

American Marxism

By Mark Levin

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In *American Marxism*, commentator and best-selling author, Mark Levin, persuasively argues that stealth Marxism is besieging America. The label *Marxism* may not be used, but the philosophical ideas and social programs betray their pedigree. Since Marxism is antithetical to all that is great about America—limited government, natural rights, private property, freedom of religion, freedom of speech, and more—this assault on our republic needs to be exposed and countered, and that is just what Levin does. Marxism is nothing to play with. It must be refuted and resisted.

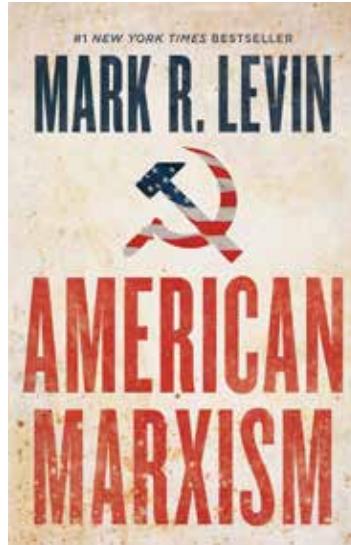
Many youths are seduced by the utopian promises and vaunted rhetoric of Marxism. Its critique of capitalist decadence and its affiliation with the oppressed can capture imaginations and beguile the ignorant. I was among them for a time, having read Marx as a freshman in college. Even after my conversion in 1976, I was swayed for a few years by the essentially socialist ideas of the Christian left. To my chagrin, many young people today are heeding the siren song of socialism as I once did.

Writers such as Dr. Fred Schwarz, head of the Christian Anti-Communism Crusade, taught and wrote about the history and dangers of Marxism. In fact, Ronald Reagan attended one of Dr. Schwarz seminars on Communism in the 1950s, and it shaped him forever. Other writers such as Ronald Nash, Richard John Neuhaus, and Francis Schaeffer helped shape my understanding of the conservative vision as grounded in Scripture and represented by the founding ideals of the United States as articulated in the Declaration of Independence and in the U.S. Constitution and Bill of Rights. I rejoiced when the Berlin Wall fell in 1989 and when the USSR dissolved in 1991.

But now Marxism is back—even in America. Perhaps not in name, but in philosophy and in politics. Sadly, it never really went away. Marxism is gaining a subversive power over the American way of life, our history, and our institutions. It is a terrible thing to behold for those of us

who witnessed the end of the USSR. However, there are voices of protest and of reason.

Mark R. Levin is a conservative best-selling author and a popular television, radio, and podcast host. As I write, his book, *American Marxism*, is *The New York Times* best-selling hardback in America. Although American public policy is against him and conservatism is out of power, Mr. Levin has a megaphone for his views, and his views should be heard and heeded.



Sadly, many today know neither the philosophy nor the legacy of Marxism.

There are two sides to Mark Levin. Both sides of Mark Levin are knowledgeable, passionate, intelligent, and articulate on matters of politics and public policy. The radio personality is a loud and shrill provocateur who issues insults against leftists as fast as anyone on radio, referring to *The New York Times* as *The New York Slimes*, and the like. He can be entertaining and is generally correct in what he says, but he does not contribute to the civility needed in the public square. To cultivate the virtue of civility, we should start by consulting another Jewish talk show host and author, Dennis Prager, and read the book, *The Case for Civility* by Os Guinness. We should eschew bombastic polemics in favor of reasoned arguments, and Levin provides those in this book.

The other side is a political philosopher and public policy analyst, who marshals facts, considers history, unpacks American ideals,

gives careful arguments, and keeps invective mostly under control. Levin is the author of *American Marxism*, an urgent and well-argued warning about the dangerous and deleterious influence of Marxism that is rife in American culture and politics.

Levin's thesis is that Marxism did not die with the end of the USSR but is, rather, a potent force in American life and politics. Doctrinaire Marxism may be rare (except in the secular professoriate and in overtly communist organizations), but Marxist-influenced ideas are found in politics, journalism, education, business, and general culture. Sadly, many today know neither the philosophy nor

the legacy of Marxism. They cannot spot it, nor can they refute it. Those who carefully read this book can avoid both errors and will be equipped to reaffirm the ideas of liberty that constitutes America as a nation and as an ideal. Levin's deep knowledge of the American Constitution, the nature and history of Marxism, and his beliefs as a God-fearing Jew, form the foundation for his critique of American Marxism.

Marxism has taken many forms since Karl Marx and his patron/collaborator, Friedrich Engels, cranked out their philosophy in the middle of the 1800s in Germany. It was later adapted by Russian revolutionary Vladimir Ilyich Lenin in the 1920s, and by Chinese communist and mass murderer Mao Zedong during his reign (1935-76). Its essence is atheism and materialism. There is no God, and reality is explained by matter and natural laws, both physical and economic. History is defined by "class struggle" between the owners ("bourgeoisie") and the workers ("proletariat"). The owners, or capitalists, benefit from an economic system that intrinsically exploits and alienates workers. However, the working class will eventually revolt against their oppressors in a violent revolution, which will abolish material inequality and produce a worker's paradise in which there is no exploitation and no division of labor.

Such is the theory. Unfortunately, the revolution did not arrive on the Marxist schedule, and never will—despite Marx's endless writing and journalistic efforts to foment revolution through "class consciousness." For Marx, revolution must occur after a capitalist period; not before it. To justify revolution in Russia, Lenin had to adjust the Marxist theory, since Russia was not capitalist when the revolution occurred. Mao did much the same, since China was not a capitalist economy when he took over as leader of the revolutionary vanguard. And so it goes. Marxism never liberates; however, it does reliably empower its leaders to be tyrants who enslave others in the name of liberation.

The Marxist governments of twentieth-century Russia, China, Cambodia, and elsewhere were responsible for the state killings of perhaps one hundred million of their own people who did not cooperate with the state's totalitarian edicts. As Russian dissident and literary genius Alexandre Solzhenitsyn told us, the USSR was a prison state that squelched freedom of speech and religion, and which betrayed and oppressed its own citizens. If any worldview has ever been utterly discredited by history (let alone logic), it is Marxism. Yet intellectual indolence, moral fatuity, and

historical myopia have hidden this from many. Levin wants to set us right. He says that "many Marxists cloak themselves in phrases like 'progressives,' 'Democratic Socialists,' 'social activists,' 'community activists,' etc.," since "most Americans remain openly hostile to the name Marxism." They operate through organizations such as Black Lives Matter and Antifa. They "claim to promote 'economic justice,'" "environmental justice," "racial equity," "gender equity," etc., and they have invented neo-Marxist theories such as Critical Race Theory. They want to discredit America as "unjust and inequitable, racist and sexist, colonialist and imperialist, materialistic and destructive of the environment." Their purpose is no less than "to tear down and tear apart the nation for a thousand reasons and in a thousand ways, thereby dispiriting and demoralizing the public; undermining the citizenry's confidence in the nation's institutions, traditions, and customs; creating one calamity after another; weakening the nation from within; and ultimately, destroying what we know as American republicanism and capitalism" (p. 2).



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employ it as deemed necessary. Levin's analysis is all-too adroit. A significant element of American society wants to destroy it, not reform it. American flags are to be burned, not saluted.

In chapter three, "Hate America, Inc." Levin looks to the thinkers and social movements that seek to discredit America as a legitimate nation based on valuable principles. He explains the Marxist roots of progressivism—through figures such as John Dewey—and how Marxism has been mainstreamed in colleges and universities in recent decades, as *The New York Times* admitted in 1989. Levin reminds us that American progressives such as Dewey were supporters of the USSR and were reluctant or unable to see the egregious evils perpetrated therein. That is the power of a controlling ideology divorced from and allergic to facts.

Levin takes on the controversial views of Critical Race Theory (CRT) and gender in chapter four, “Racism, Genderism, and Marxism.” CRT has been a flashpoint of late, as when then-President Trump banned its teaching in the federal government. Others have accused those critical of CRT of being racists who want to cover up America’s racist past.

Levin does not deny the racism of America’s past but judges CRT to be an errant and perilous attempt to improve race relations through “equity.” The fault in CRT lies in its Marxist assumptions about group divisions determining the basic outcomes in society. Marx pitted owners against workers, and CRT pits whites against people of color (POC). People are not individuals who should be treated equally; rather, they are unequal with respect to their racial group. For CRT, it is racism that explains any negative discrepancies between white achievements and those of POC. Racism is an all-pervading force according to CRT; all whites are racist because they benefit from “white privilege,” and the only way to bring “equity” (that is, equal outcomes of achievement) is through statist interventions and the undermining of civil liberties.

By tracing CRT to its roots in Critical Theory (especially in the thought of Herbert Marcuse) and in Critical Legal Studies (birthed by Derrick Bell), Levin shows that CRT’s ideology is incompatible with the aspiration to a “color blind society,” which was the vision of the Civil Rights movement. More fundamentally, CRT is incompatible with American ideals such as free speech. According to CRT, the American system is so systemically racist that free speech should be disallowed to those who benefit from white privilege. Ideas contrary to CRT cannot be tolerated since toleration only furthers the repressive system. Marcuse argued this in his 1965 essay, “Repressive Tolerance.” Appeals to “hate speech” (defined on CRT terms) and the deplatforming of conservative voices testifies to the power of this false and un-American idea of censoring free speech.

In chapter five, “Climate Change Fanaticism,” Levin exposes the socialist and anti-capitalist side of the Green New Deal a leftist program that fails to balance ecological concern with economic impact on Americans and gives the federal government far too much power in regulating business and restricting private property rights. In the name of “climate change,” Marxists or neo-Marxists can push for their ideals. Levin not only critiques “climate change fanaticism,” he provides a compelling case for capitalism.

Levin takes aim at corrupt journalism and censorship in chapter six, “Propaganda, Censorship, and Subversion,” making the case that “a combination of propaganda, pseudo-events, social activism, and targeted, personal attacks has replaced traditional journalism. Moreover, it actively promotes the various causes and movements of the American Marxist” (p. 198). Karl Marx himself was not only

a philosopher, but also an active journalist who wrote many articles for *The New York Tribune* and for German papers. For him, journalism was means of fomenting revolution. In that, he has many followers today in the legacy or mainstream media.

This timely and persuasive book concludes with a call to action called “We Chose Liberty.” After further underscoring the urgency of the cultural and political insurgency against American ideals through Marxist influences, Levin offers this challenge:

The time to act is now. Each of us must take time out of our daily lives to help save our country. We must be tactical and nimble in our responses to American Marxism and its multiple movements. And we must organize, rally, boycott, protest, speak, write, and more—and, where appropriate, we must use the Marxist’s strategies and tactics against him. In other words, we must become the new “community activists.” But unlike the Marxists, our cause is patriotism (p. 251-252).

In the final chapter, “We Close Liberty!” Levin offers action steps to counter his Marxist insurgency, which include boycotting Marxist causes, exposing Marxism in public education, challenging “woke” corporations, and more. Levin’s advice is quite detailed, and he lists specific web pages and organizations to be consulted.

American Marxism must be resisted. Levin’s final words of *American Marxism* should inspire us.

While this is the end of the book, it is the beginning of a new day.

We choose liberty! Patriots of America, unite! (p. 276).

Reading *American Marxism* should put fire in your bones to defend our constitutional republic against the deceptions and depredations of the totalitarian philosophy known as Marxism. Marxism must be exposed, refuted, and countered by God-fearing and freedom-loving Americans, who know the meaning of their creed, both as Christians and as Americans.



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