

THE HISTORICAL & CULTURAL IMPACT OF 100 YEARS OF MARXIST ATHEISM

By Fr. Mariano Ruiz, IVE

INTRODUCTION

THE purpose of this work is to present the historical and cultural impact of marxist atheism in our society. To introduce the subject I will use an example that is not as relevant and important as many other devastating consequences that come from the application of marxism, but it gives us an idea of how the ideals of marxism can infiltrate in our culture. I did not plan this but today March 8th, the UN and the world celebrates the *International Women Day*. Let me tell you the origin of this day. On March 8th, 1917, over one hundred years ago, in the capital of the Russian Empire a group of women workers began a demonstration. This marked the beginning of the *Russian Revolution*. Women went on strike that day demanding the end of World War I, an end to Russian food shortages. At the same time, historians have tried to make us think that they demanded the end of czarism. Leon Trotsky, a communist leader wrote, "*we did not imagine that this day would inaugurate the revolution. Revolutionary actions were **foreseen** but without date. But in the morning, despite the orders to the contrary, textile workers left their work in several factories and sent delegates to ask for support of the strike... which led to mass strike... all went out into the streets.*" Seven days later, Nicholas II abdicated and a provisional Government took power.

The holiday was predominantly celebrated in communist countries and by the communist movement worldwide. Finally, in 1977, the United Nations proclaimed March 8 as the UN Day for women's rights and world peace. This date as well as the International Workers' Day, May 1st, are tied to a socialist or communist events. The problem is not that a date has been set to celebrate women's day, recognizing the achievement of the right to vote or the possibility of education the problem is the distorted value that has being given to it: today, women's right have become the right of abortion and thus destroying the fundamental realization of women as mother either biological or spiritual, pushing towards a dialectic of opposition between woman and man.

As I said this is not the most relevant example of how marxism has been infiltrated in modern society, but it is a clear sign that the impact of marxism did not end with the collapse of the Soviet Union. The marxist revolution has changed in its methodology but the teleological aspect of the revolution remains the same, that is, the end of the revolution is a current reality, it is a revolution against God.

REVOLUTIONS

Therefore, the first part of this work must, at least briefly, cover the dimension of man and the concept of revolution. This point will be developed tomorrow by Fr. Martelli. For that I will use Father Julio Meinvielle concept of revolution from his book *El Comunismo en la Revolución Anticristiana*. In this book Fr. Meinvielle seeks to find the ultimate meaning of communism in history. He affirms that communism, have appeared in history and has occupied an important period in the history of humanity because it has become the responsable to be the last revolution that removes the values of the Christian society that perfectionate man. Therefore, for Fr. Mainvielle, Communism

is the historical heir of the Protestant Revolution and the French Revolution.

We have already talk about it, so we should know that in its foundation, marxism is atheistic because it exists a dialectic of opposition between God and man. If God exists and He is creator of man, then it is impossible for man to exist and much less to be creator of himself. But since man exists and he establishes his own history, then God does not exist nor He is man's creator. When man turns to God, he is moved by a weakness, a loss of himself, that leads him to transfer through his imagination the attributes that he is lacking to a higher being. This imaginative transfer only becomes an obstacle of the efforts of man to arrive to his own self-generation, self-creation.

This is the classical concept of marxism which bases its theory on the hegelian idea of dialectics (clash of two opposites ideas [clash of classes] that will reconcile to form a new proposition and a materialistic concept of man: economic production.)

For Father Meinvielle, revolutions seek to destroy the natural hierarchical structure of man and society with its different dimensions; that is, religious, political, and economic. Each one of them must be subordinated to an end. For that reason for Father Meinville there are only three kinds of revolutions possible, but the spirit is only one: politics against religion, that is, that which is **natural** against that which is **supernatural** (Protestant Revolution, religious revolution); second, the animal level revolts against the rational level of man, that is, the economic against politics (French Revolution, political revolution); and third place, the vegetative level revolts against the animal level; the proletariat against the bourgeoisie (Communist Revolution, economic revolution).

MARX'S SOCIAL THEORY

Marx's pretensions of the social science might seem to us a bit utopic, because he thinks that he founded the scientific formula that should lead a society to a social revolution. He explains that revolutions have different dimensions:

- an *axiological* dimension, which looks at the nature of an ethical (right and good) or aesthetical (beauty and harmony) value and its relation to other categories.¹ Marx concluded that revolutions have always sought to transform radically the values which nurture the social aspect of a human society.
- Another dimension is the *institutional* dimension, because for him revolutions, capable or not of modifying the ideological substratum, they, nevertheless, end up modifying the institutions of society and of the government.
- And finally, a *structural* or *economical* dimension that modifies that system of production. This is formed by any production force and technology of production such a windmill, or any advance factory. Now, the production forces would generate **types of subjects** which Marx calls *social classes*. That means that to belong to one social class or another is linked to the productive system, *Economism*².

To explain more graphically this, for Marx a society was like a house of two stories: in the first floor was found the structure, the *economy*, in which we find the productions forces and the relation of production, that is between the subject and the system of production. That is the base of the house and the most important floor. Any other social aspect is found in the second floor; that is, rights, religion, the state, arts, philosophy, etc; the intangible aspects of man and society. Therefore, for Marx this floor depends of the first floor of the house to subsist.

¹ Schroeder, Mark, "Value Theory", The Stanford Encyclopedia of Philosophy (Fall 2016), Edward N. Zalta (ed.), <https://plato.stanford.edu/archives/fall2016/entries/value-theory/>.

² Reduction of the social facts to the structural dimension or economic dimension

This is the *social structure* for Marx, and his revolutionary theory would arise from it. Therefore, if a revolution desires to change society must necessarily change the first floor. Why? Because if the revolution only destroys the second floor, the first floor will come and rebuild the second floor.

If Marxist theory's rigour was to destroy the first floor by changing the structure of society, how were Marx able to change it? By *socialism*, which it is the expropriation of the means of production, the collectivization of the means of communication in order to transform the system of classes.

MARX'S PHILOSOPHY OF HISTORY

For Marx, history had three (3) successive eras or periods: Antiquity in which the subject of the economic production was the slave; then, feudalism, and finally Capitalism in which the subject production is the working class or proletarians. This the last period and in which the revolution would come to completion. The conditions to arrive to the last stage have to be subject to the historical process that it depends on the means of productions. For that reason, for Marx would have been impossible in the past to jump from one period to another without passing through each one of them.

The reading of Marx's philosophy of history might lead us to see there is a religious component despite to be atheistic in its roots. Because for Marx there would be a group of people predestined by history as the chosen ones; in this case the working class or proletarians. In Marx theory this class is called, by the forces and the laws of history, to be the last revolution of human history. Marx's materialist dialectic is determinist through a chain of events and his revolution would come when the contradictions of Capitalism become unavoidable,³ a crisis

³ Capitalism is an economic system based upon private ownership of the means of production and their operation for profit. Characteristics central to capitalism include private property, capital accumulation, wage labor, voluntary exchange, a price system and competitive markets. In a capitalist market economy, decision-making and investment are determined by every owner of wealth,

of the production system. Thus, the working class would immolate itself in order to make the revolution, as a messiah, since by revolting against the bourgeoisie, it will bring to the world a society of one class, thus bringing about a society without classes, all equal. This revolution would finally make stop the dialectic movement, in which this social class is immolated in order to have unity.

Marx, who was a German, goes to England, travel France, and then to Belgium expecting that it would be there, in the most developed, industrial and capitalist nations that the revolution would happen. Not in Russia! Russia was still a feudal nation, it was a Christian Monarchy. Actually in the letters between Marx and Engels, who had a large textile factory at Manchester, England. He begins to give details in the letters to Marx the development of the market and they began to be excited because they thought that the revolution was coming up, coming up!, no, it never came... Sad story, Marx died without seeing the revolution.

RUSSIAN REVOLUTION

Seeing that the laws of history and dialectics were not fulfilled some of Marx's followers began to challenge or to adapt the principles of Marxism corresponding to the scientific experiences that they had. One of the new concepts that appeared so as to fix the issue of moving from one stage to another was the concept of *hegemony*. A key element and concept in order to understand the evolution of marxism.

So, how did the concept of *hegemony* solved the problems of Marx? It solved it in the fact that a social class would be able to take control, to snatch by force if it is necessary a historical stage which does not correspond to this class. That is, that the working class would be able to take control over the historical

property or production ability in financial and capital markets, whereas prices and the distribution of goods and services are mainly determined by competition in goods and services markets.

task of the bourgeoisie if there is not such class or if the revolution is needed.

In Russia, the concept of *hegemony* will take a particular meaning. For Vladimir Lenin, his problem was to be able to allied farmers with the working class against the present ruling class. Something that was not that easy. Because after all the problems were not as bad as they were described later by marxist or liberal historians (distribution of lands, economy was not that bad). So, for Lenin, *hegemony* became only this alliance of classes, a political tactic in order to have a great impact in the revolution and finally to succeed. He will write later, “*March separately but strike together*”⁴, that is to say, we fight together but we do not mix because we do not think in the same way.

The Russian Revolution came about in October 16th, 1917. The World War I was devastating for the Russian Monarchy. A historian makes a good point, they did not realize that they were fighting in the wrong side. Russia was allied with liberal countries such as France and England in the other side was fighting the Austro-Hungarian Empire, a Catholic Monarchy ruled by the House of Habsburg. There is no coincidence that both Christian monarchies disappeared at the same time.

So, the Soviet Union is established, a one party socialist government which began to gain control with time of different territories by establishing communist governments such as in Poland, Serbia, Albania, Ukraine, destroying them economically but in particular its culture and traditions. In 1949 Mao Zedong and the communist party takes control of China implementing devastating policies such as the Great Leap Forward, where literally millions starved to death. Our the Cultural Revolution, where you were forced to memorize the red book, spreading communist ideology, or Hundred Flowers Campaign, in which Mao invited Chinese intellectuals to give freely their opinion and critics about his regime and communism, nevertheless, later of course these persons were killed. The terror and horror

⁴ Vladimir Lenin, *The Bolsheviks and the Petty Bourgeoisie*, Novy Luch, No. 6, February 25, 1907. <https://www.marxists.org/archive/lenin/works/1907/feb/25.htm>

of communism spread throughout the whole world, specially less-developed countries in Central America, the Sandinistas, the Troskyst guerrilla⁵ of Che Guevara in Bolivia, Congo, Cuba; the terrorist groups in South America, FARC in Colombia, Montoneros in Argentina during the 70's, Sendero Luminoso in Peru. And today we see the same people who killed people ruling our countries because marxism now adapted to democratic principles. Think about the Partido Revolucionario Institucional in Mexico. How it became infiltrated in the Church through Liberation Theology, Leonardo Boff in Brazil, the Dominican Gustavo Gutiérrez in Peru; "curas terciaristas" in Argentina, los *curas villeros* who brought their theology from Europe and spread by missionaries such as the Maryknolls, american missionaries sent around the globe in the 50's and 60's. So, there are many examples of how during these 100 years communism spread throughout the world and the disaster and terror that they brought about.

But, if we only remain in Russia and the proxy wars to understand marxism and its effects it will limit us to see one side of history and the reality of marxism, because the Berlin Wall fell in 1989 and the Soviet Union collapsed in 1991; so is marxism over with the Soviet Union? Not all, actually it has gained more strength than ever and I will tell you why? This is the thesis.

CULTURAL REVOLUTION

Meanwhile, the Marxists were gaining power in Russia, in Italy a journalist by the name of Antonio Gramsci began to develop his own understanding of marxism with the same concept of *hegemony* in order to adapt it to our times, specially to adapt it to the circumstances in Italy. For Gramsci, *hegemony* will not mean only the alliance of classes that we mention with Lenin, but also it will mean that this social class will permeate

⁵ Trosky affirmed that the revolution will not come spontaneously.

its own cosmovision, its axiological basis, the superstructure of the house, to other social classes. Gramsci wanted to unify the proletarian class of northern Italy, very industrialized with the farmers of the South. If you remember Lenin said, “*March separately but strike together*”, it is not the case for Gramsci. Why? Because for him the ideological battle is essential, we need a cultural revolution more than the transformation of the economical dimension in order to reach to the *last revolution*. So, how do you spread ideas? Well you need communications methods; mass media, and academic institutions. For that reason, Gramsci was able to conceive the possibility of a revolution without violence between classes, but one that will be gradual and passive. A moral and intellectual battle and this is what we experience today around the globe. Gramsci’s ideas began to flourish during the 1980’s because he began to write while he was in prison and his notes were what would later develop as his teachings and legacy.

Frankfurt School

However, it is important to understand that Gramsci was not the only marxist developing a marxist theory center in the superstructure. Known as the *Frankfurt School*, a group of german intellectuals during the 1920’s founded an institute of critical investigation. The topic of the first investigation of this institute was about the psychology of the german working class.⁶ With it, they sought to combine marxism and psychoanalysis in order to understand what was preventing the revolution.

The Second World War broke out and they had to flee to United States, where they will take teaching positions in some of the most renowned schools of United States.⁷ The economic and moral reality of United States during the 1960’s was very different. Economically United States was growing 5% during

⁶ The investigation came from Erich Fromm, who is author of *The Art of Loving*, *Marx’s Concept of Man*, *Socialist Humanism*, *On Being Human*.

⁷ Columbia University, Harvard University, Brandeis University, University of California San Diego.

the 60's, 2% of unemployment. Just an small example of how different was the moral values of United States during that time is that the Catholic Church and many Christian denominations were part of the ethical committee of Hollywood, having an important influence in the cinematographic art. We can see the decline of moral values in time.

One of the most well-known academics of the Frankfurt School was Herbert Marcuse. During what-is-known as the *Revolution of 1968* led by students, not by proletarians in Paris some of his quotes appeared as graffiti. "*Imagination Usurps Power!*" "L'imagination prends le pouvoir." The words of Marcuse were directed to certain groups of society, to those who felt themselves rejected or oppressed by the superstructure of society. As you can see now we are not speaking anymore about the economic level of society. If Marx spoke about those who were destitute and oppressed economically; now Herbert Marcuse and the Frankfurt School was directed to the well-off. Marcuse, himself, says that the working class does not want to know anything about a socialist revolution. His challenge is to develop a new revolutionary subject. How? Building up social contradictions, dialectics, not anymore between "those who have and do not have" but in the cultural structure. In the works of the philosopher Ernesto Laclau, an argentinean philosopher, the working class is erased as a revolutionary subject, new subjects of the revolution will derive from the opposition in gender, race, ethnic, religion, etc.

What we are living today has much to-do with this revolutionary strategy, we do not have to expect for an armed revolution liked Mao, Castro or Che Guevara and his guerrilla theory.⁸ Clearly this is not the way the world is moving forward. An example of this is the process of peace of FARC in Colombia; which, thankfully stopped because it was bloody and terrible; but we must not remove this event the change of paradigma of the revolution. There is no more necessity of an

⁸ Militarismo enacervado. Focos de insurrección luego me seguira el pueblo. Guevara wanted to illumine the people and generate a party of the people.

armed revolution, at least we have think of the leader and the ideologists behind the FARC. Now, probably they will adapt to democratic means to reach to power.

This change of *paradigms* as Gramsci said is a gradual and passive revolution. It is not easy to perceive it; the battle now is through books, in school and the mass media.⁹ Attacking the tradition of the culture because that is what prevents the revolution from happening. The institutions that protect the *tradition* of our culture are mainly two: the Catholic Church and the family. Every event, or march in favor of abortion or gender ideology; they all finished in the Cathedral. Because the Cathedral symbolizes tradition and the authority of God and we cannot forget that this is a revolution against the authority of God.

The second institution mentioned is the family, because it is in the family, the cell of society where the psychological affectivity and the identity of the person is formed thus becoming the greatest obstacle for the revolution. For that reason, this revolution moves towards the promotion of anti-natural family, alternatives to the complement of man and woman, the promotion of the conflict between genders, establishing that gender is not determined by biology, but it is tied to cultural patterns. What it really matters now is consent. I want to do this, then I do it! Herbert Marcuse and Michel Foucault would call this the *microphysics of power*, the interpersonal relations. Thus, conflicts and oppositions at this level will allow to Eradicate the natural base of human sexuality so as to break with the superstructure of society.¹⁰

Simone de Beauvoir, French, couple of Sartre. “*One is not born, but rather becomes, a woman.*”¹¹ Kate Millett “Personal is political.” That means that which should be private, now the state must regulate it. “*A cultural revolution begins with the*

⁹ Do we still have time to change?

¹⁰ Harry Harckes, father of the gay movement was member of the NAMbLA, North American Man boy Love Association. A pedophilic group with the same conceptual and militant matrix.

¹¹ Simone de Beauvoir, *The second sex*

emancipation of women, who are the chief victims of patriarchy, and also with the ending of homosexual oppression."¹² Monique Wittig shows that gender is a "social relationship" and thus does not exist "before all thinking."

Thus the promotion of the Gender ideology must be understood as the set of anti-scientific ideas with political objectives linked to neo-marxism which seeks to uproot human sexuality from its nature in order to explain it simply and monopolically as a cultural dimension. For marxists, we are not determined biologically but by our culture; our culture and its institutions oppress us and has shaped us who we are. What is the antidote to this oppression? Self-perception.¹³ "*I am who I perceive to be.*"¹⁴

There is no principles for this revolutions, it is the revolution of the "ego", it is my freedom and I would do whatever I want. Remember what we said, "Imagination usurps power!" That means this revolution is built as I wish, not authority, no tradition to tell me what, how, when, and why. The battle cry of this revolution is "liberty, fraternity and equality" But these are not positives aspects but negative. Because for this revolution *liberty* is the negation of authority, *fraternity* is the negation of paternity, and *equality* si the negation of hierarchy.

CONCLUSION

I would like to finish this work with some quotes that will allows to understand the dimension of this revolution. Pope Francis quotes Pope Benedict XVI from a personal

¹² Kate Millett, *Sexual Politics*. A cultural revolution begins with the emancipation of women, who are the chief victims of patriarchy, and also with the ending of homosexual oppression.

¹³ People determine their attitudes and preferences by interpreting the meaning of their own behavior.

¹⁴ The right to choose who you are. If you think that you are superman and you try to convince me of that you are and you want to jump from the 7 floor of a building with me, no thanks! Or in any case, that you make me pay for your custom of superman and oblige me to believe that you are superman.

conversation. *“This is the age of sin against God the Creator.”* Pope Benedict XVI in December 2012 said gender ideology is ultimately a revolt against God and man, leaving man as “merely spirit and will.”

The last one, because I think Fatima is essential for us to understand what we have been looking at. Cardinal Caffarra said that he would “never forget” the last words of Sister Lucia’s letter, “words that are engraved in my heart,” in which Sister Lucia wrote “there will come a time when the decisive confrontation between the Kingdom of God and Satan will take place over marriage and the family.”

He said she underscored that those who are going to work for marriage and the family “will undergo trials and tribulations” but she added: *“Do not fear, Our Lady has already crushed his head.”*