



Zionophobia: Antonio Gramsci's "Long March through the Institutions"; the Frankfurt School's Attack on the Four Divine Institutions

Crosson, Joseph. "Antonio Gramsci." *The Barnes Review*, May/June 2004, 76-77:

One of the many theories conceived by Gramsci was the "long march through the institutions." What Gramsci knew was that ... most people generally gravitate toward the familiar, be it physical habits or intellectual ideals. The key would then become the process of changing what the culture finds familiar. By changing the very essence of what thoughts and ideals people find to be familiar a movement could then effect the changes on the large scale that it could not realize through armed revolution.

A **long march through an institution** means the unhappy segment of society, instead of seizing control through infiltration of a small but critical segment of the state apparatus to displace current controllers, would choose to seize power from within the system. Once power is assumed, existing lines of authority and habits of obedience already inherent in legitimate government would be utilized to advance the coup's illegitimate aims. Typically, this **march through an institution** would take place from the bottom up. Patience is needed to silently weave the seditious ideals and philosophies needed to allow a proper anchor to set within the masses. Those masses will soon be set to attacking and branding the non-duped conservative elements as hopelessly behind the times ... and even worse, a traitor. Opponents of this coup should be labeled as isolationists who are misguided and dangerous individuals unable to move into the future and accept the wonderful changes the future will bring. (p. 76)

The **long march** removes the risks inherent to an armed takeover of a government or institution by removing the possibility of forcing the rank and file with their natural tendency toward protecting and gravitating to the familiar not accepting the new regime. What it does, if patience prevails, is almost guarantee success because the group targeted for the coup will not only offer little to no resistance but will also, quite likely, provide itself as the most effective asset for the coup. A law of war is stated simply: "Know thine enemy." An opponent will not fight if he either cannot see or does not realize an enemy is before his very eyes. (pp. 76-77)

18. Gramsci understood that the "long march" must include in its advance an assault on Christianity:

Eakman, B. K. *Cloning of the American Mind: Eradicating Morality through Education*. Lafayette: Huntington House Publishers, 1998), 148-49:

Antonio Gramsci ... writing on the importance of fomenting revolution among the intellectuals of the West ... observed after the Bolshevik Revolution of 1917, that the same kind of revolution could not be brought about among Western workers *because of the close alignment between their form of government and their Christian and Jewish idealism. Public opinion, he said, would first have to be turned against Biblical injunctions and precepts before a change of worldview could be inculcated.*

Charles A. Reich's *Tribe: The Greening of America* is basically a restatement of Gramsci's theories, describing a new kind of revolution that does not require violence to succeed or, indeed, violence to resist it, since it depends entirely on mind control and psychological warfare. (p. 148)

The nucleus of the Frankfurt group was a mixture of Marxist ideologists, Freudian sexologists, social and political psychologists, and professional propagandists. The school's key treatise was *Studies on Authoritarianism and the Family* [*Studien über Autorität und Familie*: the collective works of the Frankfurt School published in Paris in 1936].



Max Horkheimer was director of the Frankfurt School in Germany during its pivotal years of the 1930s. Horkheimer's primary thesis was that authority in the family was a problem and deserved serious study. Under his tutelage, the resources of the school were channeled into the study of authoritarianism, and how to eradicate its ideological underpinnings. Horkheimer wrote in *Studies on Authority and the Family* that "the family in crisis produces the attitudes which predispose men for blind submission." He believed that capitalism was rooted in the patriarchal concept of society and that any population revering family strength, national sovereignty, disciplined children, and rationality was displaying authoritarian characteristics. (p. 149)