

College Unbound!: The MRC's Liberty Learning Program

“Saving Liberty Requires Knowledge of Its Enemy”



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Series 1: Marxism-Collectivism

Episode 01: The Facts About Marxism and Collectivism

Teaching Text

In June of 2020, [a shocking 2015 video](#) of Black Lives Matter (BLM) co-founder Patrisse Cullors came to light—a clip in which she admitted that she and co-founder Alicia Garza were “trained Marxists.” Their third co-founder, Opal Tometi, appeared on-stage in 2015 with Marxist Venezuelan dictator Nicolas Maduro, praised him, and noted that the name of the organization was drawn from radical Marxist Joanne Chesimard, who, though convicted of murdering a New Jersey state trooper in 1973, has lived for decades in Cuba under the name “Assata Shakur,” and has urged, “You must fight until all black lives matter.”

Likewise, Antifa, supposedly a “liberation” movement to fight “fascism” is nothing of the sort. It began as [a Marxist-socialist revolutionary organization formed in Stalin’s USSR to infiltrate Nazi Germany](#) – not to win people over to freedom, but to draw the German

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“national socialists” of the Nazi Party to the “international socialist” (communist) cause of the Soviet Marxists.

Yet, these people and their organizations are popular, and coddled by pop media. In fact, [according to recent polls](#), nearly 50% of American “Millennials” support making the United States a “socialist” nation.

But only 16% could define socialism, and many young people are so ignorant of what Marxism, Communism, and the numerous forms of collectivism are, fully 23% of Americans between the ages of 21 and 29 see Soviet tyrant Joseph Stalin as a hero.

This is dangerous and angering info... But it gives us ***an opportunity***. Right now, we can seize the moment, learn important information, and teach others, we can learn and tell others, “What IS Marxism? What is *collectivism*? And how are Marxism, socialism, fascism, and Cultural Marxism all part of that larger, murderous philosophy of collectivism?”

Let’s begin.

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Lesson One:

Who Was Karl Marx, and Could He Have Been Hypocritical?

Marx was born May 5, 1818, in Trier, Germany. Though ethnically Jewish, he was not a practicing member of the Jewish religion, and appears to have disliked both Judaism and Christianity. Born into a wealthy family, he came into conflict with his mother and siblings after the death of his father. [Chris Talgo explains](#):

For context, Karl Marx’s father died in 1838, leaving a substantial sum of money to his wife, Henrietta—Karl’s mother. According to Marx biographer Nathaniel Weyl, “By the time the estate was settled in 1841, Henrietta Marx had already advanced her son 1,111 talers on his inheritance, this apparently being over and above substantial gifts of cash from ‘your mother who loves you.’” Yet, this was not good enough.

Indeed, Marx pressed the matter of his desire for more of the inheritance.

A bitter family feud erupted, with Karl demanding increasingly more money, even as his sisters and mother pleaded with him to provide for himself. After all, Karl was 23 years old! At this point, Marx’s five sisters began to view him quite negatively. His closest and favorite sister, Sophie, even told him “that it was undignified and irresponsible of him to count on living the life of a perpetual parasite.” Unfortunately, Sophie’s sage advice fell upon deaf ears.

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And Talgo adds:

Shortly thereafter, things went from bad to worse. Enraged, Marx wrote to his friend Arnold Ruge, “My family ... in spite of their wealth, put obstacles in my way which place me, for the moment, in the most straightened circumstances.” He even went on to accuse his own mother of “skullduggery” because she refused to give him more money after his father died.

Then came this charming note Marx sent to his pal (and UK financier), Friedrich Engels:

In 1861, Marx’s frustrations with his mother withholding his inheritance boiled over. He sent a scathing letter to Engels, which read, “I got a reply from my old lady yesterday. Nothing but ‘affectionate’ talk, but no cash. She also told me, what I have known for a long time, that she is 75 years old and feels many of the infirmities of age.”

And, finally, a rather self-absorbed, cold, message, upon learning of his mother’s death in 1863:

Here is an excerpt of Karl’s letter to Engels, after he heard the news of his mother’s death, “Two hours ago, a telegram came that my mother is dead. Destiny demanded one of us from this house. I myself already stood with one foot

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in the grave. Under present conditions, I am more needed than the old woman.”

There was no mention of grief or despair.

All coming from the man who in “The Communist Manifesto” (1848) called for the abolition of all inheritances, and the transfer of that money to the “proletarian state.”

How strange that Marx should exhibit the classic characteristics of the leftist hypocrite.

Then there’s Marx’s racism, which his aforementioned editor and friend, Engels, shared.

As Jarrett Stepman writes for [The National Interest](#):

In an 1887 letter, Engels wrote that blacks were closer to “[the animal kingdom](#)” than the rest of humanity, in a reference to his mixed race son-in-law.

And Marx himself wrote similar explicitly racist statements.

In a letter to Engels, Marx [wrote](#) of Ferdinand Lassalle, a contemporary socialist of his day: “It is now completely clear to me that he, as is proved by his cranial formation and his hair, descends from the Negroes who had joined Moses’ exodus from Egypt, assuming that his mother or grandmother on the paternal side had not interbred with a n—. Now this union of Judaism and Germanism with a basic Negro substance must produce a peculiar product.”

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How lovely. Indeed, Marx was a virulent racist, and, although he was ethnically Jewish, he held and expressed a profound dislike of Jews.

Marx had ugly things to say about various other races, too, and despite being ethnically Jewish, [said](#) that the “worldly religion” of Jews was “huckstering.”

Stepman also provides excellent background on how these racist attitudes revealed themselves in Marx’s publications, and that they were not merely knee-jerk embrasures of semi-popular sentiment. Marx and Engels gave their race-hatred a lot of thought, and lengthy explication. He notes that Erik van Ree, a lecturer at the Institute for East European Studies of the University of Amsterdam, [wrote](#) about this darkness, and how racism is woven into their political-economic theory of envy and hate.

In Marx and Engels’s understanding, racial disparities emerged under the influence of shared natural and social conditions hardening into heredity and of the mixing of blood. They racialized skin-color groups, ethnicities, nations, and social classes, while endowing them with innate superior and inferior character traits. They regarded race as part of humanity’s natural conditions, upon which the production system rested. ‘Races’ endowed with superior qualities would boost economic development and productivity, while the less endowed ones would hold humanity back.

Yikes.

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And that’s just the beginning of what we can retain, repeat, and tell others about Karl Marx and his hypocrisy. Here are more choice examples for you to revisit, and on which you can quiz yourself...

More Marxist Hypocrisy:

Ironically, or perhaps not-so ironically, given the hypocritical nature of Communism/collectivism, Marx excoriated “capitalists” for not paying workers what they deserved, yet he died owing lenders vast sums of money. Only eleven people attended his funeral.

He derided “bourgeoisie” selfishness, [yet he neglected his children, broke his marriage vows and had an affair that resulted in an illegitimate child](#) whom he also did not fully support. Like his treatment of his illegitimate son, his wider philosophical hypocrisy appears to be something he didn’t care to acknowledge.

In fact, Marx claimed to be fighting for equality, yet he openly praised “patriarchal” relationships in his “Manifesto” – something about which contemporary left-feminists seem ignorant, or unwilling to discuss.

In both “Das Kapital, Vol One” (1867) and “The Communist Manifesto”, Marx excoriated factory owners and cried foul over factory labor. Yet, [between 1850 and 1860, most of](#)

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[his income came from payments offered to him by Engels' father's Manchester, UK, textile mill, Ermen and Engels.](#)

Indeed, Marx's entire existence appears to mimic that of contemporary SJW leftists. He constantly cried of “unfairness” even as he squandered his own opportunities, acted irresponsibly, and tirelessly employed class envy to gain political power.

And that last point is key. Envy.

Next, we'll explore how Marx's twisted mind used that as a weapon, a weapon that has visited death to millions, and threatens the constitutional system of the US today...

Be sure to take the [Episode 01 Knowledge Assessment here!](#)

THANK YOU FOR BEING PART OF THIS PROJECT! Now that we know something of the background of Marx, let's look at [Part Two](#).

In it, we'll analyze Marx's overall goals — the elimination of private property, free trade, and God-given individual identity — and how he exploited “class envy” and anger about “inequality” to fire-up “the masses” in furtherance of those evil goals. We'll talk about it, learn about it, and get ready to explain it to others!