

GRAMSCIAN ATTACK MEMES

WHITEBOARD 2017.07.12

PROVERB	COMMON SENSE SITUATION	CONNECTOR	ATTACK EFFECT
There is no truth, only competing agendas.	confrontational meetings	<i>Only</i> : limiter (competing agendas only)	Opponent rendered impotent Opponent restricted to attacker's world mediated by meaning.
All Western (and especially American) claims to moral superiority over Communism/Fascism/Islam are vitiated by the West's history of racism and colonialism.	facing critics of communism/fascism/islam	<i>Vitiated</i> : negated	Opponent not allowed to make any critique by using "racism" as word magic.
There are no objective standards by which we may judge one culture to be better than another; anyone who claims that there are such standards is an evil oppressor.	legitimacy being challenged	<i>Is</i> : equivalency	Immediate counter-attack putting the opponent on the defensive.
The prosperity of the West is built on ruthless exploitation of the Third World; therefore, Westerners actually deserve to be impoverished and miserable.	facing claims of discrimination and impoverishment	<i>Therefore</i> : consequences	No justification for the opponent to claim special status as a victim.
Crime is the fault of society, not the individual criminal; poor criminals are entitled to what they take; submitting to criminal predation is more virtuous than resisting it.	faced with the reality of crime	<i>So</i> : consequences	Poor entitled; "rich" must submit.
The poor are victims; criminals are victims; and only victims are virtuous. Therefore, only the poor and criminals are virtuous. (Rich people can borrow some virtue by identifying with poor people and criminals.)	meeting claims of who is deserving	<i>Therefore</i> : resentment	Counter-attack: who are you, to attack these "saints"?
For a virtuous person, violence and war are never justified. It is always better to be a victim than to fight, or even to defend oneself. But "oppressed" people are allowed to use violence anyway: they are merely reflecting the evil of their oppressors.	who is or is not virtuous?	<i>But</i> : justification	Virtue signaling. Can attack in defense of the poor and defenseless without fear of counter-attack.
When confronted with terror, the only moral course for a Westerner is to apologize for past sins, understand the terrorist's point of view, and make concessions.	instances of terror	<i>When</i> : proper moral course	The opponent needs to do penance. Dismisses the act of terror by redirecting the discussion.

COMMENTARY

1. These memes belong to common sense intelligence and thus are to be considered to be proverbs that can be brought into play according to the situation at hand. They don't need to be logically consistent nor have anything to do with a technical language, for they only operate as guides in different social/positional situations.

2. There appears to be an element of truth in each of these proverbs. Although truth is not the question, being heavily dependent on the horizon and intentions of the user, there is a similarity with Christian beliefs that is part of their drawing power. The Marxist/Leninist approach is essentially Christianity stripped of its god, a secular gnostic orientation that has all the features of a religious without calling itself such. This is evident in the practice of political correct language, the equivalent of religious doctrines that cannot be violated.

3. The typical user of these proverbs are radicals seeking to gain power by overthrowing the establishment. Saul Alinsky is a prime example, whose *Rules for Radicals* is the standard reference work for American radicals. Obama started his career as a community organizer, the code phrase for radical social work. Hillary Clinton's thesis was on Alinsky's work.

4. These proverbs fit both the Frankfurt School's critical theory as well as the Gramscian march through history. Both engaged people who support the Soviet approach to communism, where appalled by Western society, and sought ways to subvert Western institutions.

5. These proverbs/memes take advantage of a characteristic feature of Western civilizations, namely a capacity and willingness to accept criticism. Western countries are unique in this fashion, for traditional societies do not accept criticism nor do they welcome it.

6. Proverbs do not require internal consistency, so it will be very difficult to derive a cascade language based solely on them. What we can do is work on uncovering the underlying structure within which they become operative: horizons, intentionality, core concepts, cast of mind, conversion, etc.--all of which have to do both with the individual's ability to meet the transcendental injunctions and society's capability of following the internal logic of the functional specialties. Already we know that the subject must be alienated from God and that the society at large must take a secular gnostic form. Friedman's Orientation, Diagnosis & Evaluation, and Estimating Scope and Constraints can serve as the bases for constructing such language within a general theme of conflict management.