

Basic Assumptions of Critical Theory/Cultural Marxism

The following are basic assumptions found within the worldview known as Critical Theory (or Cultural Marxism, Neo Marxism, Wokeism, Social Justice Theory, etc.). They can be used to help identify when and where this ideology is found in culture and to show how it conflicts with the biblical worldview.

1. There is **no divine or transcendent truth** or standard or norm.
2. All truth claims, beliefs, norms, knowledge, values, sacred texts, religions, etc. are humanly or **socially constructed**. None can be said to be better or worse in any transcendent or absolute sense. (BIN TRANSFER)
3. One's **identity** is not based on any divine, objective, or biological truth or standard. Rather, it is self-chosen, self-determined, and socially constructed. One's identity is often determined by an inner sense or feeling of self, or sense or feeling of belonging and can be therefore fluid. If a person has not self-chosen an identity, he may be *assigned* a temporary socially constructed identity which he can change as often as he desires.
4. No identity, belief, lifestyle, activity, or physical characteristic should be categorized as immoral, shameful, evil, inferior, abnormal, unhealthy, or unnatural. Rather, all identities, beliefs, lifestyles, etc. should be considered moral, honorable (to be proud of), good, equal, normal, healthy, or natural. This is especially true of those identities, beliefs, etc. that in the past have been categorized as immoral, shameful, evil, abnormal, unhealthy, or unnatural – a categorization that resulted from the Christian worldview with its socially constructed divine truths and norms (CONFLATION).
5. **Redefinition of terms.** Tolerance, equity, justice, diversity, oppressor, oppressed, racism, privilege, power, hate, love, bigotry, authentic, marriage, male, female, etc. are no longer to be understood or defined on the basis of transcendent truths, a Christian worldview, or natural realities, but redefined on the basis of the above assumptions. The result will be affirming (approving) those identities that were once considered immoral, shameful, abnormal, etc. while ostracizing, silencing, and punishing those who believe in divine truths, a Christian worldview, created orders, etc. (TROJAN HORSE)

6. All socially constructed truth claims, beliefs, norms, sacred texts, religions, etc. are constructed for the purpose of **hegemony** – so one group will gain and maintain power, privileges, influence, or control, and other groups will be deprived of these. Whichever groups make up the majority or have more power, influence, and privilege are the oppressors while others with less power, influence, and privilege are the oppressed. However, biblical Christians will always be considered oppressors even when they have little influence because their belief in transcendent truths means they confess that certain identities, beliefs, lifestyles, values, characteristics are truly moral, honorable, healthy, normal, or natural, and others are not.
7. A person may identify with more than one socially constructed identity – or be assigned to more than one socially constructed identity – making one person more oppressed and another more of an oppressor (**intersectionality**).
8. **Social justice** means exposing the truth claims of Christianity as oppressive so it can be deconstructed and dismantled by social action, intimidation, and punishment.
9. **Judgment of character** is not based on compliance with a transcendent moral law, but on the basis of group identity. Christians, therefore, who believe and teach there is a transcendent moral law that applies to and judges all people are by definition oppressors and of bad character.
10. Systems (alleged to be) constructed by a majority group are suspect at best, unjust and oppressive at worst, and need to be deconstructed and dismantled in order to serve the cause of social justice (**systemic injustice**).
11. Knowledge and truth are not acquired primarily by reason as it searches divine revelation or natural knowledge, but are acquired and realized as a result of personal or group experiences and stories, and/or by what a person or group feels or senses (**lived experience**).

Compiled by Rev. David Thompson
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