



THE POLITICAL-IDEOLOGICAL PRINCIPLES OF CONTEMPORARY ENVIRONMENTALISM PRESENT IN THE 2030 AGENDA: GLOBALIZATION VERSUS NATIONALISM

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Abstract: The objective of this paper is to analyze the ideological aspects of contemporary environmentalist discourse by analyzing the 2030 Agenda for Sustainable Development. Given that this document is the result of a polarized context, the question is: does the 2030 Agenda contain guidelines that seek to subvert the Judeo-Christian foundations of Western culture and impose a new mental paradigm, according to the principles of cultural Marxism? The thesis here is that the text is contrary to the conservative paradigm of homeland and family, and that this is a consequence of Cultural Marxism. The real objective of the 2030 Agenda is to spread a neo-Marxist government worldwide, along the following lines: a) in political terms, to eliminate the autonomy of nations and the concept of homeland, through the encouragement of migration and multiracial policies, attempting to create a social-democratic world government that promises equality, peace and prosperity; b) in economic terms, defense of trade regulated by transnational entities that impede the economic evolution of underdeveloped nations and that encourage aid only to nations that change their ancestral ways of living; c) in cultural terms, it propagates cultural Marxism, creating a psychologically and spiritually fragile society. Voloshinov's (2018) sociological method was used, emphasizing the implicit ideological substrates that Agenda 2030 has. The study was conducted in the following order: 1) Contextual: the influence of neo-Marxism on culture was analyzed; 2) Evaluative: the merely literal and formal aspects were transcended to reach the subliminal and implicit aspects of the text, by placing the thematic statements contained in Agenda 2030 in contrast with contextual antagonisms.

Keywords: environmentalism, ideology, Agenda 2030, progressivism, conservatism.

1. INTRODUCTION

The aim of this article is to understand the fight against the notion of homeland in contemporary environmentalist discourse based on *Transforming Our World: The 2030 Agenda for Sustainable Development*¹. According to this document, in order to achieve sustainability, three indivisible dimensions must be taken into account: economic, social and environmental. The Agenda, precisely because of this intrinsic relationship between the three dimensions

¹ Translated from English by the United Nations Information Centre for Brazil (UNIC Rio) and revised by the General Coordination for Sustainable Development (CGDES) of the Ministry of Foreign Affairs of Brazil. Last edited on February 11, 2016. Available at: https://www.mds.gov.br/webarquivos/publicacao/Brasil_Amigo_Pesso_Idosa/Agenda2030.pdf

mentioned, has been criticized. Due to this, the question here is: does the 2030 Agenda have guidelines that seek to subvert the foundations and notions of national homeland and impose a new mental paradigm, according to the principles of Cultural Marxism?

The 2030 Agenda disseminates a decadent socialist democracy worldwide as the best political, economic and cultural model, in the following terms: a) in political terms, it appears to protect the autonomy of nations, but it strives to eliminate the concept of homeland, through the encouragement of migration and multiracial policies, attempting to create a social-democratic world government that promises equality, peace and prosperity for all, but which, in essence, only masks the economic exploitation by an intellectual oligarchy; b) in economic terms, although it speaks of freedom and financial aid to the poorest countries, it advocates a trade regulated by transnational entities that impede the economic evolution of underdeveloped nations and that encourage aid only to nations that change their ancestral ways of being and living; c) in cultural terms, it propagates what is proposed by cultural Marxism, generating a psychologically and spiritually fragile society, despite being highly individualized, rebellious and consumerist.

As a method of analysis, Voloshinov's sociological method (2018) was used for the research, because it emphasizes the ideological substrates of the discourse. Thus, we sought to understand the ideologies disseminated in the text of the 2030 Agenda, because "everything that is ideological has a meaning, it represents and replaces something found outside of it, that is, it is a sign. Where there is no sign, there is also no ideology" (Voloshinov, 2018, p.91). The study was conducted in the following order: 1) Contextual: the historical and ideological antagonisms that drove its existence and that are stated in it were analyzed; 2) Evaluative: the literal was transcended to reach the implicit, by placing the thematic statements contained in the 2030 Agenda in contrast with the contextual antagonisms (Fenill; Costa-Hübes, 2023).

2. CULTURAL MARXISM AND NEOMARXIST ENVIRONMENTALISM

In the 21st century, a movement has gained strength that treats the UN's concept of sustainable development, not as a hidden form of intensification of capitalism, but, on the contrary, as a tacit way of destroying the Judeo-Christian and capitalist model of Western society (Márquez; Laje, 2016). This view was already disseminated at the end of the 20th century by ultraconservative thinkers, such as Olavo de Carvalho (1999), but it gained notoriety in political debate and on social media thanks to the first ascension of Donald Trump to the US presidency, for whom current environmentalism would be just one of the tentacles of what would conventionally be called cultural Marxism (Márquez; Laje, 2016). This chapter will address the concept of cultural Marxism, and its similarities with orthodox Marxism.

Orthodox Marxism, understood here as that which saw the guerrilla revolution as a

way to appropriate the State and, from there, extinguish private property, thus consolidating the dictatorship of the proletariat and then achieving the total extinction of social classes and, finally, the achievement of a harmonious and perfect society here on Earth. It was, however, unable to explain how, upon reaching a classless society, full equality, social conflicts would cease to exist: it did not make clear how, from a materialistic and atheist dictatorship, one would move to a society where feelings such as envy, avarice, hatred, pride, greed and vanity would cease to plague humanity (Vidal, 2022).

When Cain kills Abel or when Pizarro, with a few Spanish soldiers, declares war on the Inca kingdom, there is no Marxist principle of classes involved. What is involved is mere human wickedness, and to mitigate it, Marxists consider it necessary to create a kind of matrix in which the majority is forced to accept equality by fire and sword by a minority, elected by itself, and considered, also by itself, to possess superior virtue and morals (Laje, 2023). This would not be a democratic system, but rather a dictatorial-oligarchic one. For all these reasons, and due to the doctrines that led to totalitarianism, orthodox Marxism, even in the first decades of the 20th century, was already showing signs of crisis, due to two factors (Ricardo, 2012). The first was due to the fact that Marx (1948) said that there would be an imminent proletarianization of the middle class.

That didn't happen.

It is true, however, that in the mid-19th century, capitalism was showing clear signs of crisis, and that the working class could massively join the communist movement. However, capitalism was remodeled, especially with the advent of Taylorism-Fordism, thanks to which industrial production intensified, reaching the poorest layers of society (Pochmann, 2016). Starting with Taylor², who reduced the working time employed in the manufacture of goods, and Henry Ford³, who promoted Taylor's idea, large-scale production generated a thriving consumer mass, lowering prices and strengthening the middle class (Bezerra, 2002). In short, to overcome the constant strikes and crises in the system, capitalism divided, through fairer wages, business profits, leading the proletariat to become not a mere spare part of the productive system, but a fundamental target of the market system (Laje, 2023). Contrary to what Marx had predicted, the middle class would be bigger and better today than in previous times (Dobb, 1963). The proletariat integrated itself into the middle class, continually seeking another way to become bourgeois rather than remaining faithful to the Marxist precepts of class struggle.

² Taylorism emerged as a form of business management and not as a production strategy: its objective was to make workers more active without exhausting their physical and mental capacities. Taylor wanted to transform workers into part of the company, incorporating them into the machine, which is why he developed the division of labor, the standardization of tasks, the separation between planning and execution, and the preparation of a type of worker who was easily replaceable (Bezerra, 2002).

³ Fordism, which emerged in 1920, revolutionized factory work, adapting it to the technological level prevailing at the time and to the expansion of consumer markets. Ford conceived the assembly line, which specialized workers in performing repetitive and routine tasks.

The second cause of the theoretical crisis of Marxism was a consequence of the first, because Marxist theorists, shortly after the First World War, thought that, due to the horror of the war, workers around the world would unite against the oppressors (Iturralde, 2022). This did not happen either. Marxists then questioned why workers fought for their respective homelands, against each other, fighting alongside the bourgeoisie, without taking into account class antagonisms: they asked who or what had alienated the proletariat so that it abandoned the workers' cause and defended the interests of the oppressors.

The answer was the Judeo-Christian Western civilization.

According to Ricardo (2012), two schools of thought interpreted this response differently, one positive and the other negative. The positive⁴ school of thought was provided by fascism-Nazism, which, also seeking paradise here on earth, directed its energy toward the creation of a strong and totalitarian state that would enable a return to Europe's glorious past, whether to the Roman Empire, through Mussolini, or to Pan-Germany, through Hitler, for whom Christianity had bastardized and weakened Germanic man, and therefore required him to return to the primitive culture of the noble savage, to the nobility of the pre-Christian barbarian, who rejected rationalist civilization (Ricardo, 2012). For a Nazi, the world was wrong, but through pragmatic education and the strength of work, humans would be able to become more powerful, free from prejudices and myths that prevent them from releasing the energy they possess. For a Nazi, Christianity was the great blocker of this energy, as it managed to curb the warlike instincts of the Aryans, through an education that advocates love and submission (Ricardo, 2012).. Nazism sought to release the bestial within human beings, making them less sensitive to their own pain and that of others, thus considering them “the explosion that suddenly and irrationally arises from demonic forces that are embodied in despotic regimes” (Bobbio, 1998, p. 36). The ideal man, therefore, should be created through an educational-propaganda discourse disseminated in schools, at work, in the family, etc. The Nazi god is the homeland-state, and by destroying the Christian ideal, the Nazis imagined building a world in which the Aryans would be the superior race. Therefore, the destructive force of Nazism lies in its hate-filled discourse. Hitler was an excellent orator, and he was able to communicate all of the accumulated feelings he possessed in a clear and extremely charismatic way. Nazism is “positive” not because it is good in itself, but because, despite the hatred, it did not think about the total destruction of Western society, returning, therefore, to values that it believed had existed before the arrival of Christianity: it knew what it wanted concretely and how to achieve it.

⁴ Positive here, not in the sense of being good, because neither Ricardo nor anyone else in their right mind considers Nazism to be something positive, but in the sense of being a response for the working class to be less depressed and victimizing in relation to the socio-economic future. Ricardo considers that Nazism and Communism are identical in terms of destruction, but the former, at least, tried to rescue the values, the pride, the bravery of the ancient Aryan, placing it as a model for overcoming the individual and the collective.

As for the “pessimistic” reaction, it was first encountered by two Marxist philosophers, Gramsci and Lukács (Ricardo, 2012). Gramsci (1981), in the transition from Lenin to Stalin, realized that brute force alone would not be enough to keep workers confident in the ideals of the revolution. He saw the USSR taken over by communism, but he knew that sooner or later such a nation would collapse, since the deepest part of Soviet society still maintained a way of life similar to the pre-revolution period, closely tied to Christianity. Gramsci did not deny Marxism, he simply said that the true revolution was not violent, but cultural, that is, it would enhance what was already implicit in Marx (Iturralde, 2022).

Lukács reached the same conclusion and, together with Felix Weil, the son of a capitalist magnate, founded the Marx Engels Institute, later the Institute for Social Research, in Frankfurt in 1923, which became known worldwide as the Frankfurt School (Hicks, 2021). The objective of the Frankfurt School was to study Western society in order to dismantle it physically, socially, psychologically, religiously, and culturally. Since orthodox Marxism did not always find a home in capitalist societies, the thinkers of this school sought to reinterpret it surreptitiously, so that the public would not directly relate it to Marxism (Hicks, 2021). Thus, it would defend a heterodox Marxism, giving less relevance to the precepts that encouraged the social-communist revolution through guerrilla warfare (Iturralde, 2022).

For this school, as for Nazism, there is no truth, only marketing-propaganda. However, unlike Nazism, refusing to return to the romanticism-idealism of the primitive Greco-Roman-Germanic man, or to a strong homeland, based on a healthy family and free from the excesses of capitalism, it has returned, in truth, to an absolute denial of the past, considering that society is divided between the oppressor and the oppressed, that all political-economic systems created until then only reaffirm oppression, and that all humanity must be reset, eliminating any trace of individualism, the search for personal success and the desire for individual wealth, all in the name of a utopian collective wealth (Ricardo, 2012).

At this point, there is no difference from the orthodox Marxist interpretation. However, it disbelieves that the destruction of bourgeois society will occur through the simple expropriation of the capitalist productive apparatus and its distribution among the proletariat: it is necessary to slowly fragment, through logical and well-founded criticism, the traditional bourgeois culture and any other culture outside of communism (Márquez; Laje, 2016). It must be demolished from the inside out, convincing the bourgeois that their world is poorly configured. It is essential to first win hearts, to be pleasant, and, from there, gradually, to unveil the taboos and the sacred of societies that place the individual over the collective (Hicks, 2021).

It is with Horkheimer (1991) that the doctrinal set of this school will have a consolidated name, Critical Theory, and this “is not fooled by appearances, that is, by the illusion meticulously fostered in the social sciences, that property and profit would no longer play a decisive role” (Horkheimer apud Vizeu, 2012, p. 01). Thus, the foundations of this theory

are based on the doctrinal firmness that capitalism was established "as a totalitarian economic system, influencing all dimensions of social life and extending its analyses to the field of science, which it considers to be a productive force at the service of the interests of the dominant groups" (Vizeu; Meneghetti; Seifert, 2012, p. 01).

The Frankfurt theorists were expelled from Nazi Germany because of their revolutionary ideals. Some of them, however, sought asylum in the United States and, by enrolling in traditional universities in that country, disseminated ideas against the economic liberalism of that society (Iturralde, 2022). Horkheimer and Adorno (2006), for example, realized that Americans were horrified by fascism, and from there, they investigated a way to unbalance the values of American civilization, founded under the aegis of Puritanism, by comparing that society with fascism. The argument was as follows: if a citizen values family, religion, private property and the free market, he would be a repressor; if a father exercises authority over his son, in a Christian society, there would be the seed of an authoritarian civilization. Therefore, they claim that it is necessary to destroy the repressive power of the conservative family so that there could finally be freedom and equality (Horkheimer; Adorno, 2006). To destroy the traditional family, it would be necessary to combat Christianity because it reproduces patriarchal authoritarianism, after all it proclaims a single God, father and creator of everything, who orders how humanity should act, who demands rules that repress human will (Murray, 2022).

Herbert Marcuse (1975), in turn, in the 1950s, before the sexual revolution, Woodstock, May 1968 in France, the hippie movement and the pacifist campaigns in Vietnam, had already roughly predicted such movements, pointing out how to free oneself from patriarchal oppression. He summarized the thinking of Freud and Marx, inferring that Americans are puritanical because they have traditional sexual morals, which is why they repress sex, which makes them aggressive, and so, to release their accumulated energy, they go to war, which would be opportune for the capitalist, who needs wars to sell weapons and conquer new markets (Marcuse, 1975). In the capitalist world, the cause of wars would be found in sexual repression. By freeing society from this bond, the individual would direct his energy towards peace and love. This seems illogical when we consider that many ancient peoples were extremely warlike, although they practiced orgiastic rituals, with wine, in honor of their gods to the same extent; that is, the sexual freedom they enjoyed did not prevent them from making war a routine and profitable practice (Saint Augustine, 1981). Marcuse's thinking influenced the hippie movements, Woodstock, and the New Age.

From 1960 to 1970, the paradigms of this school reached the world's intellectuals: it was an era of unrest that would lead to the French May of 68, which sought to change the capitalist paradigm through a cultural revolution: closed universities, student violence and clashes with the police were the marks of a desire for transformation that was based on the various socialist, communist and Marxist tendencies of the time (Niño, 2018).

In short, many of the violent or anti-capitalist demonstrations of the 1950s, 1960s, 1970s and 1980s were linked to the ideas of the Frankfurt School, because what it did was to intensify conflicts, affirming that in capitalist societies there would be an oppressive system resulting from a heteropatriarchy, guarded by a retrograde religion that would not allow humans to liberate themselves to their full potential (Giusto, 2022). It would have realized that the armed struggle against the capitalist powers would be futile and that communism, if it wanted to win the Cold War, would have to learn to cause schism within capitalist society itself.

Laje and Márquez (2016) consider the institution in question to be the birthplace of neo-Marxist environmentalism. In the 1970s, in environmental terms, neo-Marxism took advantage of an incident to claim that capitalism was harmful to nature and humans: the poisoning of a population by a company, Hooker Chemical and Plastics. The case became known as Love Canal, a reference to the name of William T. Love, who, in the late 19th century, had begun to build a canal whose purpose was to use the power of Niagara Falls to generate electricity. The project was halted, and the city allowed Hooker Chemical to use the region as a chemical waste dump (Newman, 2016). From 1940 to 1950, the company dumped almost twenty-one thousand tons of toxic waste into the dry riverbed. Over the years, the region was transformed into a residential area, and from the 1970s onwards, the waste began to emerge, causing great pestilence: families were removed, as there were approximately 248 toxic substances in the soil and 89 in the groundwater, of which eleven were carcinogenic (Mesquita, 1994). The environmental movement used this incident to combat capitalist advance, achieving considerable success.

Despite this, the Frankfurt School did not have primacy among orthodox Marxists during the Cold War, as they, influenced by the glamour of direct confrontations against the capitalist bloc, considered it discreditable to defeat the enemy only using the method advocated by the theorists of the aforementioned school (Iturralde, 2022). They did not deny the cultural revolution, but rather had the romantic desire to achieve the same results by force of arms as the Bolsheviks, Mao's Chinese and the Cuban Revolution. And, in part, they were right, as the communist bloc narrowly avoided winning the military conflict.

However, there was a turning point in global geopolitics: capitalism was able to reverse its defeats once again, and the economic crisis was increasingly revealed in communist countries, revealing their poverty, hidden by propaganda (Fukuyama, 1992). For all these reasons, after the fall of the Berlin Wall, the Soviet debacle and the growing capitalization of China, some theorists considered the Cold War to be over and orthodox Marxism to have been overcome (Fukuyama, 1992), forgetting the ideological-propagandistic battle that still continued. It was believed that with the fall of the USSR, the ideology of communism would be extinguished by itself, thus underestimating the capacity of Marxist-socialist-communist militancy to reorganize itself (Márquez y Laje, 2016).

Traditional Marxism, however, having failed to gain the full support of the working classes or implement a revolution by force, changed its tactics, focusing its forces on the domains of cultural institutions (Laje; Márquez, 2016). This occurred because left-wing activists lacked the resources to continue the armed conflicts, and were forced to meet in São Paulo in the 1990s to understand the causes of the recent failures. The São Paulo Forum concluded that the proletarian-bourgeois dichotomy was insufficient to maintain revolutionary ideals and that capitalism would not be defeated by force at that time (Márquez y Laje, 2016). The only way to defeat it would be through a cultural revolution, but one that was different from Mao Zedong's Chinese revolution, which was bloody and cruel and implemented by Mao Zedong when he was already under absolute control of the Chinese state.

To come to power, the revolution had to be silent and gradual, so that, in the name of democracy, it would increase the conflicts between capitalists and political minorities in each country, fully adopting the ideas of Gramsci and the Frankfurt School as vital to continue the struggle (Márquez y Laje, 2016). The minutes of the São Paulo Forum (1991), after the meeting in Mexico, began to incorporate new rights into the militant struggle. From then on, these demands gained worldwide notoriety through politically correct discourse, which basically consisted of maintaining the orthodox Marxist ideal, but with the aspect of fighting for minorities. In this direction, radical environmentalism would gain relevance in the mass media, intensifying the attack against large agro-industrial producers and consumerism (Angelo, 2010). Furthermore, Evo Morales's Indianism would gain relevance, leading him to the presidency of Bolivia, although he was criticized for surrounding himself with an administrative apparatus that defended organized crime. Hugo Chavez would also have come to power through feigned tolerance of the bourgeois system, only to later impose a paramilitary dictatorship (Vidal, 2020). Ecumenism and multiculturalism would regain momentum; third-generation feminism would become more aggressive; gender ideology would enter the school systems; pro-abortion laws would intensify; euthanasia would become a form of charity; drug legalization would become a way to effectively combat trafficking; and the traditional family model would come to be questioned in almost all Western nations (Márquez y Laje, 2016). Thus, radical environmentalism, gender ideology, radical feminism, revolutionary Indianism, and Woke progressivism would be merely facets of the fight against capitalist freedom. The aim was to criticize capitalism, but without directly identifying with socialism and communism (Laje, 2023). Ultimately, the macho, tough, serious and courageous guerrilla was replaced by minority groups who, while fighting for a progressive system of rights, were ultimately corrupting the foundations of traditional capitalism (Márquez y Laje, 2016).

For all these reasons, anti-Marxist intellectuals claim that Greta and Pope Francis' environmentalism would be just one of the ways in which neo-Marxism infiltrates Western society, since the environmentalist paganism they promote would bring to the fore the anti-

capitalist political-ideological approach advocated by John Muir and shared by socialist politicians such as Hugo Chávez, Nicolás Maduro, Cristina Kirchner, Andrés Manuel López Obrador, Evo Morales and Daniel Ortega, since they all propagated cults in honor of Mother Earth (Schneider, 2019).

As a consequence, in the wake of the neo-Marxism of the São Paulo Forum, environmental trends such as ecosocialism emerged, whose central premise is that any type of socialism that is not based on environmentalism is meaningless (Lowe, 2011). Ecosocialism rejects a socialism mixed with capitalism, such as that promoted by sustainable development:

La asociación del “rojo” –la crítica marxista del capital y el proyecto de una sociedad alternativa– y del “verde” –la crítica ecológica del productivismo que realiza– no tiene nada que ver con las combinaciones gubernamentales denominadas “rojiverdes”; estas coaliciones entre la socialdemocracia y ciertos partidos verdes se forman alrededor de un programa social-liberal de gestión del capitalismo (Lowe, 2011, p. 01).

Therefore, a radical ecology is needed that goes beyond the notion of capital management and breaks with Western capitalist and industrial civilization:

El ecosocialismo es [...] una proposición radical que no solo apunta a una transformación de las relaciones de producción, a una mutación del aparato productivo y de los modelos de consumo dominantes, sino también a crear un nuevo paradigma de civilización, en ruptura con los fundamentos de la civilización capitalista / industrial occidental moderna (Lowe, 2011, p. 01).

By this proposition, capitalism is responsible for the apocalyptic chaos that would be to come, as “the growth under the aegis of capital leads us, in effect, within the next few decades – to a unprecedented catastrophe in the history of humanity: the global warming” (Lowe, 2011, p. 01). It is a neo-Marxism that uses a pseudoscientific environmentalist discourse to justify itself, seeking to keep alive the ideal advocated during the Cold War (Morás, 2023).

For anti-Marxist theory, therefore, Agenda 2030 would be a way for communism to implement the following basic ideas of Karl Marx so that the revolution could come to fruition:

1. Expropiación de la tierra y destinación de la renta de los bienes raíces a los gastos del Estado;
2. Fuerte impuesto progresivo;
3. Abolición de la herencia;
4. Confiscación de la propiedad de todos los emigrados y rebeldes;
5. Centralización del crédito en manos del Estado por medio de un Banco Nacional con capital del Estado y monopolio exclusivo;
6. Centralización de los transportes en manos del Estado;
7. Incremento de las fábricas nacionales y de los instrumentos de producción; roturación y mejoramiento de los suelos de acuerdo con un plan colectivo;
8. Trabajo obligatorio para todos; organización de ejércitos industriales, particularmente para la agricultura;
9. Explotación unificada de la agricultura y de la industria; adaptación de expedientes para el allanamiento gradual de los distinguos entre la ciudad y el campo;
10. Educación pública y gratuita de todos los niños; abolición del trabajo infantil en las fábricas, en su forma actual; combinación del sistema educativo con la producción material (Marx, 1948, pp. 48, 49, 50).

With this multiculturalist and ecumenical tendency, neo-Marxism would direct its attention to international organizations such as the UN, breaking the balance that existed during

the Cold War, since the capitalists themselves considered it no longer as important as it once was. Such militancy would spread a new Marxist ideal, nominally known as cultural Marxism, based on the ideas of the Frankfurt School and Antonio Gramsci (1981), but, deep down, maintaining the basic theses of orthodox Marxism (Márquez and Laje, 2020).

It is in this new context that the notion of sustainable development that has emerged since the Stockholm Declaration would incorporate cultural phenomena more intensely than environmental ones, launching the preludes to a global government that is antidemocratic, supposedly concerned with egalitarianism and demagogic in relation to the environment (Laje, 2023).

3. DECADENT DEMOCRACY AS A MODEL AGAINST POVERTY

Approved in 2015 by member states of the United Nations General Assembly, the 2030 Agenda came into force in 2016, establishing a 15-year deadline to eradicate poverty, protect nature and ensure peace and prosperity for all. To this end, it defined 17 objectives, subdivided into 169 guidelines, for both developed and developing nations (UN, 2016). Each of them, however, brings tacit interpretations that represent the real purposes of the document, which, following the precepts of legislative textual genres, seeks to be covered by legality, claiming to be supported by all countries, which in fact is not the case.

The 2030 Agenda advocated would be in line with the precepts of cultural Marxism. Its socialist bias is evident when it states that there are “growing inequalities within and between countries. There are enormous disparities in opportunities, wealth and power” (UN, 2016, p. 06). It tacitly criticizes large fortunes, as does Marxism, although it does not demand the expropriation-confiscation of private property and the abolition of inheritance. Even so, it asserts the impossibility of achieving sustainability, peace and wealth without an injection of socialism: equality should prevail over freedom.

Egalitarianism and the sharing of wealth have precedents in Antiquity, but it was in the context of the Great Navigations that they would be disseminated, as thanks to these, Europe came into contact with the way of life of pre-Columbian peoples, enabling the European collective imagination to create myths of equitable human societies in perfect harmony with nature, a type of earthly Eden (Vidal, 2021). Thomas More⁵, for example, greatly influenced socialist ideologues when dealing with the Platonic egalitarian republic: “A man of rare

⁵ He was a Catholic humanist and one of the ideologists of socialism. Since Henry VIII was still a defender of the Catholic faith at the time, More followed him faithfully. He clashed with Henry VIII when he wanted to marry and divorce his previous wife, and More publicly condemned him. For this, he was persecuted and killed. This act earned More the support of Henry VIII's enemies and gained support among humanist writers and literary figures.

intelligence, he soon came to the conclusion that there was only one way to save the republic: the application of the principle of equality of goods" (More, 2016, p. 25).

Therefore, he attacked private property: "Now, equality is impossible, in my judgment, while private property continues in force in a State" (Morus, 2016, p. 25). And, finally, he attributed evil to wealth, and goodness to misery: "Y sucede que these latter [the poor] are worthy of better fortune than the first [the rich]. They are rapaces, evil, useless; those, however, are honest and sencilla people, who contribute more to the public than to their personal interests" (Morus, 2016, pp. 24-25). This last sentence deserves care: The poor contribute more to the public good than to their own interests. It is implicit there that the ideal is for everyone to be poor, so human evil would be appeased.

In this same way, the 2030 Agenda aims to abolish poverty and guarantee full equality: "We are determined to end poverty and hunger, in all their forms and dimensions, and to ensure that all human beings can realize their potential in terms of dignity and equality, in a healthy environment" (UN, 2016, p. 01).

As can be seen, she and More share certain topics of moral conduct with Christianity, such as the existence of social injustice and the pursuit of full peace (Reed; Folsom Jr, 2024). However, they distort Christian values to the extent that they extol a State as responsible for sharing wealth: "We encourage all Member States to develop, as soon as possible, ambitious national responses to the global implementation of this Agenda" (UN, 2016, p. 50).

Poverty, according to the document, will be overcome here on Earth, and science and technology will ensure the correct path to this end. This conduct of trust in human power and cunning resembles that advocated by defenders of Liberation Theology, who say that Christianity arose as a communist but degenerated over the years after becoming the official religion of the Roman State, with Jesus Christ being a prototype of the Marxist revolutionary, similar to a Che Guevara (Debs, 2022). Pope Francis himself, praising Castro's Cuba, argued that there was no other country to better understand the Pope's mission "since the work undertaken by the pontiff coincides with that preached by the Cuban government, especially with regard to the equitable distribution of wealth and the aspirations for the globalization of human solidarity" (Bergoglio, 1998, p. 03). Finally, he concludes: "The doctrine of Karl Marx is very close to the Sermon on the Mount" (Bergoglio, 1998, p. 03). As arguments, liberation theologians strive to reconcile Marxist-Leninist-Maoist-Castro thought with the biblical through, mainly, two passages from the book of the Acts of the Apostles. The first states:

And all who believed were together and had all things in common. They sold their possessions and goods and distributed them to all, as anyone had need. And they continued daily with one accord in the temple and broke bread from house to house, and did their food with glad and sincere hearts, praising God and having favor with all the people (Acts 2:44-45).

The second: "There was not a needy person among them, for as many as were owners of lands or houses sold them, and brought the proceeds of the things sold, and laid them at the apostles' feet; and distribution was made to every man, according as he had need" (Acts 4:32).

The quotations are set in the context of the Apostle Peter's exhortation to the Jews, shortly after Pentecost, to repent. This call was the threshold for the conversion of thousands of people who, believing in the imminent coming of Jesus, began to divest themselves of their property.

These passages must be examined more carefully, because, first of all, the first Christian communities knew that earthly paradise would not be achieved by human hands, so they dedicated themselves to prayer and detachment from material things, and "the communal arrangement was voluntary. There is no compulsion and no mention of the only institution in society that can legally employ compulsion, namely, the State" (Reed; Folsom Jr, 2024, p. 01). This group of Christians "broke bread in their homes and ate together with gladness and sincere hearts" (Acts, 2, 46). If the first Christians owned houses, it is because not everything had been sold, and those who sold took the money from the sales "to the apostles, not to any government—Roman or Jewish, secular or religious" (Reed; Folsom Jr, 2024, p. 01).

The first Christians were not protected by the State or any other human force, but by their individual experience with the divine. They were not forced to give away their possessions: what they had was the hope in the imminent return of Christ, and the fear that he would find them more concerned with earthly things than with spiritual ones. If there was a force that pushed them to share, it was the fear of not being saved (Vidal, 2022). Sharing was important, but private property was not prohibited. The biblical text proves this by showing the story of a rich couple, Ananias and his wife Sapphira, who decided to share part of their property and hide the rest:

Then Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land? Didn't it remain yours when you kept it? And when it was sold, was it not in your power? Why have you conceived this plan in your heart? You have not lied to men, but to God." When Ananias heard these words, he fell down and died. And great fear came upon all who heard it. Then the young men arose, wrapped him up, and carried him out and buried him. About three hours later, his wife also came in, not knowing what had happened. Peter said to her, "Tell me, did you sell the land for so much?" She said, "Yes, for so much." Then Peter said to her, "Why have you agreed together to test the Spirit of the Lord? Behold, the feet of those who buried your husband are at the door, and they will carry you out also." And immediately he fell at his feet and gave up the ghost (Acts, 5, 1-11).

Their sin was not possessing possessions, but lying. The apostle Peter asks Ananias about the land, "Was it not yours when you kept it? And when you sold it, was it not in your power?" (Acts 5:1-11). It was the hypocrisy of Ananias and Sapphira that condemned them: on the outside, they wanted to appear unconcerned about material things and completely focused on the coming of the Messiah, but deep down, they were seeking respectability and trying to

capture the attention of others by showing themselves to be economically disinterested.

Although Ananias and Sapphira were punished, according to the biblical account, it was not God's intention for the apostles and their disciples to create a community in Jerusalem. This community grew in number, but it also became impoverished, as there was no one to produce the goods necessary for survival. It reached the point of begging, to the point that the apostle Paul, while abroad, collected money in Antioch, Macedonia and Corinth to send to the needy in Jerusalem (Romans 15:16).

This happened because the apostles' mission was not limited to Jerusalem, since Jesus had ordered them to leave the city only when the Holy Spirit descended upon them: "Now while he was eating with them, he gave them this order: 'Do not leave Jerusalem until the Father sends you what I promised, as I told you before. John baptized with water, but within a few days you will be baptized with the Holy Spirit'" (Acts 1:4-5). Once they had the gift of tongues, they were to spread the Gospel to every corner of the world. Contrary to the Master's orders, they began to establish themselves through a structured and politically centralized community, creating positions that differentiated men, although they supported widows and orphans.

In order for them to fulfill their missions satisfactorily, it was necessary for the Holy Spirit to allow the first Christians of that city to be persecuted, forcing them to spread the Gospel throughout all nations. Therefore, the salvation advocated by the words of Christ was individual and not collective: the aim was not to create a State, forcing people to adapt to this or that law, but, on the contrary, to allow each person to freely choose the direction of their life, whether salvation or perdition.

The apostles reasoned that sharing would guarantee salvation, and that this could eliminate poverty here on Earth. Although they were full of good will, they went against the dictates of the Bible, because poverty, as ordained by God, would always be among some humans:

You shall give to him freely, and your heart shall not be grieved when you give to him; for therefore the Lord your God will bless you in all your work and in all that you undertake. For the poor will never cease to be in the land; therefore I command you: You shall open your hand freely to your brother, to the needy, to the poor in your land (Deuteronomy 15:10-11).

It seems harsh to say that there will always be poor people, just as sickness and anguish will be with humans until the end of their existence. However, according to the Judeo-Christian tradition, the earth would be cursed, and man would eat the bread of afflictions until he returned to dust. This does not prevent charity and attempts to help those in need. Therefore, God orders that those who have a better economic condition should help the poorest (Xavier, 2011). This help, however, should not be forced by other men, or demanded through taxes, but rather the fruit of free will and fear of God. Much less feigned, as was the case with Ananias and Sapphira, nor wicked as was Judas Iscariot. In this sense, Jesus ratifies what was said in

Deuteronomy, implicitly implying the impossibility of economic equality without divine intervention and the malice of many who claim to fight for equality:

Then Mary took a pound of very precious ointment of spikenard, and anointed the feet of Jesus, and wiped his feet with her hair; and the whole house was filled with the ointment. But Judas Iscariot, one of his disciples, who was about to betray him, said, "Why was this ointment not sold for three hundred denarii and given to the poor?" He said this, not because he cared for the poor, but because he was a thief, and had the money bag and used to carry off what was put into it. But Jesus said, "Let her alone; let her keep it for the day when they embalm me. For you always have the poor with you, but you do not always have me." (John 12:3-4-5-6-7-8)

In the quote, the biblical narrator goes further and gives a sharp exposition about Judas Iscariot, about his feigned concern for the poor, as the group's treasurer. It can be inferred that those who claim to care about the poor do not always do so with a sincere heart. Judas is treated as an unscrupulous thief (Bloom, 2021).

The problem is not the attempt to fight poverty, but the way in which it is done is where the problem lies. In the 2030 Agenda, the concern to end all of humanity's ills sounds nice and is repeated over and over again.

Unlike the apostles, however, who preached spontaneous sharing, the 2030 Agenda considers that there is a class struggle: poverty only exists because one social class dominates the others. It therefore attributes the accumulation of goods (the basis of capitalism) as the main obstacle that prevents sustainable growth: "Sustained, inclusive and sustainable economic growth is essential for prosperity. This will only be possible if wealth is shared and income inequality is combated" [our emphasis] (UN, 2016, p. 10). The world is in a bad way because there are rich people and they are the cause of the misery of others, therefore they must be attacked.

For an orthodox Marxist, this attack is open, since the destruction of social classes is enough to achieve a fair distribution of fortunes, and since the bourgeoisie would never give up its assets, it is therefore urgent, for the proletariat to free itself, to use violence against the bourgeoisie and its ideals, and this can only be carried out "through a despotic intervention in the right of property and the conditions of bourgeois production" (Marx, 1948, pp. 49, 50).

The 2030 Agenda, however, adopting the principles of cultural Marxism, does not advocate bloody revolution, although it defends the thesis of class struggle as an unquestionable truth, considering the need for confrontations against an enemy that it itself does not define satisfactorily. It states that it will take action against this ethereal and abstract enemy (López, 2020): "We are determined to take the bold and transformative measures that are urgently needed to put the world on a sustainable and resilient path" (UN, 2016, p. 01).

For her, the concepts of sustainability and resilience are indisputable methods for achieving global peace and prosperity in a "bold" way. If the concept of resilience is taken figuratively, it would be "the ability to easily recover from or adapt to bad luck or change" (Oxford, 2024). In this sense, one must ask about what resists the implementation of this

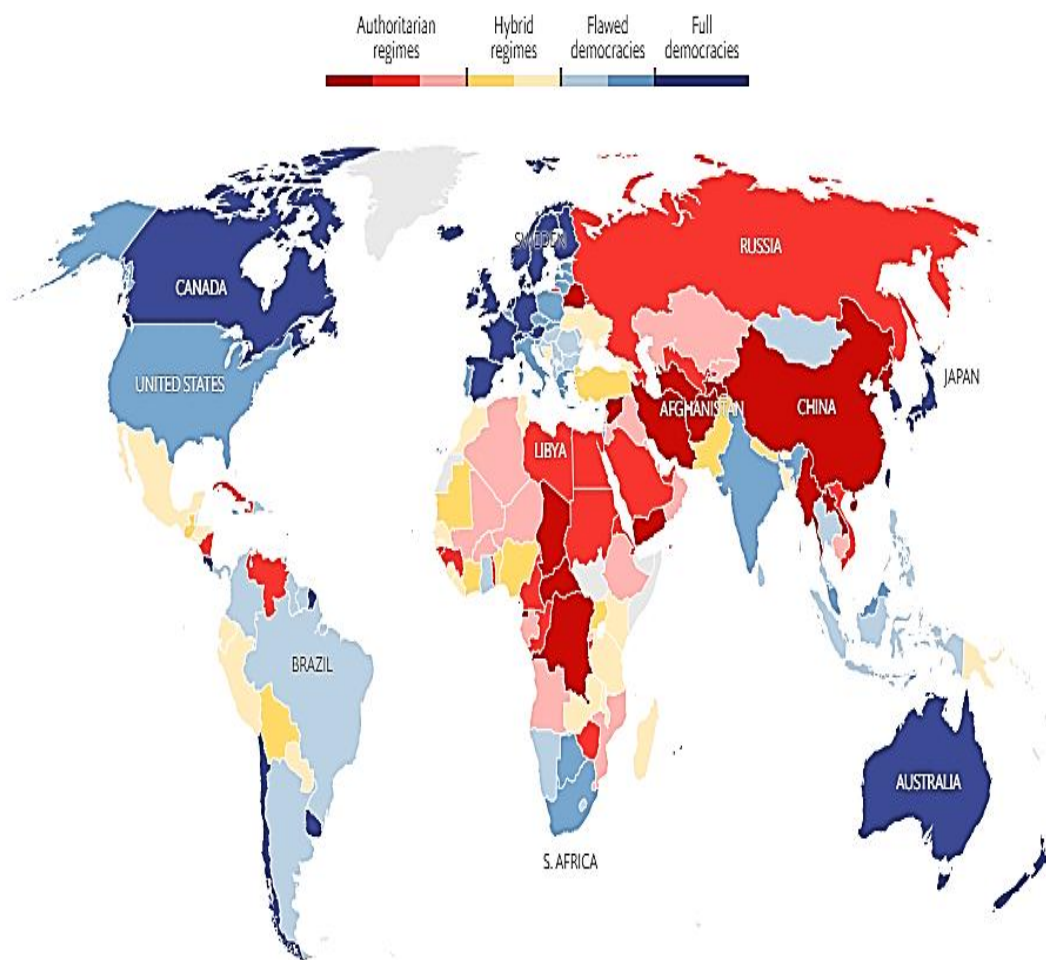
archetype of sustainable development (Acselrad, 2000).

Resistance occurs because the sustainability promoted by the 2030 Agenda aims for “a world in which democracy, good governance and the rule of law, as well as an enabling environment at the national and international levels, constitute essential elements for sustainable development” (UN, 2016, p. 05). It is assumed that a non-democratic nation is unfit for sustainability (Acselrad, 2000). From this perspective, today’s Afghanistan, led by the Taliban, would not qualify for the defense of the planet. Nor would Africa (Fernandes, 2003). According to the document, there have been worldwide improvements thanks to the implementation of sustainable development, except on the aforementioned continent (UN, 2016).

This democratic model seems positive, since a society based on the Western and Enlightenment mentality, without exclusions, peaceful and orderly, would seem to be the ideal. However, the model promoted by the 2030 Agenda is not limited to the West, and the Western way of being and living is not unanimous across the globe, including in the West itself. For example, when the coalition led by the United States invaded Afghanistan, it brought this concept of inclusion, which was not well received, since a highly traditional and patriarchal society found itself immediately occupied and forced to adapt to values considered (by Westerners) as absolute and valid for the entire planet.

The less a people accept the dictates of sustainability, the more they are disregarded when it comes to managing themselves and the environment. Without Western democracy, there would be no way to evolve in environmental issues, as Agenda 2030 advocates, disregarding the fact that more than half of Earth's political regimes are monarchical or oligarchical.

Most and least democratic countries in the world.



Source: The Economist: <https://www.idealista.pt/news/financas/economia/2023/02/07/56611-os-paises-mais-e-menos-democraticos-em-2022>

A cursory glance at the map is enough to notice that the nations considered democratic are either European or were former colonies of that region. Much more than half the world does not agree with Western precepts of democracy. Could it be that everyone is wrong and only the West is right? The strangest thing is that Cuba, Venezuela and China consider themselves democratic, that is, there are two models of democracy in conflict, one linked to the capitalist model and the other to the communist model. Both faced off during the Cold War, but the cultural battle continues through the educational and media systems.

During the Cold War, communist nations were accused of funding the research of Frankfurt School thinkers and of contributing to the dissemination of the ideas of that school; however, they did not allow such ideas to enter their borders. If we take the intentions of Critical Theory theorists literally, as has been said elsewhere, we will see that they were against the liberal and democratic capitalist notion, seeking ways to cause conflicts within these societies and, thus, implode capitalism (Vidal, 2023). Their causes continue to be against family and homeland, things that are unthinkable in North Korea, for example, which has the family model and nationalism as the pillars of its political regime.

Western democracy, precisely because of its acceptance of the values of the

Frankfurt School's Critical Theory and cultural Marxism, is already considered decadent, experiencing a crisis of legitimacy and efficiency (Reybrouck, 2016). There is a paradox in it: citizens want it despite not having much faith in its institutions: 91.6% of those interviewed think that democracy is the best form of government. However, the survey found that there has been an increase in support for authoritarian leaders (Reybrouck, 2016).

The democratic system would be corrupted, transformed into demagoguery, not due to economic facts, as it seems to thrive in this, but in relation to cultural aspects, the same thing happening as happened with the Athenian system, whose politicians, for the most part, were concerned with flattering the people and saying what they wanted to hear (Vidal, 2020). A well-known example is the trial of Socrates, who was condemned, in a democracy, for telling the truth about the politically correct system in dealings between the classes that existed at the time. Plato, Xenophon, Aristotle, and Aristophanes criticized the demagoguery of politicians and the collective ignorance of the people.

Some thinkers attribute this contemporary cooling to the advent of neoliberalism and commercial media, which turned voters into consumers, taking away the relevance of political parties and turning electoral rallies into true marketing and propaganda shows (Fontes, 2018). Thus, the problem of democracy's loss of prestige lies in the vulgarity and superficiality of political debate, focusing little on the ideas defended by the party and much on the individual figure of the candidate.

If we look closely, this assertion is based on the fact that citizens have become consumers, demanding that politicians do what they want. It is these concessions that often cause democracy to collapse, as politicians are forced to do what their voters want, even if this will be harmful to the State, the country, the family or the economy.

However, this is not exactly what happens, because the 2030 Agenda is often imposing things that people do not want or are ignorant of what is being implemented. Its neoliberalism carries with it the stigma of cultural Marxism, which is why anti-capitalist progressives shout against consumerism, attacking shopping malls, but they are, in fact, consumers within the capitalist model. Their statements might be the following:

Having an abortion should be a woman's right. Women should have the right to wear short clothes without being bothered. Black people still suffer prejudice in Brazil. The police are more violent towards black people than towards white people. Quotas are a good way to get black people into university. Two men should be able to kiss on the street without being bothered. Schools should teach people to respect gays. Adults should be allowed to smoke marijuana (Magenta, 2022, p. 01).

Each of these phrases represents progressive liberalism in its essence, from its emergence to the present, and are hallmarks present in Western constitutions and, consequently, in Agenda 2030. They are the ones who demand that politicians be more liberal in cultural terms and that they use the power of the State to impose measures in favor of minorities. They are progressives, or cultural Marxists, who desire the riches of capitalism,

distributed according to communist schemes, seeking to live in the highest degree of liberalism, almost touching the edge of political anarchy. The European republics, to a large extent, are already this. This is the cultural model that Agenda 2030 disseminates.

This weakness in giving in to economic interests to obtain personal benefits is what has led today's politicians to approve laws and regulations that are not always in line with their moral formations, but in the name of power, fame and wealth, they do everything to be elected (Vidal, 2020). This is one of the causes of the crises in North American democracy, which was founded due to biblical influence, through Puritanism. The fathers of the North American Constitution were of Puritan formation and, unlike the French and English Enlightenment thinkers, they did not believe that human beings are good by nature, hence the need to separate powers, according to Montesquieu (1985), to put a brake on the attitudes of politicians and economic powers (Vidal, 2020). Calvinism was important for the democratic mentality, as it did not have a bishop or a centralizing power, and the church was administered by elders (presbyters). Since two-thirds of the American population, immediately prior to independence, was Puritan, the people had already become accustomed to deciding the major problems of the church and the community among themselves, and did not so easily accept the intervention of the English monarchical power. In this respect, the Puritans differed greatly from many Enlightenment thinkers responsible for the French Revolution, since these, being bourgeois, only wanted to adapt the French monarchical regime to their interests, without thinking of abolishing it. Since the French population was Catholic, the revolution came up against a collective that was not prepared for a democratic republic, hence the motivation of the revolutionaries to use force to make the people adapt to the new ideal.

American independence was based on the fear of God, and strict adherence to the Bible would be one of the paradigms for the constitutional charter of the newly formed republic. With the French, however, the predominant view was a materialist, atheist in many cases, in which the people were just one more element to be subdued. The dictatorship of Robespierre and that of Napoleon Bonaparte, as a consequence, brought chaos to Europe, all in the name of freedom, equality and fraternity, anticipating the communist and fascist dictatorships of later centuries (Vidal, 2020).

This view today finds support in almost all democratic systems, in exactly the same way that happened in the final phase of Athenian democracy, "where the happiness of citizens' passions became the engine of politics" (Vidal, 2020, p. 81). This author believes that the current democratic system, when it gives reason to a girl like Greta Thunberg, just because she is childish, is heading towards a dictatorship.

It is this way of living that the Agenda wants to implement beyond the Western perimeters. Anyone who thinks that Western culture is being destroyed is partly mistaken, because in fact the Judeo-Christian model is being destroyed in favor of an anti-religious and

materialistic society. However, this Western model considers itself the best and wants to impose itself on the others on the planet.

The way to impose oneself, however, is not necessarily through brute force, but through the force of discourse, taking over the educational system to make multicultural, anti-patriotic, inclusive, capitalist, demagogic, materialist, and consumerist ideologies acceptable. Orthodox Marxism, despite its belief that the proletarian revolution should be violent, has always known the importance of undermining the ideological structures of the patriarchal and nationalist bourgeois society, in parallel with the use of weapons (Vidal, 2020). Hence the need to extinguish the pillars of Western culture: the family, traditional religious education and the notion of homeland (Laje, 2023), starting with the appropriation of the educational system: "But, I decided, the communists are suppressing the most difficult relationships when introducing social education instead of domestic education. [...] The communists do not invent the interference of society in education; they only modify its character: it takes away education from the influence of the dominant class" (Marx, 1948, p. 41).

The cultural battle waged by communists during the Cold War almost imploded capitalism. Agenda 2030, for example, knows that education is the space where the ideological battle rages, so it commits to providing

inclusive and equitable quality education at all levels – in early childhood, primary, secondary, tertiary, technical and vocational education. All people, regardless of sex, age, race or ethnicity, as well as persons with disabilities, migrants, indigenous peoples, children and youth, especially those in vulnerable situations, should have access to lifelong learning opportunities that help them acquire the knowledge and skills needed to explore opportunities and participate fully in society. We will strive to provide children and young people with an environment that enables them to fully realize their rights and capabilities, helping our countries reap the demographic dividend, including through safe schools and cohesive communities and families (UN, 2016, p. 09).

This integration, therefore, must be achieved through synchronization between educational and media systems, which has been achieved with the dominance of the media. Groups such as Comcast, The Walt Disney Company, AT&T, ViacomCBS Bertelsmann, Sony Corporation, News Corp, Fox Corporation, Hearst Communications, MGM Holdings Inc., Grupo Globo and Lagardère Group are said to be reaching 80% of the world's media production, converting the information market into an oligopoly that is dangerous for neutrality and impartiality in the press and the entertainment industry (Vidal, 2020). To achieve this, it is necessary to ensure the creation of a sustainable lifestyle, appreciation of cultural diversity and gender equality by 2030:

By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship, and the appreciation of cultural diversity and of culture's contribution to sustainable development (UN, 2016, p. 25).

To this end, an extensive ideological-educational apparatus must be created:

build and upgrade physical education facilities that are child-friendly, disability- and gender-sensitive and that provide safe, non-violent, inclusive and effective learning environments for all (UN, 2016, p. 25).

The Agenda aims to implement an educational paradigm in which the State is the promoter of liberalizing public policies, removing from the family the role of the main promoter of cultural values. This principle is Marxist:

¡Abolición de la familia! Hasta los más radicales se indignan con este infame designio de los comunistas! ¿En qué se funda la familia actual, la familia burguesa? En el capital, en el lucro personal. En su plenitud existe solamente para la burguesía; mas encuentra su complemento en la privación forzosa de familia para los proletarios y en la prostitución pública (Marx, 1948, p. 40).

Marxism sought to eliminate the Christian family model, based on the biblical constitution, but throughout the 19th century it was unable to do so. The family model was an evolution in the history of humanity, as

The Christian family represents the most perfect and elevated type of family organization. Christianity further dignified and spiritualized the family. It prohibited polygamy. It eliminated the absolute authority of the father. It gave women a position identical to that of men within the home. It ensured the rights of children, prohibiting their sale or abandonment. It gave marriage the character of a sacrament. It therefore made the family a sacred, inviolable and indissoluble institution (Santos, 1967, p.38).

Marx did not insinuate that the State intervened in the family or in society, but that these two were like small states prior to the State itself, as they contain the elements of order and the infrastructure for survival: "The political State cannot exist without the natural basis of the family and the artificial basis of civil society; they are, for it, *conditio sine qua non*" (Marx apud Mello, 2016, p. 01). The counterculture knew that this was not a battle that the institutions of family and church faced from a public point of view, but rather in private matters, in their "fight against the concepts of religion, family, property and order present in the moral intimacy of individuals. The family, like the church, is part of these micro-powers disseminated throughout the social body that ensure the moral validity of Order" (Mello, 2016, p. 01).

Cultural Marxism developed, systematized and imposed ideas that were only latent in Marx, in terms of total subversion through cultural means, as a spearhead in the fight against capitalism. The social barriers imposed by Christianity on communism began to be broken down when sexual freedom gained momentum, making the notion of love less focused on reproduction and more on sexual pleasures. This led to the emancipation of the various types of families imposed in the constitutions of Western countries.

One of the great victories of Critical Theory is the fight against patriarchy and women's freedom, which has been achieved. As part of the fight, the decision to guarantee facilities for divorce has increased, making it a fundamental right. However, divorced couples consume more. With divorce, the number of households has increased faster than the population. In the United States alone, the number of divorced households rose from 5% in 1970 to 15% in 2000. This usually means that the spouse moves and forms a new household, which increases consumption: "In 2005, in the United States alone, households of divorced couples could have saved 73 billion kilowatt hours of electricity and about 2.37 trillion liters of water if their resource efficiency was comparable to that of married households" (BBC, 2007, p. 01).

The 2030 Agenda, which does not yet have the international support to openly combat the traditional Christian family, attempts to downplay its importance by using generic names to refer to other types of family, which are already widely accepted by the legislative systems of many Western countries, but which are still topics that cannot be debated in other countries. The principle of gender equality appears in it:

build peaceful, just and inclusive societies; protect human rights and promote gender equality and the empowerment of women and girls (UN, 2016, p. 03).

This principle represents a way of life that is primarily Western. In it, it is not only the equality between men and women that determines the debate, but the possibility of accepting other types of genders within the concept of gender equality. According to Vidal (2020), gender equality can be interpreted as referring not only to women and girls, but also to those who the Agenda considers as gender-sensitive:

Build and upgrade child-friendly, disability- and gender-sensitive education facilities that provide safe, non-violent, inclusive and effective learning environments for all (UN, 2016, p. 25).

This group should be supported by the government, which should create institutions and improve facilities through the State and by pressuring private and state-owned companies (UN, 2016). Women and girls have specific physical facilities for them - bathrooms, for example. Boys and men do too, so the government should restructure all institutions to create bathrooms according to the multitude of genders that can be classified today. For a conservative Westerner, the problem is not in the group itself, but in the fact that having to finance, through taxes, the construction of such facilities, which is considered contrary to Christian moral values.

The conservative Westerner knows that the 2030 Agenda encourages the transfer of economic and technological resources to underdeveloped countries, as one of its objectives is:

Facilitate the development of sustainable and resilient infrastructure in developing countries through increased financial, technological and technical support to African countries, least developed countries, landlocked developing countries and small island developing states (UN, 2016, p. 39).

However, for this aid and assistance to occur, there is an implicit requirement, as nations would only receive technological assistance to the extent that they also legislate and create structures favorable to the new paradigm implemented by Agenda 2030:

Create strong policy frameworks at national, regional and international levels, based on pro-poor and gender-sensitive development strategies [g.m.], to support accelerated investments in poverty eradication actions (UN, 2016, p. 08).

This equality is essential for the objectives of the 2030 Agenda, as the quote below attests: "The systematic integration of the gender perspective in the implementation of the Agenda is crucial" (UN, 2016, p. 08).

As we can see, an attempt is being made to approve, along with the fight for women's advancement, something that goes beyond that, something that is not clear to the unintentional reader, something that is not always accepted by all nations as culturally beneficial. For conservative Westerners, this is already something difficult to accept, and for Muslim, Eastern and African countries it is even more difficult, because, in addition to purely

religious and political issues, there would be a need to change the cultural identity of these nations, having to force themselves to see in the Western paradigm what they do not accept as fair or moral. It is not democracy that Agenda 2030 would be bringing, but a corrupt model of it. For this reason, many defend the idea that Agenda 2030 is an important facet of the implementation of a capitalist demagoguery, which uses cultural Marxism to subvert nations that do not share the same Western way of life. They know that cultural Marxism corrupted Western democracy, but it was absorbed by capitalism, because what cultural Marxism and counterculture in general did was to increase internal conflicts, generating more potential consumers.

Trump's nationalist discourse fights against this new world order, as the American politician: a) encourages paternal authority, combats Marxism and gender ideology (Trump apud Turner, 2023). He said he would finance measures to enable parents to elect principals; that he would encourage merit, ending clientelism in American public schools; that he would reduce the number of technicians and educators in public administration who were in charge of diversity and inclusion policies; that he would end aid to schools that preach critical race theory, gender ideology and cultural Marxism, in order to "teach our values and promote our history and traditions to our children" (Trump apud Turner, 2023). b) Encourages nationalism and puts the brakes on globalization: "we charge them – tit for tat, tariff for tariff, the exact same amount" (Trump apud Turner, 2023, p. 01). Trump's proposal goes against the borderless world of the 2030 Agenda, as it seeks to strengthen subsidy policies for companies in his country, especially by financing the one that has generated the most profits for the United States: fossil energy.

China is also intransigent regarding global environmental agreements, as it knows that they represent the interests of some Western oligarchies, which are not always favorable to the Eastern way of life. When it comes to external influence, the dictatorial country vehemently rejects the notion of "counterculture" and the values advocated by cultural Marxism. According to Díaz (2023), it can be said that Xi Jinping's dictatorship has more affinity, in cultural terms, with Trump's Republicans than with Biden's Democrats. Apart from that, it is a country in which the free market, wealth and individual success have been extremely valued, while also protecting the people from phenomena that are harmful to the Chinese spirit. China fights movements such as Femen and Woke or Greta's environmentalism, sponsored by NGOs close to the US Democratic Party, Soros and Gates or the counterculture that sees drug use as something advantageous for democracy. Fighting does not mean that it is winning the battle. In terms of culture, the Chinese are close to the stance of the Western extreme right (Díaz, 2023), that is, they believe that progressive education is filling the West with weak, politically correct minds, in growing psychological and psychiatric conflicts:

La ideología woke relanzó el uso del término Báì zuǒ. La visión de que occidente está repleta de mentes débiles, políticamente correctas, que provocan un debilitamiento de los pilares civilizatorios. La crítica a estos izquierdistas desde China, se hace literalmente por

“defender ideas como la igualdad y la paz” y desde ese rincón enfrentar las discusiones con una supuesta superioridad moral cuando en realidad es una visión del mundo populista y simplista, según ellos, con cierto punto arrogante y perdonavidas. El baizuo perfecto según esta visión sería Hillary Clinton. Pero, volviendo a China, el término cada vez se utiliza más, en redes para ridiculizar a esa nueva generación de extranjeros en China, izquierdistas, según ellos más papistas que el papa, que literalmente rezaba una crítica hace unos días: “son como los guardianes rojos de Mao, pero más tontos”. (Díaz, 2023, min. 9 ss).

This multiculturalist and anti-patriotic policy is defended by progressive Western sectors, which seek to dominate educational systems. At the same time that they seek to weaken the family model accepted by the Judeo-Christian tradition, they use a civil-state apparatus to spread their doctrines.

This system could only subsist, as Marx and Engels had already predicted, with the progressive increase of taxes, the destruction of inheritance and the use of welfare benefits: “1. Expropriation of land and allocation of income from real assets to state expenditure; 2. Strong progressive taxation” (Marx, 1948, pp. 48, 49, 50).

What the Agenda does in due time: “Strengthen domestic resource mobilization, including through international support to developing countries, to improve national capacity to raise taxes and other revenues” (UN, 2016, p. 39)

These tax-raising policies would be vital to the plans of an authoritarian state, since the rich, in turn, would seek ways to evade or circumvent taxes, and thus the burden of financing welfare policies for the lower classes would initially fall on the middle class, undermining its consumption through progressive taxes. Companies and commerce in general would not suffer losses because consumption would be temporarily guaranteed due to the transfer of income from the middle to the lower classes. To ensure support, the state needs to be a major generator of jobs, encouraging public employees to earn above the average in the private sector. Once this is achieved, attention can then be focused on the wealth of the richest, seeking to convince the middle classes that the transfer of income will benefit them. Private companies, under persecution, begin to move headquarters or abandon the country, generating unemployment and violence, which would give progressives an excuse to increase their repressive apparatus. With financing and corruption, progressives would indirectly finance the media through government propaganda, preventing the opposition from communicating on a massive scale. Finally, they would be able to impose taxes on large fortunes and, at the same time, expropriate land and urban properties through laws based on social equality. This takes time, but this is what happened in Venezuela, is reportedly happening in Argentina, and was attempted under Evo Morales in Bolivia. In this way, stealthily and without haste, progressives would be contributing to the collapse of the democratic system.

It is a curious fact that citizens of Western democracies are desiring authoritarian leaders, while Agenda 21 promotes the democratic model as superior to others.

4. MULTICULTURALISM AND IMMIGRATION AGAINST THE NOTION OF HOMELAND

One of the great Marxist measures to undermine the forces of capitalism is an attempt to eliminate the bourgeois homeland: "The communists are reproached with the same way of wanting to abolish the homeland, nationality. The workers have no homeland. They cannot be deprived of what they do not have" (Marx, 1948, p. 43-44). By eliminating the notion of the bourgeois homeland, national conflicts would disappear, and, as exploitation between individuals was ended, exploitation between nations would also end (Marx, 1948). Between the lines, this goal of destroying the concept of homeland is tacit in Agenda 2030, and one of the ways to do this is by encouraging immigration policies, accepting multiculturalism as beneficial in all aspects:

We are committed to promoting intercultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility. We are aware of the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to sustainable development and are crucial elements for this (UN, 2016, p. 13).

According to the 2030 Agenda, immigrants are global citizens and play an important role in implementing sustainability: "We recognize the positive contribution of migrants to inclusive growth and sustainable development" (UN, 2016, p. 11). In absolute terms, from 2010 to 2019, the number of immigrants increased by 51 million, totaling 272 million that year, which would be equivalent to 3.5% of the global population (IOM, 2019, p. 01). This complies with one of the goals of the 2030 Agenda: "Facilitating orderly, safe, regular and responsible migration and mobility of people will contribute to the achievement of the Sustainable Development Goals" (Zhenmin apud UN-IOM, 2019, p. 01).

Thus, immigration is considered as a basis for sustainable development, since, for a sustainable and ecologically balanced world, the concept of a homeland without borders becomes one of the crucial measures of cultural Marxism. Homeland without borders refers to the ideology that there should be no limits for the individual to move, that the concepts of homeland and territory are the result of the domination of one class over the others, therefore the issue of maintaining identity in transnational spaces is considered a cultural battlefield, in which hegemonic groups try to impede the process through a "shelter system – a kind of panoptic fortification - the State of destination employs mechanisms of control, surveillance and guardianship to inhibit the economic, social, political and cultural reproduction of this people. The government employed is vertical (K'Oka, 2021. P. 09). The identification of immigration as a field of control refers to Foucault, and immigrants to the evil of large estates and an oppressive State.

The 2030 Agenda calls for a type of agrarian reform for immigrants, as it considers them landless, requiring States to prepare themselves to receive them, seeking, above all, a way to empower immigrants: "People in vulnerable conditions must be empowered. Those whose needs are reflected in the Agenda include [...] migrants" (UN, 2016, p. 09).

How can a sustainable environment be achieved through the acceptance of immigration? Why facilitate it? For economic reasons: “We also recognize that international migration is a multidimensional reality of great relevance for the development of countries of origin, transit and destination” (UN, 2016, p. 11). Immigration would help the economy through labor contributions, fostering cultural diversity, reducing inequalities and strengthening educational systems (Syrkis, 2024). The same author states that they contribute “to innovation and infrastructure development and can help build resilient communities” (2024, p. 01). What is at stake is the fact that there are governments and States that impede the movement of potential consumers.

With the waves of immigrants, therefore, the equivalent of what happened during the Middle Ages would occur, when feudal lords demanded taxes from those who moved across their lands. The one who changed that reality was none other than the bourgeoisie by demanding freedom to trade. In other words: globalization, then as now, requires a world government that does not impose embargoes on the movement of people and goods.

It is interesting, however, to note that Syrkis states that immigration helps build resilient communities, and governments and states are obliged to cooperate. According to the 2030 Agenda, this resilience promotes “human rights and the humane treatment of migrants, regardless of their migration status, [g.m.] as well as refugees and displaced persons” (UN, 2016, p. 11). In other words, legal and illegal immigrants must be assisted and incorporated into society in the same way.

The 2030 Agenda itself, through its member states, commits to “providing inclusive and equitable quality education at all levels – in early childhood, primary, secondary, higher, technical and vocational education. All people, regardless of sex, age, race or ethnicity, as well as people with disabilities, migrants” (UN, 2016, p. 09). The money to finance this comes from somewhere; someone will have to pay to ensure equality for immigrants. In practice, what has happened is a mitigation of local cultures in favor of an economic agenda. Take, for example, what is reflected in Law No. 13,445-2017, which deals with immigration in Brazil, especially in its article 3, paragraphs III, IX and X:

- III – non-criminalization of migration;
- IX – equal treatment and opportunities for migrants and their families;
- X – social, labor and productive inclusion of migrants through public policies.

The law is democratic and in accordance with international treaties (Dacas; Dal, 2023), which does not mean that it is fair. Entry into the country without documents, indefinite stay, and the same treatment given to nationals as to immigrants end up violating the basic principle of national sovereignty (Orleans and Bragança, 2017). Furthermore, in the desire for equality, the legislator, in item XI of the same article, recommends the following: “Equal and free access of migrants to social services, programs and benefits, public goods, education, comprehensive public legal assistance, work, housing, banking services and social security.”

The mandatory financing of services such as INSS and SUS is done by the national taxpayer, often not even enough to cover the costs of the natives: “Under current law, an immigrant who arrives in Brazil at retirement age, and without having contributed a single penny, will be entitled to retirement and all other benefits. All of this is paid for by Brazilian nationals” (Orleans and Bragança, 2017, p. 01).

In addition to all the rights, there is one provided for in article 4, section VII: “right of association, including union membership, for lawful purposes.” Orleans and Bragança question this: “Right of association, yes, but what is the logic of allowing undocumented immigrants who, logically, cannot work, to join labor unions?” (Orleans and Bragança, 2017, p. 01). Finally, article 3, section XXII, prohibits the expulsion of immigrants: “Repudiation of collective expulsion or deportation practices.” If foreign groups enter the country and cause disturbances, vandalism and threaten the physical integrity of Brazilians, the national State is prevented from acting, which allows citizens to act on their own.

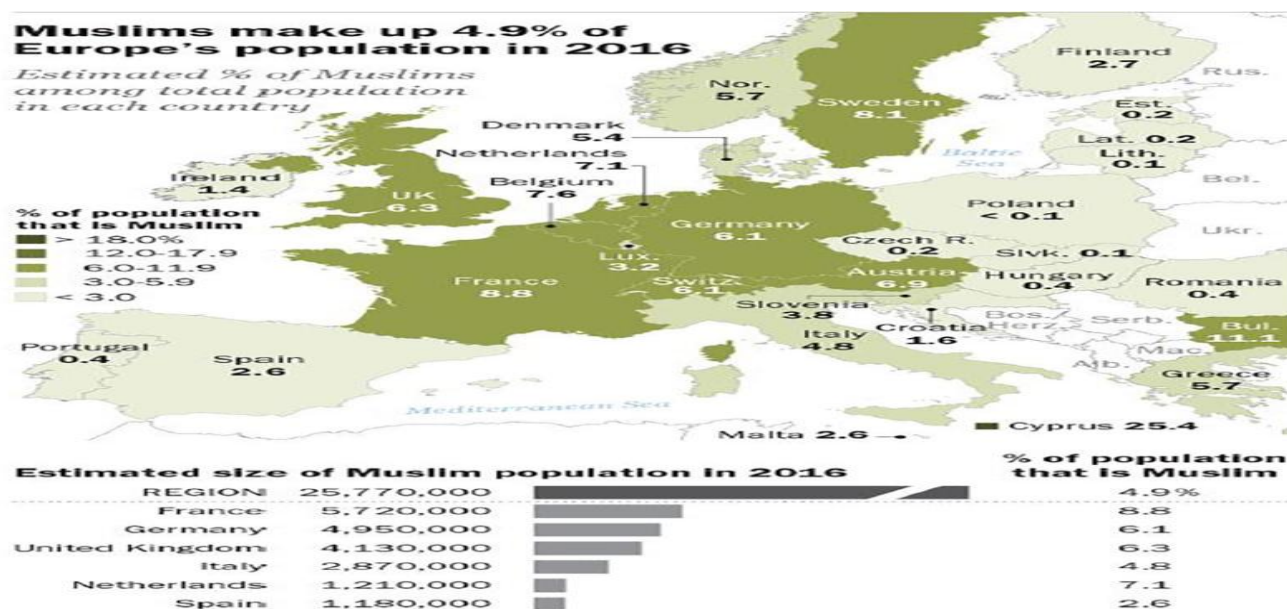
In 2018, the government of Roraima filed the Original Civil Action 312130 with the STF, the content of which consisted of closing the state's border with Venezuela, blocking the entry of refugees from that country; it also demanded the transfer of those already in Roraima and that the federal government bear the transportation costs (Dacas; Dal, 2023). Refugees and normal immigrants mixed with illegal ones. Dacas and Dal (2023) considered that the excessive flow of Venezuelan immigrants in Roraima generated “often obtuse responses on the part of the public authorities, such as the request by the state government of Roraima to close the border with Venezuela and the Federal Intervention in the state, both in 2018” (Dacas; Dal, 2023, p. 34).

However, the authors, despite defending immigration, recognize that in 2018, through Decree No. 9,602/201832, Roraima suffered federal intervention. Without favorable economic conditions and unable to pay its employees, there were widespread protests, and migration from the neighboring country hit the state, as their number reached 10% of the population, causing considerable impacts in all areas (Dacas; Dal, 2023). Thus, “it becomes more palpable to look at the Venezuelan migratory phenomenon, and understand that the border state, by itself, does not have the capacity to receive and welcome a large number of immigrants on a daily basis, depending on the help of government institutions and civil society” [g.m.] (Dacas; Dal, 2023, pp. 43-44).

How then could the request for closure have been obtuse, if this served as a way to pressure the national State to take action in Roraima? Sometimes, the host region simply does not have the conditions to receive the immigrants, yet the legal and media pressure is for them to disregard economic issues and only pay attention to social ones, welcoming the immigrants.

In this regard, Rallo (2009) cites the case of Muslim immigration in Europe: the disturbances they have caused in traditional nations such as France are more than evident in

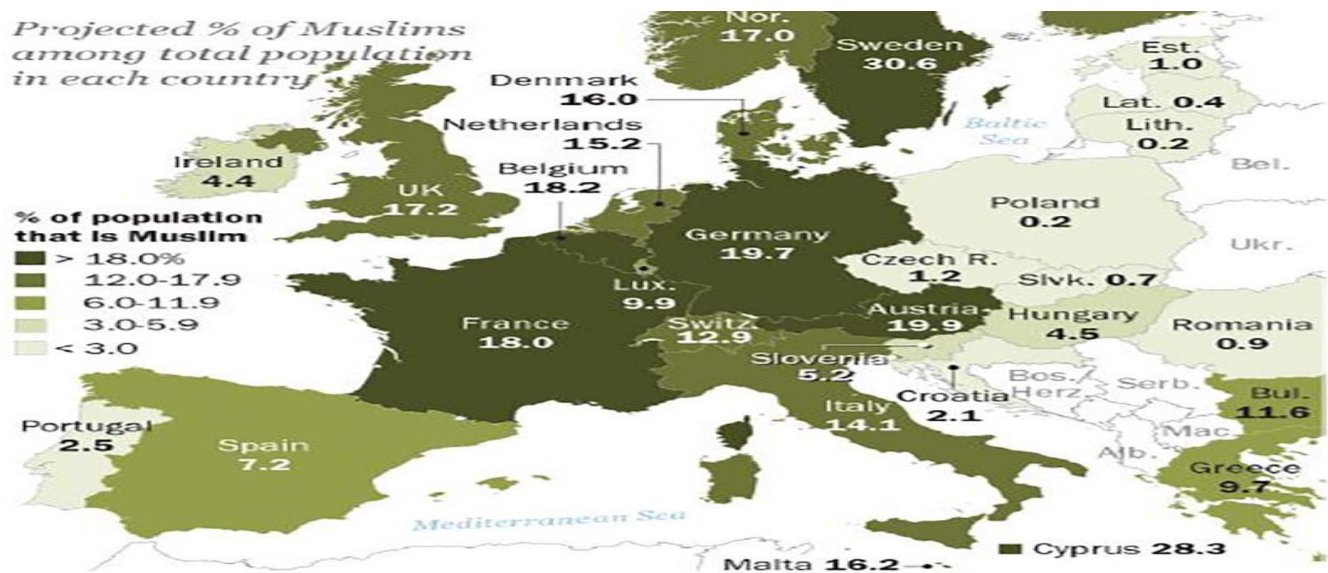
an attempt to mitigate the conservative values of French society. Since the Middle Ages, this religion has waged war against Christianity and claimed much of Europe as its own. There are currently around 25 million Muslims on the continent, and when they first arrived they were useful for working in places that Europeans considered difficult, dirty or dangerous. At the end of the last century, they began to be seen not as people from Morocco, Pakistan, Turkey and Libya, but as Muslims (Khader, 2015). The attacks suffered on the continent by members of Islam have provoked anti-Muslim sentiment. Since Islam was unable to reclaim the region through war, it has now turned to another strategy: mass migration as a way of corrupting European Christian society (Rallo, 2009). The map below reveals the European nations with the largest number of Muslims:



Source: Pew Research Center (November, 2017).

In 2016, there were already high numbers of Muslims in Cyprus (25.4%), Bulgaria (11.1%), France (8.8%), Sweden (8.1%), Austria (6.9%), Germany (6.1%), Switzerland (6.1%), etc. In absolute terms, France led with an estimated 5.7 million people practicing the Islamic faith. If these figures remain constant, by 2050 there could be a situation of near-domination by Islamic culture in the region:

Muslim population (in %) in 2050 in European countries



Source: Pew Research Center (November, 2017).

The map above reveals a possible population scenario in 2050, which could reach 30.6% in Sweden; 19.9% in Austria; 19.7% in Germany; 18.2% in Belgium; 17.2% in the United Kingdom; and 17% in Norway. Therefore, Rallo (2009) denounces that Muslim immigrants are currently invading Europe in an increasing way through a humanitarian policy supported by multiculturalism, disseminated by Agenda 2030:

We are committed to promoting intercultural understanding, tolerance, mutual respect and an ethic of global citizenship and shared responsibility. We are aware of the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to sustainable development and are crucial elements for this (UN, 2016, p. 13).

Multiculturalism, as it has been inculcated, has been the subject of many criticisms.

The most powerful is that in order for cultural diversity to exist, local identities must lose their essence in what makes them unique. It encompasses the notions of race, social class and gender as a consequence of struggles over “signs and meanings; in this sense, it emphasizes not the textual game and metaphorical displacement as a form of resistance, but the central task of transforming the social, cultural and institutional relations in which meanings are generated” (Araújo, et al., 2007, p. 02). Thus, by this logic, it can be said that “difference is always a product of history, culture, power and ideology” (McLaren, 2000, p. 123). Protests against multiculturalism have as their backdrop the complaint that it does not represent real integration, but rather the explicit or tacit domination of cultures over others. “This has to do with a far-reaching process known as globalization and which is characterized mainly by the establishment of ties between all regions of the world in an inevitable and indisputable way” (Gomez, 2023, p. 01).

Due to this way of understanding human relations, thousands of Islamic refugees would have entered Europe illegally and, once there, would be protected by UN bodies, which, in turn, pressures the authorities to sanction socialist public policies. These Muslims reject Western values and impose their culture (Rallo, 2009).

At the end of the last century, this concept of multiculturalism, linked to that of neoliberalism, was considered absolutely harmful among academic circles. Today, the opposite is true, as the promotion of multicultural policies has gained ground, including in school curricula. However, anyone who claims that there is rejection on the part of many populations, who are forced to become hosts, is considered xenophobic. This is what happened in 2012, during the Synod of Bishops, with Cardinal Peter Turkson. He showed a video entitled Muslim Demographics, which revealed the decreasing birth rates among native Europeans, comparing them with the high fertility rate of Muslims in Europe, thus demonstrating that there is an Islamic repopulation in the region, which would reach its peak, in a kind of Muslim reconquest, in 2050, with the possible emergence of Eurabia, a Europe without Christian values and abhorred by the Qur'anic belief. Documentaries soon appeared denying the data, stating that Muslim women do not have, on average, 8.1 children, as stated in the video, but only 3, and that the real number of young Muslims in France is not 30%, but 5.7%. The cardinal retracted his statement, and the event's spokesperson, José Tamayo, mitigating the priest's statement, stated that the video merely "compare[s] the birth rate of Christians and Muslims and its context is about low birth rates and how this fact affects the family" and emphasized that "the issue is against the culture of contraception and not against Muslims" (Acidigital, 2012, p. 01).

Despite the erroneous data, however, the video represents an inconvenience for Christianity: the resurgence of Islam. Kauffman (2010) states that data on a supposed Eurabia abound on the Internet, and that, although easily contested as an alarmist fantasy, it represents a repressed anxiety of the average European. However, he draws attention to the fact that the real fertility rates of Islamic women, whether small or not, if maintained, "could lead to combined effects that would transform populations over the course of a century or two" (Kauffman, 2010, p. 01). Therefore, he infers that part of the Eurabia thesis is true and denies the idea that Muslims in Europe would be acculturating (Kauffman, 2010).

However, the anger against massive immigration would change in 2015, due to the attack on the French magazine Charlie Hebdo, although it was insufficient to stop immigration policies. There were even attempts to censor information about the violence suffered by the French: "thousands of people took to the streets to protest and say that the attack did not only affect the French community but also freedom of expression in a broad and strict sense" (Moraes; Santos, 2016, p. 01).

In California, the United States, something similar occurs, as there is also a social welfare and progressive policy promoted by the Democratic Party, which politically represents Latin American immigrants (Cordova, 2021). However, in order to maintain all social benefits and aid to all groups considered minorities, and to guarantee stability to large waves of immigrants coming mainly from Mexico and Central America, this state has raised taxes significantly. Many companies and individuals, in order to escape high taxes, migrate to states

like Texas, whose policies are dominated by more conservative principles. However, once settled in these states, these companies and individuals enjoy the lowest taxes, but they long for Californian social services, and they start voting for Democratic politicians who have the Californian progressive mindset (Cordova, 2021).

As a result, they gradually “socialize” the state to which they migrated. With the high number of immigrants, theft and robbery have increased, to the point that they are considered mere misdemeanors if they reach the amount of up to US\$950. There is a penalty, but because prisons are overcrowded, criminals end up being released. The provisional measure that allowed this practice was used during the COVID-19 pandemic throughout the state of California, but it remains in force in Los Angeles County, precisely one of the counties that receives the largest number of immigrants (Castro, 2022).

In Spain, more specifically in Catalonia, the phenomenon of immigration has also caused problems. Catalan separatism requires the entry of thousands of immigrants, due to the independence policy in the region, since immigrants would have more appreciation for Catalonia than for the notion of “Spain”, due to the aid policy offered by the former: this immigration policy would fit perfectly with that of separatist groups, such as ETA, and communist parties, united not only by political separation, but by the rupture of the traditional bourgeois model (Rallo, 2009). Furthermore: “Spain has been a staging country for illegal immigration, and since 1990 it has become a final destination. [...] Given the proximity of Marruecos, it has become a growing socio-economic and fishing country, Spain has regularized with generosity the immense majority of illegal Moroccan immigrants (Khader, 2015, p. 01).

This policy that favored immigration did not prevent Spain from suffering the worst terrorist attacks ever perpetrated on European soil in March 2004. Khader (2015) said that Spain could have reacted more firmly, but he himself mitigated his words by saying that the media and authorities were prudent and avoided stigmatizing all Muslims. The fact is that, in contrast to more restrictive public policies, the Forum for the Social Integration of Immigrants was created in 2006; and, from 2007 to 2010, the Strategic Plan for Citizenship and Integration was implemented, funded with two million euros, focused on education, employment, housing and social services (Khader, 2015). Khader believes that the authorities' attitude was prudent, but that has not been the opinion of civil society, which has to live under the aegis of fear and have to pay more taxes to maintain social benefits. This aid policy in Europe is financed by the State, with the help of foreign capital, and, because of this, pejorative comments about Muslim immigrants arise, considering them beggars who live off Western welfare, seeking to destroy the culture of the same West that shelters them (Zakariya apud Cipriano, 2020, p. 01). Therefore, the 2030 Agenda directs national States to guarantee employment for migrants, whether legal or not:

Protect labour rights and promote safe and secure working environments for all workers, including migrant workers, in particular migrant women, and people in precarious

Big capital, however, Soros, Gates and company, inspired by the possibility of new markets in Catalonia, would finance massive immigration (Vidal, 2020). For many investors, the concept of Spain as a nation-state would harm their profits, thus, Catalan separatists, Arab sheikhs, Islamic terrorist groups, mega-investors, each in their own way, would be financing NGOs and legislators who defend multiculturalist, humanitarian, anti-nationalist, globalizing and ecumenical policies in Europe, even though the Arabs themselves reject them in their countries, all of this being part of the divide and rule strategy (Vidal, 2020).

The Chinese government has drastically prevented this phenomenon of allowing immigrants to transform the local culture (Díaz, 2023), especially since the global economic crisis of 2008, when many Europeans, fleeing unemployment or low wages, migrated to the eastern country. In political terms, these immigrants cannot change the system because it is not a democracy, and it is not they who decide, because if it were, they would start to want a more liberal, less patriarchal, more environmentally friendly system, with more progressive education, congresses in each state and city, student aid, etc.

5. CONCLUSION

The strong thrust of the 2030 Agenda on multiculturalism has led to a notion of anti-country, which is not explicitly defended in the document, but which is implicit, through the overvaluation of notions such as multiculturalism, the homeland without borders, political-economic globalization and the aspirations for a centralized world government. Likewise, the concept of Western democracy as the best political-economic model for nations is tacit, since it uses the notion of freedom (and libertinism, originating from the ideas of the Frankfurt School) as a solid basis for combating traditional and conservative cultures around the planet. This would be the model of the new world order, which places socialism and cultural Marxism as the anchors of the political-economic system, thus approaching demagoguery. The text of the 2030 Agenda allows for such interpretations.

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