

## The organic intellectual and his roles in society according to Antonio Gramsci

المثقف العضوي وأدواره في المجتمع عند أنطونيو غرامشي

Ahmed Maatallah\*

(MCA), Abbes Laghrour University Khenchela

ahmed.maatallah@yahoo.com

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- **Abstract:** This study aims to shed light on the thought of the Italian philosopher Antonio Gramsci (1937-1891), who came up with a new concept about the intellectual and his function in society. He presented an image other than the traditional image of the intellectual and his function. The new type of intellectual is the organic intellectual who differs from other forms of Intellectuals imitation is clear in nature and in its functions. The organic intellectual is a natural intellectual. It appears in all classes. Everyone believes in the ideology of the class to which he belongs. It is a practical intellectual that goes beyond the function of theorizing to field work. It contributes greatly to the development of events in society, and is decisive in the good and well-being of people. It is distinguished by its critical goodness, and its dance against injustice and corruption. It is a populist intellectual, and it is not to be deceived by the weakness of its concern for reform and the establishment of justice. In this study, we define the concept of the religious intellectual and clarify the differences between it and the traditional transmission, and then explain the most important functions that it performs in society, in order to arrive at the most important conclusions. About the organic mangaf and its role in society.

- **Keywords:** Antonio Gramsci, the organic intellectual, the traditional intellectual, the conscious society.

- الملخص: تهدف هذه الدراسة إلى تسليط الضوء على فكر الفيلسوف الإيطالي أنطونيو غرامشي (1937-1891)، الذي جاء بمفهوم جديد حول المثقف ووظيفته في المجتمع، فقدم صورة غير الصورة التقليدية للمثقفين عليه حول المثقف ووظيفته، فالنوع الجديد من المثقفين هو المثقف العضوي الذي يختلف عن أشكال المثقفين التقليديين في طبيعته وفي وظائفه، فالمثقف العضوي مثقف طبقي، يظهر في كل طبقات المجتمع، مؤمن بأيدولوجية الطبقة المنتهي إليه، وهو مثقف عملي يتعدى وظيفة التنظير إلى العمل الميداني، يساهم بشكل كبير في صناعة الأحداث في المجتمع، ويكون حاسمًا في صيرورتها يتميز بالحس النقدي والرفض للظلم والفساد، فهو مثقف شعبي، وليس نخبوي، مثقف همّة الإصلاح وإقامة العدل.

ونقوم في هذه الدراسة، بتحديد مفهوم المثقف العضوي وتبيان الفروقات بينه وبين المثقف التقليدي، ثم سنحلل أهم الوظائف التي يؤديها في المجتمع، لنصل في الخاتمة إلى أهم الاستنتاجات حول المثقف العضوي ودوره

\*-Corresponding author

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-الكلمات المفتاحية: أنطونيو غرامشي، المثقف العضوي، المثقف التقليدي، المجتمع، الوعي.

### **Introduction:**

Culture is a decisive measure in diagnosing the degree of development or cost in a civilization. The extent of progress in it is measured by the strength of its culture and the extent of its influence on aspects and fields of life. Culture is based primarily on the roles played by intellectuals in their society. Intellectuals throughout the ages have played decisive roles in the history of Their societies, and they contributed to them and their development, through their interaction with the changes that define their society, and given what distinguishes the intellectual from other actors in the ongoing, he is considered the engine of the development of events in society, which qualifies him to play a pioneering role in it, and he is like a woman. Civilization reflects the extent of the progress or backwardness of a nation. In light of the roles played by the written people and the ideas they put forward about the world, teeth, society, and power, we can judge that society.

The intellectual represents a human conscience for perfuming thought and enlightenment. He is a source, transformer, constructor, and voice for society, for choosing in it, and the engine. The renaissance of peoples plays a special role in the darkest periods that human societies go through He is the one who provides solutions and creates the desired renaissance. The intellectual has been characterized throughout the ages by the speed of turning in the forms of movement social, and also by the rapid change in its roles in line with the conditions of society and the changes that occur in it, and the role goes beyond the intellectual in the complex interacts with life except to the civilizational and Qasim, which is the manufacture of events, so it is like the currency of history. The intellectual often appears as a leader of society, and contributes to building revelation and fighting all forms of counterfeiting in society, and for this reason we always find him facing obstacles and obstacles that sometimes prevent him from performing his sublime scientific and civilized work, and he tells us that.

The pious faced many obstacles, challenges, and obstacles, whether of a social nature or political nature. Socrates faced his fate with all resolve and was forced to drink poison in his performance in the noble court of an intellectual who rejected political and social corruption. In Medieval Europe, many oppressors were tortured by the Inquisition. Which ruled to burn “Gordano Bruno and imprison Galileo, and in the fire of our Islamic hell, The intellectual faced many dangers and challenges, and they faced crucial matters that he did not resort to in creating events and leadership: and they went through a meaning that history still remembers, and evidence of this is from the meaning of Ahmad ibn Hanbal” and “ Ibn Rushd, and our history is full of these patterns, an ancient concept, and the concept of the muqtaqif has always been linked to the creation of ideas, theorizing, and building perspectives on the world, man, and the interesting. This means that he is the slanderer of the course of events in society and that his work is more theoretical than practical, and he is the traditional concern. For the wise man, after whom the philosopher was killed by the Italian Antonio Gramsci, who was destructive in performing his civilizing mission, so we find him calling for the emergence of a new type of intellectual that he calls the organic intellectual, which moves from all intellectual work and theorizing. Field work in society takes you from the world of ideas to reality He would be a direct murderer in the process of events, not their evils.

What is the concept of the intellectual according to Antonio Gramsci? And what is more important? His qualities? What are the most important roles he aspires to perform? The stories of intellectuals varied according to the ideology of the scholars, the nature of studying the subject, and the temporal and spatial framework of the sample they were studying. Among the most famous Classifications: Antonio Gramsci’s classification, which distinguishes between two types of intellectuals, the traditional urbanite and the organic intellectual, and this coordination is based mainly on the function that each of them performs.

Gramsci stated that the traditionalists are those who agree on the tradition, such as teachers, clerics, and media figures who intend to perform the same work, passed down to the next generation, and their function is limited to the production of thought. As for the organic intellectuals who are linked to classes or wars that try to descend to the social environment and directly influence it, the intellectual here becomes an active member of society and his function is not limited to theorizing only. Here, Frashi confirms that traditional intellectuals are based on their roles in fun. They represent a wide segment of it, while the organic intellectuals are counted on the fingers of a whole, and they represent a special company in it. What is important is their roles, which are governed by a historical context and social circumstances. especially Here, Edward Said Yuko became the concept of the organic standpoint according to Antonius Karamitin and to define those with a living, religious thought who work for the issues of society and are alone for them, and according to (Said, 1996, p. 22).

What Said said or received is what Antonio Gramsci felt sad about. the organic intellectual is the intellectual that actively participates in society and struggles to change opinions, build awareness, and establish justice and truth. The organic intellectual in this form is completely different from the traditional Tri-Asian intellectual and its qualities are not present. Change and its fixed functions that do not develop, this means the organic pious is a world whose cultural tasks and roles are constantly changing as a result of changes in society's conditions, circumstances, and even needs. According to Gramsci, the modern waste is not isolated; it is fundamentally connected A social class or near the water of Fahshu, perhaps for the success of the political and societal project of a social and historical bloc, such as secularism, workers, or the party in which it is struggling. Here you can come to the conclusion that the organic intellectual is the intellectual whose place lies outside the buildings of the Sultanate, and who is committed to the issues of freedom, justice, humanitarian and national issues (Elaowadat, 2012, p. 59). From this statement we

can arrive at the conclusion that the organic activist is closely linked to the toiling groups in society, those who crush rights, so he acts as a voice for them and for my rights, and a lawyer for the well-known and the deprived in the group. He is the closest thing to Marxism and the teachings of Karl Marx in his Communist Manifesto, which he called It involves the revolutionary struggle to restore the rights of the proletarian (laboring) class that has been deprived of its rights. And there is no defender of them The Atwi Muttaqif is the one who is characterized by the depth of his cognitive awareness and social awareness and the depth of spirituality that makes him strong in meeting the demands of the bridge and elevated in his personal life experience, and thus able to engage in communication (Elaowadat, 2012, p. 75). The Organic intellectual struggles and confronts There are different types and many forms of authority, the confusing religious authority In the religious institutions, the clerics, and the ruling authority represented by the ruling class of the state, and the sultanate of money represented by the Aryan business and landlords, such as among the clerics who talk about dividing rights to the exclusion of others and give themselves up to their courts for other members of society, exploiting the recommended religion and granting themselves rights they are denied. From what changed them, and they set us up as a divine industrialist to people, they describe a variety of speeches of sanctity, and with them you call others in society and rob them in the plural, and the same applies to the intention of those who hold the reins of power in the state, and who owns money in it, while the civilizing role that the modern intellectual plays in exposing the falsity of the speeches that taint religious institutions is evident. Or the ruling authority or the owners of money, so he seizes it from among its servants, and uncovers the abnormal practices in order to protect the religious authority, the ruling sensitivity, and the power of money, so it works to change the makers of the lathe in the work that destroys society, so it is The demagogic discourse and inhuman practices that underpin totalitarian and dictatorial regimes, and struggles against the

independence exercised by business owners and money that is not permissible between them. And so Janta finds my love.

Contrary to the prevailing partisan conviction in some circles, he did not mean the partisan intellectual, which only understands its ideology, and through which you try to understand everything. This type of global intellectual includes theorists of partisan propaganda, an ideological advocacy phenomenon... two parties, preachers, and writers. By the term organic standpoint, Gramsci meant that partisan or non-partisan stance that is capable of clarifying that reality.

The existing society is unnatural, and it can be changed by the ability to analyze and criticize its culture, and achieve cultural hegemony for the oppressed (Bichara, 2003, p. 05).

Given the functions and roles performed by the organic intellectual activist, the totalitarian and dictatorial regimes that passed through Al-Hurra tended to exclude him because he posed a threat to their existence and continuity.

He did not engage with people's issues and tried to answer their arguments related to their rights, freedom, and justice. That is why these regimes are trying to exclude and besiege him, because this is the exclusion of concepts that threaten the concept of revolution, change and democracy.

It is worth noting here another type of master, which is the one who holds power, who is linked to the authority and its servant, who expresses its plans and bears its standard. He is like a mouthpiece for power and a mouthpiece. Likewise, he is charged with justifying and exercising authority. Mary Roche Bard says about them: These ideologues are expensive by changing that an individual crime is something to be condemned, but the same act carried out by the state collectively is justice (Rothbard, 1989, p. 253) provide an example here. Count but advance Jürgen Habermas's recent position regarding war On Gaza, the latter went on without shame declaring his unconditional loyalty to Zionism and its brutal practice in Gaza,

considering that Hamas, the face of its religion, are terrorists who must be completely liquidated so that the world can live in peace...!

In all cases and in all ages, you find thinkers of authority, its beneficiaries, and those who oppose it. We found in the history of Islam what is known as the country's jurists, and to this day people here still have court jurists. There are fatwas that permit war, or give fatwas permissible or forbidden in electoral processes, such as a referendum on The Egyptian Constitution in Science 2005. There are also several intellectuals and thinkers who supported the imbalance Iraq and unify the political and intellectual justifications for that (Elaowadat, 2012, p. 204).

The authoritarian artifact has not become a part of his discourse, but rather a cactus that he announces in governmental and non-governmental media and gloats about. Defending the existing authority, and for these reasons, it lost its credibility among the various groups and segments of society because it, too, began to feed on corruption, and became a source of falsehood and rumors. In return, the Sultanate gave him power and authority as well.

How could he not when he benefited from it and for his mistakes and practiced it, and so he excelled at this? The kind of educated person about his duty and his basic mission.

He becomes a political employee of the state, and the least authority was over his breath, as he was surrounded by admirers, cheerers, and those shocked by his rhetoric and the wooden language that he produced. He became the legitimate representative of the ruling authority and its people. Here the idea of the stopping tram appears, which Jean-Paul Sartre and Antonio Gramsci talked about.

This is why Sartre sees that the middle is a place that has a duty to fulfill the political and social group while exercising his right to criticize it, or that it is someone who interferes in what does not concern him while fulfilling the condition of abundance and knowledge (Sartre, 1972, p. 274). Sartre said that the intellectual is committed to defending the rights of the oppressed classes, which it seeks, and there is

progress towards it with the aim of amending its conditions and reorganizing it in order to work together in the field to achieve infallible rights. Edward Said also confirms this point, and urges the necessity of the splendor of the intellectual being faithful to the principles for which it fights, such as freedom, truth and justice, the holder of a universal message. The image must come down to reality and live the historical moment with the crowds in the complex and be decisive and have a clear impact on the course of events. "Here we find Gramsci disagreeing with many when he says that knowledge and know-how are two decisive qualities for applying the word cultured to a person. For all people, not for everyone. The intellectual cannot be called - his beloved - the educated due to the nature of the tasks assigned to the intellectual, and in this context, he said that all people are thinkers, but he did not say that the function of the agreed upon in society. Not everyone does it). (Gramsci, 1971, p. 09).

A person who thinks is not necessarily satisfied Because the intellectual possesses comparative wisdom and a sublime feminist message, and he is effective and a pioneer in creating events and changes that bring about the highest level of society, which means that the organic intellectual is an intellectual that rejects closed systems and closed roles - under which injustice, corruption, independence, and the right savior, according to my terms, grows. Whoever Hamid resists all kinds of authority that is corrupted by falsehood and deception, the essence of the revelation that the organic intellectual carries is what pushes him to oppose corruption, independence, and speech, and here Ned Frasschi closely agrees and is in harmony with Sartre, who wrote his famous book, "In Defense of Intellectuals," and he saw. In it, the true consensus is the one who works to expose the various contradictions in society, works to change and direct them, and declares his responsibility in the various investigations resulting from that. (Said, 1996, p. 28). works to expose the cunning of the ruling authority \* to reveal the illusions through which it works to Flattening and directing awareness, committed committed work - according to Sartre, which is



synonymous with Gramsci's organic approach - employing his knowledge and courage to help the class have rights, help it regain its freedom, and prove its existence. The agreed-upon, committed person is the one who realized that every social class has its two halves who are connected to it, in terms of its awareness and perception of the world. Here Gramsci says: This in self-deprecation means, historically and politically, the creation of a nature of human agreement that does not differentiate itself and does not become independent on its own without being It is organized, and there is no organization without intellectuals, that is, there are organizers and without leaders.

My critical awareness is never achieved without corruption, and hence those who agree are a segment. A social state that represents all the groups and classes present in society, and they are its mouthpiece, its spokesmen who complain about its common and conflicting interests and express them Reconciliation (Boutoumoro, 1979, p. 26).

Awareness and dissemination of it is a major task placed on the shoulders of the organic Muttaqf, who carries the banner of change, and is like a class in the assembly. Or a specific group or party, then it becomes the mouthpiece of its state and the appearance of its god, and it does not stop at the limits of theorizing.

the mission of the organic intellectual is a leadership mission for the class or category it represents, or society for all. Reality is the fertile field in which the organic curator shows his commitment to the class to which he belongs. It highlights his right to lead society. And rephrase it again. The Qasoi Intellectual is the one that mediates the world of culture and the world of production.

It is the one that presents clear and honest ideas that are accepted spontaneously by the masses in society, and its commitment to the five-member group actually entertains these legitimate ideas, so the organic intellectual worker becomes a leader of the toiling classes.

And those who are concerned about rights - and here the influence of Marxism appears in Gramsci's thought-.

On the contrary, you find the traditional intellectual remains locked in the world of ideas Limited to the function of theorizing society, he lives far from the miserable reality that the people live in, unaware of the truth of the injustice imposed on them, and the limited rights that they hope to regain, and therefore there is nothing different than what is agreed upon. The organic difference between the traditional selection is that the traditional auditor is limited to the fact that the organic source is for intellectual work and fumigation only. which means that the dream is traditional.

Al-Gramsci presents a clear picture of the organic intellectual by extending the function performed by the type of agreed-upon air, which is intentionally intended by... He is a driver of events and is not a member of the enjoyment or category to which he belongs. He was active in society, and his role was not limited to theorizing and planning only, and he was the most important of these functions are the following:

- 1- Organizing the economic function of the class to which they are organically linked
- 2 - They are the holders of the body function exercised by the ruling class in civil society.
- 3-They are the organizers of the coercion exercised by the common class on other classes. In the country.
- 4 - Organic identification convinces the class to which it is organically linked that it is one and all its members share interests, are different from other classes, are independent in their view of the world and have a function in society at every historical stage.
- 5 - It sets the perception of the class to which individuals feel the class he represents is different from other classes, and he wants them to work together to fulfill his rights. Thus, his function is to strengthen the feeling of belonging and affiliation to the class intellectually and socially (Biouchi, 1975, p. 43).

Among these functions he identified the amorous person of the organic cultivator can be said to be the skilled person who surrounds himself with the world of things and infrastructure, works to build the economic field for the class to which he

belongs, and tries hard to establish the survival and continuity of his class' power and its control over the international world, with its back on amorous thought. Is that far away.

The working class that Marx defended and looked at This type of intellectual tries to convince members of his class of the necessity of uniting and working together to elevate the group to gain rights and achieve prosperity.

So, he tried to instill a kind of sense of intellectual and social belonging to the class so that cooperation would occur and efforts would be combined in order to extend control over the state. Ending corruption, exploitation and injustice Gramsci confirms that every class of the complex has its own hidden members who defend it and work to break ranks and mobilize the crowds and their agents in order to control the state.

This matter also comes to light with Marx in the context of his talk about the class struggle: And Gramsci acknowledges that society needs intellectualism. Organic is more than needed To the traditional museum, because society is a great joy to the class conflict that you want Each has control, and each class must have its own organic consent Who work and perform their theoretical and practical functions, simple control It was applied to the state, and here development and justice occur in the neighborhood Saud Farashi emphasized that the leveled motto appears in front All productive forces, and in the economic field specifically, the male says: - Every social group initially sees the light on a certain basis A basic class in the world of economic production, which differs organically The same time a slice or several slices see the light Of the employees who provide it with its harmony and awareness of its function Not only in the economic sphere, but also in the political and social sphere (Gramsci, 2014, p. 85), and thus the beginning of the museum's organic axis is in the .

The difference between the traditional intellectual and the organic intellectual is through the difference in the functions that each of them performs: my critical awareness, the devouring of the members of the class, and the attempt to create

harmony within the class, which you do not find in the traditional intellectual. The organic intellectual is influenced by consciousness, an engine of the sense of progress that directs itself to projecting forces onto everything that is unnatural. In society, which is considered a cause of backwardness, injustice and corruption, the organic monument also has an ethical orientation through its attempt at reform, and its cultural harmony through its end and participation in building popular culture and belief in it, which is what is authorized by the traditional museum, which remains ideal in its theses. Far from the reality of life and from popular culture, far from the crowds who look on tiredly to them, he is imprinted with the idea of someone whose hope is high, who is far from the Hedorah of events and from the bitter reality that his people are experiencing.

**Conclusion:**

The traditional intellectual, after the first issue of the recalcitrant backwards - according to Gramsci - does not debunk the falsehood of the discourse he produces, and exposes his attachment to the ruling authority. And his jealousy of it and the traditional selector, in complete contrast to the organic intellectual, stops the idea of establishing a civil society. This matter is used by him to end the ruling authority that he defends, because rot only grows in a corrupt environment. As for the organic intellectual, it is the advocate and regrettable for civil society due to the lack of laziness on the associations. Parties and his imagination of class Bearing: God. Since ancient times, intellectuals have played decisive roles in the dark history of your world. The image of the muqtafiq differed from one society to another, and from one time period to another, and the classifications of intellectuals differed as a result. However, Gramsci's classification drew more attention to the function that the muqtafiq performs in his society, so he presented the traditional image. The stereotype of the intellectual that all feminist societies have known. He highlighted a new type of intellectual, that is, the organic adherent armed with the ideology of the class to which he belongs, in which he immerses himself, descends into society, and practices field

work, starting with the economic field and ending with the political and social fields. He works to build a special awareness of the class to which he belongs, and he builds a just and critical sense of his. Class members for the uprising - which led to corruption, injustice and independence, and this type of intellectual works to strengthen the sense of belonging to the class, and to strengthen cooperation among its members to achieve hegemony. One of the most important means of the organic intellectual is party and collective activity, and working to combat corruption, injustice, and tyranny in all its forms. Gramsci embodied, with his personality, a realistic model of the organic intellectual. How could he not when he Most of his life was in the prisons of the fascist regime in Italy.

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