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Individuals and Capitalism: An Althusserian Reading of Russo's *Empire Falls*

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Letter of Recommendation

This is to certify that Shalina K.C. has completed his thesis entitled "Individuals and Capitalism: An Althusserian Reading of Russo's *Empire Falls*" under my supervision and guidance. I, therefore, recommend her thesis to be submitted for viva voce.

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This thesis entitled "Individuals and Capitalism: An Althusserian Reading of Russo's *Empire Falls*" by Shalina K.C., submitted to the Department of English, Tribhuvan University has been approved by the undersigned members of Research Committee.

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## Individuals and Capitalism: An Althusserian Reading of Russo's *Empire Falls*

### Abstract

*This thesis explores Robert Russo's Empire Falls in order to show how capitalism plays role to destroy a family and how an individual is alienated from society. To establish, this point Louis Althusser concepts of interpellation, RSA and ISA, Gramsci's notion of civil and political society are utilized. Mrs. and Mr. C.B. Whiting both are suffering from money. All individuals are in economic crisis. Their neighbor does not associate each humanitarian value. They lost in this reference, examining different institution like family, society, and so on. There is depression, anxiety. Nobody is sharing and addressing their problems. Individuals have their own pain. The communitarian value and humanitarian to redraw the idea of human's necessity. His method presents methodology to identify subjectivity. Its applications in different arena of life it may differ but there must be certain mechanisms.*

Key words: Individual, Capitalism, Materialism, Interpellation, RSA, ISA.

This research examines how capitalism is responsible for the ruin of individual. Drawing Louis notion of ideology it analyses different characters of Richard Russo's novel *The Empire Falls* to show how the capitalistic society shapes individual life. In the novel, the protagonist Roby Miles represents experience of suffering in the capitalistic society and how he is alienated from society. Like him, other characters also suffer due to the lack of capital. Roby Miles suffers from the beginning of the novel to the end. He has got the dual role to play: the role of son as well as a father of a daughter. His wife Janine also suffers economically and is leaving both Roby Miles and her own daughter. Similarly, we can move to another character is C.B. Whiting and Francine

Whitings. Both of them have luxurious life but are not happy mentally .Mr.Whitings is not happy with his marriage life and also not interested in his own business but in the arts and poems. Therefore, he cannot focus to his work and he kills himself. After the death of Mr.Whiting, the power goes to Mrs.Whitings but it is also in vain.

Richard Russo draws different varieties of nature and characteristic of individuals .In this regard he presents the economic status too .Miles visits about different cities but suffers wherever he goes. There is no social security for him .The characters also suffer from Catholicism and traditional culture and become careless and unaware of collectivity. The scene of sand, rivers and black shoes indicates the struggles and ups and downs in one's life. The scenes of dramatic love and trauma can find inside the lines of the novel.

This research depicts that how humanitarian values are being lost and how a individual is suffering because of prioritization of people towards money, economy and individualism in the modern world. Different characters have been economically guided but culturally misguided. Miles Roby is also somehow attracted towards C.B Whitings though he is a married person and a father. Another character is C.B. Whitings who always keep on using the males as a puppet in front of her fancy lifestyle though she is a widow she never wants to show her life as a alone woman. The another character and daughter of Whitings family Jain Whitings also has never got any respect for her parents but always motivated towards winning the world through the economy. The culture of respect is disobeyed and the economic world is shown in priority in the capitalistic world. Not only the personal life is ruined but also the whole city Maine is ruined. The family factory Empire Grill is also in the stage of collapse and is ruined due to the carelessness

of the owners. This novel *The Empire Falls* was written in the year 2001 and also had won the Pulitzer Prize.

Many of the critics have seen or reviewed the novel from their own perspectives. Among them, Tony Giardiana in his article called *Italiana* points out that the impressive sales and source of goods have affected the market in the contemporary American Imperialism. He reviews Russo's novel giving auditoria by means of cartoons.

The eponymous "Empire Falls" is a curious place indeed. Decimated by the closing of its mill, the town sports a church, a bar, a newspaper, an exercise club, and the fore mentioned Empire Grill. What the larger population has done, after the mill's closing, to be able to eat at the Empire Grill, or work out at the exercise club, or otherwise to survive, Russo doesn't tell us; it's seemingly not important how, or whether, the New Economy has reached even the environs of Empire Falls. When there is money in this novel, it is either Mrs. Whiting's, or else it comes from an unnamed nearby college, whose "tweedy" professors start showing up in droves when the Empire Grill upgrades its menu to include flautas. (234)

Tony Giardiana resembles the sub urban culture views or scenes. He notices the culture of the city Maine. The novelist presents the real condition of the city of the USA and leads to the capitalistic society. The main places related with the Empire Grills are shown clearly how one is related with another and how they are interconnected with each other. The characters are also connected with the money and how their position differs in the capitalistic world because of the influence of money. In the southern part of the USA

people are subordinate or mostly they are taken as uncivilized. So, the lifestyles of people are connected with the capitalistic world.

Similarly, another critic Peter A. Smith, a critique presents trade condition of England and America. While analyzing this novel he shows a meaningful relationship between individual and capitalism. He writes:

I have long thought that what I like best about Maine is that it is essentially outside the culture. It's one of the few places in America. Whatever is going on in the country is going on in Maine. But, for some reason, you can almost feel it. You just cross the bridge from New Hampshire into Maine, and it does feel like some of the culture begins to fall away. I don't know how that can be, but I appreciate the fact that it does feel that way. (2)

He reviews about the main city described in the novel that is Maine where it is lacking beyond the culture. The persons of the city are lacking the culture and out of the hand of the culture it can be taken as an example of whole American society. The humanitarian value are lost people are forgetting their way and mislited towards the wrong way, they are giving question marks to their own relation. They are giving more focus on money and the capitalistic world.

Likewise, another critic Paul Simpson associates Russo's writings with different ideology and social justice in his article "Ghost Workers", he narrates about different characters of southern part of America and also visualizes different ideology as religion is depicted in the novel Simpson adds :



But Mrs. Whiting is a particularly high-handed and distant stand-in for a mother. Francine's conversations with the economically subordinate but intellectually equal Miles give the book some of its best moments. Even if Francine Whiting's words seem scripted for the grand dame of an upstairs-downstairs English costume drama rather than a nouveau riche Maine woman, her lecture to Miles about his post-divorce prospects illustrates how wealth and leisure allow its possessors the capacity for insightful reflection and heartless condescension. (105)

Paul Simpson certainly relates his own portion to another like capitalism in religion and the same capitalism in modernity. The role of the woman is given mostly more priority. He highlights the dialogues of the women in the modern society in the role of the breaking of the relations. He also focuses how the wealth leads a person to break the relation and also moves around the world of leisure. A world of money leads a person to the lack of emotions and also lack of the heartfelt conditions.

Similarly, Stancy Denton, in his article "Nostalgia, Class and Rurality," writes particularly about working class and ignorance in the American society in the urban and rural space. He tries to illustrate Russo's fiction as a voice of the working class.

Furthermore he writes:

The parallel between individual nostalgia and the history of the town reflects Russo's use of the personal to make sense of larger socioeconomic changes within the novel. Empire Falls, Maine is a familiar New England mill town: formed around outside interests over a century ago (symbolized in the Whiting family), this town relied upon the textile mill for its

economic survival until the mill's closure in the postwar period. At the turn of the twenty first century, the people of Empire Falls still hang onto their community, hoping against hope that the mill will eventually reopen and return their relative prosperity. (506)

Stacy Denton shows how this novel views towards the global age to distribute not for the collective. For individual choice because they can get their own varieties of their own selection. In this case, Russo reviews the socialism is the pattern of collectivity whereas ongoing time was the choice of individualism. He brings the idea of the America's view on people of urban and rural class. This American people bear on American culture that has been hidden in urban people and suppressed by industrial people. The hope of human and interest of the rural people are suppressed by the elite group.

Similarly, another critic Rita D. Jacobs reviews this novel published by *World Literature Today* about the characters of Mrs. Miles Roby and Mrs. C.B. Whitings. She presents their lost opportunity and existence in the early twentieth century. Miles brother and Mrs. Roby's relation are included in this novel, but Jacobs finds them as more than rational. So, she writes:

The dowager empress of the town is Mrs. Whiting, the widow of C.B. Whiting, who owns virtually all of Empire Falls, including the Grill and the defunct mill. The mill and later Mrs. Whiting herself once employed Miles Roby's sainted late mother. The Whiting power in town is felt in myriad ways both financial and emotional, and at times it seems as though this is a storybook town where an evil stepmother reigns. (2)

The ruling class people do not only suffer from economy but also from actual meaning of love and standings. The rustic life is suppressed in the industrial society. The urban centric life has undermined the sub (urban) life. The life of characters like C.B. Whittings is economically rich but she is in search of pure love but could not which always lack in the capitalistic world. The world of love and emotions is lacking in the capitalistic world.

Thus, numerous critics have interpreted Russo's *Empire Falls* from different points of view, especially focusing on the representation of the chaotic economic condition of the USA and its effect in the lives of the people living there. Very few critics have studied on the issue of interpretation of the individual by the capitalistic ideology, as one of the main motifs of the character is shaped via ISAs and RSAs. This research attempts to show subjectivity. It is library based textual analysis. So, it merges both theoretical insights in textual analysis. For its methodology this paper relies on Louis Althusser's notion of interpretation RSAs and ISAs.

Regarding ideology's eternity, historical status, Althusser proposes ideology has no history because the "structure and functioning are immutable, present in the same form throughout what we can call history (240). Ideology for Althusser works unconsciously. Like language ideology is a structure/system which people inhabit, which speaks people but which gives people the illusion that they are in charge of, that they freely choose to believe the things they believe and that they can find lots of reasons why they believe those things. Althusser's main point is that ideology is a "Representation" of the imaginary relationship of individuals to their real conditions of existence (241).

Ideology is material that always exists in two places – in an apparatus and practice or actions such as ritual or other forms of behavior dictated by the specific ideology.

Althusser says, “the existence of the ideas of his belief is material is that his ideas are his material action inserted into material practice governed by material rituals which are themselves defined by the material ideological apparatus from which derive the ideas of the subject” (243). He posits that the representation that constituted is based in the material world.

The first is what Althusser calls Repressive State Apparatus or RSA (Althusser 238) that can enforce behaviors directly, such as the police, law, prison etc. through these “apparatus” (239) people are coerced physically to behave as the domination ideology or state desires. The second Althusser mention is Ideological State Apparatus or ISAs. These are institutions which generate ideological and which people identity with or internalize and act in accordance with RSA and ISA and so on. These ISAs are literature, media, education system, the family, arts, politics, sports etc. How do people come to internalize, to believe, Althusser putting these about ideology discusses the ideologies that ISAs create and thus misrecognize or misrepresent themselves as un-alienated subjects. Talking about the application of these practices in literature and media, literature as a subset or transformation or production of ideology constitutes people as subject and speaks them directly. Ideology has its residence or quality of emergence in literature too. Among other Ideologies State Apparatuses, literature is one of the grounds for ideology to emerge and constitute the individual as subject and also to produce him as an effect. Ideology recruits individuals as subjects and the same practice gets applied in literature too. Literature makes its own discourse in the space or world where the reader

or audience travels. The journey of the reader from his/her real world leads to the world of literature alienation him/her. The distance or alienation affects the individual as subjects living in the world of imaginary representation.

Antonio Gramsci developed this concept into an acute analysis to explain essential Socialist revolution predicated by orthodox Marxists had not occurred by the early twentieth century. Capitalism seemed more entrenched than ever. The conclusion Gramsci found was that capitalism maintained control not just through violence and political and economic coercion but also ideologically through a hegemonic culture in which the value of the bourgeoisie becomes the common sense values of all people. So that a consensus culture developed in which people of working class group identified their own good with the good of the bourgeoisie. This identification helped to maintain the status quo. The same case gets applied either in capitalist or in any other forms of society.

Non political organization such as churches, trade unions, schools etc. is the instruments that help in the establishment of hegemony. A major piece of Gramsci's project is to show that civil society's way of establishing and organizing human relationship and consciousness are deeply political, and should in fact be considered integral to class domination. According to Gramsci, "Civil society corresponds to hegemony, while political society or state corresponds to direct domination or command" (246). Domination class not through the means of coercion but through persuasion becomes able to hold the society and direct and impose its values in the domination society. But, if the dominated intend to counter the hegemony, then, the coercive power constituted in dominating party gets operated. Gramsci writes:

Social hegemony means the spontaneous consent given by the great masses of the population to the general direction imposed on social life by the domination 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. Political government names the apparatus of state coercive power which legally enforces discipline on those groups who do not consent either actively or passively. (12)

Discourse is generally used to designate the forms of representations, codes, conventions and habits of language that produce specific fields of culturally and historically located meanings. Earlier discourse was considered to be a unit of a language—spoken, written or gesticulated. It was the utterance of a sentence and a dialogue.

Language creates knowledge or truth and knowledge confers power, discourse combine truth and power. Foucault writes in *History of Sexuality* “indeed, it is in discourse that power and knowledge are joined together” (100). Each society creates a regime of truth according to its beliefs, values and norms. Foucault identifies the creation of truth in contemporary western society with five traits: the centering of truth on scientific discourse, accountability of truth to economic and political forces, and the diffusion and consumption of truth by political and economic apparatuses, and the fact that it is the issue of a whole political debate and social confrontation. Individuals would do well to recognize the ultimate truth. Truth is the construct of political and economic forces that command and majority the power within the societal web. There is not truly universal truth at all; therefore, the intellectual cannot convey the universal truth. The

intellectual must socialize, specify so that s/he can be connected to one of the truth-generating apparatuses the society.

Thus the texts provide ideological ground for the empire to thrive of huge body of writings; formed a coherent system of western knowledge. In crisis in capitalistic he maintains that the individual—American relationship was determined by and unstoppable European expansion in search of markets, resources and colonies and that Individuals had accomplished itself—metamorphosis from a scholarly discourse to an imperial institution (297).

Talking about the application of these practices in literature and media, literature as a subset or transformation or production of ideology constitutes people as subject and speaks them directly. Ideology has its residence or quality of emergence in literature too. Among other Ideologies State Apparatuses, literature is one of the grounds for ideology to emerge and constitute the individual as subject and also to produce him as an effect. Ideology recruits individuals as subjects and the same practice gets applied in literature too. Literature makes its own discourse in the space or world where the reader or audience travels. The distance or alienation affects the individual as subjects living in the world of imaginary representation.

After alienation the reader, the subject of the created world, starts to inhabit the ideology of the same world. The imaginary world gives him the illusions that he is really in the world where he is free and opts to live however he desires. He is mesmerized by the ideology of this world. The subject now does not become able to differentiate the two worlds and his two different subject hood. So that he ultimately identifies himself in the world of literature and forgets his real conditions of existence in real world. The world of

literature only provides the subject's relationship to its real conditions of existence. It does not allow the reader to realize the real condition existence. Only the relation of the subject to real conditions is there. The relationship is again 'representation' of imaginary relationship. The double distancing or alienation of the individual who is always- already subject in the real world of literature is the condition brought about by its ideology.

In the novel, *Empire Falls* we can find the individual who are dancing like the puppet in this modern and the capitalistic world. Here, the reader can find the proper use of modernity and influence of capitalism in the characters life. The real sentimental feelings are really died one and another are living the life to show not really to live with each other. The characters like Miles Roby are searching true love from his wife but is lacking behind. Another character Mrs. Whiting is wishing to change the world by the means of money but is unable in her works. At last all the dreams are collapsed with the end of large Empire Grill Company.

In the novel, there are many events to show the concept of Althusser. In this reference, Thomas Mautner says that "Althusser defines ideology in terms of the 'lived' or 'imaginary' relation between individuals and the social conditions of their existence – thereby suggesting that ideology and inescapable feature of the human condition" (11). Louis Althusser in "Ideology and Ideological State Apparatus" puts forward theses about ideology as: ideology has no history; ideology is a "Representation" (Althusser 239) of the imaginary relations of individuals with their real conditions of existence; ideology has material existence; ideology interprets individual as subject. His view of ideology and ideologies comes out of his understanding of the relation between state and subject. He comes to the theses of ideology by thinking why subjects are obedient, why they follow



the laws, and why they are not there revolution against capitalism. Althusser mention two major mechanisms for ensuring that people within a state behave accordingly to the rules of the state, even when it is not in their best interest to do so. In the novel Russo writes:

"She 's better than MegaBucks ,"Horace said, still on the subject of Mrs. Whiting ,who each year spent less and less time in Maine , wintering in Florida and doing what Mile's long dead Irish maternal grandmother ,who liked to stay put, would have called "gallivanting." Apparently Mrs. Whiting had just returned from Alaskan cruise."If I was a member of the family I 'd be out there kissing her bony ass . . .Mrs. Whiting had married all that money in the person of C. B. Whiting, Who had owned the paper mill and the shirt factory and the textile mill before selling them all to multinational corporations so they could be pillaged and then closed. (12)

Mrs. Whiting owns business on the production of capitalism in the society in association of Roby Miles. Miles was working for C. B. Whiting for fifteen years in paper mill.

Whiting family takes state from nation state's one. She is fond of money. She does not care other value. However, there are mutual understanding between Mr. and Mrs. C. B. Whiting to conduct different mills. Mrs. Whiting hailes out his cadres in the mills. The cross-cultural production is narrated in the society is the outcome of capitalism .

Civil society is commonly seen as a private or non-state sphere including economy. The former is related to coercion and the latter consent. The two, according to Gamski says, "State is the entire complex of practical and theoretical activities with which the ruling class not only justifies and maintains its dominance but manages to win the active consent of these over whom it rules" (244). Capitalist mode of production

involves some sort of unity between labor and owner in the same factors. Althusser presents the view of some understanding what is narrated in the narration. Furthermore, Russo narrates the span between making a relation in one hand when business was falling down. The instance interpellation is traceable in the the following extract of the novel.

Tick was on record as observing ,was that at least she didn't have to go to church anymore now that her mother had replaced Catholicism with aerobics. In fact, Tick considered herself an agonistic, a philosophical position that allowed her to sleep in on Sunday mornings. Miles knew better than to force her to go and herself out of bed, still half asleep, in the mornings to accompany him. . . .Miles knew what she meant, understood the bitter irony. Half the cars in the Vineyard chapel's lot were either Mercedes or Lexuses. No surprise that their owners believed that God was in His heaven. "Peter and Dawn spoiled her whole time." (29)

The characters Miles and Tick are in the same business to produce revenue whereas the Empire Grill is the landmark position in the late twentieth century to stop the socialism in the European society. Empire Grill is a colleague of Miles in Revenue System who addresses the mills of Whiting family. Her optimistic view contradicts with the modern, grown of and radically transformed concepts of subjects. Mrs. Whiting was not altogether pleased by recent signs. Miles came to know Mrs. Whiting as an optimistic woman earlier. Later she said that she was going to leave the restaurant. These ideas about representation and reality assume that what is reflected in the imaginary representation of the world found in real condition of existence.

According to Gramsci, intellectuals are distinguished by their social functions. That is to say, all men and women have the capacity for intellectual endeavor, but only certain men and women have in society the function of intellectuals. Hegemony is never simply power imposed from above; it is always the result of 'negotiation' between dominant and subordinate group, a process marked by both resistance and incorporation. Russo further adds:

“When I was a little boy,” Father Mark said, “I used to think God actually lived up there.” “In the steeple?” Miles said. Father Mark nodded. “I thought when we sang hymns we were calling to Him to come down and be among us. Which of course we were. But the literal proximity was reassuring.” (27)

Russo visualizes that individuals have always subject and concrete individual as a concrete subject but in the Miles perspective calling to the god is faith and this religions and faith is in itself is the outcome of spirit. Miles pray for original and practice of privileged life in the world. This ideology leads in different logic and illogic happens to the man. Foucault writes, "Truth is to be understood as a system of ordered procedures for the production regulations, distribution, circulation and operation of statement" (145). This is a western discourse created about the east to exercise the formers' power and domination over the later.

The practice of making representation formed by political forces that brought the individuals into western learning, western consciousness and western empire has been there for a long time. Individuals exist for Western economy. The mills are constructed in

relation to the Western one. The ideologies are specific, historical and different. Miles in the light of religion looks alienated. He remembers his past days and speaks:

Father Mark nodded but didn't say anything. Given the priest's political leanings, Miles knew that he didn't approve of personal wealth, much less conspicuous consumption. "Peter said an odd thing, actually," Miss continued, even though he'd made up his mind not to tell anyone about this. "He said he and Dawn were astonished Janine and I stuck it out as long as we did, considering how miserable we were together. They'd been admiring for years the way we kept trying to work through our problems. (29-30).

Miles started considering about Peter. Father Tom and Father Mark generated news and minimal expectations. This political inclination and the putting problems in front of capitalist are considered the declination of socialism.

Empire Grill, which in the connection of happy and unhappy mood leads towards the inspiration of god? It contradicts sad and happy is the cross interaction. Our sociological and contractions denies the same thing in favor of us. Father Mark puts his ideas in the novel:

Hard to say. Some of these beautiful old churches are being bought up and renovated into community theatres, art centers, things like that."

"I don't think that would work here," Miles said. "Empire Falls has been less interest in art than religion." "Still, you'd better quite when you finish the north face. You could be painting Empire Falls's next Baptist church." (33-34)

Miles was in fourth grade when one of his friends asked the meaning of north face. Individual moral character is hard to define because the interest lies in the faith a religions either by money or matter in the church this matrilineage evidence written in painting which draft the society in any manner to make uniformity in the glimpse of European and American culture developmental life style gives to the new ascending form of life. Althusser states "There is no expects by and in an ideology and there is no ideology except by the subject and for subject" (244). Practices of particular powerful social institution reproduce ideology in an ever-changing dynamic process. Individuals who are born as 'subject' into the realm of some form of ideology are inevitably called to participate in practices of particular dominant institutional ideologies, with subjection sustained in a more or less circular manner.

The rituals stem from the ideology of the ISAs, which are the origin of the organized or formed beliefs of the individual. Hence individuals do not realize their subjection believing that they freely form or recognize ideas and participate in ritual practices in order to act according to their ideas. Althusser states, "That is main ideology as structure and ideologies as specific system to get people (subjects) to believe in them. People are born into subject hood because we are named before we are born; hence, we are already subject. People are always already subjects in ideology, in specific ideologies, which people inhabit, and which people recognize only as truth or obviousness (57)."

Practices of particular powerful social institution reproduce ideology in an ever-changing dynamic process. Individuals who are born as 'subject' into the realm of some form of ideologies are inevitably called to participate in practices of particular dominant institutional ideologies, with subjection sustained in a more or less circular manner.

The individual believes his or her ideas must be inserted into actions, and these are inserted into practices governed by the rituals of particular ISAs. Miles writes doubtfully whether he was mocked or presented as mayor:

It suddenly occurred to Miles that Mrs. Whiting herself must have commissioned it. . . A cynical interpretation, perhaps, but it also explained why the house C. B. Whiting had built across the river was not represented on the model at all. . . "Seeing you standing there gives me an inspiration, the old woman said, though Miles doubted, even before she continued, that her sudden intuition would be anything like his own. (38)

Miles says indicating the model of wealth commission. There is an exploitation of labor. Nobody is listening to low class. Mrs. Whiting also valorizes money. The individual though s/he is wealthy or poor in the family gets the different appearance in the real life the ideal contracts in the real life because the model of idealism is not copy of the reality and the absolute truth is not found in the real life. This meaning of life what Althusser says is the state of, cultural, political and ideological free but we human are pre-occupied with some social constructions. Their interpretations have always dramatically scattered among mankind.

Mrs. C.B Whiting dominates in modern age but several short term memories causes problems aroused among human. The concept of hegemony used by Gramsci is to refer to a condition in process in which a dominant class (in alliance with other classes or class fractions) does not merely rule a society but leads it through the exercise of intellectual and moral relationship. Russo narrates in association of Tick and elderly woman in following lines through civilian group:

As a teacher, what Mrs. Roderique prides herself most on is her organization. “There are forty of you,” she told the class after they were all seated that first day, “and so it will be imperative that we *get* organized and *stay* organized.” Normally classes are not allowed to grow so large, but an exception is made for art -unspoken acknowledgement, Tick suspects . . . (46)

Mrs. Rodrique speaks in third person multiple characters' voice to raise the system in the certain institution. Mrs. Roderique's ideas relate with Gramsci about the organization where the common wealth concerning class plays the vital role in life of a person. In this concept this novel is narrated on the base of civilian attitude where the revolutionary in early twentieth century and arising capitalism can be same. Ideology constructed is influenced by our economic and political authority. It directs whole intellectual in the case of human mind shape. Ideology is perpetuated by subjects and by ISAs in a dynamic, highly irresistible process termed 'interpellation'.

The process of interpellation begins with stereotype – a calling to participate in a form of ideology. Ideology interpellates individuals as subjects. Russo further narrates civilian's views:

You had only to look at Mr. Meyer to know he'd spent all his high school year getting hit in the back of the head with all manner of throwable food, yet here he was worried that Tick was going to miss out on the important “socialization” aspects of a good secondary education. Some damn thing must have hit him in the back of his pointed head pretty hard during one of

those lunches, Tick decided, because the man honestly seemed to have no recollection of them. (47)

Mr. Meyer knows manner of socialization. Candace herself prefers value of education. During this, Tick accommodates Meyer's objection. At last Meyer understands modern discipline what we called the socialization is the product of our acculturation, adaptation, and different other factors. The radical economist does not valorize it. Taking the period of late eighteenth century as a very roughly defined by different scholars is reformed by Althusser's view. We call our base structure of our life. It shapes our future generation at the same time post capitalist who have acknowledged numerous demonstrations complicity of world-wide cultural production in the global age influences our life style in grand style. Consequently, people acquire their identities by seeing themselves and their social roles mirrored in material ideologies. The Miles realizes by stopping his son:

“Jimmy Minty,” said Max, sitting down on the bench seat and forcing the policeman to slide down next to the window. Max looked at him with what appeared to be total bewilderment. “My *God*, what a stupid kid you were growing up.” “Go easy, Dad”, Miles said. “He is carrying a gun these days.” (62)

Russo focuses on the mechanism and system in every system captured by some preoccupied conception of ritual or religion. Max appears a bit religious. The police force him. Though he carries a gun for safety, he is arrested. The terms of ‘filiation’ and ‘affiliation’ projects the natural condition of life and constructed life. The innate life that possesses solace of the human hurt and mind in the infinity presents the some extent the universal as same whereas affiliations see the possibilities of unbelievable human actions



and various forms of global politics in the writing and imagination. This narration of Russo resembles independent intellectuals in the late twentieth century to across the fragmented idea of life.

Hegemony commonly has been used to indicate “political predominance, usually of one state over another” (144). Hegemony is most closely associated with Antonio Gramsci, his theory of hegemony is most tied to his conception of the capitalist state, which he claims rules through force/coercion and consent. His conception of state is not the narrow sense of the government. Russo writes further:

A silly lie. A lie so small and to so little purpose that it suggested to Miles a way of life, a strategy for confronting the world, and this was further reason—if any was needed—to doubt the truth of everything the man had said inside. As Minty paid the bill at the register and Max bought a pack of cigarettes from the machine, Miles tasted something on the back of his tongue. Miles swallowed hard, forcing down whatever it was. (64)

Russo focuses the worldly life of human being to confront the idle life. The plain life of human projects economy status. It declines the period of human of USSR as Minty register. In this concern, Russo gets inspiration to admire the socialization the production with our cultural essence in the time of confronting this idealistic perspective to reality.

Political society is the arena of political institution and legal constitutional control or the zone of the coercion. But civil society is commonly seen as a private or non-state sphere including economy. The former is related to coercion and the latter consent. According to Gramsci says, “State is the entire complex of practical and theoretical activities with which the ruling class not only justifies and maintains its dominance but

manages to win the active consent of these over whom it rules” (244). Hegemony was a concept previously used by Marxist such as Lenin to indicate the political leadership of the working class in democratic revolution. Janine speaks:

Mrs. Whiting. isn't that who we were talking about? Maybe Janie and Tick and I haven't had a terribly prosperous life, but it hasn't been bad, either. `The restaurant has struggled, obviously, and God knows we've struggled right along with it, but we've kept our heads above water, and that's more than you can say for a lot people around here. . .Where do you think Mom found five hundred dollars every semester for books and fees?  
(78)

We have observed the counter point from the commoners and feudalistic life style in the same time the relation between the both class group in the perspective of nomadic abilities and sound texture to get emancipation from the negative re-emancipator.

The radical feudal rarely gives the chance to the labor class whereas the each subject of Russo narration belongs to the lower class, which hardly makes their ideology to make conflict with our feudal class. That is why Mrs. Whiting pays attention on the definition of voice identities less evident of labor class in the early twenty first century.

Janine adds his idea:

"Give it up, Beatrice," Janie advised. According to her watch, only twenty-two minutes to go. "I got a job at one of the few successful business in Dexter Country. I've lost fifty pounds and I feel good about myself for the first time in my whole damn life. You aren't going to bring me down. So don't even try, okay?" (129)

Russo highlights the exhausted life of human being formulating the actual meaning of life is rarely found but it would not be unfair to say about life certainly. The sense in which Marx's view is said to be self-policing, self-purifying, as well as disciplinary, institution and ideological applies inescapable. Theoretical eclecticism meanwhile gets increasingly out of control: sweeping, patently post-structuralist denunciation of Marx can be delivered in the name of Gramsci, using the terminologies language explicitly drawn from Althusser.

Listing the name of communist poet to illustrate the sites of resistance. No freedom is given to individual equally in this society. Roby Miles puts his idea, "Don't get mad at me, is all I'm saying." his father said. "It wasn't me that ran over her." "No." Miles agreed, "You were lucky. All you hit was the mayor's little dog." "Unlucky, you mean," Max said. "It was his daughter's, not his. Ran out right right in front of me - couldn't have been helped even if I was sober " (137). His challenges to propaganda and inhumanity were more effective because they were of such a classically intellectual kind, commonly linked with a figure like Sartre.

Gramsci's hegemony refers to a process of moral and intellectual leadership through which work can be done. Culture, according to Gramsci, is fundamental to the attainment of power that cultural hegemony is first achieved. Different social forces work as the bases of consent to a social order, which produces and reproduces the hegemony of the dominant class through a nexus of institutions, social relations and ideas. Roby Miles further adds:

Well, it was true she couldn't exactly remember a specific occasion, a direct lie sworn under oath, but she hadn't invented the goddamn thing,

either. How many times over the last year had they joked about the decade's difference between their ages, and he'd just stood there going—the Silver Fox!—and never once correcting her, never once saying, “I got news for you, darlin’, we’re not talkin’ one decade here, we’re talkin’ two.” (179)

What is equally striking, as one looks back on the passage Russo quoted earlier, with a quotation from Gramsci embedded in it, is Marx's own formulation in many ways his study of non western/ socialism has been an attempt to inventory the traces upon him. Mrs. Whiting's Empire mills has been destructed. She is in economic crisis.

She offers as return as if Grace's impression is not towards her family. She expected a lot from her. Grace wanted to her to scream. He wanted to make illegal, relational and sensual. He speaks:

"She such a dear soul," Grace ventured. "Her suffering-" Lord, yes Her suffering" Mrs. Whiting agreed, as if commiserating with Grace, not her daughter. "it is positively endless, isn't it? She is not to blame, surely? "Its hardly question of blame," Mrs. Whiting explained. It's a question of need. You'll come to understand that what my daughter needs is not what she thinks she needs you look at her and imagine she needs sympathy. (235)

Friendship between Mrs. Whiting and Grace dismiss. Mrs. Whiting seems to find odd situation. She gets inner conflict, unrest. She remembers her past.

Mrs. Walsh, Father Tom and Father Mark have good relationship. They have a great chain of duties to Mrs. Walsh. Father Mark blurs Walsh in the name of god. Father Tom delivers preach on the god. Mrs. Walsh finds them close and respected. In absence

of Tom, she feels like absence of god. Falling in the false statement, Mrs. Walsh does not know about reality. The outer world is far from her. A day she loses Father Tom. Father Tom examines her purity or craziness in the late twentieth century too. In this reference, Hegemony is seen as a kind of education which fulfills through requirement of job to people as per the need of the dominant party. One of the most important functions of the state is “to rise the great mass of the population to a particular cultural and moral level, a level which corresponds to the needs of the productive forces for development, and hence to the interests of the ruling class” (28).

Hegemony through the so called educative process becomes able to win the consent of the subordinate group. The dominating party, however, becomes ignorant about this process. Raymond Williams says, “Hegemony constitutes lived experience – a sense of reality for most people in the society, a sense of absolute because experienced reality beyond which it is very difficult for most members of the society to move, in most areas of their lives” (100).

Hegemony is a dynamic lived process. So that it must be won and rewon in course of time. Williams says, “Hegemony does not just passively exist as a form of dominance. It has to be continually renewed, recreated defended and modified. It is also continually resisted, limited, altered, challenged by pressures not all its own” (112). He also defines hegemony as it attempts to naturalize opposition. The dominant culture can produce and limit its own forms of counter culture or in other words the hegemonic culture limits the opposition encompassing within its periphery. He says, “The decisive hegemonic function is to control or transform or even incorporate alternative and oppositions” (113). Williams though upon hegemony is it is not necessarily total. He

says, “It is misleading . . . as a general method, to reduce all political and cultural initiatives and contributions to the terms of the hegemony” (114).

Russo narrates that "Actually, Mrs. Walsh had discovered the old priest's disappearance when she arrived shortly after eight" (212). Since there is nothing in the world Mrs. Walsh despises. She still takes it necessary but we should consider it as commodity of woman. Father Tom's suspicions should be erased out however he tries to push up an individual towards train. Materialistic preoccupied Tom's deeds are mischievous.

The western subject which summarizes more or less accurately what the book is about here refers to Marx’s own quite specific grounding in and ambivalent relation with a very traditional a canonical conception of literature. The significant move here in any case is Marx’s self-description as the Western subject. Hegemony is a process by which “educative pressure is applied to single individual so as to obtain their consent and their collaboration, turning necessity and coercion into freedom . . . The freedom produced by instruments of the ruling class thus molds the free subjects to the needs of an economic base” (242).

This paper finds on the explanation of capitalism in late twentieth century because of interchange of view in the culture, technology and so on. In this novel, this paper finds the inter connectedness with no ideology but idea in the each persona. Nobody binds with absolute idea. Certain subjectivity as socio-cultural and economic product shapes human psychology, ideology and philosophy. In this form, this paper finds dual relation between individual's present materialistic and pre-occupied authorities relationship with each concept of individual in modern age of the USA. The novel

presents capitalist and new trends of earning. It gives a glimpse of not only misery but also narrow concept in the Westerner in the society. It should be minimized. The sociological institution, political mechanisms holding in the society should be acknowledged according to their skill, intelligence and interest. Such a person can involve in many jobs. They can engage to their job interestingly. No person should be undermined based on socio-cultural status.

To wrap of Mrs. C.B. Whiting and Roby Miles bind the social- economic constructions but Mrs. Whiting presents the heroic of economy becoming a upper class being the victim of in the end of the novel. In this way, the ethos of Althusser forwards different views and relationship of society and economy in the society. Person should understand the interpellation's view to grasp the reality not based on class, caste, and rank but actual society depends on the money and level of understanding monetary position.

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