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## Hegemony and revolution: a study of Antonio Gramscis political and cultural theory / Walter L. Adamson

Adamson, Walter L.

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## Abstrak

The political and cultural theory of Antonio Gramsci rests on a triple irony. Committed during his lifetime (1891 · 1937) to political and journalistic activity as a "unity of theory and practice," he began to achieve his greatest recognition as a theorist only in 1947, long after his tragic death had shattered this unity. What gave him this recognition was the publication of his Prison Notebooks, written mostly in the early 1930s. In Italy, Gramsci's postwar popularity was self-consciously generated and nurtured by the halian Communist Party (PCI), which elevated him to the level of a patron saint.

Yet even in its unfinished form, Gramsci's theory is enormously provocative and speaks to a number of problems in contemporary political theory. He was among the first to suggest, for instance, that the realms of civil society and government, if roughly separate in the "nightwatchman state" of nineteenth-century liberalism, had become inextricably intertwined in advanced

capitalism. From this perception he reasoned that economic crises would not necessarily be experienced immediately as political crises; on the contrary, at least strong governments could deflect the impact of an economic crisis through their ideological and cultural hegemony. Indeed, in anticipation of a thesis that Marcuse would later put forward, he even suggested that such crises could encourage the expansion of the state's hegemonic apparatus and thus strengthen its position. In this sense, the state had become "relatively autonomous" from the economic sub- structure- a formulation which has received intensive scrutiny in recent discussions of the state.

For he was both a brilliant theoretical innovator and a child of his time whose political and philosophical formulations, like those of his contemporary Georg Lukacs, may sometimes appear innocent to readers in the more skeptical climate on the far side of Hitler and Stalin.