

The Seizure of Power -
Gramsci and the Communization of Brazil

by Anatoli Oliynik

Introduction and Commentary

by Paul Trog

The awareness of an imminent threat of COMMUNIST TAKEOVER in Brazil is growing as we speak. Anatoli Oliynik's article below is one of the best descriptions of the Gramsci brand of Communism at work in a country that is fast becoming one of the most powerful nations of the world. The piece below is much more than a wake-up call for Brazil.. It is a battle-cry endeavoring to mobilize the resolve of that nation's patriots before the forthcoming Fall elections.

Also, it is a case study of extraordinary importance for the USA because Gramsci's surreptitious communist methodology has been in use for decades in our nation. One of Gramsci's most effective followers, Saul Alinski, wrote a seminal book in the 1970s called -RULES FOR RADICALS- , which Hilary Clinton praised in her well-known and often cited college thesis. It is no accident also, that Obama helped fund the Alinsky Academy!

Author Bent Kjos, in recent comments, wrote the following about Alinsky's work :

« Alinsky's tactics were based not on Stalin's revolutionary violence, but on the Neo-Marxist strategies of Antonio Gramsci, an Italian Communist, relying on GRADUALISM, infiltration and the dialectic process rather than bloody revolution.

Gramsci's transformational Marxism was so subtle that few ever noticed the deliberate changes.

Gramsci aroused Stalin's wrath by suggesting that Lenin's revolutionary plan wouldn't work in the West. Instead, the primary assault would be on biblical absolutes and Christian values, which must be crushed as a social force before the new face of Communism could rise and flourish. »

Let us heed and learn, before it is too late !

FINALLY A CRY IS HEARD: "WAKE UP, BRAZIL!". IT'S AMAZING. STILL IN OCTOBER THIS YEAR, WE'LL KNOW IF THERE WAS ENOUGH TIME TO WAKE UP...

The seizure of power: Gramsci and the communization of Brazil

Anatoli Oliynik

Nowhere in the world have the thoughts of Gramsci been applied in so disciplined a manner as now in Brazil, by the Labor Party (PT, Partido dos Trabalhadores), as the nomenklatura of the government strictly follows the directives conveyed by the intellectuals of the USP (Universidade de São Paulo) who run the Forum of Sao Paulo and strictly adhere to the Prison Notebooks of Gramsci. Those not familiar with political ideologies will surely be asking: Who was Gramsci and what is his relationship with Brazilian communism? Antonio Gramsci (1891-1937), political thinker, was one of the founders of the Italian Communist Party in 1921, and the first Marxist theoretician who put forward the idea that the revolution in Western Europe should diverge to a large extent from the course followed by the Russian Bolsheviks, led by

Ilitch Vladimir Ulyanov Lenin (1870-1924) and later by Iossif Vissirianovitch Djugatchvili Stalin (1879-1953).

During his imprisonment in Italy from 1926 to 1935, he wrote many texts about communism that began to be published in part in the 30s, and fully in 1975, under the title 'Prison Notebooks'. This publication, distributed in several continents, has become the catechism of the Left, who saw in it a much more powerful way to achieve the old dream of establishing totalitarianism, without the necessity of bloodshed, as happened in Russia, China, Cuba, Eastern Europe, North Korea, Cambodia and Vietnam, all countries that were victimized by a collective madness unleashed by ideological morons. Gramsci was of the opinion that communism should not be implanted by force, as in Russia, but peacefully, by surreptitious infiltration slowly and gradually advancing revolutionary ideas. The strategy consists of following the letter of the law with political actions that are then meekly accepted by the people, all the while numbing conscience and enveloping society in a stupor created by subliminal advertising, imperceptible to the unsuspecting, who are, a priori, the vast majority of the population. And so, dazzled by the mellifluous Gramsci declarations, conscience can no longer recognize the lure that has just been swallowed. The originality of Gramsci's thesis lies in replacing the concept of "dictatorship of the proletariat" with "hegemony of the proletariat " and *the conquest of positions", by which the (revolutionary) class must assume both domination and leadership. He argued that every takeover of power can only be achieved by alliances, and that the main task of the revolutionary class must primarily be political and intellectual..

Dr. Marli Nogueira, Judge of the Court of Labor, in Brasília, who studies the subject, gives the following definition of the term "hegemony": "Hegemony is the endeavor to create a uniform understanding of certain issues and making sure that the population

trusts the validity of this or that measure, this or that criterion, this or that 'analysis of the situation ', so that after communism has taken power, there will be no resistance. This should be done, according to Gramsci's teaching, based on guidelines set by the 'collective intellect' (the Party), which spreads them by means of 'organic intellectuals' (or opinion generators), the latter consisting of intellectuals of all sorts, such as teachers - principally college professors (because the young are a great breeding ground for that), the media (journalists, literati of all sorts) and publishers (authors sharing the same political views) who are then responsible for the dissemination of the material to the population.

Regarding the "conquest of positions", this can be clearly witnessed in the appointment of more than 20 thousand people in positions of trust by the PT throughout the Brazilian territory, where office holders, congenital militants all, have the mission to make "hegemony" happen.

According to Gramsci, the main objective of the struggle for change is to win, one after another, all instruments of ideological diffusion (schools, universities, publishers, the social media, artists, unions, etc..), since the main confrontations take place in the cultural sphere and not in factories, or in the streets or in barracks. The proletariat needs to transform itself into a cultural force and a political power within a system of alliances, before daring to attack the power of the bourgeois state. And the Party must adapt its tactics to these precepts without fear of the opinion that they are not being revolutionary.

All this is not understood by the Brazilian people because their minds have been numbed by the revolutionary government that is in power. Thus, Gramsci abandoned the generally accepted Marxist theory of a catastrophic crisis which would permit, like a

lightning bolt, the successful intervention of an organized revolutionary vanguard. In other words, an intervention of the Party. For him, neither a most severe recession of capitalism, nor any other economic crisis would lead to revolution, without an adequate ideological preparation beforehand..

This is exactly what is happening at present here in Brazil: the ideological preparation. And by the way, it is already in a very advanced stage.. According to Dr. Marli: Nogueira "Having overcome the beliefs that this same society used to have about various issues amounts to what Gramsci termed as 'overcoming common sense', which is nothing less than achieving hegemony of thought. Each one of us has become therefore a ventriloquist repeating unthinkingly, the opinions that come ready made, baked in the ideological Communist oven. And when the time comes to say - now we are ready to be a real 'democracy' (which in truth is nothing more than the dictatorship of the Party) we'll also accept any measure that leads towards this direction, whether it is the demolition of institutions, or the abolition of private property. Even the end of the concept of democracy itself as we have understood it up to now, trusting that it will be most normal for this 'return to democracy' to be instituted by decrees, laws or constitutional reforms.”.

Lenin argued that the revolution should begin by first taking over the State, and, that being achieved, to transform society.. Gramsci reversed this theory: the revolution should begin by transforming society, depriving the ruling class of the control over the "civil society “and, only then to attack the power of the Nation State. Without first this “revolution of the mind and spirit” any communist victory would be ephemeral.. Therefore, Gramsci defined society as "a complex system of ideals and cultural relations” where the battle should be fought in terms of religious, philosophical, scientific, artistic ideas and so on. For this reason, the way to socialism proposed by

Gramsci is not pursued with the proletarians of Marx and Lenin, or the peasants of Mao Tse Tung, but achieved by the intellectuals, the middle-class, the students, through culture, education and the multiplying effect of the social institutions. One should endeavor to change the mentality by means of persuasive methods, suggestive or through compulsion, by diverting its adherence to the traditional system of moral values and implant the values of the communist ideology. Fidel Castro, of course, was the last dinosaur to adopt the methods of Lenin. It might be said that Fidel is the Last of the backward Mohicans, if we consider that his disciples Lula , Morales, Kirchner, Vasquez and Zapatero are applying, successfully, the theses of the Prison Notebooks of Antonio Gramsci.

Chavez, the Venezuelan caveman has opted for brute power and electoral fraud. In Brazil, MST and Via Campesina , are kept active as a safeguard, in case one should opt for bloody revolution which is the Leninist strategy.

All the values that Western civilization has built up over millennia have been systematically torn down, under the complacent eyes of all of Brazil, which in a childlike innocence, be it the result of a deliberate weakness of education or by an ignorance of the real intent of the Left, does not even realize that it is the survival of society itself that is being destroyed. Once these values are lost, there is no room even for the indignation that in other times would sprout instantly from the simple fact of the awareness of recent events such as the shocking corruption at all State levels.

The numbness of human reason, with as a consequence the distance between rulers and ruled, has reached such a level, that it has become extremely difficult, if not impossible, to detect any sort of reaction from the people. Given that those responsible for its defense - the press, civic associations, business, clergy, among others – are totally

dominated by the Gramscian government that for years has run the country. The result could be none other: than the absolute impossibility to defend the Brazilian people.. For them, there is no alternative left but to watch, helpless and inert, the abuses and excesses of those who, out of professional duty, should protect them.

The truth is that the old methods of implementing socialism and communism have been finally buried.

A new paradigm is being adopted, whose overwhelming power is being overlooked, and what is worse, is not perceived by the Brazilian people. Brazil is being transformed by the Left into a political laboratory of Gramsci's thought under the leadership of Lula, a diligent student, and the authority of the Sao Paulo Forum.

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