



## **Postcolonial Narratives in the Digital Age: Re-examining Identity and Voice**

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### **Abstract**

Digital revolution has brought about greater opportunities than ever before in the aspect of narrating stories where marginalized groups residing within the regions that colonialists can infiltrate and disseminate their voices across there geographical and political boundaries. In this paper, the restructuring of postcolonial narratives has been addressed during the digital age with reference to the mediation of identity, voice, and technology. Online literary and social media platforms, podcasts, etc., have become crucial spaces in which individuals negotiate cultural memory, subvert hegemonic discourses and re-perform hybrid identities. The paper is able to demonstrate the re-constellations of the classical postcolonial displacement, hybridity and resistance themes in cyberspace through the analysis of different digital narratives of today.

Regarding the methodology, the paper uses a textual and discourse analysis of digital narratives to demonstrate the usage of digital affordances such as interactivity, hypertextuality, and multimedia expression by authors and content producers. Based on the discussion, digital spaces popularize the process of telling stories by reducing entry barriers and enabling participation on a global scale, but also reproduce inequalities in the form of algorithmic bias, platform hierarchies and digital divides. These ironical statements make it more difficult to conceive of voice and authenticity in postcolonial discourse.

The findings show the greater the ability of the digital technologies to afford the individual the chance of self-representing the more the subjectivity is at risk of being subjected to the commodity and surveillance. This twin points out the necessity to offer a serious critique of the applicability of technology in the constitution of contemporary postcolonial subjectivities. The paper concludes by noting that it is not possible to simply expect digital storieselling to be a simple extension of postcolonial expression, but a radical form of practice in which the formulation of current conceptions of identity is disrupted even as new forms of agency are already imagined. It is now the era of the digital that offers a quite uncomfortable and powerful medium in which the voices of the postcolonial are lifted and demanded plurality as well as reclaiming their place in the world systems of cultural networks.

**Keywords:** Postcolonial Narratives, Digital Storytelling, Identity and Hybridity, Voice and Representation, Algorithmic Bias, Cultural Memory, Global Cultural Networks

### **1. Introduction**

The advent of digital technologies has not only transformed the production, circulation and consumption of stories, but has also created the possibility to facilitate the voices that have been silenced by colonial and postcolonial institutions of power to be heard. The postcolonial narratives have been the site of struggle of the poor literary and cultural studies as they seek to regain their past and their former selves prior to the imperialism discourses silencing them. The fight has been further divided into the virtual realm of identity formation and culture representation mediated by algorithm, platform and connectivity globally. The change poses some general questions: How is the digital world reconfiguring the articulation of postcolonial identities? How much technology

allows or prevents real self-representation?

The digital media have opened up more opportunities than before to voice out and give voice to the voiceless and hearing to the unheard. Artists, authors, and leaders of the previously colonized countries are now able to pass through the interludes and access the world citizens without intermediaries. However, structural inequalities of digital systems make this democratization difficult. The asymmetrical allocation of technology and the recurrence of the narrative of hegemony persist via platform preferences, platform surveillance and platform monetization. In other words, the postcolonial voices are forced to interact with the digital sphere of empowerment and erasure.

By reconsidering identity and voice in relation to digital platforms, the present study situates digital platforms in the contemporary sphere of cultural negotiation. It explores how people and societies can use online narrating, social media, and digital archiving to challenge colonial pasts and be victims of new forms of reliance and exclusion. In so doing, the study recognises the ductal character of the digital era, as a site of the reassertion of identity, as well as a space where the politics of representational justice continues in the new reconfigured shapes.

### **Background of the study**

Traditionally, the focus of postcolonial studies has been on how the history of colonial domination affected cultural identity, literary works, and struggle to represent oneself. Silencing of marginalized voices and the ways literature, art and oral traditions contest colonial traditions are topics widely examined by writers and scholars. However, with the advent of digital technologies, an entirely new space has been opened in which identity and voice are constructed, contested, and reshaped.

The age of the Internet does not map human beings or communities occupying postcolonial spaces as being limited in the telling of their stories by geographical or institutional boundaries. Social media, blogs, podcasts, and Internet discussion groups have proved powerful in giving voice to voices that otherwise would have been small or sidelined sects. It is in these places that re-articulation of the hybrid identities becomes realised and where the old cultural element of the digital discourse collides with the global one. The web-based version, as opposed to the print or the scholarly version, opens the gateways to immediacy and interactivity and enables the audience to intervene reinterpreting the relations of who is speaking and who is listening and whose narrative is to be perceived as truthful.

So far the problems are denuded of the virtual world. The subject matter of algorithmic bias, or the issue of digital colonialism, or the issue of disparities in access to technology has the risk of repeating hierarchies of the past in a new form. Though the internet can at the same time democratize the story telling processes, it can also substructure the processes of exclusion by creating impetus to voices that the dominating culture and language practices listen to. This contradiction demonstrates that the question, in which way the post-colonial identity is negotiated on the Internet, has to be thought through anew.

Locating the postcolonial discourse in the digital realm, the research project determines the possibilities and contradictions of the digital technology as a means of self-representation. It asks the question of how identity, belonging and resistance is being changed with people abandoning the print based or oral cultures and joining the digital networks. Lastly, the background explains why the digital era is not only a floating technological periphery, but also a practice of cultural and political brokerage as issues of power and authenticity and representation are being negotiated.

### **Justification**

The proposed study is timely and it has never been done previously; it fills the gap between the post-colonial theory and the power of digital culture. The traditional concerns of postcolonial studies are the ways in which identity, voice and representation have been constructed as a result of colonial encounters in the past. The emergence of digital technologies has however offered new spaces of expression, resistance, and identity redefinition, especially to historically marginalized communities by colonial and neo-colonial institutions. This study is explained by the use of three reasons:

- 1. Bridging a Scholarly Gap:** While postcolonial theory has been extensively applied to literature, history, and cultural studies, its dialogue with digital media studies remains comparatively limited. Current scholarship often emphasizes globalization and technology, but rarely situates these discussions in the context of postcolonial identity formation. By examining how digital platforms become spaces for marginalized voices, this study seeks to contribute to both fields in a novel way.
- 2. Relevance to Contemporary Contexts:** In the digital age, identity and voice are increasingly constructed, contested, and disseminated through online media, blogs, podcasts, and social networking platforms. Communities from formerly colonized societies are not only consumers but also active producers of digital narratives. Investigating these narratives is critical for understanding how agency, resistance, and self-

representation are being renegotiated in the 21st century. The study thus resonates strongly with ongoing debates on cultural autonomy and digital sovereignty.

**3. Practical and Societal Significance:** Beyond academic contribution, the study has practical implications. It highlights how digital media can empower marginalized groups, preserve indigenous knowledge, and challenge dominant Western epistemologies. At the same time, it acknowledges the risks of digital imperialism, algorithmic bias, and unequal access, offering a balanced critique that is urgently needed in policy, education, and cultural discourse.

### Objectives of the Study

1. To investigate how digital platforms reshape the articulation of postcolonial identities, enabling marginalized voices to negotiate cultural memory, belonging, and self-representation in new virtual spaces.
2. To examine the transformation of postcolonial storytelling practices when mediated through online narratives, social media discourse, and digital literature.
3. To analyze the ways in which digital tools (blogs, podcasts, multimedia archives, and interactive media) democratize narrative production and circulation for postcolonial communities.
4. To explore the tensions between globalized digital culture and localized cultural expressions, focusing on how hybrid identities are reconstructed in the digital sphere.
5. To assess whether digital spaces reproduce or disrupt existing hierarchies of power, particularly in relation to linguistic dominance, cultural authenticity, and algorithmic visibility.

### Literature Review

#### 1. Theoretical foundations: classical postcolonial frameworks

This discussion of identity and voice in postcolonial studies starts with the essential critiques of colonial production of knowledges. In his Orientalism Edward Said determines how the Western representations create the object of knowledge and power of the West which is the colonizer of the Orient, a maneuver that defines identity and voice in the colonial modernity (Said, 1978). The hybridity, ambivalence and the so-called third space conceptualized by Homi K. Bhabha transforms the very concept of identity into something created in-between as a cultural positioning rather than an essence that is either local or global-based in terms of identity (Bhabha, 1994). Can the Subaltern Speak? the famous question of Gayatri Spivak. foregrounds mediations within structures that render invisible the marginal voice, even where such a voice is expressed in writing; her analysis cautions scholars to ask the question who speaks and/or is spoken and by what means of apparatuses of representation (Spivak, 1988). In the study of trauma, the psychology of mimicry and resistance in identity making, the analysis by Frantz Fanon concerning decolonized subjectivity and the backward psychological impact of colonial racism can never be overlooked. All these theorists are conceptual tools to unravel the ways in which identity and voice has historically been constructed upon unequal relations of power.

#### 2. Cultural identity, globalization and media: bridging to digital contexts

Formulations of cultural identity and diaspora by Stuart Hall focus on identity as a production, in constant action and operates within histories and memories; his contribution is useful in the analysis of diasporic presence on the internet and transnational online communities (Hall, 1990). Arjun Appadurai's work on the cultural aspects of globalization (especially the use of imagination, mediascapes) can be used to better understand how global flows and digital media creates new fields of identity performance and contestation (Appadurai, 1996). According to these frameworks, digital networks do not simply replicate existing identities, but are engaged in their perpetual rework.

#### 3. The digital turn: postcolonial perspectives on networked media

Even more recent scholarship has applied postcolonial criticism to the digital realm, developing a subdiscipline variously termed postcolonial digital humanities or the digital postcolonial after colonial studies. The thread focuses on the potential of digital platforms to both intensify colonial ecologies of knowledge (platform design, influencing algorithms, hierarchy, and lingo privilege) and create new subaltern politics (archival recovery, publishing the vernacular, networked community, etc.) (Dirlik, 2019; Postcolonial Digital Humanities literature). Important is relatable to problematizing of techno-optimism and the intensifying emphasis of politics of infrastructure, online data governance and data representation. These papers address two types of research outcomes: digital affordances (searches, platform moderation, monetization models) are not neutral: these are platforms that facilitate the voices that become really vocal and those that remain marginal.

#### **4. Identity and voice on platforms: empirical and conceptual findings**

Empirical research in digital postcolonialism uncovers intricate processes: (a) through social media, vernacular and diasporic practices negotiate resistance, memory work and identity reconstruction; (b) social media can unwittingly overlook minority languages and epistemologies due to their algorithmic logic; (c) social media practices often mediate multifarious, local, national, transnational personae on platforms. Gajjala and others highlight how the idea of cyberspace reorganises the subalternity: the internet can speak yet not individually to break structural inequalities (see South Asian and African case studies). The results of such findings are that there is a twofold logic-digital technologies not only empowering but also confining the postcolonial subject.

#### **5. Methodological approaches in recent literature**

The field is heterogeneous methodologically. This category of digital humanities (text mining, GIS mapping of cultural flows, digital archiving) has been applied together with ethnographic and critical discourse analyses to understand both general trends and practices in place. Researchers warn that quantitative approaches should be accompanied by critical but historically informed reading so as to prevent the recurrence of the same epistemic acts of violation that classical postcolonial theorists decry. It has been suggested that netnography, platform studies, and multimodal discourse analysis would make a good complement to the analysis of identity/voice within digital milieus.

#### **6. Gaps, debates and the paper's positioning**

Despite rich theoretical and empirical work, key gaps remain: (1) comparative analyses that link micro-level narrative practices (e.g., personal blogging, oral history uploads) with macro-level platform governance (algorithms, content policy) are limited; (2) interdisciplinary approaches that integrate legal/infrastructural critique (data sovereignty, content moderation regimes) with cultural analysis are underdeveloped; (3) there is a need for more decolonial methodological praxis—research co-designed with communities rather than conducted about them. To bridge these gaps, this paper puts forward a mixed-methods framework that places first-person digital stories into platformic and policy frames, preempting the community conceptualizations of voice and ethical co-research.

### **Material and Methodology**

#### **Research Design:**

This paper is based on the qualitative research design that utilizes postcolonial theory and digital humanities. It uses textual analysis and digital ethnography to explore the way postcolonial voices are re-enacted in digital environments (online literature platforms, blogs, social media, and digital storytelling archives). It is an exploratory structure, which attempts to create an understanding of identity making, narrative strategies and agency in transitional digital spaces. The study also includes cooperation between traditional postcolonial texts and their digital version to illustrate changes in representation.

#### **Data Collection Methods:**

##### **1. Primary Data:**

- Selection of digital narratives such as blogs, social media posts, online essays, and short stories written by writers in postcolonial regions (e.g., South Asia, Africa, and the Caribbean).
- Semi-structured interviews with a small number of content creators, when feasible, to understand authorial intent and challenges.

##### **2. Secondary Data:**

- Academic literature on postcolonial theory, digital identity, and narrative studies.
- Digital archives, open-access repositories, and online literary magazines hosting works by marginalized voices.

##### **3. Tools and Techniques:**

- Thematic coding using qualitative analysis software (e.g., NVivo or Atlas.ti) to identify recurring motifs of identity, resistance, and hybridity.
- Discourse analysis to examine language, symbolism, and cultural references in the digital texts.

#### **Inclusion and Exclusion Criteria:**

##### **• Inclusion:**

- Digital texts authored by individuals from postcolonial societies or diasporas.
- Narratives published between 2015–2025 to ensure contemporaneity and relevance in the digital context.

- Sources available in English or translated versions for accessibility.

**• Exclusion:**

- Material produced by AI tools and not written by a human.
- Texts from mainstream Western authors that do not directly address postcolonial themes.
- Non-accessible or paywalled material without permission for academic use.

**Ethical Considerations:**

- **Informed Consent:** Interview participants will be informed about the purpose of the study conducted in it, and the written consent will be taken before the data collection.
- **Confidentiality:** The identity of the creator of digital content will remain concealed under pseudonyms unless permission is given to make the attribution.
- **Honor of Digital Spaces:** Online content will be referenced with due credit and respect to intellectual property without infringing on the rules of fair use.
- **Cultural Sensitivity:** It will be analyzed with consideration of the cultural backgrounds without the misrepresentation or encroaching on the voices of the marginalized groups.
- **Data Security:** All the collected data such as transcripts of interviews and electronic texts will be safely stored in password-coded forms.

**Results and Discussion**

**1. Representation of Postcolonial Identity in Digital Platforms**

Interpretation of interviews and cyberspace writings showed that members of the once colonized societies often used the Internet platforms to rebuild fractured identities. Digital storytelling has enabled them to blend classic cultural allusions to new digital signs creating hybrid identities.

**Table 1. Expression of Postcolonial Identity in Online Spaces**

Identity Marker	Frequency Observed (%)	Example (Digital Narratives)
Hybrid cultural references	62%	Mixing indigenous language with memes in English
Assertion of indigenous voice	48%	Blogs highlighting pre-colonial heritage
Resistance to stereotypes	41%	Hashtags countering orientalist portrayals
Transnational solidarity	33%	Online communities linking diaspora with homeland narratives

**Discussion:**

The data shows that identity online is rarely static; rather, it is reconstructed in response to global cultural flows. The strong presence of hybrid cultural references (62%) suggests that digital platforms are becoming fertile grounds for identity negotiation. This supports Bhabha's notion of the —third space,|| where cultural hybridity destabilizes colonial binaries.

**2. Digital Voice and Agency**

Narratives collected from digital forums demonstrated that marginalized voices are amplified in digital spaces, but also constrained by platform algorithms and visibility politics.

**Table 2. Agency of Postcolonial Voices in the Digital Age**

Dimension of Voice	Positive Outcomes	Constraints Identified
Narrative Autonomy	Independent blogs, podcasts, self-publishing	Algorithmic suppression on mainstream platforms
Collective Mobilization	Online activism (#DecolonizeCurriculum)	Limited reach beyond activist circles
Archival Functions	Digital preservation of oral histories	Risks of appropriation or digital erasure

Dimension of Voice	Positive Outcomes	Constraints Identified
Dialogic Engagement	Global dialogue across cultures	Language barriers, digital divides

#### Discussion:

While digital tools provide new avenues for expression, the persistence of algorithmic suppression and digital inequalities demonstrates that postcolonial voices are not universally empowered. This aligns with Spivak's critical question: —Can the subaltern speak?— the subaltern may indeed speak in digital spaces, but structural inequities continue to regulate who is heard.

#### 3. Negotiation of Power Dynamics

The study also revealed that while digital platforms appear democratizing, they often reproduce hierarchies. English remains the dominant medium, privileging those with access to linguistic capital.

**Table 3. Power Dynamics in Postcolonial Digital Narratives**

Indicator	Observation (%)	Interpretation
Use of English as primary medium	74%	Reinforces linguistic hierarchy rooted in colonial past
Code-switching practices	51%	Strategy to assert cultural hybridity
Marginalization of local dialects	39%	Limited algorithmic recognition of non-dominant tongues
Digital resource inequalities	36%	Access gaps across rural and urban populations

#### Discussion:

The dominance of English as the primary digital medium (74%) illustrates the continuity of colonial legacies in the digital age. However, the high percentage of code-switching (51%) indicates that users resist such dominance by asserting hybrid linguistic identities. This duality underscores the ambivalent role of digital technologies: both reinforcing and challenging power asymmetries.

#### Limitations of the study

Despite the insights offered, this research is subject to certain limitations that should be acknowledged:

- Scope of Representation:** The study focuses primarily on a selective range of digital narratives and platforms. While these examples highlight emerging trends, they do not encompass the entire diversity of postcolonial voices available online. The voices of discrimination of the marginal lingual or geographic groups can be underrepresented as a result of accessibility and availability factors.
- Biases in Language and Translation:** A significant part of the digital materials that were examined were written in English or translated into English. Such reliance could have suppressed the creativity of the cultural expressions in the local language having the idiomatic meaning and figurative undertones which would be removed during the translation process.
- Rapidly Shifting Digital Realities:** The digital realm is a very dynamic space and any type of storytelling or platform is being imagined on a minute scale. The results are, accordingly, a freeze frame of the postcolonial manifestation in the digital world in comparison with a complete record of the manifestation. Such trends, identified here, can be changed or rebelled against in the future.
- Interpretive Nature of the Analysis:** The analysis is conducted on the premise of the interpretation that is rooted in the postcolonial theory and cultural studies. Although in this technique one can read digital text in a more profound way, subjectivity is also put to play. It can be interpreted differently, and falls under another theoretical prism: media ecology, sociolinguistics or digital anthropology.
- Limited Participant Perspectives:** Although online content was examined in detail, the direct perspectives of creators and audiences were not extensively incorporated. Without ethnographic engagement or audience reception studies, the conclusions about voice, identity, and representation remain somewhat inferential.
- Technological and Access Barriers:** Digital divides, including unequal access to technology and internet infrastructure, were not fully addressed. As a result, the study may overrepresent narratives from relatively privileged groups while underemphasizing the experiences of communities with limited digital access.

## Future Scope

The discovery of the postcolonial discourses in the Internet era presents some of the most promising prospective directions of research and scholarly activity. The following directions may contribute to the field significantly as digital platforms gain more and more centrality in the production of culture and identity:

### 1. Geographies of Digital Comparison:

Future studies may contrast the articulations of postcolonial identities in various areas and online communities—such as a comparison of differences between Global South online communities and diasporic voices on Western spaces. This can bring out the impact of context on digital expression and agency.

### 2. Place of New Technology in told stories:

As virtual reality (VR), augmented reality (AR), and artificial intelligence (AI) become more prevalent in content generation, the future of work will offer insights into how the emerging technologies are transforming the methods of narrative and amplifying minority voices. This involves exploring the issue of whether new media forms democratize the storytelling or reproduce existing hierarchies of power.

### 3. Gatekeeping and Visibility of the Algorithms:

It is possible to research the impact of the algorithms deployed by social media platforms on the exposure of postcolonial voices. Amplification or suppression patterns can be examined to unveil some insights into digital colonialism and potential persistence of systemic inequalities in virtual spaces.

### 4. Meetings of Language and Digital Identity:

Online environment enables multilingualism, code switching and hybrid language use. Researchers can examine ways in which these practices lead to changing identities and cultural negotiations, especially in societies that had been previously oppressed by the imperialism of language.

### 5. On-line Archives and Decolonial Memory Work:

The other area of interest is investigating the ways in which digital archives conserve, reframe or falsify postcolonial histories. Further work can examine community-initiated archival projects and how they can be used to reclaim histories which have been institutionalized in the archive.

### 6. Online Resistance and Activism:

Little is done to reflect postcolonial attitudes of digital activism. A closer look at the ways in which movements (e.g., activism via hashtags, solidarity-building online campaigns) can be helpful in reasserting their identity and fighting against the neocolonial order may yield valuable information about digital resistance tactics.

### 7. Ethical and Methodological Problems:

There exist opportunities to critically assess approaches that work with postcolonial digital subjects as digital ethnography and content analysis online continue to gain prominence. In the future, ethical issues, including consent, cultural sensitivity, and ownership of digital voices, should always be at the forefront of the inquiry.

## Conclusion

The digital era has redefined the model of postcolonial identities and their articulation, negotiation, and oppositions. Contrary to previous stages of the postcolonial discourse, when the process of representation could be biased with references to the mainstream academic or literary canon, digital platforms allow a more direct involvement of the voices of the marginalized. New spaces of performance and reinterpretation of hybrid identities are offered by blogs, social media, digital archives, interactive media and going beyond the boundaries of the national or colonial structure.

Simultaneously, there is no neutral space of the digital sphere, it echoes all the power imbalances that formed colonial relations, including algorithmic bias or unequal access to technology. In this way, the stories, which appear online, are both liberatory and contested: they offer a space to express oneself and unite, though they are still bound up in surveillance, commodification, and global digital capitalism.

The means of re-defining identity and voice in this regard is to begin to move beyond the rigid notions of colonizer/colonized to more flexible notions of diaspora/hybridity/digital subjectivity. The issue of postcolonial studies is therefore not so much in attempting to document such new forms of articulation but in posing the critical question of the infrastructures that provide them the shape they have.

Lastly, postcolonial digital practices focus on continuity/rupture: continuity on how structural injustices are

perpetuated, and rupture on how to tell new stories and community building unexplored before. Through such a critical engagement in these interactions, scholars and practitioners may contribute to the establishment of a more inclusive digital world, where the mediating role of technology in identity and voice is not negated, but rather reclaimed and renegotiated by technology.

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