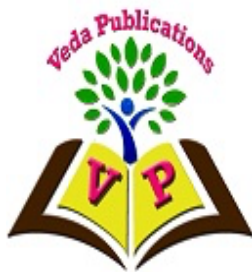




REVIEW ARTICLE

**REIMAGINING POSTCOLONIAL PERSPECTIVES: AN ANALYSIS OF
NAVIGATING BOUNDARIES IN POSTCOLONIAL THEORY AND LITERATURE**

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Postcolonial studies have addressed issues of identity, resistance, and imperial legacy. The book '*Navigating Boundaries: A Comprehensive Study of Postcolonial Theory and Literature*' by Dr. Shuchi Agrawal, Professor of English at Amity University, Noida, is an insightful contribution to the field of postcolonial studies, analysing literary works from a variety of geographical regions.

The book broadly covers the intersections of cultures, history, and societies and vividly talks about the theoretical frameworks that have risen as the outcome of colonialism. It includes Africa, the Caribbean, and India, and provides in-depth research on key postcolonial theories. The book is rich in its use of vernacular languages practiced by postcolonial critics and theorists representing a new wave of authenticity and originality in writing.

The book's title aptly emphasizes the role of navigating boundaries in postcolonial literature, as it explores and reflects the intricacies of identity, history, power, migration, cultural hybridity and resistance in the aftermath of colonialism. The book empowers marginalized voices and give space for alternative perspectives, in order to challenge dominant narratives of power and identity. The book talks about variety of theorists ranging from ancient to modern in a systematic manner. The division of the book into eight chapters along with an introduction and conclusion makes it easier for the readers to select the topic as per their areas of interest.

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The systematic division of book not just makes it look smooth, clear and organised but also is helpful for new readers and beginners who want to know about theories. Chapter one provides all the key concepts in postcolonial theory. Chapter 2 explains the whole relevance of postcolonial theory and a brief intellectual history of postcolonial theory which includes theorists like Leela Gandhi writing *Postcolonial Theory: A critical introduction (1998)*, Stuart Hall's "Culture Identity and Diaspora", *Identity: Community, Culture, Difference(1990)*, Frantz Fanon's *Black Skin White Mask (1952)*, and Chinua Achebe's essay 'Colonial Criticism' in which Achebe criticizes "universalism", a new term for readers and synonym for European parochialism. Chapter 3 talks about the postcolonial narratives and the concept of writing back.

Chapter 4 of the book 'Body, Ethnicity, Subaltern and language' talks about 'Necropolitics' by Achille Mbembe, a less touched upon concept which can be of great help for the students interested in African studies and Black literature providing a future scope of research in the field. This chapter talks about a variety of theorists and some of them are very influential in their theories and practice. For example, Frantz Fanon's "The Fact of Blackness" which is the fifth chapter of Fanon's book *Black Skin, White Masks*, describes the term "blackness" and "social uniform" and explains the phenomenon of "the fact of blackness". Fanon talks about the black man's skin being black in comparison with the white man: "Look, A Negro!" "Dirty Nigger" (Fanon, "The Fact of Blackness" 109).

Further there is also a comparative study on Frantz Fanon and Gayatri Chakravorty Spivak, that

showcases both the contrast and common interests of these theorists in investigating the theme of identity, power and the critique of colonialism. "Frantz Fanon's writings, especially *Black Skin White Masks (1986)* and *The Wretched of the Earth (2004)*, offer a potent critique of colonialism and its effect on identities, psyches, and liberation struggles of the colonized." (Agrawal 94). On the other hand, "Gayatri Chakravorty Spivak in her writings concentrate on the representational and epistemic aspects of colonialism." (Agrawal 94)

The book highlights on Homi K Bhabha's text "Cultural Diversity and Cultural Differences", *The Post-Colonial Studies Reader (1995)*, which explains the concept of 'hybridity' and 'third space' in creating a global culture. The strength of the book also lies in the fact that it talks about certain concepts and terms that are still unknown and not much discussed by the readers especially by the students and scholars in this field and can be very useful. For example, the book discusses Stuart Hall's 1990 work "Culture Identity and Diaspora", *Identity: Community, Culture, Difference (1990)*, and delves into explaining the emergence of third cinema as a new genre of Caribbean film which portrays Afro- Caribbean protagonists as 'Black people'.

A very renowned feminist theorist and cultural critic, Chandra Talpade Mohanty's work *Under Western Eyes: Feminist Scholarship and Colonial Discourses (1986)* is also been discussed in Chapter 5 of the book which delves into the concept of 'third world women' from the eyes of ethnocentric western feminists. Chapter 6 focuses on Postcolonial Caribbean Literature dealing with hybrid character of



cultural identities, memory and narratives in works of Derek Walcott and Jamaica Kincaid.

The beauty of the book also lies in its evaluation from ancient theories to flavours of new theories with emerging theorist's discussed in chapter 7 and 8. Theorists like Kancha Ilaiah talks about 'dalitbahujans' (marginalised communities) in his book *Buffalo Nationalism: A Critique of Spiritual Fascism (2004)*, which is also highlighted by writer Sudipta Kaviraj in his book titled *The Idea of Freedom in Asia and Africa (2019)*. "One can feel his pain, wrath and violence in his works. He is scathing of Indian society's caste structure." (Agrawal 215). Theorists like David Diop's "Africa", *All Poetry (1956)* and *Epistemic Freedom in Africa: Deprovincialization and Decolonization* by Sabelo J. Ndlovu Gatsheni are some new areas to explore.

The book covers a vast range of key concepts useful in the study of postcolonial theory and presents an amalgamation of Intersectionality of Globalization, Transnationalism, and Postcolonial Studies. However, the book's deep theoretical ideas and investigation may create challenges for readers new to postcolonial studies. Overall, all concepts are beautifully curated and explained and the transition of the chapters discussing evolution of postcolonial theory, flows smoothly in a well-structured manner throughout the book.

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BIOGRAPHICAL NOTE

Aanchal Mishra, visiting faculty and Ph.D. scholar at Amity Institute of English Studies and Research, Amity University, Noida. Her research focus is in the field of Black Feminism, intersectionality, African diaspora, postcolonial literature, feminist narratives, and migration studies. Her thesis title is "Reclaiming The Black Women in African Diasporic Fiction: A Study of Select Novels." Her achievements include qualifying UGC NET in English. She has a Masters' degree in English Literature and bachelors' degree in English literature. Perpetually curious about new learnings as a researcher she is deeply interested about reclaiming voices of marginalized communities, predominantly by African women writers.