



Cultural Marxism

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The term “cultural Marxism” gets thrown around a lot these days in debates about issues like social justice, critical race theory, and intersectionality. While it’s important for Christians to bring biblical clarity to topics like racism, oppression, hatred, and violence, it’s equally vital to understand how cultural Marxism stands in opposition to a biblical worldview.

Cultural Marxism gained traction in the early 1900s in an effort to explain why Karl Marx’s workers’ revolution had not swept across the globe as he envisioned. Cultural Marxists identified two main culprits: cultural hegemony and access to mass information.

Cultural hegemony maintains that the thoughts and views of a society are forcibly disseminated by the ruling class and do not reflect the reality experienced by the various minority groups. Today’s cultural Marxists seek to overthrow this supposed hegemony (currently thought to reflect a white, male, cisgendered, worldview) by gaining control of those in positions of power such as politicians, professors, and even pastors.

Additionally, cultural Marxists aim to utilize mass media and other platforms of information to subvert the cultural hegemony and advocate the radical shift in social thought they seek.

As a result of these efforts to infiltrate media, education, and the Church over the past century, many people now view themselves as splintered parts of oppressed subgroups who are being unfairly controlled by the cultural hegemony. Sadly, this view doesn’t reflect a biblical understanding of human identity and only leads to actual sin, pain, oppression, and brokenness.

By eliminating the role of individual accountability in society and dismissing all objections to the oppression of cultural hegemony, cultural Marxists cut off the pursuit of truth which could lead to individual healing and a more just and unified society.

Christianity must counter this agenda by proclaiming that in Christ there is now neither Jew nor Greek, neither slave nor free, male nor female, but that we’re all one in the Savior who rescues us from the oppression of sin.

Reflection questions

1. How have you seen ideas rooted in cultural Marxism infiltrate institutions such as schools, city councils, even churches?
2. Why is it problematic for people to define themselves in terms of their tribe or group (specifically how that group has been oppressed or oppressed others)? How can this harm the unity of the body of Christ?