

## Cultural hegemony in Charles Dickens's *A Tale of Two Cities*

Meysam Ahmadi

Department of English Language and Literature, College of Humanities, Boroujerd Branch, Islamic Azad University, Boroujerd, Iran

Email address:

a.meysam27@yahoo.com

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**Abstract:** This study delineates the use of cultural hegemony in Charles Dickens's *A Tale of Two Cities* (1859) through the vantage points of Italian critic Antonio Gramsci (1891-1937) who clarifies domination of the ruling class over ruled class. Cultural hegemony is the mastery of the middle class and governing groups among the lower divisions. Antonio Gramsci declares that the only means of keeping cultural hegemony by super leaders is not the handling of power and coercion; instead, consent, language, use of intellectual men and educational instruments are the ways regarding the implementation of cultural hegemony. In *A Tale of Two Cities*, Charles Dickens expresses the effects England and France, and manifests the tyrannical events of French Revolution. The beginning of *A Tale of Two Cities* asserts extreme tyranny and a violation of aristocrats as well as its ending through which the rebels punish sovereigns and the king after the French Revolution. Dickens also shows the ideals of the aristocracy with highlighting the function of cultural hegemony in France and England. Gramsci illustrates that the upper floors by way of indirect control over the mass media, educate their own feelings and values in society because domination is often taken out by means of consent, not compulsion. Ultimately, this research looks for the signs of cultural hegemony, and depicts the alarming events of French Revolution.

**Keywords:** Cultural Hegemony, Consent, Domination, Intellectual Men, Language

### 1. Introduction

The present study concentrates on Dickens's *A Tale of Two Cities* based on Antonio Gramsci theories, including the presentation of cultural hegemony, domination, consent, and the mapping of language and intellectuality in hegemony. Gramsci's ideologies about cultural hegemony manifest the supremacy of one division over another class of society in which the bourgeoisie imposes their power over lower class and diffuse their ideologies, opinions, and values. Events, such as consent, political domination, and intellectual are broad elements that can be seen in Charles Dickens's *A Tale of Two Cities* (1859). Gramsci argues:

"The supremacy of social groups expresses itself in three different ways: as domination and as intellectual and moral leadership. A social group dominates antagonistic groups, which it tends to liquidate or to subjugate perhaps even by armed force; it leads kindred and allied groups. A social group can, and indeed must, already exercise leadership before winning governmental power (this one of the principal condition for the winning of such power) It subsequently becomes dominant when it exercises power

but even if it holds it firmly in its grasp, it must continue to lead as well" (Fontana 141).

Consent and language are from other main ways of keeping the power and hegemony, by which governors and elite have indirect surveillance over mass media, and consent states the subjugation of ruled class through participate in all the governmental affairs.

In parliamentary law to carry out the methods of cultural hegemony, upper classes do not elaborate coercion or oppression; rather, they use persuasion and conformity. Their instrument to exert practices of cultural hegemony is mass media or even language. For Gramsci, "state is the total complex of practical and theoretical activities with which the ruling class not only justifies and maintains its domination, but manages to win the active consent of those over whom it rules" (1971: 244).

In *A Tale of Two Cities*, Dickens considers England problems rather than France, and he is more worried about future and what will be happened than about past. Dickens also depicts that the London turmoil is less clear than in bloodshed Paris. Moreover, the novel clarifies the murderous and tyrannical events in London, while are not

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