**New Historicism**

 It is a critical theory that gained currency in 1990s.Stephan Greenblatt who developed this theory. New historicists comprehend a text by its historical context. They try to understand the cultural and intellectual aspects through literature. Michael Foucault followed this approach and his own way of searching historical documents to understand the episteme of a specific period. New historicism is more neutral “ to historical events and sensitive to wards different cultures”. The structuralism Louis Althusser, Raymond Williams and Terry Eagleton Marxists thinkers helped much to shape the New Historicism.

**Post structuralism**

 It was formulated by American academics. It is closely connected with Post- modernism. Post- structuralism is a response to structuralism. According to structuralism human cultures may be viewed by structures as modeled in languages. Post structuralism opposes this. Anti-humanism is the central tenet of it. So, some critics consider it nihilistic.

**Identity**

Identity is the feeling of belongingness to a group, political, religious, literary or of art. We have “identity politics”. It is a “complain for and by groups disadvantaged by some aspects of their identity , such as their gender, their race, or their sexual orientations”. Identity theorists reposition the subject as “a particular sexual, gender- specific, or ethnic identity “at the centre to consider for “writing, interpretation, and political action. They do not accept the views of the poststructuralists that “the human subject is no more than a social construction or textual effect “in this case. Unlike humanists the identity theorists consider the subject as the representation of the “specific group” instead of the “universal humanity”. In his book, Literary Theory: A Very Short Introduction (1997),Jonathan Culler, details the current conflicts on “identity”.

**Base and Superstructure.**

Base and superstructure are concepts based on Marxist philosophy. They are metaphorically used. Civil society (economic factors: the material means of production, distribution and exchange) is the base upon which the political society is built. The relation among the factors of production-land , labour , capital and organization- causes the production .Superstructure is the culture, institutions, religion, art ,political power and the state and so on, The base determines the Superstructure but they reciprocative

influence. the working class make the base. Superstructure is built in the form of art, politics, economics etc. According to Engels the base determines the superstructure only in the last instance, though their relationship is reciprocal. Marxist scholars have used his theory in Political Science, Sociology, Anthropology and Psychology. MaxWeber,sociologist, prefers a form of structuralism. To him the base and superstructure are reciprocal in causality-neither economic rationality nor nominative ideas rule the domain of society. According to Antonio Gramsci Marx’s superstructure has two elements: political society (organized armed force) and civil society (the elements of society that make consensus that lead to hegemony)

**Ideology**

Karl Marx (1818-1883)-and his friend Friederich Engels (1820-1895) claimed that “Human consciousness is constituted by an ideology”. Ideology includes “the beliefs, values, and the ways of thinking and feeling through which human beings perceive, and by recourse to which they explain, what they take to be reality”. It is the position and interest of a particular class that produce an ideology. In any historical era, the ideology of that period will be serving to maintain the established “dominant economic and social class”. This term has become the central one in Marxist line of Criticism. Marx got this term from

the French Philosophers who used it “to designate the study of the way that all general concepts develop from particular sense perception”. Today the term ideology is used in any situation such as the thinking of an individual on his race, sex, nationality and education. But, in Marxist view, it is the product of “its economic structure an the resulting class relations and class-interests”. Marx considered Ideology the “superstructure” while the concurrent socioeconomic system is the “base”. According to Engels, Ideology is “a false consciousness” Later Marxists consider it as the product of “the unconscious prepossessions”. These prepossessions are illusory; not scientific as the knowledge of the economic determinants, historical evolution, and the present structure of the social world. In the era of capitalist

 exploitative world , as the bourgeoisie interests are against the interests of the proletariat, Ideology of Marxist line included the interests of the “dominant exploitative class”. This ideology “in fact has the hidden function of legitimizing and maintaining the position , power, and economic interests of the ruling class”. But it claims to exist “to those who live in and with it, seems a natural and inevitable way of seeing , explaining, and dealing with the environing world”.

**Colonialism**

Webster’s new World Collage Dictionary defines Colonialism as “the system or policy by which a country maintains foreign colonies, esp. in order to exploit them economically”. The original meaning has been changed a bit when applied politically and psychologically. Now it is used in he study of post- colonial texts by critics. By this word they convey the politico-moral judgments which they seem fit. It tires to judge the problems of the Third world with the standards of the American and European views. Edward Said distinguishes “imperialism” and “colonialism “Imperialism is the practice, the theory and he attitudes of a dominating country over the other terror. Colonialism implants settlements in foreign territories.

“Colonialism is a practice of domination, which involves the subjugation of one people to another” defines. Stanford Encyclopedia of Philosophy .Colonialism and imperialism involve political and economic control over a dependent territory .The term colony derives from the Latin word colonus, meaning farmer. Farmers/population migrated to a new territory, where they lived as permanent settlers maintaining political allegiance to their country of origin( as in North America, Australia, Brazil and Nigeria). The word imperialism derived from the Latin term imperium, meaning to command. It means establishing domination without settlement. In recent years, scholars have devoted less attention to the debates on colonialism within the Marxist tradition. Marxism has influenced both post-colonial theory and anti-colonial independence movements around the world. They have drawn attention “to the material basis of European political expansion and developed concepts that help explain the persistence of economic exploitation after the end of direct political rule.” In such works as The Communist Manifesto, Grundrisse, and Capital, “Marx predicted that the bourgeoisie would continue to create a global market and undermine both local and national barriers to its own expansion. Expansion is a necessary product of the core dynamic of capitalism: overproduction. Competition among producers drives them to cut wages, which in turn leads to a crisis of under-consumption. The only way to prevent economic collapse is to find new markets to absorb excess consumer goods.”In a series of newspaper articles publishedin the 1850s in the New York Daily Tribune, Marx specifically discussed the impact of British colonialism in India. His analysis was consistent with his general theory of political and

economic change. He described India as an essentially feudal society experiencing the painful process of modernization.”

**Gynocriticism**

Gynocriticism is the historical study of feminist writers. Elaine Showalter coined this term in her essay &quot;Toward a Feminist Poetics. It means a criticism that constructs &quot;a female framework for the analysis of women&#39;s literature. It develops new models based on the study of female experience rather than to adapt male models and theories. Gynocriticism is the study of feminist literature written by female writers. Female authorship,” images, the feminine experience and ideology, and the history and development of the female literary tradition” come under it. During the second half of the nineteenth century and early twentieth Virginia Woolf and Simone de Beauvoir reviewed and evaluated “the female image and sexism in the works of male writers.”Then the feminists reacted strongly and opposed the male oriented writings .And followed by it gynocriticism emerged as “a result of the

interrogative critiques utilized in post-structuralism and psychoanalysis” “Gynocriticism developed as a literary critique from the theories and techniques of post- structuralism and psychoanalysis.” Post-structuralism is by nature, the study of the uncertain (Barry 2009). According to Barry, “post-structuralism questions and interrogates the scientific certainty that structuralism took for granted, identifying the fact that language is ambiguous and therefore the universe is indeterminate. Psychoanalytic criticism focuses on the word of Freud, and the concept of the unconscious.” The textual content is both conscious and unconscious and the critique involves the uncovering or decoding of the two. Additionally, Freudian psychoanalysis identifies repression and sublimation, two unconscious processes that involve the struggle with identity Gynocriticism, assesses “the female struggle for identity and the social construct of gender”. “If gender is inherently constructed from an ideology, then that ideology is by nature, indeterminate and fluid, susceptible to the analysis of differences. According to

Elaine Showalter, gynocriticism is the study of not only the female as a gender status but also the & internalized consciousness & of the female. The uncovering of the female subculture and exposition of a female model is the intention of gynocriticism.”

According to Showalter, the historical development of Gynocryticism has three distinct phases: feminine, feminist and female criticism. Gynocriticism has distinct rules for the “female reader”. Feminine period is 1840-1880, female writes imitated the male norms of writing. In the feminist period (1880-1920) female writers protested against the discriminations and injustice that women face in society and in male writing. During the female period(1920-) female writers rejected imitation and protest feeling both were dependency but began to write on their female experience (as source) and made independent art. This trend(autonomous writing) still continues.

According to Freudian psychology, anatomic difference between male the female create a envy and feeling of inadequacy and injustice that create intellectual inferiority. Really it is not just the physical female inadequacy that led to gynocriticism.” Psychologist Karen Horney theorized that the ideal of woman is not necessarily innate to her sex but that the patriarchal pressures and cultural influence compel her to behave in conformity with the image. This prejudice has concealed the female literary tradition to the point of imitating the masculine.” It often fails to encompass the female as a whole.. “Often critics critique the feminist literature to the exclusion of other considerations such as race, class, social interest, political inclination, religion and sexuality.” Friedman says, “the self &#39;is not singular, it is multiple Identity is not constructed of gender alone…..” Until the patriarchal ideology of the female is resolved and gender inequality and social subjugation are neutralized, then it remains necessary

to review and examine the female literary canon”.

**Canon**

In Greek “kanon” means a measuring rod/rule. Then, it was used to mean a list or a list of books in the Bible accepted as genuine by church authorities. Later that word canon was used to signify any secular work of an author. So now we have the “Chaucer canon”, “the Shakespeare canon” etc. Now we have literary canon of “major” writers approved as “major” by critics, scholars, and teachers in a nation. Their works are often published and widely discussed by historians and critics. Their works are included in anthologies and in the syllabi of universities. Biblical canon is rigid and closed based on interpretations of the church authorities. The faithful are bound to obey it. But literary canon is flexible not explicit and subject to changes. The social process by which an author or a work becomes widely publicized/recognized is called “cannon formation”.(We know how a particular person is projected in media and awards are conferred on him/her. These are the steps of canon formation) After 1970s canon formation is ideologically biased. The view points of critics are now influenced by their political and

economic inclinations or social and literary groups of deconstructionists, feminists, Marxists, post colonialists, new historicists etc. Even books in “core courses “are prescribed in college curricula by these partial critics and prejudiced scholars. Thus, canon formation and propagation becomes stained by racialism, imperialism, nationalism, neglecting the marginalized, minorities, native (popular) culture, and non-European Civilizations. Now the demand is to make canon formation “open”(to make multicultural).Cannons (1984) of Robert von Hallberg, The Western Canon(1994) of Harold Bloom are major works in this discussion.

**Defemiliarization**

Defamiliarization is the technique of presenting to audiences common/familiar things in an unfamiliar or strange way. It will increase the perception level of the familiar. It is usually employed in art. It is well utilized by postmodernists and in science fictions. “ And with defamiliarization come both the slowing down and the increased difficulty (impeding) of the process of reading and comprehending and an awareness of the artistic procedures (devices) causing them.” (Margolin 2005) Viktor Shklosky coined the term “defamiliarization” in 1917 ,in his essay “Art as Device” .It meant to “distinguish poetic from practical language on the basis of the former’s perceptibility” (Crawford 209). He states that “poetic language is fundamentally different than the language that we use every day because it is more difficult to understand: “Poetic speech is framed speech. Prose is ordinary speech – economical, easy, proper, the goddess of prose [dea prosae] is a goddess of the accurate, facile type, of the “direct” expression of a child” (Shklovsky, 20). This difference is the key to the creation of art and the prevention of “over-automatization,” which causes an individual to “function as though by formula” (Shklovsky, 16). This distinction between artistic language and everyday language is applicable to all art. “The purpose of art is to impart the sensation of things as they are perceived and not as they are known. The technique of art is to make objects ‘unfamiliar,’ to make forms difficult to increase the difficulty and length of perception because the process of perception is an aesthetic end in itself and must be prolonged. (Shklovsky, 16)”De-familiarization makes men to understand the artistic language. Using foreign words, dialects etc. in native language also come under de-familiarization. This technique is applied well English Romantic poetry in English. Bertolt Brecht, playwright and poet used it in his theatre.