

## Gramscis Common Sense Inequality And Its Narratives

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Since the global economic crisis of 2007–2008, 'capitalism' has been the topic of widespread general discussion in both mainstream and social media. In this book, Christian W. Chun examines the discourses of capitalism taken up by people in their responses to a street art installation created by Steve Lambert, entitled *Capitalism Works for Me!* In doing so, he considers several key questions, including: How do everyday people view and make sense of capitalism and its role in their work and personal lives? What are the discourses they use in their common-sense understandings of the economy to defend or reject capitalism as a system? Chun looks at how dominant discourses in social circulation operate to co-construct and support capitalism, and the accompanying counter-discourses that critique it. This is key reading for advanced students of discourse analysis, language and globalization/politics, media/communication studies, and related areas. A video lecture by the author can be accessed via the Routledge website ([www.routledge.com/9781138807105](http://www.routledge.com/9781138807105)) and the Routledge Language and Communication Portal ([www.routledge.com/textbooks/languageandcommunication](http://www.routledge.com/textbooks/languageandcommunication)).

This book aims to recover from ancient and modern thinkers valuable arguments about statesmanship, leadership, and tyranny which illuminate reassessments of political science and practice after the election of Donald Trump. Like almost everyone else, contemporary political scientists were blind-sided by the rise of Trump. No one expected a candidate to win who repeatedly violated both political norms and the conventional wisdom about campaign best practices. Yet many of the puzzles that Trump's rise presents have been examined by the great political philosophers of the past. For example, it would come as no surprise to Plato that by its very emphasis on popularity, democracy creates the potential for tyranny via demagoguery. And, perhaps no problem is more alien to empirical political science than asking if statesmanship entails virtue or if so, in what that virtue consists: This is a theme treated by Plato, Aristotle, and Machiavelli, among others. Covering a range of thinkers such as Confucius, Plutarch, Kant, Tocqueville, and Deleuze, the essays in this book then seek to place the rise of Trump and the nature of his political authority within a broader institutional context than is possible for mainstream political science.

*Gramsci, Culture and Anthropology* provides an in-depth guide to Gramsci's theories on culture, and their significance for contemporary anthropologists.

*Gramsci's Common Sense Inequality and Its Narratives* Duke University Press

Neoliberalism - the doctrine that market exchange is an ethic in itself, capable of acting as a guide for all human action - has become dominant in both thought and practice throughout much of the world since 1970 or so. Its spread has depended upon a reconstitution of state powers such that privatization, finance, and market processes are emphasized. State interventions in the economy are minimized, while the obligations of the state to provide for the welfare of its citizens are diminished. David Harvey, author of *'The New Imperialism'* and *'The Condition of Postmodernity'*, here tells the political-economic story of where neoliberalization came from and how it proliferated on the world stage. While Thatcher and Reagan are often cited as primary authors of this neoliberal turn, Harvey shows how a complex of forces, from Chile to China and from New York City to Mexico City, have also played their part. In addition he explores the continuities and contrasts between neoliberalism of the Clinton sort and the recent turn towards neoconservative imperialism of George W. Bush. Finally, through critical engagement with this history, Harvey constructs a framework not only for analyzing the political and economic dangers that now surround us, but also for assessing the prospects for the more socially just alternatives being advocated by many oppositional movements.

Kate Crehan applies Antonio Gramsci's concepts of subalternity, intellectuals, and common sense to offer new ways to understand the many forms that structural inequality can take and the relationships between the experience of inequality, exploitation, and oppression as well as the construction of political narratives.

Unavailable until now, these eight lectures delivered by Stuart Hall in 1983 at the University of Illinois introduced North American audiences to the intellectual history of British cultural studies while simultaneously presenting Hall's original engagements with the theoretical positions that contributed to the formation of cultural studies.

Looks at the problems with America's current economic system offers a revolutionary way forward that the author claims is not corporate capitalism or state socialism, but rather a system that is uniquely American.

Neoliberalism is fracturing, but what will emerge in its wake? The global political, ecological, economic, and social breakdown—symbolized by Trump's election—has destroyed faith that neoliberal capitalism is beneficial to the majority. Nancy Fraser explores how this faith was built through the late twentieth century by balancing two central tenets: recognition (who deserves rights) and distribution (who deserves income). When these begin to fray, new forms of outsider populist politics emerge on the left and the right. These, Fraser argues, are symptoms of the larger crisis of hegemony for neoliberalism, a moment when, as Gramsci had it, "the old is dying and the new cannot be born." In an accompanying interview with Jacobin publisher Bhaskar Sunkara, Fraser argues that we now have the opportunity to build progressive populism into an emancipatory social force.

This work offers a refreshingly different perspective on Pakistan - it documents the evolution of Pakistan's structure of power over the past four decades. In particular, how the military dictatorship headed by General Zia ul Haq (1977–1988) - whose rule has been almost exclusively associated with a narrow agenda of Islamisation - transformed the political field through a combination of coercion and consent-production. The Zia regime inculcated within the society at large a 'common sense' privileging the cultivation of

patronage ties and the concurrent demeaning of counter-hegemonic political practices which had threatened the structure of power in the decade before the military coup in 1977. The book meticulously demonstrates how the politics of common sense has been consolidated in the past three decades through the agency of emergent social forces such as traders and merchants as well as the religio-political organisations that gained in influence during the 1980s.

The role of sport in development initiatives has grown dramatically over the last five years, now finding a place in the UN's millennium development goals. In *Sport and Development for Peace*, Simon Darnell outlines the most recent sociological research on the role of sport in development initiatives. The book analyses the relationship between sport and international development and looks at what this reveals about socio-political economy. It addresses a gap in the literature by focusing on issues of politics, power and culture, particularly looking at volunteer experience, mega-sporting events and sporting celebrity in the context of development. Darnell questions the belief that sport can offer a 'solution' to enduring development issues. Drawing on the latest empirical research, the book is a thorough and timely analysis of the social and political implications of tying sport to development.

Richard Florida outlines how certain cities succeed in attracting members of the 'creative class' - the key economic growth asset - and argues that, in order to prosper, cities must harness this creative potential.

Can politics now be both radical and realistic? *Gramsci and Contemporary Politics* is a collection of Anne Showstack Sassoon's writing which spans the major transitions from Thatcher and Reagan to Clinton and Blair; the collapse of communism to the regeneration of social democracy. Applying original interpretations of Antonio Gramsci's ideas on the intellectuals, political language, civil society and political leadership, she argues that drawing from the past, and broadening contemporary sources of political and academic knowledge can contribute to a grounded, radical hegemonic politics which can bring about change.

Thought of as one of the world's greatest political theorists, Antonio Gramsci's writings push readers to interpret and change the world. In *Using Gramsci*, Michele Filippini enlarges upon his seminal works, disentangling it from the prevailing orthodoxy in Gramscian analysis. The book explores his work on ideology, the individual, collective organisms, crisis and temporality, in addition to the more traditional areas of his thought, such as hegemony and civil society. Through this close examination, the use value of Gramscian theoretical instruments to a broad range of disciplines, including, political science, education, language, cultural studies, postcolonial studies, anthropology and geography, becomes apparent. Filippini's approach explicates and emphasises the importance of one of the most popular and enduring Marxist figures.

Mexican cuisine has emerged as a paradox of globalization. Food enthusiasts throughout the world celebrate the humble taco at the same time that Mexicans are eating fewer tortillas and more processed food. Today Mexico is experiencing an epidemic of diet-related chronic illness. The precipitous rise of obesity and diabetes—attributed to changes in the Mexican diet—has resulted in a public health emergency. In her gripping new book, Alyshia Gálvez exposes how changes in policy following NAFTA have fundamentally altered one of the most basic elements of life in Mexico—sustenance. Mexicans are faced with a food system that favors food security over subsistence agriculture, development over sustainability, market participation over social welfare, and ideologies of self-care over public health. Trade agreements negotiated to improve lives have resulted in unintended consequences for people's everyday lives.

Social class remains a fundamental presence in British life in the twenty-first century. It is woven into the very fabric of social and political discourse, undiminished by the end of mass industry; unaugmented despite the ascendancy of 'ordinary working people' and other substitute phrases. Absent from this landscape, however, is any compelling Marxist expression or analysis of class. In *Class Matters*, Charles Umney brings Marxist analysis out of the 19th century textiles mill, and into the call centres, office blocks and fast food chains of modern Britain. He shows how core Marxist concepts are vital to understanding increasing pay inequality, decreasing job security, increasing routinisation and managerial control of the labour process. Providing a critical analysis of competing perspectives, Umney argues that class must be understood as a dynamic and exploitative process integral to capitalism - rather than a descriptive categorisation - in order for us to better understand the gains capital has made at the expense of labour over the last four decades.

In order to become ethically acceptable, surrogacy must change beyond recognition. But we need more surrogacy, not less! The surrogacy industry is worth an estimated 1 billion dollars a year, and many of its surrogates work in terrible conditions, while many gestate babies for no pay at all. Should it be illegal to pay someone to gestate a baby for you? *Full Surrogacy Now* brings a fresh and unique perspective to the debate. Rather than making surrogacy illegal or allowing it to continue as is, Sophie Lewis argues we should be looking to radically transform it. Surrogates should be put front and center, and their rights to the babies they gestate should be expanded to acknowledge that they are more than mere vessels. In doing so we can break down our assumptions that children necessarily belong to those whose genetics they share. This might sound like a radical proposal but expanding our idea of who children belong to would be a good thing. Taking collective responsibility for children, rather than only caring for the ones we share DNA with, would radically transform notions of kinship. Adopting this expanded concept of surrogacy helps us to see that it always, as the saying goes, takes a village to raise a child.

Antonio Gramsci is widely celebrated as the most original political thinker in Western Marxism. Among the most central aspects of his enduring intellectual legacy is the concept of subalternity. Developed in the work of scholars such as Gayatri Spivak and Ranajit Guha, subalternity has been extraordinarily influential across fields of inquiry stretching from cultural studies, literary theory, and postcolonial criticism to anthropology, sociology, criminology, and disability studies. Almost every author whose work touches upon subalterns alludes to Gramsci's formulation of the concept. Yet Gramsci's original writings on the topic have not yet appeared in full in English. Among his prison notebooks, Gramsci devoted a single notebook to the theme of subaltern social groups. Notebook 25, which he entitled "On the Margins of History (History of Subaltern Social Groups)," contains a series of observations on subaltern groups from ancient Rome and medieval communes to the period after the Italian Risorgimento, in addition to discussions of the state, intellectuals, the methodological criteria of historical analysis, and reflections on utopias and philosophical novels. This volume presents the first complete translation of Gramsci's notes on the topic. In addition to a comprehensive translation of Notebook 25 along with Gramsci's first draft and related notes on subaltern groups, it includes a critical apparatus that clarifies Gramsci's history, culture, and sources and contextualizes these ideas against his earlier writings and letters. *Subaltern Social Groups* is an indispensable account of the development of one of the crucial concepts in

twentieth-century thought.

Power has been compared to the weather: people discuss it all the time, but very few really understand it. This book seeks to demystify this complex concept by providing students with an incisive and engaging introduction to the shifting configurations of power in the contemporary global order. Drawing on the work of leading international relations scholars, philosophers and sociologists, the analysis goes beyond simplistic views of power as material capability, focusing also on its neglected social dimensions. These are developed and explored through a detailed examination of the changing international role, status and capacities of the United States, Russia and China since the end of the Cold War. Far from achieving multipolarity, the book concludes that the contemporary world remains essentially unipolar; America having moved to correct the mistakes of George W. Bush's first term in office, while China and Russia have, in different ways, limited their own abilities to challenge American primacy. This book will be essential reading for students of international relations and politics, as well as anyone with an interest in the shifting balance of power in the global system.

Through Gramsci and Fanon, Salem centers anticolonial politics by exploring the connections between Egypt's moment of decolonization and the 2011 revolution.

Care Ethics and Political Theory brings together new chapters on the nature of care ethics and its implications for politics from some of the most important philosophers working in the field today. Chapters take up long-standing questions about the relationship between care and justice and develop guidelines for the development of a care-based justice theory. Care ethics is further applied to issues such as security, privacy, law, and health care where little work has been previously done. By bringing care ethics into conversation with non-Western and subaltern cultures, the contributing authors further show how care ethics can guide and learn from other traditions. A final set of chapters uses care ethics to challenge dominant moral and political paradigms and offer an alternative foundation for future moral and political theory. The book as a whole makes the case for care ethics as an equal or superior approach to morality and politics compared with liberalism, luck egalitarianism, libertarianism, the capabilities approach, communitarianism, and other political theories. The volume includes many of the leading care scholars in the world today engaging in both theoretical and applied discussions of this burgeoning field of study. Ultimately, Care Ethics and Political Theory endeavors to find realistic methods and ways of thinking to create a more caring world.

The election of Donald Trump has exposed American society's profound crisis of hope. By 2016 a generation of shrinking employment, rising inequality, the attack on public education, and the shredding of the social safety net, had set the stage for stunning insurgencies at opposite ends of the political spectrum. Against this dire background, Ronald Aronson offers an answer. He argues for a unique conception of social hope, one with the power for understanding and acting upon the present situation. Hope, he argues, is far more than a mood or feeling—it is the very basis of social will and political action. It is this kind of hope that Aronson sees brewing in the supporters of Bernie Sanders, who advocated the tough-minded and inspired disposition to act collectively to make the world more equal, more democratic, more peaceful, and more just. And it was directly contrasted by Trump's supporters who showed a cynical and nostalgic faith in an authoritarian strongman replete with bigotry and misogyny. Beneath today's crisis Aronson examines our heartbreaking story: a century of catastrophic violence and the bewildering ambiguity of progress—all of which have contributed to the evaporation of social hope. As he shows, we are now in a time when hope is increasingly privatized, when—despite all the ways we are connected to each other—we are desperately alone, struggling to weather the maelstrom around us, demoralized by the cynicism that permeates our culture and politics, and burdened with finding personal solutions to social problems. Yet, Aronson argues, even at a time when false hopes are rife, social hope still persists. Carefully exploring what we mean when we say we “hope” and teasing hope apart from its dangerously misconstrued sibling, “progress,” he locates seeds of real change. He argues that always underlying our experience—even if we completely ignore it—is the fact of our social belonging, and that this can be reactivated into a powerful collective force, an active we. He looks to various political movements, from the massive collective force of environmentalists to the movements around Sanders and Jeremy Corbyn, as powerful examples of socially energized, politically determined, and actionably engaged forms of hope. Even in this age of Donald Trump, the result is an illuminating and inspiring call that anyone can clearly hear: we can still create a better future for everyone, but only if we resist false hopes and act together.

In Symbolic Violence Michael Burawoy brings Pierre Bourdieu into an extended debate with Marxism—a tradition Bourdieu ostensibly avoided. While Bourdieu's expansive body of work stands as a critique of Marx's inadequate account of cultural domination, Burawoy shows how Bourdieu's eschewal and rejection of Marxism led him to miss out on a number of productive theoretical engagements. In eleven “conversations,” Burawoy outlines the intellectual and biographical parallels and divergences between Bourdieu and the work of preeminent Marxist thinkers. Among many topics, Burawoy examines Bourdieu's appropriation and silencing of Beauvoir and her theory of masculine domination; the commonalities as well as differences in Bourdieu's and Fanon's thought on colonialism and revolution; the extent to which Gramsci's theory of hegemony aligns with Bourdieu's notion of symbolic violence; and both how Freire and Bourdieu understood education as the site of oppression. In showing how Bourdieu has more in common with these thinkers than Bourdieu himself cared to admit, Burawoy offers a critical assessment of Bourdieu's work that illuminates its paradoxes and reaffirms its significance for the twenty-first century.

This book demonstrates the continued political and theoretical relevance of Gramsci's writing on language.

Jan Rehmann reconstructs the different strands of ideology theories, ranging from Marx to Adorno/Horkheimer, from Gramsci to Stuart Hall, from Althusser to Foucault, from Bourdieu to W.F. Haug. He puts them into dialogue with each other and applies them to today's high-tech-capitalism.

An unprecedented analysis of the crucial but underexplored roles the United States and other nations have played in shaping Syria's ongoing civil war “One of the best informed and non-partisan accounts of the Syrian tragedy yet published.”—Patrick Cockburn, Independent Syria's brutal, long-lasting civil war is widely viewed as a domestic contest that began in 2011 and only later drew foreign nations into the fray. But in this book Christopher Phillips shows the crucial roles that were played by the United States, Russia, Iran, Saudi Arabia, Turkey, and Qatar in Syria's war right from the start. Phillips untangles the international influences on the tragic conflict and illuminates the West's strategy against ISIS, the decline of U.S. power in the region, and much more. Originally published in 2016, the book has been updated with two new chapters.

This edited volume provides a coherent and comprehensive assessment of Antonio Gramsci's significant contribution to the fields of political and cultural theory. It contains seminal contributions from a broad range of important political and cultural theorists from around the world and explains the origins, development and context for Gramsci's thought as well as analysing his continued relevance and influence to contemporary debates. It demonstrates the multidisciplinary nature of Gramscian thought to produce new insights into the intersection of economic, political, cultural, and social processes, and to create a vital resource for readers across the disciplines of political theory, cultural studies, political economy, philosophy, and subaltern studies.

A lucid, easily comprehensible account of Gramsci's ideas and their relevance to modern society, this guide details the notions of hegemony, civil society, ideology and national popular.

This is a concise introduction to the life and work of the Italian militant and political thinker, Antonio Gramsci. As head of the Italian Communist Party in the 1920s, Gramsci was arrested and condemned to 20 years' imprisonment by Mussolini's fascist regime. It was during this imprisonment that Gramsci wrote his famous Prison Notebooks – over 2,000 pages of profound and influential reflections on history, culture, politics, philosophy and revolution. An Introduction to Antonio Gramsci retraces the trajectory of Gramsci's life, before examining his conceptions of culture, politics and philosophy. Gramsci's writings are then interpreted through the lens of his most famous concept, that of 'hegemony'; Gramsci's thought is then extended and applied to 'think through' contemporary problems to illustrate his distinctive historical methodology. The book concludes with a valuable examination of Gramsci's legacy today and useful tips for further reading. George Hoare and Nathan Sperber make Gramsci accessible for students of history, politics and philosophy keen to understand this seminal figure in 20th-century intellectual history.

A guide to political struggle for a generation that is deeply ambivalent about power. While many activists gravitate toward mere self-expression and identity-affirming rituals at the expense of serious political intervention, Smucker provides an apologia for leadership, organization, and collective power, a moral argument for its cultivation, and a discussion of dilemmas that movements must navigate in order to succeed.

Common Sense reveals a political ideal so fundamental to American politics that we are unaware of its power and its myriad uses. Sophia Rosenfeld shows how common sense—the wisdom of ordinary people, self-evident truths—has been used to justify all political extremes, with a history that is anything but commonsensical.

Acknowledged as one of the classics of twentieth-century Marxism, Antonio Gramsci's Prison Notebooks contains a rich and nuanced theorization of class that provides insights that extend far beyond economic inequality. In Gramsci's Common Sense Kate Crehan offers new ways to understand the many forms that structural inequality can take, including in regards to race, gender, sexual orientation, and religion. Presupposing no previous knowledge of Gramsci on the part of the reader, she introduces the Prison Notebooks and provides an overview of Gramsci's notions of subalternity, intellectuals, and common sense, putting them in relation to the work of thinkers such as Bourdieu, Arendt, Spivak, and Said. In the case studies of the Tea Party and Occupy Wall Street movements, Crehan theorizes the complex relationships between the experience of inequality, exploitation, and oppression, as well as the construction of political narratives. Gramsci's Common Sense is an accessible and concise introduction to a key Marxist thinker whose works illuminate the increasing inequality in the twenty-first century.

Drawing on the rich recent season of Gramscian philological studies, this book offers a reconsideration of Gramsci's theory of the state and concept of philosophy, arguing that a renewal of the 'philosophy of praxis' constitutes a necessary element in the contemporary revitalisation of Marxism.

Exploring key issues for the anthropology of art and art theory, this fascinating text provides the first in-depth study of community art from an anthropological perspective. The book focuses on the forty year history of Free Form Arts Trust, an arts group that played a major part in the 1970s struggle to carve out a space for community arts in Britain. Turning their back on the world of gallery art, the fine-artist founders of Free Form were determined to use their visual expertise to connect, through collaborative art projects, with the working-class people excluded by the established art world. In seeking to give the residents of poor communities a greater role in shaping their built environment, the artists' aesthetic practice would be transformed. Community Art examines this process of aesthetic transformation and its rejection of the individualized practice of the gallery artist. The Free Form story calls into question common understandings of the categories of "art," "expertise," and "community," and makes this story relevant beyond late twentieth-century and early twenty-first-century Britain.

"Elegantly written essays. . . . Roseberry is the real gem, an anthropologist with extensive Latin American field experience and an impressive scholarly grasp of the histories of anthropology and Marxist theory."--Micaela di Leonardo, *The Nation* "An extremely stimulating volume . . . rich and provocative, and codifies a new departure point."--Choice "As a critic . . . Roseberry writes with sustained force and clarity. . . . his principal points emerge with a directness that will make this book attractive to a wide range of readers."--*American Anthropologist* "Roseberry is among the most astute, careful, and theoretically cogent of the anthropologists of his generation. . . . [This book] illustrates well the breadth and coherence of his thinking and guides the reader through the complicated intersections of anthropology with history, political economy, Marxism, and Latin American studies."--Jane Schneider, *CUNY In Anthropologies and Histories*, William Roseberry explores some of the cultural and political implications of an anthropological political economy. In his view, too few of these implications have been explored by authors who dismiss the very possibility of a political economic understanding of culture. Within political economy, readers are offered sophisticated treatments of uneven development, but when authors turn to culture and politics, they place contradictory social experiences within simplistic class or epochal labels. Within cultural anthropology, history is often little more than new terrain for extending anthropological practice. Roseberry places culture and history in relation to each other, in the context of a reflection on the political economy of uneven development. In the first half of this books, he looks at and critiques a variety of anthropological understandings of culture, arguing for an approach that sees culture as socially constituted and socially constitutive. Beginning with a commentary on Clifford Geertz's seminal essay on the Balinese cockfight, Roseberry argues that Geertz and his followers pay insufficient attention to cultural differentiation, to social and political inequalities that affect actors' different understandings of the world, other people, and of themselves. Sufficient attention to such questions, Roseberry argues, requires a concern for political economy. In the second half of the book, Roseberry explores the assumptions and practices of political economy, indicates the kind of problems that should be central to such an approach, and reviews some of the inadequacies of anthropological studies. William Roseberry is a professor of anthropology at the New School for Social Research.

Mapping the resonances, dissonances, and linkages between the thought of Gramsci and Foucault to uncover new tools for socio-political and critical analysis for the twenty-first century, this book reassesses the widely-held view that their work is incompatible. With discussions of Latin American revolutionary politics, indigenous knowledges, technologies of government and the teaching of paediatrics in post-invasion Iraq, complexity theory, medical anthropology and biomedicine, and the role of Islam in the transition to modern society in the Arab world, this

interdisciplinary volume presents the latest theoretical research on different facets of these two thinkers' work, as well as analyses of the specific linkages that exist between them in concrete settings. A rigorous, comparative exploration of the work of two towering figures of the twenty-first century, Gramsci and Foucault: A Reassessment will appeal to scholars and students of social and political theory, political sociology, communication and media studies, and contemporary philosophy.

Bridging two generations of scholarship on social inequality and modern political forms, this book examines the political philosophies of inclusion of subalterns/Dalits in Gramsci and Ambedkar's political philosophies. It highlights the full range of Gramsci's 'philosophy of praxis' and presents a more critical appreciation of his thought in the study of South Asian societies. Equally, Ambedkar's thought and philosophy is put to the forefront and acquires a prominence in the international context. Overcoming geographical, cultural and disciplinary boundaries, the book gives relevance to the subalterns. Following the lead of Gramsci and Ambedkar, the contributors are committed, apart from underscoring the historical roots of subalternity, to uncovering the subalterns' presence in social, economic, cultural, educational, literary, legal and religious grounds. The book offers a renewed critical approach to Gramsci and Ambedkar and expands on their findings in order to offer a present-day political focus into one of the most crucial themes of contemporary society. This book is of interest to an interdisciplinary audience, including political theory, post-colonial studies, subaltern studies, comparative political philosophy, Dalit studies, cultural studies, South Asian studies and the study of religions.

This volume provides evidence for the argument of a central place of pedagogy in the interpretation of Gramsci's political theory. Gramsci's view that 'every relationship of hegemony is necessarily a pedagogical relationship' makes it imperative to dismiss narrow and formal interpretations of his educational theories as applying to schooling only. This book argues that what is required rather is an inquiry into the Italian thinker's broad conceptualisation of pedagogy, which he thought of as a quintessential political activity, central to understanding and transforming society. Preceded by a broad introduction that positions Gramsci in his context and in the literature, the essays in this book critically revisit the many passages of the Prison Notebooks and pre-prison writings where Gramsci addresses the nexus between politics and pedagogy. Some essays apply those concepts to specific contexts. The book for the first time brings to the attention of an English-speaking audience voices from the current historiography in Italy and Latin America. We are forced at regular intervals to consider how Gramsci might still be useful, in particular national territories, in an international context. How can we carry on with pessimism of the intelligence, but find some basis for optimism of the will? From the foreword of Anne Showstack Sassoon, Visiting Professor of Politics at the Department of Politics at Birbeck, University of London

Gayatri Chakravorty Spivaks seminal contribution to contemporary thought defies disciplinary boundaries. From her early translations of Derrida to her subsequent engagement with Marxism, feminism and postcolonial studies and her recent work on human rights, the war on terror and globalization, she has proved to be one of the most vital of present-day thinkers. In this book Stephen Morton offers a wide-ranging introduction to and critique of Spivaks work. He examines her engagements with philosophers and other thinkers from Kant to Paul de Man, feminists from Cixous to Helie-Lucas and literary texts by Charlotte Bronte, J. M. Coetzee, Mahasweta Devi and Jean Rhys. Spivaks thought is also situated in relation to subaltern studies. Throughout the book, Morton interrogates the materialist basis of Spivaks thought and demonstrates the ethical and political commitment which lies at the heart of her work. Stephen Morton provides an ideal introduction to the work of this complex and increasingly important thinker.

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