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(Role of School in formation of Intellectuals)

"School is the instrument through which intellectuals of various levels are elaborated"

By elaboration Gramsci means development, expansion, widening of scope.

Gramsci says, "the more extensive the 'area' covered by education and the more numerous the "vertical" "levels" of schooling, the more complex is the cultural world, -the civilization, of a particular place". By "area", Gramsci could mean the area of intellectuals activity covered by the educational institutions (how many subjects, streams, specializations) or the number of students covered by the education system. Basically, the quantity of students, quantity and variety of intellectual activity. By "levels", he means how many years, primary, middle, high, higher-secondary, undergraduate,



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post-graduate, doctorate, post-doctorate, and so on. The widest base in terms of number of students educated is required for the selection and elaboration of people for the top intellectual qualification. Students drop out at different stages to occupy various levels of the hierarchy of intellectuals. Quantity cannot be separated from quality, because quantity is required to insure the quality of intellectual activity.

Democratization of education, often causes widespread unemployment.

Discuss.

Or

Discuss on Gramsci's reference to unemployment problem.

~~Ans~~ Gramsci points out

that democratization of education often causes widespread unemployment. Gramsci doesn't provide any solution to this problem. Gramsci hints at a way out, but does not elaborate on it. He points out a contradiction in the education system, which the dominant ideology tries to obfuscate.

One of the major contributions of Marxism is the recognition of unemployment

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as a problem created by the structure of capitalist economy, and not some intrinsic defect in a person's character. Here, Gramsci shows how unemployment is the result of the education industry itself. Interestingly, this wide base of education came into existence along with the rise of industrialism and capitalism.

Gramsci refers to this crisis of unemployment again at the end of the section on the formation of intellectuals, and seems to suggest that unionization is a way of addressing this crisis. "Mass formation has standardized individuals both psychologically and in terms of individual qualification and has produced the same phenomena as with other standardised masses: competition which makes necessary organisations for the defence of professions, unemployment, over-production in the schools, emigration, etc." This refers to the necessity of

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unions, guilds and various organizations to defend the rights of workers, unemployed people, students who fall through the cracks of the education system, migrant workers and so on.

The relationship between the intellectuals and the world of production

Intellectuals have a direct relationship with the "fundamental social groups" or classes, especially organic intellectuals. However, their relationship with the world of production (or the economic base / structure) is mediated by the whole fabric of society and the complex of superstructures.

"Superstructures" would include the legal, political, religious, education, aesthetic and many

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such entities. There are multiple levels of ~~these~~ superstructures, but Gramsci mentions two major superstructural levels in this essay - civil society and political society. The text clearly explains

1. Civil society corresponds to the function of hegemony or social hegemony which creates the "spontaneous" consent of the masses to the "general direction imposed on social life" by the dominant class.

2. Political society corresponds to direct domination or political government, which uses coercive power and "legally" enforces discipline when "spontaneous" consent fails.

Intellectuals are the functionaries of the various levels of the superstructure. Thus, there is a division of labour, which creates a hierarchy of intellectuals based on

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the intrinsic characteristics of the intellectual activity. At the highest level are the creators of "sciences, philosophy, art", who perform directive and organizational functions."

Gramsci goes on to say that in the modern world there has been a massive expansion of the category of intellectuals. The functions they perform are not justified by the necessities of production but by the political necessities of the dominant fundamental group (dominant class). In other words,

Necessary reciprocity between structure and superstructure

Gramsci's theoretical analysis is based on the unnecessary reciprocity between structure and superstructure. Although there is no direct—

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relationship between the intellectuals and the world of production, this mediated relationship is worth studying. Although Gramsci believes that the structure or the economic base is the defining element in the formation of ideologies, he still laid great emphasis on the study of ideologies. This is in opposition to orthodox Marxists such as Nikolai I. Bukharin, who insisted on an "ultra-materialistic" interpretation of Marxism and saw ideologies as illusory appearances which didn't require much critical analysis.

Intellectuals play an important role in the formation of ideologies. These ideologies are "powerful tools of political rule". Thus, for an emerging class to capture political power, it is important to study ideologies and the role of intellectuals in society.



Functions of the intellectuals

The intellectuals are the dominant group's "deputies" exercising the subaltern functions of social hegemony and political government. These comprise;

1. The "spontaneous" consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group. This consent is "historically" caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production.

2. The apparatus of state coercive power which "legally" enforces discipline on those groups who do not "consent" either actively or passively. This apparatus is, however, constituted for the whole of society in anticipation of moments of crisis of command

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and direction when spontaneous consent has failed.

This way of posing the problem has as a result a considerable extension of the concept of intellectual, but it is the only way which enables one to reach a concrete approximation of reality.

The political party for some social groups is nothing other than their specific way of elaborating their own category of organic intellectuals directly in the political and philosophical field and not just in the field of productive technique. These intellectuals are formed ~~this~~ in this way and cannot indeed be formed in any other way, given the general character and the conditions of formation, life and development of the social group.

New Intellectuals

The problem of creating a new stratum of intellectuals consists in the critical elaboration of the intellectual activity that exists in everyone at a certain degree of development, modifying its relationship with the muscular — nervous effort towards a new equilibrium, and ensuring that the muscular — nervous effort itself, in so far as it is an element of a general practical activity, which is perpetually innovating the physical and social world, becomes the foundation of a new and integral conception of the world. The traditional and vulgarised type of the intellectual is given by the man of letters, the philosopher, the artists, ~~also~~ regard them. Therefore, journalists, who claim to be men of letters, philosophers, artists, also regard themselves as the "true" intellectuals. In the modern world, technical education, closely bound to industrial labour even at the

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most primitive and unqualified level, must form the basis of the new type of intellectual.

All men are intellectuals, one could therefore say; but not all men have in society the function of intellectuals

when one distinguishes between intellectuals and non-intellectuals, one is referring in reality only to the immediate social function of the professional category of the intellectuals, that is, one has in mind the direction in which their specific professional activity is weighted, whether towards intellectual elaboration or towards muscular-nervous effort. This means that, although one can speak of intellectuals, one can't speak of non-intellectuals, because non-intellectuals do not exist. But even the relationship between

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Formation of Intellectuals

There are variety of forms, but among them two are the most important ones forms, that play role in formation of intellectuals. — The capitalist entrepreneurs and the ecclesiastes

The capitalist entrepreneur creates alongside himself the intellectual industrial technician, the specialist in political economy, the organisers of a new culture, of a new legal system. It should be noted that the entrepreneur himself represents a higher level of social elaboration, already characterised by a certain direction and technical capacity.

Even the feudal lords were possessors of a particular technical capacity, military capacity, and it is precisely from the moment at which the aristocracy loses its monopoly of technico-military capacity that the crisis of feudalism begins.

It is to be noted that the mass of the peasantry, although



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It performs an essential function in the world of production, does not elaborate its own "organic" intellectuals, nor does it "assimilate" any stratum of "traditional" intellectuals, though it is from the peasantry that other social groups draw many of their intellectuals and a high proportion of traditional intellectuals are of peasant origin.

There ~~are~~ <sup>are other</sup> ~~another~~ social categories ~~who~~ of intellectuals in existence. They seem to represent an historical continuity uninterrupted even by the most complicated and radical changes in political and social forms. The most typical of these categories of intellectuals is that of the ecclesiastics, who for a long time held a monopoly of a number of important services, religious ideology, that is the philosophy and science of the age, together with schools, education, morality, justice, charity, good works, etc. The category of ecclesiastics can be considered the category of intellectuals organically bound to the landed

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Crustocracy - It had equal status juridically with the aristocracy with which it shared the exercise of feudal ownership of land, and the use of state privileges connected with property. But the monopoly held by the ecclesiastics in the superstructural field was not exercised without a struggle or without limitation, and hence there took place the birth, in various forms, of other categories, feudal and enabled to expand by the growing strength of the central power of the monarch, right up to absolutism. Thus, we find the formation of the noblesse de robe, with its own privileges, a Studium of administrators, etc., scholars and scientists, theorists, non-ecclesiastical philosophers etc.

