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## Editorial

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## **Editorial**

### **Abstract**

This is an abstract of the Editorial of IGJ 15, Winter 2021.

### **Keywords**

Editorial

## *Editorial*

The formation of a collective will and collective consciousness from ‘molecular’ processes is largely under-considered, although present, sometimes implicitly, in several parts of the *Prison Notebooks*. Collective will and its associated consciousness is a key theme running through much of Part I of the current issue of the *IGJ*.

We begin the issue with an article in Spanish by a leading Latin American authority on Gramsci, Massimo Modonesi. He extends his previous work (published in Spanish, Italian and English) on subalternity (in its various shapes), antagonism and autonomy by here introducing the Gramscian notion of hegemony into the logic and sequence of political subjectivation. In addition he argues that Gramsci offers a key for putting to the test Marx’s theorizations about the processes of this self-same subjectivation, and hence collective action and social movements.

In the second of the contributions in Part I in Spanish, Caio Gontijo identifies a ‘non-fortuitous intertwining between Gramsci and Hegel’, not in this case relating to their different concepts of historicism, but of Hegel’s notion of self-consciousness within a social totality, linked to the notion in Gramsci of ‘common sense’. At the same time, moving from the Gramscian critique of common sense one reaches, in Hegelian terms, the ‘other’, connected with the master-slave relation whose reinterpretation plays such an important role in the development of Marxist analysis.

The Gramscian theme of collective consciousness and will is complemented by an English translation of the *Dizionario gramsciano* entry ‘Collective Will’ by the late Carlos Nelson Coutinho, one of Latin America’s leading Gramscian scholars and left militants. Using the first section of *Notebook 13* (on Machiavelli) Coutinho links the formation of a collective will to the existence and action of a new ‘modern Prince’. The same passage also brings in the ‘ironic corrosiveness’ needed to destroy the charismatic nature (cf. Gontijo’s use of ‘corrosive ridicule’) of the great leaders of reaction or restoration.

Piermarco Piu’s meticulously researched English-language article makes extensive use of contemporary newspaper articles of the ‘Red Biennium’ – the two ‘red years’ 1919-20 of the factory occupations in Turin – to analyse where, what and how ideas circulated among militants. This circulation at the various levels of the movement

contributed to producing a collective will and consciousness, though the question remaining unresolved, as he notes, was that of overcoming the leaders-led division. Piu draws on often anonymous articles by the protagonists who, somewhat contrary to ‘left legend’, were not limited to the *Ordine Nuovo* group and its followers in the factories, nor even to the general revolutionary tendency.

Little attention has been devoted to Gramsci’s comments on the ideological and hegemonic side of architectural design. Michael Baines, trained as a lawyer, examines the play of geopolitical and inter-State power relations at the Hague-based International Criminal Court, ICC), and the relations of hegemony (and in some aspects domination) implicit not just in the choice of the Court’s legal officers but in the architecture of the Court buildings and their surroundings, a reflection of ‘global northern aesthetic norms’. The contribution ends by suggesting adaptations to be worked towards in order to put an end to the present Eurocentric and domination by rich countries over the administration of international justice.

The first contribution in Part II of this issue is partly a review, partly the revised form of a book presentation. Rhina Roux deals with the volume *Gramsci en México*, edited jointly by Diana Fuentes and, again, Massimo Modonesi. The article goes wider than the title, however, in bringing in the internationally-known names of many leaders important for the construction of the left in other parts of Latin America: Aricó, Mariátegui, Portantiero to name but a few.

We follow this with Miguel Mellino’s review (Italian and English versions) of the volume of the *Proceedings* of the 2018 seminar of the Italian section of the *International Gramsci Society* on ‘Gramsci and populism’. Mellino spares no targets in countering what he judges an overly negative stance of many of the volume’s authors regarding the analysis of the people and the need for a left populism, as developed by the Argentine-Belgian partnership of Ernesto Laclau and Chantal Mouffe. Last, also in Italian and English, is Alessio Panichi’s review of recent books by two of Italy’s senior Gramsci scholars, Giuseppe Vacca and Michele Ciliberto. In the two collections of essays, in both cases written over several years, the former concentrates on Gramsci’s elaboration of the ‘philosophy of praxis’, and the latter on how his reading of Italian history and national traditions formed an organic link with the philosophy of praxis and informed the notions and categories developed in the *Notebooks*.