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## Editorial

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## **Editorial**

### **Abstract**

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## *Editorial*

When Gramsci's concepts had begun to be absorbed in the Anglophone world, in his *Gramsci's Political Thought*, Joseph Femia stated what Italians and others, perhaps especially in Latin America, were already aware of: that the *Prison Notebooks* contain a series of interpretative concepts, often directly interrelated, useful for both the world of Gramsci's time and ours, with the proviso that their semantic contours may undergo change, as indeed they do in the *Notebooks* themselves.

The present issue of the "International Gramsci Journal", whose topics and contributions are outlined in the Italian and English *Introductions*, is a vivid illustration of this. It is a monographic number, devoted to *Gramsci and Anthropology*, particularly but not exclusively to the schools of this discipline in Italy, in both their historical development and current applications. In the various contributions, in Italian or in English, we see an extension mainly in the anthropological field, of what Femia wrote. Gramsci's range of concepts, starting naturally with major ones such as the relation between the hegemonic and the subaltern social groups (which then implies notions such as common sense, wars of position, consent and consensus, populism, popular – and "high" – culture, folklore and so on) is extended perhaps beyond even what most studies of Gramsci's writings normally indicate. Gramsci always needed an interlocutor (necessarily for him an indirect one), and analogously, in the articles of this issue of the IGJ, we see a juxtaposition between him and important figures ranging from Fanon through various anthropologists to Althusser, Foucault and Bourdieu.

The terms and concepts in Gramsci of relevance to anthropology and here discussed, are well illustrated in the *Regesto gramsciano* [*Gramscian Register*] of Alberto M. Cirese, one of the Italian anthropologists most closely influenced by Gramsci's thought, and Giorgio Baratta's interlocutor in an important dialogue, to which space is devoted.

The other major historical figure in Italian anthropology, appearing in various articles here, is Ernesto de Martino, whose "expeditions" to Southern Italy in the 1950s carried out a multidisciplinary investigation of the rituals of popular "folkloristic" practices, and their rationale, all typical of the range of phenomena analysed in Gramsci's *Notebooks*.