



Mapping the Colonial Aftermath: A Review of Leela Gandhi's *Postcolonial Theory*

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Abstract

Leela Gandhi's *Postcolonial Theory: A Critical Introduction* is a theoretical approach with a methodological framework that aims to examine post-colonial studies. The book also sheds light on the methods by which it will be attainable to scrutinize the challenges faced by thinkers, intellectuals, and theorists, achieving a rich interpretation of the suffering that casts its shadow on literary writings. This review delves into Gandhi's integration of poststructuralism, Marxism, and feminism. Besides, her exceptional revival of Mohandas Gandhi's moral non-violence. By examining the academic responses of critics such as Arif Dirlik and Bart Moore-Gilbert, this article sheds light on the strategy that Gandhi follows to alter the discipline from "oppositional fatigue" toward a "non-injurious" moral future.

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Introduction: The Intellectual Cartography of the Aftermath

Indeed, Leela Gandhi plugs herself into a field teeming with the "holy trinity" of postcolonialism—Edward Said, Gayatri Spivak, and Homi Bhabha. Nonetheless, she distinctly presents a summarized notion of the essential points in the "holy trinity" work. Moreover, Gandhi plans the philosophical and intellectual context of postcolonialism. In other words, she tracks the genealogy context back to the European Enlightenment and its critiques by thinkers and intellectuals like Nietzsche and Foucault.

Actually, Gandhi defines the "postcolonial" in terms of a "mental state" and a "methodology of skepticism". That is to say, she does not view it as a temporary focus on the stage after 1947. In her opinion, both the colonized and the colonizer share the same negative consequences of colonialism. In other words, the colonized and the colonizer are tangled in a circle of exchangeable distortion.

Thinking Otherwise: The Philosophical Roots

A great part of Gandhi's contribution to the field of criticism is devoted to "thinking otherwise." In this respect, she posits that postcolonial theory is the outcome of Western post-structuralism and postmodernism.

The Cartesian Critique: Indeed, Gandhi tackles the mechanism of how the critique of the "sovereign subject" in Western philosophy (from Kant to Derrida) permitted postcolonial theorists to dismantle the notion of a balanced "European" identity.

The Nietzschean Impact: As critic Sharmani Patricia Gabriel opines that Gandhi is "spot-on" in explaining how Edward Said's Orientalism sees the light (*Orientalism and Reverse 2*). In other words, Gabriel believes that the major factor behind the appearance of Said's Orientalism is the criticism of Nietzsche for Western humanism. contribution before 2014 and one other concerns the variant and extensions (Drexl and Schneider, 2015). A survey on DVRP has been done in Ritzinger *et al.* (2016). A systematic review on SVRP has also been conducted in this article Berhan *et al.*

Discussion: Gandhi's Concept under scope

To be honest, a considerable number of intellectuals and thinkers conclude that Gandhi tackles the postcolonial "concept" in "smooth and clear". Nonetheless, Gandhi's style is also faced an atypical ideological current.

A. The Marxist Critique (Arif Dirlik)

Indeed, Arif Dirlik can be seen as one of the leading critics who critiques the "culturalist" turn in postcolonial theory, of which Gandhi is one of the prominent figures who adopts it. Arguably, Dirlik believes that postcolonialism is often "ideologically complicit with global capitalism" (*Postcolonial aura* xi). He opines that by shedding light on "hybridity" and "subjectivity," intellectuals and theorists might ignore the real bases of exploitation. In this context, Gandhi admits this fact, dedicating a chapter to the "Marxist-Poststructuralist" divide. Moreover, she argues that the psycho impacts of colonialism need a logical analysis that pure Marxism cannot supply.

B. The Dilemma of Representation (Bart Moore-Gilbert)

To be neutral, it is so obvious that Bart Moore-Gilbert submits a more "sober dialogue" with Gandhi's work. In other words, Gilbert argues that Gandhi's simple view of some consequences may deny the real problematic issues of gender and racial attitudes within nationalist currents.

C. The issue of "No Way Out "

Matt suggests that most of Gandhi's readers feel they are involved as if in a concept that everyone is in on the Orientalist project. Thus, many theorists and scholars critique Gandhi's technique of handling the issue of Orientalism. By focusing on the deepness of colonial ideologies are rooted in Western knowledge, she makes everyone feel a sense of epistemological entrapment.

The Feminism of the Subaltern

Actually, it is undeniable that Gandhi's analysis of Postcolonialism and Feminism seems to be fundamental to support the whole postcolonial theory. Gandhi struggles to dig deeply into the "gendered subaltern," issue. She refers to Spivak's evaluation that "[w]hite men are saving brown women from brown men" (297). Therefore, Gandhi opines that the postcolonial woman is doubly marginalized—once by the white colonizer and by the patriarchal system. Thus, Gandhi's perspectives represent double-consciousness, i.e., the feminist project must balance between Western "liberal" feminism and indigenous traditions to avoid "nativism."

Nationalism vs. Postnationalism

Gandhi criticizes the "euphoric utopianism" of early nationalism. She discovers the "oppositional fatigue" that arises when a nation only prescribes itself against the wishes of the colonizer.

Hybridity: Gandhi tackles Bhabha's "hybridity" not as a common concept, but as a sort of resistance .

The Ethics of Departure: Gandhi's later editions suggest a "philosophy of renunciation." She argues that the maximum postcolonial issue is to "exit" the Recurrence of injury.

The Recovery of M.K. Gandhi's Non-Violence

Actually, the most noticeable "concept" in Gandhi's work is the recapturing of her great-grandfather's philosophy. Theoretically, she encourages writing a nonviolent historiography.

Non-Injurious Community: She imagines a non-violent future where life is full of justice and freedom. This ideology represents the denial of the "manifesto of conquest" found in some radical postcolonial texts.

Counter-Askesis: To Rijuta Mehta, Gandhi deals with "self-trivialization" and "imperfection" as spots of democratic potentiality.

Conclusion

From her perspective, Leela Gandhi opines that postcolonial theory is "best as an imperfect outlook that remains indefinite, unfinished, and peripatetic" (Nelson 52). In this regard, Gandhi believes that the postcolonial theory is helpless to heal the wounds that were inflicted by colonial powers. Despite its skillfulness in endoscopy, the theory is merely a means that spreads the hope to the colonized peoples. Indeed, Gandhi's work sheds light on some aspects that ensure the continuity of the discussion, analysis, and critique in the field of postcolonial studies. Moreover, Gandhi hopes to get rid of the "binary of enmity" that what distinguishes the postcolonial critique. By adopting an "imperfect outlook", Gandhi believes that the real objective of the intellectual is not to guarantee a stable, refined identity, but to be involved in a non-stop process of self-reflection and moral relation to the "Other." This nomadic nature of the theory allows it to explore new forms of global hegemony and neo-colonialism without taking a rigid dogma itself. Actually, Gandhi's methodology of hope is firmly based on the belief that despite the impossibility of erasing the colonial negative aftermath, its history can be diverted toward a peaceful future. Accordingly, Gandhi suggest to view the impact of colonial period as a cross-cultural experience, not only a means of trauma. In this regard, the field can be seen as a pure practice of "philological hospitality," where the phenomenon of reading and interpreting the muted voice stays a continuous, democratic project. By denying a explicit closure, she encourages new generations of theorists and intellectuals to find an active role within the gaps and silences of the colonial record.

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