

Political Implications in Noam Chomsky's *Who Rules the World*

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Abstract

Political implication and policy implementations of most of the governmental bodies have brought unprecedented damages to the population around the world. The rise of private corporations affects the lifestyle of people. Culture of any country has undergone a drastic change over the years due to the mutual involvement of the politicians and the capitalists. The sustainability of many countries is at the brink of a downfall due to selfish attitude and carelessness of the people. Noam Chomsky, in his *Who Rules the World* highlights the misgivings of social and political constructs with which people live in and that pave way for political problems. Critics of Cultural Poetics consider a literary work as something based on a specific cultural context and developed with various social and cultural factors. They attempt to discover the original ideology behind the creation of the work. Politicians and large conglomerates work together to attain prominence, power and profit. This paper proposes to examine Chomsky's perspective of the political power exercised by the United States of America having manipulated by corporate elites.

Key Words: Cultural Poetics, Corporate Elites, Political Power, Sustainability

Politics is a necessary body for the functioning of a country. The governing body of a country takes care of its people and their needs. Though politics is an age-old way to provide and govern the people, political implementation has become the new norm of politics. According to Noam Chomsky, political implementation in America is an impending problem because there are people in power who take the necessary decisions for the people so that the economy can progress slowly and steadily. Chomsky in *Who Rules the World* states that the people in power forget their responsibilities to take care of the welfare of the people, but at the most crucial time they would take a decision that is the best for the country without consenting to the wishes and decisions of the people. Chomsky brings out the difference in the decision makers and says that “the distinction between the two categories of intellectuals provides the framework of determining the responsibility of the intellectuals or does it refer to the role they are expected to play as technocratic and policy-oriented intellectuals” (9). Chomsky questions the transparency of the responsibility of the intellectuals, whether they are actually responsible or playing a role as technocratic and policy-oriented intellectuals.

Chomsky explains how the technocratic policy-oriented people give rise to private corporations that affect the lifestyle of people. Chomsky quotes “Magna Carta” and highlights the Second Charter of the Forest that demanded protection of the common from external power. He quotes that “The Charter of the Forest imposed limits on privatization” (86). Chomsky then states that “By the seventeenth century, however, this charter had fallen victim to the rise of the commodity economy and capitalistic practice and morality” (86). The way in which a charter has changed according to the needs of the people and a country from the old days shows how any new policy or charter can be changed whenever necessary. The argument of Chomsky highlights

how the charter has been changed with the help of the governmental bodies and private companies work together for mutual gains.

The change in policies can also affect the culture and lifestyle of the people. The change will affect the people because of the power of corporate elites. Chomsky explains how foreign policies determine world affairs and the culture and lifestyle of the people. He states, “there is a received standard version, common to academic scholarship, government pronouncements and public discourse. It holds that the prime commitment of governments is to ensure security” (149). Chomsky highlights the way governments and politicians use different policies in the name of security to control the people. Chomsky gives two prominent examples for the change of policies, he writes:

State power has to be protected from its domestic enemy; in sharp contrast, the population is not secure from state power. As any literate person is doubtless aware, these are dire threats to the security of the population. Turning to state policy, we find that it is committed to accelerating each of those threats in the interests of its primary concerns, protection of state power and of the concentrated private power that largely determines state policy. (158-59)

Chomsky explains how private power determines state power. He uncovers how state power supports the corporate companies through the implementation of new policies that ultimately change the culture and lifestyle of the people.

The flipside of state politics is complex according to Chomsky and he states that it has internal complex structures where political leadership are heavily influenced by internal concentration of power. Chomsky puts it:

When we ask Who Rules the World? We commonly adopt the standard convention that the actors in the world affairs are the states, primarily the great powers, and we consider their decisions and the relations among them. That is not wrong. But we would do well to keep in mind that this level of abstraction can also be highly misleading. The general population is often marginalized. We cannot gain a realistic understanding of who rules the world while ignoring the masters of mankind. (239)

Chomsky points out the way one sees world politics and how it can be misleading depending on the country/state in which one lives. The political implications in *Who Rules the World* is highlighted by the argument of Chomsky as to how people are misled with information.

The term new historicism was coined by the American critic Stephen Greenblatt whose book *Renaissance Self-Fashioning: From More to Shakespeare* (1980) is usually regarded as its beginning (Barry). In 1988 Greenblatt published *Shakespearean Negotiations*, and in the first chapter he has declared that his work was "a poetics of culture" (Brannigan). Cultural poetics is another American term for New Historicism. Through cultural poetics one can analyse the origin of a text and why it was written by the author.

This political work of Chomsky is written during the time of Brexit where Britain has resolved itself to leave the European Union. Chomsky has written *Who Rules the World* to highlight that it was also the time when Donald Trump came to power. Chomsky argues that Trump was a part of the delegates when Britain had decided to leave the European Union and points out that Trump had a major political play during his time in America. Chomsky has highlighted many instances and facts that prove political implications of a country and its

unnecessary policy implementation to be true. He has also critically analysed the political and corporate networking between nations that constitutes the world one lives in.

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