

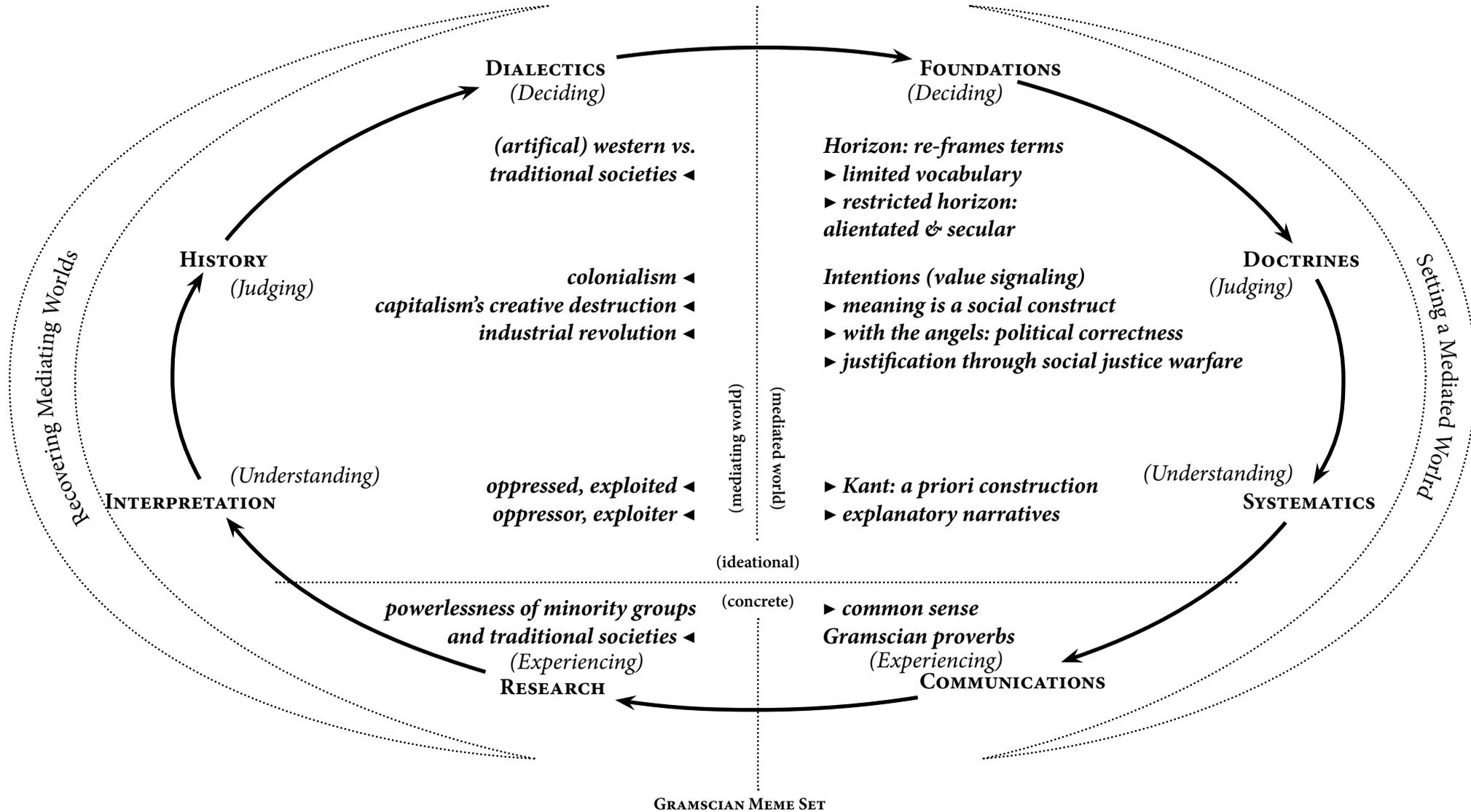
- the wide circle:: functional specialties
- bracketed comments: transcendental method
- bold, italic, and ►◄ relate to the Gramscian memes

DIALECTIC

- The fundamental dialectic is between two generative principles: that of a life-affirming Divine Mystery, and a life-denying 'Satanic.'
- Conflicts need not be fundamental; they may be artificial or apparent rather than real differences.
- Western vs. traditional conflicts are most likely apparent rather than real 'positions/counter-positions' with their associated generative principles.

COMPARISON

Understanding this Gramscian existential reality can be improved by contrasting this with another belief system, e.g., Benedict's *Rules*. When this is done, it becomes clear that the Gramscian model is derived from the pure experiential reality generated by the brain and incorporated at the experiential level of consciousness. The problem for such people is that the negation of truth, of ethics, and of religion implies that such people not only can never escape exercising their own desires but have no means of intellectual, moral, and religious conversion. In contrast, Benedict's *Rule* accepts as a fundamental feature the need for constant ongoing conversion. Literally, Gramscian believers are immature power seekers desiring absolute power without mature constraints.



RE-FRAMING

Narrow horizons, working against the unrestricted desire to know, re-framing the meaning of terms that derive their existential meaning from far wider more appropriate horizons. This is quite apparent when alienated subjects in a secular society re-frame religion as illusionary devices for exploiting others.

SAVING FACE

This Gramscian approach is not based on an 'military' honor system, but one based on values and value signaling. The problem is that denying the possibility of truth also denies the possibility of deciding on true value, hence the shift to feelings are the primary motivators.

FUNDAMENTAL INTENTIONALITY

Justification through Social Justice Warfare based on immediate power generators and guides to action called 'emotions' without the formal constraints of intellectual, moral, and religious conversion where values would otherwise take precedent over personal satisfactions.

- (1) There is no truth, only competing agendas.
- (2) All Western (and especially American) claims to moral superiority over Communism/Fascism/Islam are vitiated by the West's history of racism and colonialism.
- (3) 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.
- (4) The prosperity of the West is built on ruthless exploitation of the Third World; therefore Westerners actually deserve to be impoverished and miserable.
- (5) 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.
- (6) 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.)
- (7) 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.
- (8) 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.