God-man Jesus Christ [which] constitutes a new Christian conception of man: human nature is affirmed to participate in divine reason and divine grace.”⁷² As Haecker reasons, although he might state it more positively, Hegel alchemically subordinates god to the dialectical processes (of “becoming”) that denies the very laws of identity that permit God

to the same thing, it is in truth actual only insofar as it is the movement of self-positing, that is, that it is the mediation of itself and its becoming-other-to-itself. As subject, it is pure, *simple negativity*, and precisely by virtue of that, it is the estrangement of what is simple, that is, it is the doubling which posits oppositions and which is once again the negation of this indifferent diversity and its opposition. That is, it is only this *self-restoring* sameness, the reflective turn into itself in its otherness—The true is not an *originary* unity as such, that is, not an *immediate* unity as such. It is the coming-to-be of itself, the circle that presupposes its end as its goal and has its end for its beginning, and which is actual only through this accomplishment and its end.”

⁷⁰ As explained by the physicist Dr. Wolfgang Smith in, *Teilhardism and the New Religion: A Thorough Analysis of the Teachings of Pierre Teilhard de Chardin*, TAN Books, Charlotte, North Carolina, 1988, 73; “Now admittedly, creation is not “a periodic intrusion of the First Cause”; of course not. And it is likewise true that in a sense the creative act is “co-extensive with the whole duration of the universe,” but not in the sense of being continuously spread out over the duration of the cosmos. Quite to the contrary, the act of creation is co-extensive with the duration of the universe in precisely the sense in which this can also be said of the Scholastic **nunc stans** or “**eternal now.**” That is to say, the creative act is co-extensive with all times, not because it has a duration of so many billion years, but inasmuch as it has no duration at all: it is truly an **atemporal** act. It is thus co-extensive with the life-span of the universe, much as the center of a circle is co-extensive with the entire circumference, not by being somehow stretched out or multiplied, but by virtue of being the origin or “source” of the whole structure.”

⁷¹ Dr. Smith, *Teilhardism and the New Religion*, 33-34; “This entails, moreover, that the cosmos may be conceived as a hierarchic order of ontological planes held together and dominated, as it were, by a vertical axis: the so-called *axis mundi* by which Heaven is joined to Earth . . . The cosmos has thus become flattened out . . . Having abolished verticality, [Teilhard] immediately proceeds to find an analog . . . within the remaining plane. This is in fact the salient characteristic of his system: he has replaced the *axis mundi* by the “arrow of time,” or more precisely, by the trajectory of evolution. In the language of geometry, he has rotated the axis through ninety degrees. And the result of that transformation, quite clearly, is that “the above” has been replaced by “the ahead.” According to Teilhard’s theory, Heaven is neither “above” nor “within,” but ahead of us in time: it is situated in the indefinite future.

⁷² C. Derick Van, “[Interview with Ryan Haecker on Right Hegelianism and Christian Theology](#),” Symptomatic Commentary, April 13, 2013.

to declare “I am”.⁷³ This point is not offered for theological reflection. At the cultural level, when a Judeo-Christian society operates on the assumption that its norms reflect the cultural standard when they actually do not, things can break down in seemingly inexplicable ways.

As it relates to this discussion, the realignment of god closely aligns with the trajectory of the dialectical materialism of Marxism. This is the context in which to understand the interfaith movement. In just the way Haecker explains the Hegelian negation of god, **the interfaith line of effort likewise serves as a vehicle on which a Judeo-Christian culture can be positioned for dialectical negation** as well. Lenin was well aware of the benefits of placing religious groups in processes leading to democratic socialism through negation.⁷⁴ **As Leftist campaigns like social justice arise out of interfaith lines of effort, the interfaith movement should not be ignored simply because it arises out of the religious sector.**

Eric Voegelin was among the first to bring attention to the esoteric strangeness of Hegel’s cosmology to the English-speaking world. Admitting that he didn’t really understand Hegel until he found out that Hegel was a known gnostic,⁷⁵

⁷³ Van, “[Interview with Ryan Haecker on Right Hegelianism and Christian Theology](#)”; “The major divisions and subdivisions of Hegel’s work must correspond to the persons of the Holy Trinity because Hegel’s dialectical logic is essentially trinitarian, and Hegel’s conception of the Holy Trinity is essentially logical: **the simplest seminal first moment (i.e. thesis) is the Father, the second self-alienated opposed moment (i.e. antithesis) is the Son, and the third reconciling dynamic moment (i.e. synthesis) is the Holy Spirit.** The mystery of the Holy Trinity is an absolute self-contradiction: ‘God is one’ and ‘God is three’. Hegel absolutizes contradiction in his Logic by affirming that the Holy Trinity is the absolute contradiction of three divine persons in one God and the eternal universal and living essence of all logic, consistency and contrariety: **the contrariness of the Trinity is also Hegel’s dialectical principle of identity in difference, through which he holds contrary opposite concepts to be resolved into the self-identical unity of a master concept [i.e. [A = A] & [A ≠ A]].**

⁷⁴ Vladimir Ilyich Lenin, “[The Attitude of the Worker’s Party to Religion](#),” Proletary, No. 45, May 13 [26], 1909, from *Lenin Collected Works*, Progress Publishers, 1973, Moscow, Vol. 15, 407 - 408; “It is the duty of a Marxist to place the success of the strike movement above everything else, vigorously to counteract the division of the workers in this struggle into atheists and Christians, vigorously to oppose any such division. Atheist propaganda in such circumstances may be both unnecessary and harmful . . . out of consideration for the real progress of the class struggle, which in **the conditions of modern capitalist society will convert Christian workers to Social-Democracy and to atheism** a hundred times better than bald atheist propaganda. To preach atheism at such a moment and in such circumstances would only be playing into the hands of the priest and the priests . . . A Marxist must be a materialist, i.e., an enemy of religion, **but a dialectical materialist**, i.e., one who treats the struggle against religion not in an abstract way, not on the basis of remote, purely theoretical, never varying preaching, but in a concrete way, on the basis of the class struggle which is going on *in practice* [i.e., praxis] and is educating the masses more and better than anything else could.”

⁷⁵ Voegelin’s references to gnosticism, NeoPlatonism and Hermeticism is not meant to be metaphorical. In one of his papers, Voegelin actually identifies Fichte, Hegel, Fourier, and Comte with the early Gnostic leaders Marcion, Valentinus, Basilides, Carpocrates, and Simon; Eric Voegelin, “Gospel and Culture”, *The Collected Works of Eric Voegelin*, Vol. 12, Published Essays 1966 - 1985, ed. Ellis Sandoz, Louisiana State University Press, Baton Rouge, 1990, 201.

At the cultural level, when a Judeo-Christian society operates on the assumption that its norms reflect the cultural standard when they actually do not, things can break down in seemingly inexplicable ways.

Whitehead similarly observed, "In formal logic, a contradiction is the signal of a defeat; but in the evolution of real knowledge it marks the first step in progress towards a victory.

– SAUL ALINSKY, *RULES FOR RADICALS*

Voegelin acknowledged that his comprehension of Hegel was incident to his realization that, working his way through NeoPlatonism, Hegel was a Hermeticist: "Hegel's program of magic, I would now say, belongs to the continuous history of modern Hermeticism since the fifteenth century."⁷⁶ Voegelin was **not** speaking metaphorically when speaking of Hegel's "magic"; recognizing in Hegel's writing an intellectual alchemy that spurred Voegelin to write "*On Hegel – A Study in Sorcery*" in 1972.⁷⁷

Voegelin was speaking about alchemy. As Glenn Magee would demonstrate years later, Hegel purposefully patterned his dialectic on alchemical formulas, even adopting its language in areas of his writing. As discussions on this topic can become painfully arcane quickly, a few simplified extracts from Magee will suffice:

It is probable that the material surveyed . . . has been ignored because of its intellectual unrespectability . . . Any writer on the subject from outside those cloistered courts [of the academic fraternity] runs the risk of being branded partial –not, it should be said, without justification. It is my case that this quite natural state of affairs has led to a partial view of history; that to ignore the [esoteric] revival of the late 19th century is to ignore a large slice of modern intellectual development; and that the proper understanding of the workings of the [esoteric] mind explains much which has been puzzling commentators on the history of the last fifty years as well.

–JAMES WEBB, *THE OCCULT UNDERGROUND*, 1974

- Like the alchemists, Hegel's philosophical project is to free Spirit from nature. Just as alchemists believe that God is slumbering in matter and must be released by man, so Hegel holds that nature is "petrified intelligence" but that "God does not remain petrified and moribund however, the stones cry out and lift themselves up to spirit" . . . **Hegel believes that it is in philosophical thought that God and the world are "completed"** exactly as "the elders" believed that man was redeemer who must "save" nature and God.⁷⁸
- Hegel himself has claimed that the three materials of mercury, sulphur, and salt represent the three Moments of the Concept. Just as each stage of the alchemical opus dies by another: **each moment of the dialectic is negated and is superseded by another; each Moment contains the "seed" of the Absolute, which blooms in the end . . .** Hegel's dialectic is a circle. Idea issues in nature, which issues in Spirit, and Spirit returns to Idea in the form of Absolute Spirit or philosophical thought.⁷⁹
- A systematic parallel can be drawn between each aspect of the [alchemical] opus and Hegel's philosophical project . . . In alchemy each metal was said to contain a "seed of gold" that could be made to sprout and blossom. At the same time, the alchemist was expected to purify himself, or the process would not work. In this we can see an analogy to the "purification" function of the *Phenomenology* itself. In

⁷⁶ Eric Voegelin, "[Response to Professor Altizer's "A New History and a New but Ancient God?"](#)", *The Collected Works of Eric Voegelin*, Vol. 12, Published Essays 1966 – 1985, ed. Ellis Sandoz, Louisiana State University Press, Baton Rouge, 1990, 296-297.

⁷⁷ Voegelin, "On Hegel – A Study in Sorcery," 418 – 451.

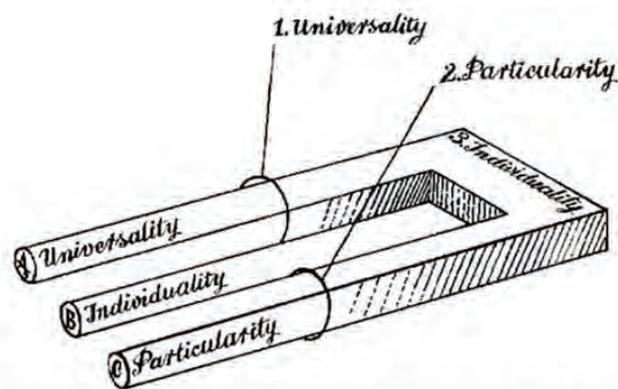
⁷⁸ Magee, *Hegel and the Hermetic Tradition*, 212.

⁷⁹ Magee, *Hegel and the Hermetic Tradition*, 212.

the phenomenological crucible, Spirit is separated from its impurities and, literally, perfected. As we have seen, the “seed” of Absolute Spirit is present in every flawed, imperfect form that Spirit takes. The work of this purification has happened, in part, through the historical process. But Hegel provides the final, secret ingredient necessary to synthesize Absolute Spirit . . . [Hegel] placed the historical forms of Spirit into his alembic and, through the fire of dialectic, has caused them to reorganize into a form that reveals the necessity within their apparent contingency.⁸⁰

Hegel’s dialectic is patterned after the alchemical process that seeks to transition base metals into gold. Voegelin was not as academically tempered in his treatment of Hegel as was Magee. Voegelin referred to Hegel’s *Phenomenology* as a *grimoire* [a book of spells and incantations] dedicated to the “violent destruction of reality” through “slights of hand” intent on “replacing the first reality of experience by the second reality of imaginative construction, and [then] endowing the imaginary reality with the appearance of truth by letting it absorb pieces of the first reality.”⁸¹

Voegelin’s second reality is Pieper’s pseudoreality. Voegelin recognized that Hegel’s dialectic was an intellectual form of alchemy—that it is an actual alchemical formula. In conjunction with the observation that Hegel’s dialectic justifies the will to power, the *libido dominandi*, Voegelin warned that Hegel’s dialectic is dangerous because it spurs a delusional form of megalomania. The problem with the dialectic is that, like alchemy, it presumes to make something out of nothing. Just as gold cannot be made from lead, so too the Federal Reserve cannot [really] make money out of debt. Negation is not addition. Voegelin declared Hegel a sorcerer because his metaphysic successfully mainstreamed alchemy. While Voegelin was right, Marx recognized it much earlier. [For a more detailed explanation of how the Hegelian Dialectic is patterned after alchemical formulas, see Appendix B].



The operation of Dialectics (reading from left to right)

(Graphic from [Networkologies](http://Networkologies.com))

On the Strange—Marx Defined by Hegel

A project in itself, there are sound reasons to know that Marx was fully aware of this phenomenon and tipped his hat to it—and maybe more. Less than 10 years after Hegel died, as Marx was wrapping his mind around the Hegelian cosmology, understanding it along the lines of Magee and Voegelin, he recognized it for what it was and what it could do for the Imaginator who embraced it. The Hege-

⁸⁰ Magee, *Hegel and the Hermetic Tradition*, 211.

⁸¹ Voegelin, “On Hegel – A Study in Sorcery,” 426, 427.

As Marx was formulating his critical philosophy, he understood it to be a hostile nihilist rebellion against God that envisioned the destruction of Western civilization.

lian dialectic, being an alchemical formula, cannot helically raise something to a new and better version of itself through negation, because negation reduces. If one successfully opposes an apple [thesis] with $\frac{1}{4}$ not an apple [anti-thesis], one does not get a better version of the apple, a $\frac{1}{4}$ apple [synthesis], but rather the apple has been reduced by $\frac{1}{4}$ to $\frac{3}{4}$ of the original apple.

The dialectic is unreasonable, violates the most basic laws of identity, not to mention math, and is irrational. The dialectic is a well-crafted engine of destruction that reduces thought at both the individual and group levels to meaninglessness; it induces nihilism. But just **think of an Imaginator who could form a whole movement exuberantly committed to the illusion of making $\frac{1}{4}$ apples all the while reducing all apples to nothingness, $\frac{1}{4}$ negation at a time.** Then picture a political opposition to that movement that fails to recognize either the engine or the equation.

As Marx was formulating his critical philosophy, he understood it to be a hostile nihilist rebellion against God that envisioned the destruction of Western civilization:

“I wish to avenge myself against the one who rules above . . . Thus, Heaven I've forfeited, I know it full well, my soul, once true to God, is chosen for hell.”—Karl Marx, ~1837

**“If there is a Something which devours, I'll leap within it, though I bring the world to ruins –The world which bulks between me and the abyss I will smash to pieces with my enduring curses...”
—Oulanem, Karl Marx, 1839**

Hardly recognized and never discussed, this line of thinking runs like a thread through Marxism to this day. Possibly in equal measure a homage to Marx and an expression of his own view, the Gramsci Marxist Saul Alinsky keeps Marx's vision current for today's Left:

“Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history [and who is to know where mythology leaves off and history begins—or which is which], the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer.”—Saul Alinsky, 1971

“ALINSKY: If there is an afterlife, and I have anything to say about it, I will unreservedly choose to go to hell. PLAYBOY: Why? ALINSKY: Hell would be heaven for me. All my life I've been with the have-nots. Over here, if you're a have-not, you're short of dough. If you're a have-not in hell, you're short of virtue. Once I get into hell, I'll start organizing the have-nots over there. PLAYBOY: Why them? ALINSKY: They're my kind of people.”—Saul Alinsky, *Playboy*, March 1972.

From Marx to Alinsky, the worldview expressed here is one of people who would rather be rulers in Hell than subjects in Heaven. When analyzing the Left today, the hate-filled nihilist drive for destruction should always be understood as a paired set with Voegelin's *libido dominandi* [will to power] that should never be left out of any analysis of the Left. **“Why do they want to destroy?” “Because that’s what they want to do.” “Why?” “Because they want to.” “Why?” “There is no ‘why’, they just are. Nothing follows.”**

The Circular Helix in the Interfaith

Function follows form; especially in Platonic arrangements. A typological form emerges from the Hegelian metaphysic that, when recognized, provides an operational awareness to see beyond specific events to their trajectory and strategic design.

For example, the idea that history is a circuit moving helically forward, in history is an alchemical formula that drives the dialectic that in modern parlance is imperfectly expressed as thesis, antithesis, synthesis; a recurring theme of the Left. While Hegel's expression may seem dated to today's ear:

“I stick to this idea that the spirit of time has given the order to move forward. This order has been obeyed; this being is moving forward irresistibly like an armored and compact phalanx and with a movement as imperceptible as the sun's, through good and bad roads. Countless light troops, against him and for him, flank him everywhere.”⁸²

[Alinsky's](#) articulation strikes a recognizable cord:

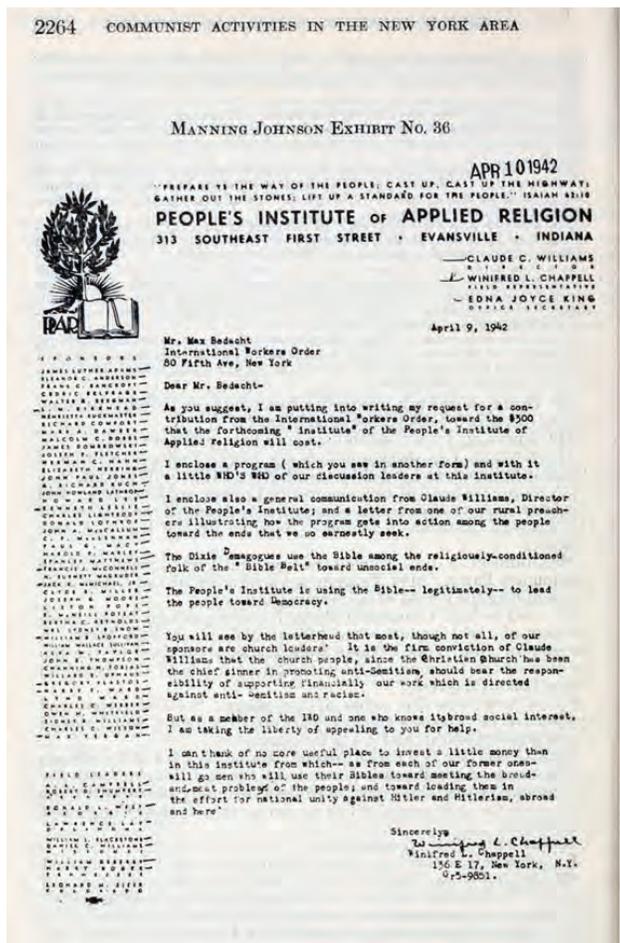
“History is a relay of revolutions; the torch of idealism is carried by the revolutionary group until this group becomes an establishment, and then quietly the torch is put down to wait until a new revolutionary group picks it up for the next leg of the run. Thus the revolutionary cycle goes on.”⁸³

The Interfaith Dimension. As noted, Voegelin recognized that Hegel's immanentized god “immanentizes the eschaton” and, in-so-doing, transitions a church's focus from heaven to earth; seeking god at the end of history through the building-up and perfecting of his creation—“heaven on earth”. Undermining transcendence, and hence the Judeo-Christian concept of God, an immanentized faith is just a few semantical turns from Marxism. Think this is a stretch?

⁸² Hegel's July 5, 1816 [Letter to Niethammer](#) (*Correspondence*, T.2, p.81), Nicolas Broussard, “Napoleon, Hegelian Hero, *Revue du Souvenir Napoleon*, as posted on Napoleon.org, 1995.

⁸³ Saul Alinsky, [Rules for Radicals](#), Random House, New York, 23.

When analyzing the Left today, the hate-filled nihilist drive for destruction should always be understood as a paired set with Voegelin's *libido dominandi* (will to power) that should never be left out of any analysis of the Left.



Not if one follows dialectically inspired theologians like Teilhard de Chardin when saying in 1952;

“As I love to say, the synthesis of the Christian God [of the above] and the Marxist God [of the forward]— Behold! that is the only God whom henceforth we can adore in spirit and in truth.”⁸⁴

Under Hegel, the state replaces God because god manifests himself in the state. This, in itself, explains the embedded statism of the interfaith movement.

In this process, justice transitions to **social** justice, which is repackaged Marxism—repackaged by Marxists. **Social justice** is justice administered by socialists. Social Justice has been the primary mission of the interfaith movement. This would be a Christianity that Marx would exploit and that the Left co-opts.⁸⁵

As far back as Lenin, the utility of allowing clergy to participate in Party activities was recognized. In an article that began by affirming that Marxist scientific socialism remains permanently hostile to all religions,⁸⁶ Lenin insisted that priests be allowed to visibly participate in the Social Democrats' activities.⁸⁷ While Lenin focused on the personal contradictions the priest put himself in by doing so, the faith negating contradictions his actions likewise had on the faithful was not lost on the reader.

See next page for larger version.

Under Hegel, the state replaces God because god manifests himself in the state.

⁸⁴ Dietrich von Hildebrand, “Teilhard de Chardin: A False Prophet,” from *Trojan Horse in the City of God*, Franciscan Herald Press, Chicago, 1967 / Sophia Institute Press, Manchester, NH, 1993), 285.

⁸⁵ Graphic - “People’s Institute of Applied Religion” letter, Testimony of [Manning Johnson](#) to House Committee on Un-American Activities Executive Sessions, July 8, 13 & 14, 1953, USPO, [2264](#).

⁸⁶ Vladimir Ilyich Lenin, “[The Attitude of the Worker’s Party to Religion](#)” *Proletary*, No. 45, May 13 [26], 1909, from *Lenin Collected Works*, *Progress Publishers*, 1973, Moscow, Vol. 15, 402; “Social-Democracy bases its whole world-outlook on scientific socialism, i.e., Marxism. The philosophical basis of Marxism, as Marx and Engels repeatedly declared, is dialectical materialism. . . a materialism which is absolutely atheistic and positively hostile to all religion.”

⁸⁷ Lenin, “[The Attitude of the Worker’s Party to Religion](#),” 408; “It is from this angle that all side issues bearing on the attitude of Social-Democrats to religion should be dealt with. For example, the question is often brought up whether a priest can be a member of the Social-Democratic Party or not, and this question is usually answered in an unqualified affirmative . . . If a priest comes to us to take part in our common political work and conscientiously performs Party duties, without opposing the programme of the Party, he may be allowed to join the ranks of the Social-Democrats; for the **contradiction** between the spirit and principles of our programme and the religious convictions of the priest would in such circumstances be something that concerned him alone, his own private **contradiction**; and a political organisation cannot put its members through an examination to see if there is no **contradiction** between their views and the Party programme.”

Does it matter that the elite Protestant theologian Karl Barth considered Hegel to be the “Protestant Aquinas”⁸⁸ at a time when he was on the speaking circuit with prominent Jesuit theologian Hans Urs Von Balthasar as he aligned his theology with Hegel’s?⁸⁹ While this was going on, organizations such as the World Council of Churches and the New Theologians were promoting similar concepts of “social justice” to those friendly to Moscow.

In America, Marxist publishing tracts presented united front publications like the *Protestant* and *Fight Magazine* the official publication of the American League against War and Fascism. The American League against War and Fascism was put out by Social Action, the National Council of Methodist Youth beginning in 1933.⁹⁰ While more will be said later on the *American League*, it is enough here to note that it, too, was a united front⁹¹ formed at the direction of the Comintern⁹² by a prominent minister, the general secretary of the Methodist Federation

⁸⁸ Karl Barth, *Protestant Thought: from Rousseau to Ritschl*, trans. Brian Cozens (New York: Simon & Schuster, 1969), 268, 280.

⁸⁹ Hans Urs Von Balthasar, Part 3, “The Word and Silence,” *Word and Revelation*, Herder and Herder, New York, 1964, 186-197; “Hen is the characteristic world that mysticism which ascends by renunciation. Pan is the attempt to bring the finite despite this renunciation. “*Hen kai pan*” remains the aspiration of the heart which may well be postulated and assented to as the ultimate ideal but one which lacks any power to attain . . . From the hen to the pan – the two, after all, belong together – the bridge joining them can only be thrown by God. If this bridge is what the christian religion consists in, then “there arises the infinite demand that the content of religion should vindicate itself also to thought, and this necessity is not to be eluded.” These are the words of Hegel [*Philosophy of Religion* 1832, II, 280]. His theology and philosophy of the Spirit stand face to face. The positive cannot be the ultimate.

⁹⁰ Testimony of [Manning Johnson](#) Testimony to the House Committee on Un-American Activities Executive Sessions, July 8, 13 & 14, 1953, USPO, [2169](#); “Mr. Johnson. Now, *Fight Magazine* was the official organ of the *American League Against War and Fascism*.” At [2213](#) “Al Hamilton in *Fight Magazine*, March 1935. Al Hamilton is chairman of Social Action, National Council of Methodist Youth: [Reading from *Flight Magazine*:] “For some time certain true spiritual forces of the church and the economic forces in the present-day society have been moving in opposite directions, and to the extent that these religious groups move along the road toward a just economic system, toward true democracy of those who produce and toward a warless world, by so much will they find themselves coming more and more in direct opposition with the state. Sincere and intelligent Christians are faced with a choice, support of the church’s struggle for social justice and peace or military state, speaking for the dominant economic group in a capitalist society.”

⁹¹ Johnson, Testimony to the HCUA, [2171](#); “Mr. Johnson. ‘The major organizational form of the united front in which the churches were involved was the American League Against War and Fascism which has been headed by the Reverend Harry F. Ward. That organization was the key Communist Party front. There was no other Communist Party front in all of the solar system of organizations of the Communist Party that involved so many ministers, churches, and religious organizations. In fact, **this organization was the key to the infiltration of the church**, and as a result of the successful infiltration and penetration they were able to involve these ministers in every other Communist front through the years, even down to the present time.’”

⁹² Johnson, Testimony to the HCUA, [2172](#): “I sat in on meetings of the national committee of the Communist Party in New York City. These were meetings of the national committee at which were discussed the formation of the American League Against War and Fascism. The substance of these discussions was that the Communist International had

The American League Against War and Fascism was the key Communist Party front. There was no other Communist Party front in all of the solar system of organizations of the Communist Party that involved so many ministers, churches, and religious organizations. In fact, this organization was the key to the infiltration of the church, and as a result of the successful infiltration and penetration they were able to involve these ministers in every other Communist front through the years, even down to the present time.

—MANNING JOHNSON

REWARD

FOR INFORMATION LEADING TO THE APPREHENSION OF —



JESUS CHRIST

WANTED - FOR SEDITION, CRIMINAL ANARCHY-
VAGRANCY, AND CONSPIRING TO OVERTHROW THE
ESTABLISHED GOVERNMENT

DRESSES POORLY, SAID TO BE A CARPENTER BY TRADE, ILL-
NOURISHED, HAS VISIONARY IDEAS, ASSOCIATES WITH COMMON
WORKING PEOPLE THE UNEMPLOYED AND BUMS. ALIEN -
BELEIVED TO BE A JEW ALIAS: 'PRINCE OF PEACE, SON OF
MAN' - 'LIGHT OF THE WORLD' & EC PROFESSIONAL AGITATOR
RED BEARD, MARKS ON HANDS AND FEET THE RESULT OF
INJURIES INFLICTED BY AN ANGRY MOB LED BY RESPECTABLE
CITIZENS AND LEGAL AUTHORITIES.

Tr Young



United States Senate
Committee on the Judiciary

Hearings & Meetings

ABOUT THE COMMITTEE | COMMITTEE RESOURCES | HEARINGS & MEETINGS | LEGISLATION | NOMINATIONS | PRESS

“Protecting the Civil Rights of American Muslims”

Senate Judiciary Committee
Subcommittee on the Constitution, Civil Rights and Human Rights
DATE: March 29, 2011
TIME: 10:00 AM
ROOM: Dirksen-226




CARDINAL THEODORE MCCARRICK, ARCHBISHOP EMERITUS, ARCHDIOCESE OF WASHINGTON: “As Archbishop Emeritus of Washington, I’m here today representing the United States Conference of Catholic Bishops . . . We appreciate the many sincere expressions of sympathy and condemnation that have been - that have come from our religious partners, our dialogue partners in the Muslim community especially the *Islamic Society of North America*, and the *Islamic Circle of North America*. They have stood with us as **trusted allies in speaking out against violence and in defense of religious freedom.”**



In 1989, Shamim Siddiqi wrote a treatise laying out the strategy in *Methodology of Dawah Ilallah in American Perspective*⁹⁸ which proved successful enough that the International Institute of Islamic Thought (IIIT), a named Muslim Brotherhood front group, stepped up the effort, producing the instructional text *Interfaith Dialogue: A Guide for Muslims*⁹⁹ in 2012.

As it happens, “social justice” narratives are not new to the Muslim Brotherhood. In 1949, Sayyid Qutb recognized the co-opting force of the “social justice” meme when writing *Social Justice in Islam*.¹⁰⁰

⁹⁸ Siddiqi, Shamim A. *Methodology of Dawah Ilallah in American Perspective*. Brooklyn: The Forum for Islamic Works, 1989, 117-118, 136-137; For example, “America is a predominantly secular cum permissive society. Religion is a personal affair between God and individual . . . For all practical purposes America is a Godless society and purely materialistic in every walk of life . . . In a nutshell, American society resembles the society of ignorance (*Jahiliyah*) where Prophet Muhammad [PBUH] was appointed as Messenger of Allah to call the people to the fold of the Creator . . . Through Contacts With Churches, Synagogues, Colleges and Universities . . . The I.M.O.A. [Islamic Movement of America] will open dialogues with dignitaries of the religious institutions, presenting Islam as the common legacy of Judeo-Christian religions and as the only Guidance now available to mankind in its most perfect form for its Falah [Deliverance and Salvation]. . . The religious dignitaries and learned teachers of Universities and colleges will also be invited to speak in the arranged open Dawah programs of the Movement on various issues and topics of common interest.”

⁹⁹ Muhammad Shafiq & Mohamad Abu-Nimer, *Interfaith Dialogue: A Guide for Muslims*, International Institute of Islamic Thought (IIIT), Herndon, VA, 2007 [2nd printing 2011, London].

¹⁰⁰ Sayyid Qutb, *Social Justice in Islam*, trans. John B Hardie and Hamid Algar, Islamic Publications International, Oneonta, NY, original 1949 [first English trans. 1953], 2000.

There were quite a few of them who were duped, but the Communist clergymen and fellow travelers and those under Communist Party discipline were not duped. They were fully conscious and fully aware of what they were doing. They were the small minority that utilized their position to infiltrate and seek to subvert the majority of the clergy in the interests of the aims and objectives of the Communist Party of the United States.

—MANNING JOHNSON

As will be discussed, it was through the churches¹⁰¹ that the Comintern looked to penetrate the African American community in the 1930's.¹⁰² Black Lives Matter is an example of a united front effort shared between the Left and the Muslim Brotherhood¹⁰³ that has a clear Comintern pedigree.¹⁰⁴

While Hegel's influence on the Judeo-Christian pillars of Western civilization have been crippling in their own right, it also drives the Left's programs directed at religion as well. The dialectical nature of the interfaith movement makes it ripe for exploitation by the Left.¹⁰⁵

The Dialectical Drive for Convergence

Notions of *prisca theologia* and *philosophia perennis* include the idea that there was a time before race, gender and nationality; that sex was contained in an androgyne¹⁰⁶ unity of opposites.¹⁰⁷ If the process of moving to the perfected endpoint of history concerns the actualization of the perfected original form, then the process itself will demand a convergence of all things.

¹⁰¹ Johnson, Testimony to the HCUA, [2227](#): "The united front in the field of Negro work," *The Communist*, by [James W. Ford](#), Workers Library Publishers, February 1935, pages 170-171: "The church represents a fertile field for work; as an institution it has solid contact with the Negro masses, forming a social as well as a religious center. Long before there were social clubs, meeting halls, or fraternal halls the church served their purposes. Marriages, baptisms, funerals, drama, amusements, religion, all of the features of Negro social activities were bound up in the church!"

¹⁰² Johnson, Testimony to the HCUA, [2225](#): "This was held in the city of New York in 1935. Now, Browder, as you know, was formerly general secretary of the Communist Party of the United States of America. He was also a member of the executive committee of the Communist International. Edwards went under the name of Brown. His real name is Gerhart Eisler, the Communist International representative who fled our country . . . to the eastern part of Germany, where at the present time he holds a high and responsible post there. [James W.] Ford was a member of the National Committee of the Communist Party, a member of the Political Bureau of the Communist Party. He was vice presidential candidate on the Communist Party ticket for Vice President of the United States. He was also head of the Negro commission of the national committee responsible for the infiltration of Negro organizations and the winning of the Negro masses in this country for rebellion."

¹⁰³ *Defeating the Islamic Movement Inside the United States—A Strategic Plan*, unpublished paper, 2017, 25.

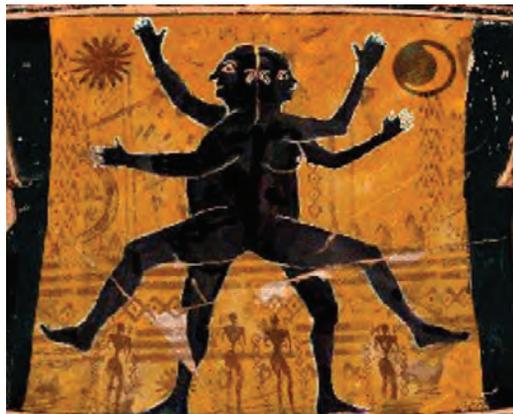
¹⁰⁴ See footnotes 143, 144, and 145 in the section. (In the section "America and the Comintern".)

¹⁰⁵ Johnson, Testimony to the HCUA, [2171](#): "Mr. Johnson. 'There were quite a few of them who were duped, but the Communist clergymen and fellow travelers and those under Communist Party discipline were not duped. They were fully conscious and fully aware of what they were doing. They were the small minority that utilized their position to infiltrate and seek to subvert the majority of the clergy in the interests of the aims and objectives of the Communist Party of the United States'"

¹⁰⁶ Androgyne graphic from Ariela Pelaia, "[What was the Androgyne](#)", *ThoughtCo.*, May 25, 2017.

¹⁰⁷ Magee, *Hegel and the Hermetic Tradition*, 212.

Think, for example, of the internationalist movements associated with the Left—the Communist International (Comintern), not to mention a global Caliphate. Perfectible futures that are equated with convergence demand that individual, individual group, religious and national identity be converged [negated] as particular identities in order to realize the perfected universal form they will all find themselves sublated into.



This suppression (or sublimation, or negation) also includes the convergence of sex (genderism), race, religion (interfaith), and national identity (globalism—enforced mass-migrations that are destroying national identity). **From the interfaith movement to the radicalizing activities directed at race, gender and the border, the dialectical engines are pervasively acting upon America in the form of operational plans from the Left oriented towards the negation of America through the destruction of identity that can be purely sourced to the alchemical Hegel.** For example, the multi-cultural concept of the “other” (antithesis) is positioned against the “American” (thesis) in a dialectical negation that claims to helically raise mankind to a new improved global citizenship (synthesis) when in fact the only thing that results is an impoverished national identity—like Venezuela.

Resonating Alliances – Marx and Freud

Politics can make strange bedfellows. But maybe not as strange as one would like to think. Groups that may seem distinctly different at the here and now level of domestic politics may resonate at the dialectical level, and sometimes powerfully so. Because this can happen, one should be postured to anticipate what may otherwise seem like strange outcomes.

Recognizing that the Left’s push for convergence in all things finds its archetype form (doctrinal template or typology) in Hegel’s *grimoire*, an awareness of the Hermetical convergence to the androgyne not only anticipates the Institute for Social Research’s (the Frankfurt School) expansion of the Marxist menu to include Freud and “eros”, but also how the gender politics that ensued could so seamlessly fold into the neo-Marxist Left’s agenda precisely because it more completely reintegrates the Hegelian cosmology.

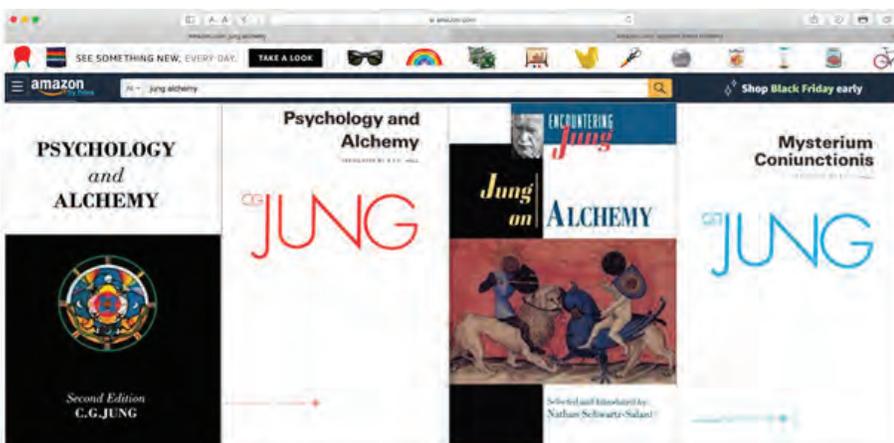
For example, when the Institute for Social Research, the Frankfurt School, stood up in 1923, as a Marxist Hegelian organization, it struck many, then as now, as odd that it would so strongly commit as much to Freud as to Marx. Wilhelm Reich, for example, not only wrote *Dialectical Materialism and Psychoanalysis* in 1929, but also *The Sexual Revolution* in 1936. Herbert Marcuse not only wrote

“Repressive Tolerance” in which he successfully redefined tolerance (thesis) as intolerance (antithesis), but also *Eros in Civilization: A Philosophical Inquiry into Freud*.

Even today, many are surprised by the pairing of Marx with Freud; thinking the association contrived if not forced. It turns out that much of early psychoanalysis drew heavily from the same Hermetic currents that inspired Hegel, which drove Marx, which continues to drive the Left to this day. From Carl Jung:¹⁰⁸

“Grounded in the natural philosophy of the Middle Ages, alchemy formed a bridge: on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious.”

For many, an Amazon search of “[Jung and Alchemy](#)” yields perplexing results. Awareness that both Marxism and many seminal psychoanalytical theories draw from the same alchemical fonts that were likewise mainstreamed through Hegel suggests not only that they may resonate with each other, but also



that analysts should anticipate this. Recognizing that such undercurrents exist can mitigate surprise, facilitate foreseeability and even forecast trajectories when assessing group alignments and united front activities which may, on first impression, seem strange but which actually share powerful affinities. As an assessment of the Left, these observations qualify as “undercurrents”, analyzed from the perspective of the Hermetic Hegel, they are hardly undercurrents at all.

In this regard, an analysis of the Left from a Hermetic perspective could quite possibly reveal the Left to be a militant line of effort in a dialectical process (that is alchemical in archetype form).

Transitioning from Hegel to Marx, it is important to recognize that almost everything the Left does can be explained almost exclusively in terms of the Hegelian dialectic because, from the beginning, it has been the exclusive engine driving it. **A strategy to engage the Left that does not anticipate, account for or incorporate Hegel's dialectal cosmology—the source code of the Left—will fail because it fails to account for its defining characteristics and driving force.** It would be like searching for labradors but refusing to look at dogs.

Yet, this discernment-deprived form of analysis defines the state of national security analysis today that is, for that reason, only structured to satisfy the

¹⁰⁸ Image from Amazon search of “[Jung and Alchemy](#)”, Amazon.com.

expectations of Pieper's pseudoreality, or Voegelin's second reality, or Neo's Blue Pill *Matrix*. Yes, it is complicated—in a profoundly unproductive way. [See Appendix A]

A warning for some novitiates: **if your response to a dialectical attack is to “jujitsu” it, you are warned that you will be operating in their dialectic and, at some point, you will be negated by it.** That's what it does. As some may be beginning to sense, this analysis is beyond the analytical capabilities of the soft-science cadres that populate our national security apparatus and media. Think scientism, then gaze upon gnosticism, and recognize alchemy. Jung did. Then take the Red Pill.

Marx – Swapping out Hermeticism for Nihilism

Marx agreed with Hegel that the state should be the focal point of life and reason,¹⁰⁹ but recognizing that the only thing the dialectic does is negate, he jettisoned the strange (Hermetica), kept its *libido dominandi*, positioned himself as Voegelin's “Imaginator”-in-chief, and embraced the dialectic's inherent nihilism.

Just a few short years after his declaration of enmity to God calling for the destruction of Western civilization, in his 1843 *Critique of Hegel's Philosophy of Right*, **Marx made it clear that his attack on the civil and political establishment begins with the destruction of religion¹¹⁰ leading to attacks on civil society and politics.¹¹¹** Anticipating Saul Alinsky's *Rules for Radicals* by more than a century, or, maybe more accurately, as Alinsky brought Marx to the modern American street, Marx's strategy begins with an abuse of language that sets the

Almost everything the Left does can be explained almost exclusively in terms of the Hegelian dialectic because, from the beginning, it has been the exclusive engine driving it.

¹⁰⁹ Karl Marx, “[Letter from Marx to Arnold Ruge in Dresden](#)”, September 1843 [published *Deutsch-Französische Jahrbücher*, 1844], from [The Marxist Internet Archive](#); “Now as far as real life is concerned, it is precisely the *political* state which contains the postulates of reason in all its modern forms, even where it has not been the conscious repository of socialist requirements.”

¹¹⁰ Karl Marx, [A Contribution to the Critique of Hegel's Philosophy of Right](#) – Introduction, December 1843-January 1844, *Deutsch-Französische Jahrbücher*, February 1844 in Paris, [The Marxist Internet Archive](#); “To be radical is to grasp the root of the matter. But, for man, the root is man himself. **The evident proof of the radicalism of German theory, and hence of its practical energy, is that it proceeds from a resolute positive abolition of religion.** The criticism of religion ends with the teaching that man is the highest essence for man – hence, with the categoric imperative to overthrow all relations in which man is a debased, enslaved, abandoned, despicable essence.”

¹¹¹ Karl Marx, [A Contribution to the Critique of Hegel's Philosophy of Right](#); “**Thus, the criticism of Heaven turns into the criticism of Earth, the criticism of religion into the criticism of law, and the criticism of theology into the criticism of politics.**”

The Left has always recognized the penetration of religion as the leading edge of any penetration and subversion of the larger culture in advance of the state.



Socialism is precisely the religion that must overwhelm Christianity . . . In the new order, Socialism will triumph by first capturing the culture via infiltration of schools, universities, churches and the media by transforming the consciousness of society.
—ANTONIO GRAMSCI, 1915

predicate for his abuse of power.¹¹² From the beginning, from Marx to Gramsci¹¹³ to Alinsky, the Left has always recognized the penetration of religion as the leading edge of any penetration and subversion of the larger culture in advance of the state that, to this day, still manifests itself in Alinsky's interfaith operation, the [Industrial Areas Foundation](#) (IAF).¹¹⁴

The very next year, 1844, Marx introduced his "critical philosophy", today recognized as "critical theory",¹¹⁵ conceding that his plan of action offered nothing that would make the world a better place.¹¹⁶ Rather, **Marx's "critical philosophy" was exclusively dedicated to the relentless tear down of Western civilization.**¹¹⁷

At its core, from the beginning, the Left has always been about the nihilist *libido dominandi*, a raw lust for power, dedicated to the hate-filled destruction of all things West by those preferring, as Alinsky's dedication made clear, to be rulers in Hell than subject in Heaven.

Properly understood, the Frankfurt School did not modify Marx, they reverted to the original operating system, Marx OS, version 1.0, correctly recognizing that later iterations of Marx's materialism, including *Das Kapital* (which would not issue for another 23 years, in 1867), were but subroutine vectors, lines of effort, used to give effect to the source code justifying the seizure of power by any means. It is only in recognizing the Marxist nexus to Hegel that this becomes apparent.

¹¹² Karl Marx, [A Contribution to the Critique of Hegel's Philosophy of Right](#): "The weapon of criticism cannot, of course, replace criticism of the weapon, material force must be overthrown by material force; **but theory also becomes a material force as soon as it has gripped the masses.** Theory is capable of gripping the masses as soon as it demonstrates *ad hominem*, and it demonstrates *ad hominem* as soon as it becomes radical."

¹¹³ "Socialism is precisely the religion that must overwhelm Christianity . . . In the new order, Socialism will triumph by first capturing the culture via infiltration of schools, universities, churches and the media by transforming the consciousness of society." – Antonio Gramsci

¹¹⁴ [Industrial Areas Foundation \(IAF\) – History](#), IAF History webpage, undated; "The Industrial Areas Foundation was established in 1940 by Saul David Alinsky."

¹¹⁵ Karl Marx, "[Letter from Marx to Arnold Ruge in Dresden](#)"; "We are therefore in a position to sum up the credo of our journal in a single word: the self-clarification [critical philosophy] of the struggles and wishes of the age. This is a task for the world and for us."

¹¹⁶ Karl Marx, "[Letter from Marx to Arnold Ruge in Dresden](#)"; "In fact, the internal obstacles seem almost greater than external difficulties. For even though the question "where from?" presents no problems, the question "where to?" is a rich source of confusion. Not only has universal anarchy broken out among the reformers, but also every individual must admit to himself that he has no precise idea about what ought to happen. **However, this very defect turns to the advantage of the new movement, for it means that we do not anticipate the world with our dogmas but instead attempt to discover the new world through the critique of the old.**"

¹¹⁷ Karl Marx, "[Letter from Marx to Arnold Ruge in Dresden](#)"; "If we have no business with the construction of the future or with organizing it for all time, there can still be no doubt about the task confronting us at present: the ruthless criticism of the existing order, ruthless in that it will shrink neither from its own discoveries, nor from conflict with the powers that be."

This includes reverting to Marx's original concept of the proletariat as a purely Hegelian construct formed from the middle class as a dialectical antithesis structured for the sole purpose of negating [*aufheben*] all elements of culture and society.¹¹⁸ Marx's dialectical negation of the West called for a pure "other" that he identified in terms of a purely antithetical proletariat. This is the vision around which the Frankfurt School was formed. As will be discussed, from Lukács's "*Aufheben der Kultur*" ["negate the culture"] to Marcuse's "Repressive Tolerance", the Frankfurt School saw in Marx's early writings Marxism's pristine archetype form and ruthlessly committed to its unrelenting execution; primarily through the deployment of postmodern narratives. For the Frankfurt School, pure Marx runs on high octane Hegel. Because the proletariat was formed from Marx's reflections on Hegel in his 1844 [A Contribution to the Critique of Hegel's Philosophy of Right](#), the Frankfurt position can be well justified.

It comes down to this, because Hegel cannot be severed from Marx, analysis of the Left cannot be severed from Hegel. Analysis of the Left that fails to account for its defining characteristics are ruinously under-inclusive and, hence, existentially flawed.

For analysis of the Left to be relevant, it must assess whether America has reached the point where abuse of language has transitioned to the violent abuse of power constituting an existential threat that has become a clear and present danger. The current language of political discourse in America, which is characterized as variations on "liberal", is not even structured to recognize, let alone address, the scope and magnitude of the menace that this current archaic rhetoric masks. As it stands, by masking the true language of the Left, the current political rhetoric sustains a dangerous pseudoreality—to our great detriment. **The very way we talk about the Left guarantees that we cannot get to it.**

¹¹⁸ Karl Marx, [A Contribution to the Critique of Hegel's Philosophy of Right](#); "In the formulation of a class with *radical chains*, a class of civil society which is not a class of civil society, an estate which is the dissolution of all estates, a sphere which has a universal character by its universal suffering and claims no particular right because no particular wrong, but wrong generally, is perpetuated against it; which can invoke no historical, but only human, title; which does not stand in any one-sided **antithesis** to the consequences but in all-round antithesis . . . This dissolution of society as a particular estate is the **proletariat**. The **proletariat** is beginning to appear in Germany as a result of the rising industrial movement. For, it is not the naturally arising poor but the artificially impoverished, not the human masses mechanically oppressed by the gravity of society, but the masses resulting from the drastic dissolution of society, mainly of the **middle estate**, that form the **proletariat** . . . By heralding the dissolution of the hereto existing world order, the **proletariat** merely proclaims the secret of its own existence, for it is the factual dissolution of that world order. By demanding the negation of private property, the proletariat merely raises to the rank of a principle of society . . . The only liberation . . . which is *practically* possible is liberation from the point of view of *that* theory which declares man to be the supreme being for man . . . The head of this emancipation is philosophy, its heart the **proletariat**. Philosophy cannot realize itself without the transcendence [*Aufhebung*] of the **proletariat**, and the **proletariat** cannot transcend itself without the realization [*Verwirklichung*] of philosophy." [inserted terms part of the original; bold added]

The current language of political discourse in America, which is characterized as variations on "liberal", is not even structured to recognize, let alone address, the scope and magnitude of the menace that this current archaic rhetoric masks.

The first step in community organization is community disorganization. The disruption of the present organization is the first step toward community organization. Present arrangements must be disorganized if they are to be displaced by new patterns that provide the opportunities and means for citizen participation. All change means disorganization of the old and organization of the new.

—SAUL ALINSKY,
RULES FOR RADICALS,

Somewhere along the line, the dogmatic nihilism of the Left was severed from our analysis of it and, consequently, we have little to no comprehension of it thus rendering America situationally unaware of a strategic level political warfare effort that has long since secured the upper hand.

Somewhere along the line, the **dogmatic nihilism of the Left was severed from our analysis of it and, consequently, we have little to no comprehension of it** thus rendering America situationally unaware of a strategic level political warfare effort that has long since secured the upper hand.

While Marx was among the earliest to incorporate nihilism into his strategic design, he was by no means alone. At about the time Marx was writing *Das Kapital* (1869), Dostoyevsky was already chronicling the sanctioned criminality underlying Hegel's Napoleonic man of action's drive to transcend societal norms and laws. As [Raskolnikov](#) explained in *Crime and Punishment*–

“I simply hinted that an ‘extraordinary’ man has the right . . . that is not an official right, but an inner right to decide in his own conscience to overstep . . . certain obstacles, and only in case it is essential for the practical fulfilment of his idea (sometimes, perhaps, of benefit to the whole of humanity) . . . I maintain that if the discoveries of Kepler and Newton could not have been made known except by sacrificing the lives of one, a dozen, a hundred, or more men, Newton would have had the right, would indeed have been duty bound . . . to *eliminate* the dozen or the hundred men for the sake of making his discoveries known to the whole of humanity . . . I maintain in my article that all . . . legislators and leaders of men, such as Lycurgus, Solon, Mahomet, Napoleon, and so on, were all without exception criminals, from the very fact that, making a new law, they transgressed the ancient one, handed down from their ancestors and held sacred by the people, and they did not stop short at bloodshed either, if that bloodshed – often of innocent persons fighting bravely in defence [sic] of ancient law – were of use to their cause. It's remarkable, in fact, that the majority, indeed, of these benefactors and leaders of humanity were guilty of terrible carnage. In short, I maintain that all great men or even men a little out of the common, that is to say capable of giving some new word, must from their very nature be criminals – more or less, of course.”¹¹⁹

It was also in that period (1869) that Sergey Nechayev reduced the Hegelian “man of action” ethos to its nihilistic essence when detailing the qualifications required of those he sought to recruit into his program of anarchy in *The Revolutionary Catechism*. Nechayev bottom-lined the ideal man of action, reducing him to little more than a violent, seething individual consumed with a hate-filled nihilist rage. From the [Marxist Internet Archive](#):

¹¹⁹ Fyodor Dostoevsky, *Crime and Punishment*, trans by Constance Garnett, P F Collier & Sons, New York, 1917 [original Russian 1866], 263 – 264.

■ **The Duties of the Revolutionary toward Himself**—The revolutionary is a doomed man . . . The revolutionary knows that . . . he has broken all the bonds which tie him to the social order and the civilized world with all its laws, moralities, and customs . . . He is their implacable enemy, and if he continues to live with them it is only in order to destroy them more speedily. ***The revolutionary despises all doctrines and refuses to accept the mundane sciences, leaving them for future generations. He knows only one science: the science of destruction*** . . . The object is perpetually the same: the surest and quickest way of destroying the whole filthy order. The revolutionary despises public opinion. He despises and hates the existing social morality in all its manifestations. For him, morality is everything which contributes to the triumph of the revolution. Immoral and criminal is everything that stands in its way. The revolutionary is a dedicated man, merciless toward the State and toward the educated classes . . . Tyrannical toward himself, he must be tyrannical toward others . . . **Night and day he must have but one thought, one aim – merciless destruction.** Striving cold-bloodedly and indefatigably toward this end, he must be prepared to destroy himself and to destroy with his own hands everything that stands in the path of the revolution.

■ **The Relations of the Revolutionary toward Society**—The revolutionary enters the world of the State, of the privileged classes, of the so-called civilization, and **he lives in this world only for the purpose of bringing about its speedy and total destruction.** He is not a revolutionary if he has any sympathy for this world. He should not hesitate to destroy any position, any place, or any man in this world. He must hate everyone and everything in it with an equal hatred.¹²⁰

How does one read Nechayev and not see Antifa? How does one listen to the progressive Mayor of Baltimore, [Stephanie Rawlings-Blake](#), when she provided sanction for rioters to destroy, “We also gave those who wish to destroy space to do that as well,” and not recognize her permissive nihilism?

Because revolutionary “men of action” tend to be ugly people suited only to the undermining of target societies, once they have achieved their mission and the target is brought under control, the Left’s first order of business has been their liquidation precisely because they are untrustworthy subversives. This was true with Stalin in the “Great Purges” and with Hitler in the “Night of the Long Knives.” In the 1980’s, Soviet Intelligence defector Yuri Bezmenov also stressed

The Revolutionary should not hesitate to destroy any position, any place, or any man in this world. He must hate everyone and everything in it with an equal hatred.

—SERGEY NECHAYEV

¹²⁰ Sergey Nechayev, [The Revolutionary Catechism](#), 1869, Marxist Internet Archives.

The useful idiots, the leftists who are idealistically believing in the beauty of Soviet Socialist or Communist or whatever system, when they get disillusioned, they become the worst enemies . . . They serve purpose only at the stage of destabilization of a nation. For example, your leftists in United States, all these professors and all these beautiful civil rights defenders, they are instrumental in the process of the subversion only to destabilize a nation. When their job is completed, they are not needed anymore . . . They will be lined up against the wall and shot.

—KGB OFFICER YURI BEZMENOV

the necessity of killing even *bona fide* Pro-Soviet agitators once the Soviets moved in to take control.¹²¹

The informed leadership of the Left has always understood its mission in nihilist terms which has also tended to bring with it a strong dose of license.¹²² After all, *libido* is the first word in Voegelin's *libido dominandi*. For example, in Huxley's [Ends and Means](#), there is very little in the way of real concern for the exploitation of workers or the poor. As [Aldous Huxley](#) explains:

“The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics. He is also concerned to prove that there is no valid reason why he personally should not do as he wants to do, or why his friends should not seize political power and govern in the way that they find most advantageous to themselves . . . For myself, as, no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom; we objected to the political and economic system because it was unjust . . . **There was one admirably simple method of confuting these people and at the same time justifying ourselves in our political and erotic revolt: we could deny that the world had any meaning whatsoever.** . . . More serious writ-

¹²¹ Bezmenov, “[Deception was My Job](#)”, “Soviet Subversion of the Free World Press”, YouTube; “In the files where people who were doomed to execution, there were names of pro-Soviet journalists with whom I was personally friendly. [Pro Soviet?] Yes, they were idealistically minded leftists who made several visits to USSR. And yet the KGB decided that come revolution or drastic changes in political structure . . . they will have to go. [Why?] Because they know too much. Simply, because, you see, the useful idiots, the leftists who are idealistically believing in the beauty of Soviet Socialist or Communist or whatever system, when they get disillusioned, they become the worst enemies . . . No, they serve purpose only at the *stage of destabilization* of a nation. **For example, your leftists in United States, all these professors and all these beautiful civil rights defenders, they are instrumental in the process of the subversion only to destabilize a nation.** When their job is completed, they are not needed anymore. They know too much. Some of them, when they get disillusioned, when they see that Marxist-Leninist come to power. Obviously, they get offended, they think that they will come to power. That will never happen, of course. They will be lined up against the wall and shot.

¹²² For example, Georg Lukács, the “People’s Commissar for Education and Culture” in the short-lived Hungarian Soviet Republic of 1918 recognized the role of sex in revolution. From Ralph de Toledano’s *Cry Havoc*; “All to the good,” Lukacs exclaimed about the Allied destruction of Central and Eastern Europe, “but who will defend us from Western Civilization?” A fellow Hungarian had set as the goal of the future, “Eros, not Logos,” but Lukacs argued, in what would be his lifetime theme, “Revolution and Eros,” – destruction and sex. Ralph de Toledano, *Cry Havoc! – The Great American Bring-down and How it Happened*, Anthem Books, Washington, DC, 2006, 24.

ers associated political with sexual prejudice and recommended philosophy (in practice, the philosophy of meaninglessness) as a preparation for social reform or revolution.”¹²³

Huxley’s concern was not for the plight of the poor, but rather for securing a free hand for those men of action with the resources to manipulate society to their ends. Thought through, this unaccountable control by the few requires the enslavement of the many. This is enslavement. This is the Left. **It has always been this way.**

As a member of the Communist Party USA, it was one of Bella Dodd’s later epiphanies that led her to sour on the Party.¹²⁴ Whittaker Chambers, an American born Soviet spy who later renounced communism likewise came to the same realization.¹²⁵

Even as itemized by [Quara](#), **most of the famed leaders of the Left were hardly exploited working class stiff, but rather were over-entitled trust fund children (just like today)–**

- **Marx** came from a fairly rich family that owned a lot of land. His nephews founded the famous company–Philips. Heinrich Marx (his father) was a famous lawyer and Karl’s uncle was a very wealthy industrialist.
- **Lenin** was from the nobility; his father was awarded the Order of St. Vladimir and his mother was quite rich.
- **Mao’s** father was among the richest farmers in his province of Shaoshan.
- **Ho Chi Minh’s** father was an imperial magistrate and a powerful authority in his state.
- **Fidel Castro’s** father was a rich sugarcane farmer in Cuba.

¹²³ Aldous Huxley, *Ends and Means*, Chatto & Windus, London, 1937, 272 – 273.

¹²⁴ “There had been many things I had not really understood. I had regarded the Communist Party as a poor man’s party, and thought the presence of certain men of wealth within it accidental. I now saw this was no accident. I regarded the Party as a monolithic organization with the leadership in the National Committee and the National Board. Now I saw this was only a facade placed there by the movement to create the illusion of the poor man’s party; it was in reality a device to control the “common man” they so raucously championed.” –Dodd, *School of Darkness*, 228.

¹²⁵ Whittaker Chambers, *Witness*, Regnery History, New York, 1952, 539 – 540; “By any Marxian pattern of how classes behave,” he said, “the upper class should be for you and the lower classes should be against you. But it is the upper class that is most violent against you. How do you explain that?” “You don’t understand the class structure of American society,” said Smetana, “or you would not ask such a question. In the United States, the working class are Democrats. The middle class are Republicans. **The upper class are Communists.**”

I had regarded the Communist Party as a poor man’s party, and thought the presence of certain men of wealth within it accidental. I now saw this was no accident.

(The National Committee was) a facade placed there by the movement to create the illusion of the poor man’s party; it was in reality a device to control the “common man” they so raucously championed.

–BELLA DODD

Democratic socialist Julia Salazar dipped into massive trust fund during campaign

By Bernadette Hogan and Max Jaeger July 18, 2019 | 8:15pm | Updated



Democratic socialist Julia Salazar dipped into massive trust fund during campaign Democratic socialist Julia Salazar dipped into massive trust fund during campaign, *New York Post*, July 18, 2019

2020 ‘SOCIALIST’ CANDIDATE BERNIE SANDERS HAS 3 HOUSES, MILLIONS IN THE BANK

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2020 ‘Socialist’ Candidate Bernie Sanders Has 3 Houses, Millions in the Bank, *Brietbart*, February 21, 2019

- **Che Guevara's** mother was also from a famous noble family in Latin America. He spent most of his childhood as a member of the upper-class Argentinian society.¹²⁶

People express bewilderment that so many key players among the left today come from the monied finance and technology sectors as if this was a novel development. It has never not been so.

The Fabians – A Brief Sketch



The most underdeveloped portion of this paper concerns the Fabian Society, also known as Fabian Socialists. This sketch will not do it justice. As such, this treatment only serves as a placeholder that raises skepticism over the genteel treatment the Fabians have been accorded to this day. The Fabians are at least as important as the Frankfurt School in part because they facilitated the movement of the Frankfurters to Columbia and also because they are both less well known and more prominent. Founded in 1884 in Great Britain in a period of secret societies and a

rising socialist tide including Marxism, they were also present at the rise of the Soviet Union and the formation of the Comintern.

The [Encyclopedia Britannica](#) states that **the goal of the Fabians was the creation of a democratic socialist state through a process it called “evolutionary socialism” rather than revolution.**¹²⁷ “The most-influential early Fabian theorists included George Bernard Shaw, Graham Wallas and Sidney and Beatrice Webb, who remained prominent thinkers in the movement.”¹²⁸

A cursory review of the coverage on the Fabians reveals a tendency to characterize them as benevolent when contrasted with Marxists. This reputation may not be earned. For example, **the Fabian Society's crest is of a wolf in sheep's clothing. This suggests a penetration and subversion posture.** It also demonstrates the measure of contempt for the targeted Christian society they sought to subvert, as the wolf in sheep's clothing is a mocking allusion to the New Testament Gospel of Matthew—“Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves.” [Matthew 7:15]

¹²⁶ Balaji Viswanathan, “[Is there a Reason Why almost all the Prominent Communists Leaders in India are from Affluent Families?](#)”, *Quora*, 2014.

¹²⁷ “[Fabian Society](#)”, *Encyclopedia Britannica*, The Editors of Encyclopedia Britannica, 2015.

¹²⁸ “[Fabianism](#)”, *Encyclopedia Britannica*, Peter Lamb, 2016.

Another symbol of the Fabians is that of an angry tortoise preparing to strike with the motto **“When I strike, I strike hard”** indicating a **subversive role in covert anticipation of violence**.

There is also the question of eugenics. Absent from the *Encyclopedia Britannica*'s neutral discussion of the Fabians is their **aggressive advocacy of eugenics programs**¹²⁹ **alongside aggressive euthanization programs**. What follows are a series of quotes from a few prominent Fabian leaders that demonstrate that they advocated eugenics, state-imposed euthanization programs, revolution, and that they willingly associated with the Soviets.

On Eugenics –

- “Under Socialism, you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught, and employed whether you liked it or not. **If it were discovered that you had not character and industry enough to be worth all this trouble, you might possibly be executed** in a kindly manner; but whilst you were permitted to live, you would have to live well.” –George Bernard Shaw, [The Intelligent Woman's Guide to Socialism and Capitalism](#)¹³⁰
- “You must all know half a dozen people at least who are no use in this world, who are more trouble than they are worth. Just put them there and say Sir, or Madam, now will you be kind enough to justify your existence? If you can't justify your existence, if you're not pulling your weight, and since you won't, if you're not producing as much as you consume or perhaps a little more, then, clearly, **we cannot use the organizations of our society for the purpose of keeping you alive, because your life does not benefit us** and it can't be of very much use to yourself.” –George Bernard Shaw, [undated speech](#)¹³¹
- “The men of the New Republic will not be squeamish, either, in facing or inflicting death, because they will have a fuller sense of the possibilities of life than we possess. They will have an ideal that will make killing worthwhile.” –H.G. Wells, [Anticipations](#), 1902¹³²

The abandonment of Reason has been an irregular process. Sections of the populations of Europe and America have been afflicted by various forms of anxiety at different times. However, it is not arbitrary to define a period of great uncertainty extending roughly from the downfall of Napoleon to the outbreak of the First World War. The response of those whose chief education had been found in the pages of the family Bible was different from that of the sophisticated upper classes of European capitals.

–JAMES WEBB, *THE OCCULT UNDERGROUND*, 1974

¹²⁹ For example, see Jonathan Freeland, [“Eugenics: The Skeleton that Rattles Loudest in the Left's Closet.”](#) *The Guardian*, February 17, 2012.

¹³⁰ George Bernard Shaw, [The Intelligent Woman's Guide to Socialism and Capitalism](#). Brentano's Publishers, New York, 1928, 471.

¹³¹ George Bernard Shaw, Speech: [“Sir, or Madam, Now will you be Kind enough to Justify Your Existence?”](#), YouTube, September 27, 2010.

¹³² H.G. Wells, [Anticipations of the Reaction of Mechanical and Scientific Progress Upon Human Life and Thought](#), Chapman & Hall, London, 1902, 300.

- “All such killing will be done with an opiate.”—H.G. Wells, [Anticipations](#), 1902¹³³
- “We should find ourselves **committed to killing a great many people whom we now leave living** . . . A part of eugenic politics would finally land us in an extensive use of the lethal chamber. **A great many people would have to be put out of existence simply because it wastes other people's time to look after them.**”—George Bernard Shaw, *Lecture to the Eugenics Education Society*, 1910¹³⁴
- “I appeal to the chemists to discover a **humane gas that will kill instantly** and painlessly. In short—a gentlemanly gas deadly by all means, but humane, not cruel.”—George Bernard Shaw, *The Listener*, February 7, 1934

On Revolution –

- “This new and complete Revolution we contemplate can be defined in a very few words. It is outright world-socialism, **scientifically planned** and directed.”—H. G. Wells, [The New World Order](#), 1940¹³⁵

On the Soviets –

- “I am a Communist, but not a member of the Communist Party. Stalin is a first-rate Fabian. I am one of the founders of Fabianism, and as such, very friendly to Russia.”—George Bernard Shaw, *Evening Herald Dublin*, February 3, 1948

With this brief sketch, it is hoped that, leading into the discussion of the Comintern, enough information is provided to suggest that the Fabians were well positioned to play a transitional role and that, with the Rise of the Soviets, key Fabians were very comfortable identifying with them and their tactics. Additionally, they laid the foundation for the Institute for Social Research (the Frankfurt School).

¹³³ H.G. Wells, [Anticipations of the Reaction of Mechanical and Scientific Progress Upon Human Life and Thought](#), Chapman & Hall, London, 1902, 301.

¹³⁴ George Bernard Shaw, Lecture to the Eugenics Education Society, *The Daily Express*, March 4, 1910.

¹³⁵ H. G. Wells, [The New World Order](#), Secker and Warburg, London, 1940, 119.

America and the COMINTERN

It was in Moscow in 1933 that the Soviet-led Communist International [Comintern] ordered the CPUSA to form the American League Against War and Fascism¹³⁶ patterned after a German group formed the previous year called *Antifaschistische Aktion*, or Antifascist Action [**Antifa**].

Manning Johnson, a leader of the CPUSA in the 1930's, attended the national committee meeting that stood up in New York in 1933. As Johnson would later testify, **the target of the American League Against War and Fascism was never fascism. Rather, its focus was the subversion and subsequent overthrow of the United States.**¹³⁷



[1932 Antifaschistische Aktion conference](#)



Anifa present-day logo

¹³⁶ [Johnson](#), Testimony to the HCUA, [2172](#): "I sat in on meetings of the national committee of the Communist Party in New York City. These were meetings of the national committee at which were discussed the formation of the American League Against War and Fascism. The substance of these discussions was that the Communist International had formed an organization known as the World Congress Against War . . . **The American party was instructed by the Communist International to form the American League Against War and Fascism.** This organization was officially set up at the first United States Congress Against War, held in New York City in 1933.

¹³⁷ [Johnson](#), Testimony to the HCUA, [2172-2173](#). Johnson: "[W]hen such a campaign like the one against war and fascism is:

- used as a COVER to attack our Government, our social system, our leaders,
- when it is used as a cover to attack our law-enforcement agencies and to build up mass hate against them,
- when it is used as a cover for the transmission of intelligence information to Soviet Russia,
- when it is used as a cover for Soviet espionage,
- when it is used as a cover for infiltration and subversion of our churches, seminaries, youth organizations,
- when it is used as a cover to undermine national security,
- when it is used as a cover to sabotage industry and transportation,
- when it is used to prepare and to influence and win over millions in support of the foreign policy of an alien government, namely, Soviet Russia, against our own country,
- when it is used as a cover to defend Communists, the sworn enemies of our great heritage,
- when it is used as a cover for preparing millions of people ideologically and organizationally for the overthrow of the United States Government,

then that is a different matter altogether."



Through the 1935 Comintern, Moscow directed a united front strategy calling for the penetration and subversion of cultural, civil and religious organizations in furtherance of seizing power.

The united front is used for revolutionary training of the masses.

—MANNING JOHNSON



See the complete testimonies of Dodd and Johnson on Unconstrained Analytics.org:

[Forgotten Testimony: Dr. Bella Dodd Warns About Communism](#)

[Forgotten Testimony: Manning Johnson Warns About Communism](#)

Just as today, the anti-fascist strategy was *narrative driven*: if you are against fascism, you will join our cause,¹³⁸ and if you oppose us, you are siding with fascists.¹³⁹

This is the same rhetorical schema that drives the racism, white privilege, sexism, gender narratives today; and they are oriented to the same end. Johnson's explanation of the motives of the anti-fascist movement also identified united front activities. As Bella Dodd affirmed:

“There is no doubt, at first, the Third International, the Comintern, which was in existence at that time, laid down the policy for all world Communist Parties. For instance, the seventh world congress of the Comintern laid down the policy of the united front, laying down the anti-Fascist, united front tactic of fighting the Fascists.”¹⁴⁰

Through the 1935 Comintern, Moscow directed a united front strategy calling for the penetration and subversion of cultural, civil and religious organizations in furtherance of seizing power.¹⁴¹ While united fronts were tasked with penetration along a broad range of organizations, each deserving detailed analysis, the direct targeting of religious institutions and the African American community deserve special attention.

In the 1930s and 1940s, **the Communist Party identified organized religion as such an obstacle to its success that it warranted its own united front**, which

¹³⁸ Dodd, Philadelphia Testimony, [2888](#): “But the Communists were very clever in giving us two alternatives, which really were not alternatives. **They put themselves at the head of the anti-Fascist movement.** They said “We are the great anti-Fascists” and since you wanted to fight fascism you fell into the trap of working with the Communists.”

¹³⁹ Dodd, Columbus Testimony, [1761](#): “Dr. DODD. Anyone who opposes the Communist line, anyone who is going to hurt them in any way, is bound to get the full impact of the attacks of the Communists plus all of their friends. The attack is always in high-sounding words. The congressional committees of the United States Government become the agents of Fascists, and therefore, everyone is asked to organize against the ‘agents of fascism.’”

¹⁴⁰ Dodd, Columbus Testimony, [1758](#).

¹⁴¹ Johnson, Testimony to the HCUA, [2165](#): Mr. Johnson testified: “**The united front was a development of a new tactical line by the Communist International in 1935.** This new tactical line was developed at the seventh world congress of the Communist International in Moscow in 1935 . . . Now, **the essence of it was to infiltrate churches, trade unions and all other organizations through the process of involving them into a so-called united front** on the basis of a program presented to them by the Communist Party. The united front was a coalition or an alliance of the church, trade unions, farm and youth and women’s organizations of the Communist Party, under Communist Party leadership and for the promulgation of the Communist Party program. It was a step in the formation of a people’s front government, which of course is a form of transition to proletarian revolution and the seizure of power in a given country . . . The united front is used for revolutionary training of the masses.”

was designated “Outstretched Hands”¹⁴² While not the forum to discuss the full range of Outstretched Hands narratives, as earlier examples suggest [see, and see], the extent to which its faux Christian narratives pass today for mainstream Christian theology is alarming.¹⁴³ Pondering the success of Outstretched Hands while also recognizing the leftward tilt of mainstream religious organizations, at least at the administrative levels, one would do well to recall that the dominant American interfaith organization, the [Industrial Areas Foundation](#) (IAF) was founded by the Gramsci Marxist Saul Alinsky in 1940.

In 1935, **a united front effort was directed at the African American community for the purpose of inciting rebellion.**¹⁴⁴ CPUSA leader James Ford was charged with penetrating the African American community through its organizations in order to transform them into platforms from which to incite members to violence; pivoting off genuine injustices and co-opting that anger to Leftist ends.¹⁴⁵ Pondering the remarkable—arguably intentional—closeness of Black Lives Matter memes to the united front narratives of the 1930s and 1940s, it should not be

If you cannot take over the churches by frontal attack, take them over by the use of deception and guile and trickery, and that is exactly what the Communists practice in order to infiltrate and subvert the church and prepare them for the day when they would come under the hierarchical and authoritarian control of Moscow.
—MANNING JOHNSON

¹⁴² Johnson, Testimony to the HCUA, [2165](#), [2166](#): “The Outstretched Hand was the new united-front policy of the Communist International applied all over the world. It was the extension of the hand of friendship and cooperation to the church, while in the other hand holding a dagger to drive through the heart of the church. In other words, **it was a ruse whereby they could get the churches involved in united-front activities with the Communists so that the Communists could bring to the religious element in America their antireligious program.** In other words, to educate the masses in the revolutionary program and policy of the Communist Party, to prepare them ideologically and organizationally for the overthrow of the Government of the United States . . . In other words, what he is saying is that if you cannot take over the churches by frontal attack, take them over by the use of deception and guile and trickery, and that is exactly what the Communists practice in order to infiltrate and subvert the church and prepare them for the day when they would come under the hierarchical and authoritarian control of Moscow.” [2165, 2166]

¹⁴³ Johnson, Testimony to the HCUA, [2261](#), [2264](#).

¹⁴⁴ Johnson, Testimony to the HCUA, [2225](#): “This was held in the city of New York in 1935. Now, Browder, as you know, was formerly general secretary of the Communist Party of the United States of America. He was also a member of the executive committee of the Communist International. Edwards went under the name of Brown. His real name is Gerhart Eisler, the Communist International representative who fled our country . . . to the eastern part of Germany, where at the present time he holds a high and responsible post there. [James W.] Ford was a member of the National Committee of the Communist Party, a member of the Political Bureau of the Communist Party. He was vice presidential candidate on the Communist Party ticket for Vice President of the United States. He was also head of the Negro commission of the national committee responsible for the infiltration of Negro organizations and the winning of the Negro masses in this country for rebellion.”

¹⁴⁵ Johnson, Testimony to the HCUA, [2227](#). In testimony, Manning Johnson reading from James Ford in *The Communist*: “There are thousands of organizations among Negroes, such as fraternal organizations, lodges, social clubs, West Indian organizations, independent trade unions, locals of the A. F. of L., youth and Greek-letter societies, churches, and affiliated social groups. They can be approached with the conception of Scottsboro as a symbol of national oppression and for national liberation. We must not come to these organizations with their varying programs with the idea of destroying them but with the idea of bringing them nearer to the program of the League of Struggle for Negro Rights.” [*The Communist*, by [James W. Ford](#), Workers Library Publishers, page 169, February 1935]

forgotten that **these activities were undertaken at the direction of foreign actors**. From Bella Dodd's book, published in 1954:

“As long ago as the 1940's the (Communist) Party was planning the cynically to use Negroes as instruments in the revolution-to-come in the United States. The theory, contrived by Stalin and unleashed by Foster, was to encourage 'self-determination of the Negroes in the black belt' and the establishment of a Negro nation with the right to secede from the United States.”¹⁴⁶

The point here isn't to suggest that there may be something interesting to glean from the American League Against War and Fascism and the black separatist movement called into being and then called to action by the Soviet controlled COMINTERN. Rather it is to demonstrate that **everything one needs to know about Antifa and Black Lives Matter today, with some exceptions, can be substantively discerned from documents served into evidence in the 1950's HCUA concerning 1930's subversion campaigns that unconditionally classified them as hostile, foreign, Marxist-Leninist, Soviet penetration and subversion campaigns dedicated to the destruction of America** [and not to fight fascism or solve the problems of racial injustice].



Fast forward and today, one can see the [United for Intercultural Action](#), a European Union organization that brands itself as “the European network against nationalism, racism, fascism and in support of migrants, refugees and minorities. Together with over 560 supporter organizations all around Europe.” The only term missing from the UIA definition is the Marxist term “united front”.

Of note, even as UIA puts out the narratives that drive black clad Antifa and Antifa-like groups to the streets of Europe (and America) just like the 1930's, it too is (supra)state sponsored with [principle supporters](#) coming from

groups like The Council of Europe, the European Union, and George Soros's Open Society Foundation. The UIA logo depicts a united against racism, fascism, and nationalism image. Its flyer material and graphic arts match the style and flavor one has grown accustomed to recognizing from radical campus organizations along with groups like Antifa. Add “white” to nationalism and we see its American import. Yet, it is under the banner of the EU sponsored “United against Racism, Fascism and Nationalism” that peaceful European nationals

¹⁴⁶ Bella Dodd, *School of Darkness*, inside cover.

from England to Germany to Denmark are made vulnerable to permissive street attacks. We are seeing this pattern develop in America as well.¹⁴⁷



Just as the American League against War and Fascism was supported by the [COMINTERN-influenced ACLU](#) in the 1930's, **Antifa serves as the violent splinter to the non-violent Southern Poverty Law Center (SPLC) today.**

Just as Dodd testified about popular fronts fighting fascism in the 1930's, "who wants to be against fighting fascism?", today, that **same narrative has been formed around the terms "racism" and "nationalism" to the same effect.** With key support coming from off-shore while local leaders in America self-identify as some form of Democratic Socialist, the establishment resistance to these activities is caught grazing in the mine-field: **immobilized by the fear of being labeled a racist, sexist or homophobic.** An opposition controlled is but one step from becoming a controlled opposition.

An opposition controlled is but one step from becoming a controlled opposition.

The Institute for Social Research (aka: the Frankfurt School)

***Aufheben der Kultur* [Negate the Culture]**

Contemporary discussions of the Left can have a way of looking like a kabuki of totems that runs on a collective body of borrowed knowledge that displaces actual awareness. They run on the surface of events, barely cover the depth demanded of a Tweet, and are sclerotic. One simply invokes, totem-like, either "Alinsky" or the "Frankfurt School" for reification of talking points that are invariably used in a manner that disassociates Alinsky or the Frankfurt School from

¹⁴⁷ Graphic, "[When Fascism comes to America](#)", 14 Quotes about Fascism the Everyone should Read", *Ink Tank*, January 23, 2017.

the dialectically driven Marxism that informs them. As such, strategies directed against the Left operate on a pseudoreality of surface narratives structured to be under-inclusive to actual events and, hence, are **incapable of supporting effective decision-making**.

Current opposition narratives generated to oppose the Left, in fact the very way the Left is discussed, are permissible under controlled opposition regimes because they cannot generate real traction outside the pseudo-reality. It is with this sense of an underestimated understanding of the Frankfurt School that this discussion proceeds.

From its founding in 1923 as the Institute for Social Research at [Goethe University](#)¹⁴⁸ in Frankfurt, Germany, the Frankfurt School has expressly self-identified as [Marxist](#). The Frankfurt School is generally credited with claims of originality for developing “critical theory”, its full leveraging of sexual lines of effort, and its tactic of progressing through the production, manipulation and enforcement of narratives. Yet, even as Ralph de Toledano relied on Wilhelm “Willi” Münzenberg’s statement that –

“We must organize the intellectuals and use them to make Western Civilization stink . . . only then, after they have corrupted all its values and made life base, can we impose the dictatorship of the proletariat.”¹⁴⁹

To provide the Frankfurt School with its mission statement,

The aim of the Frankfurt School was to destroy Western civilization and its culture, and in the chaos and moral anarchy that followed, to create a totally new social and moral order derived from neo-Marxism and neo-Freudianism, both of which would be the tools to make the Judeo-Christian basis of Western civilization “stink”—as Willi Münzenberg had vowed.¹⁵⁰

It must be noted that Münzenberg was not a member of the Frankfurt School. Rather, he was associated with the Communist International (Comintern), was a Soviet asset (at least early on), and was a leading member of the Communist Party of Germany (the KPD). Münzenberg’s nihilist call for the targeted destruction of Western civilization was universal to all Marxists, going back to Marx himself. On Münzenberg’s mobilizing of the intellectuals, that process was

“We must organize the intellectuals and use them to make Western Civilization stink . . . only then, after they have corrupted all its values and made life base, can we impose the dictatorship of the proletariat.

—WILHELM MÜNZENBERG

¹⁴⁸ It should not go unremarked that Johann Wolfgang Goethe was a famous alchemist and member of the *Illuminati* (the one known to have been formed in 1776 in Bavaria by Adam Weishaupt and forcefully disbanded in the 1780’s), Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell University Press: Ithaca, 57-61.

¹⁴⁹ Toledano, *Cry Havoc!* 13.

¹⁵⁰ Toledano, *Cry Havoc!* 50.

likewise well advanced as Julien Benda's 1927 [The Treason of the Intellectuals](#) attests. On sexual license as a line of effort, the 1920's Soviet-initiated era of forced sexual license and the Nazi Brown Shirt's decadence was notorious. Of course, scientized enforcement narratives can not only be traced back to Marx's own "*Wissenschaft Socialismus*" [Scientific Socialism], it also comprised major lines of effort for both the Comintern and the Comintern-directed CPUSA. From Bella Dodd in 1953:

"There are two phases of life that Communists take over. One is control over money, and two is control over words/language. They are fast taking over all the nice words, all the nice language of the Christian world, and they are taking them to themselves and giving them new connotation so that when they talk to the world they are saying one thing which is understood by their followers, but to our ears it sounds like the things which we should be saying."¹⁵¹

If anything, Frankfurt School initiatives reflected a re-balancing from the revolutionary emphasis of the Marxist-Leninism of the Soviet Union, especially as Stalin rose to power. In the alternative, it can also be understood to be a reversion to Marxism's main effort; penetration and subversion of the West in pursuit of pure negation. Yet, while it may be true that the Frankfurt School offered nothing new, it also remains true that it elevated enforceable narratives and sex to major points of emphasis. In doing so, it re-emphasized the original Marx; that is, Marx OS, version 1.0.

Recall that critical theory has its roots in the "Critical Philosophy" Marx introduced in 1843 in "[Letter from Marx to Arnold Ruge in Dresden](#)". Likewise, the Frankfurt notion of "**proletariat**" reflects Marx's original use of the term as a middle class "*heralding the dissolution of the hereto existing world order, [a] proletariat [that] merely proclaims the secret of its own existence, for it is the factual dissolution of that world order*".¹⁵² Consistent with Marx, the original archetype proletariat has always been dedicated to the destruction of society with the working-class proletariat being but a later line of effort. The Frankfurt School consciously understood itself to be closest to Marx at precisely the point where Marx was closest to [Hegel](#). Critical theory is purposefully [Hegelian](#). While Herbert Marcuse used the term "*aufheben der Kultur*" in 1937,¹⁵³ it is generally

¹⁵¹ Bella Dodd, "[Bella Dodd Explains Communist Ducks](#): Communist Party Leader of the CPUSA in the 1930s and 1940s Lecture at Fordham University, 1953," YouTube.

¹⁵² Karl Marx, [A Contribution to the Critique of Hegel's Philosophy of Right](#).

¹⁵³ Herbert Marcuse, "On the affirmative character of culture," *Culture and Society*, Suhrkamp, Frankfurt am Main, 1937, 90; "It is the real miracle of the affirmative culture. People can feel happy, even if they are not. If culture has entered Western thought only as an affirmative culture, the abolition of its affirmative character will act as an abolition of culture [*Aufhebung der Kultur*] as such."

There are two phases of life that Communists take over. One is control over money, and two is control over words/language.

—BELLA DODD

**“Aufheben der Kultur”:
“Negate the Culture”**

recognized to have come from Georg Lukács at about the time he wrote “Who will save us from Western civilization?”¹⁵⁴ in the early 1920s.

Georg Lukács

Lukács was not only a founding member of the Frankfurt School, in 1919, for the five murderous months of its existence, he was also the Minister of Culture for the Hungarian Soviet Republic under Béla Kun.

A purely Hegelian concept, “aufheben der Kultur”–“negate the culture”–calls for the negation of Western culture along dialectical lines using Hegelian formulas of negation. Lukács recognized the Hegel in Marx¹⁵⁵ and likewise communicated his Marxism along those same lines. From his 1920 “The Old Culture and the New Culture, Lukács wrote–

“In the last analysis the communist social order means the *Aufhebung* of the economy as an end in itself . . . This is all the more true because this side of the transformation, the *Aufhebung* of the economy as an end in itself, cannot express itself in the surface appearances of life after the seizure of power. Domination over the economy–that is what the socialist economy is–means the *Aufhebung* of the autonomy of the economy . . . With the *Aufhebung* of human isolation and of anarchic individualism, human society will form an organic whole; its parts–individual members

¹⁵⁴ Georg Lukacs, [The Theory of the Novel](#), MIT Press, 1977 [first published, Berlin 1920], 11.

¹⁵⁵ For example, Georg Lukács, [History and Class Consciousness – Studied in Marxist Dialectics](#), 1920 – 1923, translated by Rodney Livingstone, MIT Press Cambridge, Massachusetts, 1971, 25, Footnote 9 to “What is Orthodox Marxism?”, “Capital III, 205; “The distinction between existence [which is divided into appearance, phenomenon and essence] and reality derives from Hegel’s *Logic*. It is unfortunately not possible here to discuss the degree to which the conceptual framework of *Capital* [Das Kapital] is based on these distinctions. Similarly, the distinction between Idea [*Vorstellung*] and Concept [*Begriff*] is also to be found in Hegel.” And, Georg Lukács, [Tactics and Ethics – The Questions of Parliamentarians and Other Essay, 1919 – 1929](#), New Left Books 1962, Verso, New York, 2014, 20, “Marx took over the dialectical method from classical German philosophy, and in particular from Hegel. The essential feature of this method, which has revolutionized science, is that concepts cease being rigid schemata, which, once defined, never again change their meaning, nor are they isolated thought-structures, to be understood only in the abstract, but rather *living realities*, which cause a process of uninterrupted transition, of sudden change. Understood in this way, these concepts create a process in which individual concepts necessarily change *into the opposite of their original formulation*, into their own *negation*, there, just as in the rejection of the *negation*, to be reconciled in a higher unity, and so on to infinity. Thus Marx, to quote the famous example, establishes that the development towards capitalism and the organized regimentation of production has proceeded so far by virtue of the necessity of its development, that capitalism itself, which arose through the exploitation of the immediate producers, must be destroyed; that, in other words, the expropriators must be expropriated. In this respect, therefore, capitalism represents the denial of personal property based on one’s own work. And with the inevitability of a natural process it brings about its own *negation*: the *negation* of the *negation*, a new higher unity.”

and products—will support and magnify each other in the service of the common goal—the idea of further human development.”¹⁵⁶

When saying “with the *Aufhebung* of human isolation and anarchic individualism, human society will form an organic whole”, Lukács is conforming his concept of society to the Hegelian notion that particulars can only have meaning in the context of the Whole, which only manifests itself imperfectly until the end of history when the Whole fully manifests as Absolute Act. As such, individual identity only truly exists in the context of the Whole which the Vanguard of the Proletariat works diligently to facilitate.

Closely read, one can also discern in the “*Aufhebung* of the economy as an end in itself” that Lukács’s was only interested in the destruction of the existing order. To emphasize the Hegelian basis for his economic theories, Lukács would later write *The Young Hegel*.¹⁵⁷ Consistent with Marx and Nechayev, Lukács was driven by the same *libido dominandi*, the will to destroy. As early as 1910 and then in 1915, Lukács wrote—

“I saw the revolutionary destruction of society as the one and only solution to the cultural contradictions of the epoch.”¹⁵⁸

“All the social forces I had hated since my youth, and which I aimed in spirit to annihilate, now came together to unleash the first global war; at the same time, they were globally without any ideas, the very enemies of ideas. Right from the beginning, I was among the negative forces.”¹⁵⁹

Knowing that contradictions are the signposts of progress he [the organizer] is ever on the alert for contradictions.

—SAUL ALINSKY,
RULES FOR RADICALS

Max Horkheimer

So close are the Frankfurt School writings to the Hegelian formulas, translators felt compelled to write translator’s notes to explain their treatment of Hegelian terms in translation.¹⁶⁰ Because it is not possible to understand critical theory

¹⁵⁶ Georg Lukács, “The Old Culture and the New Culture,” *Telos*, 1920, 26-27, 29.

¹⁵⁷ Georg Lukács, *The Young Hegel – Studies in the Relations between Dialectics and Economics*, [originally in German, 1938], translated by Rodney Livingstone, Merlin Press, London, 1975. Note: On page v, note the translator’s detailed explanation of the Hegelian lexicon as used by Lukács as translated by the translator.

¹⁵⁸ Georg Lukács, “Mon chemin vers Marx,” 1969, *Nouvelles Etudes Hongroises*, Budapest, 1973, Vol. 8, 78-9 as cited in Michael Lowy, *Georg Lukács: From Romanticism to Bolshevism*, translated by Patrick Camiller, NLB, 1979, 93.

¹⁵⁹ Georg Lukács, 1915 letters to Paul Ernst, *Paul Ernst und Georg Lukács*, pp. 66, 74, 117. In *Gelebtes Denken*, 24-7.

¹⁶⁰ For example, the translator’s note from Georg Lukács’s *The Ontology of Social Being*: “The English Hegel vocabulary is not completely standardized, and so in quoting some translations I have inserted the original term. The translation of Marx’s ‘Critique of Hegel’s Doctrine of the State’ also uses the more modern ‘Concept’ for *Begriff* rather than the traditional but slightly antiquated ‘Notion’. Another well-known problem for translators is of course *Aufheben*; I have occasionally used the rather grotesque ‘subla-

outside the Hegelian dialectic, it is also not possible to understand the Frankfurt School outside of it either. The **will to destroy** is by no means limited to Lukács or to the 1920s. In a [1969 German TV interview](#), Max Horkheimer said:

“Marx has not seen at all that **freedom and justice are dialectical Concepts**.¹⁶¹ The more freedom the less justice. And the more justice the less freedom. The reason for the Critical Theory, which I also developed later, is the thought that what is good—a good, free society—cannot be created in the society in which we’re currently living. We have shortcomings concerning that. But, we can address the negative sides of this society which we want to change.”¹⁶²

Because “a good, free society cannot be created in this society”, it must be negated to make way for one that can; at least in the eyes of Frankfurt Imaginators.

Horkheimer was a past director and founding member of the Frankfurt School. When reading his comments, note that “dialectical concepts” relate to establishing a dialectical relationship between “freedom” and “justice” that results in their negation (*aufheben*) to a “higher-level” synthesis along purely Hegelian lines. Recall that negation negates, that the difference between Hegel and Marx is that Marx understood the destructive nihilism of the dialectic, and that the resulting “synthesis” of freedom and justice is the forced negation of both. Also note the arbitrary juxtaposition of freedom with justice such that a negation process will result in a pre-determined outcome calculated to diminish both.

All of it is so scientific—but only in terms of imposing a pseudoscience, a metaphysic. The same holds for Horkheimer’s addressing “the negative sides of society”. Whatever Marxists determine “the negative side of society” to be, once identified as such, it will be opposed by its antithetical “positive side”—a “liberat-

tion’, but whenever the context was clear have preferred the straightforward ‘abolition’, assuming that English readers today are sufficiently familiar with Hegelian ideas to understand automatically the secondary sense of ‘preservation’ and ‘raising to a new level’. Georg Lukács’s [The Ontology of Social Being, 1. Hegel’s False and His Genuine Ontology](#), 1971, translated by David Fernbach, Merlin Press, London, 1978.

¹⁶¹ Magee, *The Hegel Dictionary*, Kindle, 58; “**Concept**, Doctrine of the [*die Lehre vom Begriff*] In *The Science of Logic*, Hegel designates the Doctrines of Being and Essence ‘Objective Logic’, and the Doctrine of the Concept ‘Subjective Logic’ . . . [Older translations often render *der Begriff* as ‘the Notion’] . . . In the dialectic of being, each category is supplanted by one which is wholly other. In essence, categories ‘appear’ in their opposites [for instance, ‘matter’ is part of the idea of ‘form’ itself]. Hegel demonstrates how the dialectic of Objective Logic is incomplete on its own and must be supplemented – or, better yet, sublated [i.e., negation or *aufheben*]- by Subjective Logic, in which concepts are related to themselves.

¹⁶² Max Horkheimer TV 1969 Interview [Part 1: Founding Member, Frankfurt School & Critical Theory](#).

ing” side—in a series of negations [*aufheben*] structured to reduce that society to incoherence. “*Aufhebung der Kultur*.” Horkheimer continues:

“**Criticism of the society** yes, but a call to revolution absolutely not. After National Socialism is overcome, [*Überwunden*]¹⁶³ a revolution would likely result in a dictatorship again. And I believe that what we have to be against is that the—even if still very uncertain—development towards the **globally governed world** wouldn’t happen through catastrophe and dictatorship.”¹⁶⁴

Horkheimer believed the best way to achieve global governance is through the slow controlled subversion of societies through a long-term series of tailored Hegelian negations along targeted lines of effort.

For Horkheimer, “criticism of society”—critical theory criticism of society—simply means imposing critical theory processes to all aspects of society through as many lines of effort as it takes. **Critical theory is simply the relentless reduction of Western civilization through a systematic series of negations** that applies the Hegelian dialectic in support of Marxist objectives understood in nihilist terms.

This is the same “critical philosophy” Marx first articulated in his “[Letter to Ruge](#)” when writing of the “ruthless criticism of the existing order” in which “we do not anticipate the world with our dogmas, but instead, attempt to discover the new world through the critique of the old”¹⁶⁵ that, as we shall see, is very much with us today.

As with the Frankfurt School generally, Horkheimer believed the best way to achieve global governance is through the slow controlled subversion of societies through a long-term series of tailored Hegelian negations along targeted lines of effort. In this, “*Aufhebung der Kultur*” is to be preferred over the unpredictable volatility of revolution. While the Frankfurt School’s preference for penetration and subversion over revolution remains—the Menshevik over the Bolshevik—it is still Marxism and is hence, still controlled by a nihilist *libido dominandi* (will to power).

On the application of critical theory, Horkheimer noted that “there are not only **Moments**¹⁶⁶ which have to be overcome [*Überwunden*] at any price, but also

¹⁶³ “*Überwinden*” is an associated Hegelian term relating to dialectical cancellation used by Marx and, hence, popularly used by Marxists. As *Überwinden* is used in this context: “**Dialectical cancellation** [Dialektische Aufhebung] is a central concept of GWF Hegel’s philosophy. It refers to the process of overcoming [*Überwinden*] a contradiction, whereby the positive, valuable elements are preserved and the negative ones are omitted.” When used to “overcome a stage of development,” *Überwinden* is a teleological term of completed motion suggesting the completed movement to a target.

¹⁶⁴ Max Horkheimer TV 1969 Interview [Part 1: Founding Member, Frankfurt School & Critical Theory](#).

¹⁶⁵ Karl Marx, “[Letter from Marx to Arnold Ruge in Dresden](#)”.

¹⁶⁶ **Moment (das Moment)** Hegel sometimes uses the term ‘moment’ to refer to an ‘aspect’ of something, or, more technically, a part which is separable from the whole only in thought. The term is often used by English-speaking Hegel scholars. It appears

Moments about which we think should be kept”, when stating that, as a matter of prioritization, “**negation** [*Aufhebung*] of the societal relations which are slowing down progress is indeed [to be] the next historical goal.”¹⁶⁷ Yet even so, in affirmation of the nihilist intent of the dialectic, Horkheimer is clear that this phase of critical theory is only concerned with the negating acts of destruction, not the outcome; that critical theory only “wants to designate what has to be overcome [*Überwunden*], without entering the speculation about the end result.”¹⁶⁸ Of course, critical theory will never leave the “negation” phase because that is all it does because that is all it is designed to do.

Horkheimer is then asked whether it is the question of the levels of destruction that separate him from Herbert Marcuse. Drawing the distinction between ‘evils in a society that are abuses’ and a ‘society that is in itself evil’, Horkheimer puts Marcuse squarely on the side of those who think the current society is, in itself, evil and hence, “should be destroyed”; or, as Marcuse stated in 1937 while living in America, the goal was “*aufheben der Kultur*”.¹⁶⁹

Perhaps sensing the expectancies of the interviewer, Horkheimer then immediately tried to mitigate the harshness of his own views on Marcuse. Referring to Marcuse’s “Concepts of [‘Repressive Tolerance’](#)”, Horkheimer spoke hypothetically for Marcuse, suggesting that, maybe today, Marcuse would say, “No, some [aspects of the current culture] should be kept.” Even so, Horkheimer maintains that, even if Marcuse might “keep some” [of today’s culture], he is still further down on the continuum that calls for total destruction because he, as Horkheimer says, “cannot imagine any situation, any society, societal situation, where there’s not repression”?¹⁷⁰ In saying this, Horkheimer was paraphrasing from Marcuse’s 1965 [“Repressive Tolerance”](#) which states¹⁷¹–

again in the phenomenology of Edmund Husserl, who makes a useful distinction (helpful for understanding Hegel) between ‘pieces’ and ‘moments’. A piece is a part which is literally separable, such as the carburetor in a car engine. A moment, on the other hand, is a part or aspect of something not literally separable. For example, hue, saturation and brightness are ‘parts’ of colour – but one could not literally separate these from each other. In Hegel’s Logic, each category is a moment in the whole. Each is a part, but not a literal, physical part – and each derives its meaning from its place in the whole, and is thus not fully intelligible considered in separation from it. **The Logic** is an articulation of the whole, via a demonstration of the dialectical relationship between its moments. See also *dialectic; Logic; whole, the*. Magee, *The Hegel Dictionary*, Kindle, 150-151.

¹⁶⁷ Max Horkheimer TV 1969 Interview [Part 2: On Destruction of the West & Hebert Marcuse](#).

¹⁶⁸ Max Horkheimer TV 1969 Interview [Part 2: On Destruction of the West & Hebert Marcuse](#).

¹⁶⁹ Marcuse, “On the affirmative character of culture,” 90.

¹⁷⁰ Max Horkheimer TV 1969 Interview [Part 2: On Destruction of the West & Hebert Marcuse](#).

¹⁷¹ Herbert Marcuse, [“Repressive Tolerance.”](#) 81 – 123, in Robert Paul Wolff, Barrington Moore, Jr., Herbert Marcuse, *A Critique of Pure Tolerance*, Beacon Press, Boston, 1965

“The author is fully aware that, at present, no power, no authority, no government exists which would translate liberating tolerance into practice.”¹⁷²

“Such a society does not yet exist anywhere.”¹⁷³

In the dialectical paradigm, when “such a society does not exist anywhere”, it is the same as saying that the current society must be negated for one that will. Living in America at the time, this means that Marcuse believed that America must be negated. This is academically concealed sedition. While a different Imaginator of a different second reality, Marcuse’s “Workers’ Paradise” is Hegel’s realized *Philosophia Perennis* (see Appendix B). Apparently, Herbert Marcuse had the reputation among fellow Frankfurt cadre for taking a nihilistic hardline. Since no society exists today that can provide Marcuse’s “liberating tolerance,” they must all be “*aufgehoben*” (past tense, negated).

Herbert Marcuse

Before going further, a little background on Marcuse is in order. Herbert Marcuse joined the Institute in Geneva in 1933 and came over to Columbia University in 1934 with the rest of the Frankfurt cohort; becoming a U.S. citizen in 1940. Hence, **when Marcuse joined the U.S. War Department’s Office of War Information in the Bureau of Intelligence in 1942, he’d already put in nine years of Frankfurt School service.**¹⁷⁴

By March 1943, **Marcuse was transferred to the Office of Strategic Services** (the OSS). At the conclusion of World War II, Marcuse’s OSS functions were **transferred to the State Department where he directed the Central European Section of the Office of Intelligence Research from 1945 to 1951; all the while an avowed Marxist**¹⁷⁵ **committed to “*aufheben der Kultur*” during the formative years of the Cold War.**

While a few sources point out that he was fluent in Russian and an expert in Soviet affairs in conjunction with his tenure at the State Department,¹⁷⁶ others simply note that when he left his nine years of intelligence service, it was as a

As an avowed Marxist committed to “*aufheben der Kultur*” during the formative years of the Cold War, Herbert Marcuse worked for the US War Department’s Office of War Information, the Office of Strategic Services, and the Office of Intelligence Research at the State Department.

[1969 printing with 1968 postscript], [hypertext link to HTML version linked posted at Marcuse.org](#).

¹⁷² Herbert Marcuse, “[Repressive Tolerance](#),” 81.

¹⁷³ Herbert Marcuse, “[Repressive Tolerance](#),” 105.

¹⁷⁴ “Herbert Marcuse”, *Stanford Encyclopedia of Philosophy*, December 18, 2013.

¹⁷⁵ “Marcuse, Herbert [1898 – 1979],” *The Bloomsbury Encyclopedia of Philosophers in America: From 1600 to the Present*, John R. Shook editor, Bloomsbury Academic, 2016, 626.

¹⁷⁶ Margaret DiCanio, *Encyclopedia of American Activism: 1960 to the Present*, Open Road Distribution, 2016.

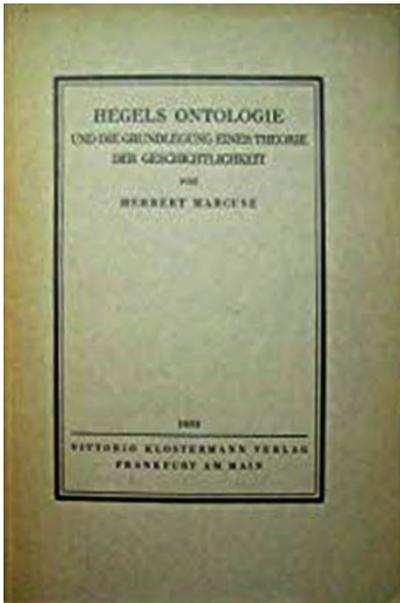
research fellow at Columbia's Russian Institute and then at Harvard University's Russian Research Center.¹⁷⁷

Leaving government service, Marcuse taught at Columbia from 1952 to 1953, at Harvard University from 1954 to 1955, at Brandeis University in Massachusetts from 1954 to 1965, and finally at the University of California at San Diego from 1965 until his retirement in 1976.¹⁷⁸

While Marcuse was a prolific writer, treatment here will be limited to establishing the dialectical nature of Marcuse's "[Repressive Tolerance](#)" in furtherance of explaining its dialectical design. "[Repressive Tolerance](#)" **weaponized critical theory for use against America and the West.** For Marcuse, the repressive tolerance of America was, and still is, in need of negation by a liberating tolerance—*Die Amerikanische Kultur muss aufgehoben werden.*

As with Horkheimer and Lukács, Marcuse's Marxism was purposefully Hegelian. While still in Germany, Marcuse studied under Martin Heidegger.¹⁷⁹ In 1932 he wrote a Ph.D. level thesis, *Hegel's Ontologie und die Grundlegung einer Theorie der Geschichtlichkeit* (*Hegel's Ontology and the Theory of Historicity*).¹⁸⁰ In 1941, while on staff at the Institute for Social Research at Columbia University, he famously wrote [Reason and Revolution](#).¹⁸¹ The full name of the monograph is *Reason and Revolution: Hegel and the Rise of Modern Social Theory*.¹⁸² In 1965, he wrote "[Repressive Tolerance](#)".¹⁸³

"[Repressive Tolerance](#)" lays out the operational design of Marxist critical theory applied to America. Marcuse did this through the arbitrary division of tolerance into two forms; liberating and repressive, for the purpose of subjecting tolerance to a dialectical process of negation. Under Marcuse's regime, [universal] tolerance becomes intolerance to non-conforming [particular] views. When Marcuse stated in the second paragraph of "[Repressive Tolerance](#)" that he was "fully aware that, at present, no power, no authority, no government exists which would translate liberating tolerance into practice,"¹⁸⁴ he was declaring that



**Under Marcuse's regime,
(universal) tolerance
becomes intolerance
to non-conforming
(particular) views.**

¹⁷⁷ Herbert Marcuse, *Marxism, Revolution and Utopia: Collected Papers of Herbert Marcuse*, Volume 6, Routledge, 2017, 180.

¹⁷⁸ *The Bloomsbury Encyclopedia of Philosophers in America: From 1600 to the Present*, 626.

¹⁷⁹ [Heidegger was a Nazi](#), just saying.

¹⁸⁰ "Herbert Marcuse, American Philosopher", *Encyclopedia Britannica*, Richard Wolin, July 25, 2018.

¹⁸¹ Herbert Marcuse, [Reason and Revolution](#), 1941, Marxist Internet Archive.

¹⁸² "Herbert Marcuse, American Philosopher", *Encyclopedia Britannica*, Richard Wolin, July 25, 2018.

¹⁸³ Marcuse, "[Repressive Tolerance](#)."

¹⁸⁴ Marcuse, "[Repressive Tolerance](#)," 81.

America, along with its Western Judeo-Christian culture, was repressive and, hence, rightfully the object of negation precisely because it was Western and Judeo-Christian. With his full explanation, one can see the dialectical intent of *aufheben*–

“The ironical question: who educates the educators (i.e. the political leaders) also applies to democracy. The only authentic alternative and **negation** of dictatorship (with respect to this question) would be a society in which ‘the people’ have become **autonomous individuals**, freed from the repressive requirements of a struggle for existence in the interest of domination, and as such human beings choosing their government and determining their life. *Such a society does not yet exist anywhere.*”¹⁸⁵

Adding a touch of Freud, Marcuse explains the negation of repressive tolerance in psychological terms where negation takes the form of a sublimation that involves an ongoing series of ‘negations of negations’ that lead to a self-actualization which, unfortunately, “weakens the necessity and power of the intellect.”¹⁸⁶ Dumbing down? Marcuse’s discussion of sublimation in the context of psychological concerns places his assessment squarely in the Hegelian domain

¹⁸⁵ Herbert Marcuse, “[Repressive Tolerance](#),” 104 - 105.

¹⁸⁶ In full, from Marcuse, “[Repressive Tolerance](#),” 113 - 115; “Education offers still another example of spurious, abstract tolerance in the guise of concreteness and truth: it is epitomized in the concept of self-actualization. From the permissiveness of all sorts of license to the child, to the constant **psychological** concern with the personal problems of the student, a large-scale movement is under way against the evils of repression and the need for being oneself. Frequently brushed aside is the question as to what has to be repressed before one can be a self, oneself. The individual potential is first a **negative** one, a portion of the potential of his society: of aggression, guilt feeling, ignorance, resentment, cruelty which vitiate his life instincts. If the identity of the self is to be more than the immediate realization of this potential (undesirable for the individual as a human being), then it requires repression and **sublimation**, conscious transformation. This process involves at each stage [to use the ridiculed terms which here reveal their succinct concreteness] the **negation of the negation**, mediation of the immediate, and identity is no more and no less than this process. ‘Alienation’ is the constant and essential element of identity, the **objective** side of the **subject**–and not, as it is made to appear today, a disease, a **psychological** condition. Freud well knew the difference between progressive and regressive, liberating and destructive repression. The publicity of **self-actualization** promotes the removal of the one and the other, it promotes existence in that immediacy which, in a repressive society, is [to use another **Hegelian** term] bad **immediacy** [*schlechte Unmittelbarkeit*]. It isolates the individual from the one dimension where he could ‘find himself’: from his political existence, which is at the core of his entire existence. Instead, it encourages non-conformity and letting-go in ways which leave the real engines of repression in the society entirely intact, which even strengthen these engines by substituting the satisfactions of private, and personal rebellion for a more than private and personal, and therefore more authentic, opposition. The **desublimation** involved in this sort of **self-actualization** is itself repressive inasmuch as it weakens the necessity and the power of the intellect, the catalytic force of that unhappy consciousness which does not revel in the **archetypal** personal release of frustration–hopeless resurgence of the Id which will sooner or later succumb to the omnipresent rationality of the administered world - but which recognizes the horror of the whole in the most private frustration and actualizes itself in this recognition.”

of Subjective Spirit. For Hegel, psychology is one of the three components of Subjective Spirit. As Magee explains—

- Hegel treats subjectivity in all its forms as a progressive attempt by the subject to annul the **otherness** of the object, and make it its own.
- For example, our feelings tell us how the world 'ought' to be and induces us to try and change it, but the world continually frustrates these feelings. Practical spirit thus cannot truly **negate the otherness** of the other . . . 'Free Spirit', the third and final subdivision of 'Psychology', involves the subject understanding all the preceding as the necessary condition of its development.
- Only civilized society can compel us to **sublimate** and channel our drives in order that we may realize our human potential. Hegel's dialectic therefore turns from Subjective Spirit to Objective Spirit.¹⁸⁷

It is not wrong to see in Hegel's treatment of Subjective Spirit and psychology an element of what today many consider to be new age thinking. Returning to the "strange" in Hegel, Marcuse uses Freud to re-integrate those aspects of Hegel broken-off from Marxism in the early development of dialectical materialism. It's the "neo" in the Frankfurt School's "neo-Marxism". One need only

¹⁸⁷ From Magee, *The Hegel Dictionary*, Kindle, 234 – 236. As more fully explained, "**Subjective Spirit** (*der subjektive Geist*) **Subjective Spirit** is the first division of Hegel's *Philosophy of Spirit*, the other two being **Objective** and **Absolute Spirit**. Hegel's only published account of Subjective Spirit is to be found in *The Encyclopedia of the Philosophical Sciences* . . . There is much more to human nature than self-consciousness. Furthermore, an individual requires a lengthy process of development before true self-consciousness and self-possession are achieved – **and so does an entire culture**. [For Hegel, history itself is the story of humanity's progressive achievement of self-understanding.] Thus, when Hegel's system makes its transition from the *Philosophy of Nature* to the *Philosophy of Spirit*, it is to Subjective Spirit that it first turns. Subjective Spirit can be said to deal, broadly speaking, with what we would call the '**psychology**' of the individual. Hegel deals with all those aspects of our selves which are unconscious or preconscious, as well as such matters as perception, will, imagination, memory and the passions. He divides **Subjective Spirit** into 'Anthropology', 'Phenomenology' and '**Psychology**' . . . Finally, '**Psychology**', deals with a great deal that would be categorized as epistemology [or 'theory of knowledge'] today. Hegel discusses, among other things, the nature of attention, memory, imagination and judgement. **Hegel is treating subjectivity in all its forms as a progressive attempt by the subject to annul the otherness of the object, and make it its own.** [Full 'possession' of the object would mean full understanding: the philosophical understanding of the object in terms of its place within the whole.] '**Practical Spirit**' [the second subdivision of '**Psychology**'] shows how concrete practice, in addition to observation or theory-building, is another way we attempt to possess the object. **For example, our feelings tell us how the world 'ought' to be and induce us to try and change it, but the world continually frustrates these feelings. Practical spirit thus cannot truly negate the otherness of the other . . . 'Free Spirit', the third and final subdivision of 'Psychology', involves the subject understanding all the preceding as the necessary condition of its development.** This does not mean that it becomes free of its unchosen feelings, drives and impulses, but it does learn to understand them. Still, it would be impossible to rise to the level of **Absolute Spirit** and philosophy if these went unchecked. **Only civilized society can compel us to sublimate and channel our drives in order that we may realize our human potential. Hegel's dialectic therefore turns from Subjective Spirit to Objective Spirit.**

read the two extended footnotes, Marcuse's explanation of negation through sublimation and Magee's explanation of Hegel's Subjective Spirit, to see the parallels. It may also be worth revisiting scientism as an imposed metaphysic and then consider Karl Popper's concern for the non-falsifiability¹⁸⁸ of the psychoanalysis of his time regarding Freud,¹⁸⁹ especially in light of the [alchemical nature](#) of Jung's psychoanalysis.

It is with this understanding of the mechanics of "[Repressive Tolerance](#)'s" dialectical *aufheben* that one can see that it is necessarily directed against America and the American way of life. Marcuse calls for subversion, undemocratic means, and the suspension of the First Amendment in furtherance of implementing a postmodern campaign of "otherisms" based on racism, discrimination, etc. When reading Frankfurt School materials, the "right" and "fascism" should be understood to mean anything that is either not from the left or is something about which "the Left" disagrees. From "[Repressive Tolerance](#)" –

"The conclusion reached is that the realization of the objective of tolerance would call for intolerance toward prevailing policies, attitudes, opinions, and the extension of tolerance to policies, attitudes, and opinions which are outlawed or suppressed."

"Surely, no government can be expected to foster its own subversion, but in a democracy such a right is vested in the people [i.e. in the majority of the people]. This means that the ways should not be blocked on which a **subversive majority could develop, and if they are blocked by organized repression and indoctrination, their reopening may require apparently **undemocratic means**. They**

¹⁸⁸ Criterion of Falsifiability, [Encyclopedia Britannica](#); "Criterion of falsifiability, in the philosophy of science, a standard of evaluation of putatively scientific theories, according to which a theory is genuinely scientific only if it is possible in principle to establish that it is false. The British philosopher Sir Karl Popper [1902–94] proposed the criterion as a foundational method of the empirical sciences. He held that genuinely scientific theories are never finally confirmed, because disconfirming observations [observations that are inconsistent with the empirical predictions of the theory] are always possible no matter how many confirming observations have been made. Scientific theories are instead incrementally corroborated through the absence of disconfirming evidence in a number of well-designed experiments. According to Popper, some disciplines that have claimed scientific validity—e.g., astrology, metaphysics, Marxism, and psychoanalysis—are not empirical sciences, because their subject matter cannot be falsified in this manner."

¹⁸⁹ From "Karl Popper," [Stanford Encyclopedia of Philosophy](#), 2018; "In that year he became heavily involved in left-wing politics, joined the Association of Socialist School Students, and became for a time a Marxist. However, he was quickly disillusioned with the doctrinaire character of the latter, and soon abandoned it entirely. He also discovered the psychoanalytic theories of Freud and Adler [he served briefly as a voluntary social worker with deprived children in one of the latter's clinics in the 1920s], and listened entranced to a lecture which Einstein gave in Vienna on relativity theory. The dominance of the critical spirit in Einstein, and its total absence in Marx, Freud and Adler, struck Popper as being of fundamental importance: the pioneers of psychoanalysis, he came to think, couched their theories in terms which made them amenable only to confirmation, while Einstein's theory, crucially, had testable implications which, if false, would have falsified the theory itself."

When reading Frankfurt School materials, the "right" and "fascism" should be understood to mean anything that is either not from the left or is something about which they disagree.

The ways should not be blocked on which a subversive majority could develop, and if they are blocked by organized repression and indoctrination, their reopening may require apparently undemocratic means. They would include the withdrawal of toleration of speech and assembly from groups and movements which promote aggressive policies.

would include the **withdrawal of toleration of speech and assembly** from groups and movements which promote aggressive policies, armament, chauvinism, discrimination on the grounds of race and religion, or which oppose the extension of public services, social security, medical care, etc.”

“Liberating tolerance, then, would mean **intolerance against movements from the Right** and toleration of movements from the Left. As to the scope of this tolerance and intolerance: ... it would extend to the stage of action as well as of discussion and propaganda, of deed as well as of word.”¹⁹⁰

Closely paralleling Marcuse's academically neutral manner of explaining “repressive tolerance,” Mao's 1949 statement from “On the People's Democratic Dictatorship” provides some insight—and warning—as to where “Repressive Tolerance” is intended to lead—

“Under the leadership of the working class and the Communist Party, these classes [the people] unite together to form their own state and elect their own government [so as to] carry out a dictatorship over the lackeys of imperialism . . . **These two aspects, namely, democracy among the people and dictatorship over the reactionaries, combine to form the people's democratic dictatorship . . . to the hostile classes the state apparatus is the instrument of oppression.** It is violent, and not “benevolent” . . . Our benevolence applies only to the people, and not to the reactionary acts of the reactionaries and reactionary classes **outside the people.**”—Mao Zedong, 1949¹⁹¹

Simply stated, as with Mao, for Marcuse, the Frankfurt School, Marxists, and the Neo-Marxist Left, **all people and organizations who associated with repressive tolerance are to be designated as not being of the people and hence should not be afforded the rights of a person as if they were. They are non-persons.**

The facially neutral manner in which the American left expresses its otherwise hardcore Marxist intent must be accounted for precisely because it is so disarming. When speaking of **building a “subversive majority,”** it should not be lost on the reader that Marcuse was **calling for a current minority to subvert the will**

¹⁹⁰ Marcuse, “[Repressive Tolerance](#),” 100, 109.

¹⁹¹ Mao Zedong, “On the People's Democratic Dictatorship,” C. Brandt, B. Schwartz, and J. Fairbank, *A Documentary History of Chinese Communism*, Cambridge, Harvard University Press, 1951, 456 – 457 as cited in Robert Jay Lifton, M.D., [Thought Reform and the Psychology of Totalism – A Study of “Brainwashing” in China](#), originally published by W. W. Norton & Co., 1961, republished by the University of North Carolina Press, 1989, Kindle Version, 433.

of the majority. Hence, the statement that “political correctness is the enforcement mechanism of postmodern narratives that implements cultural Marxism”, speaks directly to the negation engine Marcuse’s “Repressive Tolerance” put in motion that today culminates in hate speech narratives. **Political correctness is a Neo-Marxist line of effort.** It is also an existential threat.

Because the political warfare component of this assessment will focus on dialectical attacks at the national level, this discussion will focus on the foreign nature of these narratives to suggest that, as embedded as they may have become, they are hostile and alien to American understandings of the rule of law and to Constitutional principles because they are dialectical constructs known to be structured to negate them.

Marcuse’s Repressive Tolerance the Language of International Forums

Using the Organization for Security and Cooperation in Europe’s Human Dimension Implementation Meetings [OSCE HDIM] as a benchmark, it is apparent that the **language of international human rights has functionally transitioned to neo-Marxist memes** by the very margin by which they conform to Marcuse’s tolerance standards. It is clear that they substantially conform.

In the 2018 Annotated Agenda for the HDIM meetings in Warsaw, the document speaks of its commitment to “the protection of fundamental freedoms, human rights and the rule of law” including “freedom of expression,” over 120 times.¹⁹² Yet, in May 2015, in Vienna, Austria, an OSCE panel at a formal OSCE function went on record as stating that something known to be true could none-the-less constitute hate speech.

Leading up to the 2018 HDIM conference in Warsaw, Poland, the OSCE released a new “[Code of Conduct](#)” stating that participants shall refrain from saying anything that might be “discriminating to other persons on the basis of their race, color, sex, language, religion or belief, political or other opinion, national or social origin, property, birth or other status” and that “infractions could lead to a person being ejected from the forum.”¹⁹³ Because the **OSCE standard is based on how someone feels**, and given the all-enveloping nature of the list of

¹⁹² [Draft Annotated Agenda for the 2018 Human Dimension Implementation Meeting](#), Warsaw, 10 to 21 September 2018.

¹⁹³ [Code of Conduct](#) at the OSCE Human Dimension Implementation Meeting (HDIM), § 3. Other provisions, 1) Participants shall refrain from presenting or shouting any slogans that might be: c) discriminating other persons on the basis of their race, color, sex, language, religion or belief, political or other opinion, national or social origin, property, birth or other status (Maastricht 2003, Ljubljana 2005). ODIHR reserves the right to instruct HDIM moderators to interrupt any Participant who speaks in violation of these principles. In case of repeated non-compliance **ODIHR reserves the right to void the Participant of the right to speak at the session, or as a last resort of the right to further participate at HDIM.**

Political correctness is the enforcement mechanism of postmodern narratives that implements cultural Marxism.

possible infractions just listed, the list should be understood to be structured to **suspend repressively tolerant speech which becomes any speech the OSCE arbitrarily deems discriminating**. Or maybe not so arbitrary. In fact, maybe systematic. In this, it should not be lost on readers that this “discriminatory” standard operates in parallel with Islamophobia criteria stated in facially neutral language when used in those same international forums. It is with a situational awareness of Marcuse’s “liberating tolerance” that one should understand the OSCE’s freedom of expression canons when assessing the selected topics for the 2018 HDIM meetings with such labels as “freedom of the media, combatting racism, xenophobia, intolerance and discrimination and the rights of migrants.”¹⁹⁴



Fifty-three years after “Repressive Tolerance”, the OSCE tracks with Marcuse’s original language calling for the **“withdrawal of toleration of speech and assembly from groups and movements which promote aggressive policies, armament, chauvinism, discrimination on the grounds of race and religion.”**¹⁹⁵

It should come as no surprise that that which Marxist critical theory seeks to negate is synonymous with what is identified as repressively tolerant in societies that then must be targeted for *aufheben*, and that these have always been what Marxists have always sought to destroy. Hence, **repressive speech is axiomatically hate speech; the objects of which have always been targeted for suppression.**

Because repressive tolerance encompasses all things American, **a defense of America likewise, axiomatically, constitutes hate speech (or will at some point)**. It is not just that “hate” speech canons are an un-American assault on First Amendment principles, it’s that they are the antithetical negation of those principles positioned in a classic Hegelian process that seeks the “*aufheben der Kultur*” of America in just the way:

- “privileges granted by the state” *negates* “rights endowed by the creator”,

¹⁹⁴ [Draft Annotated Agenda for the 2018 Human Dimension Implementation Meeting](#), Warsaw, 10 to 21 September 2018; “[1] Freedom of the Media, [2] Combatting Racism, Xenophobia, Intolerance and Discrimination and [3] Rights of Migrants.”

¹⁹⁵ Marcuse, “[Repressive Tolerance](#),” 100.

- “social justice” *negates* “justice”,
- “rights of the migrant” *negate* “rights of citizens”,
- “interfaith” *negates* “faith”,
- the soft science of “gender” *negates* the hard science (biological fact) of “sex”.

They all demand that $2 + 2 = 5$ based on the scientism of imposed metaphysics, especially among those they know–know better.

On this last point, from a real human rights perspective, one need look no further than **decisions to deprive children of their biological rights through “gender reassignment” to recognize the actual destruction of their true human rights that goes unacknowledged by our “conservative” guardians—that are protecting what rights at what gate?** Their deafening silence makes a mockery of the true civil and human rights they took oaths to defend. The Marxist destruction goes beyond Hegelian, it’s alien. Just note how OSCE publications on hate speech and related topics are co-published in Russian.

Of Note, OSCE and related international forums speak favorably of how they work with American social media to adopt European Union hate speech standards which have Islamic speech codes subsumed in them through facially neutral hate speech regimes.

To get an idea for the immediacy of this issue, one need look no further than the European Court of Human Rights’ October 25, 2018 **decision that critical statements about Islam or Muhammad “do not fall under the purview of free speech”** and that such a decision “serves the legitimate aim of preserving religious peace.”¹⁹⁶ To the extent that this standard is brought to America, **when an American social media entity limits an American’s access to social media inside the United States, why aren’t those social media concerns seen as acting under color of foreign authority when imposing foreign speech laws on American citizens inside the United States in contravention of their First Amendment rights?** This is but one example of the devastating effects when the institutional voices of “mainstream” and “conservative” opposition to the Left amount to little more than a controlled opposition stuck on “liberal”.

Liberating Tolerances Itemized as “Others” and Positioned to Negate the Repressive

When turning to “otherism” in the context of repressive tolerance, it is important to bear in mind the negating role of critical theory, that negation only negates,

When an American social media entity limits an American’s access to social media inside the United States, why aren’t those social media concerns seen as acting under color of foreign authority when imposing foreign speech laws on American citizens inside the United States in contravention of their First Amendment rights?

¹⁹⁶ Lucia I. Suarez Sang, “[Defaming Muhammad Does Not Fall Under the Purview of Free Speech, European Court Rules](#),” FoxNews, October 26, 2018.

that it is not capable of building up, and that, from Marx to Marcuse, the concern has never extended beyond the desire to tear down as an expression of Voegelin's *libido dominandi*. Hence, recognition of genuine concern for issues of equality and fair treatment concerning race, sex, religion, *et al* is inconsistent with their use in a dialectical process that only seeks their exploitation when used to negate a target population or value because there can be no genuine expectation of this process resulting in the improvement of the class being exploited because improvement has never been the intent.

With America as the repressively tolerant regime, wherever there is an “other” with a competing value, that value will be scored as holding a liberating tolerance value that will then be pitted against the American value in a dialectical process of *aufheben*. The dialectical process will use the “other” to generate as many “liberating” values as there are American values to be destroyed—with as many dialectical turns as it takes. Hence, because it is repressively tolerant to—

- Identify as an American, racism will *negate* this.
- Love America, xenophobia will *negate* this.
- Secure the border, the rights of migrants will *negate* this.
- Believe that the Constitution is the Supreme law of the Land, fascism will *negate* this as the dialectically determined “living constitution” subversively hollows it out.

As important—

- If American institutions of higher learning were built by immigrants of European stock, white privilege will *negate* this.
- If you are biologically male and call yourself a man (or female and a woman), genderism will *negate* this.

The Neo-Marxist attack is a complete attack on identity that intentionally violates the Laws of Identity. From the European Union, to Open Society to Antifa, a common narrative arises:¹⁹⁷



¹⁹⁷ Graphic, “Resist et al”, Memes.

While otherism strategies establish a dialectical antithesis in anticipation of negation:¹⁹⁸



The otherism strategy developed by Marxists to destroy America focuses on the systematic destruction of identity leading to the complete and systematic disenfranchisement of Americans from America. It has nothing to do with the “other”. A classic dialectical negation along Hegelian lines, it is also a (not so) clear and (yet very) present danger that will succeed if not countered. This analysis isn’t suggesting that this is a way to understand the left, it is stating that it is the **only** way to understand the Left and that it is 1) Marxist, and 2) dialectically driven.

The ONLY way to understand the Left is that it is 1) Marxist, and 2) dialectically driven

Frankfurt Joins the “Long March”

Recognizing the role of subversion in “Repressive Tolerance”,¹⁹⁹ Marcuse expanded this view in *Counter-Revolution and Revolt* in 1972 when envisioning the use of college and university campus’s as bases of operation for counter-state activities:

“The dominion of this democracy still leaves room for the building of autonomous local bases. The increasing technological-scientific requirements of production and control make the universities into such a base: first for the system itself, as training schools for its cadres, but also, on the same grounds, schools for the education of future counter-cadres.”²⁰⁰

Counter-cadres exist for counter-states. Marcuse goes on to say that **from the college campuses, networks can be extended into the government and the various business sectors** where students who will be future employees

¹⁹⁸ Graphic, “[Black Lives Matter](#)”, “Leftist Propaganda on Display”, Think Conservative USA, [undated]; Graphic, “[Blue Lives Matter](#)”, Rich Sapp, “Sign of the Times”, USCCA, July 13, 2018.

¹⁹⁹ Marcuse, “[Repressive Tolerance](#)”, 100.

²⁰⁰ Herbert Marcuse, *Counter-Revolution and Revolt*, Beacon Press, Boston, 1972, 54.

They have their own court system whereby a person violating the Communist Party code is brought for trial and punishment is meted out to him just as it would be in an open court, only this is a private court. This is the emergence of the new type of Soviet government which they expect will someday take over.—BELLA DODD

become competent in their line of work as they build up a network of interactive interlocking counter-state operations—

“[From] the campuses, it has its own base in the infrastructure itself. Moreover, this base extends from the campuses to the economic and political institutions where “educated labor” is needed . . . [in furtherance of a] the new scientific revolution [that] will be part of the social revolution . . . [in which] the **long march** includes the concerted effort to build up **counter-institutions**.”²⁰¹

This is not new. Decades earlier, in the 1930s, and along different lines of effort, Bella Dodd engaged in establishing counter-state operations at the direction of the Comintern.²⁰²

That Marcuse's reference to the “Long March” echoes Chairman Mao's [long march](#) retreats of the 1930s is not accidental. Marcuse's [Counter-Revolution and Revolt](#) was written, at least in part, to affirm and adopt Rudi Dutschke's strategy. Dutschke was the German Gramsci Marxist who, in 1969, coined the phrase “long march through the institutions” in recognition of the insurgency model Mao perfected that Dutschke planned to emulate. Proclaiming that “**revolutionary science** is possible only within the anti-authoritarian movement,”²⁰³ Dutschke stated—

“Our historically correct limitation of our action to the university should not be made into a fetish. A revolutionary dialectic of the correct transitions must regard the “long march through the institutions” as a practical and critical action in all social spheres. It must set as its goal the subversive-critical deepening of the contradictions, a process which has been made possible in all institutions that participate in the organization of day-to-day life.”²⁰⁴

²⁰¹ Marcuse, [Counter-Revolution and Revolt](#), 55.

²⁰² Dodd, Philadelphia Testimony, [2905 - 2906](#); “Dr. DODD. The party functions with its own security apparatus at all levels, practically. Mr. KUNZIG. Will you describe that, please? Dr. Dodd. From the point of view of security, I happen to know the person in the New York district who was in charge of setting up the Communist Party security apparatus. **It is a government within a government.** They have their own court system whereby a person violating the Communist Party code is brought for trial and punishment is meted out to him just as it would be in an open court, only this is a private court. This is the emergence of the new type of Soviet government which they expect will someday take over.”

²⁰³ Rudi Dutschke, “[On Anti-Authoritarianism](#),” *The New Left Reader*, Carl Oglesby ed., trans. Salvator Attanasio, Grove Press, New York, 1969, 249.

²⁰⁴ Rudi Dutschke, “[On Anti-Authoritarianism](#),” 250.

Reading Dutschke, Marcuse agreed that a political warfare approach focusing on penetration, subversion and counter-state activity should be the way ahead. As Marcuse affirmed–

“To extend the base of the student movement, Rudi Dutschke has proposed the strategy of the *long march through the institutions*: **working against the established institutions while working in them**, but not simply by ‘boring from within,’ rather by “doing the job.”²⁰⁵

As this discussion of the Frankfurt School winds down, we find that critical theory is classical Marxism dedicated to penetration and subversion that relies on dialectical processes to achieve its objectives:

1. It seeks the destruction of Western culture;
2. It is focused on an “*aufheben der Kultur*” strategy based on “otherism” [that is nothing more than the targeted applications of negation at the cultural level]
3. It is fully integrated into larger political warfare efforts

Noting that the re-emergence of radical groups like Antifa can be traced back to Comintern programs of the 1930’s, there is nothing new about the events we are witnessing today. **What is new is the suppression of our collective memory of the history of these movements leading to responses that misfire precisely because we do not recognize them.** From beginning to end, it is dialectically driven Marxism.²⁰⁶

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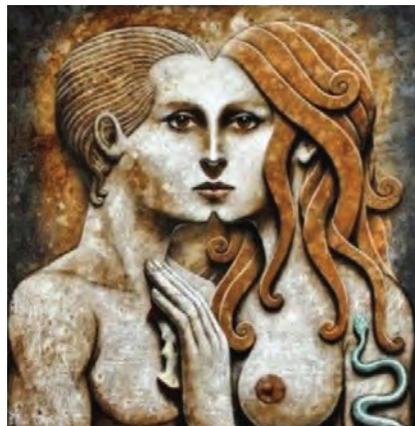
²⁰⁵ Herbert Marcuse, *Counter-Revolution and Revolt*, 55.

²⁰⁶ Graphic “[Fight Against War and Fascism](#)”, Fight Magazine, published by the American League Against War and Fascism, March 1935, posted on “Propaganda Posters”, Reddit; Graphic “[Youth Against War and Fascism](#)”, American League Against War and Fascism, Bolerium Books, 193x, posted from Google Search; and Graphic, Douglas Gibbs, “[Republican Baseball Practice Shooting](#)”, Political Pistachio, June 15, 2017.

The Strange – Leveraging Psychoanalysis

As noted, Marcuse relied on Freud to import notions of psychology that more closely map to Hegel's use of the term when discussing the Subjective Spirit. When Frankfurt scholars contrive along psycho-Marxist lines, one notices a recurring theme that places Western man in a fallen state in need of critical negation to restore him to a recovered pristine state.

The strange comes into play when considering the cosmological—even theological—nature of such thinking among avowed atheist Marxists. However, it is through reference to Freud that the Hermetic pattern—the *prisca theologia*, the



philosophia perennis, the time when race, gender and nationality were contained in a primitive state of nature if not an androgyne²⁰⁷ unity of opposites²⁰⁸—is imported into Marxist critical theory while remaining silent on the archetype form. If the process of moving to the perfected end of history—the Marxist march of history—concerns the actualization of the perfected recollected form, then the process demands a convergence to that form, often expressed in terms of a restoration or return. Yet, never far from the pre-reflective thoughts of the Frankfurt cadre, “Eros” and sex linger in a peculiar—and peculiarly linked-way—

- “I know that what you call ‘God’ really exists, but not in the form you think; God is primal cosmic energy, the love in your body, your integrity, and your perception of nature in you and outside you.”—*Wilhelm Reich, Listen, Little Man*²⁰⁹
- “The unity and congruity of culture and nature, work and love, morality and sexuality, longed for from time immemorial, will remain a dream as long as man continues to condemn the biological demand for natural sexual gratification.”—*Wilhelm Reich, The Function of the Orgasm, Discovery of the Orgone*²¹⁰
- “I do not believe that to be religious in the best, authentic sense a man has to destroy his love life and mummify himself, body and soul.”—*Wilhelm Reich, Listen, Little Man*²¹¹

²⁰⁷ Androgyne image from Georgann Ryan, “[Transgenderism, Androgyny and Occult God](#)”, ImageofBeast Blog, February 21, 2016.

²⁰⁸ Magee, *Hegel and the Hermetic Tradition*, 212.

²⁰⁹ Wilhelm Reich, [Listen, Little Man](#), Farrar, Straus and Giroux, 1974, 17.

²¹⁰ Wilhelm Reich, [The Function of the Orgasm, Discovery of the Orgone](#), Farrar, Straus and Giroux 1973, 8.

²¹¹ Reich, [Listen, Little Man](#), 17.

- “The scope of man’s desires and the instrumentalities for their gratification are thus immeasurably increased, and his ability to alter reality consciously in accordance with “what is useful” seems to promise a gradual removal of extraneous barriers to his gratification.”–
*Herbert Marcuse, [Eros and Civilization](#)*²¹²
- “The concept of man that emerges from Freudian theory is the most irrefutable indictment of Western civilization and at the same time the most unshakable defense of this civilization.”–*Herbert Marcuse, [Eros and Civilization](#)*²¹³
- “Polymorphous sexuality” was the term which I used to indicate that the new direction of progress would depend completely on the opportunity to activate repressed or arrested organic, biological needs: to make the human body an instrument of pleasure rather than labor.”²¹⁴–*Herbert Marcuse, Political Preface, [Eros and Civilization](#)*²¹⁵
- “Nothing is true in psychoanalysis except its exaggerations.”–*Theodor Adorno, [Minima Moralia](#)*²¹⁶

This excursion into the dubious literary obsessions of the Frankfurt cadre would be pointless if not for the fact that **these ideations have a way of coming into play in the contemporary political landscape.**

Two examples, one concerning Wilhelm Reich and the other Max Horkheimer, will demonstrate **a darkness to the Frankfurt School’s psycho-sexual world view and suggest that it has translated into Marxist’s lines of effort that we confront today.** When assessing Reich and Horkheimer, it is important to remember that critical theory is only concerned with tearing down, it does not include a plan to actually build up anything, and seeks to “*aufheben die Kultur*” through all lines of operation including those involving personal, family and sexual relations.

²¹² Herbert Marcuse, *Eros and Civilization: A Philosophical Inquiry into Freud*, Beacon Press, Boston, Kindle Edition, 1955, 4.

²¹³ Marcuse, *Eros and Civilization*, Kindle, 1.

²¹⁴ The following explanation is an example of how Marcuse and the Frankfurt School tended to obsess about “eros” in an overintellectualized and bizarrely sexualized psycho-babble, from Martin Jay, *The Dialectical Imagination – History of the Frankfurt School and the Institute for Social Research, 1923 – 1950*, Heinemann, London, 1973, 110; “Thus Marcuse attempted to historicize Thanatos in the best tradition of Critical Theory. Death need not have dominion if life were liberated through the nonrepressive re-erotization of man’s relations to man and nature. This would require, Marcuse argued, a breakdown of the sexual tyranny of the genitals and a return to the “polymorphous perversity” of the child.”

²¹⁵ Marcuse, *Eros and Civilization*, Kindle, 109.

²¹⁶ Theodor Adorno, §29, *Minima Moralia*, 1951, Marxist Internet Archive.

They [Marxists] indicate a state of mind that willfully seeks a nihilistic pleasure in the destruction of others for its own purpose. They want to be seen as evil.

As such, consideration should be given to the possibility that Reich and Horkheimer adopt positions that are purposefully antithetical to healthy relationships because they are designed to negate what it deems to have been repressively tolerated.

Particularly in these scenarios, from Marx to Alinsky, Marxists make a point of professing enmity to God while swearing allegiance to Satan in some form. Whether or not such theatrical commentary constitutes an actual relationship as professed is beyond the scope of this assessment. It is enough to point out that they indicate a state of mind that willfully seeks a nihilistic pleasure in the destruction of others for its own purpose. They want to be seen as evil. And that's good enough.

Wilhelm Reich

Please take note, this section on Wilhelm Reich goes into a few unseemly details of his life. They are included because they help **frame an awareness of the backgrounds of those involved in the formation of neo-Marxist sex and gender politics.**

Wilhelm Reich was among the early Freudian-Marxist. The Marxist Internet Archive places Reich in the Frankfurt School along with Erich Fromm in 1932,²¹⁷ while Norman Levine states that while he may not have been “an actual member of the Frankfurt School, he shared the same intellectual purposes as critical theory.”²¹⁸

Marcuse credits Reich for breaking ground on topics he further developed in *Eros and Civilization*.²¹⁹ Erich Fromm preferred Reich's position on genital character, the “liberating effects of nonrepressed genital sexuality²²⁰ and matriarchal theory.²²¹ As such, Wilhelm Reich was among the groundbreaking minds of Freudian Marxism associated with the Frankfurt School.

So what do we know about Reich? From a very early age, he was, to say the least, sexually obsessed. As early as age 5, Reich would seek sex from the

²¹⁷ Reich, Wilhelm [1897-1957], [Glossary of People](#), Encyclopedia of Marxism, Marxist Internet Archive; “In 1932, on the eve of Hitler's triumph in Germany, he worked with Erich Fromm, Karl Landauer, the director of the Frankfurt Psychoanalytic Institute and Heinrich Meng at the Institute for Social Research in Frankfurt, the beginning of the merging of Marxism and Psychoanalysis.”

²¹⁸ Norman Levine, “[Wilhelm Reich: Culture as Power](#),” *History of European Ideas*, Vol. 5, No. 3, 273 – 292, 1984, 282; “Although he was not an actual member of the Frankfurt School, Reich shared the same intellectual purposes as critical theory.”

²¹⁹ Marcuse, *Eros and Civilization*, Kindle, 229.

²²⁰ Martin Jay, [The Dialectical Imagination – History of the Frankfurt School and the Institute for Social Research, 1923 – 1950](#), Heinemann, London, 1973, 93.

²²¹ Martin Jay, [The Dialectical Imagination](#), 95.

maids, with some success, had an erotic fixation with the genitals of barn animals, routinely masturbated a mare, and consorted with prostitutes beginning at the age of 15. We know this because he wrote of it in his [autobiography](#).²²² He was also a chronic masturbator.²²³

From Myron Sharaf's [biography of Reich](#), we know that when Reich published his first professional article, "The Breakthrough of the Incest Taboo in Puberty," he was referring to himself when relating that, at age 12, he spied on and then caught his mother in an affair, strongly considered blackmailing her into having sex, reported her activity to his father, leading to her suicide.²²⁴

This is the man who, dare I say, had a **seminal influence on Frankfurt School ideations on psychoanalysis relating to sexuality. It should raise a few RED flags.** Yet, to this day, Reich's work continues to inform the Left even as his psychoanalytical theories are disfavored.²²⁵ From Ralph de Toledano on Reich:

"Children who pray do not masturbate," Reich famously wrote. "Children who masturbate do not pray." Masturbation, therefore, served as double purpose—sexual and anti-religious. But masturbation was not conceived simply as a sex expression. Along with lesbianism, it became a part of the feminist mystique to be encouraged and upgraded. Also along with it, feminists, influenced by the teachings of Kurt Lewin and other neo-Freudian-neo-Marxists, promoted pornography, creating a multi-million-dollar industry for pornographic video tapes, vibrators, and other sex toys. They taught that pornography led to the "emancipation" of women who no longer had to participate with males for sexual gratification, and that masturbation was a concomitant to feminism. Enter "cybersex." As one woman disciple of

War on Women Wonder Woman: Slouching Towards Frankfurt



Wonder Woman: The pleasures of the flesh.

Steve Trevor: Do you know about that?

WW: I've read all 12 volumes of *Clio's Treatises on bodily pleasure*.

ST: All twelve huh? . . . Did you bring any of those with you?

WW: You would not enjoy them.

ST: I don't know, maybe . . . why not?

WW: They came to the conclusion that men are essential for procreation but when it comes to pleasure, unnecessary.



²²² Wilhelm Reich – *The Passion of Youth, An Autobiography*, 1897 – 1922, Farrar, Straus, Giroux, New York, 1988, 6, 21, 22, 102.

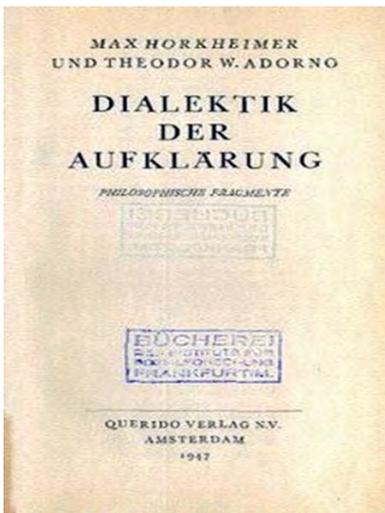
²²³ Reich – *The Passion of Youth, An Autobiography*, 13, 22, 43, 44, 74, 102.

²²⁴ Myron Sharaf, *Fury on Earth: A Biography of Wilhelm Reich*, St Martin's Press, New York, 1983, [les atomes de l'ame], 2011, 47, 50.

²²⁵ Alessandro D'Aloia, "Marxism and Psychoanalysis - Notes on Wilhelm Reich's Life and Works", Marxism.com, 15 October 2004; "Neither Reich's historical role nor his works are recognized by most psychoanalysts, be they students, professionals or simple amateurs."

Reichian philosophy wrote of pornography, it “uproots traditional female roles of passivity, creates emotional confusions, stimulates introspection, and presents a world without nuclear family . . . It represents sex as Revolution.” “And vibrators,” another Reichian and feminist women author wrote, “makes female orgasm as quick, easily reproducible, and simple as any male orgasm, ever. They are machines of revolution.”²²⁶

The Return of Max Horkheimer



Not just Reich. In 1944, Max Horkheimer and Theodor Adorno published [The Dialectic of Enlightenment – Philosophical Fragments](#) that included “[Excursus II: Juliette or Enlightenment and Morality](#).” In German, the word for Enlightenment is “*Aufklärung*”. There is the observation that Horkheimer was playing with the word *Aufklärung* because it not only refers to the historical period of the Enlightenment but also to sex education at the “birds and bees” level of instruction.²²⁷

Juliette is the heroine in the Marquis de Sade’s [Juliette](#)²²⁸ which was published alongside a companion novel, [Justine](#).²²⁹ Juliette and Justine are orphaned sisters, 13 and 12 respectively, who end up learning of the “birds and the bees” in harsh exploitative ways along the lines one would expect from de Sade. Hence, Juliette is about an *Aufklärung* under both definitions.

There is a dialectical tension between the sisters as Justine is sweet, virtuous, faith-filled, faithful, in despair, is always getting brutalized, and dies a premature death while Juliette is an amoral, atheist, nymphomaniac and murderer who is successful and happy in life. It is hard to explain the ugliness that Horkheimer envisions without entering into the sordid details Justine and Juliette experienced in de Sade’s universe.

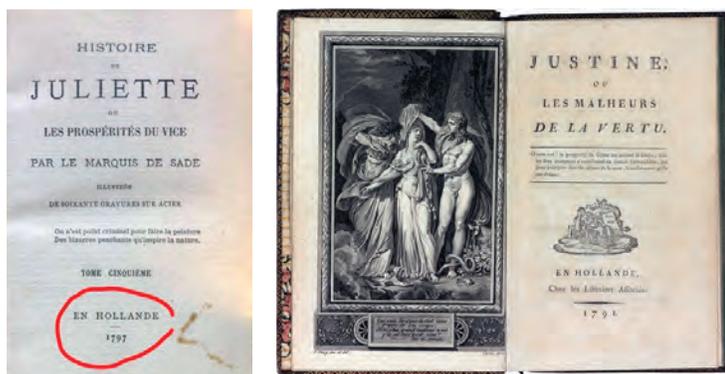
As the primary author of “Excursus II”, Horkheimer sees de Sade as the great philosopher who put the writings of Kant and Nietzsche into practice because he demonstrates “understanding without direction from another - that is to say,

²²⁶ Toledano, *Cry Havoc!*, 97-98.

²²⁷ From [Duden](#), the German equivalent of Webster’s, through Google Translate; *Aufklärung* – Enlightenment - - Noun, feminine - 1. complete clarification; 2a. Explanation about previously unknown; 2b. Teaching about sexual processes; 3. European intellectual currents of the seventeenth and especially of the eighteenth century, determined by rationalism and the belief in progress, directed against superstition, prejudice and authority

²²⁸ Marquis de Sade, [Juliette](#), [original French, 1797], Grove Press, 1994.

²²⁹ Marquis de Sade, [Justine, or the Misfortunes of Virtue](#), [original French, 1791], translated by John Phillips, Oxford World’s Classics, Oxford University Press, 2013.



[he presents] the bourgeois subject freed from all tutelage.”²³⁰ Horkheimer dialectically positions Juliette as a negating “primeval form of behavior which had been tabooed by civilization, and had grown destructive under the stigma of bestiality . . . Juliette revives them in their outlawed, not their natural form. She compensates the value judgment against them—which, like all value judgments, was unfounded by its opposite.”²³¹

For Horkheimer, both de Sade and Juliette represent desired antithetical archetype forms of “liberating tolerance”. Yet, while Horkheimer praised the Marquis’ “liberation”, he was silent on the actual terror of the tortured, bloodied peasant girls escaping de Sade’s control, fleeing for their lives.

From a reading of Horkheimer’s assessment of *Juliette*, one can hear the resonating echoes of de Sade in contemporary Left-wing political narratives on the family and related love relationships—

“The Law, however, has been dethroned, and the love which was supposed to humanize it is unmasked as a reversion to idolatry. It is not just romantic sexual love which has been **condemned as metaphysics by science** and industry but love of any kind, for no love can withstand reason: neither that between wife and husband nor between lover and beloved, nor the love between parents and children. The Duc de Blangis announces to his subjects that those related to the rulers, daughters and wives, should be treated as harshly, indeed, still more harshly, than others, “in order to show you how deeply we despise the bonds by which you may think us fettered.”

Woman’s love is abolished like that of man. The rules of libertinage passed on by Saint-Fonds to Juliette are to apply to all wom-

²³⁰ Max Horkheimer and Theodor W. Adorno, “Excursus II: Juliette or Enlightenment and Morality,” *The Dialectic of Enlightenment – Philosophical Fragments*, first published 1944 and revised in 1947, Stanford University Press, Stanford, 2002, 68.

²³¹ Horkheimer and Adorno, “Excursus II: Juliette or Enlightenment and Morality,” 74.

Scratch just beneath the surface of many left-wing justifications for federal aid programs, push past the flowery language, and one can glean the Frankfurt archetype form based on de Sade.

en. Dolmance voices the materialistic disenchantment of parental love. "These latter ties originate in the parents' fear of being abandoned in old age, and the self-interested concern they show for us in our childhood is intended to earn them the same consideration in old age." Sade's argument is as old as the bourgeoisie. Democritus already denounced parental love as economic.

Sade, however, applies the same disenchantment even to exogamy, the foundation of civilization. According to him, there are no rational grounds to oppose incest, and the hygienic argument formerly used has now been *invalidated by advanced science*, which ratifies Sade's cold judgment. "It has by no means been proved that children born of incest have a greater tendency than others to suffer from cretinism, deaf-muteness, rickets, etc."

The family, held together not by romantic sexual love but by maternal love, which forms the basis of all tenderness and social feelings, conflicts with society itself. "Do not imagine you will make good republicans as long as you isolate children, who should belong only to the whole community, within your families . . . Whereas there are great disadvantages in allowing children to be absorbed into family interests which often diverge strongly from those of the nation, very great benefits lie in separating them from them."

"Conjugal ties" must be destroyed for social reasons; children are to be "absolutely forbidden" knowledge of their fathers, since they are "*uniquement les enfants de la patrie*";²³² the anarchy and individualism which Sade proclaimed in the struggle against laws culminate in the absolute rule of the generality, the republic."²³³

For Horkheimer, De Sade's appeal comes from his willingness to dialectically assault all amicable personal, familial and social relationships with their anti-theoretical forms. Horkheimer's liberatingly tolerant world is that of de Sade's; which further **advocates the destruction of families and the promotion of incest in furtherance of statist demands for state control of children claiming that they are the property of the nation.**

Scratch just beneath the surface of many left-wing justifications for federal aid programs, push past the flowery language, and one can glean the Frankfurt

²³² "*uniquement les enfants de la patrie*" – of note, "*les enfants de la patrie*" is "the children of the fatherland" from the French national anthem dating back to the French Revolution. Horkheimer adds "*uniquement*" which translates as "exclusively" thus emphasizing that children belong to the state in the context of a call to revolution.

²³³ Horkheimer and Adorno, "[Excursus II: Juliette or Enlightenment and Morality](#)," 91-92.

archetype form based on de Sade. Such negating constructs can only function to undermine a culture. **It is a predatory, perverse and dark worldview that has, nonetheless, informed narratives that resonate political issues to this day;** made relevant by scientized claims of science from loathsome people. It is not American.

Closing Thoughts on the Frankfurt School

Wrapping up the Frankfurt School, **from its beginning it has been a Marxist organization purely dedicated to the destruction of Western society** through the ruthless application of Hegel's dialectic to every line of effort at every level of execution.

Putting Hegel's romanticized vision aside, his dialectic cannot build anything but can only tear down. It is irrational. Marx recognized this, repackaged it as dialectical materialism, and made it the leading edge of his critical philosophy. Critical theory is a pure play on Marx's *libido dominandi* to destroy. Critical theory simply brought this drive forward and operationalized it in keeping with the motto, "*AUFHEBEN DER KULTUR*" which signals a commitment to the relentless negation of the West, including America.

In its current posture, the West, including America, is a repressively tolerant society in need of negation through dialectical processes of liberating tolerance in the form of "others". The language of "otherism" dominates international and national discourse through **imposed punishing narratives that intimidate to a level of conformance that leads to performance.**

Masked in the language of pseudoscience, it sustains a **pseudoreality capable of controlling its opposition to the point of being able to designate it as the defeat mechanism on which America is to be destroyed.** It happens through the enforcement of narratives packaged as 'words that work' in the prevailing cultural narrative that already executes neo-Marxist objectives.

Later in life, Marcuse recognized Frankfurt's role in the larger Long March strategy and positioned it for that role. As such, the Marxist strategy has **promoted the penetration and subversion of institutions**, the subsequent **conversion of those institutions to bases of operation**, and the creation of agitation groups that enhance the role of the non-violent main actors.

In short, the Left adopted a political warfare strategy, which is the same as the Maoist Insurgency Model, that operates through **penetration and subversion**, **creates counter-state operations from the institutions it captures**, where the **non-violent lines of effort are the main effort** and **violent splinters are created to enforce non-violent objectives through the enforcement of narratives.** This is among the reasons why the Maoist model is the preferred method for this analysis.

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64% of psychological studies from elite psychological journals, and as much as 80% from non-elite journals, fail the falsifiability criteria.

Reaching back to Hegel, the difference between the competing concepts of science is that one is based on repeatable scientific method while the other simply enforces imposed cosmologies through the enforcement of narratives. One concerns actual science, the other scientism, pseudoscience or a second reality.

From Woodrow Wilson's political science based on Hegelian notions of Darwinism to Frankfurt School notions of psychoanalysis based on Hegel's Subjective Spirit (which draws from Hermetical constructs), pseudoscience has become dominant enough to displace actual science in popular discourse. Genderism!

Returning to Karl Popper's concern for the non-falsifiability of the psychoanalysis of his time,²³⁴ it turns out that today, 64% of psychological studies from elite psychological journals, and as much as 80% from non-elite journals, fail the falsifiability criteria.²³⁵ This raises serious questions given the extent to which psychological studies are used to make enforceable legal and cultural determinations.

Skepticism raises the question as to whether these statistics reflect a general trend within the soft-sciences and whether those "sciences" have transitioned to a tighter focus on enforcing metaphysical claims to the exclusion of actual science.

There is a demonstrable basis for skepticism. Just four years after Marcuse's decision to transition campuses to a counter-state role, Eric Voegelin, in his "Response to Professor Altizer", stressed how metaphysic imposing scientisms were openly tolerated in the soft-sciences of the academy, recognizing them, not unreasonably, as a form alchemy—

²³⁴ Criterion of Falsifiability, [Encyclopedia Britannica](#) and "Karl Popper," [Stanford Encyclopedia of Philosophy](#), 2018.

²³⁵ Monya Baker, "[Over Half of Psychology Studies Fail Reproducibility Test](#)," *Nature*, August 27, 2015; "According to the replicators' qualitative assessments, as previously reported by *Nature*, only 39 of the 100 replication attempts were successful . . . John Ioannidis, an epidemiologist at Stanford University in California, says that the true replication-failure rate **could exceed 80%**, even higher than Nosek's study suggests. This is because the Reproducibility Project targeted work in highly respected journals, the original scientists worked closely with the replicators, and replicating teams generally opted for papers employing relatively easy methods – all things that should have made replication easier;" and John Ioannidis, "[Psychology Experiments are Failing the Replication Test – For Good Reason](#)," *The Guardian*, August 28, 2015; "This week, an impressive collaboration of 270 investigators working for five years published in *Science* the results of their efforts to replicate 100 important results that had been previously published in three top psychology journals. The replicators worked closely with the original authors to make the repeat experiments close replicas of the originals. The results were bleak: 64% of the experiments could not be replicated . . . Probably the failure rate in the *Science* data would have been higher for work published in journals of lesser quality. There are tens of thousands of journals in the scientific-publishing market, and most will publish almost anything submitted to them. The failure rate may also be higher for studies that are so complex that none of the collaborating replicators offered to attempt a replication. This group accounted for one-third of the studies published in the three top journals. So the replication failure rate for psychology at large may be 80% or more overall."

“I want to stress that the growth of a nonmagical natural science in the modern centuries has affected the areas of science in which alchemistic beliefs are still socially permissible. In our contemporary world, alchemist magic is primarily to be found among the ideologists who infest the social sciences and their efforts to transform man, society, and history. This statement, however, is not meant to detract from Eliade’s observation that alchemistic conceits survive also in the inspiration of the natural sciences, recognizable in such phenomena as the technological dreams of a new world, or in the biological dreams of producing a homunculus.”

“In the present context, I cannot elaborate on these intimations. It must be enough to state their obvious implication: the contemporary disorder will appear in a new light when we leave the “climate of opinion” and adopt the perspective of the historical sciences, acknowledge the problems of “modernity” to be caused by the predominance of Gnostic, Hermetic, and alchemistic conceits, as well as by the *magic of violence* as the means for transforming reality.”²³⁶

Claims of science based on the naked “consensus among the scholars” should not be permitted to share the same status as science based on scientific method that survives falsifiability. Healthy skepticism demands that consensus-based science be subjected to heightened scrutiny on the basis of its vulnerability to scientism in the service of imposing a competing cultural metaphysic.

This is not as far-fetched as it may seem. As with Marxism generally, the Maoist model calls for penetration and subversion of institutions and their conversion to counter-state bases of operation. Marcuse made clear his intention to apply this model to the campuses. **If this is true, and the Long March strategy has been in effect, shouldn’t we expect to see pretty much what we are seeing today?**

The counter-state imposes counter-state laws with the intent of enforcing them. Are we not watching as campus-based counter-state narratives are being used to disenfranchise young students from the majority population from their own institutions through a bundle of attack narratives like “white privilege” and “Me Too” while the **controlled opposition** haplessly sits back and does nothing;

Are we not watching as campus-based counter-state narratives are being used to disenfranchise young students from the majority population from their own institutions through a bundle of attack narratives like “white privilege” and “Me Too” while the controlled opposition haplessly sits back and does nothing?

²³⁶ Voegelin, “[Response to Professor Altizer](#),” 298. NOTE: After one does a quick Google search on “homunculus”, there has to be few laughs at the explanation and graphics, recall Nietzsche’s “overman”, Teilhard’s concepts, and then go a Google on “transhumanism” and read a few articles while watching a few X-Men movies.

So long as Marxists are ceded unfettered control of such narratives, there is only the possibility of limited tactical success on the road to strategic defeat.

disassociating such attacks on students from the attacks on their Constitutional rights that they are?

These students are American citizens at American institutions that are heavily subsidized by the government, if not state institutions themselves, suffering actual abuse from Marxist attack narratives seeking to deprive a vulnerable class of their rights while political narratives are used to control the opposition, leaving it with a vocabulary that is incapable of articulating this reality.

Regarding the controlled opposition, this is what Pieper meant when declaring that, when becoming trapped in a pseudoreality, that they become

“not only not unable to find out about the truth but also become unable even to search for the truth because they are satisfied with deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language.”²³⁷

This is the benefit that the Left accrues for having successfully implemented and secured Voegelin's second reality that “replaces the first reality of experience by the second reality of imaginative construction, and [then] endowing the imaginary reality with the appearance of truth by letting it absorb pieces of the first reality.”²³⁸ So long as Marxists are ceded unfettered control of such narratives, there is only the possibility of limited tactical success on the road to strategic defeat.

If the **Left has secured the campuses as Marcuse planned**, shouldn't one at least anticipate the possibility of a slow conversion of the soft science programs to a Leftist metaphysical support role used for recruitment, indoctrination and dissemination? Isn't it a basic counterintelligence responsibility to account for such a Marcusean transition of the campus (or at least anticipate it)?

While most conspiracy theories (thankfully) don't result in conspiracies, all conspiracies arise out of conspiracy theories. As the student body fans out into the larger population, wouldn't one expect to see a lock down on such narratives leading to the exclusion of competing views based on the “scientific” claims they have come to monopolize?

As manifest in America today, this is Hegel's scientism. Having secured control over who gets to matriculate, wouldn't the expected progression be to declare competing views as “unscientific” while debarring the opposition from attaining any such competing qualification?

²³⁷ Pieper, Abuse of Language- Abuse of Power, 34.

²³⁸ Voegelin, “On Hegel – A Study in Sorcery,” 426, 427.

As these scientized skill sets accrue legal status, shouldn't this be scored as a double-agent success given that it will be leveraged against citizens?

Has any consideration been given to the possibility that political science and sociology, both of which find their modern origins in the rising German state, are simply *Wissenschaft* in support of cosmologies that will always support the *Socialismus*?

How doesn't this become an enforceable form of gnosticism structured to create entry barriers that silence citizen voices in furtherance of functionally debarring them from access to their own government? Isn't this what Marcuse said was the plan?

So long as Marxist use of scientism to enforce metaphysical claims remains uncontested, there is only the possibility of limited tactical success on the road to strategic defeat.

The Left's Vision of America?

The America the Left seeks is one informed by Marx, Nechayev, de Sade and Reich. The "intoxication [the dialectic brings to] such movements"²³⁹ is a metaphysical exuberance driven by hypnotizing incantations from Voegelin's *grimoire* in furtherance of Voegelin's *libido dominandi* for destruction.

It is not just that it is not American, it has no place in the American political process. In fact, as the engine that drove the predatory Darwinism of World War I, the Nazism of World War II, and the Marxist-Leninism of the Cold War, as the archetype form, it is what **America spent the better part of the last century combating when defending American liberty**. This is not only true, it is also a warning.

The views of the Left exist for the sole purpose of destroying America while negating the Constitution. It is "*aufheben der Kultur*" brought to America with abandon.

It is also sedition. By design, it is antithetical to America. It's what oaths of office were taken to "support and defend" against. As such, this assessment is not so much calling for a reassessment of the Left as it is pointing out that **there currently exists no articulable frame from which to truly engage the Left**.

The narratives that drive national conservative political discourse, first desiccated, then ossified, and finally denatured are permitted by the Left because they suppress genuine political debate in much the way copper drove out sterling

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²³⁹ [Hegel for Beginners](#), Marxist Internet Archive.

All the other side can do is reactively respond to the tactical emanations of that strategic design without any appreciation of the possibility of there being a design.

under Gresham.²⁴⁰ They are a counterfeit currency ratcheted down to meet the demands of a Tweet.

This further assures that all thinking remains in the 'here and now' on the surface of events, reduced to disassociated 'talking points', exactly where the Left positioned it, even as the Left suffocates that too.

That the current order is comfortable responding to “war on women”, “me too”, “white privilege”, securing the border, Antifa, the Muslim Brotherhood, etc., as if they were discrete activities disassociated from each other and disassociated from the neo-Marxist design that sequentially and systematically pushes them out as lines of operation, is disturbing not least because it affirms the very pseudoreality that Pieper warned of. We are living in the Matrix.

The *Declaration of Independence* reflects a world of 'being', the Left lives in a world that is always "becoming". **America is not just a people or a place, it is an entire cosmological order; a vision of the world informed by the belief that we are all afforded inalienable rights, endowed by the Creator.** At all costs, this must be preserved. If lost, so too will be the America founded in the Declaration of Independence and Constitution.

We are living in a time—one of Hegel's Moment negating events—where one side is culminating a **complete resequencing of the American source code at the cosmological level**—the level at which we are conditioned to understand our universe—and all the other side can do is reactively respond to the tactical emanations of that strategic design without even the appreciation of the possibility of there being such a design.

There is the thought that this assessment simply addresses interesting curiosities about the Left. That would be a civilization destroying mistake. **This analysis affirms that the first understanding of the Left is one that recognizes that it IS a teleologically informed movement that executes through history and thought, along an arc, with a trajectory.** It is a doctrine of becoming, raised to a cosmological order, that defines everything that "is" as fuel for "becoming"

²⁴⁰ From "[Gresham's Law](#)" *Encyclopedia Britannica*, 2015; "**Gresham's law**, observation in economics that **“bad money drives out good.”** More exactly, if coins containing metal of different value have the same value as legal tender, the coins composed of the cheaper metal will be used for payment, while those made of more expensive metal will be hoarded or exported and thus tend to disappear from circulation. Sir Thomas Gresham, financial agent of Queen Elizabeth I, was not the first to recognize this monetary principle, but his elucidation of it in 1558 prompted the economist H.D. Macleod to suggest the term Gresham's law in the 19th century. Money functions in ways other than as a domestic medium of exchange; it also may be used for foreign exchange, as a commodity, or as a store of value. If a particular kind of money is worth more in one of these other functions, it will be used in foreign exchange or will be hoarded rather than used for domestic transactions."

in a dialectical process that must seek its negation. Like a shark, the predatory design of the dialectic demands that it remains in motion or die.

The “International Order”?

How else do we explain the European Union’s relentless teardown of European culture alongside the replacement of its people through forced immigration programs other than as “aufheben der Kultur”?

There is a history that makes the otherwise inexplicable comprehensible. This is the European Union that counts among its founding fathers:

- **Altiero Spinelli**²⁴¹ an anti-nationalist Italian Marxist²⁴² who was so prominent in the formation of the EU, they named a European Parliament headquarters building after him;²⁴³
- **Richard Coudenhove-Kalergi**,²⁴⁴ a man who hailed the Bolshevik leaders as the new aristocratic elites when praising them for their

How else do we explain the European Union’s relentless teardown of European culture alongside the replacement of its people through forced immigration programs other than as “aufheben der Kultur”?

²⁴¹ “[The Founding Fathers of the European Union: Altiero Spinelli](#)”, *Thinking Federalist*, August 31, 2017.

²⁴² “[Altiero Spinelli and New Europe](#)”, www.historiasztuki.com.pl [trans Stanislaw Zurek], YouTube post February 23, 2016; Altiero Spinelli wrote the *Ventotene Manifesto* in 1941 that called for, among other things: the final liquidation of borders dividing Europe into sovereign countries, the abolition of private property, and the destruction of national self-sufficiency. Also from the *Manifesto*:

- “Our movement draws certainly about the aims and directions of actions not from recognition of some yet not non-existent will of the people, but from the consciousness of representing the deepest of modern society. Thanks to this, our movement sets directional lines of new order, **imposing on yet unformed masses their social discipline.**”
- “From the constantly growing group of sympathizers the [Communist] party should draw only those, who made the European revolution the main aim of their life; who day-by-day consciously fulfill their task and care about the interest of the movement.”
- “The European revolution must be socialistic, in order to cope with our needs; it must stand for emancipation of the working class and creation of humane living conditions.”
- “New state will become thanks to the **dictatorship of the revolutionary party** and for new, true **democracy.**”

²⁴³ European Parliament, [Altiero Spinelli Building](#), Government Building, European Quarters, Ixelles, FourSquare.

²⁴⁴ “[Count Coudenhove-Kalergi Dies; Founded the Pan-Europe Union](#)”, Archives of the *New York Times*, July 29, 1972; “Count Coudenhove Kalergi . . . was generally regarded as the father of the Pan-Europe movement, now bearing fruit in the European Economic Community or Common Market [today, the European Union].”

revolutionary successes,²⁴⁵ loathed European national identity,²⁴⁶ and held hermetically androgynous ideas on race that justify and foreshadowed the current intentional destruction of ethnic European national identities,²⁴⁷ and

- **Alexandre Kojève**,²⁴⁸ a Hegelian inspired Marxist,²⁴⁹ an avowed Stalinist, and a man who the French *Direction de la Surveillance du Territoire* [DST] said was a Soviet agent for over 30 years.²⁵⁰

Pondering what “international order” that President Obama referred to in his 2014 speech to European youth at the EU headquarters:

“The policies of your government, the principles of your European Union, will make a critical difference in whether or not the interna-



Richard Coudenhove-Kalergi's
[Praktischer Idealismus](#)

²⁴⁵ R. N. Coudenhove Kalergi, [Praktischer Idealismus](#), Pan-Europa Verlag, Wein-Leipzig, 1925, 33; “Aristocracy, the means of power in society: taking powder, gold, printing ink and using it for the blessing of the general public. Crucial to this goal is Russian Bolshevism, where a small band of communist intellectual aristocrats govern the country and deliberately break with the plutocratic democratism that dominates the rest of the world today.”

²⁴⁶ Richard N. Coudenhove-Kalergi, [Pan-Europa](#), Pan-Europa Verlag, Wien (Vienna), 1923, 23; “Europe as a political concept (*Begriff*) does not exist. The part of the world that bears this name harbors a chaos of peoples and states, of the powder chamber of international conflicts, a *retort* of future war. The European question and the European hatred contaminate the international atmosphere and are constantly disturbing the most peaceful parts of the world.” [Note: A *retort* is an alchemical alembic used in alchemical processes.]

²⁴⁷ Kalergi, [Praktischer Idealismus](#), 22-23; “Inbreeding strengthens the character, weakens the mind - crossing weakens the character, strengthens the spirit. Where inbreeding and crossbreeding meet under favorable circumstances, they testify to the highest human type, combining the strongest character with the keenest spirit. Where, under unfavorable circumstances, inbreeding and mixing meet, they create degeneration types with weak character, dull mind. The man of the distant future will be a hybrid. The present races and castes will fall prey to the overcoming of space, time and prejudice. The Eurasian-Negroid future breed, externally similar to the ancient Egyptians, will replace the diversity of peoples with a variety of personalities. For, according to the laws of inheritance, diversity grows with the difference of the ancestors, and with the monotony of the ancestors, the uniformity of the descendants. In inbreeding families, one child is like the other, because they all represent one common family type. In mixed-race families, the children differ more from each other: each forms a novel variation of the diverging parental and pre-parental elements.” [Note: There is a Hermetic “reform the *prisca theologia / philosophia perennis*” quality to *Praktischer Idealismus*. That the cover of *Praktischer Idealismus* bears the alchemical symbol for the planet Earth reflecting the four alchemical elements of air, fire, earth and water suggests an intended association.]

²⁴⁸ “[Alexandre Kojève](#)”, Wikipedia.org, October 14, 2018.

²⁴⁹ “[Alexander Kojève, KGB Spy](#)”, *New Criterion*, Vol 18, No. 3, November 1999, 2 republished, *New Criterion* article Vol. 37. No. 2, October 2018

²⁵⁰ Matthew Price, “[The Spy Who Loved Hegel](#)”, *LinguaFranca*, Vol. 10, No. 2 March 2000.

tional order that so many generations before you have strived to create continues to move forward, or whether it retreats.”²⁵¹

In that same speech, in a classic example of dialectical appropriation and mis-attribution, the President claimed a founding principle of the American nation from the “older, more traditional” camp while attributing its own statist proclivities to that camp that, closely read, **denies actual identity** in a narrative that forces a clean dialectical contrast in anticipation of negation:

“[T]hose ideas eventually inspired a band of colonialists across an ocean, and they wrote them into the founding documents that still guide America today, including the simple truth that all men—and women—are created equal. But those ideals have also been tested—here in Europe and around the world. Those ideals have often been threatened by an older, more traditional view of power. This alternative vision argues that ordinary men and women are too small-minded to govern their own affairs, that order and progress can only come when individuals surrender their rights to an all-powerful sovereign. Often, this alternative vision roots itself in the notion that by virtue of race or faith or ethnicity, some are inherently superior to others, and that individual identity must be defined by “us” versus “them,” or that national greatness must flow not by what a people stand for, but by what they are against.”²⁵²

Insisting that they destroyed metaphysics, the Left has successfully imposed its own.

It was those holding “older, more traditional” views that incorporated the Bill of Rights into the Constitution to protect individual liberties from the power of the state. Insisting that they destroyed metaphysics, the Left has successfully imposed its own.

As we seek to counter the Left, we operate under the weight of a profound perceptual deficit. To say that we must understand these concepts at the level at which they are discussed is simply to state the obvious: to be able to capitalize on tactical successes, those tactics must support operational plans that support strategies that **recognize the threat at the strategic level** at which they execute operational planning and sequencing.

While expressions of this threat can be parsed out and simplified for communications, operations and tactical exploitation, **articulation of the strategic design itself must meet that design where it is at**. The graphic artist might be able to render an elegant representation of the building to be constructed for

²⁵¹ President Barak Obama, “[Remarks by the President in Address to European Youth](#)”, Palais des Beaux Arts, Brussels Belgium, The White House, President Barak Obama, March 26, 2014.

²⁵² Obama, “[Remarks by the President in Address to European Youth](#)”.

marketing purposes, but the construction team must have—AND MUST UNDERSTAND—the architectural renderings to be able to build it.

The one cannot be confused for the other. As Polish Nobel Laureate Czesław Miłosz recognized, to confuse the understanding of a thing with simplistic explanations of the same thing is to risk parody—

“With the law of hierarchy goes the law of travesty and parody. There is inspiration, no idea, or discovery that, when mirrored in a lower intelligence, at a lower level . . . does not lose proportionality in value. If only something of the original, however weakened, however dimmed, would endure! But since the difference of degree is often one of absolute quality, the diluted version becomes a parody of the higher. Inspiration, its parody, and the parody of its parody: they surround us in constant and clamorous collision. Or, to use another metaphor, everything of substance is undermined, hollowed out by the termites of inferiority.”²⁵³

This is the Left We’re Talking About!

It is only through discerning the dialectic that one understands why the Left—at the source code level—recognizes Trump to be an existential threat in ways establishment Republicans are not.

Why Trump? The Left and the Controlled Opposition. It is only through discerning the dialectic that one understands why the Left—at the source code level—recognizes Trump to be an existential threat in ways establishment Republicans are not. While Trump took leadership of a movement he may not understand or appreciate, the Left recognizes that, regardless of Trump’s subjective awareness, **his victory met all the requirements of the Hegelian leadership paradigm for a shift in the order.**

For this reason, Trump constitutes an unacceptable shift in the zeitgeist that must be snuffed out before it culminates. In Trump, the universal merged with the particular in the individual; a real manifestation of the Napoleonic “man of action”. As the Left’s gold standard leadership paradigm, they instinctively recognize this in others in just the way tier 1 predators recognize their order in the food chain of lethality among others.

Establishment Republicans do not meet with this level of hostility because they are not predators; or at least not tier 1 predators. (Eating your own is not predation, its cannibalism.) Rather, they are a **pet opposition whose role is to reposition the issues that got them elected along lines dictated to them by enforcement narratives** that position those issues for a dialectical negation through an ongoing series of dialectical turns.

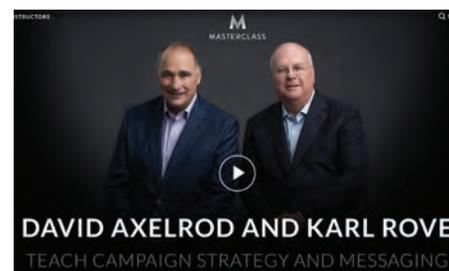
The very act of branding American ideals as conservative or traditional positions America for dialectical negation by progressive liberating tolerance. It is only

²⁵³ Czeslaw Milosz, *The Land of Ulro*, Manchester: Caarcanet Press, 1985.

through a political warfare analysis that one can assess the strategic role narratives play in establishing this level of control over an opposition.

If **political correctness is the enforcement mechanism of postmodern narratives that implement cultural Marxism**, then getting the opposition to articulate its vision in **conformance with the messaging requirements of those narratives assures that all political debate will be on terms favorable to the left**, while also conditioning those controlled visions for future dialectical turns.

For example, the [Masterclass](#) is how Axelrod works with Rove to **set the terms of public discourse for the 2020 election cycle**. When Republican operatives work with Democratic ideologues to discuss “campaign messaging and strategy” where the Republicans already accept the “words that work” formula that already enforces postmodern narratives, the outcomes are all but *fait accomplis*. **From beginning to end, the entire process is rigged**. Conformance and compliance remain the indicators of information supremacy that renders establishment leaders **so strategically unaware** that, as Pieper noted, they are “satisfied with a fictitious reality.” (Pieper, *Abuse of Language, Abuse of Power*, Ignatius Press 1992 [German 1974], 34.)



[David Axelrod and Karl Rove Teach Campaign Strategy and Messaging](#),
Masterclass, 2019.

Central to the Left’s assault on America is a classic dialectical strategy of negation driven by neo-Marxist narratives designed to deprive an American citizen of his or her personal, social and national identity.

Not just America, but the **very ideal of America is to be negated**. *Aufheben der Kultur*. At the cultural level, it is a peer competitor to the Judeo-Christian culture it targets for destruction.

Opposing the Left does not make one conservative. When popular aspects of Americana are forced into polarizing dichotomies, it should serve as a warning that a negation activity may be in play. For example; **when iconic Americana is relabeled as conservative, traditional, heritage, etc., it may be for the purpose of de-mainstreaming the value in anticipation of negation**—being *aufgehoben*. This is something President Trump intuitively recognizes and contests.

Appropriating language that redefines an American ideal in conservative dress is calculated to make that rebranded aspect of America sound strange to the ears of average Americans, many of whom may not be conservative. The Left permits the conservative’s use of such appropriating language because this is the role assigned them in furtherance of establishing a false sense of ownership needed to sustain the dialectical contrast. The very act of appropriation conditions the object for negation precisely because that object has been rendered non-mainstream in the eyes of many Americans.

As the Left cannot make conservatives accept their role in the dialectical dance, it becomes an essential role that is outsourced to conservatives that conserva-

Central to the Left’s assault on America is a classic dialectical strategy of negation driven by neo-Marxist narratives designed to deprive an American citizen of his or her personal, social and national identity.

tives must take up and accept. All of this is playing out before our eyes while the Republicans graze in the minefield talking in platitudes about "America" in ways that simply do not connect (except when running for office).

The very way we have come to talk about these issues renders them incomprehensible because that is what these narratives are designed to do; especially when wrapped in the language of the political and behavioral sciences; which are quite often positioned to serve as antithesis to real science; as it implements and then enforces a competing cultural metaphysic. Pure Hegel.

Narratives are used to set simple socially enforceable speech codes. "You can't say this" until one day, you cannot even say you exist. This is neither latent nor theoretical. In a complete negation of a biological fact, you cannot declare yourself to be a man (if you are a man) or a woman (if you are a woman) because that is genderism.

The fact of being born an American, living in America, you cannot say you are American because that is racism.

You cannot defend the Constitution on college campuses because that is white privilege.

You cannot enjoy your First Amendment rights because they violate tolerance codes Marcuse antithetically defined and developed, that European Union speech laws enforce, that American social media imposes on Americans inside the United States.

All of this, right before our eyes, with Republican leaders not even able to articulate the crisis for which they bear some responsibility.

**Narratives are used
to set simple socially
enforceable speech
codes.**

PART II

Political Warfare; the Maoist Insurgency Model

A Concept Primer: The Counter-State and Political Warfare

Marxism flows through the Maoist political warfare model. Just as the dialectical engine of Marx seeks an operational plan, the Maoist Insurgency seeks a strategic design that infuses as it informs. They are intrinsic to each other's nature. As Marcuse recognized, Mao executed Marx's strategy.

Mao Zedong, along with the leadership cadre of the early Chinese Communist Party, was classically trained along Marxist-Leninist lines. Lenin created the Communist International [the Comintern] in Moscow in 1919,²⁵⁴ a Comintern agent showed up in China in 1920, the Communist Party of China was formed in 1921;²⁵⁵ and the Chinese Party's Third National Congress elected Mao Zedong to the Central Executive Committee and the Central Bureau in 1923.²⁵⁶

In the early 1920s, key Chinese Communist Party leadership cadre formed cells in Paris from which Zhou Enlai made frequent visits to Berlin to meet with the Comintern leadership.²⁵⁷ The Chinese Communist Party relations with the Comintern were generally amicable. When the Comintern was disbanded in 1943, Mao reflected on its great utility in the early days.²⁵⁸

Just as the dialectical engine of Marx seeks an operational plan, the Maoist Insurgency seeks a strategic design that infuses as it informs.

²⁵⁴ Zhou Enlai, "[The Communist International and the Chinese Communist Party](#), July 14 and 15, 1960, from the *Selected Works of Zhou Enlai*, Foreign Languages Press, Beijing 1989 First Edition 1989, Vol. II, pp. 306-19, 306, Marx2Mao; "The Communist International, also known as the Third International and the Comintern, was founded in Moscow in March 1919 under the leadership of Lenin. The Chinese Communist Party joined the International in 1922. In May 1943 the Presidium of the Executive Committee of the International adopted a resolution proposing the dissolution of the organization, and in June it was formally dissolved."

²⁵⁵ Anna M. Cienciala, "[The Chinese Revolution and Chinese Communism to 1949](#)," *The Communist Nations Since 1917*, History Lecture Notes, University of Kansas, 1999.

²⁵⁶ "[Mao Zedong](#)," *China Daily*, 2007; "In 1923, he attended the Third CPC National Congress at which he was elected into the Central Executive Committee of the CPC, thus becoming involved in the central leadership;" and "[Mao Zedong](#)," China.org.cn, undated; "In June 1923 he attended the Third National Congress of the CPC and was elected member of the Central Executive Committee and the Central Bureau and secretary."

²⁵⁷ "[Zhou Enlai](#)," Wikipedia, October 10, 2018. [Chinese communist cadre spent extensive time in a Paris commune with, including Zhou Enlai, Zhang Shenfu, Liu Quinyang, Zhao Shiyang and Chen Gongpei and later Cai Hesen, Li Lisan, Chen Yi, Nie Rongzhen, Deng Xiaoping and also Guo Longzhen. Zhou Enlai made many visits between Paris and Berlin, where the Comintern was located.]

²⁵⁸ Mao Tse-tung, "[The Comintern has Long Ceased to Meddle in Our Internal Affairs](#)," Speech delivered May 26, 1943, Selected Works of Mao Tse-tung, Marxist Internet Archive. [Left the Comintern at its dissolution]

Maoist methodology can be described as synchronized violent and non-violent actions, which Mao called “political warfare.”

Maoist Concept of Political Warfare

Maoist methodology is described as synchronized violent and non-violent actions, which Mao called “political warfare.” This approach **envisions the direct use of non-violent operational arts and tactics as elements of combat power.**²⁵⁹ Political warfare operates as one of the five components of an activity undertaken by the “counter-state.”

In Maoist insurgencies, **the counter-state is essential to seizing state power.**²⁶⁰ Functioning as a competing state within an existing state, it is complete with an alternate infrastructure, which “tightly controls and regulates the insurgency, recruiting manpower from a wide variety of strata.”²⁶¹

To achieve the objectives set for the counter-state, Mao developed the concept of mass line along with five components: united fronts, violence, political warfare, international action and non-violence. Mass Line and the five components are listed below:

- **MASS LINE:** Organizing an **alternative society through the construction of clandestine infrastructure, that is, a counter-state.** In dialectical terms, if the state is thesis, then the counter-state is its anti-state. Local socio-economic grievances and aspirations are addressed by cadres, who then connect solutions to the party’s political mechanism. As with all political action, **appeal to perceived needs** (not only grievances but also hopes and aspirations) are sought **in order to win allegiance for the purpose of mobilization.** The approach seeks a mass base. As noted, Marcuse centered America’s Mass Line strategy in the academy.
- **UNITED FRONT:** Making **common cause with individuals and groups who share concerns but not necessarily party goals.** While armed political movement are capable of addressing perceived needs, this does not necessarily bring with it the momentum to overcome the natural fear of participating in what is, after all, an illegal, underground, and dangerous endeavor. “Fellow traveler” status (even if this status is concealed by the organization concerned) offers an alternative route that provides benefits to insurgencies in the form of **advancing legal, open organizations that swell the mass base.**²⁶²

²⁵⁹ Thomas A. Marks, *Maoist People’s War in Post-Vietnam Asia*, Bangkok, White Lotus Press, 2007, 12.

²⁶⁰ Thomas A. Marks, *Maoist People’s War*, 2.

²⁶¹ Thomas A. Marks, *Maoist People’s War*, 5.

²⁶² Thomas A. Marks, *Maoist People’s War*, 7.

- **VIOLENCE:** The new alternative society, existing as it does illegally and clandestinely, necessarily **relies upon armed action to maintain its security within and without.** The “liberation” struggle progresses through three phases. Initially, the revolutionary movement will be on the **defensive**, then it will seek to achieve **stalemate**, and finally, it will transition to the **offensive**. During each phase, a particular form of warfare drives the dynamic.
 - During the defensive stage, terror and guerrilla actions lead.
 - During the stalemate phase, mobile warfare [maneuver warfare] dominates. This phase will see insurgent “main force” units, equivalents to government formations, take the field but not to hold territory.
 - Then, in the final phase, offensive operations will seek the seizure of terrain, the so-called “war of position.”²⁶³
- **POLITICAL WARFARE:** Using **nonviolent methods as an adjunct to violence**; for example, participating in processes calculated to undermine the morale of enemy forces or offering to engage in negotiations. These methods can be implemented at the strategic, operational, or tactical levels of warfare. Unlike the united front, Mao conceived of political warfare as a force-multiplier. The united front is a line of operation unto itself.²⁶⁴
- **INTERNATIONAL ACTION:** Although not as prominent an element during Mao’s struggle as it became to his pupils, **international pressure upon the state, or in favor of the insurgents**, was recognized as an important element in the equation.²⁶⁵
- **NON-VIOLENCE:** The purpose of this line of effort is to grow the movement, increase allies through **information operations and agitprop**, etc., that synchronize with other direct and indirect action.

Mass line activities seek direct control of the information infrastructure of the United States, including the mainstream media and the educational infrastructure.

Mass line activities seek direct control of the information infrastructure of the United States, including the mainstream media and the educational infrastructure. Through this control, the Left can identify local grievances and package their solutions within narratives and lexicons that further their overall support from within the general population. Expressed as a united front activity, Mao recognized this back in 1944 –

²⁶³ Thomas A. Marks, *Maoist People’s War*, 7.

²⁶⁴ Thomas A. Marks, *Maoist People’s War*, 7.

²⁶⁵ Thomas A. Marks, *Maoist People’s War*, 8.

Maoist political warfare model is the preferred attack vector along which the Left has chosen to operate in America.

“To link oneself with the masses, one must act in accordance with the needs and wishes of the masses. All work done for the masses must start from their needs and not from the desire of any individual, however well intentioned. **It often happens that objectively the masses need a certain change, but subjectively they are not yet conscious of the need,** not yet willing or determined to make the change. In such cases, we should wait patiently. We should not make the change until, through our work, most of the masses have become conscious of the need and are willing and determined to carry it out. Otherwise we shall isolate ourselves from the masses. Unless they are conscious and willing, any kind of work that requires their participation will turn out to be a mere formality and will fail . . . There are two principles here: one is the actual needs of the masses rather than what we fancy they need, and the other is the wishes of the masses, who must make up their own minds instead of our making up their minds for them.”²⁶⁶

That the masses “objectively need a certain change” is the **universal**. That they are “subjectively . . . not yet conscious of the need” is the **particular** in need of [a dialectical] negation to purify the subjective so it can merge with the objective.

Under the Marxist concept of democracy, the totalitarian leadership is democratic because, with scientific certitude [scientific socialism [which is scientism]], it possesses the objective consciousness to recognize the people's needs which gives them the authority to take charge in order to guide the people to where they ought to go, and would go themselves if they too shared in the objective awareness [the gnostic knowledge]. In this role, the totalitarian leadership truly can declare itself to be the vanguard of the proletariat leading a people's democracy. [Hegel's Napoleonic figure as explained by Dostoyevsky]

As this analysis transitions from Hegelian informed Marxism to Mao's political warfare schema, the language of analysis will likewise transition. This does not, however, reflect a transition in kind but rather of emphasis; **from strategic design to strategic execution.**

Though there are generic concepts of insurgency and differing variations of political warfare, this analysis follows the Maoist political warfare model because, **for the last 47 years, America has been on notice that this is the attack vector the American Left adopted to seek America's negation.**

In order to conceptualize conflicts along the strategic and operational lines the Left uses to destroy America, it is necessary to apply those same concepts to

²⁶⁶ “[The United Front in Cultural Work](#)”, *Selected Works*, October 30, 1944, Vol. III, 236-37 as cited in “Mao Tse Tung, “Quotations from Mao Tse Tung, II. *The Mass Line*, Marxist Internet Archive.

the conflicts associated with them. Specific orientation to the Maoist counter-state platform drives the requirement to use its associated doctrinal lexicon [to the exclusion of competing terminologies]. It is vital that we understand Maoist terminology, as defined above, **in order to conceptualize not only what the Left is doing and why, but also how, so that we may identify weaknesses in the Left's overall approach in order to exploit them.** Adjusting for the contemporary information environment and global communications and travel, the “doctrinal template” of Maoist political warfare accurately captures the activities the American Left uses today at the strategic level. For this reason, a review of the Maoist insurgency is in order.²⁶⁷

On the transition from strategic design to strategic execution, while the Maoist insurgency lexicon is used to discuss the Colorado Democracy Alliance, it could just as easily be explained in terms of Marx; from critical philosophy to the otherisms of repressive tolerance.

For example, from the description of the Colorado Democracy Alliance provided below, one can see the double-meaning use of the term “democracy,” the leading role played by over-privileged men, a middle-class proletariat of operators, an emphasis on the negative because such plans have nothing positive to offer,²⁶⁸ the use of united fronts, and the overarching drive to center objectives in statist outcomes.

Ominously, from an American political party perspective, while the Alliance reflects a “campaign apparatus never seen in Colorado or the United States,”²⁶⁹ from a larger historical perspective it does reflect the Left's ongoing transition to its historic archetype form; the “vanguard of the proletariat.” The transition from design to execution is seamless. The Colorado Democracy Alliance will serve as an illustrative example of the political warfare concept.

There are good reasons to know that this type of activity is going on in other states—Minnesota for example.

²⁶⁷ This discussion relies on Thomas A. Marks' treatment of the Maoist model as discussed in *Maoist People's War in Post-Vietnam Asia*, White Lotus Press, Bangkok, Thailand, 2007], 1 – 14.

²⁶⁸ Adam Schragger and Rob Witwer, *The Blueprint: How the Democrats Won Colorado (and Why Republicans Everywhere Should Care)*, Speaker's Corner, Fulcrum Publishing, Kindle Edition, 2010, Kindle Locations 566 – 567, 877 – 881, 1433 - 1435. *The Blueprint* frequently points out the role of negative ‘tear-down’ attack strategies that highlight an underlying nihilist attitude of the Democracy Advisory. For example, “The press coverage was almost universally negative for Republicans.” Ted Trimpa, Democratic strategist and original member of the Roundtable, believes that to win, you need to go negative; “You have to create an environment of fear and respect. The only way to do that is to get aggressive and go out and actually beat them up [politically].” “If people hear the same negative message often enough, they believe it.”

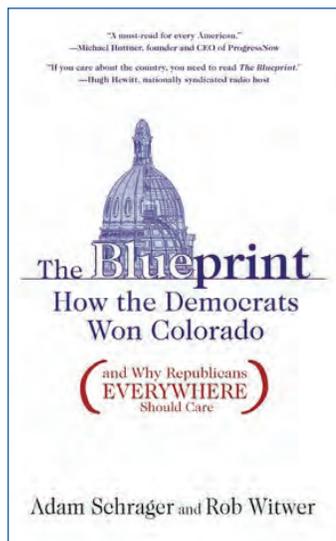
²⁶⁹ Schragger and Witwer, *The Blueprint: How the Democrats Won Colorado*, Kindle Locations 2035 - 2038.

“You have to create an environment of fear and respect. The only way to do that is to get aggressive and go out and actually beat them up [politically]. . . If people hear the same negative message often enough, they believe it.”
—TED TRIMPA, DEMOCRATIC STRATEGIST AND ORIGINAL MEMBER OF THE ROUNDTABLE (WHICH BECAME DEMOCRACY ALLIANCE)

“If you tell a lie big enough and keep repeating it, people will eventually come to believe it.”
—JOSEPH GOEBBELS, NAZI FASCIST PROPAGANDA CHIEF

An Illustrative Example – The Colorado Democracy Alliance

Transitioning to today's political warfare environment, the Colorado Democracy Alliance as discussed in Adam Schragger and Rob Witwer's 2010 [*The Blueprint: How the Democrats Won Colorado \(and Why Republicans Everywhere Should Care\)*](#)²⁷⁰ will provide the example.



Democracy Alliance: a national network of progressive donors that support a donor-advised fund that funds hundreds of grassroots organizations to fulfill the core mission of a radicalized political party.

- **The Colorado Democracy Alliance.** At a Denver area conference room in 2004, deep pocketed Leftist contributor-activists called a meeting with strategists to discuss and execute a plan to remake Colorado that included a blueprint for winning elections structured to fundamentally alter the fabric of America. The four donors did not agree on public policy, they only agreed on the goal: victory. And so, the “Gang of Four”—**Pat Stryker** (Stryker Medical Implants), **Rutt Bridges** (a software developer and millionaire), **Tim Gill** (Founder of Quark and a gay-rights activist), and **Jared Polis** (a dot-com multimillionaire and now member of the Colorado Congressional Delegation)—joined forces to fund their plan of radical transformation. Originally called the Roundtable, it would later be known as the Colorado Democracy Alliance—the precursor to the [*Democracy Alliance*](#): a national network of progressive donors that support a donor-advised fund that funds hundreds of grassroots organizations to fulfill the core mission of a radicalized political party without the burden of political deal making.²⁷¹
- **The premise was simple; victory at any cost.** Compromise inhibits victory. Political parties engage in compromise to advance a policy or political agenda that waters down the results. Unsurprisingly, the Colorado Democracy Alliance concluded that the root cause of Leftist defeats was the Democratic party itself. The solution was to **build an extra-party infrastructure that duplicates the function of a political party while fomenting the fragmentation of the Democratic party.** If the central party and its leadership cannot respond to the demands of its membership, a new center must be established. Over the span of 16 months between 2004 and 2006, the Gang of Four donated more than \$8 million to create and fund a campaign apparatus never seen in Colorado or the United States. A new “party” coordinated at the center but functionally independent began to develop. New 501(c)(3), 501(c)(4)

²⁷⁰ Schragger and Witwer, [*The Blueprint: How the Democrats Won Colorado*](#).

²⁷¹ This paragraph draws heavily from *The Blueprint*. This footnote serves as a string citation for the entire paragraph. Schragger and Witwer, [*The Blueprint: How the Democrats Won Colorado*](#), Kindle Locations 325 – 330, 111 – 112, 140 – 141, 100 – 101, 114 – 115, 132 – 133, 972 – 993, 135 – 137, 103 – 105, 273 – 276, 109 – 110, 981 – 985.

and [527 organizations](#)²⁷² sprang up to run voter education and registration, issue awareness campaigns and attack advertisements. In turn, established grassroots organizations including the Colorado Education Association, AFL-CIO and Colorado Conservation Voters—an affiliate of the League of Conservation Voters—provided the ground game. Wealthy donors and a network of united progressive organizations helped transform Colorado from a reliably Republican state to a deep shade of blue. **By 2006, Colorado Democracy Alliance strategies succeeded in flipping Colorado.**²⁷³ With the [ProgressNow Colorado](#) Political Director, Alan Franklin’s observation that, “all that was missing was a permanent infrastructure,”²⁷⁴ one begins to discern not only the outlines of a **counter-state** from the actions taken, but the modern platform to support today’s proletariat.

Wealthy donors and a network of united progressive organizations helped transform Colorado from a reliably Republican state to a deep shade of blue.

- **The Colorado Blueprint became the model for campaigns and control across the United States.** In 2005, Rod Stein founded the [Democracy Alliance](#)²⁷⁵ as “the **largest network of donors dedicated to building the progressive movement in the United States.**”²⁷⁶ At the 2008 Democratic National Convention held in Denver, that chose Obama as the Democratic candidate, Stein spoke of the need to consolidate counter-state activities in the state through the placement of committed personnel at the senior levels of the government in what has popularly come to be known as the “deep state”—

“The reason it is so important to control government is because government is the source of enormous power. One president in this country, when he or she takes office, appoints ... 5,000 people to run a bureaucracy, nonmilitary, nonpostal service of 2 million people, who hire 10 million outside, outsource contractors—a workforce of 12 million people—that spend \$3 trillion a year. That number is larger

²⁷² From Wikipedia; [A 527-organization](#) or 527 group is a type of U.S. [tax-exempt organization](#) organized under Section 527 of the U.S. Internal Revenue Code [26 U.S.C. § 527]. A 527 group is created primarily to influence the selection, nomination, election, appointment or defeat of candidates to federal, state or local public office.

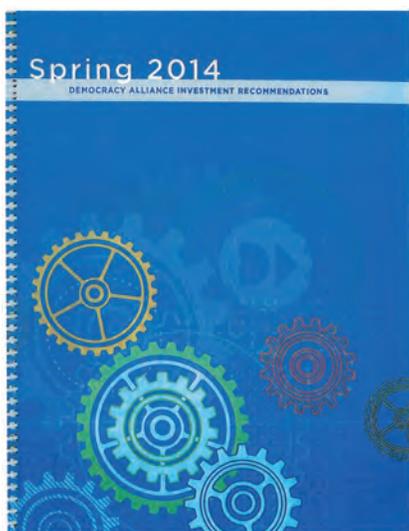
²⁷³ This paragraph draws heavily from *The Blueprint*. This footnote serves as a string citation for the entire paragraph. Schrager and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Edition, 2010, Kindle Locations 981 – 985, 965 – 975, 111 – 112, 2035 – 2038, 102, 95, 101, 126.

²⁷⁴ Schrager and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 2471 - 2473.

²⁷⁵ “[Board of Directors](#),” Democracy Alliance webpage.

²⁷⁶ “[About the DA](#),” Democracy Alliance webpage.

The main priority for the Left is control of the masses through the control of the public's perception of events—a job made much easier with more than 170 Democracy Alliance-affiliated groups working in concert.



"Finally, progressives' long-term success hinges on our ability to fundamentally change our current political system - including large questions about who can vote, the role money should play in politics, and what our courts look like. ACS, the Brennan Center, and Fund for the Republic are all tackling these larger democracy reform issues and will play a central role in ongoing efforts to broaden the coalition of reformers, helping to provide the intellectual and financial firepower needed to reshape our democracy."

<https://s3.amazonaws.com/s3.documentcloud.org/documents/1202744/da-portfolio2012-2014-042714.pdf>

than the gross domestic product of all but four countries on the face of the earth."²⁷⁷

This would be roughly 40 years after Marcuse initiated a campus strategy designed to stream into public and private sector cadres. In the 1970s, Rudi Dutschke and Herbert Marcuse **declared a strategy based on Mao's "Long March" designed to negate America using Mao's Insurgency model, i.e., political warfare.** Masked beneath generic terms like "the Left" and "progressive" are specific organizations with specific plans articulating attack strategies.

More recently, **the Left has extended its influence into emerging technology and social media platforms.** In line with the Colorado Democracy Alliance,²⁷⁸ insurgents seek to duplicate the functions of a political party outside of the traditional party infrastructure. In the case of [ACTBlue](#)²⁷⁹ and social media, the Left employs a shared service organization outside social media as a focal point for the activists of each individual group to engage in focused, online information and narrative distribution efforts.

This mass line approach exploits real or perceived grievances in order to introduce socialist solutions that appear to emanate from the populace itself.

To this end, the Left focuses on students and youth, labor groups, media and elites because these are the groups that tend to have influence disproportionate to their size. Through the control of these groups, the Left engineers cultural and social perceptions to garner support for policy prescriptions that directly benefit the Left and their allies while negating the opposition or anyone holding non-conforming views.

The main priority for the Left is control of the masses through **control of the public's perception of events**—a job made much easier with more than 170 Democracy Alliance-affiliated groups working in concert.²⁸⁰ For example, immigration is an issue of state sovereignty, but the Left packages it to the public as an issue of child separation and familial repatriation. School shootings are another example. The Left manipulates these events to systematically re-purpose the crisis to leverage its ongoing assault on the 2nd Amendment right to bear arms.

²⁷⁷ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 314 - 318.

²⁷⁸ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 109 - 110.

²⁷⁹ "[ACTBlue](#)"; ACTBlue homepage, also "[ACTBlue](#)," Wikipedia. See Appendix C - Organizations.

²⁸⁰ [Democracy Alliance Investment Recommendations](#), Spring 2014, Democracy Alliance, 2014, 54 - 56, also Kenneth P. Vogel, "[Inside the Vast Liberal Conspiracy](#)," *Politico*, June 23, 2014, and Lachlan Markay, "[Busting Democracy Alliance Myths - As Secretive Liberal Donor Club Garner Attention, Misconceptions Remain](#)", *The Washington Free Beacon*, November 18, 2014.

This following introduction to mass line and the five concepts will help frame the Estimate of the Situation after which they will be further developed in the section “Lines of Effort.”

Estimate of the Situation

GENERAL. The United States was founded on the idea that the people are sovereign. This philosophy is enshrined in the *Declaration of Independence*; which the Constitution’s Bill of Rights are supposed to protect. In his July 4, 1926 speech, President Calvin Coolidge was aware of the dangers inherent in the Wilsonian ideas on progressive political evolution—

“About the Declaration there is a finality that is exceedingly restful. It is often asserted that the world has made a great deal of progress since 1776, that we have had new thoughts and new experiences which have given us a great advance over the people of that day, and that we may therefore very well discard their conclusions for something more modern. But that reasoning cannot be applied to this great charter. If all men are created equal, **that is final**. If they are endowed with inalienable rights, **that is final**. If governments derive their just powers from the consent of the governed, **that is final**. No advance, no progress can be made beyond these propositions. If anyone wishes to deny their truth or their soundness, the only direction in which he can proceed historically is not forward, but backward toward the time when there was no equality, no rights of the individual, no rule of the people. Those who wish to proceed in that direction cannot lay claim to progress. They are reactionary.”²⁸¹

From the lofty perch where all men are created equal, are endowed with inalienable rights and are only governed by the consent of the governed, Coolidge understood that Wilson’s statist notions of “progress” could only result from the negation of the principles enshrined in the Declaration. Foreign and domestic opposition to America—from states, entities and individuals—have undertaken long-term strategic efforts to fundamentally change America through cultural and institutional means aimed at negating the Declaration of Independence and the Bill of Rights.

This estimate of the situation will focus on the Neo-Marxist “Left” as the primary instrument of internal political dissent. Where appropriate, the language of the Left will be used. As such, it will examine—

Foreign and domestic opposition to America—from states, entities and individuals—have undertaken long-term strategic efforts to fundamentally change America through cultural and institutional means aimed at negating the Declaration of Independence and the Bill of Rights.

²⁸¹ Calvin Coolidge, President of the United States, July 4, 1926 as quoted by Thomas West and Douglas Jeffrey in *The Rise and Fall of Constitutional Government in America: A Guide to Understanding the Principles of America’s Founding*, The Claremont Institute, Claremont, CA, 2006, 39.

1. The economic, social and political grievances that are cited by the Left, in their own narrative
2. The Left's overall strategic intent and operational design
3. The mainstream and conservative approach to answering and countering the Left

Grievances:

Economic

The Left's principle grievance with the American economic system is that free market economies are intrinsically unjust. In order to address this grievance, the Left uses narratives that facilitate the ability to accrete the coercive power of the State in order to acquire and then redistribute the wealth domestically and internationally.

Additionally, the oppression of workers, abuse of laborers, exclusion of minorities, the exploitation of immigrants and related "otherism" grievances are manipulated by networks of single-issue groups controlled by the Center²⁸² to project an America that is fundamentally flawed.

The Left also raises the abuse of workers and the middle class by Wall Street investors and the lack of overall fairness and transparency within global commercial efforts including those in the G7, the G20, and the World Bank.

While there may be a basis for many of the grievances, the Left's leadership often doesn't ascribe to them, but simply co-opts them as part of a voter mobilization strategy. **The leadership realizes that these grievances can be used to channel people to action in support of their objectives.** The Left agitates grievances while propagandizing the population with socialist prescriptive actions and responses that channel actions [votes, violence, protests, etc.].

Once a community has been mobilized around an issue, it must have an opportunity to redress its grievances. In economic cases, business is the target where shareholder activism serves as a weapon. Following the Supreme Court decision on *Citizens United*,²⁸³ the Left declared open season on enterprise and

²⁸² "[Citizen Engagement Lab](#)," Citizen Engagement Lab homepage, also, from "[About CEL](#)," CEL About page. See Appendix C – Organizations.

²⁸³ As mentioned in Schrager and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 2489 – 2493; the Supreme Court Opinion - [Citizens United v. Federal Election Commission](#), 558 U.S. 310 [2010], as provide by the Legal Information Institute, Cornell University Law School; and a brief explanation of the decision by Brian Duignan, "[Citizens United v. Federal Election Commission](#)", Encyclopedia Britannica, 2018, Citizens United v. Federal Election Commission, case in which the U.S. Supreme Court on January 21, 2010, ruled [5–4] that laws that prevented corporations and unions from using their general treasury funds for independent "electioneering communications" [political advertising] violated the First Amendment's guarantee of freedom of

The Left agitates grievances while propagandizing the population with socialist prescriptive actions and responses that channel actions.

entrepreneurs. From 2011 to 2016, there was a dramatic increase in shareholder proxy resolutions filed against publicly traded companies by funds and individuals motivated by societal change rather than expanding shareowner value.

For example, Walden Asset Management celebrated the submission of its 500th shareholder proposal in 2018.²⁸⁴ These shareholder proposals cover the landscape of popular leftist issues, but deal primarily with **Environmental**, **Social** (justice) and **Governance** (transparency and government influence), often referred to as ESG issues, that rarely have the best interests of the shareholders or the company in mind. Rather, **the resolutions often serve as dog whistles that signal activists to organize and engage in street theater in furtherance of altering the fabric of American civil society**, not through political advocacy, but rather through corporate change campaigns.

Another example, in 2017, activist investors affiliated with [ProxyPreview](#),²⁸⁵ an ESG investing advisory operated by the nonprofit [As You Sow](#),²⁸⁶ filed a series of proxies against McDonalds on antibiotic use in chicken and wage and labor policy. Each boardroom issue was campaigned by outside activist groups— [Color of Change](#)²⁸⁷ and the [Public Interest Research Group](#).²⁸⁸ Thousands of protesters took to the streets as part of a coordinated pressure campaign.²⁸⁹ The result: McDonalds changed policies.

Consistent with narrative driven mass line campaigns, **the Left seeks to overwhelm the corporate structure through manipulation of public opinion**. The Left now works to change companies, their products, policies and board compositions; and as a second order benefit, to change civil society and from there the law.

Grievances: Social

The main effort of the Left is social penetration. Because the American concept recognizes that sovereignty vests in the people as individuals, the *Bill*

speech. In so doing the court invalidated Section 203 of the federal Bipartisan Campaign Reform Act of 2002 (BCRA)—also known as the McCain-Feingold Act for its sponsors, Sen. John McCain and Sen. Russ Feingold—as well as Section 441(b) of the Federal Election Campaign Act of 1971 (FECA), which the BCRA had amended. The court also overturned in whole or in part two previous Supreme Court rulings: *Austin v. Michigan Chamber of Commerce* [1990] and *McConnell v. Federal Election Commission* [2003].”

²⁸⁴ [“History of Leadership”](#), About Walden Asset Management webpage. See Appendix C – Organizations.

²⁸⁵ [ProxyPreview](#), Proxy Preview homepage. See Appendix C – Organizations.

²⁸⁶ [“As You Sow”](#), As You Sow homepage, also [“About Us”](#), As You Sow About Us webpage. See Appendix C – Organizations.

²⁸⁷ [“Color of Change”](#), Color of Change homepage. See Appendix C – Organizations.

²⁸⁸ [“Public Interest Research Group”](#), U.S. PERG homepage, also [“About U.S. PERG”](#). See Appendix C – Organizations.

²⁸⁹ Kari Lydersen, [“Thousands of Protesters Brand McDonald’s the ‘Trump of Corporations’”](#), *The Guardian*, May 24, 2017.

Consistent with narrative driven mass line campaigns, the Left seeks to overwhelm the corporate structure through manipulation of public opinion.

The Bill of Rights was drafted to protect the people from the very statist inclinations that consume the Left.

of Rights was drafted to protect the people from the very statist inclinations that consume the Left. The *Bill of Rights* was written with the specific intent of assuring that **what a person says, who he or she associates with, and what faith, if any, that person chooses to follow** are situated in such a manner that they are placed **above and beyond the authority of the state**. The social structure around which this vision is constructed is natural and foundational to all functional societies; **the family**. The **Left targeted each of these American elements**, including the vision itself, for destruction through the formation of competing identity groups formed for the purpose of attacking each of the elements.

Each of the groups identified below orients an antithetical “other” to a specific element of America. Political warfare efforts in the social domain execute narratives as social mass line efforts with the objective of powering down into the political domain where an evolving fidelity to narratives will result in the non-enforcement of laws that, over time, will become institutionalized thus overwhelming rule of law cultures as it consumes them.

As the discussion on social grievances proceeds, it should be recognized that the groups identified below **seek to secure privileges for the “other” that are granted to them by the state** which necessarily replaces an individual's inalienable rights which the Bill of Rights was written to safeguard. By design, “otherist” group rights depend on statist concepts of the state advanced by Hegel to negate rights endowed by the Creator. Consider how some state bars, like the Minnesota State Bar, condition the retention of an attorney's right to practice law on his/her taking “bias” continuing legal education (CLEs) courses that, through practice, positions group rights at the pinnacle of rights.

Seamlessly integrated into a political warfare execution matrix, this is Marcuse's repressive tolerance seeking the complete destruction of a culture—America—through negation processes (*aufheben*) that simply apply Marx's critical philosophy through the efforts of a skilled, nihilistically committed, antithetical proletariat. Soft science scientism plays a role in structuring a pseudo-science in support of pseudorealities with [intersectionality](#)²⁹⁰ being among the latest scientized applications of the dialectic to a targeted cultural group. Not really science, these scientized concepts seek to impose a competing cultural cosmology based on the Hegelian notion of higher science.

²⁹⁰ [“Intersectionality”](#), Wikipedia.org; “Intersectionality is an analytic framework that attempts to identify how interlocking systems of power impact those who are most marginalized in society. Intersectionality considers that various forms of social stratification, such as class, race, sexual orientation, age, disability and gender, do not exist separately from each other but are interwoven together. While the theory began as an exploration of the oppression of women of color within society, today the analysis is potentially applied to all social categories (including social identities usually seen as dominant when considered independently).”

The American political system assigns responsibility to the individual and frames society under the rule of law and the Constitution. The Left uses narratives to skillfully cast the American system as fundamentally unjust through a constellation of “other” constructs. Many of these narratives enforce pseudo-issues that are irrational and often plainly unnatural.

The use of pseudo-issues to motivate and mobilize voters has proven particularly effective by the Left. For example, immigration is among the “other” lines of effort that is used to attack national sovereignty in furtherance of the destruction of national identity. Rather than honestly address societal concerns relating to border security and illegal immigration, **leftist activists focus on events calculated to generate outrage** while slowly grinding down the very idea of sovereignty. As an example of how seemingly disparate “other” organizations can be predictably relied upon to swarm on a single issue, note the coordinated response to immigration—

- **Color of Change**, an African American advocacy group, has demanded Greyhound stop aiding the deportation machine and for Salesforce to end its contract with Department of Homeland Security Bureau of Customs and Border Protection.
- **Presente.org**,²⁹¹ a LatinX292 advocacy group, has demanded Wells Fargo and JP Morgan Chase stop financing GEO group. GEO group is a for-profit prison company providing holding facilities for detained illegal immigrants.
- **UltraViolet**,²⁹³ a gender and women’s equality group, has demanded the Trump Administration end its attack on immigrant women and children.
- **18MillionRising**,²⁹⁴ an Asian-American advocacy group, has demanded a new DREAM act as well as the exclusion of citizenship questions from the 2020 census. As an Allied Media Projects Sponsored Projects Network, 18MR conforms to the AMP Network Principles.²⁹⁵

Rather than openly address the immigration issue through legislation, debate or electoral politics that they know the American people reject, the Left relies on its constellation of “others”, complete with a broad array of pseudo-issues, to swarm individuals and entities in a united front effort.

²⁹¹ “[Presente.org](#)”, Presente.org homepage. See Appendix C – Organizations.

²⁹² “[LatinX](#)”, Wikipedia.org. See Appendix C – Organizations.”

²⁹³ “[UltraViolet](#)”, UltraViolet homepage. See Appendix C – Organizations.

²⁹⁴ “[18MillionRising](#)”, 18MR homepage, also “[About 18MR.org](#)”.

²⁹⁵ “About [Allied Media Projects](#)”. See Appendix C – Organizations.

The use of pseudo-issues to motivate and mobilize voters has proven particularly effective by the Left.

Each of the groups listed above, and many more like them, can be affiliated with a single Oakland, California group—the [Citizen Engagement Laboratory](#)—the Center for online activism and community building.²⁹⁶ Another prominent clearing house for funding runs through the CREDO Mobile, a prepaid virtual network that runs on the Verizon network.²⁹⁷

The Left uses irrational, anti-knowledge, anti-reason, and anti-critical thinking narratives structured to subordinate a population to Left-wing statist objectives. Overall, the Left intends to enforce this line of thinking through the popular culture that brands its thinking as modern, scientific, kind, open, and thoughtful, **when it is, in fact, none of these things.** Rather, the Left is arrayed against the Declaration of Independence and the concept of rights that it proposes.

Grievances: Political

If societal grievances are used to secure *de facto* authority over a population, then their powering down into the political domain reflects the effort to make that authority *de jure*. The Left's principle political grievance against America is that it exists. Among the grievances is **resentment of the very idea of individual sovereignty that assigns responsibility to citizens for the wellbeing of their own persons and of society.** A governing principle dedicated to the protection of individual rights is antithetical to the sovereignty of states [as god bestriding the land] on which the Left's statist ambitions are built.

Political grievances are created by stoking up resentment against successful individuals. For example, the 1% [of which **all** the founding members of the Roundtable belong]. The Left packages its grievances in bundles of “don't have but covet” issues regarding societal resource allocation schemes brokered by an empowered wealth redistribution-oriented government, which coercively deploys to establish social justice.

To advance social justice, the Left frames issues in terms of group identity and then assigns individuals to specific identity groups. Communicated to the public as an effort to increase fairness in the (re)allocation of resources, the intended effect of identity group assignment is the diminishment of the individual, whose rights become increasingly associated with the value of the identity group to which he or she is assigned. Citizen Engagement Lab [coordinates and directs](#) the activity of a constellation of identity and single-issue groups including African Americans, Latinos, Asians (as a homogenous group), women, the LGBT community, as well as single-issue groups for employees, meteorologists,

²⁹⁶ [“Citizen Engagement Lab,”](#) Citizen Engagement Lab homepage. See Appendix C – Organizations.

²⁹⁷ [CREDO Mobile,](#) CREDO Mobile homepage. See Appendix C – Organizations.

The Left's principle political grievance against America is that it exists.

parents affected by climate change, people near Hydraulic Fracture sites, and the list goes on.²⁹⁸

The narrative that the American political system is archaic and flawed leads to the conclusion that the Constitution is obsolete, oppressive and stands in the way of progress (and hence must be negated). As such, **Marxists programmatically define America as necessarily flawed because it is archaic; necessarily oppressive because it is obsolete.**

Aside from whatever historical narratives are applied to the Left's characterization of America, it must be recognized that dialectal movements are hardwired to see in everything that exists today the need for its being negated for tomorrow, which will always be better precisely because it represents the forward movement of history. It is the perfect nihilist construct on which to negate all that this is today.

As Marcuse noted, America is repressive because it exists today, therefore; it must be negated. Hence, alongside the slow-burn assaults on the American political system will be the **unperceived replacement of America's historical understanding of itself with delegitimizing historical narratives calculated to quietly alter America's perception of itself.**

Austrian economist Friedrich Hayek recognized this slow suffocating process when commenting on it back in 1944–

“The whole apparatus for spreading knowledge—the schools and the press, radio and motion picture—will be used to spread those views which, whether true or false, will strengthen the belief in the rightness of the decisions taken by the authority; and all information that might cause doubt or hesitation will be withheld.”²⁹⁹

As Hayek rightly recognized back in 1944, the path the Left charts is truly a *Road to Serfdom*. The Left does not generally attack the Constitution directly. Instead, it obscures, detracts, and diminishes. Hence, direct attacks will indicate an escalation demanded by a “scientific” assessment of the correlation of forces.

In the meantime, for example, the Left uses America's history of slavery to delegitimize the founding fathers. This **targeting of the Founders is used to delegitimize the nation they fought to create and the Constitution they formed to run it.** As the narratives are structured to suggest, how can institutions created by such evil and fundamentally flawed white men be given respect today?

²⁹⁸ “[Who We Work With](#)”, Citizens Engagement Laboratory webpage. See Appendix C – Organizations.

²⁹⁹ Friedrich A. Hayek, *The Road to Serfdom*, New York, Routledge Classic, 1944 (republished in 2001), 164.

Dialectal movements are hardwired to see in everything that exists today the need for its being negated for tomorrow, which will always be better precisely because it represents the forward movement of history.

As a tool of the Left, there will be NO SOLUTION to the grievances as their utility is for their usefulness in undermining freedoms, reducing liberties, and destroying America.

The disruption of the present organization is the first step toward community organization . . . All change means disorganization of the old and organization of the new. This is why the organizer is immediately confronted with conflict. The organizer dedicated to changing the life of a particular community must first rub raw the resentments of the people of the community; fan the latent hostilities of many of the people to the point of overt expression. He must search out controversy and issues, rather than avoid them, for unless there is controversy people are not concerned enough to act . . . An organizer must stir up dissatisfaction and discontent; provide a channel into which the people can angrily pour their frustrations.

—SAUL ALINSKY,
RULES FOR RADICALS

Would this not, by definition be a “white nationalist” government? The flogging of American history finds precedence in the writings of Mao:

“Two principles must be observed. The first is, “punish the past to warn the future” and the second, “save men by curing their ills.” Past errors must be exposed with no thought of personal feelings or face. We must use a *scientific attitude* to analyze and criticize what has been undesirable in the past ... this is the meaning of “punish the past to warn the future.”³⁰⁰

These economic, social and political grievances resonate at the international level as well. **Many of the Left's objections to the United States are supported, propagated and reinforced internationally through forums like the UN, the EU, the OSCE, the OIC, and others.**

The Left utilizes grievances to mobilize their base, generate resources, frame narratives, and justify their actions as part of the collective good they successfully portray themselves as leading, just like a vanguard. *This is not to say that there are not genuine grievances in need of redress or wrongs in need of being righted.* The purpose of this discussion is not to delegitimize or ridicule what may be genuine grievances per se but rather to **point out that the Left manipulates them in the service of “otherism” campaigns of cultural negation.** As a tool of the Left, **there will never be a solution to the grievances because the purpose for their use is in the undermining of freedoms, reducing liberties, and destroying America.** This assessment will examine the strategic approach used by the Left.

Overall Strategic Appreciation

The **Left seeks to establish institutional control throughout government and culture while conservatives focus narrowly on political power, tactical political advantage, and incrementalism;** all the while yielding to narratives that render them docile to the Left. These narratives operate to establish a series of binary choices—often false—structured to make it easier for people to comply than to resist. **As the narratives mature, resistance is perceived as obstructive stubbornness at which point those individuals and groups become vulnerable to escalating attacks.**

While postmodern narratives have been generally enforced by political correctness, **the standard of enforcement is escalating to hate speech memes.** There

³⁰⁰ Mao Zedong, “Correcting Unorthodox Tendencies in Learning, the Party, and Literature and Arts,” in C. Brandt, B. Schwartz, and J. Fairbank, *A Documentary History of Chinese Communism*, Cambridge, Harvard University Press, 1951, 392 as cited in Robert Jay Lifton, M.D., *Thought Reform and the Psychology of Totalism – A Study of “Brainwashing” in China*, originally published by W. W. Norton & Co., 1961, republished by the University of North Carolina Press, 1989, Kindle Version, 13.

is only the illusion of a middle ground or third ways. Properly understood, when mainstream or conservative values “move to the middle”, they are actually positioning themselves for negation in a process that establishes the dialectical dualism required for *aufheben*. This approach allows the Left to frame the problems of society as a way to provide their solutions without opportunity for compromise. Bella Dodd explained the effectiveness of this tactic back in the early 1950s from her own experience as a CP-USA executive in the 1930s–

“The Communist’s theory of getting where it wants is through conflict—**creating conflict**. They will very often create an organization for the purpose of engendering conflict. If no conflict exists, they will engender the conflict and engender it in a certain position which drags the whole public opinion to the left in the direction of Communism. And so, when I was in the teacher’s union we had Communists, we had Socialists, **we had all kinds of splinter groups** . . . They never create the conflict and confusion way over on the right, but they will create a right in order to have the left oppose to it so they can drag people in the direction of the left.”³⁰¹

**The Communist’s
theory of getting
where it wants is
through CONFLICT—
CREATING CONFLICT.**

—BELLA DODD

In the United States, the Left **wields power within society through direct and indirect control of the masses through the control of culture**. As noted, Mao Zedong called this approach mass line and described it as “from the masses, to the masses.” This was Mao’s way of describing the **introduction of institutionally led Marxist solutions that appear to emerge from society, but are in fact engineered through prevailing narratives reinforced by a cadre, which is a group of indoctrinated leaders within a movement, who are constantly agitating for greater socialist programs**. This is consistent with Marx’s original concept of the proletariat in action, Marx 1.0. This is also the plan Marcuse ratified. As the Colorado Democracy Alliance and the organizations identified in the grievance section demonstrate, this process is well under way.

For example, a 2017 FCC determination on [Net Neutrality](#)³⁰² received more than 22 million public comments, 94 percent of which were multiple submissions, and some many hundreds of thousands of times.³⁰³ Nearly every Citizen

³⁰¹ Dodd, “[Bella Dodd Explains Communist Ducks](#),” YouTube.

³⁰² “[Net Neutrality](#),” Wikipedia.org. See Appendix C – Organizations.

³⁰³ Brian Naylor, “[As FCC Prepares Net-Neutrality Vote, Study Finds Millions of Fake Comments](#),” NPR, December 14, 2017.

Owing to the ongoing success of political correctness enforcement regimes, average Americans now find themselves unable to speak their own mind.

Engagement Laboratory group conducted its part in an advocacy campaign directed at [Net Neutrality](#) including a new group, [Faithful Internet](#).³⁰⁴

The Left's principle effort is **political warfare through the mobilization of a vocal ideologically committed cadre who follow direction from a core leadership**, the vanguard, capable of implementing societal narratives that establish social norms. These narratives influence cultural and institutional perceptions and ultimately drive support for the Left's solutions, casting all opponents to these solutions as morally deformed, intellectually defective and unscientific.

The Left also deploys narratives that create the perception that women, workers, minorities, children, immigrants, and LGBTQ are under sustained attack in American society. A support infrastructure creates an **echo chamber that resonates these narratives at increasing volume and pitch creating the perception of crisis calling for immediate action**. This strategy works to such effect that non-conforming views are driven underground. Owing to the ongoing success of political correctness enforcement regimes, average Americans now find themselves unable to speak their own mind thus establishing the counter-states speech codes as the *de facto* speech codes among American citizens today.

Another example, in 2008, then Mozilla Chief Technology Officer Brendan Eich made a \$1,000 personal contribution in support of traditional marriage in California [Proposition 8]. It was not until Eich became CEO five years later that his political contributions became an issue. Following an 11-day online shaming campaign, Eich was forced to step down.³⁰⁵

The Left is ratcheting up its anti-American rhetoric in an effort to further delegitimize national identity including the very idea of America. In their attacks, American history, the non-radicalized population, Judeo-Christian cultural norms, the rule of law, free speech and freedom of association are all under sustained attack. "White Privilege" and "White Nationalism" are institutionalizing themselves as the replacement terms for our Constitutional rights and American national identity in anticipation of being negated.

The Left's End State [ENDS]

The end-state objective of the Left is the **deconstruction of America through the imposition of the dialectic** along the lines discussed, **reducing American cultural awareness and ultimately Western Civilization to incoherence**. The Left does this by **imposing group rights to undermine individual rights**. The

³⁰⁴ [Faithful Internet](#)'s webpage has been suspended. From the [Groundswell](#) website on Faithful Internet. See Appendix C - Organizations.

³⁰⁵ Kimberley Strassel, *Intimidation Game: How the Left Is Silencing Free Speech*. Place of Publication Not Identified: Grand Central PUB, 2017. pp. 346

transition from inalienable rights inherent in the person to privileges granted by the state was in many respects made inevitable by Wilson’s “evolution” from the Constitutional “Newtonian” state to the statist “Darwinian”. Certainly, this movement dramatically accelerated under the Neo-Marxist Left. The Left’s transformation of America includes the following:

America	The Left’s America - Post Negation
Rights inherent in the person In which the people are sovereign	Privileges granted to groups by the state
National identity and principles grounded in the Declaration of Independence and Bill of Rights	A nameless unaccountable international order
Being American as an identity [as a matter of definition, nations have national cultures, languages and traditions]	All aspects of American identity delegitimized and criminalized
Individual sovereignty enshrined in the Bill of Rights	A statist construct driven by ‘might makes right’ will to power
A leader of Western civilization	A random player in a deformed West
Individual responsibility	Statist control of life decisions

Entire lines of analysis, including counterintelligence efforts, have been neutralized by the simple application of a Maoist tactic, the use of thought-terminating clichés.

The end state cannot be disassociated from the ideology that visualizes it. As such, it is just as important to understand the “ideological how” of the end state as it is to understand the end state itself. **The ideology is Marxism, but just try to use that term in polite society (or in national security work spaces).**

The defining language of Marxism has been suppressed. The “ideological how” has put America under such a sustained assault for so long by “that which will not be named” narratives that **our understanding of the “ideological how” has been wiped from our analytical processes, causing plans based on such analysis to misfire.** “Labels are so defining, we shouldn’t define ourselves or our movements!” Entire lines of analysis, including counter-intelligence efforts, have been neutralized by simply applying a Maoist tactic based on the use of thought-terminating clichés.³⁰⁶ Candidate Trump was disarmingly effective in his attacks on the media at precisely this point.

As the focus is on dialectical Marxism from a Maoist perspective, the end state assessment should reflect an awareness that cultures are to be fully immersed in such processes as part of a continuous effort.

³⁰⁶ Robert Jay Lifton, M.D., *Thought Reform and the Psychology of Totalism – A Study of “Brainwashing” in China*, originally published by W. W. Norton & Co., 1961, republished by the University of North Carolina Press, 1989, Kindle Version, 429.

For example, going back to Marx, the Left prides itself on its *Wissenschaftlicher Sozialismus* [scientific socialism], always analyzing engagement strategies in terms of correlation of forces assessments so that, when lines of operation fail, time is taken to assess errors in the assessment that caused the failure. President Trump's election appears to have caused the Left to seize up in just this manner.

Pondering an article arguing that the Left's defeat was because it forgot "how important identity was to people and [instead] promoted an empty cosmopolitan globalism that made many feel left behind," President Obama mused—

“What if we were wrong. Maybe we pushed too far. Maybe people just want to fall back into their tribe. Sometimes I wonder whether I was 10 or 20 years too early.”³⁰⁷

This comment reveals the dialectical nature of Obama's thinking; even informing his understanding of own his place in history. As the thinking goes, had history progressed just a little farther forward before he became president, or had he been elected just 10 or 20 years later, Obama might truly have become that Napoleonic figure in charge of a fully self-actualized rights-allocating state; that he was to be Hegel's man of action in whom the universal truly merged with the particular in the individual.

Just because the Left is trapped in a dialectical delusion of its own making does not mean we have to participate in it as well. In fact, as long as we do, there is no way ahead.

From a dialectical perspective, Trump's easy undoing of Obama's policies does not simply reflect the give and take of the political process, but rather the undoing of Obama's own inevitability in terms of Obama's own march of history regime. In this, Obama's musings reflect the mental trap inherent in dialectical thinking; that all such thought becomes caught up in the grimoire of Voegelin's second reality, in Pieper's pseudoreality, and Lifton's "originators of the Word".³⁰⁸ This is an exploitable vulnerability. As important, while it is essential to recognize the pseudoreality that the dialectic imposes, it is equally important to recognize that **we do not have to play the role that the pseudoreality assigns us.** Just because the Left is trapped in a dialectical delusion of its own making does not mean we have to participate in it as well. In fact, as long as we do, there is no way ahead. The Left wants to trap us in their delusions.

Yet, from that same *New York Times* article from May 2018, there is something more to Obama's musings. In it, **Obama affirmed his administration's determination to suppress national identity in favor of a global one.** This view was affirmed when, relying on Ben Rhodes, we are told that Obama "urged Prime Minister Justin Trudeau of Canada to take on a more vocal role defending the values they shared," and that "Chancellor Angela Merkel of Germany told

³⁰⁷ Peter Baker, "[How Trump's Election Shook Obama: 'What if We Were Wrong?'](#)," *New York Times*, May 30, 2018.

³⁰⁸ Dr. Lifton, *Thought Reform and the Psychology of Totalism*, Kindle Version, 427.

Mr. Obama that she felt more obliged to run for another term because of Mr. Trump's election to defend the liberal international order."³⁰⁹

Of course, **the Left is intent on undermining national identity in favor of an international order.** This process requires the systematic destruction of national identity. In Europe, this process has advanced to the point of criminalizing defenses of national identity. One need only listen-in at international forums like the OSCE to recognize that the language of diplomacy cannot be distinguished from Euro-Leftist narratives. Of course, this is happening before our eyes—in the open. But just say it, just respond to what Obama, Rhodes, Trudeau and Merkel openly speak to in critical terms and wait to be accused of being a McCarthyite,³¹⁰ a conspiracy theorist, a hater, a racist, a fascist, a genderist, etc.

This brings us back to Mao's "thought reform" tactics that Dr. Lifton labeled "thought-terminating clichés" that reduce any critical discussion of the Left to an ill-informed sacrilege. Thought terminating clichés are—

“The most far-reaching and complex of human problems” compressed into “brief, highly reductive, definitive-sounding phrases, easily memorized and easily expressed. [They] become the start and finish of any ideological analysis.” Associated with these clichés are a “claimed certitude of sacred science” and

³⁰⁹ Baker, “[How Trump's Election Shook Obama: 'What if We Were Wrong?'](#)”

³¹⁰ The Left deployed **thought-terminating clichés** in the American political arena as far back as the 1940s. From Bella Dodd's testimony to the House Committee on Un-American Activities (HCUA) in 1953, not only does one find the CP-USA's deployment of the “**McCarthyist**” meme but also, as a precursor to “Make America Great Again”, attacks on “America Firsters.” From Dodd, Columbus Testimony, [1761-1762](#): “Mr. KUNZIG. Do they fight back by methods of fear, and if so, will you explain how that is done?”

Dr. DODD. Anyone who opposes the Communist line, anyone who is going to hurt them in any way, is bound to get the full impact of the attacks of the Communists plus all of their friends. **The attack is always in high-sounding words.** The congressional committees of the United States Government become the agents of Fascists, and therefore, everyone is asked to organize against the “**agents of fascism.**”

Mr. KUNZIG. You mean that is what the Communists say?

Dr. DODD. That is what the Communists say.

Mr. SCHERER. That is “mild,” Doctor, **anyone who opposes them is called a Fascist or an America Firster.**

Dr. DODD. Or it becomes a McCarranite, or a **McCarthyite.** Let me assure you that these are just general smear words. **They are emotional words.** They are words which have no definition, and **first you create a sense of fear and hatred and then you apply this word to everyone against you . . .**

. . . The Communists do have representation in practically every key area in America . . .

. . . How do they promote this resolution? First, **they will get someone to make a statement.** They get a Communist not known as a Communist. Take a person, let say a person who is outstanding in religious fields or educational fields. He will write . . .

Mr. KUNZIG. You mean a Communist outstanding in a religious field?

Dr. DODD. Might be.

Mr. CLARDY. But you say one not known as a Communist?

Dr. DODD. An outstanding professor not known as a Communist. He and 2 or 3 others will then get a telegram saying, “We are opposed to the investigation of this committee. It promotes the interest of the **McCarthyites**, and so on and so forth.” Then, that

These are just general smear words. They are emotional words. They are words which have no definition, and first you create a sense of fear and hatred and then you apply this word to everyone against you.

—BELLA DODD

In contrast to establishment Republicans held hostage by such narratives, the Left is unhinged by the effortless manner by which Trump cuts through those clichés and turns them in on themselves.

“an underlying assumption that language—like all other human products—can be owned and operated by the Movement.” Thought terminating clichés seek the “subordination of human experience to the claims of doctrine” that have “much to do with the peculiar aura of half-reality which a totalist environment” facilitates. By design, thought terminating clichés render the individual “linguistically deprived” with the only consideration for their use being their usefulness to the cause.³¹¹

In tandem with post-modern narratives, **thought-terminating clichés have been a staple of the American Left for decades.** As with politically correct nar-

telegram is sent to, let's say, a thousand other people. They have lists. I have had them myself, lists of ministers, doctors, lawyers, and others.

Mr. SCHERER. You mean the lists are in the party headquarters?

Dr. DODD. Lists are in party headquarters and in some of the front committees, which they have established like the American Committee for Democracy and Intellectual Freedom, run by a secretary who is a member of the Communist Party.

Mr. CLARDY. Are you talking about a list of Communists or non-Communists?

Dr. DODD. There will be a list of both, non-Communists and Communists, predominantly non-Communists, but **people who they can use from time to time to respond to various causes.**

Mr. CLARDY. People, you mean, who are occupying positions of some importance so that their ideas will carry weight?

Dr. DODD. That is right.”

See also, Johnson, Testimony to the HCUA, [2228-2229](#) and [2262-2263](#).

³¹¹ Dr. Lifton, *Thought Reform and the Psychology of Totalism*, Kindle Version, 429 – 431. In greater detail: “Loading the Language - The language of the totalist environment is characterized by the thought-terminating cliché. The most far-reaching and complex of human problems are compressed into brief, highly reductive, definitive-sounding phrases, easily memorized and easily expressed. These become the start and finish of any ideological analysis. In thought reform, for instance, the phrase “bourgeois mentality” is used to encompass and critically dismiss ordinarily troublesome concerns like the quest for individual expression, the exploration of alternative ideas, and the search for perspective and balance in political judgments. And in addition to their function as interpretive shortcuts, these clichés become what Richard Weaver has called “ultimate terms”: either “god terms,” representative of ultimate good; or “devil terms,” representative of ultimate evil. In thought reform, “progress,” “progressive,” “liberation,” “proletarian standpoints” and “the dialectic of history” fall into the former category; “capitalist,” “imperialist,” “exploiting classes,” and “bourgeois” [mentality, liberalism, morality, superstition, greed] of course fall into the latter. Totalist language, then, is repetitiously centered on all-encompassing jargon, prematurely abstract, highly categorical, relentlessly judging, and to anyone but its most devoted advocate, deadly dull . . . The loading is much more extreme in ideological totalism, however, since the jargon expresses the **claimed certitudes of the sacred science**. Also involved is an **underlying assumption that language - like all other human products - can be owned and operated by the Movement**. No compunctions are felt about manipulating or loading it in any fashion; the only consideration is **its usefulness to the cause**. For an individual person, the effect of the language of ideological totalism can be summed up in one word: **constriction**. He is, so to speak, linguistically deprived; and since language is so central to all human experience, his capacities for thinking and feeling are immensely narrowed. . . . As in other aspects of totalism, this loading may provide an initial sense of insight and security, eventually followed by uneasiness. This uneasiness may result in a retreat into a rigid . . . This sterile language reflects another characteristic feature of ideological totalism: **the subordination of human experience to the claims of doctrine . . . It has much to do with the peculiar aura of half-reality which a totalist environment seems, at least to the outsider, to possess.**”

ratives, their deployment has succeeded to the point where they are primarily enforced by the controlled opposition against its own base.

In contrast to establishment Republicans held hostage by such narratives, the Left is unhinged by the effortless manner by which Trump cuts through those clichés and turns them in on themselves. “I don’t know why you’d say that. Such a racist question,” Trump said.”³¹² **The experience of being victimized into silence by such rhetoric is what makes Trump so popular among the base that elected him.** This carries forward to his attacks on the 24-hour news-cycle which, properly understood, is an *aufheben* engine, even when it’s fair and balanced.



From constructed narratives to thought-terminating clichés, the Left does not require its followers, “fellow travelers”, or united front allies to agree to or even understand its objectives when getting them to act in furtherance of its objectives. The Left can simply dress its destructive courses of action in **high-sounding words like progress, liberal, justice, and freedom in order to manipulate individuals and organizations** into action; often getting some to act against interest.³¹³ This wholesale manipulation of language is at the core of

The Left can simply dress its destructive courses of action in high-sounding words like progress, liberal, justice, and freedom in order to manipulate individuals and organizations into action.

³¹² Matthew Choi, “[Trump to Journalist: I’m not a racist. Your Question is Racist](#),” *Politico*, November 7, 2018.

³¹³ Historically speaking, for example: Dodd, Philadelphia Testimony, [2898](#); “Dr. DODD. I was told by Gil Green, chairman of the party in New York State, that **if ever communism came to America it would not come under the Socialist label or the Communist label but it would come under a label palatable to the American people.** I said “What do you mean?” He said “It might be liberty or democracy or something of that kind.” In other words, **they will hide themselves under labels which the American people will think are their own . . .** They will use words with a definition which you and I do not use. For instance, they regard themselves as the most democratic. I was always told that the American form of democracy is only a limited democracy. The most perfect democracy is the democracy of the Communist movement and of the Soviet Union, so when they use the word “democracy” they are obviously not using the same terms that we are

Where goes President Trump, so goes the Left's swarming mass line constellation of otherism organizations acting in a united front with standing orders to attack, negate, and, most importantly, to never break contact.

Josef Pieper's argument that the abuse of power, which begins with an abuse of language, **reduces individuals to tools to be manipulated.**³¹⁴ As such, many of these narratives appeal to the weaknesses and pride of those to be exploited. Such appeals are what Pieper labeled "flattery"—yet they are designed solely to establish dominance.³¹⁵

While it is true that **the end state of the Left is America's destruction**, it accomplishes its mission through the dialectical processes **it controls**. In this respect, the "how" of the end state is the end state itself.

By way of a Civil War analogy, Lee visualized his end state in terms of winning the archaic Napoleonic set piece battle while Grant recognized the operational maneuver nature of modern warfare when issuing his famous order, "Lee's army will be your objective point. Wherever Lee goes, there you will go also." Grant's true end state was the process of destroying Lee's combat power. By the time Lee realized this, he lost the combat power to respond.

Hence, today, where America seeks to defend itself through reliance on archaic political rhetoric, so goes the *aufheben* engines of the Left. Where goes President Trump, so goes the Left's swarming mass line constellation of otherism organizations acting in a united front with standing orders to attack, to negate, and, most importantly, to never break contact. It is in recognizing the "how" of

using. **The word is the same but the meaning is different.**" And also: Dodd, Columbus Testimony, 1761; "The attack is always in high-sounding words. The congressional committees of the United States Government become the agents of Fascists, and therefore, everyone is asked to organize against the 'agents of fascism'"

³¹⁴ Pieper, *Abuse of Language – Abuse of Power*, 22 – 23; "The very moment that someone in full awareness employs words yet explicitly disregards reality, he in fact ceases to communicate anything to the other . . . It really implies that from one moment to the next the human relationship between the speaker and the listener changes . . . Whoever speaks to another person – not simply; we presume, in spontaneous conversation but using well-considered words, and whoever in doing so is explicitly not committed to the truth . . . such a person no longer considers the other as partner, as equal. In fact, he no longer respects the other as a human person. The decisive element is this: having an ulterior motive. I address the other not simply to please him or to tell him something that is true. **Rather, what I say to him is designed to get something from him.** The other whom I try to influence ceases to be my partner; he is no longer a fellow subject. **Rather, he has become for me an object to be manipulated, possibly to be dominated, to be handled and controlled.** It appears, especially to the one so flattered, as if a special respect would be paid, while in fact this is precisely not the case. His dignity is ignored; I concentrate on his weakness and on those areas that may appeal to him – all in order to manipulate him, **to use him for my purposes.**

³¹⁵ Pieper, *Abuse of Language – Abuse of Power*, 29; "Be this as it may – this much remains true: wherever the main purpose of speech is flattery, there the word becomes corrupted, and necessarily so. And instead of genuine communication, there will exist something for which domination is too benign a term; more appropriately we should speak of tyranny, of despotism. On one side there will be a sham authority, unsupported by any intellectual superiority, and on the other a state of dependency, which again is too benign a term. Bondage would be more correct. Yes, indeed: there are on the one side pseudoauthority, not legitimized by any form of superiority, and on the other a state of mental bondage [which constitutes] the counterfeit usurpation of power, a power that belongs to the legitimate political authority alone."

the Left's end state that one realizes that the situation will not change until this relationship is recognized, then halted, and then reversed.

Secondary Effects of the Left's End State

In the 1961 treatise *Thought Reform and the Psychology of Totalism—A Study of “Brainwashing” in China*, Psychiatrist Robert Jay Lifton analyzed the forced **political indoctrination programs** used by the Chinese Communists, labeled them “totalism”,³¹⁶ and said that it subjugates the human to the ‘ahuman’. He explained, from Camus, that it puts “an abstract idea above the human life, even if they call it history, to which they themselves have submitted in advance and to which they will decide quite arbitrarily, to submit everyone else as well.”³¹⁷ Under the rubric of “sacred science”, Dr. Lifton further explained **the elevation of the Leftist ideology to the level of the sacred while also providing it with the status of scientific certainty thus rendering opposition to it both immoral and unscientific.**³¹⁸ Sound familiar?

The Chinese fleeing the Communist takeover identified its forced political indoctrination programs as “*hsi nao*” (literally “wash brain”), i.e., brainwashing,³¹⁹ In archetype form, these brain washing programs are simply the viscous application of the same higher-form metaphysical science by a god-like state following Hegel's dialectical form that Arthur Schopenhauer labeled “the unparalleled scribblings of nonsense” back in the 1840s.* This is the true face of Hegel's sci-

The brainwashing tactics of the Left today, like those of the Chinese Communists, are anti-democratic and un-American. Yet the resources to bring these techniques to the table are impressive.

* Arthur Schopenhauer, *The World as Will and Idea*, Volume 2 [of 3], 1859, trans R. B. Haldane and J. Kemp, Kegan Paul, Trench, Trubner & Co, 1909 from the original German written in 1859, Project Gutenberg EBook 2012, 239 257.

³¹⁶ Dr. Lifton, *Thought Reform and the Psychology of Totalism*, Kindle Version, 419; “Ideological totalism [is] the coming together of immoderate ideology with equally immoderate individual character traits—an extremist meeting ground between people and ideas.”

³¹⁷ Dr. Lifton, *Thought Reform and the Psychology of Totalism*, Kindle Version, 431.

³¹⁸ Dr. Lifton, *Thought Reform and the Psychology of Totalism*, Kindle Version, 427 – 428; The “Sacred Science” The totalist milieu maintains an aura of sacredness around its basic dogma, holding it out as an ultimate moral vision for the ordering of human existence. This sacredness is evident in the prohibition (whether or not explicit) against the questioning of basic assumptions, and in the reverence which is demanded for the originators of the Word, the present bearers of the Word, and the Word itself. While thus transcending ordinary concerns of logic, however, the milieu at the same time makes an exaggerated claim of airtight logic, of absolute “scientific” precision. Thus the ultimate moral vision becomes an ultimate science; and the man who dares to criticize it, or to harbor even unspoken alternative ideas, becomes not only immoral and irreverent, but also “unscientific.” In this way, the philosopher kings of modern ideological totalism reinforce their authority by claiming to share in the rich and respected heritage of natural science. The assumption here is not so much that man can be God, but rather that man's ideas can be God: that an absolute science of ideas [and implicitly, an absolute science of man] exists, or is at least very close to being attained; that this science can be combined with an equally absolute body of moral principles; and that the resulting doctrine is true for all men at all times. Although no ideology goes quite this far in overt statement, such assumptions are implicit in totalist practice.

³¹⁹ Dr. Lifton, *Thought Reform and the Psychology of Totalism*, Kindle Version, 3.

entism [Hegel's a priori science from Hegel's concept of Reason] and statism [a state with god-like power bestriding the land]; the true face of Hegel applied.

These are the brainwashing tactics used by the Left today. Like those of the Chinese Communists, they are anti-democratic and un-American. The resources to bring these techniques to the table are impressive. The systematic attack on America's economic, social, and political structures cannot be analyzed in exclusively domestic terms, as the long-term effects of this *Aufheben der Kultur* will weaken America's position as a global leader.

As this process continues inside the United States, it should not be forgotten that there are at least two foreign beneficiaries of the domestic activities of the Left: **China** and the **transnational Islamic Movement**. The following chart illustrates the alignment.

CHINA	DOMESTIC LEFT	ISLAMIC MOVEMENT
Replace United States as a global Leader	Subordinate the United States to regional and international legal and regulatory regimes	Undermine America's global leadership
Reduce American Influence	Support the international neo-Marxist and Islamic movements through identified lines of effort	Islamic control of national and regional culture
Undermine America domestically	Control institutions and culture to drive Neo-Marxist outcomes	Weaken America's international and regional allies
Chinese Communist Ideology	<i>Aufheben der Kultur</i>	Islamic Movement shariah principles
International leadership	An international order	Global Caliphate

The Left's Lines of Effort and Operation [WAYS]

“In all the practical work of our Party, all correct leadership is necessarily “from the masses, to the masses”. This means: take the ideas of the masses [scattered and unsystematic ideas] and concentrate them [through study turn them into concentrated and systematic ideas], then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate them into action, and test the correctness of these ideas in such action. Then once again concentrate ideas from the masses and once again go to the masses so

that the ideas are persevered in and carried through. And so on, over and over again in an endless spiral, with the ideas becoming more correct, more vital and richer each time. Such is the Marxist theory of knowledge.”–Mao Zedong, 1943³²⁰

It is through “ways” that political warfare executes “lines of effort” and “lines of operation” that bring the counter-state’s mass line into play along five components: Political, Alliances, Violence, International (and Cyber Sanctuary) and Non-Violence. These five components can be remembered by the acronym **PAVIN** and will be further explained in the context of the “ways” of the American Left in this section.

Lines of effort “link multiple tasks and missions using the logic of purpose - cause and effect—to focus efforts toward establishing operational and strategic conditions. In operations involving many. . . factors, lines of effort may be the only way to link tasks, effects, conditions, and the desired end state.”³²¹

Understanding the Left’s strategic design includes recognizing the interplay between political warfare’s hard and soft approaches within its lines of effort. Disconnected lines of effort and factional groups can be coordinated through the use of shared services and support organizations that increase the intensity of the operation.

The Left employs common organizations in the infrastructure, grassroots and network arenas to prevent duplication of effort and decrease operational cost. The level of capitalism and entrepreneurialism in the Left’s political machine is noteworthy and consistent with the historical trend of highly affluent leadership cadres. For example, each of the groups listed below is funded and/or affiliated with Democracy Alliance³²²–

Infrastructure:

- Fundraising – [ACTBlue](#)
- Data – [Catalist](#)³²³
- Community organizing and door knocking – U.S. PIRG and unions
- Opposition Research – [American Bridge 21st Century](#)³²⁴

³²⁰ Mao Zedong, “[Some Questions Concerning Methods of Leadership](#)”, June 1, 1943, *Selected Works of Mao Tse-tung*, Vol. III, p. 119, Marxist Internet Archive.

³²¹ US Army Field Manual 3-0, *Operations*, February 27, 2008, 6-66

³²² Schrager and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 109 – 110.

³²³ “[Catalist](#)”, Catalist homepage. See Appendix C – Organizations.

³²⁴ “[American Bridge 21st Century](#)”, American Bridge 21st Century homepage. See Appendix C – Organizations.

The Left employs common organizations in the infrastructure, grassroots and network arenas to prevent duplication of effort and decrease operational cost.

The Left has direct control of the information infrastructure, including the mainstream media and the educational infrastructure.

- Media engagement – [MediaMatters for America](#)³²⁵
- Campaigns – [Democracy Partners](#)³²⁶ [et al]

Grassroots:

- [ProgressNow](#)³²⁷ – and 26 state affiliates
- Green/Climate/Environment Groups
- Unions
- [CREW](#)³²⁸

Networks:

- [Netroots Foundation](#), et al:³²⁹
- Citizen Engagement Lab – and nearly three dozen affiliates
- [ShareBlue Media](#)

To review, the **Left's main effort is control of the masses through control of the public's perception of events**—a job made much easier with more than 170 Democracy Alliance-affiliated groups working in concert.³³⁰ To achieve this, the Left relies on Mao's mass line concepts.

Through direct control of the information infrastructure, including the mainstream media and the educational infrastructure, the Left identifies local grievances and packages their solutions within narratives and associated lexicons designed to garner support from the general population.

In recent years, the Left has further extended its control into emerging technologies and social media platforms. This effort bears similarities to the Colorado Democracy Alliance's approach that duplicates the functions of a political party outside of the traditional party infrastructure.

³²⁵ "[MediaMatters for America](#)", MediaMatters for America homepage. See Appendix C – Organizations.

³²⁶ "[Democracy Partners](#)", Democracy Partners homepage. See Appendix C – Organizations.

³²⁷ "[ProgressNow](#)", ProgressNow homepage. See Appendix C – Organizations.

³²⁸ "[CREW](#)", CREW homepage. See Appendix C – Organizations.

³²⁹ "[Netroots Foundation](#)", Netroots Foundation homepage. See Appendix C – Organizations.

³³⁰ [Democracy Alliance Investment Recommendations](#), Spring 2014, Democracy Alliance, 2014, 54 – 56, also Kenneth P. Vogel, "[Inside the Vast Liberal Conspiracy](#)," *Politico*, June 23, 2014, and Lachlan Markay, "[Busting Democracy Alliance Myths – As Secretive Liberal Donor Club Garners Attention, Misconceptions Remain](#)", *The Washington Free Beacon*, November 18, 2014.

With ACTBlue and social media, the Left employs a shared service organization as the focal point for activists from individual groups to engage in focused, online information and propaganda distribution activities. It constitutes the modern, high-tech, American operational sequencing and planning of today's modern distributed proletariat, version 1.0.

- **MASS LINE:** organizing an alternative society through the construction of clandestine infrastructure, that is, a counter-state. Local socio-economic grievances and aspirations are to be addressed by cadres, who then connect solutions to the party's political mechanism. As with all political action, the appeal to perceived needs (not only grievances but also hopes and aspirations) seeks to win allegiance for the purpose of mobilization. The approach seeks a mass base.
- **LINES OF EFFORT (LOES).** The following is an analysis of political warfare "ways" along the 5 lines of effort using PAVIN.

THE POLITICAL LOE

Political Warfare. Using nonviolent methods, such as participation undermining the morale of enemy forces or offering to engage in negotiations, as an adjunct to violence. These methods could be implemented at the strategic, operational, or tactical levels of warfare. Unlike the united front, Mao conceived of political warfare as a force-multiplier. The united front was a line of operation unto itself.³³¹

The political line of effort is the focal point in political warfare operations.

While the other four lines of effort are important, they act in support of the mass line's development. The Left uses the political line of effort to develop, mobilize and resource their counter state and cadre through a mass line approach. Mao considered the political line of effort, along with alliances (united front) and violence, to be one of the three "magic weapons"³³² of political warfare. It is through the creation of cohorts of active and passive participants at both the local and national levels that the Left coalesces a counter-state—a subversive state within a state.

Leftist political engagement meets the people where they are. **Through gentle nudges over time, passive participants become active.** At first, a target may

It is through Mao's concept of political warfare that institutions are co-opted and authoritarian power is wielded. For this reason, there is an immediate need to understand what the media calls the "deep state" as the Maoist counter-state.

³³¹ Thomas A. Marks, *Maoist People's War*, 7.

³³² Mao Zedong, "[Introducing the Communists](#)", *Selected Works of Mao Tse-tung*, Marxist Internet Archive; "It also means that our eighteen years of experience have taught us that the united front, armed struggle and Party building are the Chinese Communist Party's three "magic weapons", its three principal magic weapons for defeating the enemy in the Chinese revolution. This is a great achievement of the Chinese Communist Party and of the Chinese revolution.

The foremost battle is the struggle for the truth of the first reality over the narratives of the second. This is where Trump succeeds and the establishment opposition fails.

only be asked to sign a petition or provide an email or mailing address. From that point, the subject becomes the recipient of sustained communications related to the issues of the originating petition. **While an individual may not be politically active, that person—through the supporting consumption of mass market media—will become more susceptible to activist messaging and discontent.** The overarching goal of this line of effort is the development and reinforcement of a mass line as it builds the counter-state within the state; complete with its own replacement legal, cultural, and social norms that operate in parallel with that of the host culture's.

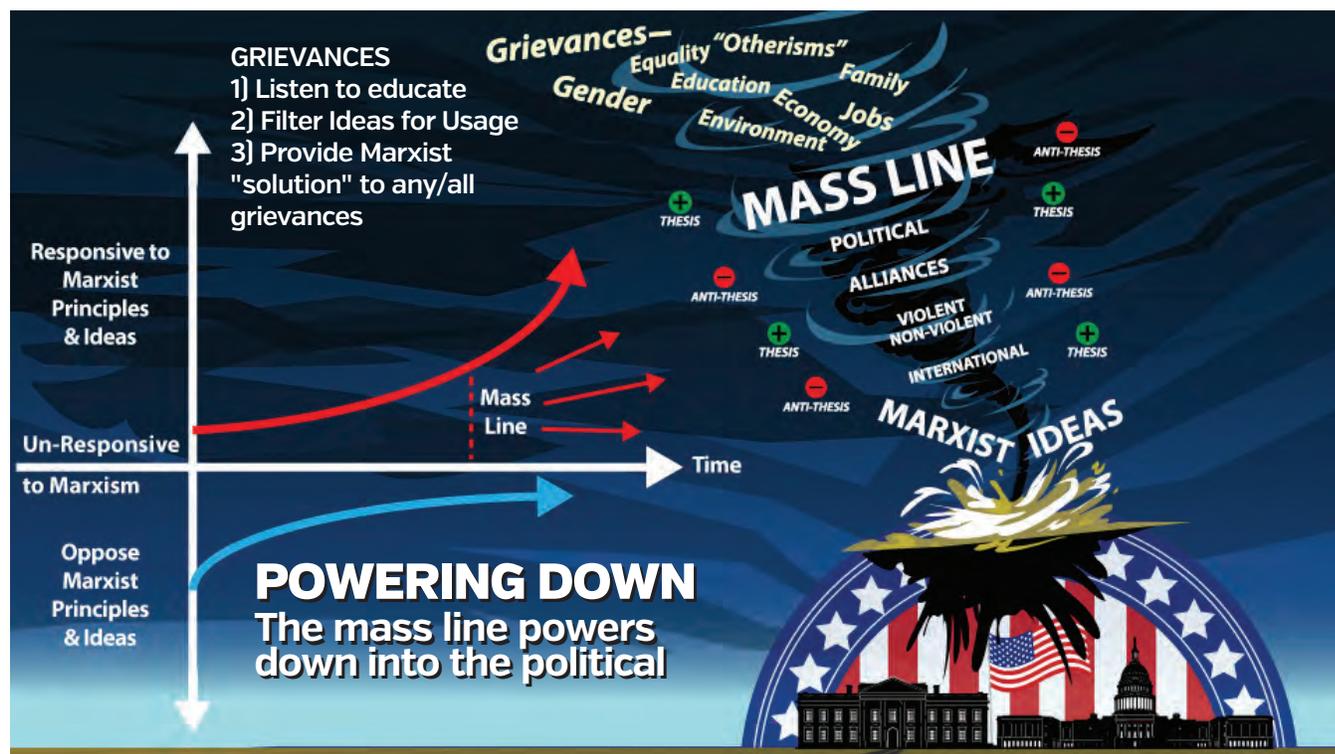
The Left adopts a strategy that leverages their mass line to harness ever increasing power over institutions, including corporations, the government, religion, and the media. **It is through Mao's concept of political warfare that institutions are co-opted and authoritarian power is wielded.** For this reason, there is an immediate need to understand what the media calls the "deep state" as the Maoist counter-state. This is what the American Left signed onto when Marcuse adopted Dutschke's plan based on Mao's "long march" strategy. As such, the Left's center of gravity is the mass line itself along with the supporting lines of effort that radiate from it.

The reason America's current toolbox of responses is perilous is because it accepts mass line concepts of America as the terms of engagement. When, for example, mainstream Americans are manipulated into responding to mass line narratives from within those narratives, a [dialectical] paradox sets in where the highly ideological thrust of the Left's ambitions are **made to sound normal while mainstream defenses of America sound shrill, rigid, and even ideological.** This is because they fail to recognize that they are responding in Pieper's pseudoreality, or in Voegelin's *grimoire* determined second reality, constructed for that purpose.

The first—most deadly—existential defeat comes from **not recognizing that first reality truths cannot be defended in the second.** Hence, the first most existentially determinative battle is the one over which reality the war is to be waged.

The second most deadly defeat comes from **a defense of America along the terms permitted it by the narratives that enforce the pseudoreality** [or Voegelin's second reality]. A defense of America in the pseudoreality is no defense at all. Rather, it serves the Left's purpose of positioning America for negation by virtue of accepting the Left's terms of engagement that always enforce the mass line.

The foremost battle is the struggle for the truth of the first reality over the narratives of the second. This is where Trump succeeds and the establishment opposition fails. Its why 'words that work' are the Matrix's blue pill.



The Left focuses on cultural and institutional power by communicating its ideological initiatives in terms of “values” while targeting the placement of cadre throughout the mass line so they can enable those “values” by converting them first to norms, then to policy, and finally to law.

Issues, whether real or manufactured, are dialectically structured to provide false choices between opposing binaries. Decision-making influenced by this process will fail in predictable and manageable ways.

The four other lines of effort focus on affirming these initiatives along “scientifically” determined paths which ultimately lead to the only alternative the binary allows—a statist solution.

As with Mao’s long march, **the cultural and institutional approach is long term and systematic.** As a measurement of Marcuse’s effectiveness in converting universities to counter-state centers, today’s Left enjoys a 10:1 advantage in faculty³³³ that, as is becoming obvious, has become increasingly brazen in the imposition of counter-state schemas on brutalized student bodies. In America, the Left refers to the political line of effort as “organizing”.

From the moment the organizer enters a community he lives, dreams, eats, breathes, sleeps only one thing and that is to **build the mass power base** of what he calls the army. Until he has developed that **mass power base**, he confronts no major issues. He has nothing with which to confront anything. Until he has those means and power instruments, his “tactics” are very different from power tactics. Therefore, **every move revolves around one central point:** how many recruits will this bring into the organization, whether by means of local organizations, churches, service groups, labor unions, corner gangs, or as individuals. The only issue is, how will this increase the strength of the organization. If by losing in a certain action he can get more members than by winning, then victory lies in losing and he will lose.

—SAUL ALINSKY,
 RULES FOR
 RADICALS

³³³ Mitchell Langbert, “Homogenous: The Political Affiliation of Elite Liberal Arts College Faculty”, *National Association of Scholars (NAS)*, April 24, 2018.

Today's Left enjoys a 10:1 advantage in faculty that, as is becoming obvious, has become increasingly brazen in the imposition of counter-state schemas on brutalized student bodies.

The Left's ability to leverage modern information technology in support of mass line formation is critical to their "organizing" efforts.

Saul Alinsky, the architect of community organizing in America, wrote:

"If the organizer begins with an affirmation of love for people, he promptly turns everyone off. If, on the other hand, he begins with a denunciation of exploiting employers, slum landlords, police shakedowns, gouging merchants, he is inside their experience and they accept him."

"The organizer dedicated to changing the life of a particular community must **first rub raw the resentments of the people** of the community; **fan the latent hostilities** of many of the people to the point of overt expression. He must **search out controversy** and issues, rather than avoid them, for **unless there is controversy people are not concerned enough to act.**"³³⁴

The various individuals, organizations, groups, and societal elements that align within the counter state include **labor unions, interfaith groups, small donors,** and followers of **popular culture**. Individual Leftists join movements for many reasons and operate to varying degrees of commitment and levels of effectiveness.

Tolerance for personal preferences does not, however, extend to the implementation of narratives. Centralized control of funding, as with the Democracy Alliance,³³⁵ pools disparate groups into relationships offering a greater level of engagement and synchronization. **Funding decisions are also used to control messaging and enforce top down discipline.** As such, centralized funding enforces conformance, compliance, and discipline within the movement.

Through foundations, deep pocket donors, [ShareBlue Media](#), Democracy Alliance³³⁶ and others, **the Left is resourced to rapidly generate and deploy information campaigns along the entire information spectrum from the local and tactical to the national and strategic.** The demonstrated ability to rapidly swarm around individuals and issues disorients domestic political, institutional, and cultural opponents and forces them into predictably reactive postures.

The Left's ability to leverage modern information technology in support of mass line formation is critical to their "organizing" efforts. Specialized training is provided online, and in various other forums, to augment more traditional mass line development and fundraising efforts. One need look no further than

³³⁴ Alinsky, *Rules for Radicals*, 98, 116 – 117.

³³⁵ Schragger and Witwer, *The Blueprint: How the Democrats Won Colorado*, Kindle Locations 109 – 110.

³³⁶ Schragger and Witwer, *The Blueprint: How the Democrats Won Colorado*, Kindle Locations 109 – 110.

the all-purpose activist platform [The Action Network](#)³³⁷ where subscribers can literally select from a [menu](#) of activist “partners” for any “progressive” issue you can think of—and even some you might not.

Decades in the making and accelerated during the Obama administration, the Left’s efforts at harnessing institutional power through cultural control have been highly effective. The Republican establishment, because it chooses to operate inside the Left’s cultural framework when responding to mass line narratives, has become an asset to the Left’s overall effort.

The Left further reinforces its influence over society through its lines of effort into Hollywood, the media, and through social media platforms that help execute interlocking and reinforcing cross-platform information and perception management campaigns.³³⁸ These campaigns enforce norms, drive changes in their favor, and characterize the opposition as intellectually challenged, morally deformed and deplorable.

The Left makes concerted efforts to control popular culture. The influence of the Left in Hollywood has become so dominant that conservative actors have to conceal their political orientation or lose their livelihood.³³⁹ The emphasis on popular culture helps the Left frame the understanding of issues across the Left’s constellation of issues. It is believed by many that the Left has institutional level control over most of mainstream media and uses this control to dominate contemporary programming.

Narratives are deployed to set conditions and **prepare the information environment for acceptance of the Left’s solutions**. The Left has become highly effective at tying local grievances to national level campaigns that include synchronized actions and counteractions.

Consider the case of the school shooting in February 2018 at the Marjorie Stoneman Douglas High School. It was a tragic event. In response, and fueled by student activism, a national infrastructure of shared services created the opportunity for coordinated national-level protests, rallies, street theater and die-ins at retailers that donate to political candidates.³⁴⁰ National level flash campaigns like Marjorie Stoneman **could not have succeeded had the public not been conditioned for such a campaign in advance**. Protesters hit the tar-

The Republican establishment, because it chooses to operate inside the Left’s cultural framework when responding to mass line narratives, has become an asset to the Left’s overall effort.

³³⁷ [“The Action Network”](#), ActionNetwork homepage. See Appendix C – Organizations.

³³⁸ David Siders, [“Democrats Turn to Hollywood for Messaging Help \[We Lost to an Insane Person\]”](#), *Politico*, June 11, 2018.

³³⁹ Dennis Romaro, [“Conservative Hollywood Group ‘Friends of Abe’ is Back”](#), *LA Weekly*, May 10, 2017.

³⁴⁰ Kyle Arnold, [“Publix Suspends Political Contributions as David Hogg ‘Die-ins’ Begin”](#), *Orlando Sentinel*, May 25, 2018.

Alliances are formed through the direct participation of ideological or political allies and indirectly through the participation of adversaries who may share a common goal or threat.

get audience with such speed that the shock demoralized the opposition while succeeding at getting the public to recoil from conservative solutions.

A parting thought on political warfare concerns the exorbitant cost of such operations. As discussed, being a leader of Left-wing causes has never been a poor man's game. The left has substantial influence within the various foundations. This access affords them enormous amounts of resourcing for their direct efforts while also helping to shape the efforts of other institutions through the Foundations themselves.

The Alliance LOE [United Front]

The alliance line of effort in political warfare campaigns is directed at establishing united fronts:

UNITED FRONTS: Making common cause with those individuals and groups who share concerns but not necessarily party goals. That an armed political movement is able to address perceived needs does not necessarily carry with it enough momentum to overcome natural fear of participation in what, after all, will ultimately become an illegal, underground, and dangerous endeavor. "Fellow traveler" status (even if it is concealed by the organization concerned) offers an alternative route and may provide some benefits to the insurgency in the form of advancing legal, open organizations that swell the mass base.³⁴¹

The alliance line of effort focuses on the:

1. cultural and institutional expansion of the Left through penetration of both political parties,
2. undermining American national identity, and
3. securing funding and resource control in order to establish command and control over the movement.

Alliances are formed through the direct participation of ideological or political allies and indirectly through the participation of adversaries who may, from moment to moment, **share a common goal or threat.**

As noted, Mao considered alliances (united fronts) to be a part of his "magic weapon" in recognition that **the ascendance of a new political order required the co-option of the existing order.**

As an obvious example, while Republicans held both houses of Congress and the executive, **they continued, by inaction, to support the Left through poli-**

³⁴¹ Thomas A. Marks, *Maoist People's War*, 7.

cies they were elected to overturn while under-inclusively active in the effort to reclaim the administrative state, educational institutions, and corporate culture from their overall drift to the Left.

Also by **deliberate inaction**, Senate Republicans slow-rolled approval of President Trump's nominees for high office. Most telling, the Republican Senate reverted to a tactic reserved for the most partisan of opposition when choosing to remain in session to ensure that Trump could not make recess appointments³⁴² knowing this cripples a sitting President from being able to properly exercising his Article II duties, **preferring instead to leave the administrative state rudderless and in the hands of the opposition.**

Allies integrated into united fronts need not share in either the outcome or ideology as the Colorado Democracy Alliance³⁴³ funders, the Roundtable,³⁴⁴ demonstrated. Pat Stryker³⁴⁵ cared about dual-language education in public schools. Tim Gill's issue was gay marriage. Jared Polis³⁴⁶ wanted money out of politics [and as a member of Congress still refuses corporate contributions]. These donors did not share a consistent set of issues, but they did **share a common purpose and goal: control of a political apparatus for use in co-opting a political party in furtherance of a cultural tear down.**

For another united front example, consider the environmental group [Sierra Club](#)³⁴⁷ and its advocacy in support of immigrants. Immigration and border protection have nothing at all to do with climate change.

An effective indicator of an individual or group's conformance to united front efforts is its incorporation of shared narratives. **Individuals and groups that use the Left's narrative need NOT be aware of his or her participation in a movement's objective in order to be an effective ally of that cause.** The Left currently leverages resource-sharing platforms like the Democracy Alliance³⁴⁸ to not only coordinate narratives and operational planning along the united front, but also to enforce standardization throughout the varying cadres and organizations.

³⁴² Ted Barrett, "[Senate Won't Let Trump Make Recess Appointments](#)", CNN, July 25, 2017.

³⁴³ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 103 – 105.

³⁴⁴ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 135 – 137.

³⁴⁵ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 140 – 141.

³⁴⁶ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 132 – 133.

³⁴⁷ "[Sierra Club](#)," Sierra Club homepage. See Appendix C – Organizations.

³⁴⁸ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 109 – 110.

Republicans, by inaction, continued to support the Left through policies they were elected to overturn.

Those that use the Left's narrative need NOT be aware of their participation in a movement's objective in order to be an effective ally of that cause.



Through control of funding and resource distribution, the Left deploys a disciplined message structure. For example, since the early 2000's, three groups fashioned themselves into "ALEC-killers."³⁴⁹ Each of the following groups had a primary focus on state policy and legislators. The Center for State Innovation produced reports, research and state comparative analysis. The [Progressive States Network](#)³⁵⁰ duplicated the ALEC task force/policy committee model. And, The [American Legislative Issue and Campaign Exchange](#) [ALICE]³⁵¹ developed and indexed model legislation. In August 2015; immediately following a Democracy Alliance³⁵² meeting, the three groups merged to form the [State Innovation Exchange](#) [SiX] and quickly received millions of dollars in funding. Significant investment and access brought the three groups together under the control of Democracy Alliance.³⁵³ The following year, new board members were installed including Michelle Ringuette of the [American Federation of Teachers](#)³⁵⁴ and Richard Trumpka of the AFL-CIO—both Democracy Alliance Partners (contributors). The influence of the Left's well-resourced united front efforts can be seen across cultural and institutional platforms as well.

MEDIA:

While the Left considers the media and entertainment industries as allies in united front activities, integration has reached the point where it is not unreasonable to consider it a **controlled asset**. Regardless, the Left expends great effort to extend its media control into new media and social media as well.

An alarming development is the quiet role social media is playing in **imposing and enforcing Neo-Marxist (postmodern) speech codes** on American citizens inside the United States. As social media speech codes follow the European Union's, it can be argued that they are acting under color of foreign authority when suppressing an American's First Amendment rights inside the United States. Regardless, it constitutes a *de facto* replacement of Constitutionally protected speech with that of the counter-state's.

³⁴⁹ Kenneth P. Vogel, "[Democrats Create an ALEC-Killer](#)", *POLITICO*, November 9, 2014.

³⁵⁰ "[About Progressive States Network](#) [PSN]", About Progressive States Network webpage. See Appendix C – Organizations.

³⁵¹ [The American Legislative and Issue Campaign Exchange](#) [ALICE], American Legislative and Issue Campaign Exchange [ALICE] homepage. See Appendix C – Organizations.

³⁵² Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 109 – 110.

³⁵³ Schragger and Witwer, [The Blueprint: How the Democrats Won Colorado](#), Kindle Locations 109 – 110.

³⁵⁴ "[American Federation of Teachers](#)", American Federation of Teachers homepage. See Appendix C – Organizations.

EDUCATION:

Control of Education has always been a strategic objective of the Left in united front efforts going back to John Dewey, Bella Dodd, and the Comintern.³⁵⁵ That the American Federation of Teachers has been an integrated element in the Democracy Alliance simply points to the strategic role the indoctrination of children plays in the Left's long-march strategy. As important, it also signals a level of **institutional control and access to large labor pools from which to recruit cadre to further develop the mass line**. As Augustin Rudd observed back in the 1950s in *Bending the Twig*—

“The aim of early progressive educators wasn't to educate students to thrive under the political system established by the Framers; their aim was to modify that system, in effect to create a new order through the schools that would serve the administrative state.”³⁵⁶

The entire “social justice” narrative can be sourced to Marxist efforts in its interfaith lines of effort.

RELIGION:

The **penetration of religious organizations in America as a united front activity** can be traced at least as far back as the Soviet-controlled Comintern in the 1930s, as is well documented. The Interfaith movement in America was given institutional weight when the Gramsci Marxist Saul Alinsky founded the Industrial Areas Foundation (IAF) in 1940.

Religious institutions have been penetrated and compromised in part owing to the Left's ability to harness other dialectical activities already active in this area. As already discussed, religious organizations have been active in united front activities since Reverend Ward founded the American League against War and Fascism in 1935 at the direction of the Comintern in the 1930s. The entire “social justice” narrative can be sourced to Marxist efforts in its interfaith lines of effort that can be sourced to the Comintern.

³⁵⁵ For example, from Dodd, Philadelphia Testimony, [2887](#): “I had worked with the Communist Party from 1932 on, and by the time I became affiliated with the Teachers' Union I was under discipline from the Communist Party.” Also, Dodd, Columbus Testimony, [1742](#), [1755](#); “In 1938, I . . . decided to go into the labor movement. I became an organizer and legislative representative of the New York Teacher's Union. It was a local union of the American Federation of Teachers.” “The Teachers' Union of New York City, unfortunately, came to be used as a real political weapon by the party, because the Teachers' Union was one of the few unions over which they had some control in the A.F. of L. They used it on every occasion in the State Federation and the National Federation of Labor.”

³⁵⁶ Augustin G. Rudd, *Bending the Twig: The Revolution in Education and Its Effects on Our Children*, [Chicago: Heritage Foundation, 1957, 18.

There is an interactive interplay between the non-violent and violent lines of effort that must be recognized, understood, properly assessed, and addressed.

IMMIGRATION:

United fronts are also formed around **immigration and sovereignty**. Immigration, specifically organized immigrant groups and activists, is used by the Left to erode American culture so as not to offend the “other” until the idea of America is diluted and the borders become indefensible.

In line with the Left's otherism strategy, many immigrants are manipulated into united front efforts. As Eric Hoffer recognized as far back as the early 1950's in *The True Believer*—

“Because of the quality of their human material, mass migrations are fertile ground for the rise of genuine mass movements. It is sometimes difficult to tell where a mass migration ends and a mass movement begins . . . Migration, in the mass, strengthens the spirit and unity of a movement; and whether in the form of a foreign conquest, crusade, pilgrimage or settlement of new land it is practiced by most active mass movements.”³⁵⁷

Before concluding the discussion on united fronts, it should be noted that it is through united front lines of effort that the Left allies with the Islamic Movement as documented by the Muslim Brotherhood's 1982 *Toward a Worldwide Strategy for Islamic Policy*³⁵⁸ and 1991 *Explanatory Memorandum*.³⁵⁹

The Violence LOE

VIOLENCE: The new alternative society, existing as it does illegally and clandestinely, necessarily relies upon armed action to maintain its security within and without. The “liberation” struggle progresses through three strategic phases. Initially, the revolutionary movement will be on the defensive, then it will achieve stalemate, and finally go on the offensive. During each phase, a particular form of warfare will drive the dynamic. During the defensive stage, terror and guerrilla actions will lead. During the stalemate phase, mobile warfare [maneuver warfare] will be the dominant strategy. This will see insurgent “main force” units,

³⁵⁷ Hoffer, Eric, *The True Believer: Thoughts on the Nature of Mass Movements*, Harper Collins, New York 1951 page 195

³⁵⁸ *Toward a Worldwide Strategy for Islamic Policy [Points of Departure, Elements, Procedures and Missions]*, 1 December 1982, seized in November 2001 raid of Muslim Brotherhood leader Yusuf Nada's residence in Campione de Italia, Switzerland [Lugano].

³⁵⁹ “An Explanatory Memorandum: On the General Strategic Goal for the Group,” Mohamed Akram, May 22, 1991, Elbarasse Search-3, Government Exhibit 003-0085/3:04-CR-240-G U.S. v. HLF, et al., United States District Court, Northern District of Texas, URL: <http://www.txnd.uscourts.gov/judges/hlf2/09-25-08/Elbarasse%20Search%203.pdf>. Cited hereafter as Mohamed Akram, *Explanatory Memorandum*.

equivalents of government formations, take the field but not seek to hold territory. The final phase, the offensive, will see such seizure of ground, the so-called “war of position.”³⁶⁰

Today, **violence is an escalating component of political warfare efforts in the United States.** In recent years, violent Leftist groups like *Antifaschistische Aktion* (Antifa) Occupy Wall Street (OWS), and Black Lives Matter (BLM) have (re) emerged.

In addition, **violent attacks by groups un beholden to the Left have been used to support the Left’s overall movement.** For example, a jihadi attack in Orlando was used to call for rescinding the Second Amendment while the storming of a U.S. Embassy abroad was deceitfully blamed on a YouTube video in order to seek limits on First Amendment free speech rights. There is an interactive interplay between the non-violent and violent lines of effort that must be recognized, understood, properly assessed, and addressed.

The past three years have seen an escalating pattern of violence against American citizens, organized attacks on police, threats against government officials, shootings of conservative congressmen, and an **increased willingness to use coercive threats of violence in support of Leftist objectives.**

The use of violence in a political warfare regime serves three purposes:

1. As a **violent splinter in support of non-violent lines of effort.** The threat of violence by more extreme elements of a united front creates the **appearance of moderation** for the non-violent actor even though the stated objectives of the violent and non-violent actors are the **same.** (As noted in the textbox in the “Background and Political Climate” section, readers are invited to re-read the textbox.)
2. As **intimidation.** In tandem with supported narratives, the threat of violence is intended to frighten populations from forming an opposition. Internally, violence is used to tamp down dissent within the Left’s united front.
3. As **threats of violence followed by the application of violence** are used to reinforce narratives structured to establish behavioral frameworks and associated speech codes. Violence used in such lines of operation is the punishment in a **punishment/reward strategy.** For example, attacking students for wearing clothing that violates “hate speech” codes like wearing the American flag.

Examples of **narratives that create a permissive use of violence** are the depiction of police as oppressive, immigration agents as Nazis, college students as “white privileged”, and mainstream citizens as morally deformed deplorables.

³⁶⁰ Thomas A. Marks, *Maoist People’s War*, 7.

The cumulative effect of violent acts and threats is a public perception manipulated into accepting the Left’s proposed policy solutions.

The use of surrogate forces to perform acts of violence is a classic political warfare tactic that shields the non-violent actors from scrutiny.

For a period of time leading up to the 2016 elections, whenever Black Lives Matter scheduled protests, a police officer somewhere was gunned down. There has yet to form a substantive recognition of the role these tactics play, not to mention any [real] response.

Another example, in August 2013, ALEC hosted its 40th annual meeting at the Palmer House Hilton in Downtown Chicago. Jane Carter, a lobbyist and labor activist for the [American Federation of State County and Municipal Employees](#) [AFSCME],³⁶¹ claimed more than 4,000 protestors took to the streets to target ALEC. While the civil rights activists and children remained nonviolent in their protest and dissipated, Occupy Wall Street attacked the police. The **cumulative effect of these violent acts and threats is a public perception manipulated into accepting the Left's proposed policy solutions.** As important, such open and yet deeply partisan activity of a government labor union goes a long way to validating concerns regarding counter-state activities within the "deep state" along with the rising concern, reasonable or not, that law enforcement has become permissive of Left-inspired violence.

The Left conducts its own violent operations through groups like ANTIFA, OWS, and BLM, but is also capable of using surrogate forces³⁶² to provide the violent leverage they seek by integrating their violent acts into its narratives. Of great concern, an FBI internal correspondence recently suggested that Antifa is developing a close working relationship with elements of AQ and the Islamic State.³⁶³

Non-violent Left groups like the Southern Poverty Law Center (SPLC) working with non-violent Islamic Movement groups like the Muslim Brotherhood, while their violent splinters are likewise interactive provides the left (and the Islamic Movement) with a dynamic capability to interactively coordinate across the entire non-violent / violent spectrum as can already be demonstrated in conjunction with the fully integrated, fully interactive hate speech narratives.³⁶⁴

The use of surrogate forces to perform acts of violence is a classic political warfare tactic that shields the non-violent actors from scrutiny while positioning them in the ongoing dialectical process.

³⁶¹ "[American Federation of State County](#) [AFSCME]", American Federation of State County and Municipal Employees [AFSCME] homepage. See Appendix C – Organizations.

³⁶² [FM 3-05.130](#): *Army Special Operation Forces Unconventional Warfare*, September 2008, G-12 defines as surrogate "one who takes the place of or acts on behalf of another. [FM 3-05.130], G-12.

³⁶³ Edward Klein, "Appendix C – An FBI Field Report on the Radical 'Resistance'", [All Out War: The Plot to Destroy Trump](#), Regnery Publishing 2017.

³⁶⁴ David K. Shipler, [Freedom of Speech – Mightier than the Sword](#), Random House, 2015.

The International and Sanctuary LOE

Although not as prominent an element during Mao's struggle as it became to his pupils, international pressure upon the state, or in favor of the insurgents, was recognized as an important element in the equation.³⁶⁵

The traditional definition of sanctuary in political warfare analysis focuses on territory and geography. This analysis, however, will also discuss the **Left's ideological sanctuaries across multiple domains including international political bodies, cyber domains, various organizations and institutions, and various strata of government.**

The Left is able to find ideological and political sanctuary in most international forums. Governing and economic bodies like the United Nations, Shanghai Cooperative, Organization of Security Cooperation Europe (OSCE), the European Union (EU), and, owing to alliances, the Organization of Islamic Cooperation (OIC) all favor the Left insofar as they support the International order and "otherist" related identity movements. **The language of international forums is dominated by the otherism narratives of the Left.**

The emergence of the **cyber domain has created a new form of sanctuary** that has fueled a tremendous rise in ideological recruitment and related activities. This new domain and its associated social media platforms, networking applications, and communications capabilities have demonstrated a capability to not only **unite various disparate actors from around the world** in a secure global communications network, but also to **facilitate the formation of international networks of cadre** that can support the resourcing, command, control and communications of operations on a global scale. This is a capability that 19th century anarchists like Bakunin and Nechayev could only dream of—

"Imagine... a secret organization which has scattered its members in small groups over the whole territory of the Empire but is nevertheless firmly united: inspired by a common ideal . . . an organization which acts everywhere according to a common plan. These small groups, unknown by anybody as such, have no officially recognized power but they are strong in their ideal, which expresses the very essence of the people's instincts, desires and demands . . ." ³⁶⁶

³⁶⁵ Thomas A. Marks, *Maoist People's War*, 8.

³⁶⁶ Mikhail Bakunin, "[Excerpt of Letter to Nechayev dated 2 June 1870.](#)"

The Left enjoys a dominant position among companies that provide the information infrastructure of the internet.

Much of the conduct attributed to “deep state” activity could easily be expressed in terms of counter-state action known to be a part of the Left’s agenda going back to Marcuse.

The darkweb, Cyber encryption, and digital social networks allow previously disconnected and disparate groups to collaborate in the mobilization, resourcing, funding and execution of non-violent and violent lines of effort.

The Left seemingly enjoys a dominant position among companies that provide the information infrastructure of the internet. Under the rubric of “self-regulation”, they leverage their dominance to enforce international speech codes “advised” by international forums that result in the suppression of competing political views as well as the protected speech of individuals. **The heavy-handed demand is clear: accept the prior restraint our speech codes demand or lose access to the grid.** There is an increasingly obvious emphasis on suppressing conservative and populist voices. While a topic that will be developed as a separate analysis, the “self-regulation” model used by social media finds its origins in international forums. The effect on American citizens is that they are forced to forfeit their Constitutional rights in favor of internationally arbitrated speech codes.

There are indicators that Marcuse’s “long march” **strategy of securing university campuses as a sanctuary for the Left has succeeded**—and wildly so. Today, parents of college students routinely express shocked concern over their freshman children returning for Christmas break fully indoctrinated and alienated from the values they were raised with. Mainstream thought is being purged from the campuses through coercive political indoctrination campaigns in the form of “otherist” narratives. It is a pure *“aufheben der Kultur”* culling directed at unprotected young adults.

The National Association of Scholars reports that 40% of the top liberal arts schools in the country have **no** conservative professors.³⁶⁷ At SUNY Albany last year, the speakers list was 32:1 in favor of the Left.³⁶⁸

There are other sanctuaries that conform to Maoist concepts that likewise constitute a natural progression from Marcuse’s strategy to radiate a mass line cadre out from university campuses that need to be assessed. They include—

- **THE NATIONAL MEDIA.** As measured by editorial preferences alone, it can be argued that a pro-Left bias exists not only in the reporting, but also in their personnel decisions, research interests, preferred think tanks, and advertising selection.

From a political warfare perspective, **the objective is to co-opt the media for narrative deployment and cultural shaping** that includes

³⁶⁷ Mitchell Langbert, “[Homogenous: The Political Affiliation of Elite Liberal Arts College Faculty](#)”, *National Association of Scholars (NAS)*, April 24, 2018.

³⁶⁸ Post Editorial Board, “[When Colleges Say ‘Inclusive,’ What They Really Mean is No Conservatives](#)”, *New York Post*, July 22, 2018.

the suppression of stories that undermine preferred narratives the Left propagates.

- **THE “DEEP STATE”** has become a popular way to express concern over how the unelected elements of our government conduct themselves when engaging in activities that run contrary to America’s governing principles. Much of the conduct attributed to “deep state” activity could easily be expressed in terms of counter-state action known to be a part of the Left’s agenda going back to Marcuse. This needs to be assessed in a dispassionate professional manner along political warfare lines.

For example, state and local governments have taken to flouting U.S. laws pertaining to immigration while declaring themselves “sanctuary cities” and “safe zones” from Federal authority and the rule of law. Such claims are a purposeful direct challenge to the Constitution’s “Supremacy Clause”.³⁶⁹ If a deep state counter-state model is validated, the “deep state” as a political warfare sanctuary would likewise reflect the planned progression from Marcuse’s plan to **radiate influence out from academic institutions with the mass line progressing into, for example, the national security and foreign policy apparatus** which would then seek to **exclude** individuals who harbor competing views beholden to Article IV principles.³⁷⁰

Such an assessment becomes all the more pressing when credible news stories of federal employees using their positions to obstruct presidential programs is reported at the same time that disturbing indicators emerge that senior members of the FBI and the Intelligence Agencies played a direct role in interfering with a presidential election and then to a sitting president. If a deep state / counter-state nexus is established, it would constitute a clear and present danger.

The Left creates a counter-state or mass line that includes a parallel legal system that is international in nature, ideological in its application, and superior to the Constitution.

³⁶⁹ [Article IV](#), Paragraph 2, The Constitution of the United States of America; “This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.”

³⁷⁰ [Article IV](#), Paragraph 3, The Constitution of the United States of America; “The Senators and Representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.”

The Left's most effective non-violent capability is information warfare and propaganda that executes across various media platforms including television, radio, social media, Hollywood and the music industry.

Non-violent tactics comprise the Left's main effort in America.

The Non-Violent LOE

NON-VIOLENCE: The purpose of this line of effort is to grow the movement, increase allies through information operations and agitprop, etc., that synchronize with other direct and indirect action.

Through the political line of operation, the Left creates a counter-state or mass line that includes a parallel legal system that is international in nature, ideological in its application, and superior to the Constitution.

For example, the recent emergence of "hate speech" laws that inhibit critical discussion of the Left (or Islam) while remaining silent on menacing rhetoric directed against anyone who would defend American principles, advocate Jewish or Christian beliefs, or vote for someone like President Trump where the threat of violence is in fact enforced by violence.

Once the hate speech categories are fully developed and disseminated through the narratives that implement them, the next move will be to **criminalize** those engaged in it as is already occurring in the EU.

The non-violent line of effort is the most important supporting line of effort. **Non-violent tactics comprise the Left's main effort in America.** It also creates the conditions for escalating violence in the event that non-violent activities fail to execute on their own. As John Alexander observed—

"If it is the politically acceptable outcome of conflict that determines whether or not victory is achieved, then the use of violence to accomplish that objective becomes optional. Further, modern technology has both increased the capacity for inflicting physical violence while diminishing the need to use it."³⁷¹

As Alexander suggests, when the non-violent line of effort is optimally engaged, the violent line of effort can recede to a splinter activity in support of the non-violent. This is because, when executing at full operational tempo, all the elements of the non-violent LOE synchronously come into play through narratives that seek to create a scientized sense of certitude and inevitability that mitigates the need for violence.

A fully operative non-violent LOE is an indicator that Pieper's pseudoreality and Voegelin's second reality are fully engaged in the target *Kultur*. **The Left calibrates its non-violent means to enact its agenda; always seeking to escalate**

³⁷¹ John B. Alexander, *The Changing Nature of Warfare, the Factors Mediating Future Conflict, and Implications for Special Operations Forces*, Joint Special Operations University Report, 06-1, 2006, 21.

when the circumstances permit. If the Left suffers a political setback, it moves to the courts; if it loses in the courts, it falls back to the corporations etc.

Intimidation resulting from the veiled threat of violence streamlines the operational sequencing from political, to legal, to corporate and cultural as the **threat of violence silences opposition within corporate and cultural domains.** As Michael Walsh makes clear:

“The Left seizes upon every rollback to demand a newer, fresher accommodation, all in the name of reason and compassion and tolerance and diversity and whatever the new buzzword of the day is. **They never stop, they never sleep, they never quit.** Constantly on the attack (as they must be since they have nothing to defend), they constantly probe for weakness”³⁷²

Outside of its own efforts, the Left has nothing to defend because it has always only been about the “*aufheben der Kultur*”. **The Left’s most effective non-violent capability is information warfare and propaganda that executes across various media platforms including television, radio, social media, Hollywood and the music industry.** Through this capability, the Left shapes societal level thought and norms. This capability silences mainstream voices, political opposition, and Americana, including the non-interfaith religious, while projecting national sovereignty as oppressive and religion as backwards in furtherance of demoralizing the American population.

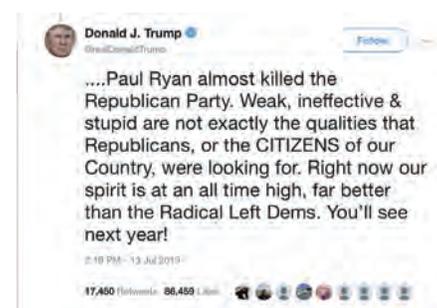
It is in this context that **establishment Republicans become the designated defeat mechanism**³⁷³ **of the Left** because, having been elected to reverse the Left’s efforts with **no intention of actually doing so**, they become the agents responsible for **demoralizing the base** that elected them. Like the Left, they also tend to view their own base as unwashed and uneducated.

It is the calculated inaction of the controlled opposition that makes the Left’s victory seem inevitable at the very time the population successfully elected a government to reverse it. There is nothing theoretical about the defeat this will deliver. The result is a **population that is positioned into accepting the two alternatives the Left has scripted**, either to fast track the Left’s agenda by voting Democratic, or to maintain the current slower drift to the Left by voting for the controlled opposition. This is similar to the process Gregory Bateson described in his OSS memo in 1945–

³⁷² Michael Walsh, *The Devil’s Pleasure Palace: The Cult of Critical Theory and the Subversion of the West* Encounter Books, New York, NY, 2015, Kindle Edition, 3288.

³⁷³ Joint Publication 5-00.1, *Joint Doctrine for Campaign Planning*, January 25, 2002. “Defeat Mechanism: The method of defeating the opponent.”

Establishment Republicans have become the designated defeat mechanism of the Left.



[Donald J. Trump @realDonaldTrump](#),
on Ryan, July 13, 2019

“...weapons are powerless against the ‘peaceful’ methods of war. Guerilla tactics, white and black propaganda, subversion, social and economic manipulation, diplomatic pressure, etc.—all of these are immune to . . . attack.”³⁷⁴

Structured influence campaigns leverage backdrop narratives formed through cultural memes. The left then deploys meta and supporting narratives in order to drive policy and public opinion in alignment with their overall objectives. This form of “**perception management**”³⁷⁵ **is premised on the Left’s dominance of the information battle-space** through the scientizing of ideology to obscure reality (Voegelin’s first reality).

“Talking an issue to death” is a form of negation.

For example, the very act of converting news events to the 24-hour news cycle distorts the facts of the news item by the very process of monetizing it along prescribed editorial lines where **the life cycle of the event is determined by the revenue stream it generates**. This renders all news activities malleable and therefore exploitable.

Fair and balanced still demands equal time for the Left thus establishing the micro-dialectic. When fair and balanced enforces a conservative editorial line, it serves as the thesis (or antithesis if one prefers) in the larger macro-dialectic. The 24-hour news cycle is inherently progressive because it is inherently dialectical.

“Talking an issue to death” is a form of negation. It serves in direct support of the *aufheben* engines that drown audiences in Pieper’s “countless superficial information bits [that are] noisily and breathlessly presented in propaganda fashion” to viewers who become “entirely knowledgeable about a thousand details [yet] nevertheless, because of ignorance regarding the core of the matter, remain without basic insight.”

Cast in a negation role, **the 24-hour news cycle generates “a fundamental ignorance, created by technology and nourished by information” where “authentic reality is taken over by fictitious reality.”**³⁷⁶ Believing that they know

³⁷⁴ Gregory Bateson, Declassified Memo to Director of the Office of Strategic Services, Accessed at US National Archives in Oct 2009, [India-Burma: HQ OSS, Aug 18, 1945].

³⁷⁵ Douglas Dearth, “Shaping the Information Space,” *Journal of Information Warfare* 2002 Vol 1, Issue 3, 1; Perception Management defined as: “Actions to convey and/or deny selected information and indicators to audiences to influence their emotions, motives, and objective reasoning; and to intelligence systems and leaders at all levels to influence official estimates, ultimately resulting in behaviors and official actions beneficial to the originator’s objectives.”

³⁷⁶ Josef Pieper, *Abuse of Language – Abuse of Power*, Ignatius Press, 1992 [trans. Lothar Krauth, Kosel-Verlag, Munich 1974], 33, 34; Pieper’s comment in full context, “It is entirely possible that the true and authentic reality is being drowned out by the countless superficial information bits noisily and breathlessly presented in propaganda fashion. Consequently, one may be entirely knowledgeable about a thousand details and nevertheless, because of ignorance regarding the core of the matter, remain without

more, the audience actually knows less while imperceptibly traveling along the road to Pieper's constructed pseudoreality or the Matrix's "blue pill reality". Of course, Pieper's "reality is taken over by fictitious reality" is the same as Voegelin's Imaginator replacing the first reality with the second.

That the editorial direction of the 24-hour news cycle is controlled by the ability to monetize its content can be demonstrated by the **Left's ability to force a shift in direction**. For example, beginning in 2016, Color of Change, MediaMatters and Sleeping Giants initiated a pressure campaign against Fox News' advertisers culminating in the dismissal of Bill O'Reilly. On April 20, 2017, Rashaad Robinson, Executive Director of Color of Change appeared on the NPR radio program "1A" to explain—

"We spent a lot of time engaging our members. We have over 1.2 million members, black folks and their allies of every race around the country. But in particular we had over 345,000 of our members either signed the petition, made phone calls or showed up at rallies, but in particular we spent time behind the scenes, channeling for corporations what the long-term public campaign would look like. Because a lot of corporations were thinking, and advertisers were thinking that maybe they could wait this out. Maybe they could leave for a couple of weeks and then come back. We experienced this during the **Glen Beck which was a two-year campaign that forced over 300 advertisers to divest**. Advertisers would leave for a month or two and then think that no one was watching them, and then they would come back and then the organizers at Color of Change would have to call them and say, 'Hey we see your ads are back on the air.' So we made it clear that Color of Change and UltraViolet and MediaMatters and some of the other organizations made it very clear that we would be watching; that we would be paying attention; that we would be pushing day in and day out; and, **that we would not go away**. That was very much part of the calculus...We took out geotargeted ads that were, um, targeted toward Fox employees urging them to speak out. We took out ads on Monster.com and other job placement sites with a 1-800 call line to urge people to call and explain their issues with sexual harassment in the workplace and any issues they had with Fox."³⁷⁷

basic insight. This is a phenomenon in itself already quite astonishing and disturbing. Arnold Gehlen labeled it "a fundamental ignorance, created by technology and nourished by information." But, I wanted to say, something far more discouraging is readily conceivable as well: the place of authentic reality is taken over by fictitious reality; my perception is indeed still directed toward an object, but now it is pseudoreality, deceptively appearing as being real, so much so that it becomes almost impossible any more to discern the truth."

³⁷⁷ "Fox News Factors a Future without Bill O'Reilly", 1A, NPR, April 20, 2017.

A lot of corporations were thinking, and advertisers were thinking that maybe they could wait this out . . . we made it clear that we would be watching; that we would be paying attention; that we would be pushing day in and day out; and that we would not go away. That was very much part of the calculus.

—RASHAAD ROBINSON, EXECUTIVE DIRECTOR OF COLOR OF CHANGE

Other non-violent lines of effort include–

- The systematic control of education policy and cadre.
- **LAWFARE.** Lawfare is “the use of the law as a weapon of war or the pursuit of strategic aims through legal maneuvers.”³⁷⁸ It includes the deployment of lawsuits, regulations, compliance systems, and other forms of legal abuses in order to drive policy prescriptions, threaten the opposition in furtherance of enforcing counter-state compliance.

The Left's [MEANS]:

This section includes a sample organizational overview of the left's network that includes a review of the cultural and institutional means based on tasks related to the overall political warfare model.

The ‘means’ that the Left emphasizes **securing the greatest control over are those related to institutional, corporate, and media power in furtherance of securing a mass line from which it can then power down into the political to take power.**

An illustrative example of organizations in the chart below indicates a sustained, large-scale effort arrayed in furtherance of its objectives. The following list uses a **MIDFIELD** articulation of means approach.

Journalists reflexively subscribe to cultural Marxist notions of class; they have internalized them so thoroughly that they no longer even think about them.—ERIC HOFFER, 1951

Military/Paramilitary/Terrorist

- Individual Actors
- Surrogate Force Individuals and Groups [IS, AQ, etc.]
- ANTIFA, BLM, etc.
- Digital and Cyber Communications
- Weapons
- Unsecured Borders
- Training Programs for ANTIFA operatives, violent and semi-violent activists
- Surrogate forces including street gangs, MS-13, ISIS, and AQ

Information

“Journalist[s] also reflexively subscribe to cultural Marxist notions of class; they have internalized them so thoroughly that they no longer even think about them . . . that the residue of evil should

³⁷⁸ Brooke Goldstein and Aaron Meyer as quoted by Steve Emerson, “[Combating Lawfare](#),” *IPT News*, March 15, 2010.

also be evil is beyond their comprehension, since the only evil they will admit to is that of their ideological opponents.”³⁷⁹ –Eric Hoffer, *The True Believer*, 1951

- Education—coopt universities and school books—a primary line of effort to their campaign
- Communications—use of their own lexicon/terms of art
- Hollywood and Entertainers and emergent sport entertainment industry (ESPN)
- Purpose built information and influence organizations (*MediaMatters*)
- Online Recruiting, Conferences, Propaganda
- Census Operations, Polling, and Surveys
- Co-opted US Government officials who support Leftist agenda
- Interfaith Programs

Diplomatic

- International bodies including the UN, the EU, the OSCE, the OAS, the OIC et al.
- Andy Stern – SEIU and Obama - Soros memo on Madison Welfare office
- David Brock - *MediaMatters*, democracy alliance, American bridge
- OFA – Obama – Hollywood – Jake Sullivan, John Podesta, Ben Rhodes, networks, 990’s,

Financial

- Individual and Institutional donors

Intelligence

- Right Wing Watch
- Media Organizations
- Civil Rights Councils and Local Governing Boards
- Dual Use Organizations (transportation, immigration advisors)
- Southern Poverty Law Center (SPLC)
- USG institutions inappropriate use of personal information.

³⁷⁹ Eric Hoffer, *The True Believer: Thoughts on the Nature of Mass Movements*, Harper Collins, New York 1951, 195.

- Systematic purge of non-conforming individuals and political opposition
- Possible penetration of USG Intelligence and LE apparatus

Economic

- IRS targeting
- Boycotts and Supporting Media Campaigns
- OWS
- Deep pocket billionaire's on the Left leveraging U.S. corporate and financial institutions
- Social media (blocking e-commerce)

Legal

- SPLC
- Hate speech laws
- Lawfare, Legal coercion targeting opponents
- Parallel counter-state legal constructs implemented through narratives
- Manipulation of
 - Immigration Law
 - Employment Law
 - Equal Opportunity Law
- All group based and related "otherist" rights designations
- ACLU

Development

- Community Development Organizations
- Questionable Voter Registration Efforts
- Social Welfare Programs
- Foreign Funding of Community Development

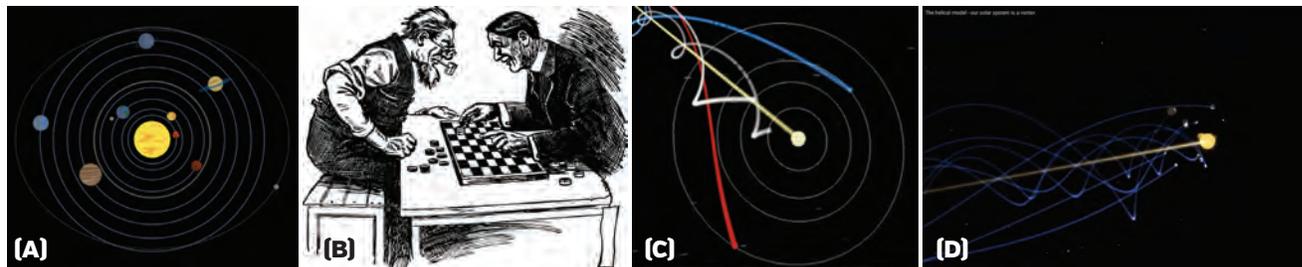
**Narratives are stories—
fictions—that seek to
supplant the real with
the unreal.**

In addition to organizations and resources like those cited above, there are also functional capabilities groups that serve as means as well.

The Left's Use of Narratives

The Left uses dialectically determined political warfare concepts to drive a **core set of narratives** that inter-operate at the tactical level while integrating at the strategic.

The Left moves dialectically, through time, on a trajectory



The phrase “the Left moves dialectically, through time, on a trajectory” can be visualized by analogy to the Solar System. As with the dialectic, there is a tendency to visualize the Solar System as **(A)** a static two-dimensional representation lending itself to flat [horizontal] analyses that become further convoluted by the tendency to mirror image non-dialectical expectancies as if the Left’s strategies and tactics mirror-imaged the non-dialectical; **(B)** as if in a match between two opposing players in a checkers match. The Solar System actually operates **(C)** helically through space in three dimensions such that its backward trajectory defines its forward motion just as the thesis antithesis binaries drive the dialectical engines forward. As such, analysis of the Left based on flat symmetrical assessments tend to be little more than illusory projections that reflect what are actually dynamic vertical helical attacks. While the heliocentric helix is science, **(D)** the Solar System as a “vortex” is pseudoscience. As a pseudoreality generating engine, however, the dialectic has the characteristics of a vortex.

Narratives are associated with the pseudorealities (or second realities) they seek to establish and enforce. They are called narratives because they are stories–fictions–that seek to supplant the real with the unreal.

First principle truths not only do not need narratives to defend their status, they are undermined by the very decision to respond to second reality narratives, in the second reality, in the narrative.

Narratives are directional, they have velocity, and there is always a target. Narratives should not be understood simply as flat disassociated two-dimensional attacks that operate horizontally on a static plane. Rather, they should be understood as interactive double helix attacks–dialectical attacks–orienting on a target where the dialectic moves forward as the two helical poles (thesis and antithesis) engage designated targets either for destruction or for positioning for later destruction..

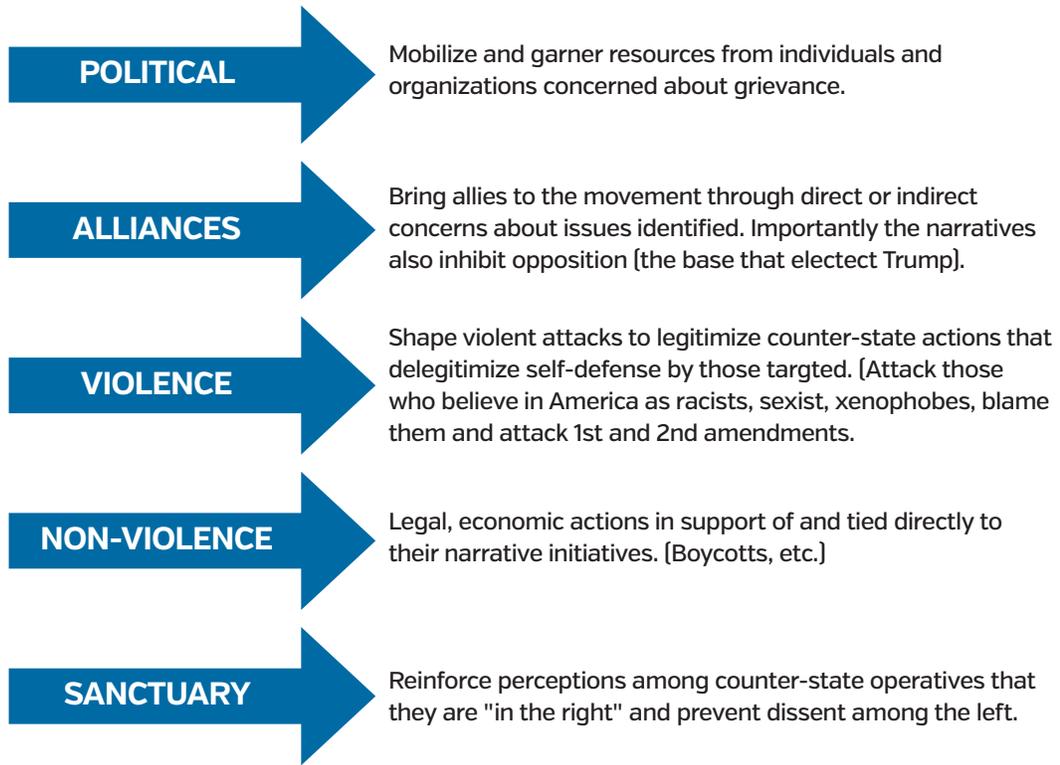
While narratives are only a means, **they are central to understanding the mechanics of political warfare campaigns.** It is through narratives that the Left controls the information environment while driving outcomes regarding specific issues and events. They are always directional, they have velocity, and there is always a target. **With the controlled opposition settling on the words that [seem to] work for them in the pseudoreality, the Left enjoys uncontested supremacy in the information battle-space.**

Graphic attribution: (A) Flat Two-Dimensional Model of the Solar System, [SimpleDesktop](#); (C) Helical Model of Heliocentric Solar System, [rhysy.net](#); DjSadhu, [The Helical Model – Our Solar System is a Vortex](#), or, as posted by the [Ancient Astronaut Archive](#) [see also [AAA](#)].

It is through narratives that the Left controls the information environment while driving outcomes regarding specific issues and events.

Inter-Operative Narratives

Serve overall political warfare objectives through:



Properly understood, **analysis of the Left is analysis of the messaging strategies it uses to negate America in pursuit of a post-American effort to control the hell it creates**; just like Marx and Alinsky suggested; just like Venezuela. It is the process Voegelin's "imaginator" uses to affect the "*libido dominandi*" of megalomaniacs.³⁸⁰

The **Left's core message is one of negation** framed around various otherisms structured to delegitimize the very idea of America. Hence, America is oppressive, fundamentally flawed, and must be changed in order to be redeemed (but from what, to what, for what?). Narratives are integrated throughout the Left's political warfare scheme and operate across all five political warfare lines of effort as depicted above.

³⁸⁰ Voegelin, "On Hegel - A Study in Sorcery," 420; "The purpose of securing a meaning of existence, with certainty, in a masterly role betrays the motives of the construction in the imaginator's existential insecurity, anxiety, and *libido dominandi*. This is megalomania on a grand scale. Still, Messias of the early nineteenth century have left so deep an imprint on the so-called Modern Age that we have become accustomed to their madness; our sensitivity for the element of the grotesque in their enterprise has become dulled."

The following discussion of narratives does not examine every narrative in detail, but rather illustratively explains how archetype narrative forms should be analyzed using political warfare metrics.

At present, **the cornerstone effort of the Left is to delegitimize President Trump and disenfranchise the base that elected him.**

The **Left is proficient at audience segmentation and analysis** that crafts messages for various target audiences including the Left, mainstream, conservatives, the non-affiliated and the apolitical. Narrative development targeting these groups is mindful of the backdrop schema and consistently seeks to reinforce overall themes.

The Left **leverages the latest in strategic influence capabilities from the marketing and media world.** Transmedia campaigns include the sophisticated integration of media that ranges from editorial control of the news cycle, to embedding targeted themes into entertainment platforms (movies, TV programming, etc.), to social media, to bumper stickers and yard signs. The transmedia approach involves a three-tiered narrative design composed of backdrop, supporting, and meta narratives.

The **backdrop narrative** is the first layer and serves as the backdrop on which meta and supporting narratives are expressed. It is a cultural-Marxist backdrop that becomes omnipresent in other messaging efforts. Meta and supporting narratives always operate in support of the backdrop.

Supporting narratives are the second layer. They are interchangeable as events warrant and do not have to be accurate to be used. As noted, supporting narratives derive validation from the backdrop narratives they support and serve to channel audience perception to associated meta-narratives.

The final layer is composed of **meta-narratives.** They are often used at the point of attack and tend to be the most tactical. Meta narratives drive specific action/reaction cycles to desired outcomes.

The **objective of this layered approach is the control of the movement and the channeling of public perception to a societal belief over the life-cycle of the narrative.**

An example of the interplay of the three-tiered approach will use the archetype narratives used to attack President Trump in his first two years.

- **The Meta Narrative.** Meta narratives seek to delegitimize President Trump, his administration, and the vision of America he projected as a candidate. With cultural Marxist memes serving as the backdrop, President Trump is to be relentlessly characterized as unfit. Hence:

The cornerstone effort of the Left is to delegitimize President Trump and disenfranchise the base that elected him.

**If you successfully
deprive your opposition
of the language to
define you, you take
away that opposition's
ability to target you.**

**You cannot defeat a
threat you choose NOT
to define.**

- “President Trump is illegitimate”
- “President Trump is corrupt”
- “President Trump is dishonest”

- **Supporting Narratives.** Meta-narratives will be supported by an ongoing series of supporting-narratives that can be swapped out as circumstances warrant. **It is important to recognize that these stories do not have to be true, valid, or accurate to serve their purpose.** Over time, deserved or not, the cumulative effect of these supporting narratives will result in Trump fatigue. From a political warfare perspective, if President Trump is made to appear unable to meet these narrative challenges, he will be cast as a weak failed leader. The current list of supporting narratives include:

- “Russia hacked the election” - illegitimate
- “Obstruction of Justice” - corrupt
- “Hiding Collusion” - dishonest
- “Putin Puppet” - treasonous

- **Backdrop Narratives.** The backdrop to the meta and supporting narratives are cultural Marxist memes designed to sustain a general sense of loathing of President Trump and the deplorable Americans who elected him. Hence:

- “[*meta*] President Trump is illegitimate, [*supporting*] he was elected because of Russian hacking, [*backdrop*] and besides, he a racist, sexist, xenophobe.”



Metrics

Lacking any substantive appreciation for the strategic nature of the Left, the ability to mount a strategic response is forfeited. As discussed, one of the Left's earliest and most successful efforts has been to **deprive the opposition of any useful language to define or otherwise articulate it**. It is just this simple: if you successfully deprive your opposition of the language to define you, you take away that opposition's ability to target you. Over time, victory is assured. **You cannot defeat a threat you choose not to define.**

This can be compounded when the deprived target is **unaware of the state of its own deprivation**. This is the state of mind that lead Pieper to warn that once a fictitious reality is successfully fabricated, the public becomes "reduced to a state where people are not only unable to find out about the truth but also become unable even to search for the truth because they are satisfied with the deception and trickery that have determined their convictions, satisfied with a fictitious reality created by design through the abuse of language."³⁸¹

The **pushback** on re-introducing defining terms like "Marxism" continues to generate resistance from those with whom this assessment is discussed. The **Left exploits this vulnerability** and gauges its overall strategic approach using tangible and intangible measures of effectiveness.

Analysis leading to the development of strategic responses to the Left must account for the Left's own understanding of its own strategic design. As Winston Churchill famously observed; "No matter how enmeshed a commander becomes in the elaboration of his own thoughts, it is sometimes necessary to take the enemy into account." **If the success criteria of a plan to defeat the Left does not account for the Left's own defeat criteria, that plan will only focus on the mirror imaged elaborations of the planners' and will fail.** This is especially true given the dialectical nature of the Left's movements in which, if the first attack fails, it often still succeeds at positioning the target for the follow-on attack which is generally lethal.

- **FOR EXAMPLE:** when a conservative civil rights organization chooses to respond to a "hate speech" attack by countering with its own hate speech accusations, **it validates the hate speech narrative** at the expense of the First Amendment principles that find "hate speech" abhorrent. The conservative rights group responded to the narrative in [Voegelin's] second reality, in the narrative. The **Constitutional defense is compromised** and the conservative class that organization represents is **positioned for negation in the follow-on attack**. They become doomed as the constitutional principle is nihilized. This is

³⁸¹ Pieper, *Abuse of Language - Abuse of Power*, 34.

No matter how enmeshed a commander becomes in the elaboration of his own thoughts, it is sometimes necessary to take the enemy into account.

—WINSTON CHURCHILL

The Left puts its main effort in the Political Line of Effort as part of its overall political warfare approach.

because, at **all times, the hate speech narrative is an exclusive weapon of the Left** born of Marcuse's "Repressive Tolerance" that does not recognize the rights of conservative to have a voice in its tolerant society.

The Left assesses its political warfare success and decides upon the synchronization and phasing of its operations through a "correlation of forces" analysis across the various lines of effort when compared to the capabilities of the opposition.

"Correlation of forces" analysis arose out of the "science" of the Marxist-Leninist "*Wissenschaft Sozialismus*" or "scientific socialism" which posits as a scientific certainty that the world is dialectically evolving toward socialism and that it is the role of the Left to oversee the associated "march of history" as the vanguard of the proletariat it structures for that purpose. Science in the service of imposing a competing cultural metaphysic is the scientism of Hegel's Reason discussed earlier.

Applied to political warfare regimes, dialectical evolution seeks a favorable correlation of forces along the five lines of effort when matched against the target as a pre-condition of progressing further in its operational planning.

Unsurprisingly, schemas arising from correlation of forces assessments seek to clarify **political conflict down to the interaction of two antagonistic camps that position an American ideal against its antithesis** thus positioning it for a series of dialectical turns.

Correlation of forces analysis accounts for a number of factors including;

1. the national perception of the Left's aims as gauged by recruiting, fund raising, and mobilization for their causes;
2. local perception of the Left's aims; and
3. the correlation of the Left's intended outcomes with those of their allies when positioned against the opposition.

The Left puts its **main effort in the political line of effort** as part of its overall political warfare approach. As an illustrative example, a sampling of possible tangible and intangible metrics that the Left uses to measure the effectiveness of its information efforts is provided:

Tangibles - Objectively Measurable Events and Activities

- Gun purchases, weapons ownership
- Institutional Policy Conformity
- Electoral Cycles/Judicial Presence

- Legislative, Legal Victories
- Media Presence
- Reporting Skewed [especially headlines and placement]
- Funding Raised
- Number of Groups, Organizations, and People Mobilized
- Silence in the Face of Leftist Violence and Coercion
- Opposition Party Adopts Left's Position [based on narrative compliance or donors]
- Americans Unwilling to Vocalize Support for America – de facto enforcement of Counter State Speech Codes [campus and academy worst]
- Ability to Create Tactical Mass Mobilization [stampede]
- Attacks on Police and Symbols of Rule of Law
- Attacks on Historical Facts
- Control of Leadership of Government Institutions
- Government Responses Protect Left Narratives at the Expense of the Rule of Law
- Sovereignty Reductions
- Foreign Laws [speech codes] Applied through Corporations and Institutions
- Illegal Immigration Numbers
- “Playback”³⁸² of their Narratives by Members of the Opposition Party

³⁸² Playback. The term “playback” reaches back to World War II and is the practice of infusing narratives with unique terms and phrases, disseminating them, and then waiting to hear if the general public, the media, and institutional and governmental elites repeat them. When one hears a target audience use your unique language, the playback becomes the measure of effectiveness. The success of the information effort can, therefore, be equated with the intensity of the playback. For political warfare efforts heavily weighted towards securing information dominance, the key measurement of effectiveness is “playback.” The Left seeks to influence our perceived situational awareness and decision-making through control of the language used to frame it. This is done through the measured infusion of terms, memes, and narratives into the information domain that informs the debate. Once these hostile terms gain popular usage and possibly even official sanction, they are then disseminated to those who will repeat the narratives until they become “true,” assuring de-facto control of the cultural narratives and decision-making processes that will lead to the ability to power down into the political.

This analysis stands for the proposition that there is no organized coherent response to the Left.

Intangibles - A Subjective Measurement - Primarily Through Polling

- Cool Factor
- Perception of Left as Fighting Oppression, Virtuous, Open, “Good”
- Demoralized Conservative Base
- Conservatives Accept Judicial Fiat in Socio-Cultural Rulings
- Acceptance of Government Corruption (but only when undertaken by the Left)
- International Perception of America
- Youth Perception of American Conservatives

Current Response to the Left

This analysis stands for the proposition that there is no organized coherent response to the Left. This leaves the nation vulnerable at a time when the Left is openly escalating its rhetoric in anticipation of violence in the face of an **opposition that lacks the situational awareness** to accurately articulate those same events.

Not only does America lack a strategic response, as Krepinevich and Watts observed, American political elites **fail “to understand what strategy is”** and has a “disinclination to view strategy as important.”³⁸³ The very idea that national level leaders have lost the capacity and interest to think strategically should itself be considered a successful outcome.

The lack of a strategy, in fact the inability to even think strategically, facilitates the Left's scheme of maneuver in the information domain as the population conforms to the narratives the Left sets for it. This includes the opposition, including the “conservative” opposition.

The **lack of strategic awareness renders mainstream thinkers and conservatives strategically incoherent and dangerously so.** In these circumstances, responses to the Left's information efforts will be reactive and tactical; incapable of accounting for the strategic design they do not perceive. As Sun Tzu warned; “Tactics without strategy is the noise before defeat”.

³⁸³ Andrew F. Krepinevich and Barry D. Watts, “Regaining Strategic Competence,” *Strategy for the Long Haul Series*, Center for Strategic and Budgetary Assessment, 2009, 46.

Current End State

Because this analysis concludes that since:

- there is **no discernable strategic articulation** of the Left,
- there is an **aversion to even discussing the Left** in terms of the dialectically determined Marxism that it is, and
- there remains a **disinclination to think strategically** among those most responsible for doing so,

that there can be no strategy as the situation currently exists. This is a vulnerability.

While efforts to oppose the Left may secure derivative operational and tactical victories, with no ability to convert them to strategic successes, those victories can only be fleeting if not illusory, and will, most likely, play out in ways that position the targeted issue for future negation.

With no understanding of the ends, ways, and means by which to arrest America's slow but certain drift to the left, even conservatives are left flailing at the tactical manifestations of strategies dictated by the Left because **they have no appreciation for those strategies outside of their tactical manifestations**. This owes heavily to the fact that there remains an inability to appreciate the role of narratives in establishing mass line movements used for powering down into political decision-making domains.

Failing to understand how mass line narratives influences the words that work for **establishment Republicans** when formulating policy, they appear to have no appreciation for how those narratives transform them into the left's designated "defeat mechanism".³⁸⁴ **Conservatives** likewise fail to recognize the role mass line narratives play in controlling their perception of events.

Conclusion

The language used to communicate the Left today is peculiarly archaic, incapable of recognizing its true nature, and so dangerously under inclusive to a proper understanding of its strategic design as to classify the environment it sustains as a pseudoreality. **The Left cannot be understood outside the dialectical materialist core that defines it**. The dialectic comes from Hegel, the materialism from Marx. The two cannot be disassociated from each other or from the Left.

³⁸⁴ Joint Publication 5-00.1, *Joint Doctrine for Campaign Planning*, January 25, 2002. "Defeat Mechanism: The method of defeating the opponent."

The dialectic brings a mood-altering, thought-process changing, transformation typically associated with intense ideological conviction or religious zeal.

"It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens as time goes on. Therefore I cannot carry on a friendship, a love affair, or even a conversation without relating to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the Communist cause and by their attitude toward it. I've already been in jail because of my ideas and if necessary, I'm ready to go before a firing squad."

—LETTER FROM AN AMERICAN COLLEGE STUDENT WHO HAD BEEN CONVERTED TO COMMUNISM IN MEXICO

From Hegel comes the dialectical engines of **negation that drive the Left**, including its "otherism" campaigns; a statism that invests the state with god-like rights-conferring authority that includes a complete claim of right on its subjects; and a concept of scientism that supports unscientific claims of metaphysical certitude for whatever worldview is advanced such that the opposition can be characterized as unscientific, ill-informed, questionably motivated, and, most importantly, of being on the losing side of an inevitable history.

Whether classified as the euphoria the Left praises or the delusional will to power that its opponents claim, there is general recognition that the dialectic brings a mood-altering, thought-process changing, transformation typically associated with **intense ideological conviction** or religious zeal.

As far back as Marx there is the recognition that Hegel's dialectic does not advance cultures under its sway but rather **nihilizes** them. From this recognition, Marx called for a critical philosophy to tear down Western culture and a proletariat of middle-class nihilists to do so. From Marx to Alinsky, one does not have to be religious to **recognize the dark, destructive nihilist strain that runs through the Left** as characterized by numerous homages to Satan, et al.

Today, Marx's philosophical criticism manifests itself as the Frankfurt School's critical theory which Herbert Marcuse's repressive tolerance operationalized as one of the more prominent manifestations of it in America today. Seeking to fully integrate into the Left's larger effort, Marcuse put his critical theory construct at the service of the larger Marxist push when adopting Mao's Long March strategy as the execution formula of choice. Mao's Long March strategy is the mass-line counter-state political warfare strategy.

From the critical theory of the Frankfurt School, to the united front efforts of the Soviet led Comintern that, in the 1930's, formed Antifa, interfaith penetration, the precursor to Black Lives Matter, and more, **every aspect of the Left that America confronts today can not only be immediately associated with Marxist inspired programs, they can further be placed in a context that recognizes them to be the foreseeable progressions of the Left's historic mission.**

The current state of conventional analysis on the Left is marooned in a pseudoreality sustained by the archaic political language already identified. As such, **strategic awareness of the Left has been forgotten and current constructions are intensely reactive, localized and tactical.** They are under-inclusively defective—and dangerously so.

To **re-remember the misremembered Left**, this analysis adopts the political warfare model used by Mao to implement Marxism in his successful long march effort to control China. The Maoist insurgency model also happens to be the

execution strategy American Marxists like Marcuse publicly adopted as their strategy in the early 1970s.

Political Warfare recognizes **the role narratives play in overwhelming a rule of law society**. This includes the formation of mass line movements and counter-state activities that utilize narratives at the cultural level, with the objective of powering down into the political space, where fidelity to the narrative will result in non-enforcement of law that, over time, will become institutionalized. **It is through the process of imposing narratives that the opposition first becomes influenced and then controlled; becoming a controlled opposition.** Abuse of language leads to an abuse of power. Political warfare strategies are intensely dialectical, seeking the isolation of American values that are then negated through a relentless process of dialectical negation—*Aufheben der Kultur*.

It is the conclusion of this analysis that current opposition to the Left, from mainstream and conservatives alike, is not just out of position to be able to mount a strategic response, **it is precisely in the position the Left placed it in order to play the role scripted for it.**

As such, it is the recommendation of this analysis that a group be immediately formed and resourced to fully develop the Left's scheme of operation for the purpose of developing responses that recognize the necessity of executing strategic, operational, and tactical level responses. In this context, countering the Left minimally includes responses directed at the **dialectical engines**, the inherent **statism**, the **scientism**, the information dominance sustained by **narratives**, all of which would be executed through those same political warfare lines of effort as counter mass line efforts.

This is a currently existing existential threat. As President Obama made clear, the Left is within 10 to 20 years of realizing the fruits of its long march in America. A final recommendation: take the red pill **now**. The question is not whether it will be taken, but rather at what level of pain.

“We’ve got to do a better job of getting across that America is freedom—freedom of speech, freedom of religion, freedom of enterprise. And freedom is special and rare. It’s fragile; it needs protection.”—Ronald Reagan farewell speech January 11, 1989

Every aspect of the Left that America confronts today can be immediately associated with Marxist inspired programs of the past.

APPENDIXES TO REPORT

APPENDIX A:

Bertrand Russell Cracks the “Complexity” Code or How Bertrand Russell's Explanation of the Hegelian Demand to Understand Particulars Exclusively in the Context of the Whole Exposes the Imposed Incoherence of “Complexity Theory” in the National Security Analytical Workspace

Includes an excerpt from *Catastrophic Failure – Blindfolding American in the Face of Jihad* by Stephen Coughlin

APPENDIX B:

Unpacking Pre-Reflective Thought – The Hermeticism in Hegel

APPENDIX C:

Organizations Mentioned in Paper

APPENDIX D:

Recommended Reading

APPENDIX E:

The Left operates dialectically, through time, along an arc; failure to account for this is error. Analyzing the Left as if Hegel and Marx were simply providing interesting historical context to today's events means failing to understand that for the Left, Marx was yesterday and Hegel the day before. Between the two, they are the source code, the operational DNA, of today's Left. **Appendix E is the December 18, 2018 Daily Caller article by Andrew Kerr, “[Revealed: Antifa Leader Relied on Anonymity to Push Radical, Violent Communist Agenda,](#)”** which includes the associated Twitter communications. The article is about Joseph Alcott, a person who supports Congressional Democrats, is a community organizer, and an Antifa terrorist who openly calls for targeted violent direct action. He is a Marxist. And yet, even with all the public and historical data available, including public disclosures that document the regular seamless transition of individual actors from non-violent Alinskyist “organizers” to violent “Antifa” terrorists based on function (and not any “radicalization process”), the U.S. Army has determined that Antifa “[poses no serious threat](#)”. Appendix E is provided to demonstrate that everything discussed in this analysis is immanently present in today's Left such that failure to account for it constitutes, by itself, a clear and present danger.

APPENDIX A

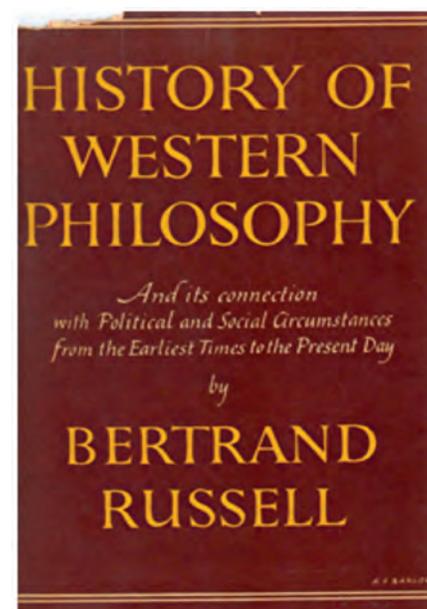
Bertrand Russell Cracks the “Complexity” Code

or

How Bertrand Russell’s Explanation of the Hegelian Demand to Understand Particulars Exclusively in the Context of the Whole Exposes the Imposed Incoherence of “Complexity Theory” in the National Security Analytical Workspace

As part of his 1946 *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*,³⁸⁵ Bertrand Russell wrote the section “The Philosophy of Hegel”.³⁸⁶ Russell was skeptical of Hegel. Because Hegel believed that the movement forward in history entails that particular Moments are but partial imperfect manifestations of the Whole, where the Whole does not fully manifest as Absolute Act until the end times, each partial truth is only to be understood in terms of the Whole [that as yet remains continuously “becoming”]. Underlying this construct is the idea that the particulars cannot be fully understood until they are understood as part of the Whole [which, as noted, has yet to fully manifest].³⁸⁷

As Russell pointed out, the problem is that “if knowledge were knowledge of the universe as a whole, there would be no knowledge” at all.³⁸⁸ Moreover, it would be a practical impossibility to acquire knowledge. This is relevant to the scientized notions of “Complexity Theory” that established themselves as the controlling metaphysic within the national security analytical architecture. The archetype form of these “Complexity Theories” is the Hegelian notion of the Whole as Russel explained it. As such, “it’s complicated” exists to create the gnostic illusion of a kept knowledge in circumstances where no knowledge actually exists. In the national security analytical work space, analyses that become subordinated to complexity theory regimes likewise only generate



³⁸⁵ Graphic, Book Cover, Bertrand Russell, *History of Western Philosophy*, London, George Allen & Unwin, 1946.

³⁸⁶ Bertrand Russell, “Hegel,” *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*, George Allen & Unwin, London, 1947 [1946], 757-773, Christopher Richard Wade Dettling, editor, [The Philosophy of Hegel](#), Bertrand Arthur William Russell, Internet Archive.

³⁸⁷ Appendix B explains the incompatibility of immanence with Judeo-Christian notions of transcendence. To fill out a related incompatibility, the concept of the Whole suggests that a part of the Absolute [God] is present in the particulars and that the dialectical process is one that separates the gold from the base temporal aspects of nature. The idea that God is present in all aspects of nature is pantheism. Pantheism is likewise incompatible with Judeo-Christian notions of transcendence; that God is a complete “other”.

³⁸⁸ Russell, [The Philosophy of Hegel](#), Internet Archive,[34](#).

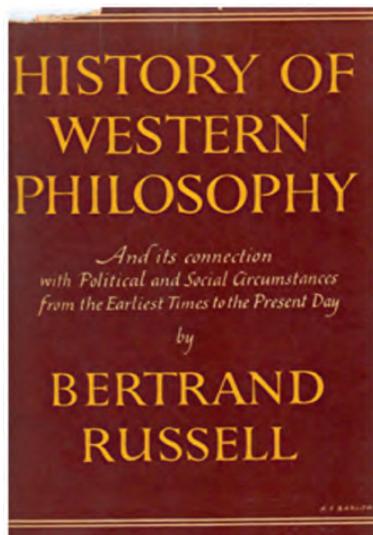
pseudo-real illusions of knowledge that actually deprives decision-makers of critical information. Yet, just as Russell explained the practical impossibility of acquiring knowledge based on Hegel's construct, so too is it impossible to acquire knowledge from "complexity" models.

As such, imposed complexity regimes have the same effect as hostile strategic level information campaigns. Perhaps one reason national security products are brought under the control of "complexity theory" advocates is to keep questions from being answered in factually dispositive manners that then expose and/or violate policies that preference the enforcement of a metaphysic over tangible national security concerns. This is not the first time the debilitating nature of complexity theory has been raised. For example, the introduction to the July 2010 report [The Killing without Right – Islamic Concepts of Terrorism](#) pointedly identified the debilitating role of "complexity" on counter-terror effort. In 2015, the book [Catastrophic Failure—Blindfolding American in the Face of Jihad](#)³⁸⁹ directly addressed the debilitating danger complexity theory poses to our national security.

What follows is Russell's explanation of why Hegelian notions of the Whole are defective followed by [Catastrophic Failure's](#) treatment addressing the issue from a War on Terror perspective. In lining up the two documents, it will be shown that scientized notions of complexity theory are patterned after Hegel's dialectically determined concept of the Whole and that it has, in fact, resulted

in the collapse of fact-based national security analysis. As such, "Complexity Theory" as an imposed metaphysic should be understood as an information campaign that has successfully crippled America's national security analytical efforts.

From Bertrand Russell's 1946 *History of Western Philosophy* comes his explanation of the Hegelian demand to know particulars from the whole -



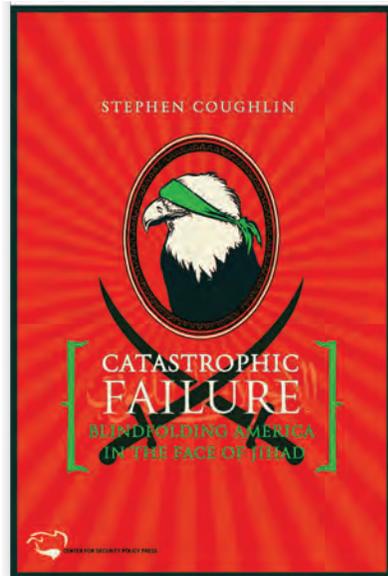
RUSSELL, "The question at issue is much wider than the truth or falsehood of Hegel's philosophy; it is the question that divides the friends of analysis from its enemies. Let us take an illustration. Suppose I say "John is the father of James." Hegel, and all who believe in what Marshal Smuts calls

"holism," will say: "Before you can understand this statement, you must know who John and James are. Now to know who John is, is to know all his characteristics, for apart from them he would not

³⁸⁹ Stephen Coughlin, "Complexity", Part 8 "Our Ignorance", *Catastrophic Failure – Blindfolding American in the Face of Jihad*, Center for Security Policy Publishing, 2015, 452 – 458

be distinguishable from anyone else. But all his characteristics involve other people or things. He is characterized by his relations to his parents, his wife, and his children, by whether he is a good or a bad citizen, and by the country to which he belongs. All these things you must know before you can be said to know whom the word “John” refers to. Step by step, in your endeavor to say what you mean by the word “John,” you will be led to take account of the whole universe, and your original statement will turn out to be telling you something about the universe, not about two separate people, John and James.” Now this is all very well, but it is open to an initial objection. If the above argument were sound, how could knowledge ever begin? I know numbers of propositions of the form “A is the father of B,” but I do not know the whole universe. If all knowledge were knowledge of the universe as a whole, there would be no knowledge. This is enough to make us suspect a mistake somewhere. The fact is that, in order to use the word “John” correctly and intelligently, I do not need to know all about John, but only enough to recognize him. No doubt he has relations, near or remote, to everything in the universe, but he can be spoken of truly without taking them into account, except such as are the direct subject-matter of what is being said. He may be the father of Jemima as well as of James, but it is not necessary for me to know this in order to know that he is the father of James. If Hegel were right, we could not state fully what is meant by “John is the father of James” without mentioning Jemima: We ought to say “John, the father of Jemima, is the father of James.” This would still be inadequate; we should have to go on to mention his parents and grandparents, and a whole Who’s Who. **But this lands us in absurdities.** The Hegelian position might be stated as follows: “The word ‘John’ means all that is true of John.” But as a definition this is circular, since the word “John occurs in the defining phrase. In fact, if Hegel were right, no word could begin to have a meaning, since we should need to know already the meanings of all other words in order to state all the properties of what the word designates, which, according to the theory, are what the word means.³⁹⁰

³⁹⁰ Russell, *The Philosophy of Hegel*, Internet Archive, [32 - 35](#).



“It’s complicated” has become an officially approved alibi for those who are supposed to be beholden to a professional duty to know.

Anticipating the current discussion on Hegel by more than 3 years, what follows is an explanation of the effects that enforcement of complexity theory regimes have wreaked on the analytical processes in support of the counterterror effort.

Placing the *Catastrophic Failure* analysis immediately after Russell’s explanation of the archetype form, the parallels are obvious. From the discussion of “Complexity” in Chapter 8 “Our Ignorance” of *Catastrophic Failure*³⁹¹–

Complexity - The typical analyst and decisionmaker in the War on Terror has been encouraged to construct abstract models to define the enemy. Invariably, these models are so dense and impermeable that they don’t let relevant real-world information through. Many of these abstractions arise out of a bureaucratized exegesis of Complexity

Theory, a scientific concept that, when repurposed to serve bureaucratic narratives, is best summed up by the talking point that “the world is so complex, we can’t really know anything; all we can do is manage the chaos.”

In this construct, the only acceptable answer to questions designed to garner a simple understanding of uncomplicated doctrines is that they are “complicated.” “It’s complicated” has become an officially approved alibi for those who are supposed to be beholden to a professional duty to know. **The popularity of complexity theory in bureaucratic decision-making is a signal that something has gone wrong with our national security analytical processes . . .**

This complexity is not inherent in the nature of the thing itself—in this case, the enemy’s threat doctrine—but rather is imposed on it by the requirements of the relevant pseudo-scientific model. **When such models are imposed on intelligence analysts who are supposed to be undertaking threat analysis, it precludes them from accounting for what they plainly see by rendering the plainly obvious “too complicated” to comprehend.**

An indication of our addiction to soft-science models is the frequency by which they are adopted, embraced, and, ultimately, discarded in favor of a newer pseudo-academic trend. If we tire of seeing the War on Terror through the lens of the anthropological model expressed in terms of the human terrain, for example, we take up the psychological model and discuss “leaderless jihad” or the “self-radicalization process.”

Decision-making in the pseudoreality is not about being right; it’s about conforming to the model and replacing factual analysis with requirements that

³⁹¹ Stephen Coughlin, “Complexity”, Part 8 “Our Ignorance”, *Catastrophic Failure – Blindfolding American in the Face of Jihad*, Center for Security Policy Publishing, 2015, 452 – 458.

conform to narratives, and then weighing the selection criteria for promotion in favor of **those willing to enforce narratives over those who analyze facts**. The Muslim Brotherhood spotted this vulnerability as far back as 1994 when Ibrahim Ghanem, in *The West in the Eyes of the Egyptian Islamic Movement*, observed:

“The prevailing conception of writers and researchers ... about the Islamic Movement’s view of the West and its general perception of it is one that tends to be reductionist, partial, and deformed. This comes from the consolidation of preconceptions and subjective impressions that are being given a scientific colouring.”³⁹²

They’ve had our number for some time—in all probability, so too have the Russians, Chinese, and Iranians. When I briefed at the more senior war colleges, the topic of “complexity” would often come up in conjunction with the debilitating effects such postmodern rhetoric plays on the decision-making process. I would often hear statements like, “Because there are no facts, there is no truth. Everything is just interpretation.”

When I explained the dependence on soft-science models and their self-defeating complexity, I always received silent nods of suppressed recognition, frustration, and anger. I was speaking to something real in the minds of most of the officers in those classes. **In one instance, an Army Colonel told me his last war college exercise was based on a complexity model.** It was taken for granted that this way of thinking represented the wave of the future. He expressed his comment in terms that made it clear he was not sure he wanted to be a part of that future. Clearly, **the ability to conform to postmodern narratives was understood to serve as a discriminator in future career progression.**

Over time, this discussion began to surface regularly in the course of my briefings. Books began to show up on my desk concerning various aspects of complexity. Colleagues and students began anonymously sending me examples of this trend, all originating from the same Defense Department Command and Control Research Program [DOD CCRP]. For example, I received the following books:

- *Coping with Bounds: Speculation on Nonlinearity in Military Affairs*³⁹³
- *Complexity Theory and Network Centric Warfare*³⁹⁴

³⁹² Ibrahim Ghanem, *The West in the Eyes of the Egyptian Islamic Movement* – Muslim Brotherhood – Jihad – Islamic Group, Ummah Press Services, Mohandesseen, Egypt (for subscribers only), 1994, 1-2.

³⁹³ Tom Czerwinski, *Coping with Bounds: Speculation on Nonlinearity in Military Affairs*, DoD Command and Control Research Program, 1998.

³⁹⁴ James Moffat, *Complexity Theory and Network Centric Warfare*, DoD Command and Control Research Program, 2003.

It is difficult to picture Caesar, Grant, Lee, Patton, Puller, or Eisenhower ever reading—or feeling the need to read—such books about Complexity Theory when planning actual strategy for real war.

Today, complexity is used as an ideological tool to immobilize what could otherwise be coherent analysis in support of planning and decision-making.

- *Complexity, Networking, & Effects-Based Approaches to Operations*³⁹⁵
- *Planning: Complex Endeavor*³⁹⁶

Needless to say, **it is difficult to picture Caesar, Grant, Lee, Patton, Puller, or Eisenhower ever reading—or feeling the need to read—such books when planning actual strategy for real war.** Reflecting what seems to be the CCRP motto, the two latter imprints in the listed titles carried the slogan “The Future of Command and Control.”³⁹⁷ In *Coping with Bounds: Speculation in Nonlinearity in Military Affairs*, author Tom Czerwinski opened with a quote from Heinz Pagels, the famous chaos philosopher who was emulated in the movie Jurassic Park:

“I am convinced that the nations and people who master the new sciences of complexity will become the economic, cultural and political superpowers of the next century.” [Heinz Pagels]³⁹⁸

In the 20th century, politics and policy were unduly influenced by a blind faith in “science” put in the service of Hegel’s march of history. Today, those who do not accept “complexity” in bureaucratic decision-making—a **complexity designed to render otherwise knowable events unknowable**—are likewise considered out of step with that history. The same mindset that aped the bona fide theory of evolution to propagate various social Darwinist programs now drives bureau-academic ideations of complexity. **Today, complexity is used as an ideological tool to immobilize what could otherwise be coherent analysis in support of planning and decision-making.** The science of the one should never be confused with the politics of the other. In his monograph *Complexity Theory and Network Centric Warfare*, James Moffat made it clear that use of the term “complexity theory” is neither scientific nor coherent:

Notes to the Reader. Although I use the term *Complexity Theory* as if it were a coherent body of scientific theory, this area of research is in fact still both young and evolving.³⁹⁹

³⁹⁵ Edward A. Smith, *Complexity, Networking, & Effects-Based Approaches to Operations*, DoD Command and Control Research Program, 2006.

³⁹⁶ David S. Alberts, Richard E. Hayes, *Planning: Complex Endeavors*, DoD Command and Control Research Program, 2007.

³⁹⁷ Edward A. Smith, *Complexity, Networking, & Effects-Based Approaches to Operations*, DoD Command and Control Research Program, 2006, front cover and David S. Alberts, Richard E. Hayes, *Planning: Complex Endeavors*, DoD Command and Control Research Program, 2007, front cover.

³⁹⁸ Tom Czerwinski, *Coping with Bounds: Speculation on Nonlinearity in Military Affairs*, DoD Command and Control Research Program, 1998, pretentious quote page.

³⁹⁹ James Moffat, *Complexity Theory and Network Centric Warfare*, DoD Command and Control Research Program, 2003, Notes to the Reader.

Moffat laid out the “complexity” problem in his foreword:

[Appendix Note: Observe how Moffat’s explanation parallels Russell’s archetype form explanation of the Whole]

“For the last couple of decades, attempts have been made to develop some general understanding, and ultimately a theory, of systems that consist of many interacting components and many hierarchical layers. It is common to call these systems *complex* because it is **impossible to reduce** the overall behavior of the system to a set of properties characterizing the individual components. Interaction is able to produce properties at the collective level that are simply not present when the components are considered individually. As an example, one may think of mutualism and collaboration in ecology. The function of any ecosystem depends crucially on mutual benefits between the different species present. One example is the relation between legumes, such as peas and beans, and their associated nitrogen-fixing bacteria: the bacteria collects nitrogen for the legume, which in turn produces carbohydrates and other organic material for the bacteria. Clearly this crucial arrangement cannot be studied by focusing on, say, the legume and neglecting the bacteria; the ecological function emerges first when the different components are brought together and interaction is taken into account.”⁴⁰⁰

Applied to **threat analysis**, as complexity asserts the impossibility of reducing “the overall behavior of the system to a set of properties characterizing the individual components to a discrete knowable thing,” **it makes it impossible to analyze the enemy’s published doctrine**. It’s complicated.

As model-based complexity thinking goes, before one can speak to the reality of jihad-based terrorism in the War on Terror, one must first understand the concept of terrorism in some abstracted totality—preferably in terms of “violent extremism”—so that a model can be extrapolated to apply, first, to all terrorism in the abstract, and then to the form of terrorism in question. It is through such machinations that al-Qaeda can be understood as an equivalency to returning U.S. veterans. **For those who invest in this institutionalized pseudoreality, knowing the enemy really does become complicated; in fact, it becomes impossible**. Complexity becomes a key enabler of the pseudoreality (or is that the other way around?).

Moffat’s foreword demonstrates the irrelevance of complexity theory in the context of decision-making as a warfighting pursuit. Think of the farmer and

⁴⁰⁰ James Moffat, *Complexity Theory and Network Centric Warfare*, DoD Command and Control Research Program, 2003, xi, xii.

For those who invest in this institutionalized pseudoreality, knowing the enemy really does become complicated; in fact, it becomes impossible.

Complexity theory demands that decision-makers convince themselves through such casuistry that they lack the understanding to explain either the self-identified enemy or his self-identified doctrine.

his legumes in Moffat's example above. At no time does the farmer have to think in terms of "mutuality and collaboration in ecology" or about the "relation between legumes, such as peas and beans, and their associated nitrogen-fixing bacteria" in order to cultivate his garden. If farmers had to think this way before cultivating their gardens, they might never get around to it. In fact, very few people would be surprised if a poll revealed that [1] most farmers don't think this way, and [2] most people who do think this way don't farm. If farmers don't cultivate their crops, we will starve. If we wait for the complexity theorists to cultivate those crops, we will also starve—while listening to them discuss the impossibility of planting a seed until we develop a plan for planting all possible seeds, given the complexity of the ecosystem. In other words, the farmer doesn't have to solve the problems of the universe in order to plant his legumes. Rather, it is sufficient that he knows how to farm in ways that accord with sound farming practices.

And here's the rub: there is neither a necessary nor sufficient reason to have to explain what happens, for example, to the flower in India when the butterfly flaps its wings in Detroit as a precondition to explaining why al-Qaeda follows Islamic law. There is simply the institutionalized mandate that it be so. While national security decision-makers may never be able to explain the complexity underlying either the butterfly in Detroit or the flower in India, the concentration on either of these two issues is a **purposefully irrelevant distraction**. Complexity theory demands that decision-makers convince themselves through such casuistry that they lack the understanding to explain either the self-identified enemy or his self-identified doctrine. **This type of organizational thinking has paralyzed analytical processes and compromised decision-making.** Junior officers understand this. Senior leadership does not.

APPENDIX B

Unpacking Pre-Reflective Thought – The Hermeticism in Hegel

This Appendix is written in recognition that the paper it supports would become too bogged down in an explanation of the Hermetical / alchemical orientation of Hegel's philosophy while also recognizing the importance this question has to that same discussion. It is not meant to be comprehensive. Rather, its limited goal is to focus on key features of the dialectic to meet a minimum burden of proof that demonstrates the reasonableness of the position that there is a dominant Hermetic influence that informs the Hegelian dialectic and therefore must be incorporated into any analysis of a dialectically informed Left. The archetype form the Left follows is Alchemy. Recognize this, and then begin foreseeably recognizing the trajectories the Left sets for its courses of action.

The Left is driven by a dialectic that is itself Hermetically inspired. Though laying camouflaged beneath the surface of perceptibility, these alchemical influences are key aspects to understanding the Left's repurposed appropriation of Hegel's dialectic that manifest in the information battle-space. If not accounted for in a threat assessment structured to recognize them, they will bite, as they predictably do. This is important because some activities like interfaith, gender, race and further otherisms follow the forced convergence imposed by Hermetic archetype forms that render the underlying issues particularly vulnerable to manipulation, co-option, and absorption in the Left's *aufheben der Kultur* strategy. Owing to the pronounced role neo-Marxism plays in the strategic considerations of today's Left, recognizing this relationship becomes especially important to a comprehensive threat analysis of the Left. While the dialectical materialism of Marx and Lenin suppressed what were deemed non-essential Hegelian influences, the Institute for Social Research [the Frankfurt School] reintegrated them into the neo-Marxist dialectic when expanding the menu to include the Hermetically attuned psychoanalysis of Freud, Jung, Reich and others. Hence, the Hermetic underpinnings of the Hegelian dialectic are more than simply historical or philosophical curiosities; they are important to our understanding of the Left, including its ability to pull unrelated yet dialectically informed movements into its orbit. The Left is the dialectic and the dialectic is alchemy.

To establish the relationship between Hermetica and the dialectic, a sentence from Magee's *Hegel and the Hermetic Tradition*⁴⁰¹ will be decoded through the explanation of the key terms in that sentence relying on Magee's own treatments. Because these terms are intensely interrelated, some redundancy in

⁴⁰¹ Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell University Press: Ithaca, 2008.

citations are necessary to flush out the separate but interdependent nature of the interplay between terms that demonstrate the dialectic's Hermetic nature. The sentence:

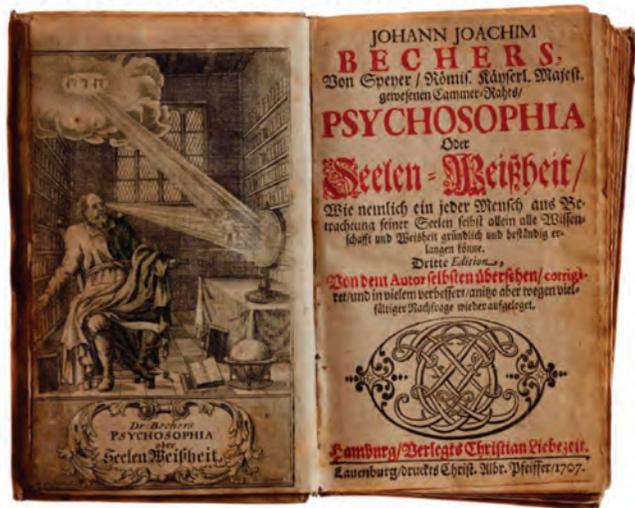
- **Dialectic** is the 'method' by which **speculation** aims to "recollect" unconscious wisdom and to complete the **perennial philosophy**.⁴⁰²

In order, "speculation", "recollect", "dialectic", and "perennial philosophy" (philosophia perennis will be discussed.

Speculation – To start, "speculation" comes from the Latin word "speculum" meaning "mirror". Hence, a "speculative philosopher" is one who holds a mirror up to Idea-in-itself so it can comprehend itself.⁴⁰³ Why? Because it is through speculation that the Idea becomes for-itself, that "God" achieves self-aware-

ness and thus completion. This completed or actualized divine is the Absolute.⁴⁰⁴ In Hegel's theosophy; "God is only God in so far as he knows Himself; this self-knowledge of God, become a self-knowledge in man, and man's knowledge of God." [PS § 564; Wallace 298]. Hence, the task of philosophy becomes the "recovery and perfection of pre-reflective thought forms granted to mankind from time immemorial."⁴⁰⁵ The imagery of the mirror as a symbol of speculative philosophy, as with much of the Hermetic and alchemical language Hegel used, was not unique to Hegel but rather had a developed pedigree with a defined lexicon; especially in his native Swabia, and particularly among Swabian Pietist Lutherans.⁴⁰⁶ In his explanation of speculation, Magee included the image of a man looking into a mirror that reflects into the clouds of undifferentiated pre-reflective thought.⁴⁰⁷ The man in the image is the famous alchemist

Becher, J. J., *Psychosophia oder Seelen-Weisheit. Dritte*



⁴⁰² Magee, *Hegel and the Hermetic Tradition*, 90.

⁴⁰³ Magee, *Hegel and the Hermetic Tradition*, 88.

⁴⁰⁴ Magee, *Hegel and the Hermetic Tradition*, 93.

⁴⁰⁵ Magee, *Hegel and the Hermetic Tradition*, 84.

⁴⁰⁶ Magee, *Hegel and the Hermetic Tradition*, 62; as Magee explains, "The Duchy of Württemberg was . . . fertile ground for . . . mysticism and Hermeticism. Indeed, the Swabians are the mystical people of Germany, notorious for their interest in esoteric, theosophical, and occult strains of thought. Reuchlin, Andreae, Oetinger, Hahn, Mesmer, Schiller, Schelling, Hegel and Hölderlin were all Swabians." Magee relies on Karl Rosenkranz, an ardent Hegelian who wrote the first biography of Hegel in 1844, for the following; "Karl Rosenkranz writes 'in Berlin it was the case that much that was attributed to Hegel as a person was typical of all Swabians, and was not regarded as being in any way peculiar to him so long as he lived Southern Germany'"

⁴⁰⁷ Image from "Becher, J. J., [Psychosophia oder Seelen-Weisen](#). Dritt., Lofty, The Trusted Market Place [Auctioned by Zisker & Lacher]; ITEM DESCRIPTION: Edition. Lauenburg, Pfeiffer for love time in Hamburg, 1707. 12 °. With a sting. Frontispiece.

[Johann Joachim Becher](#) who died in 1682, long before Hegel was born (1770). The image itself is from a third edition printing of Becher's work in 1707. Hence, the imagery of the mirror to symbolize speculative thought was well developed in the theosophical communities of Hegel's time. Because speculation depends on recollection of the *philosophia perennis*,⁴⁰⁸ it is neither creative nor active.⁴⁰⁹ As such, true philosophy is "merely a fully adequate expression of the primordial wisdom." In the *Encyclopedia Logic*, Hegel states—

“The business of philosophy consists only in bringing into consciousness explicitly what people have held to be valid about thought from time immemorial. Thus, philosophy establishes nothing new; what we have brought forth by our reflections here is what everyone already takes for granted without reflection” (EL § 22, Z; Geraets, 55).⁴¹⁰

As such, “speculative philosophy [becomes] the final, fully adequate, and fully conscious form of the *philosophia perennis*. As Hegel explains”—

“From the true knowledge of [the principle of all philosophy], there will arise the conviction that at all times there has been only one and the same philosophy. So not only am I promising nothing new here, but rather am I devoting my philosophical efforts precisely to the restoration of the oldest of old things, and on liberating it from the misunderstanding in which the recent times of unphilosophy have buried it.”

Hegel added a mystical flavor to his treatment of “speculation” that resonates its Hermetic influence when equating his use of the word “speculation” with “mystical”—

- In the *Zusätze* to the *Encyclopedia Logic*, Hegel stated that “It should . . . be mentioned here that the meaning of the speculative is to be understood as being the same as what used in earlier times be called the ‘mystical’” (EL § 82, Z; Geraets, 133).
- In his *Lectures on the Philosophy of Religion* of 1824, Hegel speaks of the Eleusinian mysteries, stating that “The mystical is the speculative, what lies within” (LPF 2:491; VPR 2:391).
- Later, he states, “The Trinity is called the mystery of God; its content is mystical, i.e., speculative” (LPR 3:192; VPR 3:125).

⁴⁰⁸ Magee, *Hegel and the Hermetic Tradition*, 86.

⁴⁰⁹ Magee, *Hegel and the Hermetic Tradition*, 98.

⁴¹⁰ Magee, *Hegel and the Hermetic Tradition*, 85.

- In the Lectures of 1827, he states that “As a whole the mystical is everything speculative, or whatever is concealed from the understanding” [LPR 1:445; VPR 1:333].⁴¹¹

For Hegel, speculation is a mystical mirror that allows man to help God in-himself know God for-himself.

Recollect – “Hegel believed that the truth has always been an unconscious possession of mankind. It expresses itself in different forms, at different times, and through different thinkers. The philosopher ‘recollects’ this unconscious wisdom and expresses it in a fully adequate form.”⁴¹² Unconscious wisdom, then, is the *philosophia perennis* that is recollected in speculative philosophy. Hegel also expressed recollection in terms of memory. For example, in “On Mythology, the Spirit of the People, and Art,” Hegel spoke of Mnemosyne (Memory) being the “absolute Muse”–

“The work of art of mythology propagates itself in living tradition. As peoples grow in the liberation of their consciousness, so the mythological work of art continuously grows and clarifies and matures. This work of art is a general possession, the work of everyone. Each generation hands it down embellished to the one that follows; each works further toward the liberation of absolute consciousness.”

Hence, “Mnemosyne, Memory or Recollection, is the mother of the muse of the poet, the artist, and the philosopher. She is their access to primordial wisdom, knowledge of the Whole. All three may hear her voice and express her wisdom in their own ways. Through her voice the philosopher can learn to speak the truly complete and adequate speech, which is speculation, the speech of the Absolute.”⁴¹³

Dialectic - Why should we believe in the existence of a *philosophia perennis*, an “unconscious wisdom” only accessible through the passive act of recollection in a process of speculation? “Because”, as Magee argues, “all philosophy is implicitly or explicitly dialectical in nature, and the activity of the dialectic presupposes that one always already possesses wisdom, but in inchoate form. [The] Dialectic is a recollection and explication of that wisdom”⁴¹⁴ because the Hermetic construct is the archetype dialectical form underlying Hegel’s cosmology. Hence, it is also the first most important way to understand all dialectical forms emanating from Hegel, including the Left’s. “The key to the dialectic . . . is that the

⁴¹¹ Magee, *Hegel and the Hermetic Tradition*, 86.

⁴¹² Magee, *Hegel and the Hermetic Tradition*, 244.

⁴¹³ Magee, *Hegel and the Hermetic Tradition*, 86 -87.

⁴¹⁴ Magee, *Hegel and the Hermetic Tradition*, 89.

participants already know, in some sense, the meaning of the terms they aim at defining. In the same manner, each category of Hegel's *Logic* constitutes a 'provisional definition of the Absolute,' but each proves partial and inadequate, forcing us to inquire further, and so the dialectic pushes on."⁴¹⁵ This "pushing on"—the forward movement of history—is nothing other than the ongoing Hermetical quest to reform the undifferentiated Idea, the pre-reflective thought, in the Absolute. Hence, we can never be "content with Being, or with Being-for-itself or with the Measureless or with Identity, because we experience a disparity between each category and what we somehow already know the Idea to be." As Hegel stated in 1810 in the *Difference* essay—

"What the so-called common sense takes to be the rational consists similarly of single items drawn out of the Absolute into consciousness. They are points of light that arise out of the night of totality and aid men to get through life in an intelligent way . . . In fact, however, men only have this confidence in the truth of these points of light because they have a feeling of the Absolute attending these points."

"Hegel's . . . dialectic is a recollection of what our finite individual spirit has somehow already glimpsed of Absolute Spirit"⁴¹⁶ through a speculative philosophy that recollects the philosophia perennis. The "presuppositions of philosophy", Hegel wrote, are "the Absolute itself . . . the goal that is being sought; but it is already [immanently] present, or how otherwise could it be sought?" In *Genesis and Structure of Hegel's Phenomenology of Spirit*, Jean Hyppolite brought the dialectic closer to the more familiar construction—

"In our opinion, if we are to understand Hegel's [dialectic] we must assume that the whole is always immanent in the development of consciousness. Negation is creative because the posited term had been isolated and thus was itself a kind of negation. From this it follows that the negation of that term allows the whole to be recaptured in each of its parts. *Were it not for the immanence of the whole in consciousness, we should be unable to understand how negation can truly engender a content . . . We have evidence of the immanence of the whole in consciousness in the teleological nature of the latter's development: 'The goal of knowledge is fixed as necessarily as the series of progressions.'*"⁴¹⁷

As the undifferentiated gold of pre-reflective thought transitions to nature, it shatters into flecks of gold that then become infused (and hidden) in

⁴¹⁵ Magee, *Hegel and the Hermetic Tradition*, 89 - 90.

⁴¹⁶ Magee, *Hegel and the Hermetic Tradition*, 90.

⁴¹⁷ Magee, *Hegel and the Hermetic Tradition*, 90.

every aspect of nature. Just as the flecks of gold embedded in the impure muck of nature seek alchemical liberation leading to their convergence with other liberated flecks, so too does thought. The dialectic seeks the whole. As Hyppolite suggests, because the Absolute Idea portrays a Hermetic understanding of God, transcendence is traded for immanence thus immanentizing the eschaton. In fact, not only is God made immanent, he is made dependent on man for his own self-knowing and ultimate actualization. For Hegel, such an intellectual achievement can only occur when history comes to an end and people recognize that they are “free and not determined by an Absolute that stands opposed to humanity as an absolute other. The final form of wisdom is necessarily a self-conscious form: the Absolute Idea achieves full realization or disclosure through humanity’s explicit recognition of itself as the agent of the Idea’s consummation.”⁴¹⁸ As Magee later explains, “the *Logic* represents God ‘in himself.’ God expresses Himself through the forms of nature, but only returns to Himself and achieves self-knowing through Spirit, through human knowing. The philosopher thus serves to ‘actualize’ or ‘complete’ God. Because God qua Absolute Idea [God in Himself] is conceived of as abstract and lacking realization in the world, it follows that God’s progressive and worldly incarnation involves a progressive increase in ‘concreteness’ and ‘embodiment.’ In the Lectures on the Philosophy of Religion, Hegel states that ‘Spirit is the most concrete sense. The absolute or highest being belongs to it.’ [LPR 1:142]”⁴¹⁹

This dialectic seeks the total reformation of the whole at the end-point of history; what Teilhard calls the “Omega Point” god. It achieves this through “recollection of the whole, which it aims to fully articulate.” As the dialectic progresses through history, the individual categories, which are always ‘provisional definitions of the Absolute,’ prove inadequate because they cannot fully express our recollected intuition of what the whole is.⁴²⁰

Philosophia Perennis – Pieper’s “pseudoreality”, Voegelin’s “second reality”, and the Matrix’s “blue pill” are all characterizations of Hegel’s realized philosophia perennis, which is itself a Hermetic concept. Let’s take a look.

Establishing, or re-establishing, the perennial philosophy is the objective of the dialectic. It is not simply a pure philosophical thought form from time immemorial. Rather, it IS the eternal philosophy from which all philosophical, religious, and artistic thoughts draw whatever can be true from the imperfect manifestations [the particular] of the eternally true [the universal]. They all fall short of the whole, as they all must, and will continue to do so, until the Absolute fully manifests at the end of history. Why? Because, until that time, all they can be are

⁴¹⁸ Magee, *Hegel and the Hermetic Tradition*, 88.

⁴¹⁹ Magee, *Hegel and the Hermetic Tradition*, 224.

⁴²⁰ Magee, *Hegel and the Hermetic Tradition*, 98.

particular Moments among the current bundle of Concepts; imperfect manifestations that nature gleans through speculation of the universal they seek. Like the flecks of gold embedded in the impure muck of nature, they seek alchemical liberation leading to their convergence with the other liberated flecks. This is accomplished through a process that moves forward to the Absolute Spirit, to the self-thinking thought, to Teilhard's Omega-point God. As Hegel put it–

“If the Absolute, like Reason which is its appearance, is eternally one and the same—as indeed it is—then every Reason that is directed toward itself and comes to recognize itself, produces a true philosophy and solves for itself the problem which, like its solution, is at all times the same” [*Difference, 87: Differenz 11*].⁴²¹

Philosophia perennis is a Hermetic concept that, as suggested, holds that “all previous systems of thought . . . aim at and partially unveil the same doctrine.”⁴²² For Hegel, this means that “speculative philosophy is the final, fully adequate, and fully conscious form of the *philosophia perennis*, which can only be accomplished in modern times.”⁴²³ Reprising the same quote used to explain speculation, when Hegel spoke of the “*oldest of old things*”, he was referring to the perennial philosophy–

“From the true knowledge of [the *principle* of all philosophy], there will arise the conviction that at all times there has been only one and the same philosophy. So not only am I promising nothing new here, but rather am I devoting my philosophical efforts precisely to the restoration of the *oldest of old things*, and on *liberating it* from the misunderstanding in which the recent times of unphilosophy have buried it.”⁴²⁴

Because Hegel believed the task of philosophy to be the “recovery and perfection” of “pre-reflective thought forms . . . from time immemorial,” the true role of philosophy becomes a passive uncreative search for fully adequate expressions of the perennial philosophy.⁴²⁵ As this primordial wisdom belongs to the unconsciousness of the people, it includes art and religion as well as philosophy.⁴²⁶ Where it underlies religion and folk consciousness, “philosophy can be popular and even religious.”⁴²⁷ Consistent with perennial philosophy, Hegel believed

⁴²¹ Magee, *Hegel and the Hermetic Tradition*, 86.

⁴²² Magee, *Hegel and the Hermetic Tradition*, 86.

⁴²³ Magee, *Hegel and the Hermetic Tradition*, 86.

⁴²⁴ Magee, *Hegel and the Hermetic Tradition*, 86.

⁴²⁵ Magee, *Hegel and the Hermetic Tradition*, 84 - 85.

⁴²⁶ Magee, *Hegel and the Hermetic Tradition*, 85.

⁴²⁷ Magee, *Hegel and the Hermetic Tradition*, 84.

that “a primitive Oriental monism runs symbolically through all true religion, expressed in Indian mysticism, preserved in the Greek mysteries, lying behind classical Greek polytheism . . . implicit in classical theism, and coming to self-expression in Hegel's concept of the Absolute as the infinite Incarnation [Butler, 368].”⁴²⁸

Adjusting the *philosophia perennis* to narrow in on just religion, if one looks at the arc that perennial philosophy forms from the single undifferentiated whole at the primordial start point to the many religions at (or near) the apogee today, then the role of speculative philosophy becomes the convergence of those religions as part of the effort to move history forward. In archetype form, this is the pattern the Interfaith movement follows. The Left loves it because it recognizes that, being dialectical, the Interfaith movement is not only relentlessly statist, its very process will collapse whatever faith falls within its ambit. The Islamic Movement loves it because it recognizes the collapse the dialectical process will induce, knows it is dealing with either agnostics and cynics (in collars) or witless fools (in collars)—and oftentimes both, as it prepares for the day when the faith deprived will seek emphatic alternatives.

On the question of religion, Hegelian concepts of primordial wisdom conflict with Judeo-Christian notions owing to the Hermetic preference for immanence over transcendence. The distinctions between the two are non-trivial, civilization defining, or redefining and easy to demonstrate. Whereas, in the Hermetic, primordial wisdom is inherent in nature and therefore organically immanent in the minds of men, in the Judeo-Christian schema, it is the transcendent God who is “the Eternal, there is no change” [Malachi 3:6] who “puts his law within them” and “writes it on their hearts.”⁴²⁹ As Hegel stated in the *Encyclopedia of the Philosophical Sciences*, “God is God only so far as he knows himself; his self-knowledge is, further, a self-consciousness in man and man's knowledge of God, which proceeds to man's self-knowledge in God.”⁴³⁰ This view is roundly rejected in the Judeo-Christian construct at least as far back as Isaiah's declaration that “For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” [Isaiah 55:8 – 9] Establishing continuity with the Old Testament, St. Paul carried Isaiah forward to the New; “For the foolishness of God is wiser than men, and the weakness of God is stronger than men.” [1 Corinthians 1:25], and, “For the wisdom of this world is folly with God. For it is written, ‘He catches the wise in their craftiness; and again, “The Lord knows that the thoughts of the wise are futile.”

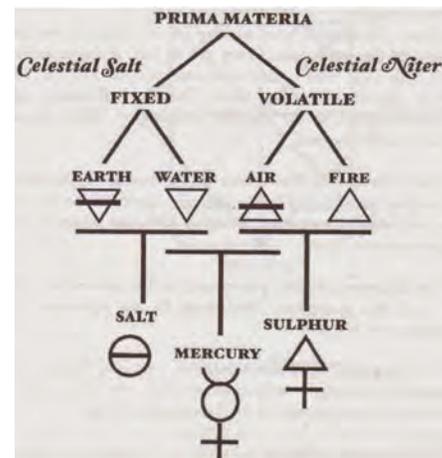
⁴²⁸ Magee, *Hegel and the Hermetic Tradition*, 85.

⁴²⁹ See Jeremiah 31:33; “I will put my law within them, and I will write it upon their hearts,” and then Hebrews 8:10 [and 10:16]; “I will put my laws into their minds, and write them on their hearts.”

⁴³⁰ Magee, *Hegel and the Hermetic Tradition*, 1.

[1 Corinthians 3:19 - 20] Lined up alongside Hegel, the Biblical passages not only highlight the Hermetic typology underlying the Hegelian dialectic, but also that this typological form has deep historical roots. The two concepts of God are mutually exclusive. In the Hegelian context, they are antithetical.

Additionally, in the Judeo-Christian view, God is the creator, nature is his creation. God is not his creation. When pondering the transcendent God in creation, God is recognized through his creation in the same way that Leonardo da Vinci is recognized through the Mona Lisa he painted; the artist is known by his art. In the transcendent concept of God, as above is NOT as below,⁴³¹ at least not in the Hermetic sense. Perhaps nowhere does the Judeo-Christian schema more directly repudiate Hermetic concepts than in the Old Testament Septuagint's *Book of Wisdom*. Written in koine Greek around 200 to 175 B.C. in Alexandria, Egypt, the *Book of Wisdom* affirms the distinction between the creator and the created before claiming three of the four alchemical⁴³² elements,⁴³³ along with the heavens, to be among God's creations; "For all men who were ignorant of God were foolish by nature; and they were unable from the good things that are seen to know him who exists, nor did they recognize the craftsman while paying heed to his works; but they supposed that either **fire** or **wind** or swift air, or the circle of **the stars**, or turbulent **water**, of the **luminaries of heaven** were the gods that rule the world." [Wisdom 13:1 - 2]⁴³⁴ Alexandria is the birthplace



⁴³¹ "[As above, so Below](#)" is a Hermetic aphorism. From Wikipedia.org; "As above, so below" is an aphorism associated with Hermeticism, Baphomet, and the Tarot. The phrase derives from a passage in the Emerald Tablet (variously attributed to Hermes Trismegistus) . . . In Hermeticism, the phrase can be taken to indicate that earthly matters reflect the operation of the astral plane."

⁴³² The term Alchemy has its roots in Egypt. From "Alchemy", Oxford English Dictionary, 3rd ed., Oxford University Press, September 2005, [as relied on by [Wikipedia.org](#)]; "[Alchemy's] roots can be traced to the Egyptian name kēme [hieroglyphic khmi], meaning 'black earth' which refers to the fertile and auriferous soil of the Nile valley, as opposed to red desert sand." The etymology also explains the term "the black arts".

⁴³³ Four Elements Image from William Hauck, "[The Four Elements of Alchemy](#)", World Mysteries Blog, February 12, 2017.

⁴³⁴ Because the entire passage from *Wisdom* can be read to push back on the Hermetic archetype form, it reads; "For all men who were ignorant of God were foolish by nature; and they were unable from the good things that are seen to know him who exists, nor did they recognize the craftsman while paying heed to his works; but they supposed that either **fire** or **wind** or swift air, or the **circle of the stars**, or turbulent water, of the **luminaries of heaven** were the gods that rule the world. If through delight in the beauty of these things men assumed them to be gods, let them know how much better than these is their Lord, for the author of beauty created them. And if men were amazed at their power and working, let them perceive from them how much more powerful is he who formed them. For from the greatness and beauty of created things comes a corresponding perception of their Creator. Yet these men are little to be blamed, for perhaps they go astray while seeking God and desiring to find him. For as they live among his works they keep searching, and they trust in what they see, because the things that are seen are beautiful. Yet again, not even they are to be excused; for if they had the power to know so much that they could investigate the world, how did they fail to find sooner the Lord of these things?" [Wisdom 13:1 - 9]

But there is something more. As a nation, America was founded on the idea that man was endowed with inalienable rights. To be endowed is to be freely furnished or provided something. Like a gift, it is unearned. You cannot give yourself what you already have. God endowed man with inalienable rights because man is the *imago Dei*, he is made in the image of God. This is not a religious commentary, but rather a statement of historical fact concerning the nature of the proposition the Declaration of Independence proposed; it is what the nation was formed around; that a Constitution was crafted to put in effect. By virtue of being placed in the dialectic, it is also what the perennial philosophy seeks to negate. An erroneous idea has metastasized that America can be defended outside the scope of the Declaration's proposition; that the Constitution can defend rights other than those endowed by the Creator. But rights not granted by the Creator can only be privileges granted by the state, or by those who otherwise have the might to make right. This turn of events approached a *fait accompli* at about the time that Wilson successfully traded Newton for Darwin; that is, when he successfully traded rights endowed by the Creator with privileges granted by the [Hegelian] state. One thing is certain, on the current dialectical trajectory, there is no outcome where the Declaration's concept of America survives. The *philosophia perennis* in actual act is premised on an *aufhebened* (*aufgehoben*) America.

and home of Hermeticism.⁴³⁵ It is in the context of making space for the immanent that demands for "big tent" inclusion by Interfaith contingents within the various faith communities should be understood. *Aufheben*.

With Gnosticism nascently on the rise along with other related ancient Mediterranean beliefs, there are reasons to know that St. Paul was in direct contact with similar if not the same beliefs when adopting hardline responses that emphasized transcendence. Hence, in Romans 1:19 - 21, Paul wrote that God makes himself known through his creation so that there is no excuse for not knowing him; and since they do know him and do not honor him, they are rendered futile in their thinking and darkened in their senses.⁴³⁶ How easy it is to see in Paul's statement a direct refutation of what today manifests as the

⁴³⁵ James Riddick Partington, *A Short History of Chemistry*, 3rd, Dover Publications, Mineola, NY, 2011, 20; "The name 'chemistry' first occurs in and edict of the Emperor Diocletian in A.D. 296 . . . in which the books of the Egyptians [in Alexandria] on *chēmeia*, on making [i.e. imitating] gold and silver, are ordered to be burnt. The word appears in the Greek authors who report this as *χημεία*, but it is not a Greek word, and appears to have been derived from the native designation of Egypt, a country which Plutarch, in his treatise *On Isis and Osiris*, written about A.D. 100, says was called *chēmia* on account of the black color of its soil. This statement is confirmed by the Egyptian inscriptions, where the hieroglyphic form of the word is used. The name probably meant 'the Egyptian art', and never had the meaning of a 'black art' as applied to magic."

⁴³⁶ "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened." [Romans 1:19 - 21]

dialectic. The battle between immanence and transcendence is itself a perennial struggle that is as old as Elijah's warnings to Ahab and the people of Israel to make a choice between Baal and God as stated in 1 Kings 18:21.⁴³⁷ Later, in Romans 2:14–16, St. Paul said that because God wrote the law on their hearts, they know it and this is what their conscience bears witness to when their conflicting thoughts accuse (or excuse) them.⁴³⁸ Under the Judeo-Christian schema, a perennial philosophy is not embedded in the minds of man to be remembered but provided to him.

There is an amicable overlap between *philosophia perennis* and the concept of the *prisca theologia* that comes into play when considering the role the Interfaith movement plays. In the context of this discussion, the two are interoperable for obvious reasons. *Prisca theologia* holds “that there is one true, trans-denominational, trans-cultural theology, an account of the divine being revealed by God to man in the remote past.”⁴³⁹ The influence perennial philosophy has on religion can also be understood in terms of the *prisca theologia*. As such, the archetype theology of the Interfaith Movement is that of the immanently inspired *prisca theologia* that likewise seeks the restoration of the “one true, trans-denominational, trans-cultural theology.” Standing in for the *prisca theologia*, the dialectical objective of the Interfaith movement is the securing of a transition from transcendence to immanence in the Judeo-Christian schema in furtherance of implementing a converged replacement theology in the Western religions that it penetrates.

Far from being an innocuously rarified philosophical (or theological, or academic) debate, Interfaith efforts should be understood as the ongoing overwriting of the Judeo-Christian foundations of Western civilization through a repeating series of dialectical turns in furtherance of “restoring” the *philosophia perennis*. From 19th century Prussian Protestant hermeneutics à la Wellhausen, JEDP, Quelle, etc. that hermetically sealed the Bible in a Hermetic bubble, to the covert Hermeticism of the Jesuits à la Teilhard and Balthasar that informed Vatican II theologians in the 20th, the inability to recognize, let alone appreciate, the dialectic's relentless penetration of the Western institutions of faith is remarkable. As it relates to the Left, while one should expect to find scientized emulations of the Hermetic *philosophia perennis*, as a general proposition, the Left will be satisfied with the negation its pursuit entails. Can you spot the association: Marx's

⁴³⁷ And Elijah came near to all the people, and said, “How long will you go limping with two different opinions? If the LORD is God, follow him; but if Baal, then follow him.” And the people did not answer him a word. [1 Kings 18:21]

⁴³⁸ When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. [Romans 2:14-16]

⁴³⁹ Magee, *Hegel and the Hermetic Tradition*, 52.

“critical philosophy”, the Frankfurt School’s “critical theory”, and the Biblical “higher criticism” or “historical criticism”?

Before moving on, there is another aspect of the Hegelian metaphysic that concerns the religious overtones that the Hegelian dialectic exudes. For example, Magee said that because “the speculative philosopher is not in control of his thoughts”, he becomes “‘enthralled’ by what he is thinking about;”⁴⁴⁰ [Arthur Schopenhauer](#)⁴⁴¹ (and [here](#)), a contemporary critic of Hegel and a Buddhist, recognized the quasi-religious aspects of Hegel’s philosophy when declaring it to be a “parody of scholastic realism . . . [a] monster [that] is . . . supposed to

⁴⁴⁰ Magee, Hegel and the Hermetic Tradition, 98.

⁴⁴¹ Josef Pieper’s “abuse of language” in support of a constructed pseudoreality and Voegelin’s characterization of Hegel’s dialectic as a grimoire [a book on incantations and spells] used to support the second reality of an “iminator” has a pedigree to similar criticisms of Hegel beginning in Hegel’s own time and shortly thereafter. In this, Arthur Schopenhauer certainly qualifies. As early as 1840, Schopenhauer identified Hegel’s philosophy as a pseudo-philosophy based on the abuse of language in the service of establishing a deceptive mirage. For example:

- **A PSEUDO-PHILOSOPHY** that corrupts the minds of its followers; “Now if for this purpose I were to say that the so-called philosophy of this fellow Hegel is a colossal piece of mystification which will yet provide posterity with an inexhaustible theme for laughter at our times, that it is a pseudo-philosophy paralyzing all mental powers, stifling all real thinking, and, by the most outrageous misuse of language, putting in its place the hollowest, most senseless, thoughtless, and, as is confirmed by its success, most stupefying verbiage, I should be quite right.” [Arthur Schopenhauer, *On the Basis of Morality*, Hackett Publishing Company from the original German written in 1840, Indianapolis, 15.]
- **THAT IS BASED ON THE ABUSE OF LANGUAGE;** “For example, if we could firmly persuade three men that the sun is not the cause of daylight, we might hope to see it soon established as the general conviction. In Germany it was possible to proclaim as the greatest philosopher of all ages Hegel, a repulsive, mindless charlatan, an unparalleled scribbler of nonsense, and for twenty years many thousands have believed it stubbornly and firmly; and indeed, outside Germany.” And, “If indeed I now chose to call to mind the way in which Hegel and his companions have abused such wide and empty abstractions, I should have to fear that both the reader and I myself would be ill; for the most [262] nauseous tediousness hangs over the empty word-juggling of this loathsome philophastrer.” [Arthur Schopenhauer, *The World as Will and Idea*, Volume 2 (of 3), 1859, trans R. B. Haldane and J. Kemp, Kegan Paul, Trench, Trubner & Co, 1909 from the original German written in 1859, Project Gutenberg EBook 2012, 239 257.]
- **THAT IS A DECEPTIVE MIRAGE;** “Here, then, is the origin of that philosophical method which appeared immediately after Kant, and which is made up of clap-trap, of mystification, of imposture, of deception, and of throwing dust in the eyes. This era will be known one day in the *History of Philosophy* as “The Period of [69 -70] Dishonesty.” For it was signalled by the disappearance of the characteristic of honesty, of searching after truth in common with the reader, which was well marked in the writings of all previous philosophers. The philosophaster’s object was not to instruct, but to befool his hearers, as every page attests. At first Fichte and Schelling shine as the heroes of this epoch; to be followed by the man who is quite unworthy even of them, and greatly their inferior in point of talent—I mean the stupid and clumsy charlatan Hegel.” [Arthur Schopenhauer, *The Basis of Morality*, trans, Arthur Brodrick Bullock, Swan Sonnenschein & Co, LTD, 1903 from the original German written in 1840, Internet Archive.]

represent Christianity turned inside out”;⁴⁴² [Bertrand Russell](#) (and [here](#)) believed much of Hegel’s philosophy was little more than the “intellectualizing of what had first appeared to him as a mystic insight” in his youth;⁴⁴³ Hegel for Beginners from the Marxist Internet Archive speaks of a religious-like euphoria, the sense that comes when “the movement of thought coincide[s] with a vision of harmony that awaits us in the end” such that “every serious reader of Hegel can bear witness to the intoxication;”⁴⁴⁴ and, progressing to Marxism, former CPUSA leader Bella Dodd’s testimony that “Communism is like a religion”;⁴⁴⁵ while Antonio Gramsci declared that “socialism is precisely the religion that must overwhelm Christianity”. Regardless of the form the dialectic assumes, it has demonstrated an ability to instill an intense, ideologically centered ‘true-faith’ cadre that rivals that of bona fide religious faiths.

Many characterize Hegel’s quasi-religious overtones in mystical terms. For example, Schopenhauer called Hegel’s “so-called philosophy” “a colossal piece of mystification”⁴⁴⁶ while Russell believed that Hegel’s philosophy was simply an “intellectual elaboration” of his “early interest in mysticism” that sustained “a belief in the unreality of separateness”.⁴⁴⁷ Hegel confirmed the mysticism in his philosophy when declaring, on multiple occasions, that “it should . . . be mentioned here that the meaning of the speculative is to be understood as being the same as what used in earlier times be called the ‘mystical’” [EL § 82, Z; Geraets, 133].⁴⁴⁸ **HEGEL SAID THAT THE SPECULATIVE PHILOSOPHY THAT DRIVES HIS DIALECTIC IS MYSTICISM.** Mysticism generally refers to Hermeticism. As Magee stated, “Hermeticism is also sometimes called theosophy, or esoterism; less precisely, it is often characterized as mysticism.”⁴⁴⁹ Returning to Schopenhauer, he believed Hegel’s mystical philosophy to be a “pseudo-phi-

⁴⁴² Arthur Schopenhauer, *The Basis of Morality*, trans, Arthur Brodrick Bullock, Swan Sonnenschein & Co, LTD, 1903 from the original German written in 1840, Internet Archive, 16. Note, the reason Schopenhauer’s Buddhism is highlighted is to recognize that he had no religious equities to defend when pointing out that the philosophia perennis Hegel executes through his dialectic seeks the negation of Christianity.

⁴⁴³ Bertrand Russell, “Hegel,” *History of Western Philosophy and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*, George Allen & Unwin, London, 1947 [1946], 757-773, Christopher Richard Wade Dettling, editor, *The Philosophy of Hegel*, Bertrand Arthur William Russell, archive.org, 2016, [3](#).

⁴⁴⁴ Excerpt from *Hegel for Beginners*, by Llyod Spencer and Andrzej Krauze. Published by Icon Books, Marxist Internet Archive.

⁴⁴⁵ Testimony of Bella Dodd to the House Committee on Un-American Activities, Philadelphia PA, November 16, 1953, USPO, [1757](#), and [1768](#).

⁴⁴⁶ Arthur Schopenhauer, *The Basis of Morality*, Internet Archive, 15.

⁴⁴⁷ Russell, *The Philosophy of Hegel*, Internet Archive, [4](#).

⁴⁴⁸ Magee, *Hegel and the Hermetic Tradition*, 86.

⁴⁴⁹ Magee, *Hegel and the Hermetic Tradition*, 1.

losophy [that] paralyzed all mental powers, stifling all real thinking.”⁴⁵⁰ Eric Voegelin admitted that he didn't understand Hegel until learning that Hegel's contemporaries viewed him as a gnostic thinker.⁴⁵¹ Russel affirmed Voegelin's gnostic finding when explaining Hegel's Spirit in gnostic terms ; “the nature of Spirit may be understood by contrasting it with its opposite, namely Matter. The essence of matter is gravity; the essence of Spirit is Freedom.”⁴⁵²

It was in trying to make sense of Hegel's self-declaration in the *Phenomenology*, that the *Phenomenology* was a work of magic, that Voegelin traced Hegel's steps from gnosticism through Neo-Platonism to Hermeticism. As Voegelin stated; “Hegel's program of magic, I would now say, belongs to the continuous history of modern Hermeticism since the fifteenth century.”⁴⁵³ Hegel stated that his dialectic advances linguistically through a formula of “magic words”–

- Every individual is a blind link in the chain of the absolute necessity, along which the world develops. Every individual can raise himself to domination over a great length of the chain only if he realizes the goal of this great necessity and, by virtue of this knowledge, learns to speak **the magic words which evoke its shape**. The knowledge of how to simultaneously absorb and elevate oneself beyond the world and all forms of its development for thousands of years–this knowledge can be gathered from philosophy alone. (Rosenkranz, Hegel's Leben, 141.)
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Magee recognized that Hegel's magic words are “the categories of the Hegelian philosophy. The magic power is dialectic guided by recollection.”⁴⁵⁵ **THE “MAGIC WORDS” ARE THE INCANTATIONS OF THE “MYSTICAL”, WHICH HEGEL SAYS IS THE SPECULATIVE PHILOSOPHY, WHICH IS THE “KNOWLEDGE TO ABSORB AND ELEVATE” IN THE CODED LANGUAGE THAT DRIVES THE DIALECTIC.** Of course, magic words are incantations and spells. A book of incantations and spells is called a *grimoire*. The incantations of a Hermeticist conjure up the spells of a magician (or sorcerer). In titling his article “On Hegel”–A Study in Sorcery”, Voegelin was perfectly serious about the Hermetic role Hegel cast for himself in the execution of his philosophy and as such, Voegelin's charac-

⁴⁵⁰ Arthur Schopenhauer, *The Basis of Morality*, Internet Archive, 15.

⁴⁵¹ Eric Voegelin, “[Response to Professor Altizer's](#) “A New History and a New but Ancient God?”, *The Collected Works of Eric Voegelin*, Vol. 12, Published Essays 1966 – 1985, ed. Ellis Sandoz, Louisiana State University Press, Baton Rouge, 1990, 296.

⁴⁵² Russell, *The Philosophy of Hegel*, Internet Archive, 15.

⁴⁵³ Voegelin, “[Response to Professor Altizer](#),” 1990, 296 – 297.

⁴⁵⁴ Magee, *Hegel and the Hermetic Tradition*, 93.

⁴⁵⁵ Magee, *Hegel and the Hermetic Tradition*, 93.

terizations are descriptively accurate.⁴⁵⁶ This is why Voegelin declared Hegel's *Phenomenology a grimoire*; "'Philosophy' becomes the *grimoire* of the magician who will evoke for everybody the shape of the reconciliation that for himself he cannot achieve in the reality of his existence."⁴⁵⁷ Russell seemed to agree with Voegelin's assessment when stating that for Hegel's philosophy of history to succeed, "some distortion of facts and considerable ignorance" are required.⁴⁵⁸ Voegelin believed that Hegel's grimoire remains an ongoing dedication to the "violent destruction of reality."⁴⁵⁹

Grimoires are "written in magic code which the reader, if he does not want to be taken in, must decipher."⁴⁶⁰ To be taken in by a *grimoire* is to be under its spell. Do Magee's "enthralled" or the Marxist Internet Archives' "intoxication" qualify? Schopenhauer would think so. Declaring Hegel's dialectic to be both "mind-destroying Hegelism"⁴⁶¹ and an "extravagant maze of words, such as had previously only been heard in madhouses,"⁴⁶² Schopenhauer, as early as the 1840's, was greatly alarmed over the effect the dialectic was having on an entire generation of Germans that, among other things, rendered them particularly vulnerable to Marxism ["materialism"]; "the brains of the present generation of savants are disorganized by Hegelian nonsense: incapable of reflection, coarse and bewildered, they fall prey to the low Materialism."⁴⁶³ Bertrand Russell likewise pondered over the influence that Hegel's "magic words" cast over its followers: "Hegel's philosophy is so odd that one would not have expected him to be able to get sane men to accept it, but he did. He set it out with so much obscurity that people thought it must be profound. It can easily be expounded lucidly in words of one syllable, but then its absurdity becomes obvious."⁴⁶⁴

This drill-down on the theosophical religiosity that the dialectic inspires reveals a self-awareness of Hermeticism on Hegel's part that makes it entirely reason-

⁴⁵⁶ Eric Voegelin, "On Hegel – A Study in Sorcery," *The Study of Time*, Springer-Verlag, Berlin, New York, 1972, 418 - 451.

⁴⁵⁷ Voegelin, "On Hegel – A Study in Sorcery," 425.

⁴⁵⁸ Russell, [The Philosophy of Hegel](#), Internet Archive, 13.

⁴⁵⁹ Voegelin, "On Hegel – A Study in Sorcery," 426, 427.

⁴⁶⁰ Voegelin, "On Hegel – A Study in Sorcery," 446.

⁴⁶¹ Arthur Schopenhauer, [The World as Will and Idea](#), Volume 2 [of 3], 1859, trans R. B. Haldane and J. Kemp, Kegan Paul, Trench, Trubner & Co, 1909, Project Gutenberg EBook 2012, 201.

⁴⁶² Arthur Schopenhauer, [The World as Will and Idea](#), Project Gutenberg EBook 2012, 20.

⁴⁶³ Arthur Schopenhauer, [On the Fourfold Root of the Principle of Sufficient Reason – A Philosophical Treatise](#), George Bell & Sons, 1907 [1847], xix.

⁴⁶⁴ Bertrand Russell, "Philosophy in Politics", *Unpopular Essays*, George Allen and Unwin, London, 1921, Internet Archives, 20.

able to analyze his dialectic along alchemical lines and arguably unreasonable not to at least account for it.

Applying a strict construction to the terms that define the meaning and content of a sentence according to its own lexical use, the Hermetic nature of the dialectic is exposed. Read in this manner, the sentence offered at the beginning of this drill down could be restated as follows:

- “The **Dialectic**, a process that is controlled by magic words, is the ‘method’ by which **speculation**, the mysticism that informs the magic words, aims to “**recollect**” the unconscious wisdom of the philosophia perennis, that is immanently yet incompletely infused into our subconscious, in furtherance of reconstituting the **perennial philosophy** as the Absolute Act that, when accomplished, replaces Western civilization through the same dialectical process that alchemists try to use to convert lead into gold.”⁴⁶⁵

⁴⁶⁵ Magee, Hegel and the Hermetic Tradition, 90.

APPENDIX C

Organizations mentioned in this paper and how they describe themselves and what they do:

[ACTBlue](#)

From the ACTBlue homepage: “Flexible and free fundraising tools to harness the power of the the grass roots. Also, “About ACTBlue”, About ACTBlue web-page; “Innovative tools + the power of millions - ActBlue is a nonprofit, building **fundraising technology for the left**. Our mission is to democratize power and help small-dollar donors make their voices heard in a real way. We develop top-of-the-line fundraising software and offer simple, intuitive tools to help campaigns and organizations connect with new and existing grassroots donors. As a result, nonprofits thrive and Democratic campaigns get more donations through ActBlue than any other platform. Together, we build powerful movements. That’s why a majority of Democratic Senate and House campaigns – along with the DCCC, DSCC, DGA, over one-third of statewide campaigns, and advocacy organizations around the country – have chosen ActBlue. But we’re so much more than a toolset. Together, we’ve raised **\$3,069,639,743 dollars for and progressive causes** in just 14 years. We’ve built more than just a fundraising platform. We’ve created the kind of grassroots power that can take on, and beat back, the power of corporate spending and secretive super PACs.”

[ActionNetwork](#)

From the ActionNetwork homepage: “This is the toolset our movement deserves. We’re like you: a mission-driven nonprofit organization **dedicated to building online power for the progressive movement**. We don’t have clients – we have partners. Use Action Network to: organize people online, recruit and mobilize new activists, raise funds to fuel important work, and much more! Action Network is an open platform that empowers individuals and groups to organize for progressive causes. We encourage responsible activism, and don’t support using the platform to take unlawful or other improper action. We do not control or endorse the conduct of users and make no representations of any kind about them. Action Network partners get access to our full range of tools, including the ability to upload activists and subscribe them to your list, create custom-branded email and page wrappers, and more.” Also, note [Action Network’s Partnership](#) page for the broad array of selection provided by its menu.

[Allied Media Projects](#)

From About Allied Media Projects webpage: “Allied Media Projects cultivates media strategies for a more just, creative and collaborative world. We serve a network of media makers, artists, educators, and technologists working for social justice. Our definition of media includes all forms of communication,

from videos and websites to theater, dance, design, and interactive technology. Through the Allied Media Conference and the Sponsored Projects program, AMP shares and supports models for using media for transformative social change.”

[American Bridge 21st Century](#)

From the American Bridge 21st Century homepage; “[About American Bridge 21st Century](#)”, American Bridge 21st Century about webpage: “American Bridge 21st Century is a progressive research and communications organization committed to holding Republicans accountable for their words and actions and helping you ascertain when Republican candidates are pretending to be something they’re not. Our organization researches candidates’ records to ensure their rhetoric matches their voting records. We monitor public appearances to prevent the cynical pandering that results in a candidate taking different positions depending on the audience they are in front of. And we work to get this information to you through mainstream and social media, grassroots activism and our website.”

[American Federation of State County \(AFSCME\)](#)

From the American Federation of State County and Municipal Employees (AFSCME) homepage. Also “[Our Union – About AFSCME](#)”, [Our Union – About AFSCME](#) webpage: “AFSCME is the nation’s largest and fastest growing public services employees union . . . With working members in hundreds of different occupations and retirees across the country, AFSCME advocates for fairness in the workplace, excellence in public services and prosperity and opportunity for all working families. AFSCME is a union comprised of a diverse group of people who share a common commitment to public service. . . . An important part of our mission is to advocate for the vital services that keep our families safe and make our communities strong. We also advocate for prosperity and opportunity for all of America’s working families. We not only stand for fairness at the bargaining table – we fight for fairness in our communities and in the halls of government.”

[American Federation of Teachers](#)

From the American Federation of Teachers homepage: “The American Federation of Teachers is a union of professionals that champions fairness; democracy; economic opportunity; and high-quality public education, healthcare and public services for our students, their families and our communities. We are committed to advancing these principles through community engagement, organizing, collective bargaining and political activism, and especially through the work our members do.”

[The American Legislative and Issue Campaign Exchange \(ALICE\)](#)

From the American Legislative and Issue Campaign Exchange (ALICE)

homepage: “An outgrowth of the University of Wisconsin, Madison’s “high-road” economic policy think-tank, the Center On Wisconsin Strategy (COWS), The American Legislative and Issue Campaign Exchange (ALICE) presents itself as an alternative to the corporate-backed ALEC and promotes economic fairness, environmental sustainability, and effective democratic government. Their website acts as a one-stop public library of model progressive state and local law on a wide range of issues that can be searched by policy area, topic, level of government, and year.”

[As You Sow](#)

From the As You Sow homepage, also “[About Us](#)”, [As You Sow About Us](#)

webpage: “As You Sow is the nation’s non-profit leader in shareholder advocacy. Founded in 1992, we harness shareholder power to create lasting change that benefits people, planet, and profit. Our mission is to promote environmental and social corporate responsibility through shareholder advocacy, coalition building, and innovative legal strategies. Our vision is a safe, just, and sustainable world in which protecting the environment and human rights is central to corporate decision making. Corporations are responsible for most of the pressing social and environmental problems we face today – we believe corporations must be a willing part of the solutions. We make that happen. As shareholder advocates, we directly engage corporate CEOs, senior management, and institutional investors to change corporations from the inside out.”

[Catalist](#)

From the Catalist homepage: “Catalist provides data and data-related services to progressive organizations to help them better identify, understand, and communicate with the people they need to persuade and mobilize. Owned by a trust, we collaborate with data-driven progressive organizations with a variety of goals: issue advocates, organizers, pollsters, analysts, consultants, campaigners, researchers, and more. Catalist compiles, enhances, stores, and dynamically updates data on over **240 million** unique voting-age individuals across all 50 states and the District of Columbia. Working with Catalist can help you build membership, target persuasive messaging, engage activists, drive an issue agenda, and mobilize voters. CATALIST PRODUCTS – National Database, Analytics & Models, Software, Data Integration. CATALIST DATA IS INTEGRATED WITH – DPS Political, NGP Van, Atlas Project, Organizer, Political Data, Inc, Action Network, ActionKit, BlueLabs, Civis Analytics, Grassroots Unwired, Periscope Data, and VoterCircle.” Also, “[Our Clients](#)”, Catalist our clients webpage; “Catalist works with **progressive** organizations that share our values. Catalist works

with and for data-driven progressive organizations to help them effect change: issue advocates, labor organizers, pollsters, analysts, consultants, campaigns, and more. A selected list of our clients: AFL-CIO, AFSCME, America Votes, DCCC, dspolitical, League of Conservation Voters, Latino Decisions, ngpvan, Planned Parenthood, SEIU, StateVoices, Voice for Working America.

[change.org](#)

From change.org homepage, also “change.org”, Wikipedia: “Change.org is a petition website operated by for-profit Change.org, Inc., an American certified B corporation which claims to have over 240 million users and hosts sponsored campaigns for organizations.”

[Citizen Engagement Lab](#)

From the Citizen Engagement Lab homepage, also, from “About CEL,” CEL About page: “CEL was created in 2008 by Ian Inaba, James Rucker, and Daniel Souweine as a home for social entrepreneurs like themselves and a launching pad for new ideas and people powered projects that seek to change the world by leveraging the power of the internet.” Also, “[Who We Work With](#)”, We work with changemakers of all stripes, including philanthropic organizations, grass-roots startups, social entrepreneurs, and emerging activist leaders. Our partners engage their audiences, shift cultural and political norms, win campaigns, strengthen movements, and fearlessly create change – each in their own unique way. CEL and CEL Education Fund are proud to work with the following partners. Acceleration Service Partners: MPower Change, 18MillionRising.org, Vote.org, ColibriCenter, ArtChangeUs, CoWorker.org, CultureStrike, Climate Relief Fund, Climate Parents, Demand Progress, Faces of Fracking, Faithful America, ClimateTruth.org, Latino Startup Alliance, Open Summit, presente.org, Steller, Transform Finance, UltraViolet. Engagement Consulting Partners: America by the Numbers, Asian Americans Advancing Justice, CounterPAC, Ford Foundation, Kapor Center, Open Society Foundations, Years of Living Dangerously.”

[Color of Change](#)

From the Color of Change homepage: Endorsed by Congressman Keith Ellison, U.S. House of Representatives, Minnesota and Alicia Garza, Co-Founder, Black Lives Matter Network, Principal, Black Futures Lab, also “[About Color of Change](#)”, “Color Of Change is building a new, effective strategy for changing the rules society lives by, and ending the injustices Black people face. OUR MISSION - Color Of Change is the nation's largest online racial justice organization. We help people respond effectively to injustice in the world around us. As a national online force driven by more than 1.4 million members, we move decision-makers in corporations and government to create a more human and less hostile world for Black people in America. Our campaigns and initiatives win changes that matter. By designing strategies powerful enough to fight racism and

injustice—in politics and culture, in the work place and the economy, in criminal justice and community life, and wherever they exist—we are changing both the written and unwritten rules of society. We mobilize our members to end practices and systems that unfairly hold Black people back, and champion solutions that move us all forward. Until justice is real.”

[CREDO Mobile](#)

From the CREDO Mobile homepage: “Now it the time. Let’s fight for change together.” “CREDO donates \$150,000 monthly to progressive causes. Over \$86 million donated to date.” Also, [“Our Story”](#), Credo mission statement webpage: “Our Vision - The heart of CREDO is bringing social change through everyday acts of commerce. Founded in 1985 as Working Assets, CREDO has created a unique business that integrates excellent consumer services with activism and philanthropy. We give progressive consumers a powerful alternative to doing business with huge corporations whose conduct is **antithetical** to the political, environmental and social values we share. Our Activism - CREDO is a tireless advocate for our progressive members and their values. Big corporations, the Tea Party and the 1 percent have gained immense power in recent years. We equip our CREDO Action community of over 5.5 million members with the tools to engage in strategic fights at the right moment and in the most effective way. Through CREDO Action and CREDO Mobilize, we direct millions of signatures, emails and calls to politicians and other key decision-makers. We make activism easy, so any CREDO member can become a highly effective campaigner for equality and social justice. Our Donations - Every CREDO customer is a philanthropist. Every CREDO product creates change. Whenever you use a CREDO product—mobile, long distance or credit card—you contribute to our mission of progressive social action. That’s because we donate a portion of revenue—whose distribution is voted on monthly by our members—to progressive non-profit groups working on key issues such as women’s rights, the environment, peace and social justice.”

[CREW](#)

From the CREW homepage: “CREW (Citizens for Responsibility and Ethics in Washington) [is] Dedicated to fighting the influence of money in our political system. CREW uses aggressive legal action, in-depth research, and bold communications to reduce the influence of money in politics and help foster a government that is ethical and accountable. We highlight abuses, change behavior, and lay the groundwork for new policies and approaches that encourage public officials to work for the benefit of people, not powerful interests. Also, [“CREW Who We Are”](#); CREW uses high-impact legal actions to target government officials who sacrifice the common good to special interests. CREW uses aggressive legal action, in-depth research, and bold communications to reduce the influence of money in politics and help foster a government that is ethical and

accountable. We highlight abuses, change behavior, and lay the groundwork for new policies and approaches that encourage public officials to work for the benefit of the people, not powerful interests.”

Democracy Partners

From the Democracy Partners homepage: “Cutting edge strategies for progressive values. Democracy Partners includes leading experts in: Political Messaging, Campaign Planning, General Consulting and Campaign Management, High Intensity Field Programs, Television and Radio Advertising, Direct Mail, Web Site Development. We believe if the path to victory is not obvious – it’s our job to find it.”

Democracy Partners Client List

From the Democracy Partners Client List webpage advertising what organizations they have helped; downloaded October 29, 2018:

Environmental:

Earthjustice • Environmental Law and Policy Center • Generation Green • Green for All / Rebuild the Dream / Van Jones • League of Conservation Voters • Moral Climate Action Natural Resources Defense Council • Nevada Conservation Voters • NextGen Climate Action Partners for Open Space • Student Environmental Action Council • The Wilderness Society

Healthcare:

Campaign for Quality Care • Illinois, Compassion and Choices, Health Care for America Now [HCAN] • Healthcare Reform Collaboration • National Committee to Preserve Social Security and Medicare • North Dakota Health Care Reform '09.

Immigration:

Coalition for Comprehensive Immigration Reform • Illinois Coalition for Immigrant and Refugee Rights [ICIRR] • Immigration Reform for America • Reform Immigration for America

Corporate & Association:

Anheuser-Busch • American Association for Justice • American Heart Association American Small Business Alliance • Blue Cross Blue Shield • Campaign for Competitive Electric Rates of Illinois • Comcast Corporation • CREDO • DailyKos • First State Bank of Bedias • Grassroots Solutions • Growth Squared • Harrah's Casinos • IBT • IDEXX Laboratories • Illinois Association of Social Service Executives • Integrated Bank Technologies • MacCormac College • MoveOn.org • National Indian Gaming Association • Red Cross of Illinois • Roscoe State Bank • Southwest Electric Cooperative of Illinois • Wikimedia Foundation / Wikipedia • Working Assets, World Learning Center

Choice, Equality & Civil Rights:

EMILY's List • Family Equality Council • Gay and Lesbian Victory Fund, GLAAD – (Gay and Lesbian Alliance Against Defamation) • Guttmacher Institute • Hardy Girls • Healthy Women Inc. • Human Rights Campaign • Leadership Conference for Civil and Human Rights • Mobilize for Women's Lives • NAACP • NAACP National Voter Fund • NARAL National Organization for Women • National Women's Law Center • One Colorado • Oregon NARAL • Planned Parenthood • Protect Maine Equality

Women's Voices:

Women Vote • Women's Voices. Women Vote. Action Fund • Voters for Choice.

International:

Bulgarian Association for Fair Elections • Committee for Ukrainian Voters • Democratic Party of Slovakia • Great Lakes Institute • National Democratic Institute for International Affairs [NDI], • Our team has been called upon to work in: Gaza, Hungary, Israel, Moldova, Nigeria, Romania, and Slovakia.

Philanthropy & Funders:

Arcus Foundation/Jon Stryker • Arca Foundation • Atlantic Philanthropies • Brave New Foundation • Democracy Alliance • Ford Foundation • National Committee for Responsive Philanthropy • New Israel Funds • Leo Hindery • Peter Buttenwieser • Rockefeller Family Fund • Solidago Foundation • Warren Hellman • Women's Donor Network

Labor & Trade Unions:

AFL-CIO • AFSCME Council 31 • Illinois, Alliance for Retired Americans (ARA) • American Federation of State County and Municipal Employees (AFSCME) • American Federation of Teacher • Change To Win • Communications Workers of America (CWA) • Community Labor Coalition • Illinois Joint Council • National Nurses United • Nevadans for Nevada • Protect Our Jobs • Putting Maine To Work • Restaurant Opportunities Center United • Service Employees International Union (SEIU) • SEIU 721 • SEIU 1021 • SEIU-USWW • United Association of Plumbers and Pipefitters • United Auto Workers CAP Council • United Food and Commercial Workers Union • United Steelworkers Union of America (USWA) • We Are Ohio.

NGOs, Non-Profits and Think Tanks:

21st Century Democrats • Access Living of Chicago • Alliance for a Better Minnesota Alliance for Excellent Education • amfAR • The Foundation for AIDS Research • America Coming Together • American Family Voices • American Families United • American Jewish World Service • Americans Against Escalation in Iraq • Americans for Financial Reform (AFR) • Americans for Small Town Values • Americans for Tax Fairness • Americans United for Change • Americans United to Protect Social Security • AMOS • Jewish Social Justice initiative • Arizona Leadership Institute • Association of Community Organizations for Reform Now • Atlantic Philanthropies • Brady Campaign • Campaign for a Progressive Future • Campaign for America's Future (CAF) • Campaign to Renew and Rebuild America NOW! • Center for American Progress • Center for Community Change Center for Democracy in the Americas • Center for Health, Environment and Justice • Chicago Housing Authority • Citizen Action, Illinois • Citizens Information Service, Chicago • Citizens Utility Board of Illinois • Coalition for Democratic Values • Coalition to Stop Gun Violence • Coalition for Progress • Communities for Quality Education • Community Renewal Society of Chicago • Consumer Fund of Texas • Corporate Action Network Democracy Matters • Drug Policy Alliance • Educate Our State • Emergency Campaign for America's Priorities (ECAP) • EVS Communications, Fair Taxes for All (FTFA) • Faith in Public Life • Families USA • Florida Consumer Action Network Foundation (FCANF) • FoodBank NYC • Haiti Aid Watchdog • Harvest of Empire LLC • Israel Action Network • J Street • Linea Dirceta • Leadership Center for the Common Good • Maine People's Alliance • Media Matters for America • Michigan Citizen Action Education Fund • Midwest Academy • Minnesota Families • Minnesota Farm 2 School • National Women's Political Caucus • National Association for Equality in Education (NAFEO) • National People's Action • Netroots Nation • New Jersey Citizen Action • New Leaders Conference • New York Citizen Action • One Nation Working Together • Senior Advisor • Open Buffalo • People for the American Way • Phillip Randolph Institute • Progressive Congress • Progressive States Network • Rebuild and Renew America Now Campaign • Union of Concerned Scientists • United For a Fair Economy (UFE) • USAction • Violence Policy Center • Violence Prevention Campaign • Voices for Illinois Children • Voices for Progress • Voter Participation Center • We Are America Alliance • Women's Campaign School at Yale University • Women Donors Network • Working Films • Wisconsin Citizen Action.

Parties and Political Committees:

ActBlue • AIDS PAC • Arizona Democratic Party • Arts PAC • Blog PAC • BlueAmerica-Pac • Democratic Congressional Campaign Committee (DCCC) • Democratic Governors Association (DGA) • Democratic National Committee (DNC) • Democratic National Convention Committee (DNCC) • Democratic Party of Colorado • Democratic Party of Illinois • Democratic Party of Maryland • Democratic Party of Nevada • Democratic Party of Pennsylvania • Democratic Party of South Carolina • Democratic Party of Texas • Democratic Party of Virginia • Democratic Party of Washington • Democratic Senatorial Campaign Committee (DSCC) • Kansas Democratic Party • Kansas State House Democratic Caucus • Illinois Coordinated Campaign • Minnesota DFL Party • New Jersey Democratic Party • New Mexico Democratic Coordinated Campaign • New York Democratic Coordinated Campaign • Ohio Democratic Party • Organizing for Action • Paint Texas Blue • Palm Beach County Democratic Party, Florida, • Progress New Jersey Progressive Change Campaign Committee (PCCC) • Tidewater PAC • Working Families Party."

LatinX

From Wikipedia.org: “LatinX [la-teen-ex] is a gender-neutral term sometimes used in lieu of Latino or Latina [referencing Latin American cultural or racial identity]. The plural is Latinxs. The -x replaces the standard -o and -a endings in Spanish, Portuguese and related languages, which form nouns of the masculine and feminine genders, respectively. The term is a politicized neologism that has gained traction among advocacy groups intersectionally combining the identity politics of race and gender.”

MediaMatters for America

From the MediaMatters for America homepage, “[About MediaMatters for America](#)”, **About MediaMatters for America webpage: “*Media Matters for America* is a Web-based, not-for-profit, 501(c)(3) progressive research and information center dedicated to comprehensively monitoring, analyzing, and correcting conservative misinformation in the U.S. media. Launched in May 2004, *Media Matters for America* put in place, for the first time, the means to systematically monitor a cross section of print, broadcast, cable, radio, and Internet media outlets for conservative misinformation - news or commentary that is not accurate, reliable, or credible and that forwards the conservative agenda - every day, in real time. Using the website [mediamatters.org](#) as the principal vehicle for disseminating research and information, *Media Matters* posts rapid-response items as well as longer research and analytic reports documenting conservative misinformation throughout the media. Additionally, *Media Matters* works daily to notify activists, journalists, pundits, and the general public about instances of misinformation, providing them with the resources to rebut false claims and to take direct action against offending media institutions.”**

Net Neutrality

From Wikipedia.org: “Net neutrality is the principle that [Internet service providers](#) treat all data on the [Internet](#) equally, and not discriminate or charge differently by user, content, website, platform, application, type of attached equipment, or method of communication.”

Netroots Foundation

From the Netroots Foundation homepage: “Netroots Foundation is a 501(c)(3) organization focused on advancing the values of justice, equality and community in our nation's politics. We focus on three primary programs: New Media Mentors: A hands-on learning program that helps nonprofits build their power and win campaigns. Netroots Nation: An annual conference for progressive organizers with a heavy focus on trainings and networking. Fiscal Sponsorships: We provide fiscal sponsorship services to organizations that align with our mission and goals. Our mission: To bring together online citizens across America,

inject progressive voices into the national conversation, and advance the values of justice, equality and community in our nation's politics." Also "[About Netroots Nation](#)", For more than a decade, Netroots Nation has hosted the largest annual conference for progressives, drawing nearly 3,000 attendees from around the country and beyond. Our attendees are online organizers, grassroots activists and independent media makers. Some are professionals who work at advocacy organizations, progressive companies or labor unions, while others do activism in their spare time."

[Presente.org](#)

From the Presente.org homepage, also "[About Us, 'What We're About'](#)"

Presente.org About webpage: "Presente's mission is to advance Latinx power and create winning campaigns that amplify Latinx voices; expand the political imagination and traditional boundaries; and foster inspiration for freedom, equity, and justice. Presente is the largest national Latinx online organization advancing social justice with technology, media, and culture." Note the similarity of Presente.org's "about" webpage to that of UltraViolet's.

[About Progressive States Network \(PSN\)](#)

About Progressive States Network webpage: "Progressive States Network (PSN) aims to transform the political landscape by sparking progressive actions at the state level. Founded in 2005, the group provides coordinated research and strategic advocacy tools to state legislators and their staffs, empowering these decision-makers with everything they need to engineer forward-thinking change. PSN also works with non-profits and a variety of constituent groups to build a swath of support for coordinated progressive policy. The overarching goals: to get good policy passed into law and change the way issues are debated in the states. A significant part of PSN's efforts revolve around supporting state legislative campaigns. The organization offers legislators and their staff members with the technical and messaging support necessary to embrace progressive policy and draft legislation around it."

[ProgressNow](#)

From the ProgressNow homepage: "Building the online progressive movement – ProgressNow works with our states partners to promote progressive ideas and causes through earned media strategies and cutting-edge new media. Also, "[AboutProgress Now](#)", "Since 2003, ProgressNow has been developing our network of state partner organizations to fill a unique and critical role in the progressive infrastructure of key states. Today, we've built an email list that exceeds 4 million people. ProgressNow is a year-round, never-ending progressive campaign. We've developed a niche by focusing on earned media, online communications and organizing. Many state-based traditional, single-issue advocacy groups lack the internal capacity to execute communications

effectively – ProgressNow State Partners excel in this area. Each ProgressNow State Partner organization has full-time staff who are experts in media communications, online campaigns, earned media and new media. We mobilize citizens through our extensive email lists, media events, and through social networking sites like Twitter and Facebook. We quickly produce and publish hot topic videos on YouTube. Because we work to promote a “progressive” agenda, not a partisan one, our work continues regardless of which party controls the levers of power at the federal, state and local level. Whether we’re fighting against conservative policies or promoting progressive ones, we can be effective.

[ProxyPreview](#)

From the Proxy Preview homepage: “Helping Shareholders vote their values,” and “the Bible for socially progressive foundations, religious groups, pensions funds, and tax-exempt organizations.”

[ShareBlue Media](#)

From the ShareBlue Media homepage. ShareBlue Media, [Wikipedia](#): “Share-Blue Media, formerly known as Blue Nation Review or ShareBlue, is an American progressive news website owned by the journalist and political activist David Brock. ShareBlue is within a consortium of political groups in Democratic strategist David Brock’s network. ShareBlue’s monthly reach is reported to be 140 million across platforms. In December 2017, ShareBlue announced a partnership with SiriusXM Progress.”

[Sierra Club](#)

From the Sierra Club homepage: “[November 2, 2018 website completely dedicated to getting out the vote.] Also, “[About the Sierra Club](#)”, “The Sierra Club is the most enduring and influential grassroots environmental organization in the United States. We amplify the power of our 3.5+ million members and supporters to defend everyone’s right to a healthy world.” Also, “[Sierra Club Explore Issues](#)”, Sierra Club Explore Issues webpage; “People and Justice - We’re protecting more than trees. The most vulnerable among us are the first to feel the impacts of the environmental crisis. And we’ll settle for nothing less than a healthy world for all. The Sierra Club mobilized its members to join one of the 600-plus rallies held from coast to coast to demand that the nearly 2,500 immigrant children detained be returned to their parents.”

[State Innovation Exchange \(SiX\)](#)

From the State Innovation Exchange homepage: “Advancing progressive change in the states. We support state legislators who seek to strengthen our democracy, fight for working families, defend civil rights and liberties, and protect the environment. We do this through training, emphasizing leadership

development, amplifying legislators' voices, and forging strategic alliances between our legislative network and grassroots movements.”

UltraViolet

From the UltraViolet homepage: “UltraViolet is a Movement that is shifting culture and policy to defeat sexism. We are 1,000,000 strong community that leverages high profile media moments to hold decision makers accountable, create a cost for sexism, and shine a light on the people and policies that are improving all women’s lives;” also “[UltraViolet About Us – What We’re About](#)”, “UltraViolet is a powerful and rapidly growing community of people mobilized to fight sexism and create a more inclusive world that accurately represents all women, from politics and government to media and pop culture. We work on a range of issues—reproductive rights, healthcare, economic security, violence, and racial justice – and we center the voices of all women, especially women of color, immigrants, and LGBTQ women. UltraViolet exists to create a cost for sexism and to achieve full equity for all women through culture and policy change . . . We leverage culture, politics, the news, and our rapid-response model to mobilize millions of people, quickly.” Note the similarity of UltraViolet’s “about” webpage to that of Presente.org’s.”

Walden Asset Management

From the History of Leadership. About Walden Asset Management webpage, Walden Asset Management: “Walden’s clients and investment professionals have been in the vanguard of the socially responsible investment movement since the 1970s.”

APPENDIX D

RECOMMENDED READING

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APPENDIX E

REVEALED: ANTIFA LEADER RELIED ON ANONYMITY TO PUSH RADICAL, VIOLENT COMMUNIST AGENDA (*THE DAILY CALLER*, 18 DEC 2018)

See next page for article reprint

OVERVIEW

The Left operates dialectically, through time, along an arc; failure to account for this is error. Analyzing the Left as if Hegel and Marx were simply providing interesting historical context to today's events means failing to understand that for the Left, Marx was yesterday and Hegel the day before. Between the two, they are the source code, the operational DNA, of today's Left.

Appendix E is the December 18, 2018 *Daily Caller* article by Andrew Kerr, [Revealed: Antifa Leader Relied on Anonymity to Push Radical, Violent Communist Agenda](#), which includes the associated Twitter communications. The article is about Joseph Alcott, a person who supports Congressional Democrats, is a community organizer, and an Antifa terrorist who openly calls for targeted violent direct action.

He is a Marxist. And yet, even with all the public and historical data available, including public disclosures that document the regular seamless transition of individual actors from non-violent Alinskyist “organizers” to violent “Antifa” terrorists based on function (and not any “radicalization process”), the U.S. Army has determined that Antifa [“poses no serious threat”](#).

Appendix E is provided to demonstrate that everything discussed in this analysis is immanently present in today's Left such that failure to account for it constitutes, by itself, a clear and present danger.

THE DAILY CALLER

[HTTPS://DAILYCALLER.COM/2018/12/18/ANTIFA-LEADER-VIOLENT-COMMUNIST/](https://dailycaller.com/2018/12/18/antifa-leader-violent-communist/)



REVEALED: ANTIFA LEADER RELIED ON ANONYMITY TO PUSH RADICAL, VIOLENT COMMUNIST AGENDA

9:49 PM 12/18/2018

Andrew Kerr | Investigative Reporter

Editor's note: The subject of this story is being identified because he's pushed radical rhetoric and has advocated for politically-motivated violence from behind a mask. The Daily Caller News Foundation does not and will not publish truly private information such as home addresses.

- **The Daily Caller News Foundation has determined that an influential Antifa leader uses aliases to spread radical and often violent rhetoric while concealing his actual identity.**
- **Joseph "Jose" Alcott works with congressional Democrats as part of his day job as a manager with a DC-based advocacy group. But he spreads socialist and communist propaganda when going by the name "Jose Martin."**
- **Identifying as "Chepe," Alcott advocates for the violent overthrow of the government and for the murder of the rich. He has relished the mainstreaming of Antifa's militant tactics in the Trump era.**
- **A 2017 book identified Chepe as an organizer behind Smash Racism DC, the Antifa group that mobbed Fox News host Tucker Carlson's home in November and ran Ted Cruz out of a restaurant in September.**

Smash Racism DC organizer Jose Martin, also known as "Chepe," is a radical communist and Antifa leader operating in the U.S. He advocates for the violent overthrow of the government and for the murder of the rich and claims to have international involvement in left-wing movements.

Smash Racism DC is the Antifa group that protested in front of Fox News host Tucker Carlson's house and berated Sen. Ted Cruz at a restaurant until he and his wife were forced to leave. It's only one of the Antifa leader's radical left-wing projects.

But the agitator has made great efforts to separate his fanatical personas from a third identity, his legal name: Joseph "Jose" Alcott. Under that identity, the 36-year-old has worked as a payday campaign manager for Americans for Financial Reform since 2016, where he advocates for reforms of predatory loans before members of Congress.

Alcott left nearly no connections between his real identity and Jose Martin and Chepe, but a Daily Caller News Foundation investigation of public records, social media posts, media reports, books, protest videos and podcasts dating back to 2004 found that all three identities are actually one person, posting online from the Twitter handle [@Sabokitty](#).

He has used his Jose Martin identity to make public appearances to promote socialism, once calling for a society without police. But his [communist](#) Chepe alias makes his Jose Martin identity seem moderate, using it to advocate for violence to achieve his goal of [eliminating capitalism](#) and the [U.S. government](#).



Alcott did not respond to multiple requests for comment. His Twitter account was made private shortly after TheDCNF reached out for comment Tuesday evening, as was the account of his brother, [Sam Alcott](#), a producer for Democracy Now. Alcott's mother, [Linda Alcott](#), also made her Facebook page private Tuesday evening after TheDCNF contacted Alcott.

Alcott, who's been involved in radical movements for decades, seeks to create "a world that is [without capitalism](#), without private property ... that is socialist and communist," he's said as Chepe.

He's been an organizer for left-wing movements such as Occupy Wall Street; has close ties to left-wing legal groups such as the National Lawyers Guild; has conducted legal trainings for protesters as a member of Cop Watch; and has frequently appeared on mainstream and far-left media to discuss his radical vision for society.

The Department of Homeland Security has classified Antifa groups' tactics as "[domestic terrorist violence](#)."

Meanwhile, in his professional capacity as Alcoff, he's been quoted in press releases from Democratic Sens. [Dianne Feinstein](#) of California and [Tammy Baldwin](#) of Wisconsin and appeared at an event with Democratic Rep. [Don Beyer](#) of Virginia outside the Consumer Financial Protection Bureau in March and has been [pictured alongside](#) Ohio Democratic Sen. Sherrod Brown and California Democratic Rep. Maxine Waters.



In the 2017 book "[Antifa: The Anti-Fascist Handbook](#)" by Dartmouth College professor Mark Bray, Chepe was listed as a Smash Racism DC organizer. As Chepe, Alcoff described the organization as a "loose affinity group" working to "make DC and the surrounding area too unsafe for outright neo-Nazi groups and fascists."

TheDCNF was unable to identify any other Antifa members going by "Chepe."

Alcoff [rose to prominence](#) in Antifa circles as Chepe during the Occupy Wall Street protests in 2011, where his leadership earned him the title "King Communist," a co-host of the progressive podcast [Radio Dispatch](#) joked in 2012.



'Chepe' leading a "know your rights" legal training during the Occupy Wall Street protests, July 22, 2012
[YouTube/Screenshot]

Smash Racism DC is the Antifa group that posted Carlson's address online and sent a mob to his house in November. "Tucker Carlson, we will fight! We know where you sleep at night!" the protesters chanted.

[\[RELATED: A Mob Showed Up Outside Tucker Carlson's House And Ordered Him To 'Leave Town'\]](#)

Carlson is a co-founder of The Daily Caller News Foundation.

The DC police are treating the incident as a "suspected hate crime," according to a [police report](#). The mob spray painted an anarchy symbol on Carlson's highway and left signs on his property that made reference to his political affiliation. The investigation is ongoing.

The Antifa group was also responsible for chasing [Cruz](#), a Texas Republican, out of a D.C. restaurant in September and sent the senator the message: "You are not safe. We will find you. We will expose you. We will take from you the peace you have taken from so many others."

Alcoff [claimed](#) on Twitter he had no involvement with the mob at Carlson's house, though he [frequently interacts](#) on Twitter with Smash Racism DC co-founder Mike Isaacson, who said on his [blog](#) that he had advanced knowledge of the mob action at Carlson's house.

The mob tactic also appears to align with statements Alcoff has made in the past. **[\[RELATED: Mob Outside Tucker's Home Has A History Of Harassment And Violence\]](#)**

"We have got to dispense with nonviolence," he said as Chepe on [Radio Dispatch](#) in December 2016 during a discussion on how to approach those he perceives as fascists.

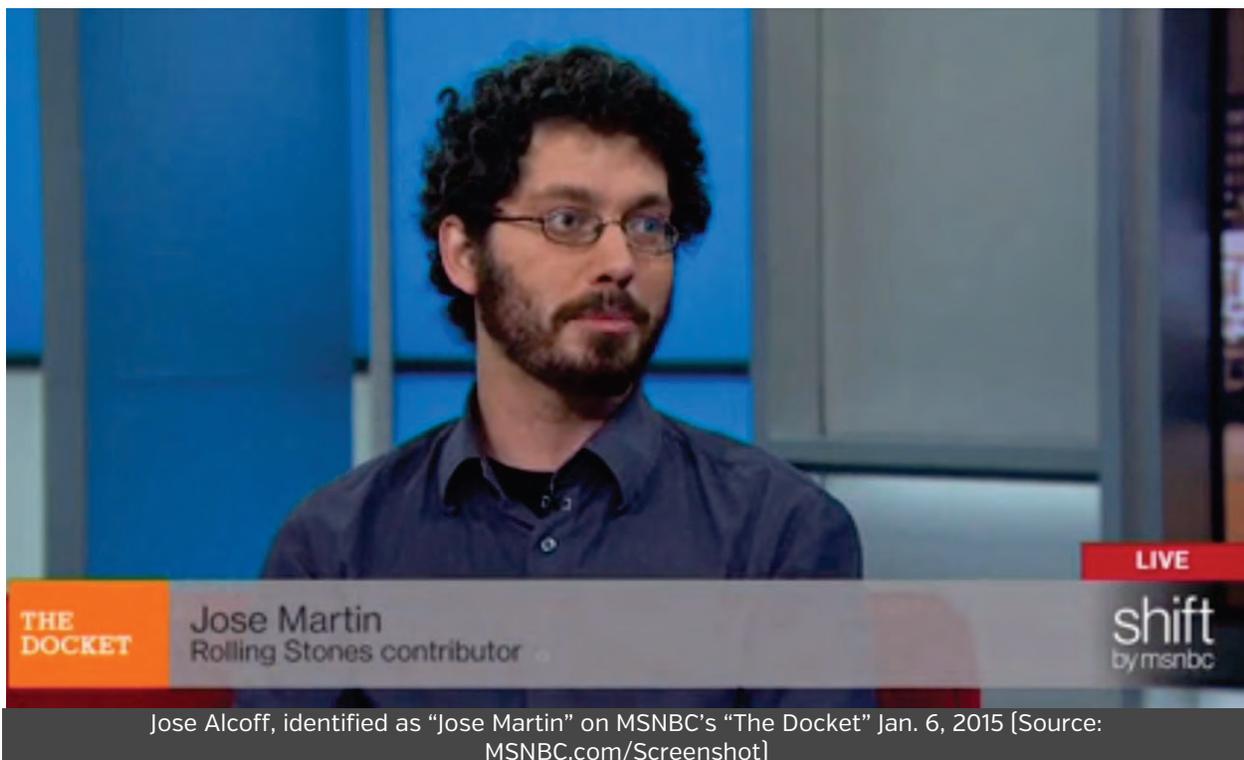
"You have to expose them and you have to expose where they live, their names, what they do for a living," he added. "Never let them be anonymous, and never just push their rhetoric without directly countering it."

Alcoff has been arrested at least twice in connection with his radical brand of activism. He was arrested in New York City in 2004 during demonstrations outside the Republican National Convention. He was let off with a pledge to behave and one day of community service, according to [USA Today](#).

Then, as a member of Anti-Racist Action, Alcoff was [arrested and charged with rioting](#) in New Jersey after a clash in the streets with a neo-Nazi group in 2011.

Alcoff typically uses his Jose Martin persona for appearances in mainstream media. Under this alias, he's been cited as a [Chicago Copwatch](#) organizer and as an [Occupy Wall Street organizer](#), as well as an [unofficial organizer](#) for Bernie Sanders during the 2016 Democratic presidential primary.

Jose Martin is often introduced to audiences as an “organizer,” “activist” or “militant researcher,” and has published articles with [Rolling Stone](#) and [The Independent](#), and regularly appears on [BBC radio programs](#). He discussed his vision of a police-free society on [MSNBC](#) in 2015.



Alcoff calls for the rich to ‘die in a fire’

The significant efforts Alcoff takes to separate his true identity from his radical personas appear to be intentional, and his comments become more extreme when he has more anonymity. Through his Twitter account, which he’s managed to keep anonymous, Alcoff has said that Antifa organizations need to operate “both an above [board group](#) and a below one.”

Operating groups within the bounds of the law is necessary to “get press” and “to have a base of support,” while underground groups are necessary so activists can’t be “linked by prosecutors or press,” he wrote. Alcoff said to avoid too much overlap between lawful and unlawful groups “to keep the press from blowing the open secret.”

Alcoff appears to operate similarly.

For example, Alcott spoke on the Joint Economic Committee Democrats' "[Opportunity Agenda](#)" podcast in August, where he stressed the importance of a stable and depoliticized regulatory environment so that "companies and industry figures out how to profit from more responsible lending."

But in his social media postings, Alcott often calls for the [murder](#) of the rich and the [dismantlement](#) of [capitalism](#).



[Twitter/Screenshot]

In July 2017, he [urged](#) his nonviolent followers on Twitter to "stop limiting yourself," [adding](#) that "the left wins nothing w/ nonviolence."

In October, Alcott [advised](#) his law-abiding Twitter followers that they're "doing it wrong" and later offered advice on how to execute "a good neck punch."



[Twitter/Screenshot]

Alcoff holds an especially militant view towards law enforcement, an institution he believes should be [dismantled completely](#).

“Police lives don’t matter. They can all burn in Hell,” he [tweeted](#) in September, for example.

His tweets also glorify the killing of his political opponents. For example, in July 2015 he [tweeted](#) that Donald Trump would make for “such a spectacular public guillotining” shortly after the mogul declared his candidacy for president.

“I truly hope he has a very public death at the hands of the pitchfork wielding exploited, a public execution that befits Trump’s stature,” he wrote.

Alcoff, through Twitter, [frequently calls for](#) the complete dismantlement of America’s system of government. In a 2013 [tweet](#), Alcoff said he wanted to join “a conspiracy to destroy the United States from within” – a position that doesn’t seem to have changed.



[Twitter/Screenshot]

Alcoff, whose job puts him alongside lawmakers, tweeted in [September](#) that most members of Congress are “imbeciles,” and [later said](#) that “it wouldn’t be hard” to “push an antiimperialist, antimilitarist line” on incoming left and center-left members.

He also [boasted](#) in October that his job duties involved actively [working](#) to block Brett Kavanaugh’s nomination to the Supreme Court.

One tweet suggested that Alcoff’s D.C. colleagues aren’t aware of his radicalism.



[Twitter/Screenshot]

Meanwhile, Alcoff is much more moderate by comparison when speaking to the media as Jose Martin.

For example, Alcoff said as Jose Martin on "[BBC Business Matters](#)" in October 2017 that "we need to go in a socialistic direction."

"This is about changing how we produce value and how we produce wealth, not just how we consume it," Alcoff said. "And I think that then becomes the first part of how we democratize it so that people then make decisions that have a better impact on the whole."

But speaking as Chepe in August 2015 on [Radio Dispatch](#), Alcoff said:

"I am on the radical left, the far left, that believes in rupture and social revolution." He added that he "doesn't really think that you can engage in change in a gradual way. Social transformation of society can't be a gradual thing."



[Twitter/Screenshot]

He's even more abrasive on the streets.

"I'm a communist, motherfucker," Alcott said before spitting at a cameraman at a March 2005 protest in Chicago. He recorded himself again [yelling the phrase](#) at a Ron Paul supporter at a six-month anniversary event of Occupy Wall Street in March 2012.



Alcott seeks to radicalize others, build infrastructure of resistance

As mainstream news outlets have faced criticism during the Trump era for [excusing](#) or ignoring violence carried out by Antifa groups, Alcott said it "feels good" to see "militant tactics" "mainstreamed." [\[RELATED: Five Times The Establishment Media Excused Antifa Violence\]](#)



official #GeorgeHWBushDeathParty ...

@sabokitty

Follow

I've been doing copwatch and Antifa stuff for decades and man the renaissance for both of these kinds of essential work has been amazing.

9:50 PM - 14 Aug 2017

7 Retweets 47 Likes



3



7



47



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · 14 Aug 2017

Replying to @sabokitty

What does it mean when your militant tactics are mainstreamed? Oh baby, it feels good.



1



1



11



official #GeorgeHWBushDeathParty account @sabokitty · 14 Aug 2017

We all have cycles of burnout, or feeling like radical work goes into a void. Far better when it lives far beyond you and lives on w/o you



3



3



10



official #GeorgeHWBushDeathParty account @sabokitty · 14 Aug 2017

The one thing I wanted when I was a kid was to leave our planet closer to social revolution than I found it. Can you feel it? Getting closer



1



1



8



[Twitter/Screenshot]

Alcoff also said he isn't concerned about those put off by his calls for violence. His message, he [tweeted](#) in 2015, is intended to "radicalize those who aren't" repelled by his extreme views.



[Twitter/Screenshot]

Alcoff views his radicalism as an embodiment of what the left should aspire to be. He [scorns](#) reporters who criticize Antifa for "turning people off the left" and [calls](#) the "bourgeois media" the "enemy of the people."

And Antifa has seen a [resurgence](#) since the 2016 presidential election against what radicals perceive as "fascist" policies from the Trump administration. But as an influential figure within the movement, Alcoff says he doesn't care whether or not the president is actually a fascist.

Rather, the longtime Antifa operative views Trump as a tool to be exploited as radicals seek to move society closer to social revolution.

"If we're wrong, if [Trump] is just George W. Bush somehow ... then at minimum, what we're doing is building the infrastructure that builds space for other forms of resistance – for resistance against everyday white nationalist and white supremacist policies," Alcoff said as Chepe on [Radio Dispatch](#) in December 2016.

"And we don't stand to lose if we're building that infrastructure," he continued. "That's what we should have already been doing, even if [Hillary] Clinton had won and even if Trump is not a fascist."

In 2013, Alcoff, speaking as Chepe, said his [ultimate goal](#) is to tear down all existing societal structures to make way for a new post-state world "without capitalism, without private property, without patriarchy, without white supremacy and without imperialism."

He also said that radical social revolution can only come about on the heels of smaller, more mainstream progressive victories, such as minimum wage increases.

"Capitalism, especially North American capitalism, is so based on this individualistic and neo-liberal perspective that we all exist as automatons – as individuals," Alcoff said in 2014 as "Chepe" on [Radio Dispatch](#). "So if we're going to engage, we have to remind people that collective struggle wins us victories. What we have to do before the big final collective victory – social revolution – is we have to win a lot of small ones."

He also claims to be involved in campaigns worldwide. Speaking as Jose Martin on “BBC Business Matters” in 2014, Alcott said he has injected himself into movements as a “militant researcher” in Brazil, El Salvador, Honduras, Spain, Portugal and France.

“Basically, if I’m traveling I’m going to be engaging in some level of militant research,” he said.

In practice, Alcott has acted as a thought leader and legal coordinator within radical movements.

“I began as one of the arrogant veteran leftists who came in and said, ‘This is wrong, that is wrong, that is wrong,’” Alcott said of his entrance into the Occupy Wall Street movement on [Radio Dispatch](#) in 2012. “I was humbled by it and tried to position myself a little bit as a theorist and also have participated in ... the Mutant Legal Collective.”

The now-defunct [Mutant Legal Collective](#) was a coalition of legal activists in New York City that worked closely with the National Lawyers Guild, a progressive bar organization that Alcott also [coordinated with](#) during Occupy Wall Street.

Alcott is also close with the former president of the New York City chapter of the guild, Gideon Orion Oliver. The two appeared to have developed their relationship during Occupy Wall Street, having [delivered](#) a “[know your rights](#)” training together on the street for protesters.

Alcott and Oliver have [praised](#) each other on Twitter. Oliver also tweeted a picture of his newborn son, noting that he was supposed to meet “[Uncle Chepe](#)” in June.

The National Lawyers Guild [provides legal support](#) for Smash Racism DC.

Here’s How TheDCNF linked Jose Alcott to “Chepe,” “Jose Martin”

Alcott attended a panel discussion at Left Forum 2015 as Jose Martin, where the event’s moderator noted that he co-wrote an article on autonomism – anti-authoritarian and localized form of Marxism – in the April 2015 issue of the Marxist journal Science & Society. Alcott later acknowledged during the discussion he wrote an article in the issue titled “Marxist Encounters with Anarchism.”



But the [journal](#) shows that the article's authors were Jose Alcott and his mother, Linda Alcott, a professor of philosophy at Hunter College and at the Graduate Center of the City University of New York.

Ten months before he attended the panel, Alcott said on Twitter he was working on an article on autonomism for a scholarly journal.



[Twitter/Screenshot]

“Hey Chepe,” an audience member said during the panel’s question-and-answer session. The greeting provoked what appears to be an affirmative response from Alcott. “Chepe and I are friends. I’m an anarchist and he’s a communist and we talk about this stuff a lot. We actually don’t find much in opposition to each other.”



Jose Alcott (left) and Mark Bray (right) at Left Forum 2015. Alcott was introduced as “Jose Martin,” and later identified as “Chepe.” Bray would later publish a book identifying “Chepe” as an organizer of Smash Racism DC. [Screenshot/YouTube]

Beside Alcott was Bray, the professor that would later write the 2017 book identifying Chepe as a Smash Racism DC organizer.

Photos of Alcott in his professional capacity are almost non-existent. His picture was featured in the accompanying [PowerPoint presentation](#) for a webinar he attended in August, and Americans for Financial Reform posted a [photo](#) of Alcott at an event with Ohio Democratic Sen. Sherrod Brown in April 2016 on its Flickr account. Earlier that year, in March, the organization tweeted a photo of Alcott standing to the left of Democratic Rep. Maxine Waters of California.



He was also featured at a [press conference](#) with Rep. Beyer in March while [dressed](#) as a shark.

Alcott frequently promotes his Jose Martin and Chepe media appearances through his Twitter account, [@sabokitty](#).

He [tweeted](#) a link to his 2015 MSNBC appearance and sent [multiple tweets about](#) his [BBC appearances](#) as [Jose Martin](#) between 2015 and 2017. Alcott also has similarly promoted his [numerous appearances](#) as Chepe on Radio Dispatch.

And while Alcott has never posted a picture of himself on Twitter, others have. TheDCNF [located 12 pictures of Alcott posted by various Twitter users between](#) 2012 and 2016 with @sabokitty tagged.

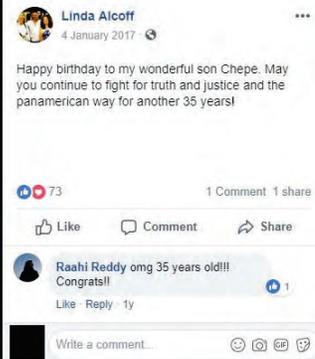


Alcott also made references to his mother on his Twitter account, providing a connection from his online persona to his true identity.

In late October, Alcott [tweeted](#) that his mother was in Brazil when Jair Bolsonaro won the nation's presidential election.

That same night, Alcott's mother issued [several tweets detailing her experience](#) on the ground in Brazil, four of which were liked by Alcott through his Twitter account.

His mother, Linda Alcott, also posted [over a dozen photos](#) of Alcott to her Facebook account. In many, she identifies him as her son, "Chepe."



[Facebook/Screenshot]

Alcott's radicalism appears to have been bred at a young age.

"I was raised in a Marxist-Leninist-Maoist family that understands intersectionality," he said at Left Forum 2015. "On the other hand, much of my adult life has been in anti-authoritarian movements ranging from counter-globalization to some of the anti-militarist wings of the anti-war movement to Occupy Wall Street to Cop Watch."

Alcott's mother [reminisced](#) in a December 2016 Facebook post that when Alcott and his brother, Sam Alcott, were teenagers, they "began to ask for presents of cans of spray paint" and "duct tape, bulk cutters [sic], gas masks."

"But I was a good Mom," she wrote. "One Christmas I wrapped up a bull horn and put it under the tree. Those days may be returning. Happy holidays guys."

[Follow Andrew on Twitter](#). Contact Andrew securely at AndrewKerrNC@protonmail.com

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Additional tweets from Alcott and his associates:

- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

Daily frustrations: if you write 10 columns about how Antifa are turning people off the left, you're the one turning people off the left.

2 46 109
- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

If you still can't grasp decentralized resistance after the counterglobalization movement, occupy, BLM, now Antifa, then stop writing on it.

1 7 25
- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

If you want movements to be nonviolent but don't elevate voices of "nonviolent" protestors ON THE GROUND then maybe shut up & let them speak.

1 4 16
- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

Better yet, if you want movements to do or be ANYTHING, shut up about movements you aren't a part of and organize one yourself.

1 3 9
- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

If you're not Black or South Asian, take Martin Luther King and Gandhi out ya goddamn mouth. Your myths benefit you, not movements.

2 4 12
- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

If your media platform has given more or equal voice to fash than to antifascists this year, quit your job or admit you're a collaborator.

1 5 14
- 

official #GeorgeHWPBushDeathParty account @sabokitty · 1 Sep 2017 ⌵

The US is among greatest glorifiers of violence. You don't abhor violence. So be clear wtf it is you abhor, Anticapitalists fighting back?

1 5 13



official #GeorgeHWBushDeathParty account @sabokitty · Oct 4

If you want to save abortion rights, or anything else a Supreme Court with Kavanaugh might attack, you have to physically stop them from hearing and deciding cases. The federal courts are stacked with reactionaries like him (including him already!). Voting is not a recourse.

1 5 8



official #GeorgeHWBushDeathParty account @sabokitty · Oct 4

Or, y'know, the Capitol building is an awfully hard building to fully blockade (so many passageways!) but prevent them from even being able to vote. That's what it comes down to. If the institutions are illegitimate and this is a fight for lives, then sabotage the institutions.

1 1 4



official #GeorgeHWBushDeathParty account @sabokitty · Oct 4

Exactly what I mean. There's nothing happening in November that will make the Supreme Court good or even less bad. Voting next month, which I'll do and think you should, isn't going to make a lick of difference on the [SCOT](#) if they confirm Kavanaugh.



Cival War Musketeer @StopMotionSolo

"This November we will remember!" "Whose court? Our court!" #CancelKavanaugh #AnitaHill #ChristineFord

1 5



official #GeorgeHWBushDeathParty account @sabokitty · Oct 4

I mean, sure, vote against Manchin, or abstain from your senate ballot in WV if he votes for Kavanaugh. But nothing will change the Supreme Court by voting in November. You have to engage in sustained action to obstruct reactionary institutions.

2



official #GeorgeHWBushDeathParty account @sabokitty · 19 Jun 2015

Will 3-D printers make it so we can start a Black/Latino-owned workers cooperative gun manufacturer? [#WeWillShootBack](#)

1 2 5



Mike Isaacson

@VulgarEconomics

Follow

Replying to @sabokitty

@sabokitty national-anarchists (aka neonazis) have a head start :(

youtu.be/DconsfGsXyA

1:03 PM - 19 Jun 2015

1



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · 19 Jun 2015

Replying to @VulgarEconomics

@VulgarEconomics oh, i know. we need those files- don't they believe in total freedom of knowledge and information?

1



Mike Isaacson @VulgarEconomics · 19 Jun 2015

@sabokitty if I remember correctly they used to be available online somewhere, but I think they were taken down by the feds.

-  **official #GeorgeHWBushDeathParty account** @sabokitty · 30 Jul 2015
Replying to @sabokitty
I've always loved Trump. He's a dæmon prince of capitalism, an icon for the ages. He would make for such a spectacular public guillotining.
2 5 8
-  **official #GeorgeHWBushDeathParty account** @sabokitty · 30 Jul 2015
As a small child, whenever I was around fire, we would play like the wood or paper were Trump and his real estate holdings.
1 4 4
-  **official #GeorgeHWBushDeathParty account** @sabokitty · 30 Jul 2015
I truly hope he has a very public death at the hands of the pitchfork wielding exploited, a public execution that befits Trump's stature.
1 4 5
-  **official #GeorgeHWBushDeathParty account** @sabokitty · 30 Jul 2015
Rupert Murdoch, Bill Gates, Koch Brothers, none of the infamous white man robber barons of our day are such a universally known personality.
2 4
-  **official #GeorgeHWBushDeathParty account** @sabokitty · 22 Aug 2015
Replying to @sabokitty
.@realDonaldTrump didn't need to get racist to be a villain. But then, he was always racist.
1 1 4
-  **andré m. carrington, Ph.D.** @prof_carrington · 22 Aug 2015
@sabokitty @realDonaldTrump He's definitely had a long career in the rogues' gallery & it's fitting he now gets his own series.
1 1
-  **official #GeorgeHWBushDeathParty account** @sabokitty · 5 Mar 2016
Replying to @sabokitty
Still true
1 1



official #GeorgeHWBushDeathParty ...
@sabokitty

Follow

New Yorkers: vote for peace, social justice,
equality, liberty, and structural change.
#nyprimary #ny4bernie #berny

Candidates for nomination for Public Office Candidatos para nominación de Cargo Público	
President of the United States Vote for one Presidente de los Estados Unidos Vote por uno	
1 BERNIE SANDERS	NADYA STEVENSON Pledged to support Sanders Jurado a apoyar Sanders
2 HILLARY CLINTON	GEORGE ALBRITTON Pledged to support Sanders Jurado a apoyar Sanders
	3 ELIZA MILLER Pledged to support Sanders Jurado a apoyar Sanders
	DAVID GALATI Pledged to support Sanders Jurado a apoyar Sanders
	GLADISE JEROME Pledged to support Sanders Jurado a apoyar Sanders

9:03 PM - 18 Apr 2016

1 Retweet 11 Likes





official #GeorgeHWPBushDeathParty account @sabokitty · Nov 7

So many right wing Dems lost or are losing, and most in states Bernie Sanders won in. With people like Donnelly and Heitkamp our (both voted for Gorsuch), their state Democratic parties can move more to the left. Donnelly and McCaskill in particular supported racist policies.

1 3 9



official #GeorgeHWPBushDeathParty ...

@sabokitty

Follow

There is no claiming Dems in Indiana need to go further to the right. Donnelly went as hard right as almost any Senate Democrat. McCaskill and Heitkamp too. The Dems need to rebuild their coalitions which means moving left. Optics, donors, and neoliberal ideology will kill them.

8:49 AM - 8 Nov 2018

3 Retweets 9 Likes



1 3 9



Tweet your reply



official #GeorgeHWPBushDeathParty account @sabokitty · Nov 8

When you vote against union jobs, against protections for working class tenants and homeowners, against Black voting rights, against police accountability, make statements against rights for Latinxs and Muslims, in many places you are breaking up your coalition and you will lose.

1 2



official #GeorgeHWPBushDeathParty account @sabokitty · Nov 8

There are great groups on the ground organizing in Indiana, North Dakota and Missouri. I know because I work for some of them. But if the Dems' politics don't maintain their coalitions, if they leave communities behind, those voters will leave them behind.



official #GeorgeHWBushDeathParty ...
@sabokitty

Follow

Support your local **#Antifa**. One way is to donate to the Antifa Defense Fund, endorsed by the **@TorchAntifa** Network



Donate & Support

There are three ways to donate online to The International Anti-Fascist Defence Fund: Make a one-time or monthly recurring donation by clicking here. Make a recurring monthly donation of intantifadefence.wordpress.com

10:23 AM - 18 Aug 2017

84 Retweets 95 Likes



11

84

95



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · 21 Aug 2017

Replying to @sabokitty @TorchAntifa

You should also support @DefendJ20: 200 anti-Trump demonstrators with BS felony charges from Trump's inauguration defendj20resistance.org



2

6





Raechel Anne Jolie, PhD

@reblgrrraechel

Follow



During my 1st yr of college, a student TA (& now dear friend&mentor @sabokitty) assigned us to read indymedia daily. I came in w/ some left views, but this class (w/ indymedia as curriculum) concretized my politics. I'm a lil choked up seeing this anniversary announcement <3



Renee Feltz @reneefeltz

Something I'm werkin on with @Kali13... Next year marks the 20th anniversary of indymedia. We're celebrating our global decentralized citizen media movement with an art & film festival. Save the date!

5:13 PM - 5 Dec 2018

1 Retweet 3 Likes





official #GeorgeHWBushDeathParty...

@sabokitty

Follow

Sad Steve Scalise will survive. If you really hate the terror the KKK & AHCA bring, you really have no business offering him sympathy.

5:22 PM - 14 Jun 2017

11 Retweets 27 Likes



2



11



27



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · 14 Jun 2017

Replying to @sabokitty

If you are #AllRepublicansToday you all deserve to be fed to gators for their wars, healthcare theft, attack on SNAP, deportations, prisons...



1



7



16



official #GeorgeHWBushDeathParty account @sabokitty · 14 Jun 2017

Where was the #AllRepublicansToday hashtag when an Antifa got shot in Jan, Muslims, Indians, Black men & others were killed by Republicans?



2



4



11



official #GeorgeHWBushDeathParty account @sabokitty · 14 Jun 2017

Also sad Rep. Williams wasn't hit. Not as sure he's a Klansman like Scalise is, but he still has blood in his hands for his votes



2



2



2





official #GeorgeHWBushDeathParty account @sabokitty · 1 Sep 2017

The US is among greatest glorifiers of violence. You don't abhor violence. So be clear wtf it is you abhor. Anticapitalists fighting back?

1 5 13



official #GeorgeHWBushDeathParty account @sabokitty · 1 Sep 2017

If you want to give a platform to fascists slap that idea out of yourself

official #GeorgeHWBushDeathParty account @sabokitty

Media Style Guide: don't be a mouthpiece for white supremacists, just expose them; and always cover #Antifa organizing that readers can join

1 2 2



official #GeorgeHWBushDeathParty ...

@sabokitty

Follow

If you have a reporter friend who attacks Antifa or platforms fash, talk to them. Friends don't let friends collaborate with fascism.

12:28 PM - 1 Sep 2017

4 Retweets 11 Likes



1 4 11



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · 1 Sep 2017

If you're worried about optics bcuz of how right wing media will use Antifa, then you're willfully ignoring their lying ass role in society.

2 2 6



official #GeorgeHWBushDeathParty account @sabokitty · 1 Sep 2017

Pacifist clergy say Antifa saved them. To paraphrase: "All we had to do was save lives. If every lib could be saved by Antifa, we'd be set."

1 3 4



official #GeorgeHWBushDeathParty ...
@sabokitty

Follow

Full interview on @shiftMSNBC's #TheDocket where I say, yeah, a lot of us really are anti-cop. Here are alternatives



'6 Ideas for a Cop-Free World'

Radical Organizer Jose Martin discusses Rolling Stone's recent article on a world without police officers. Attorney and legal analyst Seema Iyer takes a realistic loo...
msnbc.com

4:16 PM - 6 Jan 2015

 **official #GeorgeHWBushDeathParty account** @sabokitty · 19 Nov 2016
Do NOT take fascists at face value, do not expect that if you think they sound ridiculous, all of your readers will too.

1 5 7

 **official #GeorgeHWBushDeathParty account** @sabokitty · 19 Nov 2016
Do NOT publish fascist (or mainstream) lies & claims, and simply expect readers to know the truth. If you MUST quote, counter with context.

1 6

 **official #GeorgeHWBushDeathParty account** @sabokitty · 19 Nov 2016
Every article on the web quoting Holocaust denial, Black people as violent, Iraq had WMDs, etc, reinforces dangerous & false worldviews.

1 1 5

 **official #GeorgeHWBushDeathParty account** @sabokitty · 19 Nov 2016
Do not publish a collection of names of fascist organizations, publications, and leaders unless you are also offering a way to counter them.

1 3 5

 **official #GeorgeHWBushDeathParty account** @sabokitty · 19 Nov 2016
DO publish any info like full names, jobs, links to power, exact future events, and other details that can allow people to counter them.

1 1 3

 **official #GeorgeHWBushDeathParty account** @sabokitty · 19 Nov 2016
NO, calling fascists fascists doesn't make up for overquoting, lacking counterfactuals, humanizing/normalizing them, omitting antifa organizing

1 1 4

 **official #GeorgeHWBushDeathParty account** @sabokitty · 4 Feb 2017
Style Guide: stop vaguely calling far right ultranationalist parties "populists." At least call them far right nationalists.

2 7 12

 **official #GeorgeHWBushDeathParty account** @sabokitty · 10 Apr 2017
You can call them 'alt-right' so long as it's directly preceded or followed by 'neo-nazi.' As in "The neo-nazi alright..." try it. It works!

2 3



Shay Horse
@HuntedHorse

Follow



The know your rights training with
[@sabokitty](#) #ourn Newark



10:14 AM - 9 Sep 2014

8 Retweets 6 Likes



2

8

6





official #GeorgeHWBushDeathParty...

@sabokitty



Considering what I'd have to do to create a foreign policy briefing for the incoming class of left and center-left congress members to push an antiimperialist, antimilitarist line. It wouldn't be hard.

7:58 PM - 17 Sep 2018

5 Likes



1



5



Tweet your reply



ICE must be destroyed @ltmechr3 · Sep 17



Replying to @sabokitty

I wonder if @maveersblog is working on something like that.



2



2



official #GeorgeHWBushDeathParty account @sabokitty · Sep 17



Good tip. I'll reach out.



1





official #GeorgeHWPBushDeathParty account @sabokitty · 17 Apr 2015
It is good a good week to be getting into Gramsci versus Luxemburg theoretical debates. [#marxismisback](#)

1 1 3



official #GeorgeHWPBushDeathParty account @sabokitty · 17 Apr 2015
I think the use of [#Gramsci](#) as methodology for change but divorced from the kind of change he was fighting for is cynical. [#marxismisback](#)

2 1 2



Mike Isaacson
@VulgarEconomics

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Replying to @sabokitty

@sabokitty THIS IS WHY I CANNOT GET
DOWN WITH POST MODERNISM

10:08 AM - 17 Apr 2015

1 Like

2 1



Tweet your reply



official #GeorgeHWPBushDeathParty account @sabokitty · 17 Apr 2015
Replying to @VulgarEconomics
[@VulgarEconomics](#) no mo' pomo.

1 1



Mike Isaacson @VulgarEconomics · 17 Apr 2015
Replying to @panulesco
[@panulesco](#) 1. totalitarianism is an empty signifier 2. Antirationalism sets up a vacuum to be filled w any "truth" that has will to power

1 1

 **official #GeorgeHWBushDeathParty account** @sabokitty · 6 Jul 2015
The ephemeral markets. The everlasting markets. The natural markets. The rational markets. The cosmic markets. [Fuck The Markets.](#)

 1  7  8 

 **official #GeorgeHWBushDeathParty account** @sabokitty · 6 Jul 2015
If the markets are natural, what does it mean to please them? If the markets are rational, what are we to make of their entropy?

 1  4  1 

 **official #GeorgeHWBushDeathParty account** @sabokitty · 6 Jul 2015
The myth of the markets upholds them as both divine and atheistic, a contradiction that suggests their totalitarian nature.

 1  3  1 

 **Mike Isaacson** @VulgarEconomics · 6 Jul 2015
[@sabokitty](#) also as preordained and eternal

 1   1 

 **official #GeorgeHWBushDeathParty...** @sabokitty [Follow](#)

Replying to [@VulgarEconomics](#)

[@VulgarEconomics](#) yet highly responsive and requiring security in forms both policy and policing

2:00 PM - 6 Jul 2015



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If you are "nonviolent" 100% of the time and your tactics still lose while media still paints you as violent, maybe stop limiting yourself

5:17 PM - 9 Jul 2017

32 Retweets 64 Likes



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official #GeorgeHWPBushDeathParty account @sabokitty · 9 Jul 2017

Replying to @sabokitty

Stop catering to a politics of defeat. Imagine the impossible and make it happen by any means necessary. Organize without limits.



official #GeorgeHWPBushDeathParty account @sabokitty · 9 Jul 2017

Don't let your politics fall into the tarpit of nonprofits, where you prove you resisted but lost, rather than fight to win power.





The Daily Beast @thedailybeast · Jan 26

EXCLUSIVE: Chelsea Manning (@xychelsea) on her alt-right partying: "I was a spy, not a racist." New from @transscribe



Chelsea Manning on Her Alt-Right Partying: I Was a Spy, Not a Racist

Chelsea Manning says newly released photos of her and alt-right leaders are the result of a sting operation, not sympathy with their cause.

thedailybeast.com

79 43 84



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@sabokitty

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Replying to @thedailybeast @xychelsea @transscribe

As an Antifa with decades in and no contact with Chelsea, I find this story perfectly believable. We tell people to gather intel. It's difficult to do so, and is easy to make mistakes.

2:44 PM - 26 Jan 2018

2 Likes



1 2



official #GeorgeHWBushDeathParty ...

@sabokitty

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For all the kids out there thinking Stalin was cool, remember that he murdered revolutionaries like Bela Kun, Nikolai Bukharin, and thousands other like them.

I'm saying this as a non-Trotskyist communist to only my communist followers. There is no reason to rehabilitate Stalin.

9:55 AM - 25 Aug 2018

8 Likes



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · Aug 25

If you are incapable of criticizing purportedly (or formerly as in the case of the DPRK) Marxist governments, than your Marxism is weak. Recommit to ruthless criticism of all that exists.



official #GeorgeHWBushDeathParty account @sabokitty · 26 Dec 2017

If we demand uncritical support for Stalin (or any other communist), we're poor marxists. Communist thought requires "ruthless criticism of all that exists." Be unafraid of where your ruthless criticism may take you.





official #GeorgeHWBushDeathParty account @sabokitty · Oct 13

Dozens of proud boys beat up some antifa tonight. Regardless of how the fash press will treat antifascist vandalism before they give their talks, it is worth it to do. But when we pick a fight, we need overwhelming numbers and we need to know we'll win the fight.

Christopher Mathias @letsgomathias

The vandalism at the Metropolitan Republican Club in NY will be reported breathlessly by Fox & Tucker Carlson & the civility crowd, all while omitting that proto-fascist Proud Boy Gavin McInnes is speaking there tonight, & will be celebrating the assassination of a socialist twitter.com/ShaneGoldmache...

3 3 18



official #GeorgeHWBushDeathParty ...

@sabokitty

Follow

Antifa, much like Mao and other guerrilla combat luminaries, generally believe in concentrating overwhelming numbers on inadequate groups, on engaging in the short attack and rapid retreat, assuring we will win. Please be careful, don't take unnecessarily dangerous risks.

12:13 AM - 13 Oct 2018

3 Retweets 8 Likes



2 3 8



Tweet your reply



Nicholas Isabella

@NYCStormChaser

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The great @sabokitty doing a know your rightd training #ourn Newark #camimustgo



10:16 AM - 9 Sep 2014

4 Retweets 7 Likes



3

4

7





official #GeorgeHWBushDeathParty account @sabokitty · Oct 13

Good streetfighting requires always knowing how to retreat. Knowing routes, doors, open ended gangways, or whatever else you need to be able to quickly vanish. Just like learning how to fall well, learn how to retreat well. Don't get into a situation you can't get out of.

1 12



official #GeorgeHWBushDeathParty account @sabokitty · Oct 13

No one wins when antifascists or leftists posture like we're more prepared than we are to fight, and they eventually call your bluff. Be ready to fight, win, and retreat. If your bluffing is working, quit while you're ahead. Otherwise you're increasing the risk for everyone.

8



official #GeorgeHWBushDeathParty...

@sabokitty

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Still working on this autonomism & marxism & anarchism paper for a scholarly journal. Should be ready for publication soon.

5:46 PM - 5 Jun 2014

4 Likes



4



official #GeorgeHWBushDeathParty account @sabokitty · 16 Jul 2015

#StopPopulism? No. Stop fascism. Understand populism and the sometimes use of populist rhetoric for democratic ambitions.

2 4 7



Mike Isaacson
@VulgarEconomics

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Replying to @sabokitty

@sabokitty populism is dangerous when it becomes an end in itself

4:42 PM - 16 Jul 2015

1



Tweet your reply



official #GeorgeHWBushDeathParty account @sabokitty · 16 Jul 2015

Replying to @VulgarEconomics

@VulgarEconomics absolutely, but not when it is a means to push popular mobilization for people's control of economy, community, polity

1 1



official #GeorgeHWBushDeathParty ...

@sabokitty

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Here is a congressman I can get behind. The US sucks. Let's tear it down and build direct democracy.

Rep. Tom Garrett @RepTomGarrett

Replying to @maryslosson

America isn't a democracy.

8:39 AM - 7 Mar 2017

2 Retweets 6 Likes



2



6



official #GeorgeHWBushDeathParty ...

@sabokitty

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The point isn't to whine about how many people are turned off by your political outlook. The point is to radicalize those who aren't.

11:22 AM - 6 Dec 2015

4 Retweets 5 Likes



4



5





official #GeorgeHWBushDeathParty account @sabokitty · Oct 15

Not actually true. [twitter.com/peg_mclaugh/st...](https://twitter.com/peg_mclaugh/status/1350000000000000000)

This Tweet is unavailable.

1 1 2



official #GeorgeHWBushDeathParty ...

@sabokitty

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First of all, if your group is living entirely by the law, you're doing it wrong. No sanctuary housing for immigrants? No wheatpasting? Second of all, if you always act like you're on camera, you'll never be able to do certain things... like wheatpasting. And other things.

4:59 PM - 15 Oct 2018

1 Retweet



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official #GeorgeHWPBushDeathParty ...

@sabokitty

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The left wins nothing w/ nonviolence. When the far right or cops are violent, the press rushes to blame the left. Case in point: Venezuela.

3:50 PM - 31 Jul 2017

1 Retweet 6 Likes



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6



official #GeorgeHWPBushDeathParty...

@sabokitty

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Resent that my good name was tainted with the phrase "Peace Activist" by both DN! & the Indy, both in one week.

7:41 PM - 1 Oct 2010





official #GeorgeHWBushDeathParty ...
@sabokitty

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There's nothing unamerican about squelching free speech. Unconstitutional, sure. But not in the least unamerican.

9:55 PM - 16 Dec 2015

2 Retweets 4 Likes



official #GeorgeHWBushDeathParty...
@sabokitty



Remember that rash actions outside of movements and organized left groups (and sometimes even in them) can undermine the movement. Our efforts must be collective, and our actions, however militant, should not be rash nor individual.

12:23 PM - 29 Oct 2018

3 Retweets 8 Likes





official #GeorgeHWBushDeathParty ...

@sabokitty

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Don't forget to pay your dues to the @_IWW @DemSocialists @PSLWeb @BRRN_Fed @SocialistAlt or whatever radical group you're a part of. Your dues will go to building the left and defending your comrades.

1:21 PM - 14 Nov 2017

2 Retweets 13 Likes



2

13



official #GeorgeHWBushDeathParty ...

@sabokitty

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Police lives don't matter. They can all burn in Hell. But Aaron's life does matter. Show him some love.

11:06 PM - 19 Sep 2018

3 Retweets 6 Likes



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3

6





PastryPlate @PastryPlate · Oct 14

Figuratively curb stomp.... real curb stomping is pretty gruesome....



official #GeorgeHWBushDeathParty ...

@sabokitty

Follow

Replying to @PastryPlate @persimmonfacts

Sorry, but sometimes we need to mean it literally, and these days are definitely among them.

10:50 AM - 14 Oct 2018



official #GeorgeHWBushDeathParty...

@sabokitty

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BORN TO OBSTRUCT
SENATE IS A FUCK
Kill Em All 1989
I am rage cat
410,757,864,530 DEAD Shitnators

4:02 PM - 5 Oct 2018

4 Retweets 10 Likes





official #GeorgeHWBushDeathParty ...

@sabokitty

Follow

The key to a good neck punch is making sure you get there and follow through. It's too easy to start it up and get parried, dodger, dropped, or otherwise leave yourself open.

#Prisonculture @prisonculture

When they go low, you fucking punch them in the neck so they know you mean business. This is about power not affect.

2:32 PM - 25 Oct 2018

1 Retweet 3 Likes



official #GeorgeHWBushDeathParty ...

@sabokitty

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Hey DoD, don't assess us yet. we'll let you know when we're ready.

The Daily Beast @thedailybeast

EXCLUSIVE: In what are believed to be the first public Defense Dept. assessments of anti-fascists, internal documents whitewashed antifa's enemies, but admitted the group posed no threat thebea.st/2EETX1i

Show this thread

8:45 AM - 24 Oct 2018

3 Likes





official #GeorgeHWBushDeathParty account @sabokitty · 25 Nov 2017

Reminder: Marxism Leninism doesn't mean you have to support regimes that repudiate Marxism Leninism (DPRK) or repress Marxist Leninists (Syria).

1 2 4



official #GeorgeHWBushDeathParty ...

@sabokitty

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A true Marxist is unafraid of criticism. We operate with ruthless criticism of everything existing.

11:43 PM - 25 Nov 2017

1 Retweet 6 Likes



1 6



official #GeorgeHWBushDeathParty...

@sabokitty

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You can't reform out the elements of a system. You need to break with it, to destroy it. To plant seeds for another world.

[#ResistCapitalism](#)

4:04 PM - 9 Jan 2016

2 Retweets 4 Likes



2 4



ADDENDUM: On 10 January 2019, Joseph Alcott was arrested in Philadelphia for participating in a violent ANTIFA mob attack against two US Marines on 17 November 2018. Alcott was charged with 17 counts, including multiple counts of aggravated assault, ethnic intimidation, conspiracy and terroristic threats, and one count of robbery while inflicting serious bodily injury.

MORE:

<https://www.phillymag.com/news/2019/01/29/joseph-alcott-antifa-marines-philadelphia/>

D.C. “Antifa Leader” Is Third Man Charged in Marine Attack in Philadelphia Philly (Philadelphia Magazine, 29 Jan 2019)

Joseph Alcott has been charged with aggravated assault, ethnic intimidation, and conspiracy, among other offenses

<https://www.phillymag.com/news/2018/12/13/marines-assaulted-philadelphia-keenan-massey-antifa/>

Marines Testify About the “Antifa Mob” They Say Attacked Them in Philly (Philadelphia Magazine, 13 Dec 2018)

“I could have died that day,” one of the Marines told the court on Thursday morning.

Over to you DoD

EPILOGUE

..... Undercover agent Larry Grathwohl, who had infiltrated and joined the Weather Underground, described their post-revolution governing plans for the United States in a video taken from the 1982 documentary *"No Place to Hide."* The Weather Underground openly discussed exterminating 25 million Americans who refused to be "re-educated" into communism.

Here's a transcript of his interview:

"I bought up the subject of what's going to happen after we take over the government. We, we become responsible, then, for administrating, you know, 250 million people.

And there was no answers. No one had given any thought to economics; how are you going to clothe and feed these people.

The only thing that I could get, was that they expected that the Cubans and the North Vietnamese and Chinese and the Russians would all want to occupy different portions of the United States.

They also believed that their immediate responsibility would be to protect against what they called the counter-revolution. And they felt that this counter-revolution could best be guarded against by creating and establishing re-education centers in the southwest, where we would take all the people who needed to be re-educated into the new way of thinking and teach them... how things were going to be.

I asked, well, what's going to happen to those people that we can't re-educate; that are die-hard capitalists. And the reply was that they'd have to be eliminated. And when I pursued this further, they estimated that they would have to eliminate 25 million people in these re-education centers. And when I say eliminate, I mean kill. 25 million people.

I want you to imagine sitting in a room with 25 people, **most of which have graduate degrees from Columbia and other well-known educational centers**, and hear them **figuring out the logistics for the elimination of 25 million people**.

And they were dead serious."

SOURCE: "William Ayers' forgotten communist manifesto: *Prairie Fire*", http://zombietime.com/prairie_fire/.

The video, "*No Place to Hide*" can be found here: https://youtu.be/WaB_4u1fjkg?t=2878. Segment starts at 47:48.



in a struggle, analysis must be unconstrained by preconceptions

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