

Tribhuvan University

**Reflection of Western Ideology in the Texts of Western Literature and Mass Media:
An Althusserian Notion**

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This thesis entitled “Reflection of Western Ideology in the Texts of Western Literature and Mass Media: An Althusserian Notion” submitted to the Central Department of English, T. U., Kirtipur by Sanjeeb Kafle has been approved by the undersigned members of the research committee.

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Abstract

This dissertation is about the operation and reflection of western ideological hegemony in the texts of western literature and western mass media. This research presents the argument that literature reflects western ideology of supremacy over the east by inferiorizing the latter and its people. And, this hegemonic tendency, later on, is even carried and sustained by the mass media of the west. The research selects a wide range of texts from the canonical to pop cultural. The canonical literary texts have limited audience. Colonial and colonialist text *Heart of Darkness* and colonial autobiographical text *Shooting an Elephant* having selected readership reflect the western ideological hegemonic tendency, but they do not have lesser impacts, and have reflected and shaped occidental mindsets. Pop cultural communications, on the other hand, have unlimited audience which too have hegemonized East from economic domains to epistemological ramifications. *Internet Corporation for Assigned Names and Numbers*, two months editorial of the *Time* magazine, *BBC Have Your Say* 2000 program topic, *Associated Press* are taken as the pop cultural communication texts that have unlimited audience. The study uses wide ranges of tools like ideology, hegemony, power, discourse, Orientalism to support the central ideas of the thesis.

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I. Introduction: Ideology and Its Documentations

The West in general from the time of European colonial expansion all over the world has reflected its imperialist ideology over the East as the other, marginal, uncivilized, dark, inconsistent, and in terms of many such constructed reductionisms. Such marginalization can be seen in their mindsets reflected in their administrative attitudes, legal documents, educational policies, arts, literature, philosophies, and general attitudes. As the colonial expansion was reaching far and far, so was the theme, content, subject matter of literary texts—especially canonical ones—adopted by western writers. These writers' fancy reached to the colonial spaces and they started to make representations of the colonial territories, people and commenced to identify them by putting themselves up and above the represented ones. The binary constructed between them was the case of superior and inferior, civilized and uncivilized, rational and irrational, educated and uneducated, forward and backward, active and passive. They attributed the good qualities to themselves and represented the others with rejectionist and derogatory ones. The hidden or latent motives behind the manifestations were their passion of inferiorizing the "Orient" and justifying the colonial practice. After that they could rationalize the so called civilizing mission performed by superior west. To prove their mission true they made scholastic practices about the orient. Literature and literary studies of the west have been the products of dominant cultural movements of the colonial time and place. These texts produced after the initiation of colonization, especially from mid seventeenth century onwards have shown that literature has played seminal role not only in production and dissemination of colonial imperial psyche but also direct allegiance to colonial phenomena. Literature appears to have particularly effective means during periods when colonization and justifying the colony were important tasks. That how literature

can be of political interest is clearly shown by canonical 'colonial' and 'colonialist' texts.

Literary texts function as a political propaganda through the author's use of narrative and language to engage in specific ideologies as of his/her allegiance. The historical backgrounds of the literary texts as well as the author's interaction with particular ideology and practice of following and influencing one another with images are some of the instances which prove the text's political motives. Literature in this regard functions as the subsidiary of both political activities and ideology. So that literature can expand the dominant political concepts and cultural practices within a particular time and place. Particularly in periods of crisis such as the colonial texts, literature appears to be the site of political conflict and intellectual debate. The term 'political' is deeply defined and embedded in literature and in what ways such politics is transformed, evolved or interpreted is the primary source of finding literature's contribution to the political conflict. During colonial times the writers narrated colonial place and people with enthusiasm. They influenced the later generations and inculcated colonial psyche upon the readers. Rapid colonization sustained by myriad scholastic practices inclined to the colony is the cause and effect of texts. Many people visited the so called exotic, Shangri-La, virgin places inhabited by backward people and brought back the narration of these places and published as per their taste. They redefined, represented taking colonial stand the heard of the visited places and people. The social and political situations of that time were transformed on a literary level and that kind of political, cultural colonialism—with European taste, standard and demand being adopted by writers – occurred despite actual presentation. Thus literature of the west during colonization was necessarily impacted by and had an impact on them of colonial vision and mission.

Mass media as a form of pop cultural communications carry on the western typical superior ideology. The international communications system of the present day still bears evidence of its origin in the colonial network. The primary concern was to establish an efficient communications system between the colonial and colonized places. Communication was necessary to facilitate and advocate colonialism at that time. As we can still trace the genesis of western news agencies in colonial time and expansion, its alliance to superiority is still reflected in the way the events are selected and reported. The colonial expansion of Europe into all parts of the world held the seeds of the development of an international news media network. Communication and colony marched hand in hand through the world. The print made its debut in the seventeenth century in Europe taking the lead in having the first sustained production of newspaper. Existing relationship was later on altered with the entry of the United States into the international arena both as a colonial power in its own right and as one of the foremost powers in the technology of communications.

The western news agencies exist by satisfying western demand and taste. The western taste and demand – superior over the other – are reflected in the way the selection of the news events and reporting performed. From the early period it was used as an informer as well as propagator. What was born essentially to disseminate factual and objective information came also to be used to misinform and dis-inform, to control and manipulate news, and to shape and mould views. Gradually it emerged as a powerful weapon to influence public opinion and to rule the people through manipulation. In the later part of twentieth century the distance and isolation of the world have been dramatically reduced first by radio and then by satellite based television channels. In 1990 the emergence of internet as a US Defense System marked new turn in communication system. It is still controlled by America through

Internet Corporation for Assigned Names and Numbers which is under US Commerce Department. Other countries call it American hegemony and policy to cut off them from the global net wire. So the media became an all influential institution of the society. This mighty and all pervasive power of media was/is used by vested interest to serve their purpose. Regarding these facts it is clear that the western ideology of superiority is still reflected in literature and media of the west.

The sample texts in terms of literature *Heart of Darkness* by Joseph Conrad and *Shooting an Elephant* by George Orwell are popular western literary texts. These two texts, for example, project the orient as inferior and reflect western ideology of superiority. These two texts will be further discussed. *Internet Corporation for Assigned Names and Numbers*, *Associated Press*, *BBC Have Your Say Program* topic 2000 and Two months of editorial of *Time* magazine are taken as example texts from mass media. The reflection of western ideology in these pop cultural communication texts are seen in the way they exercise power over the rest of the world, select and report events. The discourses produced by these institutional sites and networks of power are unparalleled for the third world and should be taken for granted. To put the words of Elleke Boehmer, the “colonial and colonialist” texts *Heart of Darkness* and *Shooting an Elephant* are best examples of reflection of western superiority over the “other”. The “colonial” and “colonialist” text *Heart of Darkness* reflects the western stereotypical attitude to dominate Africa or non-west by considering westerner superior and ascribing the native people as “savage” “barbarian” “voiceless”.

The opening of the novel presents the description of London being almost calm and Marlow sitting in a Buddha meditation. But the African continent is shown as chaotic where fights, death, brutality, people dying of hunger happen throughout the novel. The story of Africa is narrated in London. It is the stereotypical practice of

representing east in west and the practice of taking authenticity for granted. Marlow says “I have heavenly mission to civilize you”(330). They think non-west is uneducated, uncivilized and it is their job to educate, civilize. He had the same feeling from early childhood as he says “at that time there were many blank spaces on the earth and when I saw one that looked particularly inviting on a map (but they all look that) I would put my finger on it and say when I grow up I will go there”(337). Places not visited by westerners become blank spaces, exotic, inviting and they explore and go there to civilize the so called irrational, barbarian, uncivilized people. Their ideology is that for them “other” people are always inferior as compared with them.

The exploration is also concerned with trading ideology as Kurtz has been assigned to collect ivory. Colonialism and business marched hand in hand throughout the world. Blacks are portrayed as passive and unknown. Presenting the narration of visiting new place Marlow tells “it was very curious to see the contrast of expression of the white men and of the black fellows of our crew, who were as much strangers to that t of the river as we, though their homes were only eight miles away” (364). Blacks are considered lagging behind whites either in physical advancement or others to get known, informed, educated, civilized because black’s unfamiliarity to the place sounds bizarre to Marlow as he says that their homeland is just eight miles away and they are unknown to that place. Blacks are not shown first to be familiar with new places.

Some critics opine that Marlow is against colonial practice. But when Marlow starts to hear about Kurtz in central station, he becomes more and more excited to meet him early, who is the colonial agent and is heard that he is brutally suppressing natives. Marlow says “as to me, I seemed to see Kurtz for the first time. It was distinct glimpse: the dugout, four paddling savages, and the lone white man [...](370)” He

was all agog to see Kurtz as the latter becomes ideal for Marlow. Kurtz was posted as colonial ivory collector for European company. Colony and business marched hand in hand to non-western territories. Marlow defines Kurtz:

[H]is mother was half English, his father half French. All Europe contributed to the making of Kurtz, and by – and- by I learned that, most appropriately, the International Society for the Suppression of Savage customs had entrusted him with making of a report, for its future guidance. And, he had written it too. I have seen it. It was eloquent, vibrating with eloquence, but too high –strung, I think [...] but it was a beautiful piece of writing. The opening paragraph however in the light of later information, strikes me now as ominous. He began with the argument that we whites, from the point of development we had arrived yet, must necessarily appear to them [savages] in the nature of supernatural beings – we approach them with the might as of a deity. [...] it made me tingle with enthusiasm. (372)

Regarding these sorts of Marlow's description, whereby he unconsciously aligns himself with colonialism as he is impressed subject hood of Kurtz and colonialism, of Kurtz and his doings, the novel is 'colonialist' text. Marlow is interpellated subject who cannot escape the colonial ideology.

Media sustained western colonial hegemony throughout the world. But its strength is realized only after nineteenth century. In colonial expansion media covertly advocated the colonial hegemony by satisfying western demands, and this is reflected in the ways in which events are reported and expansion of network accomplished. For both colonialism and communication the world was demarcated into binary position of west vs east where the former was supposed to be superior and

the latter inferior. Existing relationships were the same with the entry of USA into the international arena both as superpower and prosperous in technological advancement. Media reflected not merely an expansion in general interest but also the expansion of the political and economic interest. America, in the present context, controls over internet, one of the pop cultural communication means in 21st century, through the institution- *Internet Corporation for Assigned Names and Numbers*. It has the “authority for internet protocol, address space allocation, protocol identifier assignment, generic and country code Top-level Domain name system management.(www.ap.org)” ICANN was established by “Bill Clinton government in 1998 which is under American Commerce Department”(Wagle 7). Rana Foroohar writes:

The internet started as a US Defense Department communications grid [...] later in the mid 1990s, when it became clear that this system had important commercial applications, a group of techie academics organized a kind of governing body to oversee its growth. (34)

It becomes clear that America established control over internet from the very beginning. The American control over internet “is largely done under the public radar and almost entirely with the United States” (Foroohar 36). Other countries were unaware of the technology and did not realize America’s control. Regarding this situation Rana Foroohar says:

Foreign governments by and large had not understood the technology, and hadn’t paid much attention to the Net until it was pretty far along. Once they woke up and realized that the US was in complete control, commercially and policy wise, they became alarmed. (36)

America's control over internet has caused anxiety for some countries "some like Iran and the Arab nations, were concerned that Washington might decide at some point to simply turn off their national domain name for political reasons, cutting them off the web entirely" (Foroohar36). Taking into consideration this situation, Brazil says "it is appalling to us that we have to go to the US government to get approval to create new domain names" (Foroohar36). Likewise, last year, "Libya became cut off from the web and lost its country domain name (.ly) for five days due to payment problem. Later on it had to take help from ICANN of American Commerce Department" (Wagle 7). These instances show that western superpower America has absolute control over internet and this is the ideology of west to keep hegemony over the rest of the world especially east.

BBC Radio's Have Your Say program topic of 2000 has one objectionable topic. Pointing this case Ananda P. Shrestha writes:

BBC world service posted a highly objectionable question on its ... meaning to stir an internet discussion. The question posted was 'Since Nepal and India share same a common culture language and religion, what if Nepal go under an Indian umbrella'? (4)

Shrestha further says "the topic for the debate had been continuously aired for about a week. (4)" The controversial BBC debate is a reflection of western superiority of not recognizing the orient and its countries' sovereignty. However, the discussion was cancelled but it has raised the Third World's poor condition that they are represented as instable, weak, countries in western news agencies. The western news agencies mostly select and report the conflict, crime and corruption of the orient. The orient is represented and reported as the chaotic place and inferior to the west in western media. BBC's news broadcast on July 28, 2006 shows its continuing western

ideology of not recognizing Palestine as it reads “ Hamas Prime minister”. The PM was elected with landslide vote and is PM of Palestine but not of Hamas party only. But BBC called him “ Hamas Prime Minister”. These sorts of selection of events and reporting them are a fervent practice of reflection of western ideology in literary and communication texts.

There are three chapters to develop the central arguments of the thesis. The first chapter will include the thesis development from the hypothesis that western literature and media reflect western ideological superiority over the east while creating fictional texts and selecting and reporting news events of the world. The east and its people are represented as backward, lagging behind the west and inferior to it in many literary texts of the west. The western news agencies especially select and report the crime, corruption, conflict and instability of the orient to show its superiority over the orient. In the second chapter, discussion of theoretical modality will be prepared. The theory will be used to explain the facts. The underlying facts can be exemplified by the discussion of tools such as Ideology, Hegemony, Discourse and Power, Orientalism. As these theories have more or less proximity on the exemplification of the issue of superiority and inferiority, they will be discussed in detail. Relationship between literature and tools, media and tools, and literature and media will be shown. Chapter three will include textual analysis of the selected texts through the application of the theoretical tools that are discussed in chapter two. The texts will be looked through these tools as the primary objective of this dissertation is to show how western ideology of superiority is reflected in literature and media of the west to inferiorize the orient and assert the former’s hegemony over the latter. Concluding section of the research will be included in fourth chapter.

II. Methodology: Documentations of Ideology in Texts of Literature and Mass

Media of the West

The research is based on the reflection of western ideology in the texts of literature and mass media of the west. Western ideology is the ideology of constructed superiority. West considers itself superior over the east. Ideological State Apparatuses (Althusser 237) generate ideologies. Western Ideological State Apparatuses—literary texts and texts of media-- generate the western ideology. To prove its ideology of superiority it has hegemonized the east. The superior feeling is practiced through hegemony. Ideological hegemony operates through many mechanisms or apparatuses including literature, media. To hegemonize the east, west has made the representation of the east in literary texts that is termed as Orientalism by Edward Said and has reflected its superiority in the texts of media by the selection of world events and the subsequent reporting about these events. . The application of the concept of Discourse and Power generated by Michael Foucault makes it clear that how discourse creates power. The discourse about the east created by the west has given it the power over the former. Orientalism is the discursive formation. And this discursive formation – Orientalism is one of the examples of how discursive practices generate power. Here, I want to make a discussion of these terms due to its relevancy to the research.

Thomas Mautner in *A Dictionary Philosophy* says, “[Althusser] defines ideology in terms of the ‘lived’ or ‘imaginary’ relation between individuals and the social conditions of their existence – thereby suggesting that ideology an 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 interpellates individuals as subjects. 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 pondering upon why subjects are obedient, why they follow the laws, and why is not there revolution against capitalism. Althusser mentions 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. 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 dominant ideology or state desires. The second Althusser mention is Ideological State Apparatus or ISAs. These are institutions which generate ideologies and which people identify with or internalize and act in accordance with. These ISAs are literature, media, education system, the family, arts, politics, sports etc. How do people come to internalize, to believe, the ideologies that these ISAs create and thus misrecognize or misrepresent themselves as unalienated subjects are discussed by Althusser putting theses about ideology.

Althusser’s discussion starts with the distinction between ideologies and ideology. Ideologies are specific, historical and differing. Various ideologies such as Christian ideology or religious ideology, democratic ideology, feminist ideology, Marxist ideology etc. are the example. Ideology, however, is structural. Althusser says that ideology is a structure and as such is eternal. This is why he says ideology has no history. He derives this idea of ideology as a structure from the Marxist idea that ideology is part of superstructure, but he links the structure of ideology to the idea of the unconscious from Freud and Lacan. Althusser says:

[...] in it's Freudian conception this time, our proposition: ideology has no history, can and must (and in a way which has absolutely nothing arbitrary about it, but, quite the reverse, is theoretically necessary, for there is an organic link between the two propositions) be related directly to Freud's proposition that the unconscious is eternal, i.e. that it has no history. If eternal means not transcendent to all (temporal) history, but omnipresent, trans-historical and therefore immutable in form throughout the extent of history, I shall adopt Freud's word for word, and write ideology is eternal, exactly like the unconscious. And I add that I find this comparison theoretically justified by the fact that the eternity of the unconscious is not unrelated to the eternity of ideology in general. (240)

Terry Eagleton writes:

What is misrecognized in ideology is not primarily the world, since ideology for Althusser is not the matter of knowing or failing to know reality at all. The misrecognition in question is essentially a self-misrecognition, what is the effect of the 'imaginary' dimension of human existence. Imaginary here means not 'unreal' but 'pertaining to an image': the allusion is to Jacques Lacan's essay "The mirror stage as formative of the function of the I", in which he argues that the small infant [...] . In the ideological sphere, similarly, the human subject transcends its true state of diffuseness or decentrement and finds a consolingly coherent image of itself reflected back in the 'mirror' of a dominant ideological discourse. Ideology can thus be summarized as a

‘representation of the imaginary relationships of individuals to their real conditions of existence’. (142)

Regarding ideology’s eternity, omni-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). Jennifer Gray says

Ideology, the powerful force behind the dominance of hegemonic institutions, is defined by Althusser as an ‘imaginary relation to the real relations of existence’ (239). He posits that the representations that constitute ideology are based in the material world. Such representations exist in those individuals who advocate particular ideologies, as well as their collective ideas and beliefs systems, practices termed ‘Ideological State Apparatuses’ or ‘ISAs’.(2)

He elaborates this point referring to Eighteenth century and the idea that ideology comes from priests and despots. This is basically a conspiracy theory, which says that a handful of powerful men fooled the populace into believing these falsified representations/ideas about the world. He notes “... a cause for the imaginary transposition of the real conditions of existence: that cause is the existence of a small number of cynical men who base their domination and exploitation of the ‘people’ on

a falsified representation of the world which they have imagined in order to enslave other minds by dominating their imaginations” (241). Jennifer says:

Practices of particular powerful social institutions reproduce ideology in an ever changing dynamic process. Individuals who are born as subjects into the realm of some form of ideology are inevitably called to participate in practices of particular dominant institutional ideologies. With subjection sustained in 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. The rituals stem from the ideology of the ISAs, which are the origin of the recognized 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 the ideas. Ideology is perpetuated by subjects and by ISAs in dynamic, highly irresistible process termed ‘interpellation’. (2)

Material alienation of real conditions predisposes people to form representations which distance/alienate them from these real conditions. In other words, the material relations of capitalist production are themselves alienating, but people cannot quite deal with harsh reality of this, so they make up stories about how the relations of production aren’t so bad; these representations or stories then alienate them further from the real (alienating) conditions. The double distancing involved here or the alienation of alienation, works like an analgesic, a pill, to keep from feeling pain of alienation; if people don’t have these stories, they would know the alienation of the real relations of production and would probably revolt.

These ideas about representations and reality assume that what is reflected in the imaginary representation of the world found in ideology is the 'real world' or real conditions of existence. Althusser says that ideology does not represent the real world per se but human being's "relation" (242) to that real world, to their perceptions of the real conditions of existence. In fact, we probably cannot know the real world directly; what we know are always representations of that world, or representation of our relation to that world. Althusser says:

It is not their real conditions of existence, their real world, that 'men' 'represent themselves' in ideology, but above all it is their relation to those conditions of existence which is represented to them there. It is this relation which is at the center of every ideological, i.e. imaginary, representation of the real world. It is this relation that contains the 'cause' which has to explain the imaginary distortion of the ideological representation of the real world. Or rather, to leave aside the language of causality it is necessary to advance the thesis that it is the imaginary nature of this relation which underlies all the imaginary distortion that we can observe (if we do not live in its truth) in all ideology.(242)

Ideology is imaginary version, the represented version. So the real world becomes not something that is objectively out there, but something that is the product of our relations to it. Ideology becomes a determining force shaping consciousness, embodied in the material signifying practices of ISAs. Althusser points "what is represented in ideology is therefore not the system of the real relations which govern the existence of individuals, but the imaginary relation of those individuals to the real relations in which they live" (242). He also proposes that ideology has a material existence. J. C. Myers says:

Althusser's essay takes a significant step forward from this initial theorization of ideology (and opens the way for an empirical research agenda) by suggesting that ideology has a material existence, consisting of practices and rituals embedded in institutions. The list of these ideological state apparatuses (ISAs) is extensive, incorporating the field of religion, education, politics, media and culture. Three important points, however can be drawn from this initial list [...] the specific forms taken by ISAs are subject to historical change.

Whereas the church was once the dominant ISA in Western Europe, it was gradually replaced by the public school. Third, while the forms taken by ISAs are historically variable, their deep structures—the fundamental operation that makes them work -- does not change; it is eternal to human society. ISAs always and everywhere interpellate persons as subjects. (151)

Ideology is material that it 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 in that his ideas are his material actions inserted into material practice governed by material rituals which are themselves defined by the material ideological apparatus from which derive the ideas of that subject” (243). He posits that the representation that constituted is based in the material world. Such representations exist in those individuals who advocate particular ideologies as well as their collective ideas and belief system and ideologies exist in apparatuses and their practices. These apparatuses and their accompanying practices, termed “Ideological State

Apparatuses” or ISAs are institutions such as religion, education system, literature, media etc.

The materiality of ideology is seen as Althusser says:

[...]That their existence is inscribed in the actions of practices governed by rituals defined in the last instance by an ideological apparatus. It therefore appears that the subject acts insofar as he is acted by the following system: ideology existing in a material ideological apparatus, prescribing material practices governed by a material ritual, which practices exist in the material actions of a subject acting in all consciousness according to his belief. (244)

Althusser states “there is no practice except by and in an ideology and there is no ideology except by the subject and for subject” (244). Practices of particular powerful social institutions reproduce ideology in an ever changing dynamic process. Individuals who are born as ‘subjects’ 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 individual believes his or her ideas must be inserted into actions, and these are inserted into practices governed by the rituals of particular ISAs. 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. All ideology has the function of constituting concrete individuals as subjects—of enlisting them in any belief system, according to Althusser. That’s the main thing ideology as structure and ideologies as specific belief system do get people (subjects) to believe in them. Terry Eagleton writes “Althusser argues that we are

indeed ‘always-already subjects even in the womb: our coming, so to speak has always been prepared for’ (143). There are three main points that Althusser makes about this process of becoming Subjects in ideology. 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. Everybody else’s beliefs are recognizable as ideological i.e. imaginary/illusory, whereas people’s are simply true. For example, different religious beliefs makes everybody who believe in their religion thinks their religion is true and everyone else’s is just illusion or ideology. How ideology does makes individuals subjects and hence not to recognize their subject positions within any particular ideological formation and how do people come to believe that their beliefs are simply true and not relative? Althusser answers with the notion of interpellation.

Ideology is perpetuated by subjects and by ISAs in a dynamic, highly irresistible process termed “interpellation”. The process of interpellation begins with hailing – a calling to participate in a form of ideology. Ideology interpellates individuals as subjects. Althusser says “all ideology hails or interpellates concrete individuals as concrete subjects, by the functioning of the category of the subject” (246). Terry Eagleton opines:

The word ‘subject’ literally means ‘[that which lies beneath’ in the sense of some ultimate foundation; and throughout the history of philosophy there have been a number of candidates for this function. [...] To be ‘subjectified’ is to be ‘subjected’: we become ‘free’, ‘autonomous’ human subjects precisely by submitting ourselves obediently to the Subject, or Law. Once we have internalized this Law,

made it thoroughly our own, we begin to act it out spontaneously and unquestioningly. (146)

Ideology creates effect on an individual as a subject. Individual is recruited as subjects by ideology and this process is achieved through interpellation. Subjects are constituted as the effects of pre-given structures. Ideology functions to constitute individuals. Individuals are interpellated or have social identities conferred primarily through Ideological State Apparatus or ISAs. It is through ISAs that people gain both a sense of identity and an understanding of reality. Pointing to the process of the transformation of individuals as subjects Althusser says “individuals are always-already interpellated by ideology as subjects (246). Successful adherence to dominant ideology is ensured through what Althusser terms the “absolute guarantee of ideology” (246). Hegemonic ideology insists that if the subjects recognize what they are and behave accordingly, the ideology remains successful. If subjects act according their beliefs, participating in the practices of dominant ISAs they are assured of place in hegemonic society. The consensus of people needs to be won and won again and again. It is dynamic process. Althusser’s view that people’s values, desires and preferences are inculcated in them by ideological practice, the sphere which has the defining property of constituting individuals as subjects through the process of interpellation. Consequently people acquire their identities by seeing themselves and their social roles mirrored in material ideologies.

Raymond Williams says “hegemony was most likely derived from the Greek ‘egemonia’, whose root is ‘egemon’ meaning leader, ruler, often in the sense of a state other than his own” (144). Hegemony commonly has been used to indicate “political predominance, usually of one state over another” (144). Hegemony is most closely associated with Antonio Gramsci, an Italian thinker. 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. Instead, Gramsci divides it between ‘political society’ and ‘civil society’. His division of society is almost similar with the understanding, later on, done of Louis Althusser as Repressive State Apparatus and Ideological State Apparatus.

Political society is the arena of political institutions and legal constitutional control or the zone of the coercion. And, 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 Gramsci, overlap and there is not the presence of only one in a capitalist society. 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 a democratic revolution. Perry Anderson writes:

Hegemony acquired especially Marxist character in its use by Russian Social-Democrats, from the late 1890s through the Bolshevik revolution in 1917. This sense of hegemony, as articulated by Lenin, referred to the leadership exercised by the proletariat over the other exploited classes. As the only consistently revolutionary class of contemporary society [the proletariat] must be the leader in the struggle for the whole people for a fully democratic revolution, in the struggle of all the working and exploited people against the oppressors and exploiters. (17)

But Gramsci developed this concept into an acute analysis to explain why the inevitable Socialist revolution predicted 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 values of the bourgeoisie became 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.

Gramsci's hegemony refers to a process of moral and intellectual leadership through which dominated class become subordinated by giving consent to ruling class. 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 certain social order, which produces and reproduces the hegemony of the dominant class through a nexus of institutions, social relations and ideas. The concept of hegemony implies that the dominated group accepts it by consensus. As Thomas Mautner notes:

Gramsci developed a theory of hegemony to explain why the exploited classes accept the existing social order, when according to Marxist theory they would not do so. Gramsci argued that the domination of a class depends not so much on the repressive machinery of the state, but on the fact that a prevailing mode of thought shields the existing social order, by persuasively defining for the whole of society what is to be regarded as natural and normal. (171)

Non political organizations such as churches, trade unions, schools etc. are the instruments that help in the establishment of hegemony. A major piece of Gramsci's project is to show that civil society's ways of establishing and organizing human relationships 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). Dominant class not through the means of coercion but through persuasion becomes able to hold the society and direct and impose its values in the dominated 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 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. Political government names 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 and direction when spontaneous consent has failed. (12)

Hegemony is seen as a kind of education which fulfills the job of mesmerizing people as per the need of the dominating party. One of the most important functions of a state is "to raise 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" (258). Hegemony is a

process by which “educative pressure is applied to single individuals 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 subject to the needs of an economic base” (242). 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 opposition”(113).Williams thought 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).

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. This simple notion of discourse is given a radical change and wide application through the works of French thinker, Michael Foucault (1926-84). His early writings-- *The order of Discourse 1971*; *The Archaeology of Knowledge 1972* are especially influential in this. Foucault's works gave the terms 'discursive practices' and 'discursive formations' to the analysis of particular institutions and their ways of establishing orders of truth or what is accepted as reality in a given society. Foucault's theory of discourse gets an impetus from the theory of German philosopher, Friedrich Nietzsche. Nietzsche argued that all knowledge is an expression of the "will to power" (Selden 100) and that people use language to suit their goal or aim. He believes that nobody can speak of "absolute truth", that is all language activities are related to the will to power.

Foucault's theory of discourse is rooted in power structures operating in a society. His main thesis that discourse is involved in power and power is discursive practices gains a wide spread recognition in each and every field of the social structure. Discourse and power are anonymous and without centre and single agency. Just as power can be coded, discourse can also be coded. The different institutional sites and networks of power create discourse and this discourse confers truth and knowledge. Dominant discourses turns out to be the truth as in terms reinforced by existing media, literature, law, education system etc. The validity or reliability of truth depends on who creates discourse and who holds the power in the society. Foucault views that discourses are rooted in social institutions and that social and political power operate through discourse. The discourse is inseparable from power because discourse is the ordering force that governs every institution. It brings about the environment of institutions exercising power and dominating by supplying definitions of a reality. The power holder excludes the other marginal in defining discourse, and

that always results in the superiority of discourse producer or who does the job of discursive practices. The discourse maybe, as already said, informative or mis-informative while informing us of the state of affairs. Discourse is a producer of power, reality, truth, knowledge. So that discourse is directive too. It directs our behavior, set of beliefs, attitudes, opinion, knowledge etc. M.H. Abrams in Glossary of Literary Terms says:

Discourse has become the focal term along critics who oppose the deconstructive concept of a “general text” that functions independently of particular historical condition. Instead they conceive of discourse as social parlance, or language in uses and consider it to be both the product and the manifestation not of timeless linguistic system, but of particular social condition, class structures and power – relationships that alter in the course of history. (262)

Discourses, according to Foucault, are produced in which concepts of madness; sexual abnormality and so on are defined in relation to sanity, justice and sexual normality. These discursive formations determine the forms of knowledge in the society and the nature of subjectivity which prevail in a particular social period. Foucault’s point is that the rules and regulations laws etc. have the power to make the excluded silent in the hierarchical society of powerful and powerless. Foucault’s belief as like that of Nietzsche is that we cannot find or we can never possess an objective knowledge of history “because historical writings are always entangled in tropes” (Selden 102) and are written from the perspective of the victor in the society. Discursive practices or discourses are produced and exercised in the realm of power struggle. Discourse is the sole means of getting power, exercising power and dominating others. Foucault considers discourse as the central activity of human

beings which has come into practice since the time immemorial. He has made an acute analysis and observation of the process how discursive practices change over time. Who holds power in the society is known by whose discursive formations are important or who creates discourse in the universe of power-struggle. For example, the scientist who first claimed the earth moves round the sun was punished and his finding of the truth was dominated because of the reason that the people who were in the power had another version of truth Sun moves round the earth. So truth is actively constructed by the power. People recognize particular piece of philosophy or scientific theory as true, only on the condition if it fits to the definition of truth laid down by the intellectual or political institution of the day, by members of ruling elite or the existing ideologies of knowledge. Every system of knowledge establishes rules for exclusions or discrimination and it always implies taking sides. The discursive practices have no universal validity but are historically dominant ways of controlling and preserving social relations of exploitations. Foucault's interest is in historical dimension of discursive change. System of knowledge establishes rules and procedures governing the particular epoch by exclusion and regulation. Foucault regards the nature of discourse as an event in time since it is not only that which represents struggles or system of domination but the object through which and with which we struggle, the power we seek to possess. For him, as for Nietzsche, any attempt to produce and control discourse is will to power. Every instance of discourse embodies the power struggle, as Foucault argues "discourse is a violence that we do to things" (Selden 60).

Truth is not outside human interest. What we call truth is an effect of language; it is a discursive formation, a truth-effect produced, sustained, and propagated by language. The world is not simply there; it is brought into existence by

language (which, by extension, is discourse here in our context). 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 the 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 of the society. Foucault calls it

Truth is to be understood as a system of ordered procedures for the production regulation, distribution, circulation and operation of statements [...]. Truth is linked in a circular relation with systems of power which produces and sustains it, and to effects of power which it includes and which extend it. A regime of truth. (1145)

Orientalism is considered as the western way of looking at the east. This is a western discourse created about the east to exercise the former's power and domination over the latter. The practice of making representation formed by political forces that brought about the orient into western learning, western consciousness and western empire has been there for a long time. The orient exists for the west, and is constructed by and in relation to the west. It is a mirror where the so-called superior

west sees its image or in other words its identity vis-a- vis to the mirror image. For Said, Orientalism is not simply a discursive which produces knowledge of the east rather it is, “the corporate institution for dealing with the orient dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it, in short Orientalism can be discussed and analyzed as a western style of dominating, restructuring and having authority over the orient” (294). Said identifies Orientalism as the writing from the west about the east, as a discourse, i. e. the project of representating, imaging, translating, containing, and managing the intransient and incomprehensible ‘orient’ through textual codes and conventions. In writing the orient through certain governing metaphors and tropes, orientalists simultaneously underwrote the positional superiority of western consciousness and in doing so, rendered the orient a playground for western desires, repression, investment projection”(8). Thus the texts provided ideological ground for the empire to thrive of huge body of writings; formed a coherent system of western knowledge about the orient including Africa, and Latin America and it served as a lens for the writers to see the real orient. For Said, “text is important because it inhabits an element of power with a discursive claim on actuality, even though that power is invisible and implied” (183). Said extends the theory of discursive formations to studying the dichotomies or cultural forms and political strategies of the expansion of empire. Said contends that Orientalism depends on culturally constructed distinction between the occident and the orient and it is inescapably political. In *Crisis in Orientalism* he maintains that “the orient – European relationship was determined by an unstoppable European expansion in search of markets, resources and colonies” and that “Orientalism 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 subjects and speaks them directly. Ideology has its residence or quality of emergence in literature too. Among other Ideological 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 to the world of literature alienates him/her from the former. 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 illusion 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 subjecthood. 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 conditions of 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. ISAs function by ideology and this ideology is reproduced or transformed by ISAs. Literature as a constituent of ISAs creates subject position for reader. The reader finds his subject position in any

literary texts. The effect brought about by literature upon the reader is his/her subject position. As it becomes able to confer subject position upon the reader, it's one of the prominent tasks of constituting as a subject is accomplished. After the subject who is already the inhabitant of literary world is inculcated by the ideology of literature he starts to identify himself with the existing ideology or reflected ideology. After the identification he works and behaves as dictated by the ideology.

Western canonical literary texts, for example, *Heart of Darkness* and *Shooting an Elephant* also creates subject position for the reader. The subject hood of the reader is formed as to the nature of the texts. The subject position of the reader is formed when he/she identifies with the ideology of these texts. The texts' ideology is inhabited by the reader. So that two kinds of subject positions of readers are created by these canonical romance and canonical autobiographical texts. The reader either identifies with superior subject position of the colonial white European or with the so called inferior subject position of the barbaric, irrational, uncivilized Black African or ignorant 'Yellow faces Burmese'.

This ideological obligation of the reader to have subject position is successfully accomplished after they are taken to the world of these texts. Once the reader enters the text he is always –already obliged to adopt either the superior or the inferior subject position that is the core of the ideological reflection of these two literary texts. The reader is repeatedly interpellated by the ideology of the texts. If the reader is western one he makes liaison to the superior white European narrator. The provocation of superiority complex works on him. On the other hand if the reader is non-western, inferiority or identification with the African Black or with the 'Yellow faces Burmese' arises within him while going through the texts. He inhabits this world and starts to live this world.

The interpellation or the hailing that is the calling to participate in the ideology makes reader passive actors whilst it gives the impression that they freely opt and behave. These texts repeatedly interpellate the individuals as subjects. This illusion and representation of the texts take readers in its grip which they cannot realize. Literature and Althusserian ideology makes it clear that literature is also one of the constituents of Ideological State Apparatuses which (re)produces ideology and renders the existing ideology. Application of Althusserian ideology to literature enables to talk about how a literary text which is transformation or reflection and ground for the (re)production of ideology—whatever ideology religious, political, western etc.—functions the service of reflecting or producing ideology and interpellates individuals. Literature interpellates individuals as subjects either directly or indirectly. Literature making direct address to reader, for example, *Uncle Tom's Cabin* interpellates individuals affecting upon him a subject hood. Texts also indirectly interpellate individuals using some kind of mechanism. In some ways creating subject position, where that construction of subject position is obvious or not, hailing, making representation of the imaginary relationships of individuals to their real conditions of existence, literature works as a fertile ground for ideology. It reflects dominant ideology, produces ideology, and renders this produced ideology.

Coming to the case of media, mass media is one of the mechanisms of ISAs. Mass media covertly and overtly produces ideology and renders or reflects it to the audience through many mechanisms. How does it render ideology/produce ideology? How is seen this reflection of ideology? Through the coverage of news events and deliverance of messages either in the form of the editorial or the publisher board mass media disseminates the dominant ideology, the values of the class which owns and controls the media. Mass media recruits individuals as subjects and calls them to

participate in the ideology produced/reflected by it through the mechanism – interpellation. It makes audiences passive observer. Mass media has been the means of rendering ideology through representation of the everyday activity. It tends to reproduce interpretations which serve the interest of ruling class. The representation of everyday reality has been taken to be the reflection of such reality. The re-presentation of everyday reality is not after all the exact presentation of everyday reality. While making representation of so called everyday reality the mass media generates ideology or it may render or reflect the already prevalent ideology.

Media appears to reflect the reality but in fact it constructs it. Media and its coverage of everyday events and deliverance of message may distort such coverage of events in accordance with its ideology. The world is known as the world of information technology. While broadcasting information media as a sole means of communication imposes its ideology which functions to constitute individuals as subjects. In advanced techno-ridden world where the distance and isolation have been dramatically reduced by the mass media- especially by television and internet— people heavily rely on mass media. In this context media can easily predispose audiences and impose its ideology. The mechanism, interpellation also confers audiences their identity. Media, through interpellation, recruiting individuals as subjects give illusion to audience that their real conditions of existence is being reflected/presented. Many media through their jingle directly address individuals. BBC's jingle 'Wherever you are-How ever you listen this is the BBC' is one of its examples. CNN's logo 'Your world Today' is another example of how mass media interpellates individuals as subjects and gives the illusion that it is really their world /it is really their institution which air/broadcast and that they are listening/watching their surrounding through their own institutions.

Mass media of the west is one the generator of western ideology. The ideological operation of the mass media in the west contributes to the reproduction of western ideological hegemony over the east or stereotypical perception about east. It renders or reflects the western superiority. Genesis of western news agencies _AP, AFP, Reuters, still bears the evidence in colonial expansion. In colonial era communication was necessary between metropolitan cities and the colonized administrative regimes. The necessity was successfully fulfilled by these agencies. Western mass media of the present day mould and relay western hegemonic look. What is already there about the view of the east as inferior, backward, lagging behind west is molded and relayed by media. The world has witnessed imbalance communication system of the present day because of the presence of powerful western media. At the same time in the techno-ridden world, the emergence of internet has brought about presence of cyber galaxy world creating its own space. To establish and renew hegemony various technologies of oppression/domination began to proliferate. The emergence of internet and control over it by American government is one of its examples. Internet Corporation for Assigned Names and Numbers that is situated in California under American Commerce Department is the only institution that has absolute control over internet. According to its official website it has the “authority for internet protocol, address space allocation, protocol identifier assignment, and generic and country code Top-level Domain name system management.” ICANN was established by “Bill Clinton government in 1998” (Wagle 4). To have control over something is to become able to impose own ideology. It enables the ability of American ideology to project its own way of seeing the world so that those who are subordinated by it accept it as a common sense and natural. Associated Press is one of the western giant news agencies which have 242 bureaus

worldwide that serves 121 number of countries world wide, according to its official website www.ap.org .No any news agency from the third world is there to make imbalance communication system of the world balanced. Power rests in the hand of western news agencies.

Western news agencies or mass media select world events according to the western taste and demand. They exist by satisfying western thought. The example can be taken from *BBC World Have Your Say* program topic 2000. Along with other issues it posted an issue entitled ‘Since Nepal and India share same a common culture language and religion, what if Nepal go under an Indian umbrella’? Such a prestigious organization like BBC seems deeply embedded to carry on the stereotypical practice of not recognizing other nation states as a sovereign state. BBC’s news broadcast on July 28, 2006 shows its continuing western ideology of not recognizing Palestine as it reads ‘ Hamas Prime minister’. The PM was elected with landslide vote and is PM of Palestine but not of Hamas party alone. But BBC called him ‘ Hamas Prime Minster’. These practices are good example of western ideology being reflected in mass media of the west.

Time magazine is another example to reflect western American ideology in the coverage of news events and deliverance of messages. During Gulf War it published separate copies continuously during this war with the title Gulf War while its regular copies were getting published. On this section it covered the events of war and the issues related with it and delivered messages in the title “From the Publisher”(4) for war. *Time* dated Jan 21, 1991 on the column “From the Publisher” writes “General Calvin Waller may have been uncertain whether all American troops will be ready when the Persian- Gulf deadline passes this week but Time’s small journalistic troop is fully prepared” (4) Time’s this message makes it clear that it wants west to create

hegemony by urging American warfare crew be prepared. It further writes “the deadline makes this ‘weird’ conflict, remarks F. stacks, ‘other wars developed by accretion or else like Pearl Harbor this long period of getting ready is nerve racking. But at least it allowed Stacks time to deploy his force” (4). It covertly and overtly supports war and American ideological hegemony over the rest of the world gets reflected on *Time*.

Literature and media for infotainments are important part of life. Their history of genesis and characteristics may be different but the function is more or less same in the disguise form. Literature and media of the west have operated western ideological hegemony. Hegemony is sustained either through ideology or violence. It is the ideology of the west that is being maintained by mass media of the west nowadays that was laid by literature. Western ideology of hegemony gets operated in both literature and media. In colonial period literature and media’s role was undeniable. After technological advancement, mass media turning this world a global village where distance and isolation have been dramatically reduced by electronic media – especially by television and internet – has become able to sustain western superiority for hegemonizing the east.

Western literature and its origin are as old as the initiation of intellectual practice. But the literature of the colonial era laid the landmark in the foundation of western supremacy over the east which is termed by Edward Said ‘Orientalism’. The origin of the mass media of the west of the present day still bears the evidence of its origin in colonial era. In colonial period communication was necessary. To perform or have faster communication between Metropolitan city and the administrative colonial zones the mass media of the present came into existence. It reported the events according to the test and demand of the western metropolitan world. That was

supremacy of the west and the east lagging after the parent west. Western literature along with the navigation and colonization made a kind of reflection of hierarchical structure between the west and the east in the so called intellectual practice. West vs. east were the themes and contents of literary writings and the scenario of these texts supportive. West portrayed as superior and advanced and east as inferior and backward was practice of reflecting western ideological hegemony. The representation of the east became stereotypical and many writings and scholastic practices were inspired by this sort of image. The kind of representation made or definition ascribed by literary texts about the east was/is taken by mass media 'as it is'. This is seen in the coverage of news event and deliverance of message to audiences. Literature and media of the west brought about the unanimous function of hegemonizing the east. Their allegiance to colonialism was strongly associated. Place of literature was gradually superseded by the mass media and is seen to date as the later in course became more advanced. Along with technological advancement mass media became able to adopt itself as pop cultural communication and to render the stereotypical practice.

Taking disguised dimension of reflecting western ideological hegemony over the east in technological advancement, western media—print and electronic – absolutely took control over the communication system of the world. It further augmented the situation. Western media as a stronghold of western ideological attitude on the threshold of advanced techno-ridden world of twenty first- century, the nation states are being subjected to west and its ideology. Planetary networks, globalization and infotainment culture have further made the strong position of west and its mass media. It has further brought about the superior position of western mass media and the world relies in it in a new cyber galaxy world creating its own space

time. Allegiance to colonialism, common function of infotainment with western ideology, network expansion, and representation of the 'other' and definition of reality through inherent western ideology are strong ties of literature and media.

III. Texts of Literature and Media as a Subset of Western Ideology

Literature and mass media of the west give the impression that they are subset of western ideology. Literary texts, especially canonical, have limited audience and texts of media, pop cultural communication texts, have unlimited audience. Western ideology is ideology of superiority and ideology of hegemony. West considers itself superior to east and ascribes the latter as to be hegemonized. The operation of western ideology is rampant in practice in the way east is portrayed, represented or reported. To establish and renew western hegemony over the east various technologies of oppression or domination began to proliferate. The ideological operation of literature and mass media in the west contribute to the production/ reproduction of stereotypical perception about east.

The canonical literary text *Heart of Darkness* is seen as a site of molding and relaying western stereotypical idea about the east and the self esteemed ideology being carried out and sustained in the text of literature. This text as to but the words of Elleke Boehmer is 'colonial' and 'colonialist' text. It is advocating colonialism and is also a romantic narration of colonial perception. The text is also a consciousness of damaging colonial empire.

Heart of Darkness reflects the western stereotypical attitude to hegemonize Africa or non West by portraying westerner the superior and ascribing the native African as savage 'barbarian', 'voiceless', 'uncivilized' and 'irrational'. The west always considers itself forward and superior in terms of comparison with the east that is backward and inferior in the eye of the west. The western way of looking at the east-Orientalism is moulded and relayed even in this text. Orientalism has been in an ample practice in *Heart of Darkness*. The opening of the novel presents the

description of London as a quiet and calm place where Marlow is sitting in a Buddha meditation. But the description of the voyage of Marlow in African continent is chaotic where fighting, death, brutality, people dying of hunger happen throughout the novel and the place is represented residing by people who are irrational, backward, lagging behind the white superiors and the blacks being controlled by the colonial agent Kurt. The story of Africa is narrated in London. It is the stereotypical practice of representing east in the west and the practice of taking authenticity for granted. The representation of non westerners is taken as authority and remains unquestionable. This practice in the novel is pointed by Chinua Achebe:

Heart of Darkness projects the image of Africa as ‘the other world’ the anti thesis of Europe and therefore of civilization, a place where man’s vaunted intelligence and refinement are finally mocked by triumphant bestiality. The book opens on the river Thames, tranquil, resting peacefully ‘at the decline of the day after ages of good service done to the race that peopled its banks. (1373)

Marlow says, "I have heavenly mission to civilize you (335). They think non-west is uneducated, uncivilized and it is their job to educate and civilize the barbarians. Marlow, an interpellated subject hood of western ideology of superiority, inherits the same superior feeling from his early childhood as he says, "at the time there were many blank spaces on the earth and when I saw one that looked particularly inviting on a map (but they all look that) I would put my finger on it and say when I grow up I will go there" (337). Places not visited by westerners become blank spaces, exotic, inviting and they explore and go there to civilize the so called

irrational, barbarian, uncivilized people. For them the 'other' people are always inferior as compared to them. Ross writes:

From the western perspective that Marlow would have had as a young boy growing up at the heart of the British Empire, there blank spaces are but undiscovered dominions, areas without proper organization, civilization or enlightenment. Their Blankness suggests darkness as well a chromatic expression of the feral character that resonates with the chichi of 'darkness' of the novel's title. (3)

The exploration is also concerned with the trading ideology as Kurtz has been assigned to collect ivory. Ross points "Most critics sum up Kurtz's background by pointing to the statement that [a]ll Europe contributed to the making of Kurtz(3). Colonialism and business Marched hand in hand throughout the world. Kurtz and Marlow work for that company to collect ivory. Ross points here:

The law in Heart of Darkness operates analogously, taking its universal dimension from the company's hegemonic governance and its particularity from the company's designation of ivory as the semiquaver non of exchange in the region, whether social, political, libidinal or economic. It is the means by which the company not only controls commerce, but also gives identities, establishes purpose, assigns destinies and with its bizarre configuration of central and inner stations even constructs geography. (395)

Blacks are portrayed as passive, unknown. They are inferiorized in the novel. Presenting the narration of visiting new place Marlow tells "it was very curious to see the contrast of expression of the white men and of the black fellows of our crew, who

were as much strangers to that of the river as we, though their homes were only eight miles away. (364). Blacks are considered lagging behind whites either in physical advancement or others to get known, informed, educated, civilized because black's unfamiliarity to the place sounds bizarre to Marlow as he says that their homeland is just eight miles away and they are unaware to that place. Blacks are not shown the first people to be familiar with new places. It is the stereotypical practice of inferiorizing the non-westerners. Some critics opine that Marlow is against colonial practice. But when Marlow starts to hear about Kurtz in the central station, he becomes more and more excited to meet him, who is the colonial agent and is heard that he is brutally suppressing natives. Marlow tells "as to me I seemed to see Kurtz for the first time. It was distinct glimpse: the dugout, four paddling savages, and the lone white man... (364). He was all agog to see Kurtz as the latter becomes ideal for Marlow. Marlow's these sorts of behavior is sheer colonial one. Kurtz was posted as colonial ivory collector for European company. This is another instance of colonialism and business marching hand in hand to non-western territories. "All Europe contributed to the making of Kurtz [...]. The international society for the suppression of savage customs had entrusted him with making of the report for its future guidance" (372) is another instance of making tracts about the non-west, representing the east and gaining power from discursive practices.

He expresses his impression saying "I have seen it. It was eloquent, vibrating with eloquence [...]. It was a beautiful piece of writing" (372). The description of the report provided by Marlow makes it clear that superior complexity is inherent as Marlow says:

He [Kurtz] began with the argument that we whites, from the point of development we had arrived yet, must necessarily appear to them [Savages] in the nature of supernatural beings-we approach them with the might as of a deity [...]. It made me tingle with enthusiasm. (373)

Marlow is one of the agent subjects of colonial world. He is interpellated with colonial ideology. He is always already a subject of western ideology. *Heart of Darkness* as a whole is a text of western colonial ideology. Dehumanization of African, practice of self-esteem of White European proves the idea that this text is merely an allegiance of western ideology of hegemony over the non-west. Chinua Achebe questions and claims:

Africa as a metaphysical battlefield devoid of all recognizable humanity into which the wandering European enters at his peril. Can nobody see the preposterous and perverse arrogance in thus redoing Africa to the role of props for the break up of one petty European mind? But that is not even the point. The real question is the dehumanization of Africa and Africans which this age-long attitude has fostered and continues to foster in the world. And the question is whether a novel which celebrates this dehumanization, which depersonalizes a portion of the human race, Can be called a great work of art. My answer is: No it can't. (1378)

African people are dehumanized throughout the novel and superior arrogance of the white European is portrayed in the novel. This sort of text is an alliance to the western ideology as it practices Orientalism vehemently.

Shooting an Elephant, a symbolic biography text of white colonial authority also practices Orientalism. The text also reflects the western ideological hegemony to Burmese people or, in general, to non-westerners. The narrator of the story, a white European, 'I' is a sub-divisional police officer who is representation of Repressive State Apparatus of the west. The Burmese people are portrayed as "Sheering yellow faces" (257). They have "anti-European feeling"(257). The Burmese are shown passive, inferior who cannot do anything; even they are shown as incapable to shoot an elephant and demand the 'I' narrator. The narrator also did it to assert his superiority because "[a] Sahib has got to act like a sahib" (262) and "having done nothing the crowd would laugh at [him]. And [his] whole life, every white man's life in the East, was one long struggle not to be laughed at "(262). The narrator is not prepared to kill the elephant but he does it because "[A] white man mustn't be frightened in front of 'natives'" (263).

To show themselves superior, strong, rational, educated in front of the so called backward, is the western ideological superior complexity. Ascribing all the bad qualities to native is their job. "Sea of yellow faces" (261) following "The white man with his gun, standing in front of the unarmed native crowd to kill" (262) is the contrast or binary opposition between westerner and the non-westerner. It shows that the narrator wants to prove himself superior and the native, inferior as compared with him. The narrator speaks his interpellated subject hood by western ideology as "I was young and ill-educated and I had to theme out my problems in the utter silence that is imposed on every English man in the East"(258). He is always already a subject of western ideology of superiority. So that he could do noting even if he desire to do for "the wretched prisoners huddling in the sticking cages of the cock-ups, the grey, cowed faces of long term convicts, the scarred buttocks of the men who had been

flogged with bamboos" (258). The condition of native is miserable but the European is police officer. The binary construction between westerner and the easterner is stereotypical one. "The Burmes populations had no weapons and were quite helpless against [the Elephant]" (259), so "[There] was [he] the white man with his gun"[262].

The instance of Burmese portrayed inferior and passive is they want him to shoot and kill the elephant that they cannot accomplish. When the narrator was heading to the place where the elephant had already created terror " various Burmese stopped [him] on the way and told [him] about the elephant's doing" (259). They could not take action by themselves. They just could inform but they couldn't give exact information he says:

The Burmese sub- inspector and some Indian constables were waiting for me in the quarter where the elephant had been seen [.....] we began questioning the people as to where the elephant had gone and, as usual, failed to get any definite information. That is invariably the case in the East; a story always sounds, clear enough at a distance but the nearer you get to the scene of events the vaguer it becomes. Some of the people said that the elephant had gone in one direction some said that he had gone in another, some professed not even to have heard of any elephant. I had almost made up my mind that the whole story was a pack of lies. (259)

The Burmese are portrayed as unknowledgeable, who cannot give exact information or even are unknown in the description provided by the narrator. The 'I' narrator does make practice of Orientalism portraying the Burmese 'ignorant'. The narrator is "sub-divisional police officer" (257) and the Burmese and Indians are only

low rank policemen. It is the binary opposition of superiority and inferiority. The narrator others, inferiorizes, the Burmese and asserts his hand white westerner's superiority.

Western media is not untouched by the practice of Orientalism. The media exists by satisfying the taste of westerners. Westerner's taste is to see or read the non-west as chaotic, backward and inferior. This practice is reflected in the way the western media selects and reports world events. The coverage of news events proves it that western ideology of superiority and hegemony is deeply embedded in western media. Phil Harris says:

The problem of the ways in which western news agencies cover southern Africa [non west] cannot be divorced from the overall context within which these news media operate world wide. News agencies are service organizations dependent upon the markets towards which the services are directed. That these markets are dominated by the west should come no surprise as to anyone, nor should the fact that the modus operandi and news content of these media are defined by this market bias. Western news agencies exist by satisfying the western demands and this is reflected in the ways in which events are reported.

(9)

For both colonialism and communication, the world was demarcated into binary position of west vs. East where the former is regarded as superior and the latter inferior. Existing relationship were the same even with the entry of United States into the international arena both as superpower and prosperous in technological

advancement. America became able to create neo-colonialism with its power of pop-cultural communication culture. Harris points:

The economic expansion of Europe into all parts of the world held the seeds of the development of an international news media network: communication and commerce marched hand in hand throughout the world (9) [...]. The international network of communications thus portrays a duality of roles in that at one level it can be seen as a manifestation of imperial expansion itself and at a second level can be more importantly analyzed as an integral sustaining variable in the process in which capitalist imperialism was consolidated. (10)

Colonialism and western news agencies emerged nearly simultaneously because of the need to establish efficient communication between the colonized administrative zone and colonial metropolitan cities. So that Salma Malik rightly says:

The print media made its debut in the Seventeenth century with Europe, taking the lead in having the first sustained production of news paper. Soon its potential as a mass communicator was realized. It was used both as an informer as well as propagator [...]. It emerged as a powerful weapon to influence public through manipulation. In the last century when it came to be reinforced by the electronic media, first by radio and then by the satellite-based television channels, the media by itself became an all influential institution of society [...]. This mighty and all pervasive power of the mass media was successfully used, in conflict situations, by vested interests to serve their purpose. (1)

The oriental practice of western news agencies to satisfy the western demand is pointed by Malik as "[O]nly the wars in which the west has a geo-strategic interest appear to receive adequate coverage by western electronic as well as print media" (1). Coverage of new servants according to the western demand is eventually the service made for western ideology of superiority and hegemony. In 1990 in the field of science and technology internet appeared. Rana Foroohar writes in the *Newsweek*:

The internet started as a U.S. Defense Department Communication grid designed to survive a nuclear war. Later, in the mid-1990s, when it became clear that this system had important commercial applications, a group of techie academics organized a kind of governing body to oversee its growth. (34)

In the present context America controls over internet indirectly. It wants to show its hegemony in this pop-cultural communication system. Through the institution *Internet Corporation for Assigned Names and Numbers (ICANN)* America makes control over internet. According to ICANN's website:

[It] is an internationally organized, non-profit corporation that has responsibility for internet protocol (IP), address space allocations, protocol identifier assignment, generic (GTLN) and country code (CCTLN) top level domain name system management and root server system management functions. These services are originally performed under U.S. government contract by the Internet Corporation for Assigned Names and Numbers. (1)

In essence the control over internet remains in the hand of America. Though it seems as an autonomous institution it has to abide by the order of United States

Commerce Department. ICANN was established by "Bill Clinton government in 1988 which is under American commerce department". (Kantipur 7). If this institution is under the control of America definitely it is influenced by America and west in general. The USA as a leading west has its hegemony in internet. Dinesh Wagle writes in the Kantipur "last year Libya became cut off from the web and lost its country domain name '.ly' for five days due to payment problem. Later on, it had to take help from ICANN which is situated in California" (7). This sort of America's control over internet has created anxiety to some countries as Rana Forhoor says "Some like Iran and The Arab Nations were concerned that Washington might decide at some point to simply turn off their national domain name for political reasons, cutting them of the web entirely" (36). Before other countries realized the potential of this new system, America got absolute authority over it. Rana opines:

All this was done under the public radar, and almost entirely within the United States. Foreign governments by and large had not understood the technology, and had not paid much attention to the net until it was pretty for long. Once they were up and realized that the U.S. was in complete control, commercially and police wise, they became alarmed [...] the US commerce department which was eventually put in charge of whole thing had the final say on how things were run (it outsourced daily administration to a private California Company called [ICANN]). (36)

The American control is criticized everywhere in the world. The ideology of the west to establish its hegemony through internet was "front and central at the world

summit on the information society in Tunis last year where some developing countries protested western hegemony" (Foroohar 36).

British Broadcasting Corporation (BBC) launches *Have Your Say* program on its radio, T.V. and website daily. The discourse created by BBC is reliable especially in the third world. But the impartiality in journalism is rare to find. Such a prestigious institution is not even untouched by western ideology. This is reflected in the ways they report, read, news events and launch *Have Your Say* program topic. Ananda P. Shrestha writes

BBC world service posted a highly objectionable question on its website about a fortnight ago for discussion under the South Asian heading meaning to stir an internet discussion. The question posed was since Nepal and India share a common culture, language and religion what if Nepal go under the Indian Umbrella. (4)

The topic is extremely sensitive as the Ideological State Apparatus of the west, the B.B.C. which is renowned all over the world tries to ignore the sovereignty of an independent state Nepal. However, "the debate was called off"(4) it insulted Nepali people. Shrestha says:

The British who were at the time masters of the South Asian Subcontinent certainly need not be reminded of that historical fact as they had been dealing with Nepal since then [...]. It is for the first time in the country's political history that a highly objectionable question is being aired and that too by one of the world's most prestigious media house. (4)

Another instance the B.B.C. doesn't recognize the east is its news broadcast on its radio as it reads Palestine Prime Minister as a " Hamas Prime Minister" (July 28, 2006). The P.M. was elected Prime Minister and is the PM of Palestine but B.B.C. calls him Hamas Prime Minister. Certainly he was from Hamas party as the Prime Minister of Palestine.

The historical background of western news agencies makes it clear that their genesis lies in colonial era. Phil Harris' study says, "The economic expansion of Europe into all parts of the world held the needs of the development of an international news media network" (9). News Agencies like Reuters, Associated press (AP), Agence France Press, (AFP), United Press International etc. are the towering news agency of the west. They have wide network in the world and so many subscribers that no single agency in the third world or in the east to compete with them. The present communication system is imbalanced and the power rests in the hand of these western media house. These media have helped the west to sustain and continue western hegemony. The hegemony of western media house is referred by Phil Harris as:

The world information order [is] dominated by a handful of western news agencies while the extent of domination is important in its own right, the implications for news content are even more important for this domination means that the majority of the worlds' news media rely on the definitions of reality' provided by those few western news agencies. (22)

To make discussion of *Associate Press* this news agency, according to its website, "is the backbone of the world's information system serving thousands of

daily newspapers, radio, television and online customers with coverage in all media and news in all formats. It is the largest and oldest news organization in the world, serving as a source of news, photos, graphics, audio and video for more than one billion people a day" (1). AP was founded "in 1846" (1) and in the present context it has "3700 worldwide Bureaus" (1). Phil Harris points the status of AP in the global communication system:

If annual budget alone were anything to go by, Associated Press would rank as the largest of the world's international news agencies. In 1977 AP's estimated annual expenditure was in the region of \$ 100 million. While this sum is no way ranks along side the annual expenditure of the large transnational corporation it is clearly an annual budget far in excess of anything dreamed of by the more developed national western news agencies, let alone the national news agencies of the third world. (29)

It makes clear that the present communicational system is imbalanced and the power rests in the hand of western news agencies. AP has its central headquarter in New York and two regional centers in Tokyo and London. AP showed its presence in the international areas after the entry of America as a superpower after World War II. To date it has remained as the principal "Provider of text, audio, video, production facilities, graphics, and photos around the world" (1.) Phil Harris says:

The most important change in international news communication to take place after the First World War was the entry of the two major American news agencies on significant level into the international communication network. Until that time the American agencies had

been symptomatic of an American world view. This is not to say that neither of the agencies had no interest outside the frontiers of the United States nor that the United States itself had no interests in the rest of the world. Indeed as early as the 1870s Associated Press had made agreements and in 1893 it had become a member of the agency alliance, the membership giving it exclusive rights to issue news in the United States and its possessions instead of Reuters. For a time, the Associated Press found such an agreement satisfactory, but the end of the war, the growing American interest in the Far East [...] had all combined to promote increased American agency interest in expansion into the international communication system (19).

Another western magazine *Time* which first showed its presence on 3 March, 1923 relays its perspective or views full of western ideology. The magazine either in the name of 'From the Publisher or From the Managing Editor' expresses the western interest and it is seen as an alliance of western interest and western superiority. During the Gulf War in 1990 *Time* published two magazines, one regular copy and the other with the subtopic 'Special issue: Gulf special'. It had seen interest in this war and played the role of catalyst and role of alliance with American lead western ally.

Western media is holding the power. The rest of such power on a few handfuls of western media makes the media sector of the world imbalanced and west's hegemony is established. To take an example of *Time*, it says "Time is now published in more than 200 different editions and more than 100 international editions, each with its own geographical and demographic target audience and its own mix of ads" (4). *Time* magazine for the purpose of capturing the market and imposing its

hegemonic tendency publishes more than 100 international editions around the world targeting the audience. Clearly, this is the proof of imbalanced situation. *Time* February 25, 1991 writes “we wanted to take an in-depth and real time look at the largest news weekly magazine in the U.S. [...]” (4). *Time* is the largest weekly magazine that serves western ideology as it says during Gulf war "General Calvin Waller may have been uncertain whether all American troops will be ready when the Persian Gulf deadline passes this week but times small journalistic army is fully prepared" (4). Here *Time* indirectly urges America to be well prepared and ready for war. It says ‘Journalistic army’ which shows that *Time* is definitely making an alliance with American lead forces and wants to help covering the news events in favor of its ally. "But at least it allowed Stacks time to deploy his forces" (4) .With the help of both Repressive State Apparatus and Ideological State Apparatus, it is going to win the war at any cost. The job of the media to be impartial in the case of world event, it seems is not followed by *Time*. It is in a hurry to report the victory and success of its ally. It's alliance is clear when it deploys “[...] Frey, a man of many skills is doing double duty as a liaison with the military command and coping with the headache of transmitting pictures" (4). The preparation made by *Time* to report and cover the war is another instance that it really wants the war to take place the west get victory. "Seven chemical war fare protective outfits, purchased in London are available for those who will be assigned to go into combat zones” (4). The preparations are really like that of a responsibility for the people. The solders are also praised because “[I]t is another old lesson in battle there are all extraordinary" (4).These messages from the Time magazine is read by many people who can cleary notice its first attempt to capture the market and convey the western ideology in

rhetorical manner. The copy of February 11, 1991 says "Time is read not only in the U.S. but also by millions of people around the globe (4).

IV. Conclusion

Exemplification of the reflection of western ideological hegemony in literature and mass media of the west is the objective of the research as literature and media are the Ideological State Apparatus of the west in general. Western ideology of hegemony or supremacy of the west over the east is sustained in the texts of literature and media. Here, the terms Literature and Mass Media are frequently used and they refer to the literature and mass media of the west. Literature reflects western ideology of supremacy over the east by inferiorizing the latter and its people or through the practice of Orientalism. Orientalism prevails not only in literature but also in mass media. The research has made selection of wide ranges of texts from canonical literary texts to pop cultural communications texts. Canonical literary texts have limited reader/audience. But pop cultural communications texts have unlimited reader/audience. Colonial and colonialist texts, for example, *Heart of Darkness* and colonial autobiographical text *Shooting an Elephant* have limited audience but it reflects the western ideological hegemonic tendency which have reflected and shaped occidental mindsets. Pop cultural communications texts, for example, *Internet Corporation for Assigned Names and Numbers*, editorial of the *Time* magazine, *BBC Have Your Say* program topic, *Associated Press* have unlimited audience that sets the mindsets of these unlimited audiences.

The west in general from the time of European colonial expansion all over the world has reflected its imperialist ideology over the East as the other, marginal, uncivilized, dark, inconsistent, and in terms of many such constructed reductionisms. As the colonial expansion was reaching far and far, so was the theme, content, subject matter of literary texts—especially canonical ones—adopted by western writers. Literature and literary studies of the west have been the products of dominant cultural

movements of the colonial time and place. Literary texts function as a political propaganda through the author's use of narrative and language to engage in specific ideologies as of his/her allegiance. Literature in this regard functions as the subsidiary of both political activities and ideology. So that literature can expand the dominant political concepts and cultural practices within a particular time and place.

Particularly in periods of crisis such as the colonial texts, literature appears to be the site of political conflict and intellectual debate. During colonial times the writers narrated colonial place and people with enthusiasm. They influenced the later generations and inculcated colonial psyche upon the readers. Rapid colonization sustained by myriad scholastic practices inclined to the colony is the cause and effect of texts. Many peoples visited the so called exotic, Shangri-La, virgin places inhabited by backward people and made representation of these places and published as per their taste. They redefined, represented taking colonial stand the heard of the visited places and people. Mass media as a form of pop cultural communications carry on the western typical superior ideology also in the selection and coverage of world events with supreme western eye. The international communications system of the present day still bears evidence of its origin in the colonial network. The primary concern at that time was to establish an efficient communications system between the colonial and colonized places. Communication was necessary to facilitate and advocate colonialism at that time. As we can still trace the genesis of western news agencies in colonial time and expansion, its alliance to superiority is still reflected in the way the events are selected and reported. The colonial expansion of Europe into all parts of the world held the seeds of the development of an international news media network. Communication and colony marched hand in hand through the world. The western news agencies exist by satisfying western demand and taste. In 1990 the emergence of

internet as a US Defense System marked new turn in communication system. The distance and isolation of the world had been reduced by television and internet further dramatically changed the world as a global village. It is still controlled by America through *Internet Corporation for Assigned Names and Numbers* which is under US Commerce Department. The sample texts in terms of literature *Heart of Darkness* by Joseph Conrad and *Shooting an Elephant* by George Orwell are popular western literary texts. These two texts, for example, project the orient as inferior and reflect western ideology of superiority. The reflection of western ideology in the pop cultural communication texts are seen in the way they exercise power over the rest of the world , select and report events. Places not visited by westerners become blank spaces, exotic, inviting and they explore and go there to civilize the so called irrational, barbarian, uncivilized people or to make narration and reporting of these places and people. While making narration and reporting of the places and people this is accomplished with the western supreme stand.

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