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The Politics of Space and Place in Postcolonial English Narratives

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Abstract

The postcolonial literature offers a significant approach to studying the cultural and political implications of colonial domination in the post colonized societies. The description of space and place is one of the most important elements of postcolonial stories as it displays the multidimensional interaction between geography, power, and identity. This essay will discuss the politics of space and place as portrayed in the postcolonial or English works in relation to the way the authors portray the landscape, cities, borders and diasporic places as a subject to dispute or contention due to the colonial past. The colonial rule also altered not only political and economic organization but also reshaped the spatial relationships with introducing new territorial borders, urban planning and land property. This paper explores the theme of spatial domination, migration, displacement and recovery of indigenous landscapes through qualitative textual analysis of the chosen literary works. The results indicate that space within postcolonial texts serves not only as the symbolic space in which cultural identity, resistance, and the memory of the past are discussed but also as the backdrop space. The process of reclaiming marginalized geographies and disrupting colonial spatial hierarchies, postcolonial writers can change literary landscape into an effective resistance and cultural reconstruction place.

Keywords: Postcolonial literature, spatial politics, space and place, colonial geography, displacement, migration

Introduction

The postcolonial literature has become a significant area of study that explores the cultural, political, and social impacts of the colonial rule on the societies that had been colonized. Following the dissolution of formal colonialism, Asian, African, Caribbean and other writers started to critically address the impact of colonial domination on the politics of the area as well as the economical frameworks of the society, as well as on cultural identities, social relations, and historical cognizance. Politics of place and space is one of the most important themes in the postcolonial narratives. The colonial expansion was not only exploitation of natural resources and formation of political control, but also the systematic control, mapping and restructuring of the geographical areas. Colonial powers transformed the landscapes through such practices as cartography, territorial division, creation of the administrative centers, and the development of the transportation networks, which in the main responded to the imperial interests. These spatial

changes changed the conventional community-environment interaction and tended to displace and marginalize native peoples. Consequently, geography was immersed in the issues of power, authority and cultural representation in colonial and postcolonial worlds.

Space is seldom also discussed in literary narratives as a neutral or purely physical space. Rather, it is an active and rhetorical place in which power relations are produced, negotiated and contested. Landscapes, cities, boundaries and settlements are often depicted by the postcolonial writers as the significant space to respond to the past of colonial subjugation. These spaces tend to be the intersection of the past and the present, wherein the colonial pasts have still impacted the modern social and cultural reality. Using the depiction of villages, administrative cities of the colonies, plantations, and migrant localities, the authors show the ways in which spatial systems influence the lives of individuals and communities. The landscapes thus turn out to be strong narrative instruments that help writers to

develop issues like displacement, resistance, culture identification and identity development. Through the representation of geographical space as a politically and culturally important issue, postcolonial literature shows that the power over the land and territory has always been closely related to the larger structures of social power.

The postcolonial theory has been useful in offering significant paradigms on how the geography, representation and colonial powers have intertwined. According to scholars like Edward Said, colonial discourse used representations, which shaped the colonized territories and supported the stereotypes about other non-European societies by their imperial domination. Said says that colonial discourses tended to paint a picture of the colonized regions as exotic, uncivilized or backward so as to justify the European occupation and cultural dominance. And, likewise, Homi K. Bhabha emphasizes the development of the hybrid cultural spaces in which the colonial and indigenous cultures are going to interlock with each other influencing each other. The concept of hybridity by Bhabha focuses on the fact that cultural identities in the postcolonial societies are not homogenous but continuously being formed by the encounters and the experience of other cultures in history. These theoretical schools of thought indicate that spatial representation is eminent in realizing how colonialist power worked and how post colonialities in complex cultural settings evolve.

Landscapes in most postcolonial English stories do not serve merely as the backdrop of the action. Commonly, they are the places where the history, culture, memory, and identity merge. The countryside can signify the culture, family and ancestral roots, whereas the towns created by the colonists can be symbolic of government, control and social stratification. Likewise, the case of the diasporic setting, like migrant neighbourhoods in world cities, demonstrates life experiences of those who inhabit in between different cultural and geographical worlds. All these spaces show the prolonged effect of colonialism in social formation and cultural identity. By describing natural landscapes, cities, and places of transnationality in great detail, authors depict how the geography shapes human relationships, social mobility, and cultural affiliations. Therefore, in postcolonial literature, landscapes tend to be alive archives that carry the historical experience of colonized people.

The politics of space and place is hence important in Unraveling the larger topics of postcolonial literature. Through the interpretation of how landscapes, territories, borders, and cultural environments are presented by literary authors, scholars may have a better understanding of how colonial histories remain relevant in the current identities and social realities. Spatial representation enables the postcolonial writers to oppose colonial accounts that once sidelined the indigenous voices, and gave the colonized societies a distorted perspective. By recreating the problem of landscapes and recovering the native spaces, writers emphasize the vitality and cultural power of those communities which have undergone the colonization process. Finally, the analysis of the spatial politics within postcolonial literature demonstrates that the issue of geography is closely linked to power, memory, identity, and cultural transformation of the postcolonial world.

Colonial spatial power and the transformation of landscapes: The process of colonialism drastically changed the spatial structure of the lands that were placed under the dominion of the empire. European colonialists turned out to dominate not only politically and economically, but also transformed the physical and geographical geographies of the colonies. By developing systematic transformation to indigenous environments, including mapping, division of territory, land ownership policies and the creation of administrative centers, colonial powers transformed indigenous environments in a manner that was more of benefit to the imperial economic and political interests. These spatial plans were neither neutral nor accidental but were some conscious processes of creating and reinforcing colonial power. The remodelling of land usually broke traditional settlement, agricultural and resource management patterns that had been in existence over generations. With new demarcations and governance structures introduced by the colonial regimes, the indigenous people were often deprived of ownership of their ancestral areas and had to adapt to new space and social orders. This has changed ancient interactions of human beings with their surroundings causing displacement, economic marginalization and a decline in the traditional cultural formations.

The changing of landscapes in the colonial era was strongly related to the greater use of imperial authority. Colonial governments brought a new system of land tenure, taxation and ownership of properties that facilitated the systematic exploitation of natural resources. Much of forests, farmlands, and villages were turned into plantations, mines, railway systems and business hubs that sustain the economic goals of colonial empires. These territorial transformations supported the power of colonialism by making imperialists control land and labor. Geographical control emerged as a vital political means to control people, control the economic production, and establish strategic territories, which were necessary in control by colonial authorities. By providing the infrastructure in the form of roads, ports, railways and administration buildings, colonial administrations not only made trade and governance easier, but also consolidated their political dominance. Spatial organization in this manner, acted as an effective tool by which the dominance of the colonists was maintained and legitimized.

The association of colonial cities and administrative space in most of the postcolonial English stories is symbolic of the hierarchy imposed on the colonial area during the imperial rule. Colonial city centres tend to symbolise domains of control, surveillance and bureaucracy. These cities were often planned following European schemes and were supposed to show the power and culture superiority perceived as being envisaged by the colonial powers. Rural landscapes, villages, and aboriginal settlements, on the contrary, appear in literature as the areas of cultural continuation, village traditions, and local resistance. The comparison of colonial cities with the native lands illustrates how the unequal balance of power was the order of colonial communities. By use of literary expressions of these two opposing landscapes, postcolonial authors demonstrate how colonial spatial arrangement strengthened social stratifications and cultural distinctions in colonized territories.

Another issue that postcolonial writers discuss is the disorganization of ecological systems and social systems by colonial spatial policies. Restructuring of the land to be exploited economically is known to usually eliminate local agricultural production, change land use patterns, and weaken local environmental knowledge regimes. The societies that had been used to maintain sustainable relations with their natural environment were compelled to adjust to new economic models of a commercial production and international trade. These changes were often characterized by environmental and also social dislocation. Literary accounts thus describe landscapes as both physical space and place that harbor the historical experience of colonialism and ecological disturbance. By narrating stories of ruined forests, changed rivers, and deserted villages, postcolonial literature shapes out the effects of colonial resource exploitation and environmental control in the long-term.

Moreover, the spatial transformations that were brought by the colonialist era have continued to impact on the modern postcolonial societies. A high number of contemporary cities, national boundaries and transport systems and other economic infrastructure in the once colonized nations still exhibit these colonial patterns as laid down during the colonial rule. These hereditary space structures tend to interfere with the current political demarcations, urban growth patterns and economic disparity. Postcolonial literature critically analyzes these lasting legacies in bringing forth the way colonial geography is perpetuated in the present social cultural realities. Authors prove that the past is not limited by historical events but it is always present in the physical and institutional landscapes that shape the daily life of postcolonial countries.

Postcolonial writers argue against colonial narratives that had been used to sanction imperial domination by depicting landscapes as conflicts between historical and political influences. They reveal the power dynamics inherent in colonial spatial formations and bring forward the voices of communities, whose experience had frequently been marginalized by colonial discourses, in the literature that they produce. This way, they make geography a critical lens with the help of which relations among power, identity, memory, and cultural survival can be studied. It is the politics of spatial transformation that thus come to the fore in comprehending how colonial pasts persist in shaping the literary formings as well as lived realities in the postcolonial world.

Homeland, Memory, And the Cultural Meaning of Place

The issue of homeland is very important in the English narratives of postcolonial period as it is tightly associated with cultural identity, memory as well as sense of belonging that a person and a community establishes through the course of its existence. Landscapes like villages, rivers, forests, mountains and traditional settlements in most of the postcolonial texts are not depicted as geographical place names but as spaces that are marked with profound cultural meanings and collective memories. These locations are a symbol of the historical experiences, social values and traditions of a specific culture that have been maintained and passed on through generations. The homeland serves to provide cultural backgrounds through which language,

rituals, and lifestyles are based on the community of many people. The emphasis on the notion of these spaces as representing the common history of a community and the connection between human beings and the natural world is consistently prominent in postcolonial literature. Representing landscapes as the symbols of culture and not just the physical backgrounds, writers show the crucial role of place in the development of identity and social awareness in postcolonial communities.

The homeland is frequently portrayed by the postcolonial writers as a mythical and sentimental place where the individual and the community identity is developed. Although the characters may be displaced, exiled or migrated as a result of colonialism, political conflict or economic situations, their emotional connection to the homeland can be very strong. The recollections of the known landmarks, including childhood houses, village streets, or banks, and farmlands often feature in literary stories as a reminder of the cultural roots and the missing sense of belonging. The memories offer continuity to the characters who are left in unfamiliar or foreign situations. In these descriptions, postcolonial works of literature demonstrate how deeply bound the person and the land are psychologically. The homeland is an effective icon of stability, comfort, and cultural belonging in a world, which is frequently characterized by displacement and social change.

In their postcolonial theories, writers like Arundhati Roy and Amitav Ghosh show how landscapes serve as cultural memory in their works. Natural environments and local communities tend to hold on to accounts of past occurrences, social conflicts, and cultural practices that would be otherwise lost in their literary works. Along with natural settings, rivers, forests and villages, not only are described but are portrayed as living archives which document the experiences of generations. These cities enable people and groups to be in touch with the past as they face the realities of the present. These authors show that geography can serve as a source of preserving and transmitting the memory, identity, and tradition, using the historical and cultural importance of such locations.

Nevertheless, the home in postcolonial is not always described as a stable or peaceful place. Traditional environments and social structures have been broken following colonial exploitation, political transformation, industrialization and modernization. Therefore, most literary works represent the homeland as an area of tension and transformation where the ancient traditions are challenged by the new social reality. Characters are often unable to accept their longing of the past and the fast evolving environment of the modern world. The homeland is thus an ambiguous place where culture tradition memory composts with the factors of modernization, globalization and political conflict. These images depict the challenges of people who tried to preserve cultural continuity in cultures that become transformed more quickly in the postcolonial literature.

In their depiction of the homeland as something significant to the cultural landscape, postcolonial authors recognize the significance of the place in the identification of the identity, memory, and historical consciousness. Homeland Literary representations of homeland dispute the colonial discourses that previously excluded or distorted the native landscapes

and cultural practices. Postcolonial writers deny the colonial understandings of space and place by situating them through the eyes of the local people. In this way, they revise the cultural value of the native landscapes and emphasize their contribution to maintaining the social identity and memory. In such a way, the cultural significance of the place can be considered the focus of the overall project of the postcolonial identity formation and cultural revitalization, proving that the correlation between individuals and their homelands is an important part of comprehending the postcolonial experience.

Migration, Diaspora, and Transnational Spaces

The migration and diaspora are also dominant themes within the postcolonial English narratives since the movement of people in large number across the geographical, political, and cultural borders in the world due to colonial past, globalization and economic transformation. The colonial powers established workforce migration systems, intercontinental trading and administrative systems that compelled or pressured individuals to relocate out of their own territories to foreign areas. Such movements were also usually developed in unequal conditions when people were deprived of their traditional communities and moved to new ones. Colonial history therefore created intricate trends of migration that are still part of the social and cultural life of the postcolonial world. These patterns of displacement are often studied in post colonial literature and how people and community members deal with the difficulties of living in two different cultural and spatial worlds. With stories of migration, authors demonstrate the ways colonial inheritances still play a crucial role in determining modern identities and social relations, and particularly those who are forced to live in more than one cultural worlds at a time.

In most of the postcolonial works, migration leads to displacement, alienation and cultural loss. Those characters which leave their motherlands are usually challenged to adjust to the new social set up, language and culture requirements of their new locations. Simultaneously, they still preserve emotional, cultural, and psychological connection to the locations that they had abandoned. This dual attachment makes the relationship with space and place a complicated one, that is, people feel that they belong to more than one place but not to all one. The concept of home turns unstable and changeable and is molded by the memories, nostalgia and the realities of life in a new location. The emotional conflict of the migrated people when they are trying to maintain their cultural background and conforming to the social needs of the new societies is also commonly described in postcolonial literature. By using these stories, authors demonstrate how the migration process alters the definition of the homeland and questions the conventional concept of the national identity and cultural affiliation.

Diasporic spaces are as well described as dynamic by postcolonial writers as zones of cultural interaction, negotiation and transformation. Here, individuals representing the different cultures interact with each other in these areas resulting in sharing of traditions, languages, customs, and worldviews. Consequently, the diasporic communities tend to form some hybrid cultural identities that incorporate the features of their home countries and

their host countries. As they have complex realities of existing between two cultural systems, these hybrid identities demonstrate the flexibility of the individuals in multicultural settings. Cultural hybridity as conceived by other scholars like Homi K. Bhabha is seen as the way migration gives way to new forms of culture whose cultural boundaries are essentially very strict. Postcolonial literature does not consider identity as something constant or fixed but rather brings out the ever-changing nature of identity in the process of interaction between various cultures and social contexts.

Works by Jhumpa Lahiri and Chimamanda Ngozi Adichie showcase vividly the works of characters that are trying to make their way in the world of the diaspora. Their literature addresses the emotional conflicts that migrants experience trying to find a balance between their cultural background and their requirements in new countries. These authors provide specific accounts of how migrants cope with belonging, finding their place and self-identification through the use of vivid and vivid stories of families, traditions and cultures. Their narratives tend to demonstrate the ways in which the individuals of the diaspora get to encounter both opportunities and challenges in the transnational contexts, where cultural diversity may either result in new vantage points or trigger a sense of isolation and nostalgia towards the home country. These authors make useful contributions to the social and psychological aspects of diaspora by centering on the day-to-day lives of migrants.

By using the theme of migration and diaspora, the postcolonial literature eventually shows that space is not defined or rigid but in a constant state of redefinition through movement, mixing of cultures and social interaction. As experienced by the diasporic communities, identity is determined not just by the geographical location but also historical memory, cultural heritage and continuous interactions with new environments. This is because as people cross borders, and connect with various societies, they acquire complicated identities that are both stable and unstable. The postcolonial narratives thus bring out the shifting of identity in the globalized world where the people have to keep negotiating their connections with other cultural and geographical locations. Through these experiences, postcolonial literature provides a better insight into the transformation of migration in the identity of the individual and the cultural terrain of modern cultures.

Reclaiming Indigenous Spaces in Postcolonial Narratives

Reclaiming and re-defining of indigenous spaces that were previously marginalized, distorted or misrepresented during the colonial regime is one of the most important issues of postcolonial literature. In the colonial times, the imperialism countries often created discourses where colonized regions were depicted as unoccupied, uncivilized, or underdeveloped lands. These kinds of representations were not incidental, but in fact ideologically planned means of justification of the colonial expansion, political domination, and economic exploitation. Through calling those colonized areas as barren or backward, the colonial masters sought to justify their actions in interceding and governing these countries. These stories actively disregarded the deep cultural, historical and ecological value that landscapes had on the peoples within indigenous knowledge. To the locals,

land was not merely a material object but a habitat that encompassed cultural belonging, spirituality, ancestral recollection and social grouping. Colonial discourse, however, tended to simplify these complicated relationships to the simplistic functions of the economy, perceiving forests, rivers, agricultural fields and settlements as resources to be mined, controlled and used to imperial profit. The profound emotional and cultural attachment that existed between the indigenous communities and the environments were destroyed or disregarded in the process. Landscapes traditionally used as a hub of social activity, culture and religious value were slowly turned into places characterized by the administrative impact of colonials, commercial farming, mining, and extraction of resources. Consequently, the indigenous people were often forced to leave the ancestral lands, and their cultural ties to the land were broken by the colonial economy.

Postcolonial authors are taking these colonial images on the offensive by recreating the landscapes through the eyes of the colonized. Literary storytelling is a way that they can revive the cultures, history, and emotional value of the indigenous environment like villages, forests, rivers, mountains, deserts, and traditional settlements. These spaces in the postcolonial narratives are not introduced as geographical backgrounds where the events occur, rather, they are described as active and significant cultural landscapes, which reflect collective memory, social customs, and historical experience. The territory itself tends to make a strong narrative presence, the hardship, endurance, and persistence of the communities that live on it. Most authors present the landscape as a subject to be able to narrate historic events such as colonial violence, resisting, and survival of the marginalized people in their daily lives. Through telling stories that predetermine the voices and experience of local people, postcolonial writers recover the cultural meanings that these landscapes have lived with and dispute the colonial belief that these were lands without history and without civilization. By doing this, they underline that indigenous spaces have their identities and their historical paths that cannot be possibly diminished to colonial meanings. Literature is thus an influential way in which the oppressed histories of colonized peoples might be rediscovered and rearticulated.

The process of reclaiming space in postcolonial literature is also closely related to the overall intellectual and cultural undertaking of decolonizing. Decolonization does not just mean the political self-sufficiency of the countries, but also the reclaiming of cultural identities, historical histories and indigenous modes of knowledge of the world. Through the emphasis on indigenous knowledge systems, regional customs, oral culture and ecological practices, postcolonial authors oppose the colonial depictions of colonized territories as dormant lands awaiting colonization by Europeans. In its place, they focus on the intricate social, cultural and environmental associations that predated the colonialism era. In this literary work, indigenous landscapes are re-uncovered as a place of cultural pride, historical continuity, and collective strength. Restoration of dignity of the communities whose identities were relegated and oppressed in the colonial era is made possible by literature. The repossession of indigenous places is thus less about a geographical recovery; it is more a larger attempt to reaffirm

cultural self-belief, reclaim historical control and to reassert the worth of indigenous voices both nationally and globally. Through reflection and redefinition of the common landscapes, postcolonial authors engage in a cultural healing process that attempts to redefine the communities with their historicity and establish their belonging in the present.

The enduring and close association between natural environments and communities is commonly highlighted by writers like Ngugii wa Thiong'o and Arundhati Roy. Landscapes are not the passive settings in their works but are strong symbols of resistance, identity, and cultural survival. In most instances, these authors describe rural areas, rivers, forests and villages as the places where cultural traditions are preserved and the memory of the people is kept in spite of the modernization and globalization pressures. By giving an excellent description of nature and ordinary life in the local communities, they show how land still influences cultural values and social dynamics and political awareness. Their histories demonstrate the strength of indigenous people who preserve their cultural traditions despite the displacement in history and social change. Through their anticipation of the voices of minor groups and their spaces, these authors oppose colonial spatial politics that subordinated the native landscapes to the metropolitan administration hubs and the imperial structures. Rather, they provide different opinions on land, belonging and cultural identity, which underline the interrelationship among people, culture and environment.

Moreover, reclaiming of indigenous spaces also allows postcolonial literature to retrace the present-day societies to their historical background and cultural origin. Colonialism interfered with most cultural activities and changed the interactions between individuals and their physical surroundings in a great way. The communities used to depend on the sustainable agricultural systems, community management of the land and traditional ecological knowledge, were usually compelled to adjust to the colonial economic systems, which were centred on commercial production and international trade. This led to a number of traditional landscapes being deprived of their social and cultural roles. Returning to the native territories and cultural backgrounds, postcolonial authors strive to reinstate these broken relations and to affirm the significance of local knowledge regimes that were earlier intended to be neglected by colonial powers. However, literary narratives are the places where the historical memory can be maintained, the cultural traditions can be rediscovered, and the connection between the past and the present can be restored. Storytelling helps authors to challenge the reader to rethink the importance of indigenous landscapes and acknowledge the worth of cultural practices that have kept various communities alive over generations.

Along with the same, the recovery of indigenous spaces in postcolonial literature entails a critical focus on the present day political and economic systems that have inheritance of the colonial spatial frameworks. Most of the postcolonial authors emphasize the fact that the colonial demarcation, urban development planning, land tenure and development initiatives continue to shape contemporary societies. The aftermath of the colonial spatial planning is more likely to be seen in terms of unequal land use and distribution, destruction of environment and inequalities in the economy

of the urban and rural areas. Through discussing these questions, literature shows the continuing effect of colonialism on the present social and cultural existence. Simultaneously, postcolonial narratives prompt the reader to envision other possibilities of perceiving land, community, and development based on indigenous ideologies and not through colonial ideological lenses. Such critical use of spatial history enables literature to play a part in the wider discussion of environmental justice, cultural preservation and social equality in postcolonial societies.

Postcolonial literature ultimately helps to restore the cultural identity and reclaim the marginalized voices within the international literary discourse, through the reclamation and reinterpretation of indigenous landscapes as well. Postcolonial writers also confront dominant colonial views of the past, place, belonging and historical experience by providing alternative accounts of the same. In their works, the authors emphasize the strength of those communities that have preserved their cultural and religious traditions over centuries despite their displacement and marginalization. This way, they open new possibilities in the comprehension of the various multifaceted interactions between people, culture, history, and land. The reindigenisation of the spaces thus forms an imperative part of the wider project of postcolonial cultural re-enactment and cultural re-conceptualisation, and shows that reindigenisation of place cannot be achieved without reindigenisation of identity and the reassertion of cultural heritage.

Spatial Resistance and Cultural Identity

The theme of spatial resistance is an important and repeated motif in the postcolonial English writing because a lot of authors use geographical space as an active field where the oppressed groups can challenge the colonial power and redefine their own culture. The colonialists in the colonial era placed a lot of emphasis on the fact that territory and geography were a way of holding on to the territories and the exploitative economic aspects of control in the political sphere. The methods applied by colonial governments to bring new spatial arrangement on colonized territories included; cartography, territorial boundaries, land redistribution and urban planning. These tactics restructured landscapes into administrative areas, plantation economies, commercial regions and transport systems that fulfilled imperialist interests and not those of the native people. These territorial configurations supported colonial hierarchies in where European administrative centres and economic institutions were in the heart of powers whilst the native populations were marginalized in terms of political and economic life. The conventional patterns of land use, population settlement and ecological interrelations were often broken because the colonial rulers transformed the environments to suit the requirements of the global trade and the imperial rule. Postcolonial literature is critical of such landscapes in reaction to these historical processes and demonstrates the potential of regaining power in previously symbolic sites of colonial domination and cultural repossession.

Landscapes, cities, national borders are symbolic spaces where the conflict between the colonial power and the indigenous identity is negotiated in most postcolonial

narratives. Authors often show the way that the spatial arrangements formed in the colonial period still affect the social facts even in the post-colonial period, when the formal independence was restored. The reminders about the influence of colonization are usually found in the city structures, governmental buildings, boundaries, political territories that were originally made to be used by imperial governments. These material spaces may cause a sense of alienation, displacement and cultural fragmentation as people strive to negotiate their way in spaces that no longer entirely represent their historical and cultural identities. Colonial buildings, administration offices, segregated town quarters tend to find their way into literature as objects of a historical past that continues to influence modern life. By doing this, postcolonial authors prove that the geography is not only a neutral space, but an account of power relations and social changes that happened. Space is thus closely related to the issues of identity, belongingness and collective memory to show that the space structures of colonies still have an effect on the psychological and cultural experiences of the people in the postcolonial societies.

Another idea that postcolonial writers highlight is the fact that resistance is not always manifested in political movements and direct struggle against colonial institutions; resistance can also be developed by the redefinition of space itself as well as its re-conceptualization. Through the narration of stories that are told by the voices of marginalized populations, authors alter literary landscapes and make them places that celebrate cultures and empower them. This is a narrative approach that enables authors to confront colonial representations formerly presenting colonized territories as passive, primitive and culturally inferior. Postcolonial literature does not emphasize indigenous landscapes as empty or undeveloped, but depicts them as lively places inhabited by cultural traditions, social relations, and memory of the past. Villages, forests, rivers, and local settlements can be characterized as the areas, in which the cultural identity still remains alive in spite of the centuries of the external conquest. In narration, authors recover the symbolic and cultural importance of these sites, and demand their role in the larger story of national and cultural identity. By doing so, literature turns out to be a strong instrument of shifting the spaces previously relevant to the colonial power to the ones that celebrate the indigenous past and the ability to endure in diverse conditions and cultures.

Theoretical contributions by theorists like Edward Said have also significantly contributed to the development of the conceptualization of the functioning of space and power in the colonial and postcolonial spaces. The work by Said reveals that the discourse formed by colonialists created specific images of geography that legitimized the imperial control over colonized populations. The colonial narratives often depicted colonized territories as exotic, uncivilized, or undeveloped areas that needed to be governed by Western civilization and have their culture. These images were not just descriptive images but ideological images since they reinforced the ideology that colonial intervention was needed and good. Postcolonial authors react to this history by destroying and reversing this history. They preempt indigenous thinking and lived experiences that were not part of the colonial discourse, through other means of

representing landscapes and communities. Postcolonial literature uncovers the way geography was employed as an instrument of imperial authority and culture by exposing the political and ideological presumptions set in colonial spatial representations.

In addition to that, spatial resistance in postcolonial literature goes beyond the physical metamorphosis of spaces and becomes symbolic, cultural, and narrative at the same time. Language, memory, oral traditions and storytelling are the common tools used by writers in the construction of spaces that have preserved the dignity, resilience and cultural identity of former colonized communities. Literary narratives help to revive suppressed history and the long-lost cultural practices of the past are reintroduced. In such stories, landscapes often serve as cultural memory and they hold narration of resistance, survival, and social change. Reuniting communities with these memories, postcolonial literature alters environments into a place where cultural identity is not merely recalled but celebrated as well. This is a symbolic re-creation of space that enables authors to criticize colonial efforts to neutralize indigenous histories and re-write them in terms of cultural continuity and pride.

The other important aspect of spatial resistance is the restoration of local knowledge, ecological relations which have been shattered in colonization time. The Indigenous people used to have a strong bond with their natural environments and they tended to perceive land as an extension of the culture and spiritual life but not a commodity to be possessed or exploited. The colonial economic systems, quite often, viewed land as a source of commercial agricultural activities, mining and industrial production. Such activities were habitually causing environmental degradation, deforestation, and displacement of the local people off their ancestral grounds. These historical processes are often criticized by postcolonial literature which uses landscape as a living environment that reflects historical experiences and cultural values as well as ecological knowledge of indigenous people. Authors highlight the necessity of restoring honorable relations between humans and nature and their territories through the usage of vivid descriptions of nature and country life.

By using these complex representations, postcolonial writers show that the fight of cultural identity is thoroughly connected with the repossession of space and place as well as the redefinition of space and place. Replacing colonial views of space with indigenous ones, they disrupt colonial space hierarchies, and provide new opportunities to comprehend the past, culture, and belonging. Spatial resistance thus emerges as an effective literary technique, which can enable authors to face the legacies of colonialism that are still present and claim the cultural independence of postcolonial society. Finally, the spatial resistance of the postcolonial English literature shows that the resurgence of space can be a crucial point in the larger process of cultural revitalization and historical rewriting, and that the relationship between space, self, and cultural identity is enduring.

Conclusion

One of the most dominant themes of the postcolonial English stories is the politics of space and place because colonialism did not merely exert political and economic

power, it also altered the geographical landscapes and spatial relationships. In the process of mapping, territorial delimiting and urban planning, colonial authorities altered the native landscapes as well as developed the space hierarchy, which would benefit the imperial agendas. Postcolonial authors are also critical about these changes as they describe landscapes, cities and boundaries as conflict zones where the heritage of colonialism still finds its reflection in cultural identity and social interactions. Literary images of homeland are also focused on the emotional and historical values of site, and the theme of migration and diaspora are used to demonstrate how people bargain between hybrid identities in transnational situations. Reclaiming native landscapes is also done by authors who emphasize local histories and worldviews which were being sidelined during colonialism. Through this, postcolonial narratives represent a challenge to colonial spaces ideologies and convert the geographical spaces to memory, resistance and identity creation. Finally, the analysis of spatial politics of postcolonial literature shows that space is not a mere physical location but a strong cultural and political institution that creates and defines historical awareness, cultural identity, and decolonization of historical processes.

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