

International Gramsci Society

Newsletter

March 1993
Number 2

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Editor: Joseph A. Buttigieg

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Editorial

This second issue of the *IGS Newsletter* is being brought out exactly one year after the appearance of the first issue. This is much later than was originally hoped; in fact, the goal of the IGS has been--and remains--to bring out the *Newsletter* at least twice a year. The reasons for the delay are many: lack of logistical facilities and support, the time consuming processes of gathering information, and so on. (The change in format is itself part of an effort to minimize the complexities and costs of producing the *Newsletter* without modifying its contents or reducing its effectiveness as a source of information for anyone engaged in the study of the various aspects of Gramsci's life and work.) In any case, we apologise for the tardiness of this issue and we promise to redouble our efforts to produce future issues more promptly. In the meantime, however, we strongly urge members of the IGS to send us whatever information they have access to that may be of interest to the readers of the *Newsletter*. In fact, the production of each issue of the *Newsletter* is heavily dependent upon the quantity and quality of the materials made available to the editor.

The response we received from several readers to the first issue of the *IGS Newsletter* suggested that the sections devoted to Gramscian bibliography and to a description of university courses on Gramsci elicited the most interest. This issue contains a good deal of new material addressing these same interests. John Cammett has, once again, prepared a bibliographic survey--this time focusing on doctoral theses--that conveys a strong sense of the many ways in which Gramsci's thought and concepts continue to supply valuable frameworks or points of departure for scholarly inquiries of the most diverse kind, ranging across a very broad spectrum of disciplines.

The diversity of approaches to Gramsci is also poignantly evident in the many university courses where his work is examined and discussed in detail. Thanks to the survey conducted by Frank Rosengarten late last year (and to the initiative of other individuals who independently sent us information about their work and activities) we have been able to compile a substantial amount of material about Gramsci's presence in the classroom. Rosengarten's survey also generated an impressive body of information about recent and forthcoming publications, conferences, and other activities of special interest to IGS members--all of which is published in a schematised and, we hope, easily readable form in this issue. This information, as well as that gathered by our European correspondent, Fabio Frosini, not only provides members with knowledge of current trends in Gramscian studies but should also induce them to communicate with one another whenever their interests or their current projects appear to intersect.

Evidence of Gramsci's continuing influence and relevance in our time is also to be found in various influential and widely circulated journals. With this in mind we have invited editors to supply us with short articles surveying the presence of Gramsci in the articles published by their journals. The first to respond to this request was the editorial board of *Rethinking Marxism*. We are grateful to them for their interest and cooperation and especially to Professor Jonathan Diskin who undertook the actual task of writing the article which we are publishing in this issue. An effort will be made to secure similar articles for future issues and we encourage everyone who is involved in (or has close connections with) the publication of a journal to consider making a contribution of this kind to the *IGS Newsletter*.

* * *

Gramsci's presence is by no means restricted to the academic world and its environs. In the course of the past year the Italian daily press and the weeklies have on numerous occasions splashed Gramsci's name across their headlines. In most cases, of course, these headlines were the product of sensationalist polemics, often generated by the press itself. Behind the sensational headlines, however, one could find much that is of interest. Thus, for example, *L'Unità* of 1 October 1992 announced on its front page: «Pinochet a Mosca: "È Gramsci il pericolo n. 1"», accompanied by a photograph of the former Chilean dictator. The article itself appeared on page 12 of the same issue under the headline: «Pinochet in cattedra a Mosca: "Attenti al gramscismo, il marxismo in abiti nuovi è il vero pericolo"». From the article itself one learns that the previous day the Russian paper *Komsomolskaya Pravda* published an interview with Augusto Pinochet under the title "How To Save Russia." The pearls of wisdom and advice imparted by Pinochet to the Russian readers included the warning that in spite of the collapse of Marxism-Leninism in Russia, communism was still alive, disguised in sheep's clothing and, therefore, very dangerous because harder to detect. Communism in sheep's clothing is defined by Pinochet as "Gramscism" about which he said the following: "The doctrine of the communist Antonio Gramsci is Marxism in a new dress. And it is dangerous because it penetrates the consciousness of the people and above all the consciousness of the intellectuals." Astonishing though these remarks may sound, especially when one considers their source and the bizarre context in which they were uttered, they should not come as a total surprise. Only a few years back the neo-conservative writer Michael Novak issued a similar warning to the readers of the business magazine *Forbes* in an article entitled "The Gramscists are Coming"; and he too traced the growing interest in "Gramscism" to Latin America.

All of which confirms what some of our Latin American colleagues said during the 1989 Formia conference on "Gramsci nel Mondo," namely, that in the minds of certain Latin American dictators and their military cliques, Gramsci/Gramscism represented an imminent danger. More recently, however, another commentator from the United States, Paul Piccone, the editor of *Telos* who once co-translated and co-edited a selection of Gramsci's pre-prison writings, assured his readers that Marxism is dead once and for all, except in academic circles--hence, no need to fear the Gramscian menace. In his review of the first volume of the critical edition in English of the *Prison Notebooks*, Piccone describes the work as a belated effort to re-introduce Marxism under the guise of scholarship, but he hastens to add: "In the West it will take a lot more than a new edition of Gramsci's *Prison Notebooks* to re-legitimate either the remnants of the Italian Communist Party or the politics of a few American literary critics still entertaining Marxist-Leninist fantasies." The cold war may be over for the military strategists at the Pentagon, but it is still very much alive as a world-view and as a rhetorical ploy.

* * *

One of the most urgent tasks of the IGS is to organise an international conference which, among other things, would bring the members of the Society together in order to collectively plan its future and provide it with a more permanent organizational structure. As was mentioned in the first *Newsletter*, the Provisional committee of the IGS had hoped to convene such a conference in 1993. Although several attempts have been made to finalize plans for such a conference, it now seems obvious that it will not be feasible to have it this year. The major stumbling block has been the unavailability of financial support. Nevertheless, several potential sources of funds have been identified and there is a reasonable chance that the IGS will be in a position to hold its first international conference during the next eighteen months or so.

In the meantime, however, the IGS continues to be present in a more modest way at conferences dealing with topics of interest to its membership. At the Socialist Scholars Conference held in New York on 24-26 April 1992, the IGS organised a session entitled "Gramsci and Us or Why Gramsci Now?" During the session, chaired by Frank Rosengarten, three papers were delivered by Kate Crehan (The New School), Evan Watkins (University of Washington) and Joseph Buttigieg; in addition, John Cammett discussed the goals of the IGS and provided a brief survey of current work on Gramsci. The IGS also organized two sessions at the conference on "Marxism and the New World Order" (sponsored by the journal *Rethinking*

Marxism) held at the University of Massachusetts on 12-14 November 1992. The first session on "Gramscian Approaches to Contemporary Political and Social Issues" was chaired by Frank Rosengarten. The following three presentations were made: Kate Crehan on "Gramsci in Zambia: Using a Gramscian Approach in Rural Africa"; Eloisa Gordon-Mora: "The Politics of Passivity: Colonialism and the Puerto Rican Political Party System"; and Renate Holub: "Gramsci and Black Feminist Theory." At the second session, chaired by Frank Annunziato, the general topic was "Reading Gramsci/Studying Gramsci"; Nelson Moe talked about teaching Gramsci to undergraduates, Frank Rosengarten discussed problems and issues related to editing and interpreting the *Prison Letters*, and Joseph Buttigieg examined the needs for developing new approaches to the reading of the *Prison Notebooks*. The IGS will continue to seek opportunities to participate at other conferences. This year it will, once again, organize a session at the Socialist Scholars Conference and will be represented at the *Volksuni* in Berlin (see "News from Europe" in this issue). We would also like to encourage members to inform us of conferences and symposia in which other members of the IGS may make useful contributions and perhaps even organize sessions addressing some aspect or other of Gramsci's life and thought.

Finally, we wish to encourage all members of the IGS to send us news and information for future issues of the *Newsletter* and to keep us informed of their activities.

Joseph A. Buttigieg

The *Prison Notebooks* in Danish

An annotated selection of Antonio Gramsci's *Quaderni del carcere* has appeared in Danish, edited and translated by Gert Sørensen: *Fængselsoptegnelser* (Copenhagen: Museum Tusulanums Forlag, 1991). Apart from having the obvious value of making Gramsci's writings accessible to Danish-language readers, Sørensen's edition merits special attention for the innovative solution it offers to one of thorniest problems facing anyone attempting to produce a shortened version of Gramsci's text--namely, the problem of how to produce a selection of the notebooks that simultaneously retains some of the basic characteristics and chronological sequence of the fragmentary original text and condenses the voluminous materials to manageable proportions.

Sørensen's selections appear in a chronological sequence which corresponds to that found in Valentino Gerratana's Italian critical edition. This means that the passages extracted from the earlier "miscellaneous" notebooks often follow one another without any apparent connection between them, somewhat in the way they do in Gramsci's manuscript. Thus, for example, in the two selections from Notebook 5, a note on "La Romagna e la sua funzione nella storia italiana" (§55) is followed immediately by a note on "Americanismo" (§105). The selections from the later notebooks, however, are thematically coherent--a coherence that is not imposed by the editor of the anthology but, rather, reflects Gramsci's ordering of large blocks of notes in what are known as the "special notebooks."

Sørensen's anthology consists of two volumes, the second of which is devoted entirely to the critical apparatus. Besides explaining allusions to historical events, individuals, and publications, Sørensen's annotations also impart to the reader a substantial amount of information about Gramsci's method of composition, his sources, and important segments of the notebooks not included in the anthology.

Through his ingenious editorial decisions, Sørensen has demonstrated how it might be possible to produce anthological versions of the *Quaderni* which, while they cannot serve fully as substitutes for the integral text in its original form, nonetheless give readers a good overall sense of the salient special characteristics of the manuscript.

J.A.B.

News and Reports: Results of the IGS Survey and Related Information

(Last year Frank Rosengarten mailed a questionnaire to everyone who is on the IGS mailing lists requesting information about publications, courses, dissertations and other activities that are of interest to members of the IGS and to anyone else engaged in the study of Antonio Gramsci's life and work. The information obtained from the many responses--and some additional news which reached the IGS from other sources--is tabulated below in a schematised form. The IGS wishes to thank everyone who responded to the questionnaire while encouraging everyone to continue sending relevant information for publication in future issues of the IGS Newsletter.)

1. RECENTLY PUBLISHED BOOKS AND ARTICLES

Baranski, Zygmunt G. «Pier Paolo Pasolini: Culture, Croce, Gramsci» in Z.G. Baranski and R. Lumley, eds., *Culture and Conflict in Postwar Italy. Essays on Mass and Popular Culture*. London: Macmillan, 1990.

Borghese, Lucia «Antonio Gramsci e la letteratura di consumo», *Allegoria*, III, n.8 (1991), pp. 109-116.

«Für den 'Nadelstich' gegen die Lethargie», *Zibaldone*, VI, n.11 (May 1991), pp. 50-61.

Bulgaris, Yannis *La fine del socialismo reale - 1989*. Athens. [It's not clear whether this is in Italian or in Greek, but most probably in Greek.] [no date or publisher given]

Buttigieg, Joseph A. "Antonio Gramsci negli Stati Uniti," *Allegoria*, 10 (1992), pp. 73-85.

Canfora, Luciano *Togliatti e i dilemmi della politica*. Bari-Rome: Laterza, 1989.

«Cultura, consenso, costruzione del 'blocco storico'», *Studi Storici*, March 28, 1987, pp. 581-598.

«Il 'verbale' di Valpolcevera», *Studi Storici*, January 31, 1990, pp. 293-316.

contribution to *IG Informazioni* 1992:2, p. 77.

Capella, Juan Ramón «Actualidad de Gramsci», *Nuestra Bandera* No. 148:4 (1991) [i.e. No. 150].

Díaz-Salazar, Rafael *El Proyecto de Gramsci*. Barcelona: Anthropos, 1991.

«Gramsci y al política como reforma intelectual y moral», *Nuestra Bandera* No. 148:4 (1991) [i.e. No. 150].

Dyke, Carl review of Dante Germino, *Antonio Gramsci: Architect of a New Politics* (Baton Rouge: Louisiana State Univ. Press, 1990), *Nineteenth-Century Contexts* vol. 16, no. 1 (1992), pp. 102-6.

Francese, Joseph *Il realismo impopolare di Pier Paolo Pasolini*. Foggia: Bastogi, 1991.

«The Latent Presence of Crocean Aesthetics in Pasolini's 'Critical Marxism'», to appear in a collective volume to be published under the auspices of the journal *The Italianist*.

Golding, Sue *Gramsci's Democratic Theory*. Toronto: Toronto University Press, 1992.

Gran, Peter "Nahwa minhaj ta'rikhi muearan li-dirasat ta'rikh misr al-hadith," (Towards a New Comparative Approach to Modern Egyptian History) in Ahmad Abdullah, Ed., *Ta'rikh Misr* (Cairo, 1987), pp. 87-99.

"Mafhum Gramsci 'an al-mutharif al-taqlidi-salahiyn ii-dirasa misr al-haditha," (Gramsci's Concept of the Traditional Intellectual - Its Utility for the Study of Modern Egypt), in Hilma ShaCrawi et al., Eds., *Gramsci*, Damascus, 1991, pp. 353-367.

"The Writing of Egyptian History: A Contribution to Today's Problems," *Ahram Weekly Edition*, Cairo, July 30, 1992, p. 8.

"Bringing the Argument Up to Date," *ibid.* August 6, 1992, p. 8.

"The Political Economy of Aesthetics: Modes of Domination in Modern Nation States Seen Through Shakespeare Reception," *Dialectical Anthropology*, vol. 7 (1992), pp. 271-288.

Hanchard, Michael *Orpheus and Power: The Movimento Negro of Rio de Janeiro and Sao Paulo, Brazil, 1945-1988*. forthcoming from Princeton University Press, 1993. (This book uses a Gramscian analysis to examine the black movement in Rio de Janeiro and Sao Paulo, Brazil, focusing on the process of identity formation among Afro-Brazilian activists, and the attempt to forge an Afro-Brazilian social movement against racial hegemony in Brazil.)

Holub, Renate *Antonio Gramsci: Beyond Marxism and Postmodernism*. London: Routledge, Chapman and Hall, 1992.

Kanoussi, Dora «La filosofia della prassi di Gramsci e la rivoluzione passiva» [The text will be sent by the author to the IGS]

Keczer, Gabriella «Ellenszélben? Interju Sárközy Péterprofesszoral» ["Nel vento contrario? Interview with Prof. Péter Sárközy"], *Egyetem. Társadalom-és muvelo déspolitikai lap*. March 8, 1991.

Kéri, Elemér «Mint ko az óceánban?» ["Come un sasso nell'oceano?"]» Bevezetés Szabó Tibor: Gramsci politikai filozófiája c. könyvéhez [Introduction to Tibor Szabó, *Gramsci's Political Philosophy*]. Szeged, 1991.

«Antonio Gramsci születésnek 100. évfordulója» ["One Hundredth Anniversary of the Birth of A. Gramsci"], *Eszmélet* 13-14 (1992).

«Gramsci kiszabadításának kísérleteiről» ["On the attempts made on behalf of Gramsci's release"], *Társadalmi Szemle* 1989:7.

Elemér Kéri has also pointed out the publication of: *Antonio Gramsci és Lukács György örökége*. [The Legacy of Antonio Gramsci] *Társadalmi Szemle* 1991:4, which includes:

Gáll, Erno (Cluj-Napoca), «Gramsci értelmiségfelfogása és az erdélyi magyar irástudók» ["Gramsci's Concept of the Intelligentsia and Hungarian Thinkers in Transylvania"].

Koprda, Pavol (Bratislava), «A népfelség a nemzeti kultúrában» ["People's Sovereignty in National Culture"].

- Losoncz, Alpár (Novi Sad), «Praxisfilozófia és modernitás» ["Philosophy of Praxis and Modernity"].
- Tertulian, Nicolas (Paris), «Gramsci, az Anti-Croce és Lukács filozófiája» ["The Philosophies of Gramsci, the Anti-Croce and Lukács"]
- Marques-Pereira, Bérengin *L'avortement en Belgique. De la clandestinité au débat politique*. Éd. de l'Université de Bruxelles: Brussels, 1989
- «L'État-Providence, Providence de l'état à l'égard des femmes?», *Recherches Féministes* (l'Université Laval), vol. 3, N.1, 1990, pp. 11-26.
- Melis, Guido «L'attualità del marxismo problematico,» in *L'Unione sarda*. Cagliari, January 31, 1991 (in the special insert, *Gramsci, 1891-1991*) This insert comprises six pages with articles by Manlio Bregaglia, Paolo Pulina, Umberto Cardia, Giancarlo Ghirra, Giacomo Mameli, and an interview with Giuseppe Fiori, as well as documents, etc.
- Neubert, Harald *Antonio Gramsci - vergessener Humanist. Eine Anthologie*. Edited and with an introduction by Harald Neubert. Berlin: Dietz, 1991.
- «Antonio Gramsci und das Schicksal des `realen Sozialismus'» *Beiträge zur Geschichte der Arbeiterbewegung*, (Berlin) vol. 1 (1991), pp. 3-12; and *Hintergrund - Sonderausgabe* (Osnabrück), vol. 1 (1991), pp. 67-76.
- «Die Dialektik von ziviler und politischer Gesellschaft bei Gramsci und deren Dysfunktion im `realen Sozialismus'» *Zeitschrift Marxistische Erneuerung* (Frankfurt a.M.), vol 7 (September 1991), pp. 48-58.
- Nichs, Andrea «Gramsci-Lukács konferencia Szegeden», *Pesti Hírlap* February 15, 1991.
- «Gramsci-Lukács konferencia», *Élet-és Iradalom* February 2, 1991.
- Paladini Musitelli, Marina «Gramsci e il problema degli intellettuali (1916-1927)», *Problemi* fasc. 93 (January April 1992).
- Petronio, Giuseppe «Gramsci e la storia degli intellettuali», *Problemi* fasc. 93 (January-April 1992).
- Radhakrishnan, R. «Toward an Effective Intellectual: Foucault or Gramsci?» in Bruce Robbins, ed., *Intellectuals: Aesthetics, Politics, Academics*, Minneapolis: University of Minnesota Press, 1990, pp. 57-99.
- Ragazzini, Dario «Il rapporto di Lucio Lombardo Radice con Gramsci (Per una storia della `Fortuna' di Gramsci)» (paper read at Convegno di Studi su L. Lombardo Radice, October 1990, Reggio Emilia--the papers will be published by Franco Angeli, editore, Milan.
- Cristina Rolfini sent us the following information about recent publications on Gramsci:
- F. Vidoni «Cenni attorno ad una biografia», *Calendario del Popolo* [cultural monthly], n. 553 (April 1992) *Speciale Gramsci*, 1, pp. 15280 - 15291.
- G.C. Marino «La Centralità del sud», *Ibid.*
- M. Martelli «Lo Stato senza stato», *Ibid.*

- D. Losurdo «La Modernità e il comunismo», *Calendario del Popolo*, n. 554 (May 1992) *Speciale Gramsci* 2, pp. 15350 - 15362.
- C. Rolfini «La Rivoluzione globale», *Ibid.*
- R. Giuffrida «Gramsci: un `virus' negli USA: colloquio con J. Buttigieg», *Ibid.*
(All the above are excerpts from papers presented to the International Conference, *Gramsci e l'Italia*, held at Urbino on January 24-25, 1992. The complete papers will be edited by M. Martelli and published by Quattroventi, Urbino.)
- A. Burgio «Gramsci e l'educazione reciproca», *Calendario del Popolo*, n. 555 (June 1992) *Speciale Gramsci* 3, pp. 15418 - 15428.
- R. Giuffrida «Garavini: Gramsci? Un punto di partenza», *Ibid.*
- A. Natta «Da Gramsci a noi», *Critica Marxista*, n.s. 1, (January-February 1992), pp. 35-47.
- C. Rolfini «Gramsci a cent'anni dalla nascita», *Informazione Filosofica*, 6 (March 1992), pp. 47-49.
- A. Burgio «Quale rappresentanza? Sulla teoria della rivoluzione negli scritti precarcerari di Gramsci», *Marx Centouno* n.s. 7 (November 1991) special issue devoted to *Democrazia e egemonia in Antonio Gramsci*, pp. 40 - 83.
- A. Catone «Appunti `gramsciani' per la lettura dell'agosto russo», *Ibid.*
- P. Cristofolini «Egemonia: un'idea di Trotskij», *Ibid.*
- F. Frosini «Note su filosofia, religione e democrazia nei *Quaderni del carcere*», *Ibid.*
- C. Rolfini «Rileggere Gramsci, nota introduttiva», *Ibid.*
- D. Losurdo «Gramsci, il marxismo e lo stato», *Marx Centouno* n.s. 8 (March 1992) special issue devoted to *Egemonia e filosofia della prassi*, pp. 42 - 91.
- G. Baratta «Le storie particolari vivono solo nel quadro della storia mondiale», *Ibid.*
- C. Preve «Il pensiero marxista di Gramsci dopo il collasso del comunismo storico novecentesco del 1991», *Ibid.*
- R. Mádera «Considerazioni su classe, nazione, sesso ed individui in relazione alla critica del progetto egemonico gramsciano», *Ibid.*
- Rügener, Werner *Wohin kann Antonio gehn? Szenische Lesung mit Musik. Texte von und über Gramsci. Mit dem Essay von Uwe Hirschfeld «Gramscis Heimat.»* Cologne, Verlag Demokratie, Dialektik & Ästhetik. Pp. 26. (This is a staged reading incorporating some of Gramsci's own texts. It was written for the Gramsci centennial and has had several performances in the *atelier* Theater in Cologne. It includes the music from Luigi Dallapiccola's *Quaderno musicale di Analibera* (1947). The Gramsci texts are predominantly from the *Prison Letters*.)
- San Juan Jr., E. *Racial Formations/Critical Transformations*. Atlantic Highlands, U.S.A.: Humanities Press, 1992.

- Reading the West/Writing the East. Studies in Comparative Literature and Culture.* New York: Peter Lang, 1992.
- «Gramsci: In Quest of Revolutionary Agency,» in *From People to Nation: Essays in Cultural Politics.* Manila: Asian Social Institute, Inc., 1990.
- Writing and National Liberation.* Quezon City, Philippines: University of the Philippines Press, 1992.
- «From Lukács to Brecht and Gramsci: The Moment of Practice in Critical Theory,» *Nature, Society and Thought*, 4:1-2 (Jan-April 1991), pp. 81-102.
- Showstack Sassoon, Anne "Hegemony" in *Twentieth Century Dictionary of Social Thought*, ed. W. Outhwaite & T. Bottomore, Blackwells (forthcoming).
- "Antonio Gramsci" in *Waterstones Subject Catalogues: Social Sciences*, London: Waterstone & Co., 1989.
- "Volk, Intellektuelle und spezialisiertes Wissen" in *Die Linie Luxemburg Gramsci: Zur Aktualität und Historizität marxistischen Denkens*, Berlin: Das Argument, 1989.
- "Gramsci, the Left and the 1990s" in C. Polychroniou (ed.), *Socialism: Crisis and Renewal*, New York: Praeger Publishers (forthcoming)
- Sintomer, Yves «Un jeune centenaire,» *M. Marxisme, Mouvement*, 50 (December 1991), Paris, pp. 46ff.
- «Gramsci dissident communiste,» *M. Marxisme, Mouvement*, 50 (December 1991), pp. 55-56.
- Snedeker, George «Edward Said and the Critique of Orientalism», *Nature, Society and Thought* 3:2 (1990)
- «Between Humanism and Social Theory: the Cultural Criticism of Raymond Williams», *Rethinking Marxism* (forthcoming).
- Szabó, Tibor *Gramsci politikai filozófiája.* [Gramsci's Political Philosophy] Szeged, 1991 [This is the first Hungarian monograph on the subject.]
- Szakernyés, János (Timisoara) «A politikai kultúra sarkköve: a tolerancia. Beszélgetés Szabó Tibor filozófussal» ["The cornerstone of political culture: tolerance. Interview with the philosopher Tibor Szabó"], *A Hét* January 10, 1991.
- Texier, Jacques «Rationalité selon la fin et rationalité selon la valeur dans les Cahiers de la prison,» *Actuel Marx*, 4, pp. 97-118.
- Tosel, André «La philosophie de la praxis comme conception du monde intégrale,» *M. Marxisme, Mouvement*, 50 (December 1991), pp. 57-62.
- «Marx en italiques. Aux sources de la philosophie italienne contemporaine,» *Trans Europ Repress*, Mauvezin, 1991 (chapters V-VIII, pp. 105-169.)
- «L'esprit de scission. Études sur Marx, Gramsci, Lukács.» *Annales Littéraires de l'Université de Besançon.* Belles-Lettres, Paris, 1991. Pp. 153-237.

Vacca, Giuseppe «Egemonia e democrazia nei *Quaderni*», *Problemi* (cultural quarterly dir. by Giuseppe Petronio), fasc. 93 (January-April 1992).

Vejerano, Juan Trías (ed.), *Gramsci y la izquierda europea*. Madrid: Fundación de Investigaciones Marxistas, 1992.

«Gramsci (1891-1937)», *Nuestra Bandera* No. 148:4 (1991) [i.e. No. 150].

Wagner, Birgit «Gramsci als Literaturkritiker der faschistischen Jahrzehnte,» *Zibaldone* 11 (special issue «Antonio Gramsci»), (Vienna: Piper), May 1991, pp. 40-49. (issue includes contributions by Giorgio Baratta, Johanna Borek, Lucia Borghese and Renzo Martinelli)

«Gramsci und Pascal,» *Wespennest*, 83 (special issue «Antonio Gramsci» ed. Johanna Borek) (1991), pp. 53-56. (issue includes articles by Johanna Borek, Sonja Puntischer Riekmann, Edoardo Sanguineti, Rolf Schwendter, et al.)

and Sonja Puntischer Riekmann «Emigration in Wien,» in Uwe Hirschfeld and Werner Rügemer, eds., *Utopie und Zivilgesellschaft*. Berlin: Elefant-Press, 1990. Pp. 103-112. (volume includes contributions by Giorgio Baratta, Joseph Buttigieg, Fabio Frosini, Uwe Hirschfeld, Sabine Kebir, Girolamo Sotgiu, Heinz Thoma, et al.)

Wörsdörfer, Rolf (Frankfurt a.M.) *Movimento operaio e socialista a Messina (1900-1914)*, Roma-Reggio Calabria: Gangemi editore, 1990.

«Ein Staat - zwei Gesellschaften. Bemerkungen zu Gramscis `Einige Gesichtspunkte der Frage des Südens'(1926),» *Utopie kreativ. Diskussion sozialistischer Alternativen*, Heft 6, February 1991, pp. 47-

2. NEWS ON CONFERENCES

Information from Rolf Wörsdörfer:

Gramsci und die Theorie der Zivilgesellschaft - Internationale wissenschaftliche Konferenz, March 22 - 23, 1992, Berlin.

From Sabine Kebir:

The Swansea-Bremen Conference held at the University College of Swansea on 11-12 September 1992 was dedicated to an examination of "the relevance of the educational writings of Raymond Williams and Antonio Gramsci on culture, community and democracy for the twenty-first century." Among the presentations at the conference: S. Kebir on "Between Emancipation and Puritanism: Gramsci on the Question of Gender"; Gustav Klaus: "Common Culture, National Popular, Common Sense: Obsolete Concepts?"; Ursula Apitzsch: "Gramsci and the Discussion of Multicultural Education"; W. John Morgan: "Workers and Intellectuals: Antonio Gramsci and Intellectuals."

From Birgit Wagner:

Gramsci Oggi (etc.), conference, Vienna, June 12 - 14, 1992. Organized by Johanna Borek et al. The conference included papers by Giorgio Baratta, Klaus Bochmann, Johanna Borek, Joseph Buttigieg, Wolfgang F. Haug, Sabine Kebir, Kaspar Maase, Reinhard Pitsch, Costanzo Preve, Birgit Wagner and others.

From André Tosel:

The papers of the «congrés franco-italien» *Modernité de Gramsci?* held at Besançon in November 1989 will be published in November or December 1992. The volume will include contributions by E. Balibar, E. Buisson, S. Salomon, J. Robelin, J. Texier, J.P. Potier, C. Barrère, A. Jaulin, A. Tosel, G. Baratta, G. Prestipino, A. Becheloni, D. Losurdo, F. Sbarberi, F. Izzo, C. Preve, G. Vacca, A.A. Santucci, A. Showstack Sassoon.

From Elemér Kéri:

Nemzetközi Gramsci-Lukács Konferencia. [Convegno Internazionale su Gramsci e Lukács], Szeged, Hungary, February 14-15, 1991.

From Luciano Canfora:

Gramsci e Togliatti, Urbino, January 1992. Coordinated by Domenico Losurdo. (Publication of the papers is imminent.)

From Istituto Gramsci, Friuli-Venezia Giulia:

Gramsci e l'egemonia, Trieste, December 5-6, 1991. Conference organized by the Istituto Gramsci of Friuli-Venezia Giulia. Papers and interventions by Giuseppe Petronio, Franco Brioschi, Giuseppe Giarrizzo, Michele Ciliberto, Giuseppe Vacca, Rocco Brienza, Robert S. Dombroski, Marina Paladini, Franco Sbarberi, Antonio Stragà. [For partial publication of papers in *Problemi* see Paladini, Vacca and Petronio in list of publications above.]

From Mimma Paulesu Quercioli:

Gramsci e la non-violenza, Ghilarza, September 26, 1992. Symposium and debate organized by the Casa Gramsci during the «Mese delle Cultura». Participants included Sergio Caprioglio, Prof. Alberto Labate and Prof. Giorgio Nardone.

From Dora Kanoussi:

Gramsci en America Latina, conference to be held in the Universidad Autón. of Pueblo, Mexico in November 1993.

From C. Rolfini:

Crisi Organica: il vecchio muore e il nuovo non può nascere, conference held at Certosa di Pontignano (Univ. of Siena), November 3 - 5, 1991. (The papers are being edited by Cristina Rolfini and Giorgio Baratta.) (Info. from Rolfini)

From Maurice Finocchiaro:

Many concurrent sessions on «Antonio Gramsci» at annual conference of American Association for Italian Studies, Austin, Texas, April 15-18, 1993, organized by Massimo Lollini, Romance Languages, University of Oregon.

From Juan Trías Vejerano:

Coloquio Internacional «Gramsci y la izquierda europea», organized by the Fundación de Investigaciones Marxistas, Madrid, September 25 - 26, 1991. Round Table «Vigencia de Gramsci», July 30, 1991, summer semester, Universidad Complutense de Madrid.

From Fabio Frosini:

Meeting of the International Gramsci Society, Berlin, November 10, 1992 to plan the Society's first congress (date and place still to be determined). Participating in the planning were: Giorgio Baratta, Jacques Bidet, Klaus Bochmann, Francisco F. Buey, Joseph Buttigieg, Fabio Frosini, Wolfgang F. Haug, Lothar Knapp, Harald Neubert and Leonie Schröder.

3. UNIVERSITY COURSES: STUDYING GRAMSCI

- Professor Francisco Fernández Buey, Professor of Methodology of Social Sciences at the University of Barcellona is teaching doctoral courses during the 1992-93 academic year on the topic, *Recent Contributions to Understanding and Interpreting the Works of Antonio Gramsci*:

In recent years, with the commemorations of the centenary of Gramsci's birth and the 50th anniversary of his death, a series of documents and analytical essays have been published which constitute a notable contribution to the considerable amount of literature about Gramsci already available in the seventies. The appearance in definitive form of the monumental Gramscian bibliography by John Cammett (Rome: Riuniti, 1991) offers us a clear idea of the influence of Antonio Gramsci's thought in every continent. The birth of the International Gramsci Society has also helped increase Gramscian literature. Important correspondence between Gramsci, Tatiana Schucht and Piero Sraffa has come to light during the last ten years. Specialist Italian critics have stimulated an interesting debate on the various existing editions of the *Quaderni del carcere*. A review of this documentary, analytical, and critical material makes possible a new appraisal of Gramsci's work as a whole, and of his role as a thinker and man of action. This is the aim of the doctoral courses, during which the participants will read, discuss and appraise the bibliography available, with particular attention to:

John Cammett, *Bibliografia gramsciana* (Rome: Riuniti, 1991)

G. Francioni, *L'officina gramsciana* (Naples: Bibliopoli, 1984)

A. Gramsci, *Forse rimarrai lontana*. Lettere a Iulca: 1922-1937 (Rome: Riuniti, 1987)

Nuove lettere di Antonio Gramsci (con altre lettere di Piero Sraffa), ed. A. Santucci (Rome: Riuniti, 1986)

Antonio Gramsci, *Lettere: 1908-1926*, ed. A. Santucci (Turin: Einaudi, 1992)

G. Baratta & A. Catone (eds.) *Modern Times: Gramsci e la Critica all'Americanismo* (Milan: Cooperativa Diffusione 84, 1989)

Aldo Natoli, *Antigone e il prigioniero* (Rome: Riuniti, 1990)

Giuseppe Fiori, *Gramsci Togliatti Stalin* (Rome-Bari: Laterza, 1991)

Piero Sraffa, *Lettere a Tania per Gramsci*, ed. V. Gerratana (Rome: Riuniti, 1991)

- Professor Richard D. Wolff of the Department of Economics of the University of Massachusetts in Amherst, U.S.A. taught a course entitled *Introduction to the Marxist Tradition* in the Fall semester of 1992:

The course is divided into the following sections: "The first theoretical generation after Marx" comprises "Austro-Marxism: the debates in Vienna," "Russian Marxism: social democracy and bolshevism," "The struggle in Germany: reform or revolution" and "The context: imagining/constructing transitions from capitalism to communism." There follows a section on "Marxism and the consequences of Soviet power" comprising "'Official Marxism': economic or political determinism?," "Dissents from 'Official Marxism': turning to culture and to the analysis of theory/thinking itself." This subdivision comprises readings from Lukács, Gramsci, from the Frankfurt School, as well as Korsch and Bloch. The Gramsci readings are as follows:

Gramsci, *Selections from the Prison Notebooks*

---- *The Modern Prince*

Joseph Buttigieg, *Antonio Gramsci's Triad: Culture, Politics, Intellectuals*, Minneapolis: Center for Humanistic Studies, 1987.

Chantal Mouffe, ed., *Gramsci and Marxist Theory*, essays by Mouffe and Paggi

Frank Annunziato, «Gramsci's Theory of Trade Unionism,» *Rethinking Marxism*, 1:2 (Summer 1988).

Richard Wolff, «Gramsci, Marxism and Philosophy,» *Rethinking Marxism*, 2:2 (Summer 1989).

Anne Showstack Sassoon, «Gramsci's Subversion of the Language of Politics,» *Rethinking Marxism*, 3:1 (Spring 1990).

The course continues with a section on "The aftermath of World War II and the transformations of Marxism into Marxisms" comprising "Marxism rethought beyond Europe," "Althusser and the explosion of French Marxism," "Conflicts and contradictions among Soviet Marxian theorists," "Marxism and post-modernism" and "The 1980s and 1990s: new Marxist theories of class and power politics, individual vs. social, and post-Marxism."

• Professor Nelson Moe, Department of Italian, University of Michigan, taught a course (in the Fall 1992 semester) on *Gramsci and the Italian Literary Tradition*.: Major Italian authors from Machiavelli to Verga, studied in the light of Gramsci's critical insights and perspectives.

• Professor Kate Crehan, New School for Social Research, Graduate Faculty of Political and Social Science, taught a course (in the Spring 1992 semester) entitled *Reading Gramsci*:

Course Outline:

1. Introduction

2. Gramsci and Marx - Readings: *Prison Notebooks* and Eric Hobsbawm, «Gramsci and Marxist Political Theory», in Anne Showstack Sassoon, ed., Approaches to Gramsci. London, 1982.

3. Gramsci's Life - Readings: Giuseppe Fiori, *Antonio Gramsci: Life of a Revolutionary*. London, 1990.

4. Gramsci and the Italian Context - Guest lecturer: John Cammett

5. The Nature and Role of Intellectuals - Readings: *Prison Notebooks*

6. The Modern Prince - Readings: *Prison Notebooks*.

7. State and Civil Society - Readings: *Prison Notebooks*.

8. Case Study (i): The Production of Knowledge and the Role of the Intellectual - Readings: Stephen Feierman, *Peasant Intellectuals: Anthropology and History in Tanzania*. U of Wisconsin Press, 1990.

9. Case Study (ii): Hegemony and its Limits - Readings: James Scott, *Weapons of the Weak: Everyday Forms of Peasant Resistance*. New Haven, 1985.

10. Case Study (iii): The Production of Hegemony - Readings: Paul Willis, *Learning to Labour: How Working Class Kids get Working Class Jobs*. New York, 1981.

11. Discussion of significance of Gramsci's work in the U.S. today, with the participation of John Cammett, Frank Rosengarten, and Raymond Rosenthal.

12. Gramsci and Anthropology: Class discussion of importance (or lack of importance) of Gramsci for participants' own work.

• Professor Dario Ragazzini, Dipartimento di Scienze dell'Educazione, University of Florence, taught the following course in academic year 1990 - 91: «Tematiche e teorie educative nei Quaderni del Carcere di Antonio Gramsci»:-

Selections from the *Notebooks*

D. Ragazzini, *Società industriale e formazione umana nel pensiero di Gramsci*. Rome: Editori Riuniti, 1976 (and later printings).

D. Ragazzini, «Dall'individuale al sociale [in Gramsci]» *Critica marxista*, n. 2-3 (1987), pp. 281-305.

• Professor Michael Hanchard, Dept. of Government, University of Texas/Austin taught (in the Fall 1992 semester) a course on *The Politics and Ethics of Antonio Gramsci*:

Syllabus:

I. Ethics and Politics: Readings from Gramsci, Cammett, Coletti, Kant

II. Critiques and Assessments: Readings from Perry Anderson, Raymond Williams, Stuart Hall, Sue Golding, Michael Walzer, Showstack-Sassoon and Femia.

III. Interpretations: Race: Readings from Cornel West, Hanchard, Stuart Hall; Gender: Readings from Spivak.

IV. Applications: readings from E. Genovese, Laitin, and J. Scott.

• Professor Massimo Lollini, Dept. of Romance Languages, University of Oregon, taught a course (in the Fall 1992 semester) on *The Prison Letters of Antonio Gramsci and Twentieth Century Literature of Testimony in Italy*. "Literature of Testimony" in this context is taken to mean textual production that sets itself beyond the traditional notions of literature and whose literary and esthetic aspects become secondary to the need to express personal and historical events the writer has experienced. Attention is also be given to the impact of Gramsci's *Prison Letters* in the world of literature, along with their influence on contemporary political prose.

4. DOCTORAL DISSERTATIONS ON GRAMSCI

Xiaorong Gu, *Resource, Choice and Power - A Study in Social and Ideological Change in Germany, Italy and Egypt*, Ph.D. Dissertation, History, Temple University, 1988.

Rahmat Tavakol (Department of Sociology, Kean College of New Jersey, Union, New Jersey, U.S.A.) is working on a dissertation in the Department of Sociology at Rutgers University on the ayatollah Taliqani in which Gramsci's ideas on hegemony and intellectuals form part of the theoretical foundation of his work. His main concern is to investigate the process of ideological exchange between religious and secular thinkers as well as among religious thinkers in the context of the cultural and political changes that have taken place in Iran since the 1950s.

Buissière-Brave, Thèse de doctorat: *Gramsci lecteur de Machiavel, une réponse au problème de l'immanence*. Université de Paris X - Nanterre, November, 1990. (Part One: La rencontre de Gramsci et Machiavel; Part Two: le Machiavel de Gramsci, Part Three: la théorie gramscienne de l'immanence, Part Four: la théorie du Prince moderne et l'intellectuel.).

Bérengin Marques-Pereira, *La fonction hégémonique de l'état dans le processus de politisation de l'interruption volontaire de grossesse en Belgique, 1970-1986*. Doctoral Thesis, Political Science, Université Libre de Bruxelles, academic year 1985-86.

Judith Bloomfield, *Fascism in Communist Thought: the Policy and Practice of the Communist Party in Italy 1921-6*. Ph.D. Dissertation, Centre for Russian and East European Studies, London

Carl Dyke, *Antonio Gramsci. The Social Psychology of Revolution*, Ph. D. dissertation in progress, University of California, San Diego.

(The author has sent the following description: «The dissertation ... may loosely be described as a critical/historical evaluation of Marxist revolutionary theory, conducted through a comparison of Gramsci with Émile Durkheim and Max Weber. I will argue that at the beginning of the 20th century Marxism was a revolutionary theory without a theory of revolution; that is, that it was unable to examine and account for collective behaviors which did not fit a limited set of rationalist presuppositions. Several Marxist theorists at this time have been identified as attempting to re-inject the element of 'subjectivity' into the theoretical mix, chief among them Gramsci and Lukács. My argument relies on rejecting the comparison of these two figures, as it conceals the novelty and promise of Gramsci's approach by automatically re-consigning him to the philosophical lucubrations of the Hegelian tradition. Instead, Gramsci's studies of the southern Italian peasantry, of the influence of the church and of intellectuals on the formation of collective consciousness, his interest in common sense and its relationship to 'good sense,' and his famous thoughts on the formation and articulation of hegemony all point to a substantively different way of examining collective behavior. In its sensitivity to patterns of behavior which might be described as irrational or non-rational, Gramsci's theory approaches the key sociological insight of the period around the turn of the century, and his work and its contribution to the maturation of Marxism and social theory in general is illuminated by comparison with other sophisticated social theorists of his era.»)

5. LIBRARIES, INSTITUTES AND CENTERS:

André Tosel has informed us that at present the Italian studies institutes at Parisian universities have the best materials for Gramsci studies. The Maison des sciences de l'homme, Paris, also has materials.

Luciano Canfora has called attention to the library of the Dipartimento di Storia e Scienze sociali dell'Università di Bari (Palazzo Ateneo, Piazza Umberto).

Dora Kanoussi has pointed to the collection on Gramsci at the Instituto de Ciencias Sociales y Humanidades. Centro «Gramsci» of the Universidad Autónoma of Puebla, Mexico, Dir. Dora Kanoussi.

6. MISCELLANEOUS

Stephen Shapiro has created an installation about Gramsci which was exhibited at Progressive Culture Works Gallery in Jersey City, New Jersey, U.S.A. from September 19 - October 31, 1992 and which is described in the accompanying catalogue for the show entitled *Catholicism*.

A. K. Bierman is preparing an English translation of *Gramsci e Machiavelli* by Federico Sanguineti.

News from Europe

by
Fabio Frosini

1. TRANSLATIONS

The international dissemination of Gramsci's thought and its study will be greatly helped by the publication, currently under way, of the German translation in a critical edition of the integral text of the *Prison Notebooks*. The first volume of this edition, which is being published by the Argument publishing house in Hamburg, appeared in 1991 and the final volume is scheduled to appear in 1995. This difficult project was undertaken without the benefit of financial support from any private or public source; its realization is owed entirely to the initiative and the energies of a small group of scholars and translators (Ruedi Graf, Peter Jehle, Gerhard Kuck, Joachim Meinert, Leoni Schröder) working under the direction of Klaus Bochmann, a specialist in Romance languages from the University of Leipzig, and the philosopher and political theorist Wolfgang F. Haug of the Free University in Berlin--both of whom have written extensively on Gramsci.

Four volumes of this translation and critical edition have already been published. The first volume of *Gefängnishefte* came out in 1991 and contains the translation of Notebook 1, in addition to an introductory essay and the critical apparatus. Volume 2 (1991) contains the text and critical apparatus of Notebooks 2 and 3; Volume 3 (1992) includes Notebooks 4 and 5 and

the relevant critical apparatus; and Volume 4 (1992) contains the text and critical apparatus of Notebooks 6 and 7.

Among the many interesting aspects of this German edition, two in particular stand out: one is lexical and the other cultural in nature. In the first place, it should be noted that the translation of Gramsci's mature thought into German often entails the re-translation of terms and concepts which Gramsci took from German in the first place and translated (giving them a new semantic value in the process) into Italian. This is the case, for example, with the term "*società civile*" ["civil society"]--the Hegelian and Marxian "*bürgerliche Gesellschaft*"--which the German translators rendered with the neologism "*Zivilgesellschaft*". (This neologism had been employed earlier by Sabine Kebir in her book *Antonio Gramscis Zivilgesellschaft*, Hamburg: VSA, 1991.) Another example is the pair of terms "*struttura / superstruttura*" which (starting with Volume 3) the German translators have consistently rendered as "*Struktur / Superstruktur*" instead of "*Basis / Überbau*" (see Vol. 3, p.A213). A second noteworthy feature of the German edition concerns the annotations which have been added to supplement the already existing notes supplied by Valentino Gerratana in Italian critical edition. By enriching the annotations in the critical apparatus, the German editors (like the editor of the English language edition, Joseph Buttigieg) are seeking to make Gramsci's work more accessible to the readers of their translation. As the preparation of the edition progressed, the German editors increasingly felt the need to amplify the critical apparatus.

The German edition constitutes a concrete example of Gramsci's theory of the "translatability" of one national culture into another. It also demonstrates how the work of translation helps to bring into relief the theoretical dimension of Gramsci's work.

The English Gramsci scholar Derek Boothman (already known for his admirable contributions to Gramscian philology, and especially for his detailed work on the primary and secondary sources of the *Prison Notebooks*) is in the final stages of completing a selection (in English translation) from the *Notebooks* dealing primarily with theoretical issues--a volume which take its place alongside the well known and widely used anthologies edited by Q. Haore and G. Nowell Smith, and D. Forgacs. In Boothman's volume the materials will be gathered under the following rubrics: Religion, Education, History of Economics, Contemporary Economic Trends, Science and Translatability, Croce I [Notebook 10, I], Croce II [Notebook 10, II, etc.]. Boothman will also supply a general introductory essay and brief introductions to each section.

2. PUBLICATIONS

A French-Italian conference on "Modernité de Gramsci" was held in Besançon (France) on 23-25 November 1989. The conference was organized by the Université de la Franche-Comté and the Fondazione Istituto Gramsci of Rome. The proceedings of the conference are now available in a volume edited by André Tosel, *Modernité de Gramsci?*, (Besançon: Annales Littéraires de l'Université de Besançon, 1992). The volume includes sections on Gramsci and France / Gramsci in France (with contributions by G. Labica, S. Solomon, J. Robelin, A. Tosel); capitalism and socialism (J.-P. Potier, Ch. Barrere, G. Baratta, G. Vacca); social conflict, organization and politics (A. Santucci, E. Buisserie, A. Bechelloni, F. Sbarberi, E. Balibar, G. Prestipino, C. Preve); intellectuals, individuality and conformism (A. Showstack Sassoon, C. Mancina, J. Texier); and the philosophy of praxis (D. Losurdo, F. Izzo, A. Tosel, A. Jaulin). The volume also contains a bibliography--prepared by J.-Y. Loiget--of French publications on Gramsci.

André Tosel has also relatively recently written a book which should be of special interest to Gramsci scholars, among others. It is, *Marx en italiques. Aux origines de la philosophie italienne contemporaine* (Mauvezin: Trans-Europ-Repress, 1991). The first part of the book reconstructs the turn of the century Italian debate on Marxist theory (Labriola, Croce, and Gentile), while the second part provides an exposition of Gramsci's philosophy of praxis.

Another interesting book on Gramsci is Marcello Montanari's *La libertà e il tempo. Osservazioni sulla democrazia tra Marx e Gramsci* (Rome: Editori Riuniti, 1991). Among other

things it includes a chapter on the "philosophy of praxis" and another on Gramsci and democracy.

Two other volumes devoted to Gramscian studies are being prepared and should be published in the near future. One of them is being edited by Giorgio Baratta and Andrea Catone with the title "*Un progresso intellettuale di massa.*" *Incontro con Antonio Gramsci* and will be published in Milan by Unicopli--its contents are based on the papers delivered at an international conference held in Urbino in November 1987 (with contributions by F. Frosini, A. Catone, D. Losurdo, V. Gerratana, G. Baratta, P. Angelini, M. B. Luporini, U. Apitsch, and L. Belpassi). The other projected volume will consist of the proceedings of another conference devoted to Gramscian studies held in Urbino in 1992 and it will be published under the auspices of Istituto Italiano per gli Studi Filosofici.

The Italian review *L'Indice dei libri del mese* devoted several pages of its February 1993 issue to an inquiry on the status of Gramsci's thought. The special section, entitled "Capire Gramsci, capire la realtà," was edited by Giorgio Baratta and Fabio Frosini, who also contributed articles to it. Several scholars were asked whether and why Gramsci is relevant to their current work. The responses reproduced in the special section are from: Étienne Balibar, Valentino Gerratana, Peter Glotz, Irina V. Gregorieva, Eric Hobsbawm, Romano Luporini, and Edward W. Said.

3. FORTHCOMING CONFERENCE

Every year during the weekend of Pentecost a political-cultural manifestation called the *Volksuni* is held in Berlin. This year, one day of the *Volksuni*--Monday, 31st May--will be devoted the topic "Reading Gramsci / Reading Reality". The participants will include Francisco Fernandez Buey, Joseph Buttigieg, Valentino Gerratana, Stuart Hall, Georges Labica, among others. There will also be a screening of Giorgio Baratta's film *A teatro con Gramsci e Dario Fo* (produced by the cultural organization "Le Rose e i Quaderni", via della Consulta, 00184 Rome; Tel. 06/4815250).

Gramsci in *Rethinking* MARXISM

by
Jonathan Diskin

For those of us engaged in the broad project of a critical reassessment and reconstruction of both the central concepts and politics of the Marxian tradition there is, perhaps, no other thinker whose work is as important as that of Antonio Gramsci. For us, Gramsci embodies the best of the truly dialectical Marxian tradition as he provides a springboard away from the dogmatism and economism within the Marxist tradition--his essay "The Revolution Against *Capital*" comes readily to mind--while he remains committed to the broader Marxian tradition.

It is hardly surprising, then, that almost every issue of *Rethinking Marxism* features articles in which Gramscian concepts are used to produce understandings of political, cultural and economic issues. Our authors often take Gramscian insights and concepts (and often other than those with which the name of Gramsci is readily identified, such as, hegemony) as points of departure to, as Stuart Hall says, think in a Gramscian way. Such articles span an extremely wide range of topics, including: trade unions (Annunziato, 1988), philosophy (Wolff, 1989), sexuality (Moe, 1990), the language of politics (Showstack Sassoon, 1990), cultural imperialism (Lazarus, 1990), socialist education (Landy, 1991), and Dante (Bové, 1991). In addition, Gramsci's work figures in the ongoing discussions of post-Marxism and radical democracy (Landry and MacLean, 1992; and Graham, 1991), and with questions of cultural studies, widely understood (Hall, 1992; and Kennedy, 1988). What follows are comments on a few of these essays from the first four volumes of *Rethinking Marxism*.

Highlighting the interdependence between Gramsci's theoretical and more pragmatic work, Frank Annunziato's "Gramsci's Theory of Trade Unions" (1988), links Gramsci's theoretical anti-economism to an understanding of his analysis of trade unionism. Annunziato shows that Gramsci's break with a teleological theory of history and economism leads him to reject prevailing dogmatism in which the trade unions were understood to be privileged sites of politics, either socialist or petty bourgeois. Rather, Annunziato cites Gramsci, who claims that:

there is no specific definition of a trade union, the union becomes a determined definition and, therefore, assumes a determined historic form when the strength and will of the workers who compose it, impress upon it a direction, and impose upon its actions those ends which are affirmed by their definition. (153)

Trade unions, thus, are not posed as sites of reaction, vis a vis, the factory council, as others have argued, but as unique sites of struggle, with their own contradictions. As Annunziato notes, "The trade union becomes a site for socialist political work, not just because it is a *workers' organization*, but more importantly, because it must be transformed into a *revolutionary organization*." (153)

Marcia Landy's essay, "Socialist Education Today," stresses the contradictory and constructed nature of social reality, and, in particular, the "culture of consent," in order to develop a Gramscian way of thinking about socialist education today. She draws upon Gramsci's notion of common sense, arguing that knowledge is "fragmented and distorted, derived as it is from a number of public and private discourses including law, religion, the family, schools and the media"; and she notes that "Gramsci's writings on education and mass culture provide a starting point for examining the more complex ways in which consent is shaped in late capitalist society." (17)

After developing certain points of contact between Gramsci and post-structural theory on questions of the subaltern and the construction of identity, Landy offers the following as the parameters of socialist education today:

what are the historical dimensions of the present that transform the subaltern from thing to "person"? It would seem that socialist education in a capitalist society, if one follows Gramsci, is a means toward this transformation; it would entail a rethinking of the notion of the subaltern in ways suggested by Gramsci's notion of the intellectuals, of common sense, and of history away from the sense of determinism but also away from the notion of a linear conception of progress toward the realization of revolution.

On questions of philosophy, Richard Wolff argues that Gramsci offers us a lesson on the importance of philosophical, and especially, epistemological questions for radicals. Wolff, via Gramsci, challenges the distinction, put forward by Perry Anderson, between "substantive and epistemological concerns," in which substance is presumed to be more important. He argues that questions of philosophy and epistemology were an integral part of Gramsci's theoretical and political work taken as a whole--that his discussion of the formation of knowledge and cultural practices is, in part, an epistemological investigation for it entails a critique of notions of science and truth which were very much part of the fabric of cultural life.

Nowhere, Wolff states, is Gramsci's emphasis on "the complex, mutual interaction between philosophy and epistemology, on the one hand, and politics and economics on the other" (141), more tellingly demonstrated than in the notion of constructing counterhegemonic cultural practices. Radicals need, argues Wolff, "a counterhegemonic philosophy of knowledge and truth--an epistemological position--as urgent as any of the other components of a successful strategy for social revolution." (43)

A number of contributions have taken often overlooked components of Gramsci's text--the specificity of his language, concepts of sexuality, and his comments on Dante, for example, as objects of analysis.

Anne Showstack Sassoon's essay "Gramsci's Subversion of the Language of Politics" (1990), for example, looks directly at the structure of Gramsci's texts and his complex use of language. She argues that Gramsci continually struggled with language and concepts (such as hegemony and the intellectual) because he resisted naming in a way that reduced social life to only one of its dimensions. Thus, we must recognize that "he produced an archetypal open text that the reader must recreate each time she or he reads it." (15) Reflecting on Gramsci's own struggles with language, Showstack Sassoon notes that Gramsci refuses to let language and its ideological power overcome him. Thus,

if he corrupts or subverts them [words] or pushes them to their limits or argues that, as usually understood, they are meaningless . . . it is not simply because of political polemic. It is because he is convinced that in the era of mass politics, their traditional, historically constructed meanings are being superseded or tendentially so. (21)

Paul Bové, in his "Dante, Gramsci, and Cultural Criticism" strikes a similar note when he claims that readers have "an obligation to give careful and precise attention to language in retheorizing his thinking, his activity and his writing." (74) His

reading of Gramsci's writings on Dante reveal some of how Gramsci reflects upon the problems of representation--semiotic and political--and also how these troubling theoretical reflections find their place in the linguistic, the rhetorical and literary, formulations of his writing. (75)

Nelson Moe carefully examines Gramsci's comments on "the sexual question" in order to "open up these 'other' spaces to critical examination, seeking in them moments of antagonism and resistance." (236) Moe finds, despite Gramsci's important focus on the processes through

which subjectivity is constituted, "an unusual moment of economism in Gramsci's thought" (226), in which sexual ethics are explicitly linked to new Fordist forms of production.

In addition, Gramscian language figures prominently in the ongoing debates about post-Fordism and post-Marxism which are important and consistent themes in *Rethinking Marxism*. Whereas Gramsci's legacy is often invoked as a route out of or beyond Marxism, the work published in *Rethinking Marxism* is a testimony to the importance of Gramscian concepts and strategies in the revitalization and reconstruction of that very tradition.

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by
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Dissertations and Theses Not Included in the "Bibliografia Gramsciana"

In the Summer of 1989, an advisory group met at the Istituto Gramsci in Rome to discuss some questions concerning the nature and parameters of the final version of the comprehensive international Gramsci bibliography that was being prepared for publication. Among other things, it was decided that only doctoral dissertations--and not Masters' theses or undergraduate honors papers--dealing with Gramsci's life and thought, would be included. Furthermore, it was decided to exclude even those Ph.D. dissertations which were partly, but only partly, inspired by Gramsci's thought.

As a result of this decision, the published *Bibliografia Gramsciana* (Rome: Editori Riuniti, 1991) contained 53 titles of dissertations--another 21 titles are included in the forthcoming *Supplement*. Of course, it is also true that this category of publication is far less complete than any other. Electronic databases, outside of the United States and Canada, rarely include dissertations. Many of the correspondents that provided data from various countries for the *Bibliografia Gramsciana* made no attempt to survey this area.

But in my opinion, dissertations, theses, and honors projects are of great importance in determining the degree of penetration of Gramscian thought in the various national cultures. A perusal of the bibliography will demonstrate that very often young people who have done work on Gramsci will continue that interest for many years and even decades.

In future issues of the *IGS Newsletter*, we will try to provide more complete lists of these publications (Any help from readers would be most welcome!); meanwhile, the 32 dissertations and 32 Masters' and honors theses provided below (none of which were included in the "official" bibliography) give us another dimension of Gramsci's influence in modern culture.

A. PH.D. DISSERTATIONS RELATING TO GRAMSCI NOT INCLUDED IN BIBLIOGRAFIA GRAMSCIANA:

1. Botterman, John Charles. **Hegemony and the Subaltern: End of History in Heiner Muller's Theater** [East Germany]. University of Washington. Ph.D., 1987, 346 Pages.

.... Points of contact are subsequently traced between Muller and Marxist philosophers, primarily Walter Benjamin and Antonio Gramsci, whose works challenge the universalizing tendencies and spiritual transpositions of eighteenth- and nineteenth-century systems....

2. Clearfield, Frank Bruce. **The Trilateral Commission: Exercising Its Global Influence**. University of Kentucky. Ph.D., 1985, 394 Pages.

The Trilateral Commission (TC) is a group of internationally powerful private citizens, whose three hundred members come from North America, Western Europe, and Japan. Their goal is to stabilize the world system by changing international policies to favor the unrestricted activities of multinational corporations. Antonio Gramsci's writings on the state and capitalist society were used to examine the Commission's activities in the international economic, political, and social arenas. ...

3. Frederick, Howard Handthorne. **Ideology in International Telecommunication: Radio Wars Between Cuba and the United States**. (Volumes I and II). The American University. Ph.D., 1984, 772 Pages.

....This study begins with an historical overview of the Cuban-American radio war from its inception in 1961 A theory of Inter-Ideological Propaganda State Apparatuses (IPSAs) is elaborated, based on the writings of Karl Marx, Louis Althusser and Antonio Gramsci....

4. Garzon, Luz Elena. **Emilio Rabasa and his Novels.** [Spanish text] University of California, San Diego. Ph.D., 1985, 190 Pages.

Emilio Rabasa, a nineteenth century Mexican author, not only wrote poetry and novels, but also history and juridical studies.... We have to remember and consider the fact that he was formed first as a politician; he was what Gramsci would call "an organic intellectual." ...

5. Groth, Terrie Ralph. **State, Class, and Crisis in Brazil, 1974-82.** University of California, Riverside. Ph.D. 1986, 385 Pages.

....The discussion employs Gramsci and Poulantzas to synthesize a model of hegemonic democratization emphasizing capitalist democracy and dictatorship, class struggle, and hegemonic crisis....

6. Hardy, Thomas Stephen. **People of the Garden: Aesthetics in Everyday Life in a Tokyo Neighborhood.** New School for Social Research. Ph.D., 1986, 283 Pages.

....My thesis is that the park [a cultural object, the garden Amaen, in the everyday life of a Japanese neighborhood in the Shinjuku section of Tokyo], once private, now publicly controlled, has retained basically the same form while its meanings have shifted from personal and traditional to exploitative and public. In doing this, "tradition" merges with dominant ideological notions of social homogeneity, continuity, and unity controlling the uses of the park. These notions disguise the breach between the dominant idea of tradition and the experience of social differentiation and conflict. This results in alienation, with both residual and emergent responses. Following Gramsci, Lukacs, and others, I underline the ways the dialectical process of alienation contains the hope of its transformation--that what the people of Chayamachi neighborhood "misconceive" may, under certain circumstances, be demystified, and that they may then be able to change it.

7. Higgs, Paul. **Privatisation and the Politics of Hegemony: A Study of the Attitudes of Striking NHS Ancillary Workers Towards Privatisation, 1984-1985.** University of Kent at Canterbury (United Kingdom). Ph.D., 1987, 240 Pages.

This work is concerned with examining the nature of political consciousness from a Marxist perspective. It is also concerned with the direction and theoretical underpinnings of trade union opposition to privatisation in the NHS....This work seeks to challenge these ideas in two ways.... Secondly, it seeks to challenge the theoretical underpinnings to what I have termed "counter-hegemonic struggle." It looks at, and creates critiques of, the work of Hobsbawm, Hall; and the post-structuralists and Althusserians. The work concludes this overview of theories of political consciousness and ideology by advocating a model of political struggle based on the ideas of Antonio Gramsci and which avoids the idealism of the various contemporary Marxist accounts of ideology.

8. Judd, Ellen Ruth. **A Study of Directed Change in Chinese Literature and Art.** The University of British Columbia (Canada). Ph.D., 1981, 1 Page.

This thesis explores some issues related to directed change in Chinese literature and art from 1930 to 1955. The focus is on the performing arts. The main issues of concern are changes in the social organization of literary and artistic activity, and changes in the conscious model of literature and art held by those leading these social changes.... Theoretical concepts derived from the works of Clifford Geertz on ideology, Eric Wolf on peasant political movements, Antonio Gramsci on intellectuals and hegemony, and Raymond Williams on the arts in society were synthesized to form an approach which could illuminate these problems....

9. Kelleher, William J. **The Axiology and Methodology of Critical Organic Marxism.** University of California, Santa Barbara. Ph.D., 1985, 285 Pages.

.... Since mid-twentieth century, many European Marxists have been struggling to break out of their positivistic constraints. I critically analyze this Western Marxist movement. Only since the nineteen-sixties have scholars in the United States begun to take Marxism seriously. Prior to this they wrote as bourgeois propagandists bent on misrepresenting Marx. The American wing of the Western Marxist movement has produced organic Marxism. But this too has vestiges of positivism in it. My dissertation removes all traces of positivism from Marxism and creates "critical organic Marxism."

10. Kenig, Sylvia. **Limits on Theory: A Case Study of the Relationships of Market and State to Theory in the Community Mental Health Movement.** The University of Connecticut. Ph.D., 1981, 367 Pages.

....The focus of the study is sociological theory contained within the literature of social psychiatry, especially the community mental health movement. This movement is chosen for study because of its importance in fulfilling State functions of (1) accumulation, through the mental illness treatment market, and (2) legitimation through mental health theory and policy. The methodology used for the analysis consists of comparative historical analysis and interviews with key informants. Cross-national comparative data is drawn upon in order to highlight the historical and world-system implications of the CMHC movement. A sociology of knowledge framework is established from the works of Mannheim, Gramsci, Gouldner, and Friedrichs....

11. Kho, David S. **The Transition to Communism in North Korea (1953-1970): A Critical Analysis.** York University (Canada). Ph.D., 1981, 1 Page.

The North Korean state has become increasingly authoritarian since the mid-1960s. This development occurred despite the earlier existence of a revolutionary tendency (juche) in the theory and practice of the Korean Worker's Party (KWP)--one which had encouraged mass participation in the re-shaping of society. This study seeks to discover how an initially revolutionary society was transformed into a class-exploitative one. It will focus upon unearthing and analyzing the bases of this conservative reversion and the errors in the leadership's theory and practice which had allowed it to take place. Without sacrificing its critical character, this analysis will highlight the successes achieved by the North Korean leadership and the masses.... The growing body of theory on the transition to communism developed by Althusser, Bettelheim and Sweezy [will be used], as well as the works of theorists like Gramsci and Poulantzas

12. King, Michael J. **The Growth of Police Powers in the Federal Republic of Germany: An Analysis of the Relations of the State, Legitimation and Coercion.** University of Wales (United Kingdom). D. Phil., 1987, 367 Pages.

The primary concern of this thesis is to analyze and account for change within policing in the Federal Republic of Germany. It suggests that contemporary policing is characterized by a growth in the policing apparatus generally, and increasing centralization, specialization and employment of technology within an orientation of prevention....The underlying theme of this thesis is the relationship between the State, coercion and legitimation. It initially undertakes a theoretical examination of this relationship, and also an elaboration of the concept of rationality, towards an explication of social change. It refers particularly here to the work of Kant, Hegel, Marx, Weber and Gramsci....

13. Kling, Joseph Milton. **Making the Revolution -- Maybe. Deradicalization and Stalinism in the American Communist Party, 1928-1938.** City University of New York. Ph.D., 1983, 428 Pages.

The specific aim of this dissertation is to resolve the question of whether the American Communist party, at some point during the nineteen-thirties, became a reformist, or 'deradicalized' political movement.... My conclusion is that, by the criteria of the suggested model, the Party, after the re-election of Roosevelt in 1936, did, indeed, become deradicalized. The methodology is two-fold. First, working within the Marxist tradition, a model is proposed of a set of ideas which might reasonably be said to govern the behavior of a contemporary radical movement. The sources of the paradigm are seminal analysts and critics of the concept of radicalism, ranging from Marx, Engels, Lenin, Luxemburg and Gramsci on the one hand, to Eduard Bernstein and Roberto Michels on the other....

14. Krischke, Paulo José. **Populism and the Catholic Church: The Crisis of Democracy in Brazil.** York University (Canada). Ph.D., 1983, 1 Page.

This study analyzes the relations between the Church and the state of Brazil, focusing on the actions and orientations of the Church's main national organization, the Conferencia Nacional dos Bispos do Brasil (CNBB), during the development and crisis of the post-war populist regime. Populism has been defined as a "transitional" regime, in which the urban popular classes acquired individual social and economic rights, without attaining autonomous political representation....In the first part of the dissertation I review the literature and state my own approach, drawing from the theories of Antonio Gramsci, Jurgen Habermas and Ernst Bloch, among others. My suggestion is that the Church must be seen as a relatively autonomous institution vis-a-vis the state and social classes....

15. Lather, Patricia Ann. **Feminism, Teacher Education and Curricular Change: Women's Studies as Counter-Hegemonic Work.** Indiana University. Ph.D., 1983, 257 Pages.

This study addresses the questions: (1) What is going on in schools of education regarding feminist curricular change efforts? and (2) How is teacher education faring in the larger effort to challenge male hegemony over curricular content and the substance of knowledge itself? The data base consists of survey responses from teacher educators with sex equity concerns and a random sampling of one-third of women's studies program directors, textual analysis of course syllabi, and interviews with teacher educators....Data were analyzed from the vantage point of critical theory, especially the work of Antonio Gramsci. Major findings were: sex equity is largely invisible as a curricular issue in schools of education; much work remains in forging links between teacher educators and women's studies....

16. Little, Barbara J. **Ideology and Media: Historical Archaeology of Printing in Eighteenth-Century Annapolis, Maryland.** State University of New York at Buffalo. Ph.D., 1987, 473 Pages.

This work combines historical and archaeological methods to explore some of the relationships between ideology and media. The concept of hegemony developed by Antonio Gramsci is used to define a form of ideology that creates and uses "common sense" to gain and maintain control. Material culture and specific attributes of material culture broadly defined constitute the media.... Specific attributes are thought both to reflect humans' metaphorical understanding of goods and to reinforce cultural values that are becoming increasingly embedded as "common sense." These attributes are primarily standardization and segmentation. The historical setting is the craft of printing in eighteenth and early nineteenth-century Annapolis, Maryland....

17. Luke, Timothy Wayne. **The Proletarian Ethic and the Ethos of Communism: Ideology in the Political Economy of Soviet Industrialization.** Washington University. Ph.D., 1981, 543 Pages.

Conventional comparative accounts of national industrialization strategies emphasize the development of an ethic of work performance as a crucial component of industrial development. In the case of Czarist Russia, however, such studies have maintained that Russian workers lacked a modern work ethic and, therefore, remained essentially unproductive relative to more disciplined work forces in Europe, Japan and North America. This analysis argues that a modern work ethic has emerged in Soviet workplaces since 1917 and the sources of this new disciplined ethic are to be found in the social practices of the radical Russian intelligentsia and the culture transforming theories of Marxism-Leninism. Using several concepts originally elaborated by Antonio Gramsci and Max Weber, this investigation presents an alternative view of Soviet industrialization by treating the Russian revolution as the Soviet Union's "historical substitute" for or "functional equivalent" of the Protestant Reformation in Western Europe....

18. Mack, Nancy Geisler. **False Consciousness and the Composing Process. (Volumes I and II).** The Ohio State University. Ph.D., 1986, 584 Pages.

This dissertation is a critical analysis of the everyday life of the composition classroom. A dialectical connection is made between theory and practice, teachers and students, and the classroom and the real world.... Critical theory and particularly the concept of hegemony is used to analyze this false consciousness about composing. This work examines why traditional teaching practices are so entrenched within our culture. Dialectical theory is proposed as an alternative world view to western positivism. A more active role in the creation of knowledge is suggested for teachers and students. Hegemony is applied to traditional composition methodology, specifically the case of formal grammar instruction. The work of Gramsci is used to explicate two very different but related definitions for hegemony. On the one hand, Gramsci described hegemony as a subtle and dynamic form of socialization through which the ruling class dominates the masses by willful consent rather than violence. On the other hand, Gramsci defined a new type of hegemony which could be an activist response to the first more negative connotation: Gramsci explained that the workers could create a new, emancipatory hegemony. A more historical and political perspective of grammar is suggested....

19. Manders, Dean Wolfe. **Wisdom and Mystification in Everyday Life: Critical Investigations Into American Common Sense.** Brandeis University. Ph.D., 1980, 355 Pages.

Dominant Western (American) Marxism tends to be an objectivist enterprise, focusing on the "economic," "structural," and "material" dimensions of social reality. It thus, by default, generally ignores questions of lived,

mundane, everyday experience. The clearest example of this conceptual and political lacuna centers around the vulgar, objectivist Marxist notion of "bourgeois false consciousness." Following the "underground" Marxian perspective of Antonio Gramsci, and with brief support from and criticism of phenomenology, symbolic interactionism, and ethnomethodology, this omission in Marxian thought may be corrected by investigating the lived dynamics of American common sense--the "everyday concepts" which guide daily activity....Next, in order to investigate adequately American common sense, it is located in its everyday-historical lived American context: the hegemony of American capitalist ideology is discussed as it is central within the formation of American common sense....A Marxian-Gramscian perspective on common sense language-philosophy as expressive of lived, systemic capitalist social relations is also developed as an analytical requirement for later deducing the influence of the totality of capital within common sense language-praxis....

20. Mckenna, Teresa. **The Politics of Metaphor: Dialectics of Oppression in Miguel Angel Asturias and Elsa Morante.** University of California, Los Angeles. Ph.D., 1980, 230 Pages.

This dissertation explores the possibility for an aesthetic political fiction by tracing the common foundation of politics and literature as forms of persuasive discourse. In Chapter I, the theoretical assumptions underlying these collective forms of human expression are discussed: both politics and literature are perceptual activities. The key word is "activity," for literature and politics erroneously have been considered static entities. Antonio Gramsci correctly points out that politics is struggle, and that only action which is directed toward social change is political. In his view culture (a main component of which is ideology) plays an important role in fostering such activity and, consequently, in transforming human values. Literature acts in the cultural sphere, and when "directed" toward social change can be considered political....

21. Mills, Charles Wade. **The Concept of Ideology in the Thought of Marx and Engels.** University of Toronto (Canada). Ph.D., 1985.

This study examines the writings of Marx and Engels to see what consistent theory of ideology can be extracted from them. The focus is on the original sources, the works of Marx and Engels themselves, rather than on their expositors,... Finally, chapter six compares at length Marx and Engels' position on the role of revolutionary intellectuals with the views of Lenin and Gramsci.

22. Minkowitz, Miriam. **Marxist Philosophy and its Implications for Pedagogy.** Columbia university. Ph.D., 1983, 158 Pages.

Although Marx had little to say specifically on the topic of education, a Marxist theory of education can be extrapolated from his general philosophy. His concept of "alienation" as well as his opposition between the universal and the particular are especially fruitful concepts for constructing a Marxist pedagogy. "Alienation" is the general or universal term that is particularized in history as the division of labor. In the field of education this means dealing with the division of labor as seen in the school curriculum, particularly with the insidious division between intellectual and vocational instruction.... Educators who have described themselves as "Marxist" have attempted to deal with the problem of alienation, either explicitly or implicitly. While such thinkers as Freire, Sarup, Gramsci, Gintis and Bowles have made significant contributions to the formulation of a Marxist theory of education, each omits something vitally important....

23. Nasidi, Yakubu Abdullahi. **Beyond the Experience of Limits: African Literature and Interpretive Self-Awareness.** The University of Wisconsin -Madison. Ph.D., 1987, 213 Pages.

This dissertation begins from the notion of a crisis. This crisis it defines in the form of a still unresolved paradox in the critical practice of selected African writers and critics. These writers and critics try to represent or demonstrate the existence of an African culture or essence, but find themselves always driven to do so in terms of the very culture whose rise to global dominance represents the negation of "Africa." The discourses of two representative writer-critics are critically re-examined in the light of this paradox: Chinua Achebe in Chapter II and Wole Soyinka in Chapter III.... In Chapter IV the dissertation proposes to refocus the paradoxes of African Literature, both as a cultural practice and as a discipline, in terms of a theoretical concept--hegemony--derived largely from Gramsci and Raymond Williams. Foucault's suggestive reexamination of discourses in terms of power rather than meaning or truth is also examined, heuristically, in terms of how it might open up some critical vistas on the problem. Chapter V examines the interesting but still problematic work of Ngugi wa Thiong'o, whose works (both creative and critical) register the problematic of hegemony as an integral aspect of their "vision."...

24. Peterson, Thomas Erling. **The Poetics and Poetry of Pier Paolo Pasolini.** Brown university. Ph.D., 1986, 454 Pages.

Pasolini's civil poetry develops in parallel with the scholarly essays, criticism, polemics, fiction, theater and film. Social matrices in each are integrated with an autonomous sense of esthetic pattern, integrity and value.... There is no denying Pasolini has become a symbol for our times: a myth. But what is essential is the use of myth, for example those of Oedipus and Orestes, or the particular significance accruing around the figures of Gramsci, Dante and Christ, or the myths perhaps adopted unknowingly or reversed or negated.... It exacts of him a sacrifice which is and remains analogous to Gramsci's sacrifice, out of a higher and altruistic love, and in pursuit, via intellectual action, of what Whitehead has called the "high grade perception."

25. Pittenger, Mark Allen. **Science and the New Social Order: American Socialists and Evolutionary Thought, 1870-1918.** The University of Michigan. Ph.D., 1984, 791 Pages.

This dissertation seeks to clarify the role played by evolutionary theory in American socialist thought, and to clarify the socialist movement's role in the controversy over the social and political implications of Charles Darwin's and Herbert Spencer's ideas.... While Marx and Engels saw Darwinism as a revolutionary scientific and cultural force, they did not find in it the basis for a revolutionary social movement. Nonetheless, succeeding generations of socialists would strive to assimilate various versions of socialism to evolutionary theory. As the American socialist discourse developed in theoretical, political, and fictional writings from the 1870s to World War I, its participants undertook what Marxist theorists Antonio Gramsci and Raymond Williams would call a counter-hegemonic cultural struggle over the fate of evolutionary science. These socialist evolutionists hoped to democratize the possession of scientific knowledge, and to shatter "commonsense" or hegemonic conceptions of what such knowledge implied for the social order. Although evolutionism retained its resonance for the scientific left, it also proved assimilable to the liberal capitalist world view by the late nineteenth century.... Intellectuals deployed evolutionary theory to rationalize their reabsorption into that capitalist hegemonic configuration from which evolutionary thought, in conjunction with revolutionary socialism, had once been seen as an emergent force.

26. Silverberg, Miriam Rom. **Changing Song: The Marxist Poetry of Nakano Shigeharu.** The University of Chicago. Ph.D., 1984.

This five-chapter 319 page dissertation with introduction and conclusion focuses on the pre-war art theory and poetry of the Japanese proletarian writer Nakano Shigeharu, in order to interpret his contributions to Marxist cultural theory and his critique of Taisho culture. The theory contained in his essays on art and his poems is compared with the thought of Marx, Hegel, Lukacs, Bukharin, Trotsky, Gramsci, Bakhtin, and Benjamin. The standard view of Nakano as militant Fukumotoist is thereby revised and his thought placed within the context of a Marxist tradition emphasizing the importance of consciousness and the role of the intellectual in revolutionary labor....

27. Starr, William Frederic. **Christopher Caudwell.** Columbia University. Ph.D., 1982, 204 Pages.

Christopher Caudwell is primarily known as an English literary critic of the 1930s. The contention of this essay is that it is more appropriate to view him as an anatomist of ideology, and that his studies anticipate the development of cultural Marxism in the 1960s and 1970s....Because he gives primacy to culture and to ideas instead of viewing them as reflections of material forces Caudwell's thought can be situated with Marxists like Gramsci, Lukacs and Reich. Like each of these writers Caudwell saw himself extending, refining, and amplifying Marxist thought. He understood the centrality of culture in the struggle to change the world.

28. Vecci, Giovanni M. **A Dialectic Theory of Organization Behavior: The Case of the Amalgamated Meatcutters and Butcher Workmen of North America.** Northwestern University. Ph.D., 1981, 432 Pages.

In the present research, a dialectical theory of behavior in complex organizations is developed.... Such a theory is corroborated by reference to the history of an American union: the Amalgamated Meatcutters and Butcher Workmen of North America.... Multiple theoretical comparisons are carried on between the theoretical framework proposed and American trends in managerial organization theory as well as European theoreticians such as Marx, Gramsci, Weber and Lacan.

29. Vitti, Antonio Carlo. **Studio Sociologico-Linguistico dei Romanzi di Pier Paolo Pasolini.** [Italian text] The University of Michigan. Ph.D., 1983, 259 Pages.

Pier Paolo Pasolini, a controversial figure in contemporary Italian literature, is not only a poet, writer, scholar and film-maker, but equally well known as an observer of Italian social and political life..... Through these intense years of reaction to Neorealismo, Pasolini took on the role of interpreter of the myths of the Resistance, Marxism and Communism.... All his works are structurally divided by his personal way of conceiving the role of the intellectual in the modern world. There is in his case a latent contradiction of values. On one hand, the intellectual who, under the influence of Gramsci, tries to find a new role in the contemporary historical reality; on the other hand, his attachment to the cultural heritage from which he unsuccessfully tries to break away. Through this intense dualism, Pasolini also lived his personal *diversità*, forced by society to live a marginal role.

30. Walsh, Andrea Susan. **"The Weeds Grow Long Near the Shore": The "Women's Film" and the American Female Experience: 1940-1950.** State University of New York at Binghamton. Ph.D., 1982, 444 Pages.

This study explores the historical experience of American women in the 1940s through a critical analysis of selected topgrossing Hollywood "women's films" of the era. Drawing upon Antonio Gramsci and Raymond Williams, the author constructs a theoretical approach that sees modern mass-mediated culture as a form of popular culture. Popular culture can provide a rich source for social history, and is particularly suited to the discovery of historical undercurrents--the world of repressed, half-spoken and dissident fantasy.... The study contends that a nascent feminism colors this filmic world, and must be integrated into our understanding of the meaning of the 1940s, and its relationship to the second wave of feminism.

31. Wood, George Harrison, II. **Schools, Social Change, and the Politics of Paralysis.** University of Illinois at Urbana-Champaign. Ph.D., 1981, 125 Pages.

This study examines potential roles for American public schools in deliberately altering the social order. To do this it is first necessary to attempt refutation of arguments by school critics who contend that the only role schools play is that of reproduction of the existing social arrangements. The two schools of thought which most clearly represent this position are the "deschoolers" and the "neo-Marxists." It is argued herein that not only do these positions misunderstand the reality of schooling, they further develop political paralysis among progressive educational practitioners.....To oppose these positions recent works in critical theory which discuss student opposition to the educational paradigm are discussed. These models, put forth by Paul Willis among others, discuss student resistance to the curriculum and are thus titled "resistance theory." In addition, the students' need of intellectual tools and cultural capital to change the social order is explored as articulated by Antonio Gramsci....

32. Yevenes, Manuel Enrique. **Discourse and Power: Inquiry into Latin American Political Economy.** University of California, Santa Barbara. Ph.D., 1985, 450 Pages.

This inquiry has as its main objective to develop a theory of political economy based on the Latin American historic experience....This is a perspective that focuses upon the political practice of Latin America, a practice whose core element is the existence of systematic bodies of political economic knowledge. These bodies are political economic discourses, which contain ideas that have emerged from a particular class at a certain time in history. This inquiry has benefitted from the theoretical insights of Michel Foucault, from the writings of Antonio Gramsci, and from Latin American social thinkers such as Jose C. Mariategui, Raul Haya de la Torre, Ernesto Guevara, and Raul Prebisch.

B. MASTER'S THESES AND B.A. HONORS THESES ON GRAMSCI

1. Albanese, Salvatore N. Gramsci and the Southern Question. M.A. Thesis. University of Ottawa (Canada), 1982. Pp. 222 (microfiches). [Eng.]
2. Allemano, Louis C. La critica drammatica di Antonio Gramsci. M.A. Thesis. University of Alberta (Canada), 1972. Pp. 95. [Ital.]
3. Bozzini, Gabriella. Antonio Gramsci and Popular Culture: From Subordination to Contestation. B.A. Honors Thesis in Anthropology. University of California, Berkeley, 1985. Pp. 85. [Eng.]

4. Brown, Ivan Eugene. The Politics of Positivism and Dialectics: Marx's Theory of Ideology and the Historical Context for Gramsci's Immanent Critique of Bukharin's Praxis During the Period of the New Economic Policy in the Soviet Union. M.A. Thesis. Kansas State University, 1979. Pp. vi-135. [Eng.]
5. Chataway, Teresa. "Reconstituting Political Theory: The Exclusion of Giulia Gramsci", Second Conference on Women in Italian Culture. Victoria, Australia: Latrobe University, July 2-5, 1992. [Eng.]
6. Dedrick, John Robert. Gramsci and International Relations Theory. M.A. Thesis. College of William and Mary, 1988. Pp. v-73. [Eng.]
7. Fogle, Douglas W. Antonio Gramsci and Contemporary Political Theory, Ideology and Hegemony. B.A. Thesis in Liberal Arts and Sciences. University of Illinois at Urbana-Champaign, 1986. Pp. 42. [Eng.]
8. Hall, George S. George Lukacs and Antonio Gramsci: The Philosopher and the Revolutionary. B.A. Thesis. College of Arts and Sciences Honors Program. University of Alabama, 1986. Pp. 30. [Eng.]
9. Hawkins, William. Democracy and Totalitarianism in Gramsci's Writings on Journalism and Education. B.A. Honors Thesis. Department of Political Science. Emory University, 1986. Pp. 84. [Eng.]
10. Honig, James H. Gramsci's Democracy: The development of Antonio Gramsci's Concept of Democracy. M.A. Thesis. Political Science Dept., San José State University, 1990. Pp. 174. [Eng.]
11. Izzi, Michael. Towards a Theoretical Interpretation of Gramsci's Southern Question. M.A. Thesis. University of Quebec (Canada), 1987. Pp. 184 (microfiches). [Eng.]
12. Kim, Wonshick. An Analysis of Antonio Gramsci's Hegemony and War of Position. M.S. Thesis. Dept. of Sociology. University of Utah, 1990. Pp. viii-94. [Eng.]
13. Lee, Hyuk-Koo. Peasant Politics and Social Change: A Gramscian Perspective. M.A. Thesis. University of Texas at Austin, 1986. Pp. vii-92. [Eng.]
14. Maculus, Liliana Elena. Consciousness, State and Universality in the Theories of Hegel, Gramsci and Peron. M.A. Thesis in Philosophy. San Francisco State University, 1990. Pp. vi-54. [Eng.]
15. Maresso, A. Theoretical Practice and the Discourse of Gramsci's Marxism. B.A. Honors Thesis. U. of Sydney (Australia), 1990. [Eng.]
16. Maurice, Raymond. Le Concept de la Stratégie Révolutionnaire de la "Guerre de Position" chez Gramsci, Appliqué à l'Italie de 1852-1922. M.A. Thesis. University of Quebec (Canada), 1980. Pp. 248 (microfiches). [Fr.]
17. Mayo, Peter. A Comparative Analysis of Antonio Gramsci and Paulo Freire's Ideas Relevant to Adult Education. M.Ed. Thesis. University of Alberta (Canada), 1988. Pp. 189 (microfiches). [Eng.]
18. McEwen, Melissa. Gramsci and Spielberg: Hegemony in Popular Culture. B.A. Honors Thesis. U. of Adelaide (Australia), 1992. [Eng.]
19. Mitchell, Richard William. Revolution and the Role of Art in Late Capitalist Society: Towards a Materialist Artistic Practice. (With Original Play). M.A. Thesis. Southern Connecticut State University, 1990. Pp. 158.
20. Plowden, Ben. Antonio Gramsci: The Paradox of Hegemony and the Transition to Socialism. M.A. Thesis. Tulane University, 1986. Pp. 115. [Eng.]

21. Rivard, Jocelyne. La Notion du Parti chez Antonio Gramsci. M.A. Thesis. University of Ottawa (Canada), 1981. Pp. 383 (microfiches). [Fr.]
22. Robinson, William Alfred. The Development of Gramsci's thought on the Southern Question. M.A. Thesis. Georgetown University, 1975. Pp. 109. [Eng.]
23. Salusti, Marcia E. Gramsci, la letteratura popolare, la critica letteraria e il critico letterario. M.A. Thesis. Brown University, 1979. Pp. 56. [Ital.]
24. Scerbo, Joan. Antonio Gramsci: Towards a New Interpretation of Life and Art. M.A. Thesis. Department of Romance Languages. Queens College (CUNY), 1977. Pp. 50. [Eng.]
25. Schneiderman, Franz. Lukacs, Gramsci, Marcuse: Western Marxism and the Search for a Revolutionary Subject. B.A. Thesis. Dept. of Political Science. Williams College, 1985. Pp. v-110. [Eng.]
26. Shigematsu, Ted Mario. Gramsci's Concept of Hegemony. M.A. Thesis. San Diego University, 1983. Pp. iv-90. [Eng.]
27. Sonntag, Joseph R. The Thought of Antonio Gramsci. M.A. Thesis. Graduate Theological Union (California), 1973. Pp. 34. [Eng.]
28. Stephenson, Ralph Edwin. Antonio Gramsci's Theory of Hegemony. M.A. Thesis. University of South Carolina, 1990. Pp. ii-110. [Eng.]
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Supplement to the "Bibliografia Gramsciana"

John Cammett has just completed the first "official" supplement to his *Bibliografia Gramsciana* (Rome: Riuniti, 1991). (This version includes all the materials and contains about twice the number of entries in the "provisional" version which Cammett prepared in March 1992 for IGS members.) The supplement consists of more than 1400 entries, about 25% of which were published before 1989. It includes a few publications in four languages not comprised in the original volume--so that now we have material written on Gramsci in 32 different languages. Also included are many important publications related to the recent observances of Gramsci's death and the centenary of his birth. The supplement comes with appendices listing publications by year and language of publication, as well as detailed name and subject indexes.

The Supplement will be published during the next few months by the Fondazione-Istituto Gramsci in Rome in a special issue of its *IG-Informazioni*. Anyone wishing to obtain a copy please contact John Cammett, 905 West End Avenue, New York, New York 10025.

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