

**Reimagining Identity in Contemporary Postcolonial Literature: A
Comparative Study of Chimamanda Ngozi Adichie and Mohsin Hamid**

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Article Received: 05/07/2026

Article Accepted: 07/08/2026

Published Online: 08/08/2026

DOI: 10.47311/IJOES.2026.8.08.211

Abstract:

Postcolonial literature has undergone significant transformation in the twenty-first century, expanding beyond the traditional concerns of colonial resistance to address globalization, migration, transnational identities, and cultural hybridity. Contemporary writers increasingly depict the complexities of belonging in societies shaped by historical colonialism and present-day global interconnectedness. This research paper presents a comparative study of Chimamanda Ngozi Adichie and Mohsin Hamid, two influential contemporary postcolonial novelists whose works interrogate identity, migration, race, and cultural negotiation from African and South Asian perspectives. Drawing upon the postcolonial theories of Edward Said, Homi K. Bhabha, Gayatri Chakravorty Spivak, and Frantz Fanon, the study examines how colonial legacies continue to influence individual and collective identities despite political independence.

The paper argues that Adichie and Hamid redefine postcolonial identity by emphasizing hybridity, mobility, and multicultural experiences rather than viewing identity as fixed within national boundaries. While Adichie foregrounds gender, memory, and race through realistic narrative techniques, Hamid employs allegory and speculative fiction to portray migration as a universal human condition. Their novels challenge dominant Western narratives and propose new understandings of home, citizenship, and belonging in an era of globalization. Through comparative textual analysis, this study demonstrates that contemporary postcolonial literature has evolved into a discourse of negotiation and reconstruction, reflecting the dynamic realities of the twenty-first century.

Keywords: Postcolonial Literature, Identity, Hybridity, Migration, Globalization, Comparative Literature, Chimamanda Ngozi Adichie, Mohsin Hamid.

Introduction

Postcolonial literature has remained one of the most dynamic and influential fields in literary studies because it explores the cultural, political, and psychological consequences of

colonialism. Since the latter half of the twentieth century, writers from formerly colonized nations have challenged imperial narratives by recovering suppressed histories, representing indigenous voices, and exposing the mechanisms of colonial domination. However, the twenty-first century has witnessed a significant shift in the concerns of postcolonial literature. Rather than focusing exclusively on resistance to colonial rule, contemporary writers investigate globalization, migration, transnational identity, multiculturalism, race, and economic inequality. These themes reflect a world in which colonial histories continue to shape social realities while new forms of cultural interaction redefine identity.

Among contemporary postcolonial writers, Chimamanda Ngozi Adichie and Mohsin Hamid have emerged as two of the most influential voices. Although they represent different cultural backgrounds—Nigeria and Pakistan—their novels share a concern with the complexities of identity in an interconnected world. Both authors depict migration as more than physical movement; it becomes a process of psychological transformation in which individuals negotiate race, culture, language, and memory.

Adichie's fiction consistently examines the relationship between colonial history and contemporary African identity. In *Americanah* (2013), she portrays the experiences of Nigerian immigrants in the United States, illustrating how race becomes a defining social category only after migration. Through the protagonist Ifemelu, Adichie demonstrates that identity is shaped by geographical context and social structures rather than biological difference (Adichie 273–76). The novel also critiques Western perceptions of Africa while exposing inequalities within global systems of power. Her emphasis on gender further enriches postcolonial discourse by demonstrating how colonialism and patriarchy intersect to influence women's lives.

Similarly, Mohsin Hamid explores migration, globalization, and identity from a South Asian perspective. His novel *Exit West* (2017) employs magical realism through mysterious doors that transport refugees across international borders. The disappearance of geographical barriers shifts attention toward emotional, political, and cultural obstacles faced by migrants. Hamid suggests that migration is not an exceptional event but a universal aspect of human history (Hamid 121–35). Rather than depicting refugees solely as victims, he presents migration as a transformative process that reshapes identities and communities.

The relevance of comparing Adichie and Hamid lies in their shared engagement with global issues from distinct cultural locations. Existing scholarship has extensively examined each author independently; however, comparatively fewer studies investigate how their works collectively redefine postcolonial literature in the twenty-first century. A comparative analysis reveals both common concerns and significant differences in their approaches to identity, migration, gender, race, and globalization. Such a study contributes to contemporary literary criticism by demonstrating that postcolonial literature is increasingly concerned with

negotiation rather than opposition, hybridity rather than purity, and mobility rather than fixed national identity.

This research adopts a qualitative comparative methodology based on close textual analysis of selected novels by Adichie and Hamid. It also incorporates theoretical insights from Edward Said, Homi K. Bhabha, Gayatri Chakravorty Spivak, and Frantz Fanon to examine how colonial legacies continue to influence contemporary cultural identities. The study argues that the selected novels illustrate the evolution of postcolonial literature from narratives of resistance to narratives of reconstruction and global citizenship.

Ultimately, this paper seeks to demonstrate that contemporary postcolonial literature reflects the realities of an increasingly interconnected world where identity is shaped not only by colonial history but also by migration, technology, multiculturalism, and global mobility. Through the comparative examination of Adichie and Hamid, the study highlights the continuing relevance of postcolonial theory while illustrating its adaptation to the social and political challenges of the twenty-first century.

2. Research Objectives

The present study seeks to investigate the transformation of postcolonial discourse in contemporary literature through a comparative analysis of the selected novels of Chimamanda Ngozi Adichie and Mohsin Hamid. The specific objectives of the research are:

- To examine the representation of postcolonial identity in the works of Chimamanda Ngozi Adichie and Mohsin Hamid.
- To analyse the influence of migration and globalization on identity formation in contemporary postcolonial fiction.
- To explore the concepts of hybridity, displacement, and cultural negotiation through postcolonial theoretical perspectives.
- To compare the narrative techniques employed by both authors in portraying postcolonial experiences.
- To evaluate the contribution of contemporary postcolonial literature to current debates on race, nationality, and multiculturalism.

3. Research Questions

This study is guided by the following research questions:

- How do Chimamanda Ngozi Adichie and Mohsin Hamid redefine postcolonial identity in their novels?
- In what ways does migration influence the construction of cultural identity?
- How does globalization reshape the concerns of contemporary postcolonial literature?
- How are Homi Bhabha's concepts of hybridity and the Third Space reflected in the selected texts?

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- What similarities and differences exist in the literary techniques adopted by Adichie and Hamid?

4. Review of Literature

4.1 Evolution of Postcolonial Literary Studies:

Postcolonial literary criticism emerged during the latter half of the twentieth century as scholars sought to examine the cultural consequences of European imperialism. Earlier literary criticism often privileged Western texts and perspectives, leaving little room for the voices of colonized societies. The emergence of postcolonial theory challenged this imbalance by foregrounding histories, cultures, and identities that had long been marginalized.

Bill Ashcroft, Gareth Griffiths, and Helen Tiffin argue that postcolonial literature represents a continuous process of resisting colonial authority through language, narrative, and cultural representation (Ashcroft, Griffiths, and Tiffin 2–6). Their influential work *The Empire Writes Back* demonstrates that writers from formerly colonized nations do not merely reject colonial discourse but actively reshape the English language to express indigenous realities. English becomes a medium through which colonized societies reconstruct their own histories rather than reproduce imperial ideologies.

Similarly, Elleke Boehmer explains that postcolonial literature should not be viewed solely as literature produced after political independence. Instead, it is a body of writing that critically examines unequal power relations, cultural domination, and historical memory (Boehmer 3–9). This broader understanding enables scholars to analyse contemporary texts that continue to engage with colonial legacies despite belonging to a globalized era.

The evolution of postcolonial criticism reflects changing historical realities. Early postcolonial novels often concentrated on national liberation, whereas contemporary writers increasingly explore migration, multiculturalism, globalization, environmental justice, and digital identities. This shift demonstrates that colonialism continues to shape societies in new forms rather than disappearing completely.

4.2 Edward Said and Colonial Discourse

Edward Said's *Orientalism* remains one of the foundational texts in postcolonial studies. Said argues that colonialism was sustained not only through military conquest but also through systems of knowledge that portrayed the Orient as irrational, passive, and inferior while representing Europe as rational, civilized, and progressive (Said 1–28). These representations justified imperial expansion and continue to influence cultural perceptions in the contemporary world.

According to Said, literature played a crucial role in constructing colonial stereotypes. European novels, travel narratives, and academic writings frequently presented

non-Western societies as exotic spaces requiring Western intervention (Said 38–45). Consequently, postcolonial writers seek to challenge these inherited narratives by producing alternative representations grounded in local experiences.

Adichie's works particularly illustrate Said's argument. Her famous concept of the "single story" demonstrates how limited representations produce distorted understandings of African societies. Through novels such as *Americanah*, Adichie portrays Nigerian characters as intellectually complex individuals rather than passive recipients of Western modernity. She thereby contests colonial stereotypes while recovering diverse African experiences (Adichie 146–58). Similarly, Mohsin Hamid challenges Orientalist assumptions by depicting Pakistani and Middle Eastern characters whose identities cannot be reduced to political stereotypes. His narratives encourage readers to question simplistic distinctions between East and West.

4.3 Homi K. Bhabha and Cultural Hybridity:

Among contemporary postcolonial theorists, Homi K. Bhabha has significantly transformed understandings of identity. Unlike earlier nationalist approaches that emphasized cultural purity, Bhabha argues that colonial encounters generate hybrid identities situated within what he calls the Third Space (Bhabha 36–39). Hybridity refers to the cultural mixing that occurs when individuals negotiate multiple traditions simultaneously. Rather than belonging exclusively to one culture, postcolonial subjects continuously construct identities through interaction and adaptation. This process destabilizes fixed notions of nationality and ethnicity (Bhabha 55–58).

Bhabha's concept is particularly relevant to contemporary migration. Characters in Adichie's and Hamid's novels rarely possess singular identities. Instead, they negotiate multiple cultural affiliations depending upon geographical location and social context. For instance, Ifemelu in *Americanah* experiences identity differently in Nigeria and the United States. Before migration, race plays little role in her self-understanding; however, American society categorizes her primarily through racial identity. Her cultural consciousness therefore becomes hybrid rather than exclusively Nigerian or American (Adichie 273–80).

Similarly, Nadia and Saeed in *Exit West* continually reconstruct their identities as they move across borders. Their migration demonstrates Bhabha's assertion that cultural identity is produced through movement rather than permanence (Hamid 98–114).

4.4 Frantz Fanon and Colonial Psychology:

Frantz Fanon's contributions extend postcolonial criticism beyond political analysis to the psychological effects of colonialism. In *Black Skin, White Masks*, Fanon argues that colonial domination profoundly influences the self-perception of colonized individuals (Fanon 82–108). Colonial education often persuades the colonized to internalize feelings of inferiority while associating European culture with civilization and progress. Fanon's analysis remains relevant because psychological colonialism frequently survives political

independence. Modern educational institutions, media, and economic systems continue to privilege Western cultural norms, leading many postcolonial subjects to experience divided identities.

Adichie's novels frequently portray this psychological conflict. Several characters aspire to Western lifestyles while simultaneously maintaining emotional connections with Nigerian traditions. Their experiences reveal the tension between inherited cultural values and global aspirations. Hamid similarly explores internal conflict through characters negotiating multiple identities. Rather than presenting migration as complete liberation, his novels reveal that psychological displacement often accompanies geographical movement. The migrant remains emotionally connected to the homeland even while adapting to new societies (Hamid 165–72).

4.5 Gayatri Chakravorty Spivak and the Subaltern:

Gayatri Chakravorty Spivak's influential essay "Can the Subaltern Speak?" questions whether marginalized populations can genuinely represent themselves within structures dominated by elite institutions (Spivak 271–313). She argues that even well-intentioned intellectuals may unintentionally reproduce systems of exclusion by speaking on behalf of marginalized communities.

Spivak's theory is particularly significant for feminist postcolonial criticism because it highlights the double marginalization experienced by women in colonized societies. Colonialism and patriarchy often intersect, limiting women's opportunities for self-expression. Adichie's fiction addresses this concern through strong female protagonists who narrate their own experiences rather than functioning as symbolic representations. Characters such as Ifemelu articulate perspectives on race, migration, and gender from positions of personal agency. Their voices challenge both colonial stereotypes and patriarchal expectations. Although Hamid focuses less explicitly on gender, female characters such as Nadia in *Exit West* exhibit remarkable independence and resist traditional gender roles. Nadia's refusal to conform to patriarchal expectations reflects broader postcolonial struggles for individual autonomy.

4.6 Contemporary Postcolonial Literature in the Twenty-First Century

Recent scholarship suggests that postcolonial literature has entered a new phase characterized by globalization rather than decolonization alone. Robert J. C. Young argues that contemporary postcolonial studies increasingly examine migration, global capitalism, environmental crises, and international cultural exchange (Young 112–30). Colonial power has evolved into economic and cultural dominance rather than disappearing entirely.

This shift is evident in the works of Adichie and Hamid. Their novels move beyond historical colonialism to examine border politics, digital communication, race, citizenship, and transnational mobility. They suggest that postcolonial identity is no longer confined within national boundaries but emerges through global interactions.

Consequently, scholars increasingly describe contemporary postcolonial literature as literature of negotiation rather than resistance. Instead of presenting simple oppositions between colonizer and colonized, recent fiction portrays identities that are fluid, multicultural, and continually reconstructed.

4.7 Critical Studies on Chimamanda Ngozi Adichie:

Chimamanda Ngozi Adichie has become one of the most significant voices in contemporary African and postcolonial literature. Her writings explore the relationship between colonial history, globalization, gender, race, and cultural identity. Critics frequently examine her works through feminist and postcolonial perspectives because her narratives challenge both Western representations of Africa and traditional patriarchal structures within African societies.

In *Americanah*, Adichie presents migration as a transformative experience that changes the protagonist's understanding of race and identity. Scholars argue that the novel complicates conventional immigrant narratives by demonstrating that migration involves not only geographical movement but also psychological negotiation. Ifemelu's experience in the United States reveals that racial identity is often socially constructed according to specific cultural contexts. Before leaving Nigeria, she does not primarily understand herself through the category of race; however, American society forces her to recognize racial structures that shape everyday experiences (Adichie 273–76).

Critic Heather Hewett observes that Adichie's fiction challenges Western assumptions about African women by presenting female characters with intellectual independence, emotional complexity, and personal agency (Hewett 75–76). Her narratives resist the tendency to represent African women only through suffering or victimhood. Instead, Adichie presents women as active participants in shaping their own identities within changing social environments.

Adichie's concept of the "single story" has also influenced contemporary discussions of representation. She argues that limited narratives about Africa create incomplete understandings of African societies and individuals (Adichie, "Danger of a Single Story"). Her fiction responds to this problem by presenting diverse African experiences that include issues of class, education, migration, love, and political consciousness.

From a postcolonial perspective, Adichie's contribution lies in her ability to connect historical colonial experiences with contemporary global realities. Her novels demonstrate that colonialism continues to influence cultural perceptions, economic relationships, and international identities. Through realistic narratives, she reveals how individuals negotiate inherited histories while participating in global networks.

4.8 Critical Studies on Mohsin Hamid:

Mohsin Hamid occupies an important position in contemporary South Asian postcolonial fiction. His novels examine displacement, globalization, capitalism, and the instability of modern identity. Unlike traditional realist approaches, Hamid frequently experiments with form and genre, using allegory and speculative fiction to represent contemporary political realities.

Critics have particularly focused on *Exit West* because of its innovative representation of migration. The novel transforms refugee movement into a universal human experience through the metaphor of magical doors that allow people to cross borders instantly. However, the removal of physical barriers does not eliminate social inequalities, cultural conflicts, or emotional struggles. Hamid therefore shifts attention from the movement of bodies to the deeper psychological experiences of migration (Hamid 121–35).

Hamid's later work, *The Last White Man*, extends his exploration of race and identity through speculative fiction. By imagining a transformation in racial appearance, Hamid questions the social meanings attached to skin colour and racial categories. The novel suggests that racial identity is not a natural or permanent reality but a social structure maintained through historical power relations (Hamid, *The Last White Man*).

4.9 Comparative Scholarship and Research Gap

Although extensive scholarship exists on Adichie and Hamid individually, comparatively fewer studies examine their works together through the framework of contemporary postcolonial identity. Most existing research focuses either on African feminist literature or South Asian migration narratives separately. A comparative approach allows a broader understanding of how different postcolonial contexts respond to similar global challenges.

Adichie and Hamid represent different geographical and cultural backgrounds, yet their writings reveal common concerns regarding migration, belonging, and identity. Both authors demonstrate that postcolonial subjects frequently exist between multiple cultural worlds. Their characters experience tensions between homeland and host society, tradition and modernity, and personal identity and social expectations.

The research gap identified in this study is the limited comparative analysis of African and South Asian postcolonial fiction in relation to globalization and hybrid identity. While previous studies have examined colonial histories and national experiences, this research focuses on how contemporary writers reconstruct postcolonial identity in an increasingly interconnected world.

This study contributes to postcolonial literary criticism by demonstrating how contemporary fiction moves beyond earlier frameworks of colonial resistance toward questions of mobility, cultural negotiation, and global citizenship.

5. Theoretical Framework**5.1 Postcolonial Theory**

This research employs postcolonial theory as its primary analytical framework. Postcolonial theory examines the cultural, political, and psychological effects of colonialism and explores how literature responds to systems of domination and representation. The theories of Edward Said, Homi K. Bhabha, Frantz Fanon, and Gayatri Chakravorty Spivak provide the foundation for analysing identity formation in the selected novels.

5.2 Edward Said's Theory of Orientalism

Edward Said's concept of Orientalism explains how Western discourse constructed representations of the East in order to establish European superiority. According to Said, Orientalism was not merely a collection of false ideas but a system of knowledge connected to political power (Said 3). Through literature, scholarship, and cultural representation, colonial powers created images of colonized societies that justified imperial control. Said's theory is relevant to this study because both Adichie and Hamid challenge inherited representations of non-Western societies. Their novels reject simplified portrayals of Africa and South Asia by presenting characters with complex identities and experiences.

5.3 Homi Bhabha's Concept of Hybridity

Homi Bhabha's theory of hybridity provides the central framework for understanding identity in contemporary postcolonial literature. Bhabha argues that colonial encounters produce a "Third Space" where new cultural meanings and identities emerge (Bhabha 37). Identity is therefore not fixed but continuously created through interaction. This concept is particularly significant for analysing migrant characters in Adichie's and Hamid's fiction. Ifemelu, Nadia, and Saeed experience cultural transformation as they move across geographical and social boundaries. Their identities represent hybrid forms shaped by multiple cultural influences.

5.4 Frantz Fanon's Theory of Colonial Psychology

Fanon's analysis of colonial psychology examines how colonial domination affects the consciousness of colonized individuals. He argues that colonial systems create psychological divisions by encouraging the colonized to value European culture while devaluing their own identities (Fanon 9–12).

This theoretical perspective helps explain the internal conflicts experienced by characters who negotiate between different cultural expectations. Both Adichie and Hamid portray individuals struggling with questions of acceptance, belonging, and self-definition.

5.5 Gayatri Spivak and Subaltern Representation

Spivak's theory of the subaltern focuses on the difficulties faced by marginalized groups in representing themselves within dominant systems of knowledge. She argues that historically oppressed communities often remain unheard because existing structures prevent their voices from being fully recognized (Spivak 287).

This framework is especially useful for examining gender and migration in postcolonial literature. Adichie's female characters challenge traditional forms of

representation by narrating their own experiences, while Hamid's migrant characters question dominant assumptions about refugees and displacement.

5.6 Summary of Theoretical Approach

By combining Said's analysis of colonial discourse, Bhabha's theory of hybridity, Fanon's exploration of colonial psychology, and Spivak's discussion of marginalized voices, this study develops a comprehensive framework for examining contemporary postcolonial identity. These theories reveal that identity in postcolonial literature is shaped by historical power relations, cultural encounters, and ongoing processes of negotiation.

The selected novels demonstrate that contemporary postcolonial subjects are not defined only by colonial histories but also by migration, globalization, and cultural transformation. Through their narratives, Adichie and Hamid illustrate the complex realities of identity in the twenty-first century.

6. Comparative Analysis of Identity, Migration, and Globalization in Adichie and Hamid

6.1 Identity and Selfhood in Contemporary Postcolonial Fiction

Identity has become one of the most significant concerns of contemporary postcolonial literature. Unlike earlier colonial narratives that often defined individuals through categories imposed by imperial systems, contemporary postcolonial writers examine identity as a complex process shaped by history, geography, race, gender, and cultural interaction. Chimamanda Ngozi Adichie and Mohsin Hamid both represent identity as a constantly evolving experience rather than a fixed connection to nationality or ethnicity.

In Adichie's *Americanah*, identity formation is closely connected with migration and racial awareness. The protagonist, Ifemelu, begins her journey in Nigeria with a strong sense of cultural belonging. However, her movement to the United States transforms her understanding of herself. In Nigeria, race is not the dominant category through which she interprets her social position, but in America, she becomes conscious of racial classifications and the privileges and disadvantages attached to them. Adichie demonstrates that identity is not only personal but also socially produced through historical and political structures (Adichie 273–76).

The experience of migration forces Ifemelu to negotiate between different versions of herself. She remains emotionally connected to Nigeria while simultaneously developing a new awareness of American racial politics. This creates a hybrid identity that reflects Homi Bhabha's concept of the "Third Space," where individuals construct new meanings by negotiating between multiple cultures (Bhabha 36–39).

Ifemelu's return to Nigeria further complicates the idea of belonging. Although she returns to her homeland, she discovers that migration has transformed her perspective. She is no longer completely the person who left Nigeria, nor does she fully belong to American

society. Her identity exists between two cultural locations. Adichie therefore challenges the assumption that returning to one's homeland automatically restores a lost sense of belonging. Mohsin Hamid similarly explores fragmented identity through his characters in *Exit West*. Nadia and Saeed represent individuals whose identities change through displacement and migration. Their journey from an unnamed war-torn country to different parts of the world demonstrates how migration transforms relationships, values, and personal identities (Hamid 45–55).

Unlike traditional migration narratives that present immigrants as permanently separated from their origins, Hamid suggests that identity is shaped through continuous movement. Nadia and Saeed do not simply replace one culture with another; instead, they carry multiple experiences that influence their understanding of themselves. Their identities become products of movement, adaptation, and cultural exchange.

Both Adichie and Hamid therefore reject essentialist ideas of identity. Their characters demonstrate that postcolonial identity is fluid, negotiated, and influenced by social circumstances. However, their approaches differ: Adichie emphasizes the personal and psychological dimensions of identity, while Hamid focuses on the global and philosophical implications of displacement.

6.2 Migration and the Experience of Displacement

Migration is a central theme in twenty-first-century postcolonial literature because globalization has increased the movement of people across national boundaries. However, contemporary writers demonstrate that migration is not merely physical relocation; it involves emotional transformation, cultural negotiation, and struggles for recognition. In *Americanah*, Adichie presents migration as an experience shaped by race, class, and social expectations. Ifemelu's life in America reveals that immigrants must constantly negotiate their identities within unfamiliar cultural systems. Her experiences with employment discrimination, racial categorization, and cultural adjustment demonstrate the challenges faced by migrants in Western societies (Adichie 146–50).

The experience of migration is further complicated by language. Ifemelu modifies her Nigerian accent while living in America because she believes it affects how others perceive her. This linguistic transformation reflects colonial histories in which European languages and accents often receive greater social value. Her eventual rejection of the adopted accent represents a reclaiming of cultural identity (Adichie 209–10).

Hamid's *Exit West* approaches migration from a broader global perspective. Through the magical doors that transport migrants across borders, Hamid removes the physical difficulties of migration but highlights the emotional and political challenges that remain. The novel suggests that even when movement becomes easier, migrants continue to face questions of belonging, acceptance, and cultural difference (Hamid 103–15).

The magical realism of *Exit West* also challenges contemporary political narratives surrounding refugees. By presenting migration as a normal human activity rather than an extraordinary crisis, Hamid questions the idea that migrants are outsiders. His novel suggests that movement has always been part of human history. While Adichie focuses on the individual immigrant experience, Hamid presents migration as a global condition. Together, their works demonstrate that displacement is both a personal struggle and a broader social phenomenon.

6.3 Cultural Hybridity and the Third Space

Cultural hybridity is one of the most important concepts for understanding contemporary postcolonial identity. Homi Bhabha argues that colonial encounters create new cultural spaces where identities are continuously negotiated rather than inherited as fixed traditions (Bhabha 54–56).

Her blog about race in America becomes a space where she analyses cultural differences and challenges dominant narratives. Through writing, Ifemelu creates her own intellectual position between Nigerian and American cultures. This reflects Bhabha's idea of the Third Space, where new meanings emerge from cultural interaction (Bhabha 37).

Similarly, Nadia and Saeed in *Exit West* experience cultural hybridity through migration. As they move through different countries, they encounter new communities and lifestyles. Their identities become increasingly independent from national boundaries. However, Hamid does not present hybridity as completely harmonious. Cultural negotiation also involves loss, uncertainty, and emotional conflict. The difference between Adichie and Hamid lies in their representation of hybridity. Adichie emphasizes the everyday experiences of cultural negotiation, particularly through race and gender. Hamid presents hybridity as a broader condition of humanity in a globalized world.

6.4 Globalization and Neo-colonial Structures

Contemporary postcolonial literature increasingly examines globalization as a continuation of unequal power relationships. Although colonial empires have disappeared, economic systems, cultural influences, and political structures continue to reproduce forms of domination. Adichie's *Americanah* reveals how globalization creates connections between societies while maintaining inequalities. Ifemelu's migration is made possible by global systems of education and communication, yet these same systems expose her to racial and economic inequalities. The novel demonstrates that globalization does not affect all individuals equally.

The influence of Western cultural standards is another important concern in Adichie's work. Beauty ideals, professional expectations, and social values often privilege Western models. Through her characters, Adichie examines how individuals negotiate these pressures while maintaining cultural identity.

Hamid similarly critiques global inequalities. In *Exit West*, migration occurs because of political instability and economic differences created by global systems. The novel suggests that borders often protect privilege rather than simply organize geography (Hamid 154–60).

The concept of neo-colonialism, discussed by scholars such as Fanon, helps explain how economic and cultural dominance continues after political independence. Fanon argues that colonial structures often survive through economic dependency and social hierarchies (Fanon 154–58). Both authors therefore demonstrate that postcolonial struggles continue in new forms. Their novels reveal that globalization creates both opportunities for connection and systems of inequality.

6.5 Narrative Strategies and Literary Techniques

Although Adichie and Hamid share thematic concerns, their narrative approaches differ significantly. Adichie primarily employs realism. Her detailed representation of everyday experiences allows readers to understand the social realities of migration, race, and gender. Through psychological depth and realistic characterization, she creates intimate portrayals of individuals negotiating cultural change.

Her narrative style emphasizes personal experience. The reader encounters postcolonial issues through the emotional journey of individual characters rather than through abstract political arguments.

Hamid, in contrast, frequently experiments with form and structure. In *Exit West*, magical realism allows him to represent migration symbolically rather than realistically. The magical doors transform refugee movement into a universal metaphor for human mobility. His experimental style challenges traditional assumptions about realism and representation. By combining fantasy with political commentary, Hamid demonstrates that unconventional narrative forms can effectively represent contemporary global realities. Therefore, while Adichie uses realism to reveal personal experiences of identity formation, Hamid uses allegory to explore broader philosophical questions about humanity and movement.

Conclusion of Comparative Analysis

The comparative study of Adichie and Hamid reveals that contemporary postcolonial literature has expanded beyond traditional concerns of colonial resistance. Their works examine how individuals construct identities within complex networks of migration, globalization, and cultural exchange.

Adichie emphasizes the intersection of race, gender, and personal history, while Hamid explores migration and identity from a global perspective. Despite their different approaches, both writers demonstrate that postcolonial identity is dynamic and continuously reconstructed.

Their novels confirm Bhabha's argument that identity exists within spaces of negotiation rather than fixed categories. Through their representations of migrants, hybrid identities, and global inequalities, Adichie and Hamid contribute significantly to the development of twenty-first-century postcolonial literature.

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