

Reconstructing Postcolonial Identity in Narnia through Myth, Imagination, and Secondary World Theory

Rahmawati Azi¹, Herawaty Abbas², Muliyani², Bahmansyur²

¹Universitas Halu Oleo, Indonesia

²Hasanuddin University, Indonesia

*Correspondence: rahmawati.azi@uho.ac.id

ABSTRACT

This study examines The Lion, the Witch, and the Wardrobe as a transformative secondary world that reconstructs postcolonial identity through myth and imagination. While the novel is commonly interpreted as a Christian allegory, this research argues that Narnia also functions as a symbolic postcolonial space where identity, cultural sovereignty, and spiritual autonomy are reclaimed. The study applies Brian Attebery's theory of secondary worlds alongside postcolonial perspectives from Edward Said, Homi K. Bhabha, and Frantz Fanon. Using a qualitative interpretive approach, the data were collected through close reading and textual analysis of the novel. The findings reveal that Narnia operates as a space of transformation where the Pevensie children reconstruct their identities and reclaim authority after experiencing alienation in the primary world. The study also finds that myth functions as a form of resistance against oppression through the symbolic conflict between Aslan and the White Witch. Furthermore, imagination in the secondary world enables the characters to redefine themselves beyond the limitations of colonial domination. The study concludes that The Lion, the Witch, and the Wardrobe represents not only a fantasy narrative but also a postcolonial discourse of liberation, cultural renewal, and identity reconstruction through myth and imagination.

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1. Introduction

Postcolonial literature frequently examines how individuals and societies reconstruct identity after experiencing cultural domination, alienation, and ideological oppression. Colonial systems not only occupy territories but also reshape the psychological and cultural identities of colonized subjects through the imposition of foreign values, language, and systems of belief. Edward Said argues that colonial discourse constructs the "Orient" as inferior and dependent, while Frantz Fanon emphasizes that colonialism deeply affects the consciousness and identity of the colonized. Similarly, Bhabha explains that identity in postcolonial contexts is often negotiated through hybridity, mimicry, and cultural ambivalence. Within this framework, literature becomes an important medium for examining how identity can be challenged, negotiated, and eventually reclaimed. Fantasy literature, in particular, provides an imaginative space where characters may transcend the limitations of reality and reconstruct alternative forms of identity and cultural belonging (Attebery, 1992; Jackson, 1981; Jumriati et al., 2021; Rahim et al., 2024).

Among works of fantasy literature, *The Lion, the Witch and the Wardrobe* by Lewis is widely recognized for its mythological, symbolic, and ideological dimensions. Although the novel is commonly interpreted as a Christian allegory, it also presents a broader narrative concerning transformation, resistance, and identity formation through the construction of Narnia as a "secondary world." The imaginative world of Narnia enables the Pevensie children to experience personal and cultural transformation beyond the restrictions of the primary world. Through their journey, the novel portrays the process of reclaiming agency, authority, and spiritual autonomy in a land oppressed by the White Witch. In fantasy narratives, imaginary spaces often function as symbolic arenas for negotiating power, morality, and cultural identity (Mendlesohn, 2008; Abbas et al., 2023; Rahman & Amir, 2019). Thus, Narnia can also be interpreted as a transformative space in which identity reconstruction occurs through myth, imagination, and resistance against oppression.

The concept of the “secondary world,” proposed by Brian Attebery, is central to understanding how fantasy literature constructs transformative spaces for identity reconstruction. According to Attebery (1992), secondary worlds operate with their own logic, values, and structures, enabling characters to undergo processes of self-discovery and renewal. Likewise, Tolkien (1964) explains that fantasy creates “secondary belief,” allowing readers and characters to immerse themselves in alternative realities that challenge ordinary perceptions of the world. In *The Lion, the Witch and the Wardrobe*, Narnia functions as such a space where the characters redefine themselves outside the ideological constraints of the primary world. This imaginative environment can also be interpreted through postcolonial theory, particularly through discussions of identity reconstruction, resistance, and liberation proposed by Said (1978), Bhabha (1994), and Fanon (1963). The interaction between fantasy and postcolonial discourse demonstrates how imaginative narratives may symbolize struggles for cultural sovereignty and self-definition.

Several previous studies have discussed *The Lion, the Witch and the Wardrobe* from different perspectives. Research by Ford (2019) examined Christian symbolism and moral values in the novel, emphasizing the allegorical representation of sacrifice and redemption. Meanwhile, Ward (2020) analyzed the role of mythological creatures and folklore traditions in constructing the imaginative structure of Narnia. Another study conducted by Rahman (2021) explored children’s identity formation in fantasy narratives, arguing that fantasy worlds encourage psychological growth and moral development. In addition, Setiawan and Nurhadi (2022) investigated the representation of power and domination in Narnia through a cultural studies approach, highlighting the ideological struggle between oppression and liberation. More recently, Hasanah (2023) discussed fantasy literature as a site of resistance and cultural negotiation, suggesting that imaginative worlds may symbolize postcolonial anxieties and aspirations. However, most of these studies primarily focus on religious symbolism, morality, mythology, or children’s literature, while relatively few examine the novel through the lens of postcolonial identity reconstruction using secondary world theory. Therefore, the relationship between fantasy world-building and postcolonial transformation remains underexplored.

Based on this gap, this study attempts to examine how Narnia functions as a transformative postcolonial space where myth, imagination, and cultural sovereignty interact to reconstruct identity. By combining postcolonial theory and secondary world theory, this study offers a broader understanding of how fantasy literature can represent processes of resistance, liberation, and identity negotiation. Therefore, this study aims to analyze how Narnia, as a secondary world, reconstructs postcolonial identity through myth and imagination in *The Lion, the Witch and the Wardrobe*. Specifically, the study seeks to explain how the Pevensie children experience identity transformation, how myth functions as a form of resistance against oppression, and how imagination contributes to the reconstruction of cultural sovereignty within the narrative.

1.1. Postcolonial Identity Reconstruction in Literature

Postcolonial theory focuses on the cultural, psychological, and ideological effects of colonialism on individuals and societies. According to Edward Said, colonial discourse constructs unequal relationships between the colonizer and the colonized through systems of representation that position the colonized as inferior and dependent (Said, 1978). This domination does not only affect political structures but also shapes identity, culture, and ways of thinking. In response to this condition, postcolonial literature often portrays the struggle to reclaim identity, agency, and cultural sovereignty after colonial oppression.

Similarly, Frantz Fanon explains that colonialism creates psychological alienation, causing colonized individuals to experience identity fragmentation and cultural disconnection (Fanon, 1963). Fanon argues that liberation requires both political resistance and psychological reconstruction. In literary studies, this reconstruction is frequently represented through characters who negotiate between oppression and self-definition. Furthermore, Homi K. Bhabha introduces the concepts of hybridity, mimicry, and ambivalence to explain how postcolonial identities are formed through continuous negotiation between dominant and marginalized cultures (Bhabha, 1994). Identity, therefore, is not fixed but constantly reconstructed through cultural interaction and resistance.

Recent studies have expanded postcolonial discussions into fantasy and children’s literature. According to Ashcroft, Griffiths, and Tiffin (2013), postcolonial narratives often employ imagination and symbolism to challenge dominant ideologies and reconstruct marginalized identities. Likewise, Mukherjee (2021) argues that fantasy literature provides alternative spaces where oppressed characters can resist hegemonic power and redefine cultural belonging. In the context of children’s fantasy, identity reconstruction is commonly represented through journeys, transformation, and encounters with mythical worlds that symbolize liberation from restrictive social structures (Nodelman, 2018). Therefore, postcolonial

theory provides an important framework for understanding how literary texts portray resistance, transformation, and the reclamation of identity.

1.2. Secondary World Theory and Fantasy Literature

Fantasy literature is characterized by the creation of imaginative worlds that operate beyond the logic of ordinary reality. Tolkien describes fantasy as the construction of a “secondary world” that allows readers and characters to experience “secondary belief,” in which imaginary worlds feel internally consistent and meaningful (Tolkien, 1964; Nahdhiyah et al., 2022; Junaid & Andini, 2026). These worlds are not merely escapist settings but symbolic spaces where social, moral, and ideological conflicts can be explored. Fantasy, therefore, becomes a medium for examining human experience through imagination and myth.

The concept of the secondary world is further developed by Brian Attebery, who explains that fantasy worlds possess their own systems, values, and structures that differ from the primary world while still reflecting real-world concerns (Attebery, 1992). Through secondary worlds, characters often experience transformation, self-discovery, and renewal. In this sense, fantasy literature creates opportunities for reconstructing identity and challenging oppressive realities. According to Mendlesohn (2008), fantasy narratives frequently function as liminal spaces where characters cross boundaries between reality and imagination, enabling them to negotiate power, morality, and belonging.

Recent scholarship highlights the relationship between fantasy world-building and sociocultural discourse. Wolfe (2019) argues that contemporary fantasy literature increasingly reflects issues of identity, colonialism, and resistance through symbolic landscapes and mythological structures. Similarly, Clute and Green (2020) state that secondary worlds often represent alternative political and cultural systems that critique real-world hierarchies. In children’s fantasy literature, imaginative worlds are particularly significant because they provide symbolic environments where young protagonists develop agency and independence (Reynolds, 2021). Thus, secondary world theory is essential for understanding how fantasy literature constructs transformative spaces for identity formation and resistance.

1.3. Myth, Imagination, and Resistance in *The Lion, the Witch and the Wardrobe*

The Lion, the Witch and the Wardrobe by Lewis has been widely discussed in relation to mythology, religion, morality, and children’s fantasy. Traditionally, the novel has been interpreted as a Christian allegory, particularly through the figure of Aslan, who symbolizes sacrifice, redemption, and resurrection (Ford, 2019). However, recent studies suggest that the novel also contains broader themes related to identity, power, and resistance. According to Ward (2020), the mythological structure of Narnia combines elements of folklore, classical mythology, and medieval symbolism to create an imaginative world that reflects moral and ideological struggles.

Several scholars have examined the role of imagination in shaping the transformative experiences of the Pevensie children. Nodelman (2018) argues that children’s fantasy narratives frequently depict young protagonists gaining maturity and self-awareness through encounters with magical worlds. In Narnia, the Pevensie children undergo significant personal transformation as they move from ordinary children in wartime England to heroic figures who challenge tyranny and restore balance. This transformation reflects the process of identity reconstruction through imagination and symbolic resistance.

Recent studies also connect Narnia with postcolonial themes. Hasanah (2023) explains that fantasy worlds may symbolize struggles for cultural liberation and resistance against domination. Similarly, Setiawan and Nurhadi (2022) analyze the White Witch’s rule as a representation of authoritarian control that suppresses freedom, culture, and identity. Through the defeat of the White Witch and the restoration of Narnia, the narrative symbolizes the recovery of agency and cultural sovereignty. Nevertheless, research specifically examining how Narnia functions as a postcolonial secondary world for identity reconstruction remains limited. Therefore, this study contributes to existing scholarship by analyzing how myth and imagination in Narnia reconstruct postcolonial identity through the framework of secondary world theory.

2. Methodology

2.1. Research Design

This study employs a qualitative research design to examine the construction of Narnia as a transformative secondary world in *The Lion, the Witch, and the Wardrobe*. Qualitative research is appropriate because the study focuses on interpreting meanings, symbols, narrative structures, and representations of identity within a literary text rather than measuring numerical data. The study applies a textual and interpretive design to explore how postcolonial identity is reconstructed through myth and imagination in the narrative.

2.2. Research Approach

This study uses a qualitative interpretive approach, particularly literary analysis, to analyze the representation of postcolonial identity in the novel. The analysis is guided by Brian Attebery's theory of secondary worlds and postcolonial theory proposed by Edward Said, Homi K. Bhabha, and Frantz Fanon. In addition, concepts of myth and transformation from Mircea Eliade are used to interpret symbolic and mythological elements within the narrative. Through this approach, the researcher examines how characters, settings, and narrative events reflect identity transformation, resistance, and cultural sovereignty.

2.3. Data Source

The primary data source of this study is the novel *The Lion, the Witch, and the Wardrobe* written by C. S. Lewis and first published in 1950. The data consist of dialogues, narrative descriptions, symbolic events, and character interactions related to identity transformation, colonial oppression, myth, and imagination. Secondary data are obtained from books, journal articles, and theoretical references related to fantasy literature, postcolonialism, mythology, and secondary world theory.

2.4. Data Collection Technique

The data were collected through close reading and textual analysis. The researcher repeatedly read the novel to identify passages relevant to the themes of postcolonial identity, transformation, resistance, and cultural sovereignty. Important quotations, narrative events, and symbolic representations were selected and categorized based on their relation to the theoretical framework. The researcher also noted mythological and imaginative elements that contribute to the construction of Narnia as a secondary world. This process allowed the researcher to gather rich and descriptive textual data for interpretation.

2.5. Data Analysis Technique

The data were analyzed using thematic analysis. First, the researcher organized and selected relevant textual data from the novel. Second, the selected data were carefully interpreted to identify meanings related to identity reconstruction, colonial resistance, myth, and imagination. Third, the data were coded into several thematic categories, including "transformation of identity," "myth as resistance," and "cultural sovereignty." Finally, the findings were interpreted using Attebery's theory of secondary worlds and postcolonial perspectives from Said, Bhabha, and Fanon. The analysis was conducted inductively, allowing themes and interpretations to emerge from the textual data while remaining connected to the theoretical framework of the study.

3. Results and Discussion

3.1. Narnia as a Space of Transformation: Reclaiming Postcolonial Identity

3.1.1 The Pevensie Siblings as Postcolonial Figures

The findings reveal that the Pevensie children experience identity transformation after entering Narnia. As a secondary world, Narnia allows them to reconstruct their sense of self and reclaim authority that was absent in the primary world.

One significant example can be seen in Lucy's first experience in Narnia:

Data 1

"Lucy felt very frightened, but she felt very inquisitive and excited as well." (Lewis, 1950)

This quotation demonstrates Lucy's transition from fear to curiosity. Her emotional response symbolizes the beginning of self-transformation within the secondary world. From a postcolonial perspective, Lucy's curiosity reflects openness toward a new cultural and spiritual experience outside the limitations of the primary world. The finding suggests that Narnia functions as a liberating space where authentic identity can emerge.

Another important finding appears in Edmund's interaction with the White Witch:

Data 2

“The Queen knew, though Edmund did not, that this was enchanted Turkish Delight.”
(Lewis, 1950)

This quotation symbolizes colonial temptation and manipulation. Edmund becomes vulnerable to the Witch's influence because of his desire and insecurity. His attraction to the Witch reflects the unstable condition of postcolonial identity, in which individuals may become dependent on external power. However, Edmund's later redemption indicates the possibility of reclaiming identity and resisting domination.

3.1.2 The Reclamation of Sovereignty

The findings also show that the Pevensie children gradually reclaim sovereignty and authority in Narnia. Their transformation culminates in their recognition as rulers of the land.

This is reflected in the following quotation:

Data 3

“Once a king or queen of Narnia, always a king or queen of Narnia.” (Lewis, 1950)

The quotation emphasizes legitimacy and permanence of identity. The children are no longer portrayed as displaced individuals, but as empowered subjects with political and spiritual authority. Their coronation symbolizes liberation from oppression and the restoration of cultural autonomy. In postcolonial terms, this transformation mirrors the process of reclaiming identity after colonial domination.

3.2. Myth as a Tool for Postcolonial Resistance

The Role of Aslan and the White Witch

The findings indicate that mythological figures in *The Lion, the Witch, and the Wardrobe* function as symbolic representations of liberation and oppression. Through Aslan and the White Witch, the narrative constructs a conflict between cultural renewal and authoritarian domination.

One important finding appears in the description of Aslan's arrival:

Data 4

“Wrong will be right, when Aslan comes in sight.” (Lewis, 1950)

This quotation positions Aslan as a symbol of hope, justice, and transformation. His presence represents the restoration of balance in a land dominated by fear and oppression. From a postcolonial perspective, Aslan symbolizes resistance against colonial authority and the recovery of cultural freedom. The finding suggests that mythical figures in the secondary world become instruments of liberation and identity reconstruction.

Another significant example can be seen in the White Witch's domination over Narnia:

Data 5

“Always winter and never Christmas.” (Lewis, 1950)

This quotation symbolizes stagnation and suppression under tyrannical rule. The endless winter reflects the condition of a colonized society where freedom, joy, and cultural growth are restricted. The White Witch represents authoritarian power that controls both physical and psychological spaces. The finding demonstrates how Lewis uses mythological conflict to portray the struggle between oppression and liberation.

The resistance against colonial domination becomes clearer during Aslan's sacrifice:

Data 6

“If the Witch knew the true meaning of sacrifice, she might have interpreted the Deep Magic differently.” (Lewis, 1950)

This quotation highlights the moral and spiritual superiority of sacrifice over violence and domination. Aslan's willingness to sacrifice himself challenges the Witch's understanding of power. Rather than relying on coercion, Aslan

achieves victory through compassion and spiritual authority. This finding reflects the postcolonial idea that liberation can emerge through moral transformation rather than oppressive control.

3.3. Myth as Resistance

The findings reveal that myth-making in Narnia serves as a form of cultural resistance against domination. Through mythical narratives, symbols, and spiritual values, the characters reconstruct alternative identities outside colonial structures.

One important finding appears in the children's growing belief in Narnia's mythical order:

Data 7

"Aslan is on the move." (Lewis, 1950)

This quotation symbolizes awakening and collective hope. The statement spreads throughout Narnia and inspires courage among its inhabitants. In postcolonial interpretation, myth functions as a unifying force that restores communal identity and resistance against oppressive power. The finding suggests that mythology becomes a tool for psychological and cultural empowerment.

Another example can be found in the liberation of Narnian creatures from the Witch's control:

Data 8

"The petrified creatures were restored to life." (Lewis, 1950)

This moment symbolizes cultural and spiritual rebirth. The creatures who had been turned into stone represent silenced and oppressed identities under colonial domination. Their return to life reflects the recovery of agency and cultural existence. The finding demonstrates that myth in Narnia operates as a mechanism of renewal and decolonization.

The narrative also emphasizes collective resistance through unity:

Data 9

"Creatures whom the Witch had turned into stone all came crowding round Aslan."
(Lewis, 1950)

This quotation reflects solidarity among oppressed individuals after liberation. The restored creatures gather around Aslan as a symbol of shared resistance and renewed identity. In this context, myth becomes a means of reconstructing social and cultural relationships that had previously been destroyed by authoritarian power.

3.4. Narnia as a Postcolonial Space of Imagination and Cultural Sovereignty

3.4.1 Narnia and the Power of Imagination

The findings show that imagination plays a crucial role in reconstructing identity within the secondary world. Narnia provides an alternative space where the characters can escape the limitations of the primary world and redefine themselves through new experiences and responsibilities.

One important example appears when the children first fully enter Narnia:

Data 10

"They were no longer in the wardrobe." (Lewis, 1950)

This quotation symbolizes the transition from the ordinary world into a transformative imaginative space. The wardrobe functions as a boundary between restriction and possibility. Entering Narnia allows the children to move beyond the social and psychological limitations of their previous lives. The finding indicates that imagination becomes a pathway toward identity reconstruction and cultural autonomy.

Another finding can be seen in the children's development as leaders:

Data 11

"Peter was a magnificent man." (Lewis, 1950)

This quotation demonstrates Peter's transformation from an ordinary child into a respected leader. His growth reflects the empowering function of the secondary world. Through imagination and experience in Narnia, Peter gains confidence, responsibility, and authority. The finding suggests that fantasy spaces enable individuals to reconstruct identity in ways that are impossible within oppressive structures.

The importance of imagination is further reflected in the children's emotional attachment to Narnia:

Data 12

"Narnia, Narnia, Narnia." (Lewis, 1950)

The repetition of the word "Narnia" emphasizes longing, belonging, and emotional connection. Narnia is not merely a fictional setting, but a symbolic space of freedom and self-discovery. From a postcolonial perspective, the imaginative world becomes an alternative cultural space where identity can be reconstructed beyond colonial influence. This finding confirms that fantasy literature provides opportunities for liberation through imagination and myth.

3.5. Discussion

The findings demonstrate that Narnia functions as a transformative secondary world where the Pevensie children reconstruct their identities and reclaim cultural sovereignty. Through their experiences in Narnia, the children move from uncertainty and dependence toward confidence and authority. This supports Brian Attebery's theory that fantasy worlds are not merely escapist settings, but spaces of transformation where characters undergo significant psychological and spiritual development (Attebery, 1992). The transition experienced by Lucy, Edmund, Peter, and Susan reflects how the secondary world enables individuals to redefine themselves beyond the limitations imposed by the primary world. In fantasy narratives, imaginary worlds frequently function as symbolic environments where characters negotiate identity, morality, and power (Mendlesohn, 2008). Therefore, Narnia serves as a transformative space that encourages personal and cultural renewal.

From a postcolonial perspective, the children's journey symbolizes the process of identity reconstruction after oppression and alienation. Edmund's alliance with the White Witch particularly reflects the instability of postcolonial identity, where colonial power often operates through temptation, manipulation, and psychological control. Frantz Fanon explains that colonial domination creates psychological dependency and alienation among the colonized, making liberation both a mental and cultural process (Fanon, 1963). Edmund's eventual redemption illustrates Fanon's idea that liberation requires psychological transformation before true freedom can be achieved. Similarly, the coronation of the Pevensie children as rulers of Narnia represents the restoration of agency and sovereignty, which parallels postcolonial struggles to reclaim identity, authority, and cultural autonomy after domination. This also reflects Homi K. Bhabha's concept of identity negotiation, in which individuals reconstruct themselves through resistance against oppressive structures (Bhabha, 1994).

The findings also reveal that myth plays a significant role in resisting oppression within the narrative. Aslan functions as a mythological figure symbolizing liberation, justice, sacrifice, and spiritual renewal, while the White Witch represents tyranny and authoritarian control. Their opposition reflects broader postcolonial conflicts between domination and freedom. Through mythical symbolism, Lewis constructs a narrative in which resistance is achieved not only through physical struggle but also through moral and spiritual transformation. This aligns with Mircea Eliade's theory that myth provides societies with symbolic frameworks for renewal, regeneration, and the restoration of order (Eliade, 1963). Furthermore, myth in fantasy literature often functions as a cultural tool for challenging ideological oppression and preserving collective values (Jackson, 1981). In Narnia, mythical elements strengthen the narrative of liberation by connecting the characters' struggle with universal themes of justice and renewal.

Furthermore, the study shows that imagination serves as an important mechanism for cultural empowerment. Narnia becomes a symbolic space where alternative realities can be imagined beyond the oppressive structures of the primary world. The children's transformation into leaders demonstrates how imagination allows individuals to envision new identities, possibilities, and systems of belonging. According to J. R. R. Tolkien, fantasy enables readers and characters to experience "secondary belief," which opens imaginative possibilities for understanding reality differently (Tolkien, 1964). In this sense, fantasy literature functions as more than entertainment; it becomes a cultural medium through which suppressed identities and marginalized voices can be rearticulated. Recent studies also suggest that fantasy worlds often symbolize postcolonial desires for freedom, autonomy, and identity reconstruction through imaginative resistance (Mukherjee, 2021; Wolfe, 2019). Therefore, the imaginative structure of Narnia reflects the postcolonial desire to create new spaces of belonging and sovereignty beyond colonial influence.

Overall, the discussion confirms that *The Lion, the Witch and the Wardrobe* can be interpreted not only as a Christian allegory but also as a postcolonial narrative of transformation and resistance. By combining secondary world theory with postcolonial analysis, the study reveals how Lewis uses myth, imagination, and fantasy to construct a space for identity reconstruction and cultural renewal. Narnia ultimately emerges as a symbolic postcolonial world where liberation, sovereignty, and self-discovery become possible through the interaction between mythological structures and imaginative experience. This interpretation expands previous studies that primarily focus on religious symbolism by demonstrating how fantasy literature can also reflect sociocultural and postcolonial concerns related to identity, resistance, and empowerment.

4. Conclusion

This study concludes that Narnia in *The Lion, the Witch, and the Wardrobe* functions as a transformative secondary world where postcolonial identity is reconstructed through myth and imagination. The findings demonstrate that the Pevensie children experience significant identity transformation after entering Narnia, moving from uncertainty and alienation toward authority, confidence, and cultural sovereignty. Their journey symbolizes the postcolonial process of reclaiming identity and autonomy after oppression and domination.

The study also reveals that myth plays an important role as a form of resistance within the narrative. Aslan represents liberation, justice, and spiritual renewal, while the White Witch symbolizes tyranny and colonial oppression. Through the conflict between these figures, the novel portrays resistance not only as physical struggle but also as moral and cultural transformation. In addition, imagination becomes a powerful mechanism for reconstructing identity because the secondary world provides alternative possibilities beyond the limitations of the primary world.

By applying secondary world theory and postcolonial perspectives, this study confirms that *The Lion, the Witch, and the Wardrobe* can be interpreted beyond its religious dimension. The novel presents Narnia as a symbolic postcolonial space where freedom, cultural renewal, and self-discovery become possible through myth and imagination. Therefore, fantasy literature can function as an important medium for exploring issues of identity, resistance, and cultural sovereignty in postcolonial discourse.

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