

## INDIGENOUS IDENTITY AND ORIENTALISM: A CRITICAL STUDY OF BLACK SKIN, WHITE MASKS IN THE CONTEXT OF COLONIALISM AND DIASPORA

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**Abstract:** Communication plays a vital role in all aspects of life. Language serves as a universal tool for effective communication. Throughout history, the significance, influence, and impact of language in communication have been evident across different stages and levels. The language was notably used as a dominant tool by colonizers to establish and enforce their power over the colonized populations. Numerous postcolonial discourses have addressed the influential role of language during the era of colonization. The language of the European colonizers was often regarded as a means of suppressing, oppressing, marginalizing, and discriminating against race, class, gender, culture, and identity. This research paper specifically examines the impact of language on Indigenous culture in Africa, as portrayed in Frantz Fanon's novel, *Black Skin, White Masks*.

Keywords: Communication, language, colonized, postcolonial, culture, and identity.

### I. INTRODUCTION

This research article draws upon the fundamental concepts offered in Frantz Fanon's *Black Skin, White Masks*, and Edward Said's *Orientalism* to shed insight on how the dominating use of English with a single voice contributes to the oppression experienced by Indigenous populations. This research study specifically aims to elucidate the method by which English dominates as a single vocal language. This paper aims to provide a detailed analysis of how this phenomenon is connected to the oppressor's increasing oppression. This article is developed on this topic based on the foundation provided by both of these works, which is taken into consideration during the discussion of writing this research article.

### II. LANGUAGE AND IDENTITY

Subsequently, the main focus is on examining the impact of language imposition on identity formation, while also introducing the notion of resistance against colonialism through the revitalization process. The language barrier not only impacts social interactions but also creates a competitive environment. There are several distinct cultural and personal identities. An examination of the culture examines the culture, language, and social interactions, considering people's participation in diverse social contexts and the governing standards and expectations.

### III. CULTURE AS SOCIAL FRAMEWORK

Culture can be seen as a fundamental conceptual framework of the social structure. As a group or subculture, we must contribute to the formation of cultural standards that align with cultural

advancement. This is how we fulfill our duties and commitments. It also includes observable signs and symptoms, as well as the inherent value that may be derived from intangible factors.

When considering all factors, culture is a pervasive influence. This is a logical observation. It involves the amalgamation of cultural characteristics, such as having a blue skin tone. The primary factors that shape how individuals are perceived are their physical appearance and the language they use. People tend to use objective language, which can lead to certain consequences. Examples of this phenomenon include oppressive internal classifications and dictatorial words of acceptance. It is also important to have an advantage when facing opposition, which is one of the most crucial but ineffective tasks.

#### **IV. CULTURE, LANGUAGE AND COMMUNICATION**

Although primarily designed for communication, language played a multifaceted role beyond its basic purpose in the context of colonization. Despite its primary function of facilitating communication, it also served as a means of control and tyranny. Frantz Fanon's work *Black Skin, White Masks* is widely recognized as a significant reference point that has sparked much literary discourse. The book's title has greatly aided in encouraging this discussion. The topic of the interrelationship between language, identity, and power in colonial and postcolonial societies has been extensively studied in literature.

#### **V. INTERPRETING THROUGH THE LENS OF ORIENTALISM**

As this research has been conducted by multiple researchers, The research in question has generated significant attention. This is to examine the impact of language on the oppression of African Indigenous communities which is also the objective of this research. This will facilitate the investigation of the role that language serves. This will enable an analysis of the purpose that language serves. To give a more precise view, and answer what is the significance of language in the international community, the answer will be based on Edward Said's interpretation of Orientalism, which will provide a clear specification of the scope of the inquiry to be conducted using this interpretation. This specific interpretation will be utilized to conduct the inquiry.

#### **VI. IMPACT OF LANGUAGE IN THE CARIBBEAN REGIONS IN THE CONTEXT OF COLONIALISM**

Furthermore, this interpretation will serve as the fundamental basis for the argument. The correlation between these ideas and the findings of this study impacts the way language has been employed as a means of racialization and enforcement in colonial contexts. This contact contributes to the technique. This research not only demonstrates the underlying performativity of attitudes involved in discussions about, as well as related to, geography but also contributes to our understanding of how language has operated throughout human history. There is a particular concern about the challenges posed by colonialism and its impact on language in the Caribbean.

#### **VII. THE EUROPEAN CONSTRUCTION OF LINGUISTIC HIERARCHY**

In addition to the preceding example, cultural control imposed an extra level of colonialism that extended beyond expectations. Colonialism encompassed much more than just territorial conquest and economic exploitation. It required a broader scope than these two aspects alone. Colonialism

included a far broader scope than that. European powers imposed their languages on nations they oppressed, constructing a linguistic hierarchy that elevated European languages as a symbol of civilization and denigrated indigenous languages as inferior. The purpose of designing a hierarchical structure was to establish a linguistic hierarchy. These activities were performed with the explicit aim of establishing a hierarchy. This method encompasses several elements, one of which is intentionally diminishing the influence of the local language substrate, which has historically been seen as primitive or inferior. This technique consists of a heterogeneous array of constituent pieces.

### **VIII. LINGUISTIC IMPERIALISM**

Linguistic imperialism played a crucial role in upholding colonial hierarchical institutions and uneven power dynamics. This component played a crucial role in maintaining these systems. Several more factors contributed to the maintenance of these systems. The language itself hierarchically organizes its components. The use of European languages instead of indigenous African languages has profound implications. The current situation regarding the usage of European languages is as follows: Harnessing the full power of these several languages was an urgent need. The colonists had a duty to take responsibility for building educational institutions that prioritized European languages more than they had in the past. These institutions created educational establishments. The construction of these institutions resulted in linguistic assimilation for the majority of indigenous peoples, causing them to lose their languages. This happened because of the presence of these institutions. This occurred as a result of the preceding events that had occurred.

### **IX. LINGUISTIC ASSIMILATION AND REGIONAL LANGUAGES**

Consequently, it can be classified that these languages as ones that gradually vanish over subsequent generations. This is the outcome that ensued as a result of this. One perspective that has justified colonial power is based on the concept of a colonial tone, which distinguishes between traditionalism and modernity, with interpretation derived from any autonomous linguistic communication in a European language. This perspective has been instrumental in supporting the colonial power. To differentiate between the two, a colonial tone has been employed.

### **X. EUROCENTRIC PERSPECTIVE AS AN EVALUATING CRITERION**

Another factor that has facilitated the transmission of colonial power is the portrayal of languages from a Eurocentric perspective as a criterion for evaluating access points. From this perspective, languages are seen or considered. The implications resulting from the imposition of linguistics are a direct consequence of this imposition. The linguistic hierarchy served the purpose of not only instilling colonial inferiority complexes in indigenous peoples but also suppressing their languages. The hierarchy's primary goal was to accomplish this. This hierarchy was formed by the deliberate suppression of indigenous languages. The eradication of indigenous languages was achieved by the use of this hierarchical structure helped to eradicate indigenous languages. The hierarchy was intended to serve as the mechanism through which this objective was finally achieved.

Fanon is credited as being the first person to bring this knowledge to light. The terrain in question is severely afflicted, since criticism may have dire consequences. This situation sheds light on how people who have experienced colonization perceive themselves, influenced by a distorted colonial narrative. This perspective was first illuminated by Fanon, who was a trailblazer in doing so. Fanon, a pioneering researcher, was the first to illuminate this consciousness. To view the decision to choose a form of communication (or language) that symbolizes colonization, even if it is not directly related to colonization, as belonging to a category that primarily carries negative aspects.

## **XI. SELF-OPPRESSION, SELF-CONCEPTION AND SELF-PERCEPTION**

Self-oppression has a profound impact on both our personal and collective identities, as well as on the fundamental structure of society. This is due to its impact on society's underlying structure. This is because the consequences of self-oppression have a broad and far-reaching influence. This is mostly due to the extensive influence of self-oppression in the given scenario. Identity and language are intricately interconnected concepts within the global community framework.

Language and identity are intricately interconnected, leaving no margin for mistakes in their interaction. Language forms the fundamental basis on which identity is constructed. This factor shapes people's self-conceptions and the factors that determine their place in the world. This element also exerts an influence on the surrounding world. This has an impact on an individual's self-perception. In his book *Black Skin, White Masks*, Fanon's goal is to elucidate the process by which colonized individuals are compelled to hide their cultural customs due to the imposition of a colonial language through forced and conditional assimilation. Fanon's work is titled *Black Skin, White Masks*. Fanon himself sets out to demonstrate this phenomenon.

To do this, Fanon explains the many methods by which individuals are compelled to hide their cultural customs due to the use of colonial language in communication. To illustrate this, he presents an example of how individuals are forced to suppress their cultural traditions due to the influence of the colonial language. This exemplifies the compulsion of individuals to hide their cultural customs. Indigenous peoples may possess the capacity to experience themselves from the viewpoint of the conquerors.

Language has the potential to function as a tool for colonizers, or at the very least, it possesses the capability to effectively achieve this objective. If this scenario holds, then language possesses the capacity to transform into a mechanism employed by colonizers. There is a possibility that both of these events may occur. An instance of internalized oppression contributes to an individual's challenge in forging their unique identity. According to Fanon, the appropriation of language via colonialism is a significant aspect of the ongoing identity dilemma faced by indigenous peoples.

## **XII. LANGUAGE COLONIALISM**

According to Fanon, the situation is further exacerbated by language colonialism, and the problem stems from the historical process of linguistic colonization. When an individual is acquiring a colonizer language, there is a tendency to minimize or give less importance to their unique linguistic background. This is because the colonizer speaks its language. This occurrence is rather common. This phenomenon is observed throughout the entire process of learning the language used by the colonizers. This is because the language spoken by the colonizer is the same as the

language spoken by the individuals who carried out the colonization of the territory. This is the root cause of the current situation.

### **XIII. INDIGENOUS COMMUNITY AND CULTURAL IDENTIFICATION**

Indigenous people are required to actively manage their cultural identification to preserve their cultural heritage within a colonial system that encourages the adoption of the colonizer's language. The goal of this activity is to ensure that their cultural identity is preserved. As a result, individuals end up experiencing internalized oppression, which is marked by emotions of discomfort and rejection. This ultimately leads to the following outcomes: In the scenario presented, language functions as a form of resistance because this approach highlights the fact that language serves as a powerful tool for resistance and decolonization in all contexts.

Although the previously mentioned circumstance is accurate, it is indeed the current scenario. If indigenous languages were revived and regained, several significant objectives might be achieved across various domains. Among the potential outcomes listed, two objectives were addressed: the integration of cultural identities within communities and the undermining of colonial narratives. Both of these objectives are encompassed. Participation in language revitalization and reclamation programs may empower Native Americans and other indigenous peoples to recover their heritage and assert their distinct identities. These events are made possible by the implementation of educational programs or cultural preservation efforts.

One possible inference from this essay is that Indigenous peoples can revive their historical heritage through the methods outlined in this article. If Indigenous people place significant importance on their Indigenous languages and hold them in high regard, they will be able to resist the cultural dominance of European colonial powers and foster a lasting feeling of pride in their language for future generations. This is because indigenous civilizations hold their languages in high esteem and treat them with great respect.

Furthermore, they possess the ability to cultivate a lasting feeling of linguistic pride that will last for future generations. We all are currently engaged in a particularly significant phase of the process. There is now a disagreement on the concept of Orientalism within the framework of identifying indigenous peoples. By analyzing works like *Ancient Futures and others*, we may evaluate how these works often exhibit author-naive Orientalism. This undertaking is now achievable because a tool has been made available to us. This instrument is provided to us as a component of the process of assessing Orientalism from Edward Said's perspective.

### **XIV. ORIENTAL NARRATIVES AND INDIGENOUS PEOPLE**

In orientalist narratives, the indigenous peoples of the world are frequently depicted as exotic, exceptionally ancient, and exceptionally savage. This is a prevalent pattern. When examined from an orientalist perspective, this aligns with the previously stated comprehension. On the other hand, this ensures the persistence of the cultural and racial inequalities that were formed during the age of colonialism in the present global context. People's understanding of the association with indigenous peoples is shaped by narratives like this one, which are the focal point of the discussion.

Furthermore, these narratives become deeply ingrained in the language and act as a wellspring of motivation for individuals. An in-depth analysis of the numerous narratives commonly associated with colonialism is presented. In his book *Black Skin White Masks*, Fanon articulates his discontent with the colonial discourses that categorize African identities as fundamentally inferior. Fanon's objective is to convey the notion that African identities are perceived as intrinsically lesser. Fanon addresses this issue in his book. Fanon employs writing as a tool to shed light on these myths, revealing how language serves as the foundation for these myths, which have disrupted our understanding of existence and perpetuated the dominance of colonial powers. His purpose is to show how language underpins these myths.

## **XV. FANON'S MISSION**

Fanon's mission is to dismantle orientalist language to liberate colonized individuals from enduring quasi-colonial subjectivities that not only fragment them but also impede their full access to their own lives. Fanon's work is focused on achieving this goal. Driven by Fanon's aspiration to liberate colonial individuals from the oppressive subjectivities imposed upon them, his objective is to emancipate them from such subjectivities. In this piece of literature, the author examines the importance of language in reclaiming one's place as an authoritative figure. Thus, this study is to highlight these problems and emphasize the significance of writing challenges in the decolonization process. This might be achieved by highlighting specific issues. This will be achieved by focusing on the particular instances of colonial language that Fanon has examined and establishing a connection between those phrases and Said's argument that Orientalism is an inherent linguistic characteristic.

Indigenous communities can successfully reclaim their scripts by skillfully utilizing the language of the colonizer and dismantling Orientalist stereotypes. This is something that can be easily achieved. The fact is that this can be achieved pragmatically. Indigenous peoples can authentically manifest their inherent identities in alignment with established historical norms. This is achievable. Participating in this type of reclamation is essential to foster feelings of belonging and cultural pride, both of which facilitate the process of overcoming the enduring effects of colonialism. Participating in this type of reclamation is essential. Persisting with this strategy of recovery is crucial.

## **XVI. CONCLUSION**

In the realms of colonialism and postcolonialism, language possesses the capacity to exert a significant effect on the formation of indigenous identities. This is particularly true within the framework of indigenous languages. This is particularly true when contemplating the process of adopting a new language. This essay examines how colonial discourses, particularly when viewed from the perspective of Orientalism, have played a role in shaping and reinforcing fixed identities among indigenous populations. The article specifically analyzes how various discourses are examined.

As a result, authoritarian institutions and marginalization have been able to persist without being confronted. This has been the situation. Nevertheless, language possesses the ability to function as a tool for the objectives of decolonization and opposition. This is an achievable task. Native American tribes are currently engaged in the dual efforts of revitalizing their indigenous languages

and combating the effects of colonization. This occurs concurrently with their self-discovery process. The process of self-discovery coincides with current events. The relationship between speech, a sense of not belonging, and power is intricately connected, and the examination of language as a tool of colonial domination explores this connection. This dynamic further complicates the link between words and power.

This critique is located not just within the context of imperial institutions but also within postcolonial situations. Both of these contexts hold significant importance. Expanding these endeavors to revive African languages and traditions to include the entire continent of Africa presents even greater challenges than those faced in the past. This is more precisely because these behaviors are intricately connected to broader issues such as fairness and retribution. Considering these factors, these challenges are more profound than ever before in world history.

## **XVII. REFERENCES**

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