



RAISING THE CURTAIN: A STUDY OF THE META- THEORETICAL SYNTHESIS OF MARXISM AND POSTCOLONIALISM

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Abstract

This paper examines the theoretical dimensions of Marxism and Postcolonialism through a meta-theoretical synthesis based on the six categories: Power, Language, Identity, Culture, History and Literature. These categories are the topics of discussion in every era. Marxism and Postcolonialism offer a voice against domination and exploitation. Restricting theories like Marxism and Postcolonialism to their emergence era can't be justified. They comprise of a plethora of concepts that are still relevant today. Colonization has ended; there is a somewhat class consciousness in people, but has domination truly ended? Has the imperialistic nature of people terminated? Is economic exploitation still not present? Are we in a utopian world? These questions and the world's contemporary situation have been analyzed through the lens of Marxism and Postcolonialism. The analysis has been conducted through the works and concepts of Karl Marx, Friedrich Engels, Antonio Gramsci, Raymond Williams, Louis Althusser, and Terry Eagleton in Marxism, as well as Edward Said, Frantz Fanon, and Homi K. Bhabha in Postcolonialism. Moreover, there is a need to conduct a meta-theoretical synthesis of these theories and to analyze them through different dimensions, which will add to the variety and richness of the theories. While it's a mirage to think about a utopian world as Marxism asserts, and the period and breadth of the Postcolonial period can't be determined, still, these theories provide the concepts which are applicable and productive in the contemporary world. This paper will add new strata to the scholarship of both theories.

Keywords: *Class Struggle, Colonization, Domination, Exploitation, Marxism, Meta-Theoretical Analysis, Postcolonialism.*

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1. Introduction

Invasion, colonization and empire building are as old as the human species itself (Drinnon, 1997). Similarly, the quest for high economic status has always been an effort made by individuals in society, yet the purposes or lines of action are different. Invasions, materialistic profit, and the scramble for domination have shaped and influenced history to this date. Marxism critiques class differences and economic exploitation, whereas Postcolonialism holds a mirror to the atrocities faced by the colonized people at the hands of colonizers. In today's world of complex problems, like cultural hybridity, economic inequalities, and identity-based conflicts, to name a few, the meta-theoretical synthesis of these two theories is vital in addressing the problems.

Marxist and Postcolonial writers have made valuable contributions in raising awareness among people about economic exploitation and colonization, respectively. This study not only analyzes and compares the two theories across the six categories, i.e. Power, Language, Identity, Culture, History and Literature, but also examines their relevance in the context of the world's contemporary situation.

The undertaking of this paper is prompted by several reasons. Firstly, there is a need for the comparative analysis of Marxism and Postcolonialism, to foreground their points of convergence, divergence and oversights and to evaluate their relevance to today's world. Secondly, there is a need to shift the focus from application-based study of both the theories to one where the concepts in them are under test. Thirdly, in this paper, there is a strive to analyze the theories through different categories.

1.1. Aims and Objectives

This paper primarily deals with the meta-theoretical synthesis of Postcolonialism and Marxism across the categories of Power, Language, Identity, Culture, Literature and History. The aims and objectives of this study are:

- To comparatively analyze the theories of Postcolonialism and Marxism through the lens of the six categories and relate them to current world complexities
- To discover and demonstrate new dimensions of both the theories.
- To figure out the points of intersection and divergence between Postcolonialism and Marxism through the lens of Power, Language, Identity, Culture, History and Literature.

2. Brief Review of Theoretical Foundation

2.1. Marxism

Marxism emerged in the 19th century as a pragmatic view of history, which, through its theory and concept, envisions a classless society and world and encourages the labour class people to raise their voices against their sufferings. Marxism is more than a literary theory and is a plethora of concepts of society, culture, economics, and politics. It envisions a utopian classless society where everyone's labour is respected and honoured. Some of the core principles of Marxist theory include:

- Our consciousness is shaped by society.
- Economic conditions and status are the driving forces of the world.
- Reality is an entity that can be defined and understood.

Karl Marx, a German author, philosopher, and thinker, is regarded as the founder of Marxism, or it might be rightly said that the views of Marx took the shape of a theory, i.e. Marxism. Another writer, Friedrich Engel, is also regarded as the co-founder of this theory.

2.2. Postcolonialism

Postcolonialism comprises concepts in cultural studies, literary studies and history that point to the period of colonization and particularly include writings in English by the writers affected by colonization in one way or another. This theory examines and critiques the cultural, political, economic and psychological impacts of colonization on the colonized people and also points out the colonial legacies sustained in the formerly colonized societies. The Postcolonialist critics believed that:

- European colonization occurred.
- The British Empire was the central player.
- The colonizers physically, psychologically, and ideologically influenced the colonized people.
- The effects of colonization are still present.

Postcolonialism offers support to the colonized people by foregrounding their miserable condition at the time of colonization and their sense of inferiority. Writers like Edward Said, Frantz Fanon and Homi K. Bhabha have successfully worked in this area.

2.3. Karl Marx and Friedrich Engels

Karl Marx and Friedrich Engels, the founders of Marxism, coauthored works like *The Communist Manifesto* (1848) and *The German Ideology* (1932), which reflect their ideologies and concepts. They envisaged a utopian classless society. They encouraged the labour class to stand up for their rights.

2.4. Antonio Gramsci

Antonio Gramsci (1947) declared that there is a complex relation between the base and superstructures. He gives the concept of hegemony (1947) according to which the majority of people of the lower class give consent to the values and beliefs of the ruling class, and this is due to the power of the institutions, media, and ideology of the rulers or upper class that influence the lower class.

2.5. Raymond Williams

Raymond Williams (1977) developed Marxism in cultural studies. He was of the view that culture itself is a materialistic activity and views culture, literature, art, and ideology as being connected in an intricate web in society. Emphasizing the symbolic power of this web, he discusses how art and culture weave their way into the lives of people. His work counts for openness in revisiting different concepts.

2.6. Louis Althusser

Althusser considered literature and art as a spark that can ignite revolution. He gives the concepts of interpellation and production theory (1970). According to him, interpellation (1970) is the process of subject making in a society by the power of ideology.

2.7. Terry Eagleton

Terry Eagleton is one of the most influential and contemporary Marxist critics, who, like various critics, continues to revisit his thoughts. He has emphasized the fact that literature is a part of the superstructure, a product of an ideology that resides in history. According to him:

Marxist criticism is not merely a sociology of literature, concerned with how novels get published and whether they mention the working class. It aims to explain the literary work more fully, and this means a sensitive attention to its forms, styles, and

meanings. But it also means grasping those forms, styles, and meanings as the products of a particular history. (Eagleton, 1976, p.3)

2.8. Edward Said

Edward Said, like other postcolonial writers, has criticized the labelling of the native people by the colonizers. He condemned and objected to the stereotyping of the colonized at the hands of the colonizers and called the observations and realities proclaimed about the native and colonized people by the colonizers far from reality because the colonizers hadn't observed or lived the social norms, culture, or tradition of the native people.

2.9. Frantz Fanon

Frantz Fanon has criticized the inhuman activities and doings of the colonizers against the colonized. He, on one hand, has debunked and condemned the behaviour of the colonizers with the colonized people and the everlasting and prolonged negative effects of colonization on the colonized people, and on the other hand, has successfully addressed the unseen, permanently carved and the deep psychological wounds that the colonized people carry even in the postcolonial era. In his work, *The Wretched of the Earth* (1961), he criticizes nationalism as well as colonization and considers the process of decolonization as full of violence. According to him, considering the colonized people inferior forms a master-slave relationship between the colonized people and the colonizers. He has also discussed the role of language as a tool for representing and enforcing the ideology of colonizers. In his other work, *Black Skin White Masks* (1967), he has taken an anti-racist and an anti-colonial stance. He describes the psychological trauma faced by the colonized people. A Negro child becomes abnormal when he comes into contact with the white people. Additionally, he has also criticized the colonizers' virtual feelings of sympathy and has called them cruel.

2.10. Homi K. Bhabha

Homi K. Bhabha is a theorist who added concepts like hybridity, ambivalence, mimicry, and difference to the dictionary of Postcolonialism. He (1994) is of the view that the past can't be separated from the present, and similarly, one can't attain the glory of the past that existed before the colonization.

2.11. Research Gap

All the writers and theorists have, in their abilities and strengths, worked under the umbrella of the respected theories and have successfully coined concepts relevant to their time and are still relevant today. However, for a unified theoretical foundation that includes the inputs from both the theories and a model synthesized on the ground of both the theories, it is essential to analyze both the theories and make an application to the current world scenario.

There is a deep sea of research and explored knowledge available on Marxism and Postcolonialism, and most of the work, apart from the theoretical foundation, is its application in various works of literature. It seems that there has been no meta-theoretical synthesis of both theories on the basis of the six categories as done in this paper.

3. Research Methodology

This paper explores the overlapping, divergent, and intersecting discourses of the two critical theories through theoretical digging and synthesis. It also employs a non-empirical and qualitative methodology rooted in meta-theoretical synthesis and comparative analysis. Rather than just treating these theories as isolated dimensions, the methodology treats them as dynamic sites of interplay where theoretical contradictions and complementarities reveal deeper critical possibilities.

3.1. Analytical Framework

This paper follows the CCDF (Concept Convergence Divergence Foregrounding) Model based on the meta-theoretical synthesis for analyzing the foundational theoretical concepts of Marxism and Postcolonialism to explore the intricacies of both theories across six pivotal categories: Power, Language, Identity, Culture, History, and Literature. This analytical framework explores the systematic web of both theories. This model is a six-level conceptual framework designed to mediate and synthesize contradictions between the two theories by:

- Analyzing the theories through the lens of the six categories.
- Checking the convergence and divergence.
- Examination of its real-world relevance.

This paper follows the notion of thematic deconstruction to reach the intricacies of both theories, to unmask the hidden convergences between the two theories, and to explore

the centripetal and centrifugal forces acting between the two theories on the basis of the six categories.

4. Analysis and Discussion

4.1. Economic System as Power

According to Marxism, the driving force or Power that runs the world and governs the social, political, and cultural orders is the Economic system. Marx is of the view that the world is run by the economic forces of production. Marxism has discussed the materialistic nature of Power. It has crowned the economy and wealth, i.e. (base) with the title of absolute power around which all the other superstructures (society, culture, art, literature, etc.) play their role within the premises of the changing trends in the economy. As stated in the Communist Manifesto:

The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. (Marx & Engels, 1848, p. 1)

According to Marxism, the ruling class, on the basis of its superiority in economic status, controls the minds and cognitive abilities of the other lower classes (proletariat). It is of the view that the economy also drives one's intelligence and the production of literature. It asserts:

The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, has control at the same time over the means of mental production, so that thereby, generally speaking, the ideas of those who lack the means of mental production are subject to it. (Marx & Engels, 1932, p. 6)

This means that the thinking of the lower-class people is also influenced by the economic progress and system of the upper class (bourgeoisie).

4.2. The Narrative, Colonizers and Colonized People Power

In Postcolonialism, Power is a multi-dimensional entity. The resistance power of the colonized people for their struggle against the colonizers, on one hand, and its use as a sign of brutality and physical and non-physical violence by the colonizers on the other. Moreover, the successful use of discourse, narrative, and language, particularly by the colonizers is also called Power. Edward Said asserts that “[k]nowledge of the Orient, because generated out of strength, in a sense creates the Orient, the Oriental, and his world” (1978, p. 40).

4.3. Marxist view

Language is an entity whose power, domination, and role are directly connected to the base, i.e., the economic system. Marxism views language as something universal and superior to the superstructure and declares it a phenomenon of a chain of bases and superstructures. Marxism says that the social class differences are created by language, and there is always politics and ideology behind it. Marxism proclaims:

As to the subsequent development from clan languages to tribal languages, from tribal languages to the languages of nationalities, and from the languages of nationalities to national languages -- everywhere and at all stages of development, language, as a means of intercourse between the people of a society, was the common and single language of that society, serving its members equally, irrespective of their social status. (Stalin, 1950, Concerning Marxism in Linguistics)

4.4. Postcolonial View

Language is ranked according to the status of its speakers. There is a self-entrusted self-fragmentation on the basis of language by the colonized people. The language of the colonizers is considered rich, developed, and a necessity. It brings inner conflicts to the colonized people. The colonized feel a sense of inferiority while speaking their own language, and a sense of comfort and superiority while using the language of the colonizers. Fanon (1952) is of the view that, despite achieving proficiency in the colonizers’ language, the native is not equally looked upon by the colonizers, and his expertise in speaking the colonizers’ language is considered only as a failed mimicry.

4.5. Materialistic Identity

Marxism has set up the economic conditions and materialistic class status of the people as the Richter Scale for measuring the status of people’s identity, and according to it, people are divided into the bourgeoisie (owners) and the proletariat (workers) class. It

has largely restricted the pronouncement of one's identity to his materialistic worth and the weight of his culture, ideology, and art, which are the landmarks affected and shaped largely by the economic status. Engels posits: "The fundamental proposition which forms its nucleus... the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes" (1988, p. 17).

4.6. Postcolonial Identity

Postcolonial theory sees the identity of the colonized and suppressed people as hybrid and inferior in the eyes of the colonizers. The colonized people are also confused about their representation in the world. They have thought of fragmentation. Moreover, the process of colonization makes the native people psychiatric patients who, still in the postcolonial era, can't escape from the overwhelming effects of the colonization and cannot answer the question, who are they? Fanon states:

The Negro is comparison. There is the first truth. He is comparison: that is, he is constantly preoccupied with self-evaluation and with the ego-ideal. Whenever he comes into contact with someone else, the question of value, of merit, arises. The Antilleans have no inherent values of their own, they are always contingent on the presence of The Other. The question is always whether he is less intelligent than I, blacker than I, less respectable than I. Every position of one's own, every effort at security, is based on relations of dependence, with the diminution of the other. (1952, p. 211)

4.7. Subjectivity: The Objectivity of Subjectivity

Subjectivity in both, i.e., Marxism and Postcolonialism, is something which is created or represented with reference of Others. Here, the Others might be the intangible conditions or the dominant people.

4.8. Marxist's Subjectivity

Marxism considers the owning of subjectivity from the process of interpellation, a term coined by Louis Althusser (1970) and is a phenomenon by which the proletariat class is forced to accept the beliefs and ideology, including the art of the upper class. Louis Althusser's process of interpellation (1970) highlights the powerful force of ideology (values, beliefs, arts, etc.) of the dominant class, which gives subjectivity and identity to the suppressed people. It explains how the non-physical and non-brutal power of the dominant ideology imprints its carvings in the heads of the suppressed people, and the

suppressed people attain them, thus leaving their own cultural values behind. Interpellation in general explains the cyclic process of domination of one class's ideology over another, and the players can change their roles such that the suppressed or lower-class people, through revolution, can inspire the dominant or upper-class people with the power of their ideologies, a theory named as production theory (1970) by Althusser. Overall, Marxism treats subjectivity as relative, objective and subject to economic conditions.

4.9. Postcolonial View

Postcolonialism considers subjectivity during colonialism as an entity that is fragmented, ambivalent, and dispatched from its real being and historical traits. Even after gaining independence or in the postcolonial era, the subjects are in an inferiority complex, traumatized, facing mental disorders, and are in nostalgia. Fanon (1961) has effectively addressed the internal, unseen, pricking wounds that colonialism and imperialism have crafted in the colonized subjects.

4.10. Culture

There are a number of definitions of culture. Culture, in simple words, refers to the way of living of people. Culture comprises the shared experiences of communities and socially transmittable notions of behaviour. The theory of Marxism, as well as Postcolonialism, has given it a key place.

Marxism considers culture as a location of class struggle where the dominant production forces enforce their values and beliefs, customs, and traditions. Culture is also viewed as the product of material conditions; it's the base that is affected and influenced by the superstructure, i.e., economic production. Culture is biased and flexible in the sense that it is a reflection of the ruling class. Raymond Williams states in *Culture and Society* that "culture is not only a body of intellectual and imaginative work; it is also and essentially a whole way of life" (Williams, 1958, p. 325). It means culture is a complex body containing the plurality of cultures, yet the dominant culture is the culture of the ruling class. Culture is also the bearer of Alienation (1844), a process in which the workers are left deprived of their work.

Postcolonialism views the culture of colonized people as impure, hybrid, and fragile, in which the values and norms of the culture of colonizers are forcefully or willfully integrated. Culture is also marked as the ground and the guideline that guides the resistance movement of the colonized people. Bhabha (1994) states: "These 'in-between' spaces provide the terrain for elaborating strategies of selfhood—singular or communal—

that initiate new signs of identity and innovative sites of collaboration, and contestation, in the act of defining the idea of society itself' (p. 2).

5. History

By giving the concept of Historical Materialism, Marx and Engels want to say that history is created and driven by the development of economic forces and class struggle. Marxism holds that what happened in history was due to the quest for economic prosperity and the survival of the fittest in society. Life, according to Marx, determines consciousness and is not the other way around. The concept of Marxism is that economic conditions determine life, and life shapes our thoughts. This idea is stated as:

The materialist conception of history starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view, the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in men's better insights into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought, not in the philosophy, but in the economics of each particular epoch. (Engels, 1880, p. 133)

Postcolonialism, on the other hand, considers history as a golden legacy and stresses that the colonized people should respect their history, as it bears the fruits and products of their native culture unpolluted by the colonizers. Fanon articulates:

Each generation must out of relative obscurity discover its mission, fulfill it, or betray it. In underdeveloped countries the preceding generations have both resisted the work or erosion carried by colonialism and also helped on the maturing of the struggles of today. We must rid ourselves of the habit, now that we are in the thick of the fight, of minimizing the action of our fathers or of feigning incomprehension when considering their silence and passivity. They fought as well as they could, with the arms that they possessed then; and if the echoes of their struggle have not resounded in the international arena, we must realize that the reason for this silence lies less in their lack of heroism than in the fundamentally different international situation of our time. (1961, p. 207)

Fanon pays tribute to the efforts of the ancestors and the history before us for their efforts.

6. Literature

Literature is considered a production in Marxism, with the writers as producers. Marxism, interestingly, has linked the production of literature to the wealth production system. According to Eagleton:

Literature may be an artefact, a product of social consciousness, a world vision; but it is also an industry. Books are not just structures of meaning, they are also commodities produced by publishers and sold on the market at a profit. Drama is not just a collection of literary texts; it is a capitalist business which employs certain men (authors, directors, actors, stage hands) to produce a commodity to be consumed by an audience at a profit. Critics are not just analysts of texts; they are also (usually) academics hired by the state to prepare students ideologically for their functions within capitalist society. (1943, p. 55)

Another view of literature is that the literature must be a means of revolution and pragmatic in its function. Eagleton (1943) asserts that “[l]iterature must be tendentious, ‘party-minded’, optimistic and heroic” (p. 36).

Postcolonialism, on the other hand, considers literature as a weapon in the hands of writers to express and pen the adversaries, the sufferings, and the losses faced by the colonized people at the hands of colonizers. Postcolonial literatures are writings that speak for the colonized people.

It is only from that moment that we can speak of a national literature. Here there is, at the level of literary creation, the taking up and clarification of themes which are typically nationalist. This may be properly called a literature of combat, in the sense that it calls on the whole people to fight for their existence as a nation. It is a literature of combat, because it molds the national consciousness, giving it form and contours and flinging open before it new and boundless horizons; it is a literature of combat because it assumes responsibility, and because it is the will to liberty expressed in terms of time and space. (Fanon, 1961, p. 240)

6.1. Power: Economic Power vs. Domination Power

Marxism is right in stressing the power of economy and wealth, as the world is driven by it, but considering it solely the “base” is not appropriate. Materialistic power as a sole base might be relevant on the state level but on the individual level, there are many powers that govern life. There are powers like that of determination, knowledge and strong

will which on different occasions drive the situation. In the *Criticism of Marxism* article, Wikipedia (2024):

If the superstructure also influences the base then there is no need for Marx's constant assertions that the history of society is one of economic class conflict. This then becomes a classic chicken or the egg argument as to whether the base or the superstructure comes first (Wikipedia, 2024, *Criticism of Marxism* section).

Marxism's notion of a classless society is far from reach because class division is not only material base but on different strata and is cognitively present. There is inbuilt stereotyping about people in our mind. Similarly, while Postcolonialism has successfully marked the power of knowledge, it has not determined its use at the hands of colonized people in the movement of resistance and liberation.

6.2. Convergence

- Power is practicable.
- It in one way or other is linked to economic power.
- Mostly, the power is exercised for domination.

6.3. Divergence

Table 4.1 Points of Divergence in Power

Characteristic	Marxism	Postcolonialism	Concept Blending
Historical Aspect	Capitalism	Colonization	Materialistic Colonization
Mechanism	Economic Domination	Rule	Economic Imperialism
Effector	Working Class	Colonized People	Colonized Proletariat

6.4. The Neo-Materialistic Colonization

The notion of Power in Marxism and Postcolonialism still applies to this world. The manipulation and control of the IMF, World Bank and other such institutions has formed the class stratification of the countries. There is an unannounced, unseen, and unfelt control of the developing and under developed countries by such economic institutions and the superpowers. They control the ideologies, cultures, and languages of those countries. According to Martin (2022), these institutions were, in fact, repackaging

19th-century practices of financial imperialism in a new, more sanitized form, given the decline of the European empires and the rising claims to self-determination.

6.5. Language: Ideological vs. Imperialistic Representative

Seeing the advancement, the theoretical and conceptual studies, and the scholarships in the field of linguistics, it might be rightly summed up till now that language is a reality and reality is in language. Everything around us is language and is in language. Any absolute definition and dimension can't be given to language. Edward Sapir (1921) declares that "[I]anguage is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations" (p.100).

6.6. Points of Convergence

- Both see language as an entity driven by an ideology.
- Language constructs the societal roles.
- Language is a site of revolution.
- Everything around us is language.
- The pragmatic use of language is not neutral.

6.7. Points of Divergence

Table 4.2 Divergence Table of Language

Characteristics	Marxism	Postcolonialism	Concept lending
Focus	Shows ideology	Imperialistic tool	Lingui- Imperialistic Ideology
Function	An evolutionary entity	Resistance and domination tool	Linguistic Politics

6.8. Linguistic Globalization at the stake of Native Language Death

Globalization today has silently enforced the autonomy of English. There is still unannounced linguistic imperialism of English, which is causing the death or extinction of the native languages, as there is a necessity to learn English. As David Crystal (2003) points out:

Perhaps the presence of a global language will make people lazy about learning other languages, or reduce their opportunities to do so. Perhaps a global language will

hasten the disappearance of minority languages, or– the ultimate threat– make all other languages unnecessary. ‘A person needs only one language to talk to someone else, it is sometimes argued, and once a world language is in place, other languages will simply die away’. (p. 15)

Similarly, translation is a materialistic process and a production process that includes a system of labourers as translators. Postcolonial literature enables us to understand the linguistic imperialism we are facing. We must look up at the implications of English imperialism in a sense, to take English as a necessity and along with it uplift our own native languages. Through Marxism, the economic production cycle of translation is revealed.

6.9. Convergence

- Explains the stereotyping of one’s identity.
- Gives the sense of fragile identity.
- Ideologically constructed.

6.10. Divergence

Table 4.3 Identity Divergence Table

Characteristic	Marxism	Postcolonialism
Production	Materialism, class status	Sensed from the reference of Others
Alienation	Alienation from material wealth	Alienation from Culture, language and traditions

6.11. The Neo-Identity Concept

This world demands a Neo-Identity concept, which, apart from the basic forms of individual and collective identity, also integrates the competency and knowledge level of a person or a society. Mean to say, an individual or a society may also be identified positively by their contribution to society by exercising their good traits. The concepts of Marxism and Postcolonialism can effectively throw light on the materialism and dominance suffered identities of the displaced people and refugees.

6.12. Culture: As a Site

Marxism views culture as the output of economic structures and systems. For Marxism, it is a site of production and human labour in their quest for survival. Postcolonialism, on the other hand, calls it a driving force and a site to enforce one's power.

6.13. Convergence Points

- Culture is ideological and is discursively constructed.
- Both theories strive to break down the upper-class-dominated culture through the power of native culture.

6.14. Divergence Points

Table 4.4 Culture Points of Divergence

Characteristic	Marxism	Postcolonialism
Subjects	Proletariat and Bourgeoisie	Colonized people and Colonizers
Driving Force	Economic Exploitation	Colonization and Imperialism

6.15. Cultural Hegemony in the Postcolonial Era.

By integrating Gramsci's concept of Hegemony (1947) with that of the Postcolonial notion of domination by the colonizers, it can be observed that in the postcolonial era, through the linguistic, ideological, media, educational and institutional power and advancement, the superpowers or ruling forces compel the underdeveloped to attain their culture and language.

6.16. History

Marxism has proclaimed history as driven by materialism, which can't be overwhelmingly accepted. History of almost every nation is the reflection of their culture, religious values, is enriched with heroism, struggles and the presence of villains and traitors i.e. it's not always driven or the actions are not always done for materialistic purposes.

6.17. Literature

Both Marxism and Postcolonialism consider the pragmatic and the productive nature of literature.

6.18. Points of Convergence

- Literature is seen as a reflection.
- Literature is considered an integral part of culture.
- Literature builds narratives.

6.19. Points of Divergence

Table 4.5 Literature points of divergence

Characteristics	Marxism	Postcolonialism
Point of site	Author views the world through class division.	Author views the world through others/us.

6.20. The Productive vs Counter-Productive Literature- Mind – Manoeuvring

Nowadays, apart from true literature, forms of literature are used for mind-manoeuvring, which negatively affects society; the reality is manipulated, and the literature is seen as counterproductive. Sadly, the existence of mind-manoeuvring shows the manipulated values of a society. Marxism and Postcolonialism help to uncover and debunk reality by demonstrating its multiple reasons. On the other hand, poets and writers like Mosab Abu Toha produce works like *Home* (2025) to give voice to their belonging to their motherland.

6.21. Points of Resonance between Marxism and Postcolonialism

Table 4.6 Points of Resonance in Marxism and Postcolonialism

Resonance	Description
Historical Foundation	Both theories have historical foundation.
Voice to the Suppressed	Marxism is the voice of labour, whereas Postcolonialism is of colonized people.

Resistance	Both theories offer a voice for resistance.
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6.22. Points of Dissonance between Marxism and Postcolonialism

Table 4.7 Points of Dissonance in Marxism and Postcolonialism

Dissonance	Description
Specificity vs Universality	Marxism is universal, whereas Postcolonialism is restricted to British colonization.
Suppressed Subjects	The Suppressed subjects of Marxism is the working class, whereas colonized people of Postcolonialism.
Economic Power	Marxism gives economic power a primary position, whereas it is secondary in Postcolonialism.

6.23. Loopholes in Marxism

Table 4.8 Loopholes in Marxism

Loopholes	Description
Reduction	The representation of every concept and entity is merely through economic status.
Universality	Marxism speaks out for the universality of labour class across the world and wants them to be united for their rights in a single voice, which might not be pragmatic due to their disharmony and changed situations.
Utopia	A utopian idea or classless world is practically impossible.

6.24. Loopholes in Postcolonialism

Table 4.9 Loopholes in Postcolonialism

Loopholes	Description
Span	The concepts and assumptions of Postcolonialism are so universal that mere pointing to a particular colonization period can't be justified.
Educational Advancement	This theory overlooks the need of educational and scientific advancement for the colonized people.
Non-Accumulation of new Power Dynamics	The renewal of Postcolonialism is needed to integrate the new forms of imperialism and domination.

6.25. Problems that can be discussed through the Meta-theoretical Synthesis of Marxism and Postcolonialism

6.26. Refugee Problem

Marxism considers the displacement of people across the globe a result of economic exploitation, and Postcolonialism considers it as the ill treatment of the underdeveloped people. This synthesis calls for policies and their implementation for treating this problem globally by giving refugees their due rights and status.

6.27. Eco Injustice

The unequal and biased distribution of natural resources among different states and the denial of their due share in natural resources are major problems. The analysis of this problem highlights the imperialistic and dominative point of view of developed states.

7. Conclusion

In conclusion, this paper revisits the theoretical foundation of Marxism and Postcolonialism by comparatively analyzing both the theories and investigating their perspectives on the six categories. This paper prepares the ground for future research in the field of Marxism and Postcolonialism through different other dimensions and categories, so as to understand the intricacies of both the theories, and it also highlights the relevance of the six categories. Additionally, it shows that apart from the macro-level

concepts of both the theories, there are also in-depth and micro-level concepts which can be foregrounded through meta-theoretical synthesis, and relate their relevance to the changing world scenario. Thus, the paper opens the way and guides the future investigation on other theories and concepts through meta-theoretical synthesis and reveals how the intermingling of theories can ponder on and analyze the situation of the real world.

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