

DOI: <https://doi.org/10.34069/AI/2024.78.06.16>

How to Cite:

Shakun, N., Kolievatov, O., Olkhovyk, M., Goletc, V., & Shcherbyna, N. (2024). Postcolonial perspectives in the 21st Century: a critical analysis of modern theories and methodologies. *Amazonia Investiga*, 13(78), 194-208. <https://doi.org/10.34069/AI/2024.78.06.16>



## Postcolonial perspectives in the 21st Century: a critical analysis of modern theories and methodologies

### Постколоніальні перспективи у вивченні культурних та соціальних явищ: аналіз сучасних теорій та методологій

Received: March 22, 2024

Accepted: June 18, 2024

Written by:


**Nataliia Shakun<sup>1</sup>** <https://orcid.org/0000-0003-2761-9965>**Oleksii Kolievatov<sup>2</sup>** <https://orcid.org/0000-0001-9418-7897>**Maryna Olkhovyk<sup>3</sup>** <https://orcid.org/0000-0003-2789-9194>**Vitaliy Goletc<sup>4</sup>** <https://orcid.org/0000-0001-9308-1361>**Nataliia Shcherbyna<sup>5</sup>** <https://orcid.org/0009-0002-5573-0505>


#### Abstract


The article is devoted to the analysis of modern theories of postcolonial perspective and methodologies applied for their research. The aim of the research is to analyze modern theories and methodologies in studying cultural and social postcolonial phenomena. Also, this research aims to outline methodologies used to investigate postcolonial theories; to introduce practical applications of postcolonial studies across cultural and social dimensions. The research is predominantly interdisciplinary and implies the use of a range of theoretical research methods (theoretical analysis of literature and scientific texts, historical research, discourse analysis, comparative analysis as well as synthesis and interpretation). The article provided the recent interpretation of the concepts of colonialism and


#### Анотація


Стаття присвячена аналізу сучасних теорій постколоніальних перспектив та методологій, які використовуються для їх дослідження. Метою дослідження є аналіз сучасних теорій і методологій у вивченні культурних і соціальних постколоніальних явищ. Завданнями дослідження є: окреслити методології, які використовуються для аналізу постколоніальних теорій, а також представити практичне застосування постколоніальних студій у культурному та соціальному вимірах. Розвідка є переважно міждисциплінарною і передбачає використання низки теоретичних методів дослідження. Вони включають теоретичний аналіз літератури та наукових текстів, історичний аналіз, аналіз дискурсу, порівняльний аналіз, а також синтез та

<sup>1</sup> PhD, Associate Professor, Head of Department of Philosophy and Social-Humanitarian Sciences, Chernihiv Polytechnic National University, Ukraine.  WoS Researcher ID: GNK-0300-2022

<sup>2</sup> PhD in History, Associate Professor of the Department of Philosophy and Social Sciences, Educational-Scientific Institute of Economics, Chernihiv Polytechnic National University, Ukraine.  WoS Researcher ID: G-7327-2016

<sup>3</sup> PhD, Associate Professor, Department of Philosophy and Cultural Studies, Faculty of Philology, T.H. Shevchenko National University "Chernihiv Colehium", Ukraine.  WoS Researcher ID: GPP-4140-2022

<sup>4</sup> PhD in History, Associate Professor, Department of Law, Philosophy and Political Science, T.H. Shevchenko National University "Chernihiv Colehium", Ukraine.  WoS Researcher ID: KTI-0406-2024

<sup>5</sup> PhD in History, Associate Professor of the Department of Pedagogy and Humanitarian Disciplines, The Academy of the State Penitentiary Service, Ukraine, Ukraine.  WoS Researcher ID: KHU-4191-2024



postcolonialism. It was found that the mid-20th century marked a shift in focus from colonial to postcolonial studies. The theoretical framework of postcolonial studies is analyzed from diachronic and synchronic tiers. The specifics of six main theories were revealed (postcolonial theory, critical theory, site-specific theory, decolonial theory, and creolization theory). They offer both strengths and weaknesses when analyzing the impacts of colonialism. The methodology of postcolonial studies is usually interdisciplinary and prefers examining the impacts of colonialism based on literary sources and cultural analysis. Other methodologies include: historical research, textual analysis, ethnographic methods, interviews, observations, and comparative analysis. The implications include improving the understanding of the existing socio-political and economic structure and developing effective strategies to overcome the contemporary issues that emerged as a result of colonialism and postcolonialism.

**Keywords:** postcolonialism, methodology, hegemony, stereotype, creolization, globalization.

інтерпретацію для формулювання висновків. У статті представлено визначення понять колоніалізму та постколоніалізму. Встановлено, що у середині ХХ століття відбулася зміна фокусу з колоніальних на постколоніальні дослідження. Теоретичну основу постколоніальних студій проаналізовано на діахронічному та синхронічному рівнях. Розкрито специфіку шести основних теорій (постколоніальна теорія, критична теорія, просторова теорія, теорія деколонізації та теорія креолізації). З'ясовані як переваги так і недоліки цих теорій. Методологія постколоніальних студій зазвичай є міждисциплінарною та вивчає вплив колоніалізму на основі аналізу літературних джерел та культурного аналізу. Інші методи включають: історичний аналіз, текстовий аналіз, етнографічні методи, інтерв'ю, спостереження та порівняльний аналіз. Практичне значення дослідження стосується вдосконалення підходів до аналізу існуючої соціально-політичної та економічної структури, розробки ефективних стратегій для подолання сучасної проблеми, які виникли в результаті колоніалізму та постколоніалізму.

**Ключові слова:** постколоніалізм, методологія, гегемонія, стереотип, креолізація, глобалізація.

## Introduction

Colonialism as the maintenance of military, political, social, economic, and cultural domination over people by a foreign power has been located in the history of modernity and it was applied to many countries or geographical regions and socioeconomic or sociocultural situations (Chiorean, 2022). Since colonialism leads to the suppression and marginalization of indigenous cultures and identities, postcolonialism is an intellectual and cultural movement that critically examines and challenges the enduring impacts of colonialism, advocating for the reclaiming and revitalization of indigenous cultures and the addressing of social inequalities created by colonial histories (Bhandari, 2023; Green, 2023). While colonialism enforced cultural assimilation and social hierarchy to benefit the colonizers, postcolonialism seeks to dismantle these imposed structures, promoting cultural diversity, social justice, and the empowerment of formerly colonized peoples (Carey & Silverstein, 2020).

Colonial studies initially emerged from the colonial chronicles and documentation of geography, natural history, and indigenous cultures of the Americas by Gonzalo Fernández de Oviedo y Valdés (1478-1557) and José de Acosta (1539-1600). During the colonial period, literature often celebrated the colonial initiative. Early colonial studies included ethnographic and anthropological research conducted by Europeans in their colonies (Ma, 2023). These studies often reinforced stereotypes and justified colonial rule by portraying colonized peoples as “primitive” or “savage” (Mechkarini et al., 2023). Works Garcilaso de la Vega, *El Inca* (1539-1616), Samuel de Champlain (1574-1635), John Smith (1580-1631), Jean de Brébeuf (1593-1649), Jonathan Carver (1710-1780), and Alexander von Humboldt (1769-1859) depicted colonies as exotic lands to be civilized and exploited (Domínguez & Luoma, 2020). They referred to cultural assimilation, and political control as well (Ma, 2023; Nesterova, 2024).

The mid-XX century saw widespread decolonization, as many African, Asian, and Caribbean countries gained independence from the European colonial rule. This period marked a shift in focus from colonial to postcolonial studies. Decolonization was driven by nationalist movements, resistance to colonial rule,

aspirations for sustainable leadership, and demands for self-determination (Abdel-Zahra Hassan et al., 2023). Key figures like Mahatma Gandhi and Kwame Nkrumah led these movements. In the 1950s and 1960s, Frantz Fanon's works provided a critical analysis of the psychological and cultural effects of colonialism. He emphasized the need for decolonization and the reclamation of indigenous identities (Sajed & Seidel, 2019). At the same time, Edward Said's "Orientalism" (1978) criticized Western representations of the East and argued that colonial discourse constructed the Orient as the "Other" to justify domination. This book laid the groundwork for postcolonial theory (Labelle, 2022). And Homi K. Bhabha introduced concepts like hybridity, mimicry, and the "Third Space" to explain the complex cultural interactions in postcolonial societies (Bhandari, 2022). Gayatri Chakravorty Spivak's ideas highlighted the marginalization of subaltern voices in colonial and postcolonial discourse (Piu, 2023).

Currently, postcolonial studies play a significant role in modern science since they critically examine the historical and ongoing impacts of colonialism on knowledge production and the dissemination of scientific theories. Ma (2023) denotes that postcolonial studies began as a movement against imperialism by directly addressing the consequences of colonial rule and advocating for the voices and experiences of colonized people. Some findings admit that postcolonial scholars advocate decolonizing knowledge and inclusion of non-Western epistemologies into modern scientific discourse (Abdi, 2020). This involves valuing traditional ecological knowledge, alternative medicinal practices, and other forms of understanding the natural world that have been marginalized by Western scientific paradigms (Soares et al., 2023; Pant et al., 2022). Additionally, postcolonial perspectives uncover ethical considerations and social justice as well as postcolonial scholars emphasize the importance of conducting research that benefits marginalized communities, avoids exploitation, and respects cultural differences (Pedroso et al., 2023). This approach stands for science that is inclusive, equitable, and responsive to the needs of diverse populations.

There are roughly 162 postcolonial states in Africa, Asia, the Caribbean, the Pacific, and Latin America that were colonized and have since gained independence (Albrecht, 2020). Eastern European countries such as Albania, Estonia, Latvia, Ukraine, Poland, Hungary were under Soviet influence or control during the Cold War and experienced the domination of the Soviet Union (Kołodziejczyk & Huigen, 2023). That is why postcolonial perspectives are crucial in modern scientific discourse because they describe cultural and social phenomena through the lens of foreign power dominance. And postcolonial analysis helps better understand how colonial legacies influence contemporary social structures, identities, and relationships. Moreover, this approach promotes a more inclusive and diverse understanding of global issues. Obviously, the analysis of modern theories and methodologies of postcolonial studies enriches the existing academic researches and establishes social justice by addressing historical injustices and advocating for more equitable future outcomes.

The current research is aimed at studying the specifics of six main theories were revealed such as postcolonial theory, critical theory, site-specific theory, decolonial theory, and creolization theory. Initially, the theoretical framework is presented where main concepts related to postcolonialism are revealed and the tiers of the research – diachronic and synchronic – are presented. The section Methodology describes interdisciplinary approach to the research and the methods used to achieve the research aim and objectives. The section Results and Discussion draws the attention towards the detailed explanation of modern theories in postcolonial perspectives as well as substantiated their implications within the scientific discourse. Here, the comparative analysis of theories related to contemporary postcolonial studies was conducted as well. In conclusion, main findings are presented through the role of postcolonial studies in modern science.

## Theoretical Framework

Investigating postcolonialism and its impact of colonialism on societies, cultures, and identities, led us to consider the theoretical framework of postcolonial studies from diachronic and synchronic tiers (Hantgan-Sonko, 2020; Loakes, 2022). A diachronic tier involves analyzing the historical development and evolution of colonial and postcolonial conditions over time (Bultmann, 2023; Hiltunen & Loureiro-Porto, 2020). This approach examines the temporal dimensions of colonialism, its enduring legacies, and the processes of decolonization and postcolonial reconstruction (Bartiza & Zrizi, 2022). Additionally, the recent findings show that diachronically postcolonial studies concern colonial institutions and structures, the organization of colonial governments, legal systems, and bureaucracies designed to maintain control and extract resources (Ohlsson & Mitchell, 2023). This tier also embraces cultural hegemony intended to assimilate and dominate colonized populations (Yu, 2022). It was found that diachronic postcolonial studies are aimed at the analysis of resistance and anti-colonial movements, post-independence challenges and

neocolonialism (Zhang, 2023). Contemporary postcolonial issues include the impact of globalization on postcolonial societies, particularly cultural hybridization, migration, and transnational networks, national identity and cultural representation, and the politics of memory (Ahmad, 2022; Bartiza & Zrizi, 2022). Therefore, a diachronic framework in postcolonial studies allows for a comprehensive understanding of the temporal dynamics of colonial and postcolonial processes. It emphasizes the importance of historical context in analyzing contemporary postcolonial issues as well.

Stuart Hall, Achille Mbembe, and Leela Gandhi relied on diachronic approach to postcolonial studies. For instance, Stuart Hall explored how historical processes of colonization and migration shape contemporary cultural identities (Guermitt et al., 2023). Achille Mbembe, the author of the book “On the Postcolony”, analyzed the legacies of colonialism and the evolution of power and violence in postcolonial contexts (Adebanwi & Oroock, 2022). In “Postcolonial Theory: A Critical Introduction,” Leela Gandhi provided a comprehensive overview of postcolonial thought, including historical developments and the contributions of key theorists (Rana, 2021). Her work bridges the historical and contemporary aspects of postcolonial studies.

In contrast, a synchronic tier focuses on the analysis of postcolonial conditions at a specific moment in time rather than tracing their historical development (Loakes, 2022). This framework examines how various elements of culture, society, and politics interact simultaneously within a given temporal context, highlighting the complexities and dynamics of postcolonial realities as they exist in the present (Hantgan-Sonko, 2020). In other words, a synchronic tier of postcolonial studies characterizes postcolonial conditions which exist in the present moment (Hiltunen & Loureiro-Porto, 2020). Synchronically, postcolonial studies deal with contemporary cultural practices, community dynamics, including family structures and social networks, current political contexts, as well as economic conditions, development strategies, and challenges facing postcolonial states (Rana, 2021). According to Sadiq & Tsourapas (2021), synchronic approach is used to describe transnational connections, focusing on issues such as migration, diaspora, and globalization. When authors explain the simultaneous interactions of cultural, social, political, and economic elements, they interpret the complexities and dynamics of contemporary postcolonial phenomena.

Presently, synchronic postcolonial studies are represented by ideas of cultural hybridity (Azada-Palacios, 2022). Race and ethnicity are central to social hierarchies and interactions in postcolonial societies (Khattak & Khan, 2024). The recent studies explore how these identities are constructed and contested (Azada-Palacios, 2022). Moreover, colonial legacies influence contemporary gender roles and relations (Lamoureaux & Rottenburg, 2021). The feminist movement in postcolonial studies focuses on examining the intersections of gender, race, class, and colonial history. It addresses the unique experiences of women in postcolonial contexts, emphasizing the ways in which colonialism and patriarchy have shaped their lives and professional activity. A number of works are devoted to diaspora and migration exploring the experiences of diasporic communities and contemporary migration patterns (Ahmad, 2022). Other synchronic issues include long-term environmental consequences of colonialism (Domínguez & Luoma, 2020) and decolonization of education systems (Pedroso et al., 2023). The most prominent authors (Homi K. Bhabha, Gayatri Chakravorty Spivak, Ngũgĩ wa Thiong’o, Chinua Achebe, Paul Gilroy) in this field offer critical thoughts that help to analyze the complexities of postcolonial societies in the present moment (Abdullahi, 2022; Bhandari, 2022; Piu, 2023).

In postcolonial studies, both diachronic and synchronic tiers are important to analyze culture and society comprehensively (Hantgan-Sonko, 2020). The diachronic approach focuses on historical developments and transformations, tracing the evolution of cultural, social, political, and economic structures from the colonial period to the present. This approach allows scholars to understand how colonial legacies have persisted and influenced contemporary conditions. And the synchronic approach concentrates on examining postcolonial conditions at a specific moment in time. Together, these approaches offer a holistic understanding of postcolonial culture and society, and help to outline modern theories and methodologies in postcolonial studies.

Proceeding from this, the article is aimed to analyze modern theories and methodologies in studying cultural and social postcolonial phenomena. This research aims to address the following research objectives:

- To present the main theories in studying cultural and social postcolonial phenomena;
- To outline methodologies used to investigate postcolonial theories;

- To introduce practical applications of postcolonial studies across cultural and social scientific dimensions.

## Methodology

The research is predominantly interdisciplinary and is located at the intersection of literature, history, anthropology, sociology, and cultural studies. Logically, this implies the use of a range of theoretical research methods to achieve the research aim and objectives. Firstly, theoretical literary analysis was used that is a common method for studying postcolonial literature. It focuses on themes, narrative techniques, and the representation of colonial experiences. Additionally, we examined how the authors from colonized regions use literature to criticise colonialism and declare new cultural identity. Secondly, historical research was used to analyze historical documents, archives, and records to understand the historical context of colonial impacts. This method uncovered marginalized voices that have been excluded from dominant academic narratives.

Thirdly, discourse analysis examined how language shaped the power dynamics and social structures in postcolonial societies. We analyzed texts, speeches, and media representations to understand the ideologies of postcolonialism. Similarly, visual and media analysis was conducted to understand how colonialism and postcolonialism are portrayed and contested in films, TV shows, cartoons, documentaries, performances, and media materials. Fourthly, comparative analysis was used to examine similarities and differences between colonial and postcolonial experiences across different regions, cultures, and historical periods. It included comparative literature, comparative history, comparative cultural studies, and comparative theory to compare theoretical frameworks, theories and methodologies from postcolonial perspective. Fifthly, the special attention was paid towards interdisciplinary instruments to provide a comprehensive understanding of colonial and postcolonial experiences. This includes incorporating ideas from anthropology, sociology, political science, and cultural studies.

Sixthly, the methods of synthesis and interpretation were used to formulate the conclusions. In particular, synthesis helped to combine the findings from various sources, such as historical documents, ethnographic observations, literary texts, and quantitative data, to identify the patterns of postcolonial theories. At the same time, the method of interpretation involved critical analysis of these synthesized outcomes to understand their broader significance and connect them to existing theoretical frameworks within historical, cultural, and political contexts.

The above-mentioned research instruments contributed to evaluation of the strengths and weaknesses of the existing theories and enabled to understand how they have been applied in postcolonial studies. The findings will likely allow to explain the historical events such as colonization, or independence movements objectively and to draw the responses to the contemporary global issues caused by colonialism. Using diverse methods to conceptualize theoretical arguments and assess their implications contributed to the understanding of postcolonial conditions significantly. Further, proposed theoretical frameworks may enable the development of new contribute theories and approaches to address the gaps in the existing literature that will respond to the emerging postcolonial realities.

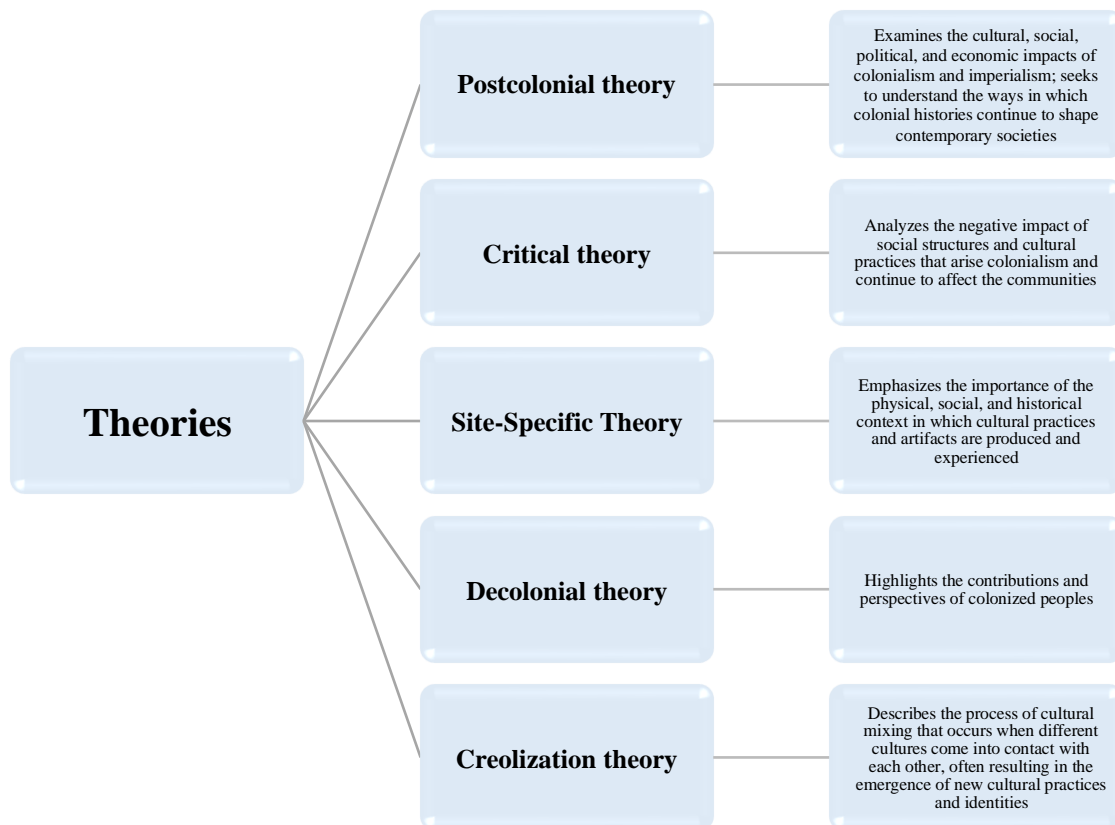
The theoretical review of postcolonial perspectives in studying cultural and social phenomena was conducted in five stages:

- Identification of the research aim and objectives to guide the selection of the relevant postcolonial literature;
- Literature search which required the comprehensive analysis of academic databases, journals, books, and other sources on the basis of the following keywords related to postcolonialism (colonialism, decolonization, neocolonialism, hybridity, postcolonial theory, culture, cultural hegemony);
- Data extraction from the selected literature and its analysis to draw the key themes, concepts, and theoretical frameworks related to postcolonialism;
- Synthesis and interpretation of the findings from the literature to develop an integrated overview of the existing theoretical landscape in postcolonial studies. At the same time, critical evaluation of the strengths and weaknesses of the existing theories in postcolonial studies helped to consider their implications in the academic discourse;
- Summarizing the key findings of the theoretical review and drawing the main conclusions to advance knowledge in the field.



## Results and Discussion

In postcolonial studies, several theoretical frameworks have been developed to analyze and understand the peculiarities of colonialism through cultural and social phenomenon, the dynamics of resistance, and the complexities of identity (Chiorean, 2022; Rana, 2021). The recent findings show that there are six main theories (figure 1). It is worth mentioning that these theories are not mutually exclusive and they are often used in combination to provide a comprehensive understanding of postcolonial phenomena.



**Figure 1.** Interpretation of modern theories in postcolonial perspectives.

Source: authors' development.

### Postcolonial theory and the problem of culture, identity, and globalization

Postcolonial theory offers a framework for analyzing the ways in which colonial histories and their impacts shape the contemporary societies, cultures, and identities (Rana, 2021). It examines the negative effects of colonialism on the cultural and social structures of formerly colonized regions (Bhandari, 2022). The findings show that postcolonial theory occupies a central place in postcolonial and colonial discourse (Parashar & Schulz, 2021; Rana, 2021). One of the central concepts in postcolonial theory is hybridity, which refers to the mixing and blending of cultures resulting from colonial encounters (Azada-Palacios, 2022). This creates hybrid identities that cannot be easily categorized into binary oppositions of colonizer and colonized. These identities incorporate elements from both indigenous and colonial influences. In this context, the theory examines the experiences of diasporic communities who maintain connections with their homelands while navigating new cultural and social environments (Sadiq & Tsourapas, 2021). It explores how migration and displacement impact identity formation and cultural expression (Consterdine, 2023).

Drawing on Antonio Gramsci's concept of hegemony, postcolonial theory investigates how colonial powers maintained control not just through physical domination but through cultural and ideological means (Salem, 2020). It examines how these hegemonic practices continue to influence contemporary cultural and social norms. Resistance movement as a component of postcolonial theory is understood as multifaceted and dynamic response to the oppression and domination experienced under colonial rule and its negative effects

in the postcolonial era (Bhandari, 2022). This movement usually uses a wide range of strategies, from armed struggle to cultural revival, aimed at reclaiming autonomy, dignity, and identity.

The special attention is paid towards globalization as well (Das & Roy, 2022). According to postcolonial theory, globalization is understood as a continuation of colonial and imperial processes, but in a new form (Tah, 2021). It involves the expansion and intensification of economic, political, cultural, and social connections on a global scale, which often bring inequalities established during the colonial era. Consequently, globalization leads to increased migration, both voluntary and forced, as people move in search of better opportunities or escape from conflict affected areas and economic hardship (Ahmad, 2022). According to some findings, globalization facilitates the spread of Western knowledge systems, often at the expense of indigenous knowledge and epistemologies (Kusumawardani, 2021). Therefore, postcolonial theory criticizes this epistemic dominance and advocates for the recognition and integration of diverse ways of science formation.

### **Critical theory and postcolonialism**

Critical theory is closely connected to postcolonial theory and focuses on the understanding of negative impacts of colonial histories and the resistance to these impacts (Felsch, 2023). Bhandari (2022) insists that critical theory deals with investigation of establishment and further maintenance of dominance over colonized societies. Since colonial powers often imposed their languages and suppressed indigenous languages, leading to the loss of cultural and linguistic diversity, colonial language policies is a significant area of study. In regions with multiple languages, colonial states sometimes promoted bilingualism, particularly in education, to ensure that citizens were proficient in both the official language and their mother tongue (Dascomb, 2019). Grala (2022) states that bilingual approach helped to maintain cultural and linguistic diversity.

In postcolonial studies, critical theory contributes to the analysis of the concept of stereotype that refers to generalization or assumption about a group of people based on limited, often superficial, characteristics. Stereotypes are a tool used to name colonized peoples as “other”, portraying them different to the colonizers (Marsha Divina, 2022). Such “othering” creates a dichotomy between the colonizer (seen as civilized, advanced, and superior) and the colonized (seen as primitive, backward, and inferior). According to Zafraan, Afzal, Hussain, Irshad, & Arif (2021), the construction of the “other” was often based on racial or cultural hierarchies. Some recent findings show that the effect of “othering” continues to impact postcolonial societies (Raddatz, 2024).

Collective memory and trauma are important concepts of critical theory as well. Collective memory concerns the shared representations, narratives, and interpretations of the past that are developed and maintained by a group or society (Cross, 2023). At the same time, trauma refers to the psychological, social, and cultural impacts of colonial violence, oppression, and displacement that continue to affect individuals and communities in postcolonial contexts. Al-Douri & Abdul-Aziz (2023) define it as ambiguous and long-term harms. Their study (Al-Douri & Abdul-Aziz, 2023) also demonstrates that despite the multiplicity of traumatic causatives, victims have significant symptoms, and their destiny depends on their abilities to achieve closure. It was found that when examining how memories are constructed and transmitted, postcolonial scholars seek to promote healing to indigenous peoples and contribute to the creation of a more inclusive postcolonial community.

### **Krishnaswamy and Goldiș’s site-specific theory**

Chiorean (2022) suggested site-specific theory as one of the key moments in the evolution of postcolonial studies. It emphasizes the importance of considering the “site” as more than just a physical location, but also as a complex network of social, political, and economic relations. Also, while focusing on specific sites, the theory recognizes the links between various global processes (Oostindie, 2021). These findings demonstrate the site-specific theory is usually used to explain how local experiences are influenced by broader global forces such as globalization, migration, and transnationalism.

In 2010, Revathi Krishnaswamy revealed the slow development of critical self-awareness in World Literature, where the special attention must be paid towards non-European theoretical or literary works (Chiorean, 2022). The scholar presented Tamil texts and poetics, bhakti poetry, and Dalit nation narratives to present the unique local literary phenomena. Generally, postcolonial Indian literature refer to a wide

range of genres, styles, and themes that reflect the diverse experiences and perspectives of Indian society during and after colonization. One of the central themes is the exploration of the impact of colonialism on Indian identity, culture, and society (Mani, 2023). Authors often explain the complexities of colonial impact, including issues of identity, language, and cultural hybridity (Rajamony & Tripathy, 2021). Many literary works describe the struggles of Indian people to assert their independence and reclaim their cultural and national identity (Das & Tripathi, 2021). Also, the authors often draw on indigenous cultural traditions, folklore, and history to create narratives that challenge colonial narratives and celebrate Indian culture and heritage (Das & Tripathi, 2021; Mani, 2023).

Further, Goldiș (2021) revisited the theory and explained it through the localized approach to the literary text. In this context, Eastern European postcolonial narrative was developed that embraced certain forms of colonialism, imperialism, or domination, often at the hands of larger powers (Kołodziejczyk & Huigen, 2023). The narrative often concerns the themes of resistance, adaptation, and survival in the face of colonial or imperial oppression. They explore how local cultures and identities have been shaped by interactions with dominant states. Like other postcolonial nations, Eastern European narrative often reflects cultural hybridity, blending elements of local traditions with those of the colonizers. This hybridity can be seen in language, religion, art, and architecture. In the XX century, many Eastern European countries were part of the Soviet bloc, which has had a lasting impact on their societies. Post-Soviet literature often explores themes of transition, identity, and memory in the aftermath of Soviet domination (Ștefănescu, 2022). Since the fall of the Soviet Union, Eastern Europe has undergone significant geopolitical shifts, including EU integration and NATO membership. These changes have influenced the region's cultural and literary landscape.

### **Decolonial theory: origin, categories, and imperatives**

Decolonial theory originated in response to the limitations of postcolonial theory, particularly its perceived Eurocentrism and its failure to fully address the ongoing effects of colonialism (Mehta & Henriksen, 2022). One of the key figures in the development of decolonial theory is Frantz Fanon, whose work, especially in "The Wretched of the Earth," emphasized the psychological and cultural effects of colonization on both the colonizer and the colonized (Sajed & Seidel, 2019). Fanon's work highlighted the need for a radical transformation of society to decolonize both the minds and the structures of colonialism (Adalet, 2021).

Another important influence on decolonial theory is the Latin American dependency model, which emerged in the 1960s and 1970s. The model was developed to explain that the underdevelopment of the Global South was not a natural state but a result of the economic and political structures imposed by colonial powers and maintained by neocolonial relationships (Valente & Grohmann, 2024). Dependency theorists argue that the international economic system is characterized by unequal exchange, where underdeveloped countries are forced to export raw materials and agricultural products at low prices and import manufactured goods at high prices (Ruvitso, 2019). Besides, the model argues that Western cultural impact has played a significant role in shaping Latin American culture, leading to a dominance of Western forms, such as language, art, literature, and media, over indigenous cultural practices (Beghin, 2022; Valente & Grohmann, 2024).

In the early 21st centuries, decolonial theory continued to evolve, drawing on a wide range of intellectual traditions, including indigenous knowledges, feminist theory, critical race theory, and poststructuralism.

### **Creolization theory toward composition of a new cultural and social identity**

The term "creole" was originally used to describe people of mixed European and African descent in the Caribbean, but it later came to be associated with a wide range of cultural phenomena resulting from the mixing of different cultures (De la Bretèque, 2024). Creolization theory describes the process of cultural mixing and blending that occurs when different cultures come into contact and result in the emergence of new cultural forms, practices, and identities (Chiorean, 2022). One of the key figures in the development of creolization theory is the anthropologist Sidney Mintz, who explored the concept of creolization in the context of Caribbean food culture (Parvulescu & Boatcă, 2023).

Creolization theory emphasizes the dynamic and creative nature of cultural exchange, highlighting how cultural practices and identities are continually evolving through interactions between different groups. It suggests that cultures are not static or fixed but are instead flexible and adaptive. At the same time, Chiorean



(2022) sees creolization theory as a form of resistance to cultural homogenization. The author emphasizes the importance of maintaining cultural diversity and recognizing the contributions of local cultures.

The recent findings show that presently there exist a number of examples of creolization depicting various aspects of culture, language, music, and food (Parvulescu & Boatcă, 2023). Definitely, the Creole languages continue to evolve and develop in many regions. For example, in the United States, so-called “Black English” is considered by some linguists to be a creole language since it blends the elements of African languages with English (Murdoch, 2023). Additionally, creolization can be found in music, cuisine, fashion industry. Therefore, creolization theory in postcolonial studies provides a framework for composition of a new cultural and social identity through cultural interactions. The theory challenges traditional notions of cultural authenticity but stresses upon the richness and diversity.

### Comparative analysis of theories related to contemporary postcolonial studies

The theories (postcolonial theory, critical theory, site-specific theory, decolonial theory, and creolization theory) offer both strengths and weaknesses when analyzing the impacts of colonialism and the changes within the contemporary societies. On the one hand, these theories provide critical tools for understanding the complex scientific problems, such as cultural interactions, systemic inequalities, cultural hegemony that have resulted from colonial histories (Chiorean, 2022). At the same time, they demonstrate the importance of centering the voices of colonized peoples, highlighting their experiences and postcolonial perspectives. On the other hand, the theories can sometimes be criticized for their dependence on the context, misinterpretation of some concepts, or lack of specificity (Felsch, 2023).

A number of works are devoted to the methodology of postcolonial studies (Raddatz, 2024). They show that the methods are usually interdisciplinary and prefer examining the impacts of colonialism based on literary and cultural analysis (Thielsch, 2019). Postcolonial scholars often employ historical research to uncover colonial narratives (Nessel, 2021), archival research to study historical documents (Nerlekar & Orsini, 2022), and textual analysis to read literature, media, and cultural texts from a postcolonial perspective (Karmim, 2022). Ethnographic methods, interviews, and observations are used to capture the peoples’ experiences. Postcolonial studies also apply comparative analysis to present the diverse responses to colonialism across different contexts (Nguyen & Chia, 2023). Table 1 present the comparative analysis of theories of postcolonial studies and methodologies applied while studying cultural and social phenomena.

**Table 1.**

*Comparative analysis of theories of postcolonial studies and methodologies applied*

Theory	Methodologies	Strengths	Weaknesses
<b>Postcolonial theory</b>	Literary analysis, discourse analysis, historical analysis, cultural analysis, comparative analysis, archival research, observations	Based on the interdisciplinary approach; focuses on colonized experiences; explores the formation of complex, hybrid identities; uses historical analysis and addresses contemporary issues.	Studies a wide range of issues that can lead to lack of clarity; neglect of economic factors; overemphasis of cultural aspects of colonialism; criticises eurocentrism.
<b>Critical theory</b>	Historical analysis, literary and cultural analysis, ethnographic research, interviews, critical pedagogy	Based on deep and critical analysis; considers a global perspective, recognizing the interconnectedness of colonial histories; addresses the complex issues of colonialism.	Reduces colonialism to fixed categories or stereotypes; provides lack of empirical evidence.
<b>Site-specific theory</b>	Spatial analysis, contextualization, interdisciplinary approach	Incorporates historical perspective; recognizes the complex and dynamic nature of culture; involves collaboration with local communities that leads to better comprehension of local cultural and social practices.	Depends on the context; limited engagement with theory; lack of critical perspective.
<b>Decolonial theory</b>	Theoretical review, historical analysis, archival research, observations, interviews	Suggests critical analysis; advocates equity; call for actions against colonization.	Raises ethical and methodological challenges, particularly on researchers’ engagement with local communities;

			may lead to confusion or misinterpretation of the outcomes.
<b>Creolization theory</b>	Historical analysis, linguistic analysis, comparative analysis	Emphasis on hybridity; understands contemporary process of globalization; uses interdisciplinary approach.	Lack of specificity; neglect resistance to colonialism; difficult to measure the interrelations.

Source: authors' development.

Therefore, postcolonial perspectives offer the important frameworks for understanding the enduring impacts of colonialism fostering more inclusive and equitable community model in the scientific discourse.

At the same time, the study revealed the fact that the problem of postcolonialism is not widely presented in the scientific discourse nowadays, especially more contemporary issues such as globalization (Lodigiani, 2020), digital transformation (Ponzanesi, 2020), and identity politics (Boucher, 2021) are not fully revealed in the recent works. While previously the studies were dominated by the themes of history of postcolonialism (Rana, 2021), power dynamics, cultural hegemony (Salem, 2021), and injustices (Robinson, 2022), the present-day works focus on social challenges and technological advancements, decolonization, neocolonialism, hybridity, and cultural hegemony (Odijie, 2021). Additionally, it is necessary to state that the interdisciplinary nature of current research trends often integrates postcolonial perspectives within broader frameworks, thereby diminishing its significance.

The research refers to some limitations that are significantly influenced by the lack of empirical research. It restricts the area of investigation significantly since the researchers have a limited ability to support the theoretical statements with the evidence. Definitely, postcolonial studies often rely heavily on qualitative methodologies, including historical description, literary analysis, and interpretative approaches (Rajamony & Tripathy, 2021; Rana, 2021), that help to explore the impacts of colonialism on societies. While these methods provide deep knowledge of cultural and power dynamics, they often do not offer the quantitative data that can be measured, tested, and further generalized. The current research relies on interpretative frameworks and sometimes this makes the study challenging to produce empirical evidence on the existing socio-economic and political effects of colonial legacies in different countries. In addition, the lack of empirical research within postcolonial studies in the recent scientific literature limits its integration with other fields that prioritize data-driven approaches, such as economics, sociology, and political science.

It is also important to mention that the studies on postcolonialism are significantly influenced by the presence of authors' biases shaping the interpretation and presentation of postcolonial realities (Duncan & Cumpsty, 2020; Ponzanesi, 2021). Scholars in this field often come from specific cultural, social, or political backgrounds that may consciously or unconsciously influence their perspectives. This can lead to selective emphasis on particular aspects of postcolonial experiences while neglecting others and resulting in a subjective understanding of postcolonial dynamics. This subjectivity makes it difficult to present a balanced and accurate depiction of historical and contemporary postcolonial conditions. When research is accepted as overly influenced by personal or ideological biases, it may limit its impact and contribution to the field. That is why when selecting the literature for the study, it was very necessary to assess the scientific narratives and analyse its validity and applicability to achieve a holistic understanding of a number of postcolonial issues.

The study on postcolonial perspectives in the 21st century provides the critical analysis that can be implied to improve the understanding of the existing socio-political and economic structures. The examination of inequalities and cultural dynamics through various postcolonial perspectives can help policymakers and practitioners develop more informed and effective strategies to overcome the issues facing the modern societies including racism, economic disparities, and cultural marginalization. The critical analysis offered by postcolonial studies serves as an important instrument to foster social justice and equity in different social areas, including education, governance, and international relations. The methodologies described in the article, also have significant practical implications since they enable a deeper understanding of complex issues related to postcolonialism through history, literature, sociology, and anthropology. For example, qualitative methods provide detailed investigation of the experiences of affected communities and bring more effective interventions. Furthermore, the methodologies when used in complex encourage innovative solutions to contemporary challenges of decolonization, neocolonialism, nationalistic movements, cultural hegemony, and postcolonial reconstruction of a country. Moreover, practical implications based on

theoretical frameworks of the research problem contribute to a more profound understanding of modern issues existing within the society.

## Conclusions

Colonialism was found as the maintenance of military, political, social, economic, and cultural domination over people by a foreign power. At the same time, postcolonialism is an intellectual and cultural movement that critically examines and challenges the enduring impacts of colonialism, advocating for the reclaiming and revitalization of indigenous cultures and the addressing of social inequalities created by colonial histories. The mid-XX century marked a shift in focus from colonial to postcolonial studies. Currently, postcolonial studies play a significant role in modern science since they critically examine the historical and ongoing impacts of colonialism on knowledge production and the dissemination of scientific theories.

Postcolonial studies began as a movement against imperialism by directly addressing the consequences of colonial rule and advocating for the voices and experiences of colonized people. And postcolonial perspectives uncover ethical considerations and social justice as well as postcolonial scholars emphasize the importance of conducting research that benefits marginalized communities, avoids exploitation, and respects cultural differences. Investigating postcolonialism and its impact of colonialism on societies, cultures, and identities, led us to consider the theoretical framework of postcolonial studies from diachronic and synchronic tiers. A diachronic tier involves analyzing the historical development and evolution of colonial and postcolonial conditions over time. In contrast, a synchronic tier focuses on the analysis of postcolonial conditions at a specific moment in time rather than tracing their historical development. In postcolonial studies, both diachronic and synchronic tiers are important to analyze culture and society comprehensively.

The findings show that several theoretical frameworks have been developed to analyze and understand the peculiarities of colonialism through cultural and social phenomenon, the dynamics of resistance, and the complexities of identity. The recent findings show that there are six main theories (postcolonial theory, critical theory, site-specific theory, decolonial theory, and creolization theory). They offer both strengths and weaknesses when analyzing the impacts of colonialism and the changes within the contemporary societies. The analysis of scientific literature showed that a number of works are devoted to the methodology of postcolonial studies. They show that the methods are usually interdisciplinary and prefer examining the impacts of colonialism based on literary and cultural analysis. Other methodologies include: historical research, textual analysis, ethnographic methods, interviews, and observations. Postcolonial studies also apply comparative analysis to present the diverse responses to colonialism across different contexts.

Further research should explore the profound impact of technology on postcolonial communities, focusing on both the opportunities and challenges it presents. As digital technologies increase, they offer new platforms for developing states to present their cultures and enhance social development. However, the technological advances also raise concerns about digital divides and technological dominance by former colonial powers.

## Bibliographic References

- Abdel-Zahra Hassan, K., Al khazraje, M. E. B., & Khalil Ibrahim Al-Jubouri, N. (2023). Ethical leadership and its impact on sustainable performance – an exploratory study of the opinions of employees at Al-Mustaqbal University. *Futurity Economics & Law*, 3(4), 135-152. <https://doi.org/10.57125/FEL.2023.12.25.09>
- Abdi, A. A. (2020). Decolonizing knowledge, education and social development: Africanist perspectives. *Beijing International Review of Education*, 2(4), 503-518. <https://doi.org/10.1163/25902539-02040006>
- Abdullahi, N. U. (2022). Colonialism as postcolonial discourse: re-reading Ngugi'wa Thiong'o's early novels. *Journal of Postcolonial Writing and World Literatures*, 3(1). <https://royalliteglobal.com/world-literatures/article/view/747>
- Adalet, B. (2021). Infrastructures of decolonization: scales of worldmaking in the writings of Frantz Fanon. *Political Theory*, 50(1), 5-31. <https://doi.org/10.1177/00905917211009152>
- Adebanwi, W., & Orock, R. (2022). Rethinking Achille Mbembe's 'provisional notes on the postcolony.' *Africa*, 92(1), 42-48. <https://doi.org/10.1017/S0001972021000826>

- Ahmad, M. (2022). Movement texts as anti-colonial theory. *Sociology*, 57(1), 54-71. <https://doi.org/10.1177/00380385221098516>
- Albrecht, M. (2020). Introduction: Postcolonialism cross-examined: Multidirectional perspectives on imperial and colonial pasts and the neocolonial present. In M. Albrecht (ed.) *Postcolonialism cross-examined: Multidirectional perspectives on imperial and colonial pasts and the neocolonial present* (pp. 1-49). Routledge. [https://library.oapen.org/bitstream/handle/20.500.12657/25015/9781138344174\\_text.pdf](https://library.oapen.org/bitstream/handle/20.500.12657/25015/9781138344174_text.pdf)
- Al-Douri, H. H., & Abdul-Aziz, S. S. (2023). Reflections of postcolonial trauma in Lisa Ko's the leavers. *Journal of Tikrit University for Humanities*, 30(8,2), 27-43. <https://doi.org/10.25130/jtuh.30.8.2.2023.22>
- Azada-Palacios, R. A. (2022). Hybridity and national identity in post-colonial schools. *Educational Philosophy and Theory*, 54(9), 1431-1441. <https://doi.org/10.1080/00131857.2021.1920393>
- Bartiza, S., & Zrizi, H. (2022). Postcolonialism: Literary applications of a decolonizing tool. *International Journal of Linguistics, Literature and Translation*, 5(12), 69-75. <https://doi.org/10.32996/ijllt.2022.5.12.9>
- Beghin, N. (2022). Decoloniality as the only pathway to the right to development in Latin America. *Development (Society for International Development)*, 65(2-4), 178-185. <https://doi.org/10.1057/s41301-022-00349-w>
- Bhandari, M. P. (2023). Past and present of social inequality: Analysing structure and future trends. *Futurity of Social Sciences*, 1(3), 47-60. <https://doi.org/10.57125/FS.2023.09.20.04>
- Bhandari, N. B. (2022). Homi K. Bhabha's third space theory and cultural identity today: A critical review. *Prithvi Academic Journal*, 5(1), 171-181. <https://doi.org/10.3126/paj.v5i1.45049>
- Boucher, M. (2021). Universalism put to the test by decolonial identitarians. *Powers*, 179, 91-102. <https://doi.org/10.3917/pouv.179.0091>
- Bultmann, D. (2023). A Global and diachronic approach to the study of social fields. *Historical Social Research*, 48(4), 81-103. <https://doi.org/10.12759/hsr.48.2023.40>
- Carey, J., & Silverstein, B. (2020). Thinking with and beyond settler colonial studies: new histories after the postcolonial. *Postcolonial Studies*, 23(1), 1-20. <https://doi.org/10.1080/13688790.2020.1719569>
- Chiorean, M. (2022). Adapting to survive: Postcolonial studies today and the emergence of the interimperial reading method. *Transilvania*, (10), 1-14. <https://doi.org/10.51391/trva.2022.10.01>
- Consterdine, E. (2023). Unpacking the immigration hierarchy: postcolonial imaginaries of labour migrants. *Journal of Ethnic and Migration Studies*, 49(15), 3836-3855. <https://doi.org/10.1080/1369183X.2023.2175204>
- Cross, K. (2023). The end of amnesia? Transnational collective memory and memory practices and European colonialism. *Graduate Research Conference (GSIS)*, 2. [https://digitalcommons.odu.edu/gsis\\_studentconference/2023/colonialism/2](https://digitalcommons.odu.edu/gsis_studentconference/2023/colonialism/2)
- Das, A., & Roy, M. (2022). Globalization Posing challenges to examine the relevance of postcolonial Criticism in Future. *The Creative Launcher*, 7(1), 7-15. <https://doi.org/10.53032/tcl.2022.7.1.02>
- Das, C., & Tripathi, P. (2021). Conceptualizing in-text "Kshetra": Postcolonial Allahabad's cultural geography in Neelum Saran Gour's Allahabad Aria and invisible ink. *Text Matters: A Journal of Literature, Theory and Culture*, (11), 389-403. <https://doi.org/10.18778/2083-2931.11.24>
- Dascomb, A. (2019). Language education policy in developing nations from colonization to postcolonialism. *International Journal of Society, Culture & Language*, 7(1), 16-26. [https://www.ijscsl.com/article\\_34776.html](https://www.ijscsl.com/article_34776.html)
- De la Bretèque, P. A. (2024). Rethinking the poetics of creolization: literary representations of cultural interactions in contemporary English-speaking Caribbean works. *Belongings and Otherness*, 4. <https://doi.org/10.4000/alterites.1038>
- Domínguez, L., & Luoma, C. (2020). Decolonising conservation policy: How colonial land and conservation ideologies persist and perpetuate indigenous injustices at the expense of the environment. *Land*, 9(3), 65. <https://doi.org/10.3390/land9030065>
- Duncan, R., & Cumpsty, R. (2020). The Body in Postcolonial Fiction after the Millennium. *Interventions*, 22(5), 587-605. <https://doi.org/10.1080/1369801X.2020.1718532>
- Felsch, M. (2023). The scientific shortcomings of postcolonial theory. *International Studies*, 60(1), 113-130. <https://doi.org/10.1177/00208817221142485>
- Goldiş, A. (2021). The untranslatables of world theory. A geopolitical outlook. *Metacritic Journal for Comparative Studies and Theory*, 7(2). <https://doi.org/10.24193/mjst.2021.12.07>
- Grala, Z. (2022). Postcolonial analysis of educational language policies of Ireland, Singapore, and Malaysia. *LingBaW. Linguistics Beyond and Within*, 8, 75-85. <https://doi.org/10.31743/lingbaw.14958>



- Green, S. (2023). Colonisation, Post-colonialism and Decolonisation. In D. Hölscher, R. Hugman, D. McAuliffe (eds) *Social Work Theory and Ethics. Social Work* (pp. 101-120). Springer. [https://doi.org/10.1007/978-981-19-1015-9\\_7](https://doi.org/10.1007/978-981-19-1015-9_7)
- Guermi, D., Afkir, M., & Touhami, I. (2023). The examination of Stuart Hall's postcolonial perspective on displacement and identity discontinuity in Fadia Faqir's *the cry of the dove* (2007). *ALTRALANG Journal*, 5(3), 230-241. <https://doi.org/10.52919/altralang.v5i3.364>
- Hantgan-Sonko, A. (2020). Synchronic and diachronic strategies of mora preservation in Gújjolaay Eegimaa. *Journal of African Languages and Literatures*, 1, 1-25.
- Hiltunen, T., & Loureiro-Porto, L. (2020). Democratization of Englishes: synchronic and diachronic approaches. *Language Sciences*, 79, 101275. <https://doi.org/10.1016/j.langsci.2020.101275>
- Karmim, R. (2022). "Whose Truth?" - A Postmodern Postcoloniality A Textual Analysis of *Foe* by J. M. Coetzee. *Journal of Applied Language and Culture Studies*, 5, 123-139.
- Khattak, S. A., & Khan, A. H. (2024). Racial identity and postcolonial discourse in selected South Asian novels. *International journal of Human and Society*, 4(1), 713-721. <https://ijhs.com.pk/index.php/IJHS/article/view/447>
- Kołodziejczyk, D., & Huigen, S. (2023). East Central Europe between the Colonial and the Postcolonial: A critical introduction. *East Central Europe Between the Colonial and the Postcolonial in the Twentieth Century. Cambridge Imperial and Post-Colonial Studies*. Palgrave Macmillan, Cham. [https://doi.org/10.1007/978-3-031-17487-2\\_1](https://doi.org/10.1007/978-3-031-17487-2_1)
- Kusumawardani, M. R. A. H. (2021). Westernization and colonization of the mind in Chinua Achebe's "Dead Men's Path". *OKARA: Jurnal Bahasa Dan Sastra*, 15(2), 155-169. <https://doi.org/10.19105/ojbs.v15i2.5168>
- Labelle, M. J. M. (2022). On the decolonial beginnings of Edward Said. *Modern Intellectual History*, 19(2), 600-624. <https://doi.org/10.1017/S1479244320000554>
- Lamoureux, S., & Rottenburg, R. (2021). Doing postcolonial gender: an approach to justifying rights, resources, and recognition. *Tapuya: Latin American Science, Technology and Society*, 4(1). <https://doi.org/10.1080/25729861.2021.1984040>
- Loakes, D. (2022). Book Review: English on Croker Island: The synchronic and diachronic dynamics of contact and variation. *Journal of English Linguistics*, 50(4), 413-418. <https://doi.org/10.1177/00754242221136095>
- Lodigiani, I. (2020). From Colonialism to Globalisation: How History Has Shaped Unequal Power Relations Between Post-Colonial Countries. *Glocalism*, 2. <https://doi.org/10.12893/gicpi.2020.2.12>
- Ma, J. (2023). Racialization, colonialism, and imperialism: a critical autoethnography on the intersection of forced displacement and race in a settler colonial context. *Frontiers in Sociology*, 8, 1171008. <https://doi.org/10.3389/fsoc.2023.1171008>
- Mani, P. (2023). The literary management of multilingualism in Postcolonial India: The Sahitya Akademi and the case of Tamil new poetry. In U. Anjaria, A. Nerlekar (eds), *The Oxford Handbook of Modern Indian Literatures*. <https://doi.org/10.1093/oxfordhb/9780197647912.013.22>
- Marsha Divina, O. (2022). Othering, stereotyping, hybridity in "Hujan Bulan Juni": A postcolonial analysis. *E-Journal Of Cultural Studies*, 15(4), 30-41. <https://ojs.unud.ac.id/index.php/ecs/article/view/94807>
- Mechkarini, S., Siân Rutherford, D., & Sèbe, B. (2023). Unmasking the colonial past: Memory, narrative, and legacy. *The Journal of Imperial and Commonwealth History*, 51(5), 825-841. <https://doi.org/10.1080/03086534.2023.2262873>
- Mehta, R., & Henriksen, D. A. (2022). To democratize, first decolonize: Approaches beyond eurocentric and colonial epistemologies in creativity. *Review of Research in Education*, 46(1), 105-133. <https://doi.org/10.3102/0091732X221084324>
- Murdoch, H. A. (2023). Creolization, hybridity and archipelagic thinking: Interrogating inscriptions of postcolonial agency. *The Cambridge Journal of Postcolonial Literary Inquiry*, 10(1), 104-120. <https://doi.org/10.1017/pli.2022.33>
- Nerlekar, A., & Orsini, F. (2022). Introduction: Postcolonial archives. *South Asia: Journal of South Asian Studies*, 45(2), 211-219. <https://doi.org/10.1080/00856401.2022.2040803>
- Nesterova, Y. (2024). Colonial legacies and the barriers to educational justice for Indigenous peoples in Taiwan. *Comparative Education*, 60(2), 315-333. <https://doi.org/10.1080/03050068.2023.2185355>
- Nguyen, N. T., & Chia, Y. T. (2023). Decolonizing research imagination: a journey of reshaping research epistemology and ontology. *Asia Pacific Education Review*, 1-14. <https://doi.org/10.1007/s12564-023-09822-8>
- Nessel, C. (2021). Colonialism in its modern dress: post-colonial narratives in Europe-Indonesia relations. *Asia Europe Journal*, 19(1), 59-74. <https://doi.org/10.1007/s10308-020-00587-y>



- Odiije, M. E. (2021). Unintentional neo-colonialism? Three generations of trade and development relationship between EU and West Africa. *Journal of European Integration*, 44(3), 347-363. <https://doi.org/10.1080/07036337.2021.1902318>
- Ohlsson, J., & Mitchell, D. (2023). *Radical Justice Through Injustice: Postcolonial Approaches*. In *Theorising Justice*. Bristol, UK: Bristol University Press. <https://doi.org/10.51952/9781529232233.ch006>
- Oostindie, G. (2021). Postcolonial realms of memory: Sites and symbols in modern France. *New West Indian Guide / Nieuwe West-Indische Gids*, 95(3-4), 379-380. <https://doi.org/10.1163/22134360-09503035>
- Pant, I., Khosla, S., Lama, J. T., Shanker, V., AlKhalidi, M., El-Basuoni, A., Michel, B., Bitar, K., & Nsofor, I. M. (2022). Decolonising global health evaluation: Synthesis from a scoping review. *PLOS Global Public Health*, 2(11), e0000306. <https://doi.org/10.1371/journal.pgph.0000306>
- Parashar, S., & Schulz, M. (2021). Colonial legacies, postcolonial 'selfhood' and the (un)doing of Africa. *Third World Quarterly*, 42(5), 867-881. <https://doi.org/10.1080/01436597.2021.1903313>
- Parvulescu, A., & Boatcă, M. (2023). Creolization as method. *The Cambridge Journal of Postcolonial Literary Inquiry*, 10(1), 121-127. <https://doi.org/10.1017/pli.2022.34>
- Pedroso, J. E. P., Tumabotabo, A. M., Alvarez, G. J., Dela China, M. M., & Futotana, K. (2023). Contextualized strategies of elementary school teachers in teaching IP (indigenous people) Learners. *EIKI Journal of Effective Teaching Methods*, 1(3). <https://doi.org/10.59652/jetm.v1i3.35>
- Piu, P. (2023). The journey of subalternity in Gayatri Spivak's work: Its sociological relevance. *The Sociological Review*, 71(6), 1258-1276. <https://doi.org/10.1177/00380261231194495>
- Ponzanesi, S. (2020). Digital Diasporas: Postcoloniality, Media and Affect. *Interventions*, 22(8), 977-993. <https://doi.org/10.1080/1369801X.2020.1718537>
- Ponzanesi, S. (2021). Postcolonial intellectuals: new paradigms. *Postcolonial Studies*, 24(4), 433-447. <https://doi.org/10.1080/13688790.2021.1985232>
- Raddatz, V. (2024). The significance of postcolonial studies for the cognitive, socio-affective, and procedural objectives in multicultural foreign language teaching. *Journal of Intercultural Communication*, 24(1), 100-108. <https://doi.org/10.36923/jicc.v24i1.561>
- Rajamony, K., & Tripathy, J. (2021). Between Madras and Chennai: Narratives of belonging in a postcolonial city. *The Journal of Commonwealth Literature*, 58(3), 516-530. <https://doi.org/10.1177/0021989421992450>
- Rana, S. K. (2021). Exploring the elements of postcolonialism and its exponents. *The Creative launcher*, 6(5), 44-52. <https://doi.org/10.53032/tcl.2021.6.5.06>
- Robinson, N. (2022). Conceptualising historical legacies for transitional justice history education in postcolonial societies. *History Education Research Journal*, 19(1). <https://doi.org/10.14324/HERJ.19.1.10>
- Ruvituso, C. I. (2019). From the South to the North: The circulation of Latin American dependency theories in the Federal Republic of Germany. *Current Sociology*, 68(1), 22-40. <https://doi.org/10.1177/0011392119885170>
- Sadiq, K., & Tsourapas, G. (2021). The postcolonial migration state. *European Journal of International Relations*, 27(3), 884-912. <https://doi.org/10.1177/13540661211000114>
- Sajed, A., & Seidel, T. (2019). Introduction: Escaping the nation? National consciousness and the horizons of decolonization. *Interventions*, 21(5), 583-591. <https://doi.org/10.1080/1369801X.2019.1581643>
- Salem, S. (2020). Gramsci in the postcolony: hegemony and anticolonialism in Nasserist Egypt. *Theory, Culture & Society*, 38(1), 79-99. <https://doi.org/10.1177/0263276420935178>
- Salem, S. (2021). Gramsci in the Postcolony: Hegemony and Anticolonialism in Nasserist Egypt. *Theory, Culture & Society*, 38(1), 79-99. <https://doi.org/10.1177/0263276420935178>
- Soares, B. E., Franco, A. C. S., Leal, J. S., Lima, R. G. d. S. F., Baker, K., & Griffiths, M. (2023). Decolonising ecological research: A generative discussion between Global North geographers and Global South field ecologists. *Area*, 55, 550-557. <https://doi.org/10.1111/area.12901>
- Ștefănescu, B. (2022). The postcommunist supplement: The revision of postcolonial theory from the East European quarter. *American, British and Canadian Studies*, 38(1) 139-162. <https://doi.org/10.2478/abcsj-2022-0008>
- Tah, V. (2021). Globalization: A threat to third world existence—A study of Jamaica Kincaid's *Lucy*; Ngugi Wa Thiong'o's *Devil on the Cross*; and Salman Rushdie's *The Satanic Verses*. *Advances in Literary Study*, 9, 173-188. <https://doi.org/10.4236/als.2021.94019>
- Thielsch, A. (2019). Listening out and dealing with otherness. A postcolonial approach to higher education teaching. *Arts and Humanities in Higher Education*, 19(3), 227-243. <https://doi.org/10.1177/1474022219832459>

- Valente, J. C. L., & Grohmann, R. (2024). Critical data studies with Latin America: Theorizing beyond data colonialism. *Big Data & Society*, *11*(1). <https://doi.org/10.1177/20539517241227875>
- Yu, Z. (2022). Cultural hegemony from the perspective of post colonialism--taking the study of comprador public intellectuals as an example. *International Journal of Social Science and Education Research*, *5*(3), 389-392. [https://doi.org/10.6918/IJOSSER.202203\\_5\(3\).0064](https://doi.org/10.6918/IJOSSER.202203_5(3).0064)
- Zafran, F., Afzal, H., Hussain, M., Irshad, S., & Arif, M. (2021). Exploration of racism and stereotypes: A postcolonial representation of George Shooting an Elephant. *PalArch's Journal of Archaeology of Egypt / Egyptology*, *18*(08), 1542-1550. Retrieved from <https://archives.palarch.nl/index.php/jae/article/view/8961>
- Zhang, C. (2023). Postcolonial nationalism and the global right. *Geoforum*, *144*, 103824. <https://doi.org/10.1016/j.geoforum.2023.103824>

