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القسم او الفرع: اللغة الانكليزية

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أستاذ المادة: أ.د محمد فليح حسن

اسم المادة باللغة العربية: النقد الادبي

اسم المادة باللغة الإنكليزية: **Literary Criticism**

اسم المحاضرة التاسعة باللغة العربية: الماركسية + ما بعد الاستعمار

اسم المحاضرة التاسعة باللغة الإنكليزية: **Marxism + Postcolonialism**

## Marxism

### Historical Development of Marxist Criticism

Marxist criticism is a literary theory that grew out of the ideas of Karl Marx, a philosopher and economist who lived in the 19th century. The theory suggests that literature and other cultural forms reflect the underlying economic and social structures of society.

The historical development of Marxist criticism can be divided into several stages:

1. **Early Marxist Criticism:** The early Marxist critics of the early 20th century, such as Georg Lukács and Antonio Gramsci, believed that literature and art had the power to shape people's consciousness and to change the world. They argued that literature should serve the interests of the working class and help them to overthrow the existing social order.
2. **Soviet Socialist Realism:** In the Soviet Union, Marxist criticism was closely tied to the state policy of socialist realism. This doctrine held that literature and art should reflect the ideals of communism and promote the values of the Soviet state. Writers and artists who did not conform to these ideals were subject to censorship and persecution.
3. **Western Marxist Criticism:** In the 1960s and 1970s, Marxist critics in the West, such as Fredric Jameson and Terry Eagleton, developed a more nuanced and sophisticated approach to literary analysis. They rejected the crude determinism of earlier Marxist critics and focused on the ways in which literature reflects and reinforces the dominant ideology of society.
4. **Post-Marxist Criticism:** In the 1980s and 1990s, some Marxist critics began to move away from traditional Marxist ideas and towards postmodernism and poststructuralism. These approaches rejected the idea of a unified working class and focused on issues of identity and difference. Some critics, such as Gayatri Chakravorty Spivak, developed a "subaltern" approach that emphasized the voices of marginalized and oppressed groups.

Today, Marxist criticism continues to be an influential approach in literary theory, though it has been modified and expanded by subsequent generations of critics.

### **Assumptions of Marxist Criticism**

Marxist criticism is a literary theory that analyzes literature in relation to its historical and social context, and views it as a product of the dominant economic and social structures of society. The assumptions of Marxist criticism include:

1. **Historical Materialism:** Marxist criticism is based on the principle of historical materialism, which asserts that human societies are shaped by their economic systems. This means that literature is seen as a reflection of the economic and social conditions of the time in which it was produced.
2. **Class Struggle:** Marx believed that history is characterized by class struggle, which refers to the conflict between the ruling class and the working class. Marxist criticism sees literature as a site of class struggle, with writers either supporting or challenging the dominant ideology of their time.
3. **Ideology:** Marxist criticism views literature as a product of the dominant ideology of society. Ideology refers to the beliefs, values, and attitudes that are widely accepted as true and natural, but which actually serve the interests of the ruling class.
4. **Alienation:** Marxist criticism also emphasizes the concept of alienation, which refers to the separation of individuals from the products of their labor and from their own true nature. This can be seen in literature through characters who are oppressed or exploited by the dominant economic and social structures of society.
5. **Historical Progression:** Marxist criticism also asserts that human history progresses through a series of stages, from primitive communism to slavery, feudalism, capitalism, and eventually socialism. Literature is seen as a reflection of the contradictions and conflicts of each historical stage.

Overall, Marxist criticism seeks to analyze literature in relation to its historical and social context, and to understand how it reflects and reinforces the dominant economic and social structures of society.

## **Methodology of Marxist Criticism**

The methodology of Marxist criticism involves analyzing literature in relation to its historical and social context, and viewing it as a product of the dominant economic and social structures of society. Here are some of the key elements of the Marxist approach to literary analysis:

1. **Historical Context:** Marxist criticism begins by situating the literary work within its historical context, including the economic and social conditions of the time in which it was produced. This includes examining the political and economic systems, class relations, and social norms of the period.
2. **Ideology:** Marxist critics analyze the dominant ideology of society and how it is reflected in the literary work. This involves identifying the beliefs, values, and attitudes that are widely accepted as true and natural, but which actually serve the interests of the ruling class.
3. **Character Analysis:** Marxist critics examine the characters in a literary work to determine their social and economic status, and to identify how they are affected by the dominant economic and social structures of society. This includes analyzing the relationships between characters and how they reflect class relations.
4. **Plot and Theme Analysis:** Marxist criticism analyzes the plot and themes of a literary work to identify how they reflect the dominant ideology of society. This includes examining how the plot reinforces or challenges the existing social order, and how the themes reflect the concerns and struggles of the working class.
5. **Language and Style:** Marxist critics also analyze the language and style of a literary work to identify how they reflect the dominant ideology of society. This includes examining the use of language to reinforce or challenge social norms, and how the style reflects the class and social status of the author.

Overall, Marxist criticism seeks to understand literature as a product of the economic and social conditions of the time in which it was produced, and to identify how it reflects and reinforces the dominant ideology of society.

## **Karl Marx**

Karl Marx (1818-1883) was a German philosopher, economist, and political theorist who is best known for his work on political economy and his critique of capitalism. He was born in Trier, Germany and studied philosophy and political science at the University of Berlin.

Marx's most famous work is "Das Kapital" (1867), in which he analyzed the capitalist system and argued that the profits generated by capitalist enterprises were ultimately derived from the exploitation of workers. He also developed the concept of surplus value, which refers to the difference between the value of a worker's labor and the wage they are paid.

Marx is also known for his collaboration with Friedrich Engels, with whom he wrote "The Communist Manifesto" (1848), which called for the overthrow of the capitalist system and the establishment of a socialist society. Marx believed that socialism would be a transitional stage towards a communist society, in which the means of production would be owned collectively and the principle of "from each according to his ability, to each according to his needs" would be the guiding principle of distribution.

Marx's ideas had a significant impact on the development of socialist and communist movements around the world, and his theories continue to influence debates about economic and political systems today. While his ideas have been controversial and subject to a range of interpretations, his work has had a profound impact on the fields of philosophy, economics, and political science.

## **Friedrich Engels**

Friedrich Engels (1820-1895) was a German philosopher, social scientist, and revolutionary socialist who is best known for his collaboration with Karl Marx. Engels was born in Barmen, Germany and studied philosophy and political science at the University of Berlin.

Engels met Marx in 1844 and the two became close friends and collaborators. Together, they wrote "The Communist Manifesto" (1848), which called for the overthrow of the capitalist system and the establishment of a socialist society. Engels also co-authored "Das Kapital" (1867) with Marx, and edited and published the remaining volumes after Marx's death.

Engels made significant contributions to Marxist theory, including the development of the concept of dialectical materialism, which he saw as the

fundamental principle underlying historical development. He also argued that the family and private property were the two main institutions that supported the capitalist system, and that the liberation of women was essential to the achievement of socialism.

Engels was also a supporter of the workers' movement and played an active role in the International Workingmen's Association. After Marx's death in 1883, Engels continued to write and publish works on Marxist theory, and his ideas played a significant role in the development of socialist and communist movements around the world.

Overall, Engels was a key figure in the development of Marxist theory, and his collaboration with Marx helped to shape the course of socialist and communist movements in the 19th and 20th centuries.

## **Georg Lukacs**

Georg Lukács (1885-1971) was a Hungarian Marxist philosopher, literary critic, and political theorist who is best known for his contributions to Marxist theory and aesthetics. He was born in Budapest, Hungary and studied philosophy and law at the University of Budapest.

Lukács was deeply influenced by the works of Marx and Engels, and he played a significant role in developing the tradition of "Western Marxism," which sought to build on Marx's ideas in ways that were relevant to the Western European context. He is perhaps best known for his work on literary theory, particularly his 1936 book "The Theory of the Novel," in which he analyzed the novel as a form that reflects the contradictions and conflicts of capitalist society.

Lukács argued that the novel was a unique form of art that provided a way to understand the complex social relations of capitalist society. He believed that the novel was capable of representing the totality of social relations, and that it was able to capture the contradictions and tensions of the capitalist world in a way that other forms of art were not.

Lukács also played an important role in the development of Marxist political theory, particularly in his 1923 book "History and Class Consciousness," in which he argued that the proletariat had a unique historical mission to overthrow capitalism and establish a socialist society. He also developed the concept of "reification," which refers to the process by which social relations are transformed

into things or objects, and argued that this process was a key characteristic of capitalist society.

Overall, Lukács made significant contributions to Marxist theory, particularly in the areas of literary theory and political theory. His ideas continue to be studied and debated in the fields of philosophy, literary criticism, and political science today.

## **The Frankfurt School**

The Frankfurt School is a group of social theorists, philosophers, and cultural critics associated with the Institute for Social Research at the University of Frankfurt, Germany. The school was founded in the 1920s, and its members were primarily interested in developing a critical theory of society that would go beyond traditional Marxist thought.

One of the key figures associated with the Frankfurt School was Max Horkheimer, who served as the director of the Institute for Social Research from 1930 to 1953. Horkheimer's work focused on the relationship between economic and cultural factors in the development of modern society, and he argued that the rise of capitalism had led to the emergence of a culture industry that produced standardized, mass-produced cultural products that were designed to manipulate people's desires and values.

Another key figure associated with the Frankfurt School was Theodor Adorno, who worked closely with Horkheimer and is perhaps best known for his work on the relationship between culture and capitalism. Adorno argued that the culture industry produced standardized, mass-produced cultural products that were designed to manipulate people's desires and values, and that this had a negative impact on people's ability to think critically and engage in meaningful political action.

Other notable figures associated with the Frankfurt School include Herbert Marcuse, who developed a critical theory of technology and argued that the rise of technological society had led to the emergence of a new form of social control, and Jürgen Habermas, who developed a theory of communicative action and argued that democratic societies required free and open communication in order to function properly.

Overall, the Frankfurt School played an important role in the development of critical theory and cultural criticism in the 20th century, and its ideas continue to be studied and debated in the fields of philosophy, sociology, and cultural studies today.

## **Antonio Gramsci**

Antonio Gramsci (1891-1937) was an Italian Marxist philosopher and political theorist who is best known for his theory of cultural hegemony and his contributions to Marxist theory more broadly. Gramsci was born in Sardinia, Italy, and became involved in socialist politics at a young age.

Gramsci's theory of cultural hegemony argues that the ruling class maintains its power not only through economic and political domination, but also through cultural domination. In other words, the ruling class uses its control over cultural institutions, such as the media and education system, to promote its own values and ideas and to marginalize alternative perspectives. Gramsci argued that this process was essential to the maintenance of capitalist power, and that a successful socialist revolution would require the creation of a counter-hegemonic culture that could challenge and ultimately overcome the dominant culture.

Gramsci was also known for his concept of the "organic intellectual," which refers to intellectuals who are able to connect with working-class movements and translate their ideas into practical action. Gramsci believed that such intellectuals were essential to the success of any socialist movement, and he emphasized the importance of building a broad-based coalition that could unite different groups in the struggle against capitalism.

Gramsci was active in the Italian Communist Party and was imprisoned by the fascist government of Benito Mussolini in 1926. He spent the remainder of his life in prison, where he wrote a series of influential notebooks that explored a wide range of topics, including philosophy, literature, history, and politics. Gramsci's ideas continue to be influential in the fields of Marxist theory, political theory, and cultural studies.

## **Louis Althusser**

Louis Althusser (1918-1990) was a French Marxist philosopher and political theorist who is known for his contributions to Marxist theory, particularly his theory of ideology and his critique of traditional Marxist thought. Althusser was born in Algeria, and he studied philosophy at the École Normale Supérieure in Paris.

Althusser's theory of ideology argues that ideology is not simply a set of ideas or beliefs that people hold, but is rather a set of social practices and institutions that reinforce existing power relations. Althusser argued that ideology operates

through a process of interpellation, or "hailing," in which individuals are called upon to recognize themselves as subjects of a particular social order. In other words, ideology works by convincing people to accept their position within a given social hierarchy, and to view that hierarchy as natural and inevitable.

Althusser was also critical of traditional Marxist thought, which he believed placed too much emphasis on economic determinism and the class struggle. Althusser argued that Marxism needed to be rethought in light of the complexities of modern society, and that it was necessary to develop new theoretical concepts to understand the relationship between the economy, politics, and culture.

One of Althusser's most influential works is his 1965 essay "Ideology and Ideological State Apparatuses," in which he argues that the state plays a crucial role in the reproduction of the dominant ideology. Althusser believed that the state, through its various institutions, such as the schools, the media, and the legal system, helps to maintain the existing social order by reinforcing dominant values and beliefs.

Althusser's ideas continue to be studied and debated in the fields of philosophy, political theory, and cultural studies today.

## **Marxist Theorists Today**

There are many contemporary Marxist theorists who continue to develop and apply Marxist ideas to the analysis of contemporary society. Some notable Marxist theorists today include:

1. David Harvey: A geographer and social theorist who has written extensively on the relationship between capitalism and urbanization, as well as the contradictions and crises of capitalism.
2. Nancy Fraser: A feminist philosopher and critical theorist who has written on the intersection of gender, race, and class in contemporary capitalism, and the need to develop a more comprehensive analysis of social justice.
3. Slavoj Žižek: A Slovenian philosopher and cultural critic who draws on Marxist theory to critique contemporary culture, politics, and ideology.
4. Jodi Dean: A political theorist who has written on the relationship between communication technologies and politics, and the need to develop new forms of collective action in the digital age.

5. Michael Hardt and Antonio Negri: Political theorists who have developed a theory of "Empire" that argues that contemporary capitalism has entered a new phase characterized by global networks of power and domination.

These are just a few examples of the many Marxist theorists who continue to engage with Marxist ideas and apply them to the analysis of contemporary society.

### **Marxist Reading of Browning's *The Cry of Children***

"The Cry of Children" is a poem by Elizabeth Barrett Browning that addresses the exploitation of child labor in the industrial revolution. A Marxist reading of this poem would focus on the ways in which the exploitation of child labor was a product of capitalist relations of production and the drive for profit.

Marxist theorists would argue that the industrial revolution created a new class of factory owners who were motivated by the desire to maximize their profits. To do so, they relied on cheap labor, including that of children who were forced to work long hours in dangerous and unhealthy conditions. This created a system in which the working class was exploited for the benefit of the capitalist class.

In "The Cry of Children," Browning highlights the brutal reality of child labor and the devastating impact it had on the lives of young workers. She describes the children as "little children, great God! / Asking for bread, and no man gives; / Their small faces white as snow / Against the dark, and their lives / Are drawn from misery into a great woe."

A Marxist reading of this poem would see the suffering of the children as a consequence of the exploitation of the working class by the capitalist class. The poem exposes the harsh realities of the industrial revolution and the human toll of the capitalist system. It is a powerful critique of the capitalist system and a call to action for the working class to unite and fight for their rights and dignity.

Overall, a Marxist reading of "The Cry of Children" emphasizes the ways in which the exploitation of child labor was a product of capitalist relations of production, and highlights the need for social change in order to create a more just and equitable society.

# Postcolonialism

## **Historical development of Postcolonialism**

Postcolonialism is an intellectual and academic movement that emerged in the late 20th century as a response to the legacy of colonialism and imperialism. The movement aims to challenge the assumptions and power structures that continue to shape global relations after the end of formal colonial rule.

The historical development of postcolonialism can be traced back to the struggles of decolonization that took place in the aftermath of World War II. As European empires began to crumble, many newly independent nations in Asia, Africa, and Latin America sought to assert their cultural, political, and economic sovereignty. However, these efforts were often hindered by ongoing forms of colonial domination, including economic exploitation, cultural imperialism, and neocolonialism.

In the 1960s and 1970s, postcolonial theory began to emerge as a critical response to the limitations of Western theories of development and modernization. Scholars like Frantz Fanon, Edward Said, and Aimé Césaire argued that colonialism had not only distorted the social and cultural identities of colonized peoples, but also perpetuated a global system of inequality that continued to exclude the Global South from the benefits of globalization.

In the 1980s and 1990s, postcolonial theory expanded to encompass a wide range of fields, including literature, anthropology, sociology, and political science. Postcolonial scholars began to explore the intersections between colonialism and other forms of oppression, including racism, sexism, and homophobia. They also developed new analytical tools, such as subaltern studies and hybridity theory, to help uncover the complex ways in which power and identity are negotiated in postcolonial contexts.

Today, postcolonialism remains an important and dynamic field of study, with scholars continuing to challenge dominant narratives of globalization, development, and modernity. They also seek to highlight the agency and resilience of colonized peoples in the face of colonialism and its legacies.

## **Assumptions of Postcolonialism**

Postcolonialism is a critical framework that seeks to challenge and deconstruct the power structures and assumptions that have emerged in the wake of colonialism and imperialism. Some of the key assumptions of postcolonialism include:

1. **The legacy of colonialism is pervasive:** Postcolonialism assumes that the legacy of colonialism continues to shape global relations in the present day, influencing everything from economic systems and political institutions to cultural attitudes and identities.
2. **Colonialism produces unequal power relations:** Postcolonialism assumes that colonialism produced unequal power relations between colonizers and colonized, with the colonizers asserting their dominance over the colonized through force, exploitation, and cultural imposition.
3. **The construction of the Other:** Postcolonialism assumes that colonialism created a system of binary oppositions in which the colonizers constructed the colonized as the Other, positioning them as inferior and in need of domination and control.
4. **Hybridity and cultural exchange:** Postcolonialism assumes that colonial encounters involved complex cultural exchange and hybridity, in which the colonized appropriated and transformed the cultural practices and institutions of the colonizers to create new forms of cultural expression.
5. **The need for decolonization:** Postcolonialism assumes that the legacy of colonialism can only be addressed through a process of decolonization, which involves challenging and dismantling the power structures and assumptions that have emerged in its wake.

Overall, postcolonialism seeks to expose the ways in which colonialism has shaped our world and to challenge dominant narratives and power structures that reinforce colonial legacies.

## **Methodology of Postcolonialism**

The methodology of postcolonialism is multi-disciplinary and draws on a range of theoretical frameworks and analytical tools. However, there are some common methodological approaches that are frequently employed within the field. These include:

1. Critique of colonial discourse: Postcolonialism seeks to expose and critique the ways in which colonialism has been represented in dominant discourses, such as literature, media, and academia. This involves analyzing the assumptions and power relations that underpin such discourses, and identifying the ways in which they have shaped our understanding of the world.
2. Centering the perspectives of the colonized: Postcolonialism places a strong emphasis on centering the perspectives and experiences of the colonized, rather than viewing them solely through the lens of the colonizer. This involves listening to and amplifying the voices of colonized peoples, as well as examining their cultural practices and institutions on their own terms.
3. Deconstruction of binaries: Postcolonialism seeks to deconstruct the binary oppositions that have emerged in the wake of colonialism, such as self/other, West/East, and modern/traditional. This involves challenging the assumptions and power relations that underpin these oppositions, and examining the ways in which they have been used to justify colonial domination.
4. Use of subaltern studies: Subaltern studies is a methodological approach that originated within postcolonialism and involves focusing on the experiences and perspectives of marginalized and oppressed groups within colonial and postcolonial societies. This involves examining the ways in which power and agency are negotiated within these contexts, and highlighting the resistance and resilience of subaltern groups.
5. Exploration of hybridity: Postcolonialism often explores the concept of hybridity, which refers to the mixing of cultures and identities that occurs in colonial encounters. This involves examining the ways in which hybrid identities and cultural practices emerge, and the implications of these for colonial power relations and cultural expression.

Overall, the methodology of postcolonialism is focused on exposing and challenging the power structures and assumptions that have emerged in the wake of colonialism, and centering the perspectives and experiences of colonized peoples. It draws on a range of theoretical frameworks and analytical tools to achieve these goals, and is characterized by its multi-disciplinary and intersectional approach.