

1. THE INTELLECTUALS

Introduction

The central argument of Gramsci's essay on the formation of the intellectuals is simple. The notion of "the intellectuals" as a distinct social category independent of class is a myth. All men are potentially intellectuals in the sense of having an intellect and using it, but not all are intellectuals by social function. Intellectuals in the functional sense fall into two groups. In the first place there are the "traditional" professional intellectuals, literary, scientific and so on, whose position in the interstices of society has a certain inter-class aura about it but derives ultimately from past and present class relations and conceals an attachment to various historical class formations. Secondly, there are the "organic" intellectuals, the thinking and organising element of a particular fundamental social class. These organic intellectuals are distinguished less by their profession, which may be any job characteristic of their class, than by their function in directing the ideas and aspirations of the class to which they organically belong.

The implications of this highly original schema bear on all aspects of Gramsci's thought. Philosophically they connect with the proposition (III 1) that "all men are philosophers" and with Gramsci's whole discussion of the dissemination of philosophical ideas and of ideology within a given culture. They relate to Gramsci's ideas on Education (I 2) in their stress on the democratic character of the intellectual function, but also on the class character of the formation of intellectuals through school. They also underlie his study of history and particularly of the

Risorgimento, in that the intellectuals, in the wide sense of the word, are seen by Gramsci as performing an essential mediating function in the struggle of class forces.

Most important of all, perhaps, are the implications for the political struggle. Social Democracy, following Kautsky, has tended to see the relationship between workers and intellectuals in the Socialist movement in formal and mechanistic terms, with the intellectuals—refugees from the bourgeois class—providing theory and ideology (and often leadership) for a mass base of non-intellectuals, i.e. workers. This division of labour within the movement was vigorously contested by Lenin, who declares, in *What is to be Done*, that in the revolutionary party “all distinctions as between workers and intellectuals . . . must be obliterated”. Lenin’s attitude to the problem of the intellectuals is closely connected with his theory of the vanguard party, and when he writes about the need for socialist consciousness to be brought to the working class from outside, the agency he foresees for carrying this out is not the traditional intelligentsia but the revolutionary party itself, in which former workers and former professional intellectuals of bourgeois origin have been fused into a single cohesive unit. Gramsci develops this Leninist schema in a new way, relating it to the problems of the working class as a whole. The working class, like the bourgeoisie before it, is capable of developing from within its ranks its own organic intellectuals, and the function of the political party, whether mass or vanguard, is that of channelling the activity of these organic intellectuals and providing a link between the class and certain sections of the traditional intelligentsia. The organic intellectuals of the working class are defined on the one hand by their role in production and in the organisation of work and on the other by their “directive” political role, focused on the Party. It is through this assumption of conscious responsibility, aided by absorption

of ideas and personnel from the more advanced bourgeois intellectual strata, that the proletariat can escape from defensive corporatism and economism and advance towards hegemony.

The Formation of the Intellectuals

Are intellectuals an autonomous and independent social group, or does every social group have its own particular specialised category of intellectuals? The problem is a complex one, because of the variety of forms assumed to date by the real historical process of formation of the different categories of intellectuals.

The most important of these forms are two:

I. Every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more strata¹ of intellectuals which

¹The Italian word here is “*ceti*” which does not carry quite the same connotations as “strata”, but which we have been forced to translate in that way for lack of alternatives. It should be noted that Gramsci tends, for reasons of censorship, to avoid using the word class in contexts where its Marxist overtones would be apparent, preferring (as for example in this sentence) the more neutral “social group”. The word “group”, however, is not always a euphemism for “class”, and to avoid ambiguity Gramsci uses the phrase “fundamental social group” when he wishes to emphasise the fact that he is referring to one or other of the major social classes (bourgeoisie, proletariat) defined in strict Marxist terms by its position in the fundamental relations of production. Class groupings which do not have this fundamental role are often described as “castes” (aristocracy, etc.). The word “category”, on the other hand, which also occurs on this page, Gramsci tends to use in the standard Italian sense of members of a trade or profession, though also more generally. Throughout this edition we have rendered Gramsci’s usage as literally as possible (see note on Gramsci’s Terminology in the Preface).

give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields. The capitalist entrepreneur creates alongside himself the industrial technician, the specialist in political economy, the organisers of a new culture, of a new legal system, etc. It should be noted that the entrepreneur himself represents a higher level of social elaboration, already characterised by a certain directive [*dirigente*]² and technical (i.e. intellectual) capacity: he must have a certain technical capacity, not only in the limited sphere of his activity and initiative but in other spheres as well, at least in those which are closest to economic production. He must be an organiser of masses of men; he must be an organiser of the "confidence" of investors in his business, of the customers for his product, etc.

If not all entrepreneurs, at least an *élite* amongst them must have the capacity to be an organiser of society in general, including all its complex organism of services, right up to the state organism, because of the need to create the conditions most favourable to the expansion of their own class; or at the least they must possess the capacity to choose the deputies (specialised employees) to whom to entrust this activity of organising the general system of relationships external to the business itself. It can be observed that the "organic" intellectuals which every new class creates alongside itself and elaborates in the course of its development, are for the most part "specialisations" of partial aspects of the primitive activity of the new social type which the new class has brought into prominence.³

²See note on Gramsci's Terminology in the Preface.

³Mosca's *Elementi di Scienza Politica* (new expanded edition, 1923) are worth looking at in this connection. Mosca's so-called "political class" is nothing other than the intellectual category of the dominant social group. Mosca's concept of

Even feudal lords were possessors of a particular technical capacity, military capacity, and it is precisely from the moment at which the aristocracy loses its monopoly of technico-military capacity that the crisis of feudalism begins. But the formation of intellectuals in the feudal world and in the preceding classical world is a question to be examined separately: this formation and elaboration follows ways and means which must be studied concretely. Thus it is to be noted that the mass of the peasantry, although it performs an essential function in the world of production, does not elaborate its own "organic" intellectuals, nor does it "assimilate" any stratum of "traditional" intellectuals, although it is from the peasantry that other social groups draw many of their intellectuals and a high proportion of traditional intellectuals are of peasant origin.⁴

"political class" can be connected with Pareto's concept of the *élite*, which is another attempt to interpret the historical phenomenon of the intellectuals and their function in the life of the state and of society. Mosca's book is an enormous hotch-potch, of a sociological and positivistic character, plus the tendentiousness of immediate politics which makes it less indigestible and livelier from a literary point of view.

³"Political class" is usually translated in English as "ruling class", which is also the title of the English version of Mosca's *Elementi* (G. Mosca, *The Ruling Class*, New York 1939). Gaetano Mosca (1858-1941) was, together with Pareto and Michels, one of the major early Italian exponents of the theory of political *élites*. Although sympathetic to fascism, Mosca was basically a conservative, who saw the *élite* in rather more static terms than did some of his fellows.

⁴Notably in Southern Italy. See below, "The Different Position of Urban and Rural-type Intellectuals". Gramsci's general argument, here as elsewhere in the

2. However, every “essential” social group which emerges into history out of the preceding economic structure, and as an expression of a development of this structure, has found (at least in all of history up to the present) categories of intellectuals already in existence and which seemed indeed to represent an historical continuity uninterrupted even by the most complicated and radical changes in political and social forms.

The most typical of these categories of intellectuals is that of the ecclesiastics who for a long time (for a whole phase of history, which is partly characterised by this very monopoly) held a monopoly of a number of important services: religious ideology, that is the philosophy and science of the age, together with schools, education, morality, justice, charity, good works, etc. The category of ecclesiastics can be considered the category of intellectuals organically bound to the landed aristocracy. It had equal status juridically with the aristocracy, with which it shared the exercise of feudal ownership of land, and the use of state privileges connected with property.* But the monopoly held by the

Quaderni, is that the person of peasant origin who becomes an “intellectual” (priest, lawyer, etc.) generally thereby ceases to be organically linked to his class of origin. One of the essential differences between, say, the Catholic Church and the revolutionary party of the working class lies in the fact that, ideally, the proletariat should be able to generate its own “organic” intellectuals within the class and who remain intellectuals of their class.

*For one category of these intellectuals, possibly the most important after the ecclesiastical for its prestige and the social function it performed in primitive societies, the category of *medical men* in the wide sense, that is all those who “struggle” or seem to struggle against death and disease, compare the *Storia della medicina* of Arturo Castiglioni. Note that there has been a connection

ecclesiastics in the superstructural field* was not exercised without a struggle or without limitations, and hence there took place the birth, in various forms (to be gone into and studied concretely), of other categories, favoured and enabled to expand by the growing strength of the central power of the monarch, right up to absolutism. Thus we find the formation of the *noblesse de robe*, with its own privileges, a stratum of administrators, etc., scholars and scientists, theorists, non-ecclesiastical philosophers, etc.

Since these various categories of traditional intellectuals experience through an "*esprit de corps*" their uninterrupted historical continuity and their special qualification, they thus put themselves forward as autonomous and independent of the dominant social group. This self-assessment is not without consequences in the ideological and political field, consequences of wide-ranging import. The whole of idealist philosophy can easily be connected with this position assumed by the social complex of intellectuals and can be defined as the expression of that social utopia by which the intellectuals think of themselves as

between religion and medicine, and in certain areas there still is: hospitals in the hands of religious orders for certain organisational functions, apart from the fact that wherever the doctor appears, so does the priest (exorcism, various forms of assistance, etc.). Many great religious figures were and are conceived of as great "healers": the idea of miracles, up to the resurrection of the dead. Even in the case of kings the belief long survived that they could heal with the laying on of hands, etc.

*From this has come the general sense of "intellectual" or "specialist" of the word "*chierico*" (clerk, cleric) in many languages of romance origin or heavily influenced, through church Latin, by the romance languages, together with its correlative "*laico*" (lay, layman) in the sense of profane, non-specialist.

“independent”, autonomous, endowed with a character of their own, etc.

One should note however that if the Pope and the leading hierarchy of the Church consider themselves more linked to Christ and to the apostles than they are to senators Agnelli and Benni⁵, the same does not hold for Gentile and Croce, for example: Croce in particular feels himself closely linked to Aristotle and Plato, but he does not conceal, on the other hand, his links with senators Agnelli and Benni, and it is precisely here that one can discern the most significant character of Croce’s philosophy.

What are the “maximum” limits of acceptance of the term “intellectual”? Can one find a unitary criterion to characterise equally all the diverse and disparate activities of intellectuals and to distinguish these at the same time and in an essential way from the activities of other social groupings? The most widespread error of method seems to me that of having looked for this criterion of distinction in the intrinsic nature of intellectual activities, rather than in the ensemble of the system of relations in which these activities (and therefore the intellectual groups who personify them) have their place within the general complex of social relations. Indeed the worker or proletarian, for example, is not specifically characterised by his manual or instrumental work, but by performing this work in specific conditions and in specific social relations (apart from the consideration that purely physical labour does not exist and that even Taylor’s phrase of “trained gorilla”⁶ is a

⁵Heads of FIAT and Montecatini (Chemicals) respectively. For Agnelli, of whom Gramsci had direct experience during the *Ordine Nuovo* period, see note 11 in II 3.

⁶For Frederick Taylor and his notion of the manual worker as a “trained gorilla”, see Gramsci’s essay *Americanism and Fordism*, in II 3.

metaphor to indicate a limit in a certain direction: in any physical work, even the most degraded and mechanical, there exists a minimum of technical qualification, that is, a minimum of creative intellectual activity.) And we have already observed that the entrepreneur, by virtue of his very function, must have to some degree a certain number of qualifications of an intellectual nature although his part in society is determined not by these, but by the general social relations which specifically characterise the position of the entrepreneur within industry.

All men are intellectuals, one could therefore say: but not all men have in society the function of intellectuals.*

When one distinguishes between intellectuals and non-intellectuals, one is referring in reality only to the immediate social function of the professional category of the intellectuals, that is, one has in mind the direction in which their specific professional activity is weighted, whether towards intellectual elaboration or towards muscular-nervous effort. This means that, although one can speak of intellectuals, one cannot speak of non-intellectuals, because non-intellectuals do not exist. But even the relationship between efforts of intellectual-cerebral elaboration and muscular-nervous effort is not always the same, so that there are varying degrees of specific intellectual activity. There is no human activity from which every form of intellectual participation can be excluded: *homo faber* cannot be separated from *homo sapiens*.⁷ Each man, finally, outside his professional activity, carries on some form of intellectual activity, that is, he is a "philosopher", an artist, a man of

*Thus, because it can happen that everyone at some time fries a couple of eggs or sews up a tear in a jacket, we do not necessarily say that everyone is a cook or a tailor.

⁷I.e. Man the maker (or tool-bearer) and Man the thinker.

taste, he participates in a particular conception of the world, has a conscious line of moral conduct, and therefore contributes to sustain a conception of the world or to modify it, that is, to bring into being new modes of thought.

The problem of creating a new stratum of intellectuals consists therefore in the critical elaboration of the intellectual activity that exists in everyone at a certain degree of development, modifying its relationship with the muscular-nervous effort towards a new equilibrium, and ensuring that the muscular-nervous effort itself, in so far as it is an element of a general practical activity, which is perpetually innovating the physical and social world, becomes the foundation of a new and integral conception of the world. The traditional and vulgarised type of the intellectual is given by the man of letters, the philosopher, the artist. Therefore journalists, who claim to be men of letters, philosophers, artists, also regard themselves as the “true” intellectuals. In the modern world, technical education, closely bound to industrial labour even at the most primitive and unqualified level, must form the basis of the new type of intellectual.

On this basis the weekly *Ordine Nuovo*⁸ worked to develop certain forms of new intellectualism and to determine its new concepts, and this was not the least of the reasons for its success, since such a conception corresponded to latent aspirations and conformed to the development of the real forms of life. The mode of being of the new intellectual can no longer consist in eloquence, which is an exterior and momentary mover of feelings and passions, but in active participation in practical life, as

⁸The *Ordine Nuovo*, the magazine edited by Gramsci during his days as a militant in Turin, ran as a “weekly review of Socialist culture” in 1919 and 1920. See Introduction.

constructor, organiser, “permanent persuader” and not just a simple orator (but superior at the same time to the abstract mathematical spirit); from technique-as-work one proceeds to technique-as-science and to the humanistic conception of history, without which one remains “specialised” and does not become “directive”⁹ (specialised and political).

Thus there are historically formed specialised categories for the exercise of the intellectual function. They are formed in connection with all social groups, but especially in connection with the more important, and they undergo more extensive and complex elaboration in connection with the dominant social group. One of the most important characteristics of any group that is developing towards dominance is its struggle to assimilate and to conquer “ideologically” the traditional intellectuals, but this assimilation and conquest is made quicker and more efficacious the more the group in question succeeds in simultaneously elaborating its own organic intellectuals.

The enormous development of activity and organisation of education in the broad sense in the societies that emerged from the medieval world is an index of the importance assumed in the modern world by intellectual functions and categories. Parallel with the attempt to deepen and to broaden the “intellectuality” of each individual, there has also been an attempt to multiply and narrow the various specialisations. This can be seen from educational institutions at all levels, up to and

⁹“*Dirigente*.” This extremely condensed and elliptical sentence contains a number of key Gramscian ideas: on the possibility of proletarian cultural hegemony through domination of the work process, on the distinction between organic intellectuals of the working class and traditional intellectuals from outside, on the unity of theory and practice as a basic Marxist postulate, etc.

including the organisms that exist to promote so-called "high culture" in all fields of science and technology.

School is the instrument through which intellectuals of various levels are elaborated. The complexity of the intellectual function in different states can be measured objectively by the number and gradation of specialised schools: the more extensive the "area" covered by education and the more numerous the "vertical" "levels" of schooling, the more complex is the cultural world, the civilisation, of a particular state. A point of comparison can be found in the sphere of industrial technology: the industrialisation of a country can be measured by how well equipped it is in the production of machines with which to produce machines, and in the manufacture of ever more accurate instruments for making both machines and further instruments for making machines, etc. The country which is best equipped in the construction of instruments for experimental scientific laboratories and in the construction of instruments with which to test the first instruments, can be regarded as the most complex in the technical-industrial field, with the highest level of civilisation, etc. The same applies to the preparation of intellectuals and to the schools dedicated to this preparation; schools and institutes of high culture can be assimilated to each other. In this field also, quantity cannot be separated from quality. To the most refined technical-cultural specialisation there cannot but correspond the maximum possible diffusion of primary education and the maximum care taken to expand the middle grades numerically as much as possible. Naturally this need to provide the widest base possible for the selection and elaboration of the top intellectual qualifications—i.e. to give a democratic structure to high culture and top-level technology—is not without its disadvantages: it creates the possibility of vast crises of unemployment for the middle intellectual strata, and in all modern

societies this actually takes place.

It is worth noting that the elaboration of intellectual strata in concrete reality does not take place on the terrain of abstract democracy but in accordance with very concrete traditional historical processes. Strata have grown up which traditionally “produce” intellectuals and these strata coincide with those which have specialised in “saving”, i.e. the petty and middle landed bourgeoisie and certain strata of the petty and middle urban bourgeoisie. The varying distribution of different types of school (classical and professional)¹⁰ over the “economic” territory and the varying aspirations of different categories within these strata determine, or give form to, the production of various branches of intellectual specialisation. Thus in Italy the rural bourgeoisie produces in particular state functionaries and professional people, whereas the urban bourgeoisie produces technicians for industry. Consequently it is largely northern Italy which produces technicians and the South which produces functionaries and professional men.

The relationship between the intellectuals and the world of production is not as direct as it is with the fundamental social groups but is, in varying degrees, “mediated” by the whole fabric of society and by the complex of superstructures, of which the intellectuals are, precisely, the “functionaries”. It should be possible both to measure the “organic quality” [*organicità*] of the various intellectual strata and their degree of connection with a fundamental social group, and to establish a gradation of their functions and of the superstructures from the bottom

¹⁰The Italian school system above compulsory level is based on a division between academic (“classical” and “scientific”) education and vocational training for professional purposes. Technical and, at the academic level, “scientific” colleges tend to be concentrated in the Northern industrial areas.

to the top (from the structural base upwards). What we can do, for the moment, is to fix two major superstructural "levels": the one that can be called "civil society", that is the ensemble of organisms commonly called "private", and that of "political society" or "the State". These two levels correspond on the one hand to the function of "hegemony" which the dominant group exercises throughout society and on the other hand to that of "direct domination" or command exercised through the State and "juridical" government. The functions in question are precisely organisational and connective. The intellectuals are the dominant group's "deputies" exercising the subaltern functions of social hegemony and political government. These comprise:

1. The "spontaneous" consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group; this consent is "historically" caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production.

2. The apparatus of state coercive power which "legally" enforces discipline on those groups who do not "consent" either actively or passively. This apparatus is, however, constituted for the whole of society in anticipation of moments of crisis of command and direction when spontaneous consent has failed,

This way of posing the problem has as a result a considerable extension of the concept of intellectual, but it is the only way which enables one to reach a concrete approximation of reality. It also clashes with preconceptions of caste. The function of organising social hegemony and state domination certainly gives rise to a particular division of labour and therefore to a whole hierarchy of qualifications in some of which there is no apparent attribution of directive or organisational functions. For example, in the apparatus of social and

state direction there exist a whole series of jobs of a manual and instrumental character (non-executive work, agents rather than officials or functionaries).¹¹ It is obvious that such a distinction has to be made just as it is obvious that other distinctions have to be made as well. Indeed, intellectual activity must also be distinguished in terms of its intrinsic characteristics, according to levels which in moments of extreme opposition represent a real qualitative difference—at the highest level would be the creators of the various sciences, philosophy, art, etc., at the lowest the most humble “administrators” and divulgators of pre-existing, traditional, accumulated intellectual wealth.”¹²

In the modern world the category of intellectuals, understood in this sense, has undergone an unprecedented expansion. The democratic-bureaucratic system has given rise to a great mass of functions which are not all justified by the social necessities of production, though they

¹¹“*funzionari*”: in Italian usage the word is applied to the middle and higher echelons of the bureaucracy. Conversely “administrators” (“*amministratori*”) is used here (end of paragraph) to mean people who merely “administer” the decisions of others. The phrase “non-executive work” is a translation of “*[impiego] di ordine e non di concetto*” which refers to distinctions within clerical work.

¹²Here again military organisation offers a model of complex gradations between subaltern officers, senior officers and general staff, not to mention the NCO’s, whose importance is greater than is generally admitted. It is worth observing that all these parts feel a solidarity and indeed that it is the lower strata that display the most blatant *esprit de corps*, from which they derive a certain “conceit”¹² which is apt to lay them open to jokes and witticisms.

¹²“conceit” = “*boria*”. This is a reference to an idea of Vico (see note 41 in II 1).

are justified by the political necessities of the dominant fundamental group. Hence Loria's¹³ conception of the unproductive "worker" (but unproductive in relation to whom and to what mode of production?), a conception which could in part be justified if one takes account of the fact that these masses exploit their position to take for themselves a large cut out of the national income. Mass formation has standardised individuals both psychologically and in terms of individual qualification and has produced the same phenomena as with other standardised masses: competition which makes necessary organisations for the defence of professions, unemployment, over-production in the schools, emigration, etc.

¹³For Loria see note 108 in III 2. The notion of the "unproductive labourer" is not in fact an invention of Loria's but has its origins in Marx's definitions of productive and unproductive labour in *Capital*, which Loria, in his characteristic way, both vulgarised and claimed as his own discovery.

The Different Position of Urban and Rural-Type Intellectuals

Intellectuals of the urban type have grown up along with industry and are linked to its fortunes. Their function can be compared to that of subaltern officers in the army. They have no autonomous initiative in elaborating plans for construction. Their job is to articulate the relationship between the entrepreneur and the instrumental mass and to carry out the immediate execution of the production plan decided by the industrial general staff, controlling the elementary stages of work. On the whole the average urban intellectuals are very standardised, while the top urban intellectuals are more and more identified with the industrial general staff itself.

Intellectuals of the rural type are for the most part “traditional”, that is they are linked to the social mass of country people and the town (particularly small-town) *petite bourgeoisie*, not as yet elaborated and set in motion by the capitalist system. This type of intellectual brings into contact the peasant masses with the local and state administration (lawyers, notaries, etc.). Because of this activity they have an important politico-social function, since professional mediation is difficult to separate from political. Furthermore: in the countryside the intellectual (priest, lawyer, notary, teacher, doctor, etc.), has on the whole a higher or at least a different living standard from that of the average peasant and consequently represents a social model for the peasant to look to in his aspiration to escape from or improve his condition. The peasant always thinks that at least one of his sons could become an intellectual (especially a priest), thus becoming a gentleman and raising the social level of the family by facilitating its economic life through the connections which he is bound to acquire with the rest of the gentry.

The peasant's attitude towards the intellectual is double and appears contradictory. He respects the social position of the intellectuals and in general that of state employees, but sometimes affects contempt for it, which means that his admiration is mingled with instinctive elements of envy and impassioned anger. One can understand nothing of the collective life of the peasantry and of the germs and ferments of development which exist within it, if one does not take into consideration and examine concretely and in depth this effective subordination to the intellectuals. Every organic development of the peasant masses, up to a certain point, is linked to and depends on movements among the intellectuals.

With the urban intellectuals it is another matter. Factory technicians do not exercise any political function over the instrumental masses, or at least this is a phase that has been superseded. Sometimes, rather, the contrary takes place, and the instrumental masses, at least in the person of their own organic intellectuals, exercise a political influence on the technicians.

The central point of the question remains the distinction between intellectuals as an organic category of every fundamental social group and intellectuals as a traditional category. From this distinction there flow a whole series of problems and possible questions for historical research.

The most interesting problem is that which, when studied from this point of view, relates to the modern political party, its real origins, its developments and the forms which it takes. What is the character of the political party in relation to the problem of the intellectuals? Some distinctions must be made:

1. The political party for some social groups is nothing other than their specific way of elaborating their own category of organic

intellectuals directly in the political and philosophical field and not just in the field of productive technique. These intellectuals are formed in this way and cannot indeed be formed in any other way, given the general character and the conditions of formation, life and development of the social group.*

2. The political party, for all groups, is precisely the mechanism which carries out in civil society the same function as the State carries out, more synthetically and over a larger scale, in political society. In other words it is responsible for welding together the organic intellectuals of a given group—the dominant one—and the traditional intellectuals.¹⁴ The party carries out this function in strict dependence on its basic function, which is that of elaborating its own component parts—those elements of a social group which has been born and developed as an “economic” group—and of turning them into qualified political intellectuals, leaders [*dirigenti*] and organisers of all the activities and functions inherent in the organic development of an integral society, both civil and political. Indeed it can be said that within its field the political party accomplishes its function more completely and organically than

*Within productive technique those strata are formed which can be said to correspond to NCO's in the army, that is to say, for the town, skilled and specialised workers and, for the country (in a more complex fashion) share-cropping and tenant farmers—since in general terms these types of farmer correspond more or less to the type of the artisan, who is the skilled worker of a mediaeval economy.

¹⁴Although this passage is ostensibly concerned with the sociology of political parties in general, Gramsci is clearly particularly interested here in the theory of the revolutionary party and the role within it of the intellectuals. See Introduction to this Section.

the State does within its admittedly far larger field. An intellectual who joins the political party of a particular social group is merged with the organic intellectuals of the group itself, and is linked tightly with the group. This takes place through participation in the life of the State only to a limited degree and often not at all. Indeed it happens that many intellectuals think that they are the State, a belief which, given the magnitude of the category, occasionally has important consequences and leads to unpleasant complications for the fundamental economic group which *really* is the State.

That all members of a political party should be regarded as intellectuals is an affirmation that can easily lend itself to mockery and caricature. But if one thinks about it nothing could be more exact. There are of course distinctions of level to be made. A party might have a greater or lesser proportion of members in the higher grades or in the lower, but this is not the point. What matters is the function, which is directive and organisational, i.e. educative, i.e. intellectual. A tradesman does not join a political party in order to do business, nor an industrialist in order to produce more at lower cost, nor a peasant to learn new methods of cultivation, even if some aspects of these demands of the tradesman, the industrialist or the peasant can find satisfaction in the party.*

For these purposes, within limits, there exists the professional association, in which the economic-corporate activity of the tradesman, industrialist or peasant is most suitably promoted. In the political party the elements of an economic social group get beyond that moment of

*Common opinion tends to oppose this, maintaining that the tradesman, industrialist or peasant who engages in "politicking" loses rather than gains, and is the worst type of all—which is debatable.

their historical development and become agents of more general activities of a national and international character. This function of a political party should emerge even more clearly from a concrete historical analysis of how both organic and traditional categories of intellectuals have developed in the context of different national histories and in that of the development of the various major social groups within each nation, particularly those groups whose economic activity has been largely instrumental.

The formation of traditional intellectuals is the most interesting problem historically. It is undoubtedly connected with slavery in the classical world and with the position of freed men of Greek or Oriental origin in the social organisation of the Roman Empire.

Note. The change in the condition of the social position of the intellectuals in Rome between Republican and Imperial times (a change from an aristocratic-corporate to a democratic-bureaucratic regime) is due to Caesar, who granted citizenship to doctors and to masters of liberal arts so that they would be more willing to live in Rome and so that others should be persuaded to come there. (*"Omnesque medicinam Romae professos et liberalium artium doctores, quo libentius et ispi urbem incoherent et coeteri appetent civitate donavit."* Suetonius, *Life of Caesar*, XLII.) Caesar therefore proposed: 1. to establish in Rome those intellectuals who were already there, thus creating a permanent category of intellectuals, since without their permanent residence there no cultural organisation could be created; and 2. to attract to Rome the best intellectuals from all over the Roman Empire, thus promoting centralisation on a massive scale. In this way there came into being the category of "imperial" intellectuals in Rome

which was to be continued by the Catholic clergy and to leave so many traces in the history of Italian intellectuals, such as their characteristic "cosmopolitanism", up to the eighteenth century.

This not only social but national and racial separation between large masses of intellectuals and the dominant class of the Roman Empire is repeated after the fall of the Empire in the division between Germanic warriors and intellectuals of romanised origin, successors of the category of freedmen. Interweaved with this phenomenon are the birth and development of Catholicism and of the ecclesiastical organisation which for many centuries absorbs the major part of intellectual activities and exercises a monopoly of cultural direction with penal sanctions against anyone who attempted to oppose or even evade the monopoly. In Italy we can observe the phenomenon, whose intensity varies from period to period, of the cosmopolitan function of the intellectuals of the peninsula. I shall now turn to the differences which are instantly apparent in the development of the intellectuals in a number of the more important countries, with the proviso that these observations require to be controlled and examined in more depth.

As far as Italy is concerned the central fact is precisely the international or cosmopolitan function of its intellectuals, which is both cause and effect of the state of disintegration in which the peninsula remained from the fall of the Roman Empire up to 1870.

France offers the example of an accomplished form of harmonious development of the energies of the nation and of the intellectual categories in particular. When in 1789 a new social grouping makes its political appearance on the historical stage, it is already completely equipped for all its social functions and can therefore struggle for total dominion of the nation. It does not have to make any essential

which was to be continued by the Catholic clergy and to leave so many traces in the history of Italian intellectuals, such as their characteristic "cosmopolitanism", up to the eighteenth century.

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compromises with the old classes but instead can subordinate them to its own ends. The first intellectual cells of the new type are born along with their first economic counterparts. Even ecclesiastical organisation is influenced (gallicanism, precocious struggles between Church and State). This massive intellectual construction explains the function of culture in France in the eighteenth and nineteenth centuries. It was a function of international and cosmopolitan outward radiation and of imperialistic and hegemonic expansion in an organic fashion, very different therefore from the Italian experience, which was founded on scattered personal migration and did not react on the national base to potentiate it but on the contrary contributed to rendering the constitution of a solid national base impossible.

In England the development is very different from France. The new social grouping that grew up on the basis of modern industrialism shows a remarkable economic-corporate development but advances only gropingly in the intellectual-political field. There is a very extensive category of organic intellectuals—those, that is, who come into existence on the same industrial terrain as the economic group—but in the higher sphere we find that the old land-owning class preserves its position of virtual monopoly. It loses its economic supremacy but maintains for a long time a politico-intellectual supremacy and is assimilated as “traditional intellectuals” and as directive [*dirigente*] group by the new group in power. The old land-owning aristocracy is joined to the industrialists by a kind of suture which is precisely that which in other countries unites the traditional intellectuals with the new dominant classes.

The English phenomenon appears also in Germany, but complicated by other historical and traditional elements. Germany, like Italy, was the seat of an universalistic and supranational institution and ideology, the

Holy Roman Empire of the German Nation, and provided a certain number of personnel for the mediaeval cosmopolis, impoverishing its own internal energies and arousing

struggles which distracted from problems of national organisation and perpetuated the territorial disintegration of the Middle Ages. Industrial development took place within a semi-feudal integument that persisted up to November 1918, and the *Junkers* preserved a politico-intellectual supremacy considerably greater even than that of the corresponding group in England. They were the traditional intellectuals of the German industrialists, but retained special privileges and a strong consciousness of being an independent social group, based on the fact that they held considerable economic power over the land, which was more "productive"¹⁵ than in England. The Prussian *Junkers* resemble a priestly-military caste, with a virtual monopoly of directive-organisational functions in political society, but possessing at the same time an economic base of its own and so not exclusively dependent on the liberality of the dominant economic group. Furthermore, unlike the English land-owning aristocracy, the *Junkers* constituted the officer class of a large standing army, which gave them solid organisational cadres favouring the preservation of an *esprit de corps* and of their political monopoly.¹⁶

¹⁵Gramsci is probably using the word "productive" here in the specifically Marxian sense of productive of surplus value or at any rate of surplus.

¹⁶In Max Weber's book, *Parliament and Government in the New Order in Germany* can be found a number of elements to show how the political monopoly of the nobility impeded the elaboration of an extensive and experienced bourgeois political personnel and how it is at the root of the continual parliamentary crises and of the fragmentation of the liberal and

In Russia various features: the political and economico-commercial organisation was created by the Norman (Varangians), and religious organisation by the Byzantine Greeks. In a later period the Germans and the French brought to Russia the European experience and gave a first consistent skeleton to the protoplasm of Russian history. National forces were inert, passive and receptive, but perhaps precisely for this reason they assimilated completely the foreign influences and the foreigners themselves, Russifying them. In the more recent historical period we find the opposite phenomenon. An *élite* consisting of some of the most active, energetic, enterprising and disciplined members of the society emigrates abroad and assimilates the culture and historical experiences of the most advanced countries of the West, without however losing the most essential characteristics of its own nationality, that is to say without breaking its sentimental and historical links with its own people. Having thus performed its intellectual apprenticeship it returns to its own country and compels the people to an enforced awakening, skipping historical stages in the process. The difference between this *élite* and that imported from Germany (by Peter the Great, for example) lies in its essentially national-popular character. It could not be assimilated by the inert passivity of the Russian people, because it was itself an energetic reaction of Russia to her own historical inertia.

democratic parties. Hence the importance of the Catholic centre and of Social democracy, which succeeded during the period of the Empire [i.e. up to the formation of the Weimar Republic in 1919] in building up to a considerable extent their own parliamentary and directive strata, etc.

¹⁶Max Weber, *Parlament und Regierung im neugeordnetem Deutschland*. English translation in *From Max Weber: Essays in Sociology*, ed. H. H. Gerth and C. Wright Mills.

On another terrain, and in very different conditions of time and place, the Russian phenomenon can be compared to the birth of the American nation (in the United States). The Anglo-Saxon immigrants are themselves an intellectual, but more especially a moral, *élite*. I am talking, naturally, of the first immigrants, the pioneers, protagonists of the political and religious struggles in England, defeated but not humiliated or laid low in their country of origin. They import into America, together with themselves, apart from moral energy and energy of the will, a certain level of civilisation, a certain stage of European historical evolution, which, when transplanted by such men into the virgin soil of America, continues to develop the forces implicit in its nature but with an incomparably more rapid rhythm than in Old Europe, where there exists a whole series of checks (moral, intellectual, political, economic, incorporated in specific sections of the population, relics of past régimes which refuse to die out) which generate opposition to speedy progress and give to every initiative the equilibrium of mediocrity, diluting it in time and in space.

One can note, in the case of the United States, the absence to a considerable degree of traditional intellectuals, and consequently a different equilibrium among the intellectuals in general. There has been a massive development, on top of an industrial base, of the whole range of modern superstructures. The necessity of an equilibrium is determined, not by the need to fuse together the organic intellectuals with the traditional, but by the need to fuse together in a single national crucible with a unitary culture the different forms of culture imported by immigrants of differing national origins. The lack of a vast sedimentation of traditional intellectuals such as one finds in countries of ancient civilisation explains, at least in part, both the existence of only two major political parties, which could in fact easily be reduced to one only

(contrast this with the case of France, and not only in the post-war period when the multiplication of parties became a general phenomenon), and at the opposite extreme the enormous proliferation of religious sects.*

One further phenomenon in the United States is worth studying, and that is the formation of a surprising number of negro intellectuals who absorb American culture and technology. It is worth bearing in mind the indirect influence that these negro intellectuals could exercise on the backward masses in Africa, and indeed direct influence if one or other of these hypotheses were ever to be verified: 1. that American expansionism should use American negroes as its agents in the conquest of the African market and the extension of American civilisation (something of the kind has already happened, but I don't know to what extent); 2. that the struggle for the unification of the American people should intensify in such a way as to provoke a negro exodus and the return to Africa of the most independent and energetic intellectual elements, the ones, in other words, who would be least inclined to submit to some possible future legislation that was even more humiliating than are the present widespread social customs. This development would give rise to two fundamental questions: 1. linguistic: whether English could become the educated language of Africa, bringing unity in the place of the existing swarm of dialects? 2. whether this intellectual stratum could have sufficient assimilating and organising capacity to give a "national" character to the present primitive sentiment of being a despised race, thus giving the African continent a mythic

*More than two hundred of these have, I think, been counted. Again one should compare the case of France and the fierce struggles that went on to maintain the religious and moral unity of the French people.

function as the common fatherland of all the negro peoples? It seems to me that, for the moment, American negroes have a national and racial spirit which is negative rather than positive, one which is a product of the struggle carried on by the whites in order to isolate and depress them. But was not this the case with the Jews up to and throughout the eighteenth century? Liberia, already Americanised and with English as its official language, could become the Zion of American negroes, with a tendency to set itself up as an African Piedmont.¹⁷

In considering the question of the intellectuals in Central and South America, one should, I think, bear in mind certain fundamental conditions. No vast category of traditional intellectuals exists in Central or South America either, but the question does not present itself in the same terms as with the United States. What in fact we find at the root of development of these countries are the patterns of Spanish and Portuguese civilisation of the sixteenth and seventeenth century, characterised by the effects of the Counter Reformation and by military parasitism. The change-resistant crystallisations which survive to this day in these countries are the clergy and a military caste, two categories of traditional intellectuals fossilised in a form inherited from the European mother country. The industrial base is very restricted, and has not developed complicated superstructures. The majority of intellectuals are of the rural type, and, since the latifundium is dominant, with a lot of property in the hands of the Church, these intellectuals are linked with the clergy and the big landowners. National composition is very unbalanced even among the white population and is further complicated

¹⁷The reference here is to the role of leadership among the Italian States assumed by Piedmont during the Risorgimento. For Gramsci's analysis of this phenomenon, see "The Function of Piedmont", 13 below.

by the great masses of Indians who in some countries form the majority of the inhabitants. It can be said that in these regions of the American continent there still exists a situation of the *Kulturkampf* and of the Dreyfus trial,¹⁸ that is that is to say a situation in which the secular and bourgeois element has not yet reached the stage of being able to subordinate clerical and militaristic influence and interests to the secular politics of the modern State. It thus comes about that Free Masonry and forms of cultural organisation like the "positivist Church" are very influential in the opposition to Jesuitism. Most recent events (November 1930), from the *Kulturkampf* of Calles in Mexico¹⁹ to the military-popular insurrections in Argentina, Brazil, Peru, Chile and Bolivia, demonstrate the accuracy of these observations.

Further types of formation of the categories of intellectuals and of their relationship with national forces can be found in India, China and Japan. In Japan we have a formation of the English and German type, that is an industrial civilisation that develops within a feudal-

¹⁸"*Kulturkampf*" was the name given to the struggle waged by Bismarck, in the 1870s, with Liberal support, against Catholic opposition to Prussian hegemony. The Dreyfus case in France, which lasted from Dreyfus' first condemnation in 1894 to his final acquittal in 1906, coincided with a major battle fully to laicise the French educational system and had the effect of polarising French society into a militaristic, pro-Catholic, anti-Semitic Right, and an anti-Catholic Liberal and Socialist Left. Both *Kulturkampf* and Dreyfus case can also be seen as aspects of the bourgeois-democratic struggle against the residues of reactionary social forces.

¹⁹Plutarco Elias Calles was President of Mexico from 1924-28. It was under his Presidency that the religious and educational provisions of the new constitution were carried through, against violent Catholic opposition.

bureaucratic integument with unmistakable features of its own.

In China there is the phenomenon of the script, an expression of the complete separation between the intellectuals and the people. In both India and China the enormous gap separating intellectuals and people is manifested also in the religious field. The problem of different beliefs and of different ways of conceiving and practising the same religion among the various strata of society, but particularly as between clergy, intellectuals and people, needs to be studied in general, since it occurs everywhere to a certain degree; but it is in the countries of East Asia that it reaches its most extreme form. In Protestant countries the difference is relatively slight (the proliferation of sects is connected with the need for a perfect suture between intellectuals and people, with the result that all the crudity of the effective conceptions of the popular masses is reproduced in the higher organisational sphere). It is more noteworthy in Catholic countries, but its extent varies. It is less in the Catholic parts of Germany and in France; rather greater in Italy, particularly in the South and in the islands; and very great indeed in the Iberian peninsula and in the countries of Latin America. The phenomenon increases in scale in the Orthodox countries where it becomes necessary to speak of three degrees of the same religion: that of the higher clergy and the monks, that of the secular clergy and that of the people. It reaches a level of absurdity in East Asia, where the religion of the people often has nothing whatever to do with that of books, although the two are called by the same name.

SELECTIONS FROM THE

PRISON NOTEBOOKS

OF

ANTONIO GRAMSCI

edited and translated by
Quentin Hoare and Geoffrey Nowell Smith



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Gramsci's Prison Notebooks

The problem of making a selection from Gramsci's *Quaderni* or Prison Notebooks is complicated by two factors: the fragmentary character of the writings themselves, and the uncertain status of the Notebooks in Gramsci's intentions. From references in the Notebooks and in Gramsci's letters from prison it is possible to obtain some indication of how Gramsci intended his work to be understood. Soon after his arrest he wrote to his sister-in-law Tatiana (19 March 1927: LC. pp. 57-60) about a project of writing something "für ewig" (for ever), something which would also serve to absorb him and "give a focus to [his] inner life". He mentions a plan for a history of the Italian intellectuals, together with studies on linguistics, on the theatre of Pirandello and on serial novels and popular literary taste. However, in another letter to Tatiana (15 December 1930: LC. pp. 389-92) he writes: "thinking 'disinterestedly' or study for its own sake are difficult for me . . . I do not like throwing stones in the dark; I like to have a concrete interlocutor or adversary", and he speaks of the "polemical nature" of his entire intellectual formation. Early in 1932, in a note in one of his *Quaderni* (Q. XXVIII), he describes a programme of "principal essays" wider in scope than the previous one, with more political and philosophical content, fairly close in its general outlines to what has actually come down to us in the *Quaderni*. It is this programme which forms the basis of the ordering of the material of the Notebooks carried out by the Einaudi editors after the war. Even so, many difficulties remain. Ill health and the unavailability of books in the prison forced him to leave unfinished, to abandon or to modify certain plans. With his transfer to the prison clinic in 1933 and consequent partial recovery, he began to recopy, reorder and rework much of the material from the earlier

notebooks. But he did so with an extra caution, eliminating any surviving words or phrases, like the name of Marx or the word “class”, which might attract the attention of the censor and so cause his work to be brought to an end. Most significantly of all, in a note in one of the *Quaderni* entitled “Questions of Method” (see below III 2) he offers a warning, ostensibly about Marx but equally if not more applicable to himself against confusing unfinished or unpublished work with works published and approved by an author during his lifetime. In the same note he also refers to the importance and to the inherent difficulties of reconstructing the “intellectual biography” of an author. To perform such a task, in relation to the Prison Notebooks, would be an immensely valuable but also intricate labour. In default of this, however, and given the circumstances in which the texts were written, any unequivocal assertions about the aim and status of Gramsci’s theoretical project as contained or sketched out in the Notebooks are necessarily speculative and must be recognised as such.

This Edition: Selection and Translation

While the above observations can be construed most simply as a warning against taking as definitive or as having an unambiguous intention texts whose form is often provisional and whose intention is in some way veiled or uncertain, the problem of the fragmentary character of Gramsci’s original manuscript poses more immediate problems. Gramsci’s prison *Quaderni* number thirty-three in all, several of them containing notes on a number of different subjects or written over a period of a couple of years. Many of the notes are isolated jottings. Others are so placed in the *Quaderno* as to make their insertion into the main structure of Gramsci’s arguments at best hypothetical. Longer

texts, about whose coherence and general order there can be no doubt, are often partially revised in such a way that it is necessary, in editing the text, to intersperse the revised or rewritten sections with passages of which only an earlier draft exists. Both in the classification of the notes according to subject and in the ordering of particular items, we have, broadly speaking, followed the lines laid down in the Einaudi edition, which also provides the basis of the text used for the translation. At the same time we have not hesitated, in the interests of clarity of presentation, to depart from the Einaudi order wherever this seemed to us justified on philological grounds, by reference to the original *Quaderni*. We have also, where relevant (e.g. in the political sections), appended in square brackets the date of the *Quaderno* from which a text is taken. The texts that we have used are as follows.

The essays on the Intellectuals and on Education belong together in Gramsci's original manuscript (*Quaderno XXIX*, ff. 1-12). We have translated the texts as they appear in the Einaudi volume *Gli intellettuali* on pp. 3-19, 97-103 and 106-14.

The sections on Italian History and on Politics have necessitated the most reordering, both in relation to the Einaudi edition and to the original *Quaderni*. The "Notes on Italian History" in this edition come mainly from the Einaudi volume *Il Risorgimento*. One passage, "Material for a Critical Essay on Croce's Two Histories", is previously unpublished, and we have also integrated into the text one passage from each of the Einaudi volumes *Il materialismo storico*, *Note sul Machiavelli* and *Passato e presente*.

The "Notes on Politics" were all included, with the exception of one previously unpublished text—"Self-criticism and the Hypocrisy of Self-criticism"—in the Einaudi volumes *Note sul Machiavelli* and *Passato e presente*. Within the political sections however our ordering, in terms of

a rough division into two parts, on the Party and on the State, is original. The Einaudi order here is not satisfactory, but it is equally impossible to follow the *Quaderni*. The principal source for the notes is a late *Quaderno* (XXX, datable to 1933-34) in which a number of earlier texts are rewritten in a more polished form but in an order which has no particular internal coherence. Drafts of some of the same texts, together with notes on related topics, are to be found in a number of other *Quaderni*, written between 1929 and 1933. Short of a literal reproduction of all these texts, or a massive critical apparatus, out of place in an edition of this size and scope, there is clearly no alternative to a reordering of some kind, aimed at presenting to the reader a selection of texts which is as reasonably comprehensive and coherent as possible, while making it clear, through the dates appended at the end of each passage, roughly where each stands in terms of Gramsci's original project.

The essay "Americanism and Fordism" derives from a single *Quaderno*, number V, and is translated here as it appears, slightly reordered, in the *Note sul Machiavelli*.

The philosophical texts have been translated, with one or two minor changes, as they appear in the Einaudi volume *Il materialismo storico*. The essays "Some Preliminary Points of Reference" and "Critical Notes on an Attempt at Popular Sociology" are fairly complete in the original *Quaderni*. Those entitled "Problems of Philosophy and History" and "Some Problems in the Study of the Philosophy of Praxis" are the result of some reordering' by the Einaudi editors.

In translating our aim has been to combine the demands of a readable English style with a respect not only for the precise content but also for the flavour of an original which, in its fragmentary and elliptical character and its frequent recourse to tricks to deceive the prison censor,

bears distinct traces of the difficult circumstances under which it was written. Names of well-known Marxists and Communists are almost always given in the *Quaderni* in the form of a substitute or a circumlocution. Thus Marx is referred to as "the founder of the philosophy of praxis", Lenin as "Ilich" or "Vilich" [V. Ilich], Trotsky as "Leon Davidovitch" or "Bronstein" and so on. Similarly certain identifiable concepts of Marxism Leninism such as the class struggle or the dictatorship of the proletariat are usually masked under innocuous sounding titles. All such names or phrases have been left in the original form used by Gramsci, but explained either by square brackets in the text or by a footnote. In the case of concepts this has been done not merely in order to preserve the feel of the original text but also to avoid imposing too simplistic an interpretation on phrases which often have a conceptual value of their own. Thus "philosophy of praxis" is both a euphemism for Marxism and an autonomous term used by Gramsci to define what he saw to be a central characteristic of the philosophy of Marxism, the inseparable link it establishes between theory and practice, thought and action.

Terminology

Questions of censorship apart, Gramsci's terminology presents a number of difficulties to the translator. Wherever possible we have tried to render each term of Gramsci's with a single equivalent, as close as possible to the original. In one particular set of cases this has proved impossible, and that is with the group of words centred around the verb *dirigere* (*dirigente, direttivo, direzione*, etc.). Here we have in part followed the normal English usage dictated by the context (e.g. *direzione* = leadership; *classe dirigente* = ruling class) but in certain cases we have

translated *dirigente* and *direttivo* as “directive” in order to preserve what for Gramsci is a crucial conceptual distinction, between power based on “domination” and the exercise of “direction” or “hegemony”. In this context it is also worth noting that the term “hegemony” in Gramsci itself has two faces. On the one hand it is contrasted with “domination” (and as such bound up with the opposition State/Civil Society) and on the other hand “hegemonic” is sometimes used as an opposite of “corporate” or “economic-corporate” to designate an historical phase in which a given group moves beyond a position of corporate existence and defence of its economic position and aspires to a position of leadership in the political and social arena. Non-hegemonic groups or classes are also called by Gramsci “subordinate”, “subaltern” or sometimes “instrumental”. Here again we have preserved Gramsci’s original terminology despite the strangeness that some of these words have in English and despite the fact that it is difficult to discern any systematic difference in Gramsci’s usage between, for instance, subaltern and subordinate. The Hegelian sense of the word “momento”, meaning an aspect of a situation in its concrete (not necessarily temporal) manifestations, has generally been rendered as “moment” but sometimes as “aspect”. Despite Marx’s strictures (in *The German Ideology*) on the abuse of this word, it occurs frequently in Gramsci in both its senses, and confusion is made worse by the fact that Italian, unlike German, does not distinguish the two senses of the word according to gender. In particular cases where there seemed to us any difficulty with a word or concept we have referred the reader to a footnote, as also with any passage where the translation is at all uncertain. In general we have preferred to footnote too much rather than too little, on the assumption that readers familiar with, say, the history of the Third International might nevertheless find useful some explanation, however elementary, of

the specialised vocabulary of Kantian philosophy, while philosophers who know their Hegel and Marx might be less at home in the history of the Italian Risorgimento.

The translation and notes for the essays on Education and for the writings on the Risorgimento and on politics are by Quintin Hoare; those for the essay on the Intellectuals, for "Americanism and Fordism" and for the philosophical sections are by Geoffrey Nowell Smith. With the exception of the section on Gramsci's intellectual background, the General Introduction is by Quintin Hoare.

NOTES

Explanatory notes by the English editors and translators have been indicated on each page by superior numerals, Gramsci's own notes, as contained in the originals, by asterisks.

We have preferred, for ease of reference, to place all the notes on the pages to which they refer rather than place editors' notes at the end of each section or at the end of the book—although this means that occasionally an editorial note has had to be added below one of the author's notes.