

A Postcolonial Pedagogical Framework for Developing Literary Competence in Teaching Central Asian Jadid Prose in Upper-Secondary Education (1900-1937)

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ABSTRACT

This study proposes a postcolonial pedagogical framework for developing upper-secondary students' literary competence through the teaching of Central Asian Jadid prose (1900-1937). Although Jadid literature emerged as a cultural response to colonial domination, it remains underused in current literature classrooms. Using a qualitative text-based analysis of selected canonical Jadid texts, the framework integrates postcolonial literacy principles to strengthen students' interpretive depth, contextual awareness, understanding of power relations, and aesthetic appreciation. The three-stage instructional model – contextual orientation, dialogic interpretation, and reflective engagement – encourages critical engagement with colonial modernity while supporting culturally responsive thinking. The study emphasizes the value of anti-colonial narratives for enriching Grades 10-11 literature curricula in Uzbekistan and outlines practical implications for classroom pedagogy.

ARTICLE INFO

Received: 8th April, 2026

Accepted: 6th May 2026

KEY WORDS:

Postcolonial pedagogy, Literary competence, Jadid prose, Anti-colonial narratives

Introduction

The teaching of literature in secondary schools increasingly requires pedagogical approaches that move beyond surface comprehension and cultivate students' critical awareness of the cultural, ideological, and historical functions of texts (Rosenblatt, 1994; Kramsch, 1993; Carter & John, 1997; Hall, 2015; Lazar, 2010). Such competence is considered essential for developing transferable analytical skills and critical literacy required in upper-secondary literature instruction (Tardy, 2018; Appatova, 2023). Although postcolonial literary instruction has been widely explored in African, South Asian, and Middle Eastern contexts (Ashcroft et al., 2002; Young, 2020; Bahri, 2003), Central Asian literature education remains under-theorised, particularly in relation to frameworks that foreground cultural identity, power relations, and decolonial critique (Khalid, 1999; Kamp, 2008; Brower, 2009; Adeeb, 2017). As a result, secondary-school learners often approach local texts at a superficial level without sufficient contextual or critical literacy (Khalid, 2015; Andreotti, 2011).

Central Asia provides a compelling landscape for such inquiry due to its history of imperial intervention, cultural reform, and evolving national consciousness (Khalid, 2015; Brower, 2009; Kamp, 2008). The early 20th-century Jadid movement, situated at the crossroads of Russian colonial rule and indigenous aspirations for social and intellectual renewal, positioned literature as a medium for ethical awareness and critique of hegemonic structures (Adeeb, 2017; Allworth, 1990). Prose by Fitrat, Cho'lpon, and Qodiriy articulates

themes of autonomy, cultural revival, and resistance – elements widely recognised as conducive to postcolonial literacy instruction (Said, 2003; Bhabha, 2004; Spivak, 1988; Ashcroft & Griffiths, 2013). Yet Jadid literature remains marginal in secondary curricula, limiting opportunities for students to develop interpretive frameworks grounded in their own cultural and historical heritage (Andreotti, 2011; Khalid, 2015; Hall, 2015).

Postcolonial pedagogy provides a powerful foundation for addressing this gap by enabling learners to analyse how texts negotiate identity, representation, and power in relation to colonial and ideological pressures (Said, 2003; Young, 2020; Bhambra, 2014). Research shows that such approaches enhance critical awareness, interpretive agency, and learners' ability to interrogate dominant narratives within secondary classrooms (Freire, 1970; Shor, 1992; Andreotti, 2011; Smith, 2012; Pennycook, 1998). These perspectives align with decolonial scholarship that emphasises reclaiming indigenous epistemologies and amplifying historically marginalised voices in curriculum design (Mignolo, 2007; Chilisa, 2012; Tlostanova, 2018). Integrating these insights into the teaching of Jadid prose offers a meaningful opportunity to illuminate colonial entanglements and cultural resilience within school-based literary study (Khalid, 1999; Kamp, 2008; Brower, 2009; Hall, 2015).

From the standpoint of literary competence development, scholars highlight that students learn most effectively when they engage with culturally relevant texts that invite reflective, empathic, and analytical engagement (Rosenblatt, 1994; Hall, 2015; Carter & John, 1997; Tardy, 2018). Jadid prose, rich in symbolic meaning and ethical critique, provides fertile ground for cultivating such competence (Adeeb, 2017; Andreotti, 2011). The intersection of postcolonial pedagogy and Jadid literary heritage therefore offers a promising framework for deepening interpretive skills while supporting decolonial awareness in secondary education.

To date, no systematic attempt has been made to integrate Central Asian Jadid prose into a postcolonial pedagogical model aimed at developing upper-secondary students' literary competence, despite its relevance to cultural identity, ideological critique, and historical understanding (Khalid, 2015; Hall, 2015). This study addresses this gap by proposing a structured framework for teaching Jadid prose through critical, reflective, and culturally grounded approaches. The focus is on upper-secondary literature classes (Grades 10-11), where learners are expected to engage with ethically and contextually complex meanings (Tardy, 2018).

Aim of the Study

The aim of this study is to enhance upper-secondary students' literary competence through a postcolonial pedagogical framework that integrates early 20th-century Central Asian Jadid prose into upper-secondary literature instruction. Drawing upon selected works by Fitrat, Cho'lpon, and Qodiriy, the study demonstrates how culturally embedded anti-colonial narratives can foster interpretive depth, contextual literacy, awareness of power relations, and ethical –aesthetic reasoning as key components of literary competence.

Theoretical Framework

Postcolonial Pedagogical Foundations

Postcolonial theory offers a critical foundation for re-examining secondary literature instruction in contexts shaped by imperial domination and epistemic inequality, emphasising how texts can illuminate the cultural assumptions and ideological hierarchies inherited from colonial structures (Said, 2003; Young, 2020). Positioning this study within postcolonial pedagogy enables the instructional model to frame literary competence as a form of critical literacy through which learners recognise how meaning is conditioned by historical power asymmetries and cultural silencing (Andreotti, 2011; Smith, 2012).

Said's (2003) critique of colonial discourse reveals how dominant epistemologies marginalise alternative worldviews, while Northrop (2014) demonstrates that Russian imperial governance in Central Asia fostered cultural dependency and reframed indigenous identities. Bhabha's (2004) concept of hybridity further positions learners as negotiators of meaning who reinterpret and challenge hegemonic narratives, and Spivak's

(1988) work highlights the need to recover subaltern voices excluded from colonial knowledge systems – an imperative that aligns with reintroducing Jadid prose as a counter-discursive resource in school settings.

Within this theoretical orientation, postcolonial pedagogy provides the grounding needed to design learning environments that cultivate students' ability to identify ideological structures and power relations embedded in literary narratives (Bahri, 2003; Ashcroft et al., 2002). Literary competence is thus understood not only as interpretive skill but also as ethical and socio-political awareness shaped by recognising how texts function as sites of resistance and cultural assertion (Pennycook, 1998; Freire, 1970). These assumptions guide pedagogical decisions in this study by orienting the teaching of Jadid prose toward historically informed critical interpretation, enabling upper-secondary learners to analyse how anti-colonial aspirations, identity negotiation, and reformist ideals were articulated in early twentieth-century Central Asian literature (Khalid, 2015).

Literary Competence and Critical Interpretation

Because this study aims to strengthen upper-secondary students' literary competence, this section outlines the interpretive dimensions that inform the pedagogical framework. Literary competence is broadly defined as the ability to analyse how narrative meaning, aesthetic form, and socio-historical context interact within a text (Hall, 2015; Carter, 2015; Kramsch, 1993). Scholars emphasise that literature instruction must move beyond recall to cultivate deeper interpretive engagement, enabling learners to evaluate textual ambiguity, ideological positioning, and symbolic design (Lazar, 2010; Beach et al., 2016; Bruns, 2019).

Critical literacy perspectives further highlight the need for learners to examine how texts privilege certain voices while marginalising others, particularly in contexts marked by colonial or hegemonic influence (Janks, 2013). Hermeneutic approaches complement this by encouraging interpretive negotiation through reflective engagement with narrative intention, historical circumstances, and personal perspective (Serrano, 2020). Together, these perspectives conceptualise literary competence as a multidimensional construct that integrates analytical, contextual, ethical, and aesthetic understanding.

Based on this synthesis, the study adopts four core dimensions of literary competence:

- Interpretive depth – the analysis of thematic, symbolic, and structural elements;
- Contextual literacy – recognition of historical, political, and cultural forces shaping textual meaning;
- Awareness of power relations – identification of ideological framing, representational politics, and colonial residues;
- Aesthetic appreciation – evaluation of stylistic choices, narrative form, and literary craft.

These competencies are particularly important for reading postcolonial texts, which foreground oppression, identity negotiation, cultural hybridity, and socio-political struggle (Schneider & Rohmann, 2021). Postcolonial literature uniquely advances critical interpretation by revealing mechanisms of domination, challenging normative assumptions, and centring marginalised perspectives (Ashcroft et al., 2002; Bhabha, 2004).

Within this pedagogical perspective, Central Asian Jadid prose offers an authentic and culturally situated context through which upper-secondary students can develop these competencies. Jadid writers' engagement with colonial authority, reformist modernity, and moral transformation provides rich interpretive terrain for strengthening analytical depth, contextual understanding, and critical awareness (Adeeb, 2017). Accordingly, literary competence in this study is inseparable from the broader goal of fostering informed, ethical, and socio-historically grounded interpretation of Jadid prose in secondary literature instruction (Hall, 2015).

Central Asian Jadid Prose as an Anti-colonial Literacy Resource

Integrating Jadid prose into upper-secondary literature instruction operationalises the theoretical and competence-oriented aims of this study, as these texts were produced in response to Russian imperial

domination and the socio-cultural disruptions that reshaped identity formation across Central Asia between 1900 and 1937 (Khalid, 2015; Brower, 2009). The Jadid intellectual movement pursued cultural dignity, national renewal, and social reform, using literature to cultivate civic consciousness and resist epistemic dependency (Kamp, 2008; Khalid, 2015). Within this context, Jadid prose offers fertile ground for pedagogical engagement that foregrounds anti-colonial literacy and critical interpretation.

Writers such as Fitrat and Cho'lpon revealed mechanisms of authoritarian control, cultural fragmentation, and coercive modernity under colonial governance (Adeeb, 1998). Qodiriy's O'tkan kunlar illustrates how colonial rule, class hierarchy, and patriarchal constraints intersect to shape lived experience and suppress subaltern voices, aligning with what postcolonial scholarship defines as counter-discursive literary practice (Spivak, 1988; Bhabha, 2004; Young, 2020).

Engaging upper-secondary learners with these narratives allows them to examine how colonial power interacts with cultural, moral, and socio-political structures, supporting the educational aim of cultivating socio-political awareness as a key dimension of literary competence (Freire, 1970; Andreotti, 2011; Schneider & Rohmann, 2021). Through such analysis, students recognise how narrative form can expose inequities, articulate dissent, and envision alternative futures (Schneider & Rohmann, 2021).

Within this pedagogical orientation, Jadid prose functions as an authentic anti-colonial literacy resource through which learners can practise interpretive depth, contextual literacy, awareness of power relations, and aesthetic appreciation – the four core competencies guiding this study. By immersing students in historically grounded narratives of resistance, reform, and identity negotiation, these texts strengthen both cognitive and ethical dimensions of literary learning (Khalid, 2015; Hall, 2015; Ashcroft et al., 2002). Accordingly, the inclusion of Jadid prose supports a pedagogical model that is culturally relevant, critically oriented, and aligned with decolonial aims in contemporary secondary literature education (Ashcroft et al., 2002).

Integrative Conclusion

Taken together, the integration of postcolonial pedagogy, literary competence theory, and culturally situated Jadid narratives establishes a coherent theoretical foundation for this study, clarifying how texts mediate power, identity, and representation within colonial and postcolonial contexts (Said, 2003; Young, 2020). Literary competence theory further outlines the interpretive, contextual, and critical capacities upper-secondary learners must develop to engage meaningfully with such texts (Hall, 2015; Carter, 2015). Incorporating Jadid prose as an anti-colonial literacy resource operationalises these frameworks by providing authentic narratives through which students can examine historical inequalities, cultural reform, and resistance to imposed epistemologies (Khalid, 2015; Kamp, 2008).

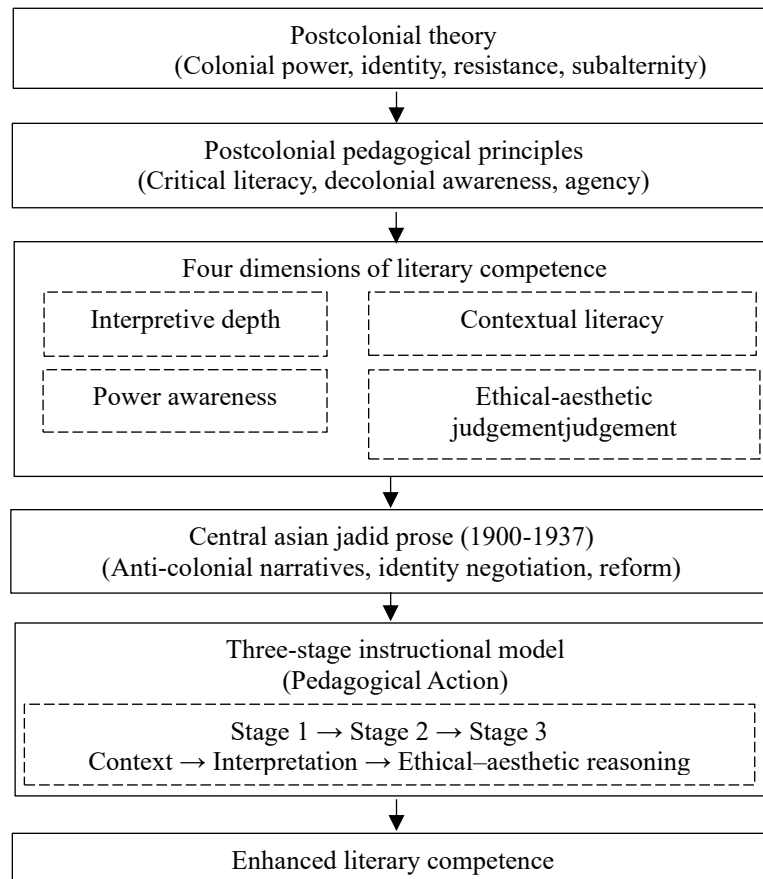
Collectively, these assumptions inform the design of the study's three-stage instructional model and guide its pedagogical decisions, aligning critical theory with culturally relevant literary material (Andreotti, 2011). The resulting framework supports the intended curricular aim of enhancing students' literary competence through early twentieth-century Central Asian prose within upper-secondary programmes (Hall, 2015). This synthesis thus provides both a conceptual rationale and a pedagogically actionable basis for cultivating deeper, ethically grounded, and contextually informed literary interpretation in school settings (Freire, 1970).

Pedagogical Framework

The proposed instructional framework operationalises postcolonial pedagogy to enhance upper-secondary students' literary competence through the teaching of Central Asian Jadid prose. Anchored in the theoretical principles outlined earlier, the model integrates interpretive depth, contextual literacy, awareness of power relations, and ethical-aesthetic judgement as the four core dimensions of literary competence (Hall, 2015; Carter & John, 1997). Postcolonial perspectives highlight that anti-colonial narratives, shaped through historical domination and cultural resistance, offer authentic contexts for cultivating critical literacy and socio-political agency (Bahri, 2003; Andreotti, 2011). By translating these insights into classroom practice, the

framework promotes a pedagogical approach that is both culturally grounded and conceptually rigorous (Ashcroft et al., 2002).

To support systematic learning, the model is structured around three interconnected instructional stages aligned with cognitive progression in literary interpretation. Each stage incorporates scaffolded strategies that guide learners from contextual orientation to analytical textual inquiry and ultimately to ethical-aesthetic reflection (Hall, 2015). This design functions as a bridge between theoretical assumptions and practical instruction, ensuring that engagement with Jadid prose becomes a coherent pathway for developing advanced interpretive competence in upper-secondary classrooms (Khalid, 2015). Figure 1 illustrates the conceptual grounding of the model, while Table 1 presents an overview of the three instructional stages and their primary components.



Note. The model illustrates the integration of postcolonial pedagogy, literary competence theory, and three-stage instructional design.

Figure 1: Conceptual Model: Conceptual Framework Linking Postcolonial Pedagogy to Literary Competence Development in Upper-Secondary Education

Building on the theoretical principles outlined in the previous section, the model emphasises a structured progression that connects postcolonial pedagogy with the four core dimensions of literary competence. To illustrate how these principles translate into instructional practice, the three-stage design is presented below.

Stage	Core Purpose	Learning Focus	Target Competence	Key Texts & Themes	Instructional Activities
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					(Bloom's Levels)
Stage 1: Contextual Orientation	Establish historical grounding	Understanding imperial power, identity negotiation, and cultural reform	Contextual Literacy	Fitrat — Abulfayzxon (colonial authoritarianism)	
Qodiriy — O'tkan kunlar (identity under empire)	Understand: historical mapping				
Understand: context–text mini-lecture					
Understand: reform timeline activity					
Stage 2: Dialogic Interpretation	Enable critical textual analysis	Examining ideological conflict, narrative power, and patriarchal silencing	Interpretive Depth & Power Awareness	Cho'lpon — Kecha va Kunduz (subaltern women's voices)	
Fitrat — Hind sayyohi (elite domination critique)	Analyse: character–power matrix				
Analyse: critical questioning sequences					
Apply: role-play of conflicting ideological positions					
Stage 3: Reflective Engagement	Foster ethical–aesthetic reasoning	Evaluating resistance, autonomy, and cultural memory	Ethical and aesthetic reasoning	Qodiriy — Kumush's moral agency	
Cho'lpon — symbolic	Evaluate: justice–				

resistance to erasure	autonomy debate				
Analyse: symbol mapping					
Create: reflective writing on agency and identity					

Source: Author, 2025

Table 1: Three-Stage Postcolonial Instructional Model for Developing Literary Competence

This staged progression supports competence development across both cognitive and ethical dimensions of literary literacy by aligning contextual, analytical, and reflective tasks with learners' interpretive growth (Schneider & Rohmann, 2021). Figure 2 summarises how the model's phases correspond to key developmental outcomes in postcolonial literary learning.

Progression	What improves?
Stage → Stage	Context awareness → Critical interpretation → Ethical and aesthetic reasoning
Bloom mastery	Understand → Analyze/Apply → Evaluate/Create
Postcolonial literacy	Identity awareness → Power critique → Ethical agency

This progression ensures competence development across both cognitive and ethical dimensions of literary literacy.

Figure 2: Competence development logic

Stage 1: Contextual Orientation

Stage 1 establishes the historical and ideological foundations necessary for critically reading Jadid prose in upper-secondary classrooms by introducing students to the socio-political conditions of Russian imperialism and the reformist movements that emerged in response (Khalid, 2015; Brower, 2010). This pre-reading orientation foregrounds identity negotiation, cultural suppression, and collective struggle, enabling learners to interpret narrative events as representations of systemic coercion rather than isolated personal conflicts (Khalid, 2015).

Comprehension-focused activities – historical mapping, teacher-guided mini-lectures, and reform-timeline construction – build the background knowledge that supports literary interpretation (Lazar, 2010). These tasks strengthen contextual literacy and prepare students to analyse ideological tension, symbolic representation, and postcolonial themes in later stages (Janks, 2013). Stage 1 therefore provides the critical lens necessary for deeper and more informed engagement with Jadid prose.

Stage 2: Dialogic Interpretation

Stage 2 shifts learning from contextual understanding to analytical interpretation through structured close reading, prompting students to examine how characters, narrative perspectives, and symbolic motifs reflect struggles over colonial authority, gender hierarchy, and cultural autonomy (Adeeb, 1998; Kamp, 2008).

Learners interrogate ideological conflicts, mechanisms of silencing, and contrasting viewpoints, moving beyond plot-level comprehension.

This dialogic engagement aligns with postcolonial literacy principles by revealing how power and resistance operate within narrative structures (Bhabha, 2004; Spivak, 1988). Through character-power matrices, critical questioning, and interpretive role-play, students apply theoretical concepts to textual evidence, thereby expanding interpretive depth and strengthening awareness of power relations as core dimensions of literary competence (Freire, 1970).

Stage 3: Reflective Engagement

Stage 3 advances learning toward ethical and aesthetic reflection by examining how autonomy, resistance, and moral agency are represented in Jadid prose as responses to colonial power (Freire, 1970; Smith, 2012). Activities such as critical debates, symbol mapping, and reflective writing encourage students to articulate personal and collective responses to injustice, cultural erasure, and emancipatory struggle depicted in the texts (Andreotti, 2011).

By analysing how imagery, narrative silence, and characterisation generate ethical meaning, learners refine aesthetic judgement and develop ethical agency, linking literary interpretation to wider socio-political realities relevant to adolescents (Young, 2020). Stage 3 therefore consolidates the highest-order dimension of literary competence: the integration of interpretive insight with ethical reasoning.

Alignment with Aim

The proposed instructional model directly supports the study's aim of developing upper-secondary students' literary competence through postcolonial engagement with Central Asian Jadid prose. By organising learning as a progression from contextual literacy to interpretive depth and finally to ethical-aesthetic judgement, the framework operationalises the core competencies identified in the theoretical foundation (Hall, 2015). Grounding instruction in historically authentic anti-colonial narratives ensures that interpretive skills develop in culturally meaningful and age-appropriate ways, rooted in lived struggles over identity, power, and justice (Khalid, 2015).

Targeted strategies at each instructional stage incrementally build the analytical and critical capacities required for competent literary interpretation (Andreotti, 2011). In doing so, the model repositions literature teaching from surface comprehension toward a critical inquiry process that equips learners to interrogate domination, consider alternative epistemic possibilities, and recognise the ethical dimensions of narrative form (Freire, 1970). This alignment demonstrates how the framework transforms Jadid prose into a pedagogically actionable medium for cultivating informed, reflective, and critically grounded literary competence in secondary-school contexts (Young, 2020).

The theoretical integration of postcolonial pedagogy, literary competence research, and Jadid prose outlined above establishes the conceptual foundations for the instructional model proposed in this study. The following methodology section details how these principles informed the design logic, analytical procedures, and validation processes used to develop the model.

Methodology

Research Design

This study employs a qualitative instructional design approach grounded in postcolonial pedagogy and textual analysis. Rather than empirically measuring student learning outcomes, the research conceptualises, structures, and theoretically justifies a staged instructional model for teaching Central Asian Jadid prose in upper-secondary literature education.

The design-based orientation integrates three analytical layers:

- (1) close reading of Jadid narratives as anti-colonial literacy resources;
- (2) alignment of textual features with the four dimensions of literary competence; and
- (3) translation of these theoretical links into a coherent three-stage pedagogical framework.

Consistent with conceptual curriculum-design studies, the focus rests on theoretical coherence, pedagogical rationale, and instructional applicability. No experimental comparison or pre/post assessment was conducted. Instead, the study draws on systematic document analysis, iterative model-building procedures, and expert-informed pedagogical interpretation to ensure conceptual validity and educational relevance.

The overall logic of the conceptual and design-based methodological process is summarised in Figure 3.

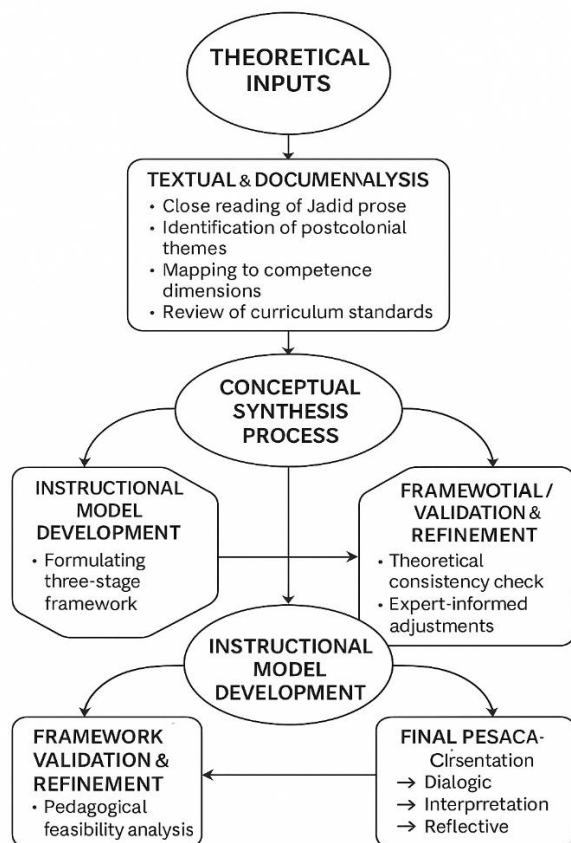


Figure 3: Overall Research Flow of the Conceptual Instructional Design Study

The overall logic of this design-based methodological process is summarised in Figure 3, which illustrates how theoretical constructs, textual evidence, and instructional design principles are progressively integrated throughout the model-building procedure. This visual overview clarifies the sequential reasoning that underpins the development of the framework and its internal coherence. The next section outlines the documentary sources that inform the analysis, including the selected Jadid prose texts, postcolonial theoretical literature, and national curricular guidelines that provide the conceptual and contextual foundations for the pedagogical model.

Data Sources

This study draws on three interconnected categories of documentary sources that inform the conceptual development of the instructional framework: (1) primary literary texts, (2) theoretical and pedagogical scholarship, and (3) upper-secondary curriculum documents. Although no empirical classroom data were

collected, these sources provide the textual, theoretical, and contextual foundations necessary for designing a postcolonial pedagogical model aligned with national educational aims.

1. Primary Literary Texts.

The core material for analysis comprises selected works of early twentieth-century Jadid prose by Fitrat, Cho'lpon, and Qodiriy. These texts were selected because they foreground key postcolonial themes—identity negotiation, cultural renewal, anti-colonial resistance, and the contested dynamics of modernity – that correspond to the four dimensions of literary competence adopted in the study. Within this conceptual design, Jadid narratives function as pedagogically meaningful artefacts through which interpretive competencies can be theoretically mapped and used to structure instructional sequences.

2. Theoretical and Pedagogical Scholarship

The second category includes scholarship on postcolonial theory, decolonial pedagogy, literary competence, hermeneutics, and critical literacy. Foundational theorists such as Said, Bhabha, Spivak, and Bahri informed the analytical lens for examining representation, power, and identity, while literary pedagogy scholars (Hall, Lazar, Carter) contributed to defining the competence dimensions targeted in the model. Together, these works provided the conceptual scaffolding needed to synthesise theoretical insights into a coherent pedagogical structure aligned with contemporary expectations for secondary literature education.

3. Secondary literature curriculum and Policy Documents

National secondary-school curriculum standards and instructional policy documents from Uzbekistan were examined to ensure that the proposed framework aligns with mandated learning outcomes and remains feasible within upper-secondary classrooms. These documents clarified current expectations for analytical reading, cultural awareness, and critical thinking in literature courses, enabling the model to address national pedagogical goals while introducing a postcolonial dimension largely absent from existing practice.

Taken together, the textual, theoretical, and curricular sources form the structured foundation for conceptualising the instructional model, strengthening its internal design logic and its applicability to competence-based, culturally grounded literature instruction in upper-secondary education.

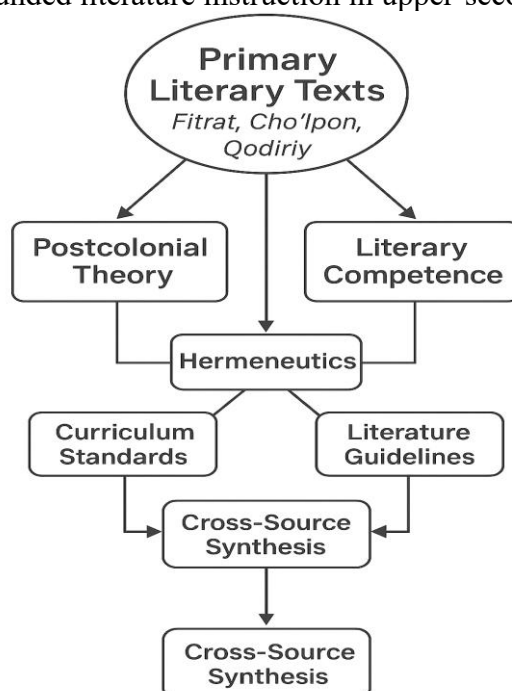


Figure 4: Categories of Documentary Sources Informing the Conceptual Design

Figure 4 summarises how these sources collectively inform the interpretive lens, competence mapping, and instructional design decisions underlying the model. Building on this foundation, the next section outlines the analytical procedures through which these materials were examined and synthesised.

Analytical Procedure

The analytical procedure followed a multi-layered process consistent with qualitative instructional design research, aimed at generating a theoretically coherent and pedagogically actionable framework. The analysis began with hermeneutic close reading of selected Jadid prose guided by postcolonial interpretive principles. This phase identified narrative representations of identity negotiation, subalternity, colonial authority, and cultural resistance, as well as the symbolic and structural devices through which these dynamics were articulated. These insights were then mapped onto the four dimensions of literary competence—interpretive depth, contextual literacy, power awareness, and ethical–aesthetic reasoning—to determine the pedagogical affordances embedded in the texts.

This textual work was complemented by analysis of postcolonial theory, decolonial pedagogy, hermeneutics, critical literacy, and competence-based literary instruction. Through iterative comparison and conceptual refinement, linkages were established between constructs such as hybridity, voice, agency, critique, and resistance, and the interpretive demands of competence-based learning. These conceptual connections informed the alignment of postcolonial constructs with the instructional decisions underpinning the model.

To ensure contextual feasibility, Uzbekistan’s secondary literature curriculum standards and teaching guidelines were examined to determine the model’s compatibility with mandated learning outcomes, thematic priorities, and instructional conditions. This review confirmed that the proposed framework is theoretically grounded and adaptable to upper-secondary educational contexts.

The study then engaged in a structured cross-source synthesis using design-based reasoning to integrate textual, theoretical, and curricular insights. This process involved identifying conceptual correspondences, clustering pedagogically salient themes, sequencing competencies according to cognitive and ethical complexity, and shaping an instructional progression reflective of postcolonial literacy development. Through this synthesis, the conceptual foundations of the three-stage instructional model were established.

Finally, the preliminary framework underwent iterative refinement through theoretical coherence checks, comparison with existing decolonial and competence-based models, and expert-informed judgements on pedagogical feasibility. These procedures ensured that the resulting model is conceptually robust, developmentally appropriate, and instructionally meaningful.

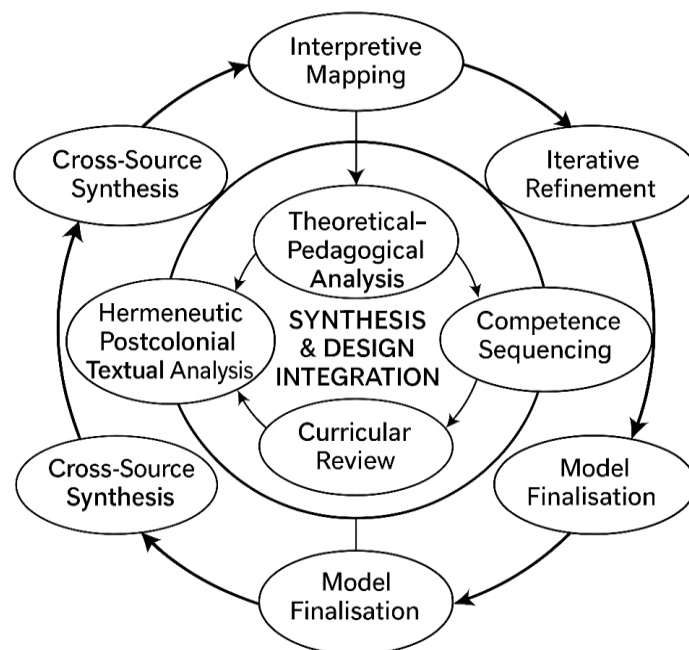


Figure 5. Multi-layered Analytical Logic of the Conceptual Design Study

Figure 5 visualises the analytical sequence through which textual, theoretical, and curricular sources were examined and synthesised. The next section outlines the model development procedures used to transform these analytic insights into a coherent, developmentally sequenced instructional framework.

Model Development Process

The development of the instructional model followed an iterative design-based process in which analytical insights were progressively translated into a structured pedagogical framework. Grounded in the textual, theoretical, and curricular analyses outlined earlier, this process ensured that the model remained theoretically coherent, developmentally sequenced, and pedagogically feasible for upper-secondary literature instruction.

The first phase involved converting interpretive findings from Jadid prose into explicit pedagogical affordances. Recurrent textual patterns – identity negotiation, subaltern resistance, symbolic constructions of power, and colonial cultural tension – were assessed for their relevance to the four dimensions of literary competence. Each thematic pattern was evaluated in terms of instructional value, cognitive demand, and potential to foster critical engagement, enabling the identification of textually grounded learning opportunities.

The second phase aligned these textual affordances with postcolonial and competence-based theoretical constructs. Iterative mapping established conceptual links between principles such as hybridity, agency, voice, and ideological critique and the interpretive practices needed to activate each competence dimension. This step provided a theoretically substantiated rationale for how particular tasks and questions could support deeper critical interpretation.

The third phase involved organising these competencies into a coherent developmental sequence. Drawing on cognitive progression frameworks and national curriculum expectations, the competencies were distributed across three stages – contextual orientation, dialogic interpretation, and reflective engagement – each defined by dominant cognitive operations and postcolonial literacy goals. This sequencing enabled a scaffolded progression from comprehension to critical interrogation and ethical-aesthetic evaluation.

The fourth phase designed instructional tasks that operationalised this progression. Activities such as historical mapping, ideology-centred questioning, symbolic analysis, and ethical debate were selected for their

Curricular validity was ensured by aligning the model with national upper-secondary literature standards, confirming that instructional strategies correspond to mandated learning goals and classroom realities.

Design validity was maintained through iterative refinement to ensure coherence between theoretical principles, instructional activities, and expected learning outcomes.

Together, these dimensions confirm that the proposed framework is conceptually robust, theoretically grounded, and pedagogically feasible for integrating Jadid prose into postcolonial literature instruction.

Conceptual Reliability

In this study, reliability refers to the internal stability of conceptual interpretations rather than statistical reproducibility, consistent with qualitative instructional design research. Reliability was strengthened through iterative thematic coding, repeated cycles of interpretive review, and triangulation across textual, theoretical, and curricular sources, ensuring that meaning-making remained coherent throughout the analysis.

To prevent interpretive drift, core constructs – power relations, subaltern voice, identity negotiation – were explicitly defined and applied consistently at each stage of model development. This stable analytical lens ensured that interpretations did not shift with contextual variation.

The reasoning process was further supported by analytic memos that documented how textual insights informed pedagogical design decisions. This transparent record enhances intellectual replicability by allowing other researchers to trace the conceptual logic underlying the framework.

Collectively, these measures establish conceptual reliability aligned with recognised qualitative design standards, ensuring that the study's interpretations remain internally consistent, analytically stable, and methodologically defensible.

Ethical Considerations

Because this study involves no human participants or personal data, procedural ethics measures such as consent, anonymity, and confidentiality were not required. Ethical responsibility instead centred on maintaining scholarly integrity through accurate representation of theoretical sources and careful attribution of intellectual frameworks.

Cultural sensitivity guided the interpretation of Jadid prose, recognising the colonial pressures and ideological constraints under which these texts were produced. Accordingly, the analysis avoided anachronistic or reductive readings that could obscure the socio-political complexity of authors' positions.

Given that the pedagogical model engages with ethically charged themes – gendered marginalisation, cultural coercion, and the silencing of subaltern voices – the study followed ethical interpretive principles aimed at preventing stereotyping, misrepresentation, or the inadvertent reproduction of colonial bias. These safeguards ensure that the ethical commitments embedded in the instructional framework are reflected in the research process itself.

Limitations

As a conceptual instructional design study, the main limitation lies in the absence of empirical classroom validation. Although the model is theoretically coherent and pedagogically well-structured, its practical effectiveness has not yet been tested in real secondary literature classrooms. Future research should therefore implement the framework in authentic instructional settings and evaluate its impact on students' literary competence through empirical evidence.

A second limitation concerns the study's reliance on a select corpus of canonical Jadid prose. While these texts provide strong pedagogical affordances, incorporating a broader spectrum of authors, genres, and regional perspectives from Central Asian literature would strengthen the framework's adaptability. Furthermore, because the conceptual synthesis is situated within a specific national curriculum context, applying the model in other educational systems – particularly in diverse postcolonial settings – will require contextual adjustment to ensure cultural and pedagogical alignment.

Collectively, these limitations suggest that although the model offers a solid theoretical foundation, its wider applicability depends on further empirical validation and contextual diversification.

Conceptual Findings

Jadid prose as a structured postcolonial literacy resource

Hermeneutic analysis shows that early twentieth-century Jadid prose forms a densely layered narrative corpus in which questions of selfhood, cultural authority, and resistance are woven into the literary fabric. Across works by Fitrat, Cho'lpon, and Qodiriy, recurrent patterns – fragmented identities shaped by imperial pressure, struggles over epistemic authority, and the muted presence of subaltern voices – emerge as sustained interpretive sites. These features move the texts beyond their historical value, offering learners structured opportunities to interrogate how agency and constraint operate within systems of domination and reform, thereby fostering both interpretive depth and contextual literacy.

The analysis also indicates that the ethical tensions embedded in these narratives – ranging from constrained female agency to intergenerational conflict and politically charged moral choices – create authentic conditions for cultivating ethical and aesthetic judgement. Such dilemmas invite students to grapple with the moral and symbolic dimensions of resistance, enabling the development of higher-order reasoning central to literary competence. Taken together, these findings confirm that Jadid prose contains a multilayered architecture of textual affordances that, when framed through a postcolonial pedagogical lens, provides a powerful foundation for advanced literary learning in upper-secondary education.

Postcolonial theory as a scaffold for higher-order literary reasoning

The analysis shows that postcolonial constructs such as hybridity, subalternity, epistemic violence, ambivalence, and resistance provide a coherent scaffold for moving students beyond descriptive reading toward deeper interpretive reasoning. These concepts supply a vocabulary through which learners can analyse how narratives organise meaning, encode power, and negotiate cultural hierarchies. By examining mechanisms such as mimicry or representational politics, students begin to recognise how character motivation, symbolic patterning, and narrative tension reflect broader ideological struggles rather than isolated textual details.

Equally important is the ethical dimension embedded in postcolonial pedagogy. Encouraging students to reflect on their own interpretive positions – and the socio-political assumptions that shape them – fosters an ethically aware mode of reading that complements cognitive analysis. This reflexive engagement helps learners evaluate texts through intertwined aesthetic and ethical lenses, an essential feature of advanced literary competence. Taken together, the findings confirm that postcolonial theory offers a developmentally appropriate framework for guiding students from contextual comprehension toward critically informed, ethically grounded interpretation in upper-secondary education.

Competence development follows a staged cognitive-ethical progression

The synthesis of competence theory, literary pedagogy, and textual analysis indicates that literary competence develops most effectively through a sequenced progression in which contextual, analytical, and

ethical capacities build upon one another. Students must first acquire a historically grounded understanding of the imperial structures and cultural tensions that shaped Jadid prose; without this foundation, interpretations risk becoming impressionistic rather than critically informed.

Once this contextual lens is established, learners can engage in deeper interpretive work. At this stage, they analyse contested identities, ideological struggle, and the interplay between personal agency and structural domination, thereby advancing interpretive depth and awareness of power relations. The final phase centres on ethical–aesthetic reflection, enabling students to evaluate how narratives imagine justice, autonomy, and cultural renewal, and how symbolic choices articulate moral complexity. Together, these stages form a coherent developmental pathway through which cognitive, cultural, and ethical dimensions of literary competence evolve in increasingly sophisticated ways, providing the pedagogical logic for the proposed instructional model.

Triangulating textual, theoretical, and curricular layers yields a coherent design logic

The final conceptual finding highlights the coherence produced by triangulating three analytic layers: the textual affordances of Jadid prose, postcolonial and decolonial theoretical constructs, and secondary curriculum expectations. Their convergence generated a design logic that is both theoretically grounded and pedagogically feasible, showing how Jadid narratives can meaningfully support competence-based instruction in upper-secondary classrooms. The triangulation process also revealed strong alignment between curricular aims – critical thinking, cultural literacy, and ethical reasoning – and the interpretive opportunities embedded in the texts, with postcolonial theory serving as the mediating lens that connects literary complexity to educational priorities. As a result, the instructional model emerges not as an abstract conceptual artefact but as a framework realistically suited for classroom implementation.

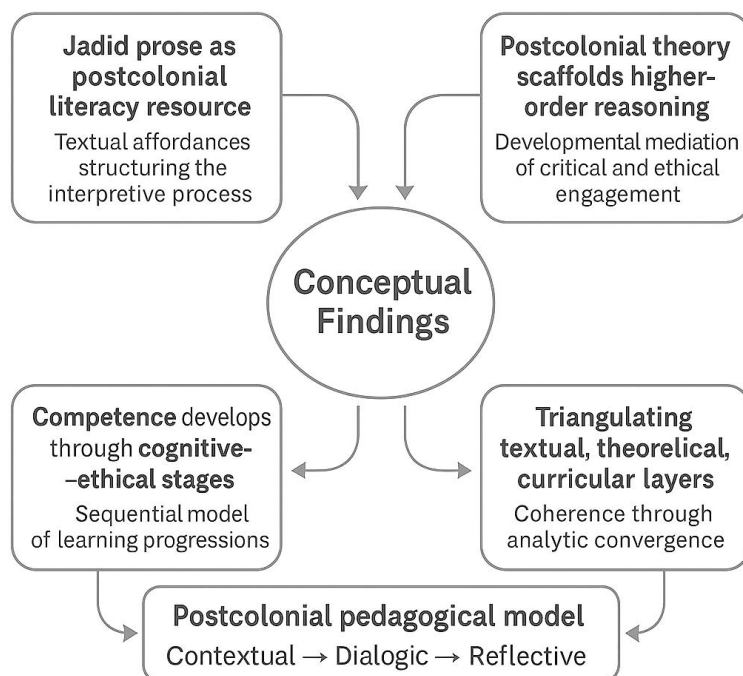


Figure 7: Integrated Conceptual Architecture of the Postcolonial Instructional Model

This synthesis ensures that each stage of the model carries conceptual justification and curricular relevance while remaining attentive to the ethical and cultural sensitivities involved in teaching colonial and anti-colonial narratives. The model's architecture thus develops organically from the intersection of textual

meaning, theoretical insight, and educational context rather than from externally imposed structures. Together, these insights clarify how interpretive depth, contextual literacy, power awareness, and ethical–aesthetic reasoning can be scaffolded through sequenced engagement with Jadid prose, explaining both the internal coherence and practical viability of the framework. These findings provide the basis for the Discussion section, which examines the broader theoretical, pedagogical, and teacher-education implications of the model.

Discussion

The conceptual findings show that the pedagogical value of Jadid prose lies not only in its historical relevance but in the narrative and ideological complexity that enables sustained postcolonial inquiry. When interpreted through a postcolonial lens, these texts invite students to examine how power, cultural negotiation, and identity formation operate within narrative form, demonstrating an organic alignment between Jadid literature and postcolonial concerns with epistemic struggle and cultural renewal.

Examining these textual affordances alongside developmental models of literary competence reveals why Jadid prose is particularly suited for cultivating interpretive depth and critical awareness. Its focus on marginalised perspectives, destabilised certainties, and cultural transformation broadens the scope of global postcolonial pedagogy and challenges the persistent omission of Central Asia from transnational discussions of coloniality and resistance.

The three-stage instructional model derived from the analysis further clarifies how competence-based literary learning can be sequenced. Rather than assuming interpretive ability develops incidentally, the model demonstrates that critical competence emerges through a progression from contextual grounding to dialogic interpretation and finally to ethical–aesthetic reflection. This structure mirrors cognitive complexity while responding to the ethical demands of engaging anti-colonial narratives, positioning literature study as a sustained inquiry rather than a recall-driven exercise.

The findings also show that postcolonial literacy requires more than ideological identification; it demands ethical attentiveness to how representation functions through silence, conflicting voices, and unresolved dilemmas. By emphasising ethical and aesthetic reasoning as culminating competence dimensions, the model challenges approaches that treat ethics as secondary to analysis and instead affirms ethical engagement as central to responsible reading in postcolonial contexts.

For Central Asian secondary education, these insights reposition Jadid prose as a catalyst for critical inquiry rather than a static cultural artefact. This reconceptualisation enables the development of reflective, critically aware learners and demonstrates how local literary heritage can support contemporary educational aims without reducing its historical complexity.

Overall, the discussion affirms that the intersections among postcolonial theory, competence development, and Jadid narrative form are conceptually robust and pedagogically generative. The coherence of these connections provides a strong foundation for future empirical validation and offers a renewed vision of how culturally situated anti-colonial texts can foster advanced interpretive and ethical capacities in modern classrooms.

Pedagogical Implications for Secondary Literature Teachers

The findings suggest several key implications for secondary literature teachers seeking to move beyond comprehension-based pedagogy. Integrating Jadid prose into upper-secondary instruction enables teachers to foreground cultural identity, ideological tension, and socio-historical reasoning – core dimensions of critical literacy. Because these narratives emerge from local histories of domination and reform, they offer students culturally resonant entry points for examining how power, resistance, and identity are negotiated within literary form.

Positioning Jadid texts as catalysts for dialogic interpretation further supports teachers in facilitating ethically attentive, contextually grounded discussion. Such engagement helps students treat historical

narratives as living interpretive resources for considering contemporary questions of justice, autonomy, and cultural continuity. In this way, the model encourages a shift toward inquiry-driven, culturally responsive pedagogy aligned with broader decolonial aims of the secondary curriculum.

The three-stage instructional framework also provides a practical scaffold for lesson planning and interpretive progression. By sequencing contextual orientation, analytical inquiry, and ethical-aesthetic reflection, the model helps teachers structure activities that incrementally deepen students' interpretive reasoning while maintaining coherence with curricular goals.

Overall, the framework equips secondary literature teachers with a coherent pathway for mobilising culturally rooted anti-colonial texts as tools for critical thinking and ethical engagement, positioning the literature classroom as a space where reflective and socially aware interpretation can meaningfully flourish.

Theoretical contributions

The study generates several theoretical contributions that extend work in postcolonial pedagogy, literary competence theory, and Central Asian literary studies. By integrating textual, theoretical, and curricular analyses into a unified pedagogical structure, it offers new insight into how culturally grounded anti-colonial narratives can inform critical literacy in secondary education.

First, the study broadens the scope of postcolonial pedagogy by demonstrating that postcolonial inquiry is not confined to Anglophone canons or conventional geographies of colonisation. Repositioning Central Asian Jadid prose as a meaningful site of postcolonial analysis expands the epistemic boundaries of the field and supports global efforts to diversify and decolonise school curricula.

Second, the research advances literary competence theory by proposing a developmental model in which cognitive, contextual, and ethical dimensions of interpretation operate in reciprocal relation. Rather than viewing skills as discrete or linearly acquired, the findings show that competence develops through iterative encounters with narrative structure, representational politics, and ethical judgement – particularly when students engage with anti-colonial texts. This reframes advanced literary competence as inseparable from power awareness and ethical-aesthetic reasoning.

Third, the study offers a revised theoretical understanding of Jadid pedagogical heritage. Instead of treating Jadid literature solely as a historical or ideological archive, the findings conceptualise it as a dynamic pedagogical resource capable of fostering critical agency among contemporary learners. This reorientation highlights the epistemic and ethical commitments embedded in Jadid writing and its relevance for modern educational aims.

Finally, the study addresses a notable theoretical gap by articulating a sequenced instructional model that links postcolonial interpretive constructs with competence-based pedagogy. The three-stage structure – Contextual Orientation, Dialogic Interpretation, Reflective Engagement – operationalises decolonial principles in a practicable form for secondary classrooms and provides a theoretically grounded approach for teaching anti-colonial narratives.

Collectively, these contributions extend the conceptual foundations of postcolonial literature education and demonstrate the value of culturally specific anti-colonial texts for strengthening competence-oriented pedagogical frameworks in Central Asia and similar contexts.

Pedagogical implications

The instructional model developed in this study offers several key implications for secondary literature teaching, particularly for contexts aiming to integrate culturally grounded anti-colonial narratives within competence-based curricula. The framework reconceptualises Jadid prose as a structured interpretive environment rather than a static historical archive. By sequencing learning across contextual, analytical, and ethical dimensions, it provides teachers with a coherent approach for guiding students through increasingly

complex engagements with identity, power, and moral ambiguity, thereby shifting instruction beyond comprehension-based practices toward theory-informed critical interpretation.

A central implication concerns the role of dialogic engagement in teaching postcolonial texts. Because the interpretive force of such narratives lies in their ideological openness and contested meanings, classroom dialogue becomes a primary medium through which students articulate and refine interpretations, negotiate differing perspectives, and recognise the socio-political forces shaping textual meaning. This positions teachers as facilitators of inquiry rather than transmitters of content, requiring attentiveness to students' cultural backgrounds and to the emotional weight of themes such as coercion, resistance, and marginalisation.

The model also underscores the value of reintegrating local literary heritage into contemporary curricular aims. Although Jadid prose is widely acknowledged for its cultural significance, its potential to foster critical literacy, ethical reasoning, and interpretive depth remains underutilised. By demonstrating how these texts align with modern secondary learning outcomes, the framework offers a viable pathway for drawing on national literary traditions while advancing learners' critical and reflective competencies.

Finally, the model points to the need for strengthened teacher preparation in postcolonial and decolonial pedagogies. Facilitating ethically charged discussions and navigating politically sensitive material requires theoretical grounding, dialogic facilitation skills, and culturally responsive strategies. Professional development that supports these capacities will be essential for effective implementation across diverse classroom settings.

Taken together, these implications reframe literature instruction as an intellectually rigorous, ethically attentive, and culturally situated practice. Beyond offering a method for teaching Jadid prose, the model advances a broader pedagogical vision in which interpretive agency, critical consciousness, and ethical literacy become central goals of secondary literature education.

Conclusion

This study demonstrates that Central Asian Jadid prose, when approached through a postcolonial pedagogical lens, provides a compelling foundation for cultivating advanced literary competence in secondary education. By integrating textual complexity, postcolonial interpretive constructs, and curriculum requirements into a coherent three-stage instructional model, the research repositions Jadid narratives as dynamic pedagogical resources that can strengthen contextual literacy, interpretive depth, power awareness, and ethical-aesthetic judgement.

The framework contributes to ongoing efforts to decolonise literature curricula by showing how locally rooted anti-colonial texts can broaden the scope of postcolonial pedagogy and offer students culturally resonant opportunities for critical inquiry into identity, authority, and resistance. At the same time, the study acknowledges the need for empirical classroom research to explore how learners engage with the ethical and emotional demands of colonial-era narratives and to assess the model's practical impact on competence development.

Overall, the study presents a theoretically grounded and pedagogically viable approach for enhancing literature education in Central Asia. It provides a basis for future work seeking to align national literary heritage with contemporary critical literacy goals and to advance decolonial practices in secondary literature instruction. By foregrounding culturally situated texts and a structured interpretive progression, the model points toward a more reflective, ethically engaged, and academically rigorous vision of literature teaching.

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