



People's Democratic Republic of Algeria



Ministry of Higher Education and Scientific Research

Dr. Tahar Moulay University , Saida
Faculty of Letters, Languages, and Arts
The Department of English Language and Literature

Apparel as a Marker of Identity and Belonging in Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

A dissertation submitted in partial fulfillment of the requirements for the degree of Master
of Arts in Literature and Civilization

Submitted by:

Medjdoub Ammar

Supervised by:

Dr. Bessadet Latéfa

Board of Examiners

Mr. MACHOU Kaddour	President
Dr. BESSADET Latéfa	Supervisor
Dr. AMARIA Mehdaoui	Examiner

Academic Year: 2021/2022

Declaration of Authorship

I hereby declare that the work embodied in this dissertation , entitled “Apparel as a Marker of Identity and Belonging in Fanon’s "Algeria Unveiled" and Montesquieu’s "Persian Letters" represents my own work and that, it contains no material previously published or written by another person nor material, which has been accepted for the qualification of any other degree or diploma of any university or other institution. I also certify that the present work contains no plagiarism and is the result of our own investigation, except where otherwise stated.

Date:

Signed:.....

Dedication

To my beloved matchless wife

Telha Fettoum Hala

Acknowledgments

I would like to express my most sincere thanks to my supervisor, Dr. Latéfa Bessadet for her precious pieces of advice, patience, and guidance. I also would like to thank both Dr. Hanaa Berrazoug and Pr. Djamel Ben Adla as they helped me with their valuable comments and providence of references.

I am very thankful to the board of examiners, **Mr.** Machou Kaddour and **Dr.** Amaria Mehdaoui who have been very kind and devoted their time to read and evaluate this dissertation. I thank both of them for their comments and criticism.

I would like, also, to thank my dear wife Mrs. Telha Fettoum who has provided me with valuable support and helpful remarks, and has always been there for me whenever I needed her through the whole process.

Abstract

Postcolonial and oriental studies give great value to the theme of identity. The studying and portraying of such theme through many writers such Frantz Fanon and Montesquieu in relation to the postcolonial and oriental cultures makes readers discover how identities are formed and demonstrated. Through history the relationship between apparel and one's identity has been established but this world has witnessed several changes at many levels. This leads to questioning the effect of those changes on the significance of apparel in relation with identity. Therefore, this work aims to analyze Fanon and Montesquieu's chosen works "Algeria Unveiled" and "Persian Letters" respectfully, highlighting the themes of identities and apparels. In order to achieve this aim, the work suggests the following hypotheses. The first states that apparel can be considered as a marker of identity. While, the second states that the western attempts to westernize the orient identity reflects the western rejection of the orient identity. The next one proposes that apparel can be used as a way of resistance and identity's preservice. On the other hand, the last one says that change of apparel can lead to developing a hybrid identity. In order support these hypotheses with evidence, a thematic analysis is adopted. This study concludes that apparel can be considered as a marker of identity and belonging in both works and as a way of resistance and identity's preservice as well.

Keywords: Apparel, belonging, hybridity, identity, orientalism, postcolonialism, resistance

Table of Contents

Declaration of Authorship	I
Dedication	II
Acknowledgments	III
Abstract	IV
General Introduction	1

Chapter One: Theoretical Background and Key Concepts

1.1. Introduction	6
1.2. Definition of Apparel	6
Apparel as a Marker of Identity	8
1.3. Definition of Identity	10
The Importance of Identity	11
1.4. Definition of Belonging	12
Belonging and Identity	12
1.5. Frantz Fanon and Colonialism	13
1.5.1. Fanon and The Crisis of Identity	14
1.5.2. Fanon and National Consciousness	15
1.6. Montesquieu the Man of Politics and Law	16
1.6.1. Montesquieu and Nationalism	17
1.7. Conclusion	19

Chapter Two: Literature Review

2.1. Introduction	20
2.2. Colonialization and Postcolonialism	20
2.2.1. Colonialism	20
2.2.2 Colonialism/Imperialism	21
2.2.3. Postcolonialism	23

2.3. Orientalism	25
From Orientalism to Post-coloniality.....	26
2.4. Identity theories.....	26
2.5. Identity and Cultural Factors.....	31
2.5.1. Placing Identity.....	32
2.5.2. Apparel and Identity.....	33
2.5.2.1. The Symbolism of Apparel.....	34
2.6. Conclusion.....	37
 Chapter Three: Identity and Belonging in Frantz Fanon’s “Algeria Unveiled” and Montesquieu’s “Persian Letters”	
3.1. Introduction.....	38
3.2. Apparel as a Way of Resistance in “Algeria Unveiled”.....	38
3.3. The Preservence of Identity in “Algeria Unveiled”.....	42
3.4. Change of Apparel and Identity in “Persian Letters”.....	44
3.5. The Significance of Apparel in “Algeria Unveiled” and “Persian Letters”.....	49
3.6. Conclusion	51
General Conclusion.....	52
References	55
Appendices	63
ملخص	70
Résumé	71

*“My clothes have a story.
They have an identity.
They have a character and a
purpose”*

Vivienne Westwood

General Introduction

General Introduction

General Introduction

It is said that the human being is a social animal referring to the relationship that links human beings together. In this world people live and interact to each other despite the diversity between them at many levels. The different cultures, geographies, religions, languages, etc. make this world a great place of an amazing mixture. These several communities and social groups can be distinguished through the different characteristics that they have such as culture and traditions which characterize as well their unique identities. These features and characteristics are not only related to the way people identify themselves to other cultures and societies but to themselves as well. These identities of certain groups are shown and demonstrated through different forms and methods along history. Thanks to the countless works of writers and thinkers of different eras through history, the social state of each community at different fields has been transmitted to us in order to study and observe what characterizes these groups and how their identities were shown and demonstrated.

Concerning identities, one cannot study this notion through history without focusing on colonial and postcolonial literature that reflects how these identities were shaped and maintained. In addition to the great effect on individuals' identities and cultures that took place within these eras what makes this subject in these eras highlighted is the clash between two different sides, which are western and orient cultures. this clash shapes this historical encounter that affects individuals' identities and the way they show how they are associated and related to certain cultures or communities. Works of philosophers and thinkers who experienced and highlighted this subject as for them they expressed real feelings and views since they were in the middle of this process that is characterized with coloniality and cultural differentiation contributed as well in giving the subject a greater value.

The individuals identity goes under a very complicated process that is not related only to the individuals themselves but to their groups' members, their cultural background, and other communities' cultures. One cannot be isolated from interacting with others, starting with one's family members and the way they perceive each other besides the beliefs and principles that can be different from one to another. Going further at a larger scale, one starts to discover and interact with the same society members in which different backgrounds from different families exist in that interaction and daily treatment. These individuals mostly have

General Introduction

the same social and cultural characteristics that make them identified as on community or group such as; language, history, religion, ethnicity, and shared culture. These social characteristics start to differ the more the individual goes far from his own society, especially geographically. This shows the different cultural and social features between societies which leads to a direct influence once individuals from these different groups come to interact with each other.

In addition, colonialism and the way it works is a key element in our study since mostly the colonized and the colonizer are coming from two different cultures and are; therefore, affected by the process. History shows that the identities of individuals in the colonies before and after colonialism were not the same to some extent. The colonizer considers its culture as superior to the colonized and therefore the latter's culture should be dominated and colonized in a form that makes it reshaped according to the upper culture's characteristics. This process of coloniality affects the individuals' identity, the way they perceive and identify themselves.

Postcolonialism; therefore, sheds light on how colonialism has affected those identities and how individuals dealt with that effect in the new world they face after being surrounded with several circumstances and factors in shaping their identities. Orientalism; on the other hand, focuses on the different cultural characteristics of the western and eastern communities that affect the relationships between the two communities and the way orient and western identify themselves and perceive the other's identity and culture.

In this case, the works in question are productions of one of the most famous writers. The first one coming from a postcolonial background: Frantz Fanon and his chosen work to be studied is "Algeria Unveiled", while the second one is Montesquieu with his work entitled "Persian Letters" that was written from an oriental view. These writers portrayed the western and more specifically oriental cultural identity through their chosen works. Discussing their works allows us understand the multitudinous portrayals of cultural identity and to what extent can apparel play a key role in showing that identity. In this respect, discussing the effect of the choice of apparel, the presentation of identity and its preservice through cultural resistance, the hybrid identity after coming in encounterance with other cultures.

General Introduction

As the chosen works tackle the notion of identity in oriental and postcolonial societies and in order to discover the outcomes of these literatures produced in the postcolonial and oriental atmosphere, what motivates this research more to deal with this topic is:

- The significance of apparel to one's identity through history despite the changes of cultures and geographies.

- The way identities are shaped and shown in nations and societies that have been subjects of colonialism.

- The preservice of one's identity and the relationship of that with apparel can be a very interesting point to deal with and investigate.

- The choice of Fanon's work is due to many factors among which is the fact that he comes from French and western origins and sympathizes with the Algerian revolution through his writings and call for justice as he explains and analyzes the psychological aspects of the Algerian society against the colonizer.

- The choice of Montesquieu's studied work for its unique structure as it comes in form of letters and it is written through the narration of oriental characters as the work present their experience through their eyes and from their point of view.

Fanon and Montesquieu's writings attracted a wide range of research distinguishing between the current themes in their literary works. However, although there are some researches that deal with the chosen works under study but still there were no previous researches that studied those from the same philosophical view; therefore, the gap this study intends to fill is the specific point of studying the writers' chosen works in comparison to each other and in focus on the relationship between the studied themes.

This current study attempts to build the link between the notions of identity and belonging and the use of apparel through the analysis of the main thoughts expressed by Fanon in his studied chapter and the central characters of the book of Montesquieu. To achieve this aim, the present research work raises the following questions:

How did Orientals present their identity in "Persian Letters" and "Algeria Unveiled"? And how did the West perceive that?

General Introduction

Can apparel be considered a way of resistance and identity's preservice in "Algeria Unveiled"?

How does the change of apparel affect one's identity and belonging in "Persian Letters"?

Does that lead to a hybrid identity?

As an attempt to provide answers to these research questions, the following hypotheses are assumed:

"Persian letters" and "Algeria Unveiled" show that apparel is a key marker of oriental identity. Western perception is demonstrated through the rejection of the oriental identity and the attempts to westernize it.

"Algeria unveiled" illustrates the great contribution of the veil in Algerian's resistance against the French colonialism in order to preserve their identity.

"Persian Letters" shows that one can fall in hybridity and lose the privilege of having an identity.

In order to support the previous hypotheses with evidence and answer the research questions, this work deals with a thematic analysis based on the theoretical framework of the postcolonial and orientalism theory. Therefore, it holds a three-chapter structure. It has a general introduction, three chapters, and a general conclusion.

The three chapters are conceptual, theoretical, and analytical. The first chapter is devoted for the conceptual part i.e., definitions, conceptual framework and key elements. That is, it discusses concepts related to apparel to better understand its deep relation with cultural and national identity and belonging. A clear idea about this field should be made and achieved so that one is able to better understand the mechanisms and backgrounds by which postcolonial and oriental writers shape their works, so as to better understand how the theme of identity is discussed and highlighted from a postcolonial and oriental point of view in

General Introduction

literature. Therefore, this study sheds light on the thoughts and philosophies of both Frantz Fanon and Montesquieu so to have a clear and a better perception of their works related to the studied themes.

The second chapter deals with the literature review concerning the themes that the study tackles. The field of postcolonialism in relation to colonialism and orientalism have a great importance in this part of the study. In addition, the theories that studied and analyzed the themes of identity are another key point in this chapter besides the symbolism of apparel in showing that identity. The third chapter is devoted to Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters" thematic analysis. This chapter discusses how Fanon and Montesquieu tackled and used apparel as a marker of identity in their selected works.

However, due to the lack of time, variety of sources that did not tackle the studied themes deeply, in which the focus was mostly on other themes, and the difficulty in reaching them this study does not provide a complete sufficient answer the stated problem; but, it only generates and introduces important findings concerning this topic.

Chapter One

Chapter One: Theoretical Background and Key Concepts

1.1. Introduction

The world has witnessed a great impact while and post eras of colonialism in several countries and continents. This has affected both people of those dominant nations and those of colonies at the level of different aspects such as culture, literature, and religion. As a result of that, the sense of identity and belonging has recently become a real concern for many scholars, researchers, and most importantly writers. The construction of identities, their authenticity, and the cultural practices of native people have been affected during and after colonization. The way people identify themselves and express their identities and belonging, whether the original or the new ones, is one of the concerns of postcolonial studies. This chapter is divided into two parts. The first deals with concepts of apparel, identity, and belonging. This section is devoted to definitions, and some of the basic characteristics that constitute the relationship between these concepts. The second section presents an overview about Frantz Fanon and Montesquieu's philosophies and thoughts related to those concepts and themes.

1.2. Definition of Apparel

Apparel is defined in the dictionary of Merriam-Webster as “personal attire: clothing of a particular kind, something that clothes or adorns” (“Apparel”). From this definition apparel is to be seen and understood as dress or clothes that one can use to cover their bodies or parts of them.

Other definitions go further more to define apparel as any item that can be added to the body. According to Roach-Higgins and Eicher (1992) dress of an individual is “...an assemblage of modifications of the body and/or supplements to the body”. Based on this definition, dress includes a wide range of body modifications such as “...coiffed hair, colored skin, pierced ears, and scented breath...garments, jewelry, accessories” (p. 01).

Different views and perceptions were made by scholars on dress such as sociologist Herbert Spencer and economist Thorstein Veblen. These thinkers, “considered dress as... a set of rules and regulations governing the relations between the strong and the weak” (p. 28). In other words, the use and understanding of dress's rule by the superior class was to make the inferior class distinguished from them and be slaved by them. Carter (2003) argues that,

“Dress is a successful stage of social interaction which results in a duality between imitation and differentiation. It plays a pivotal role in the group conformity which is manifested in traditions and uniformity, and self-assertion as represented in variation and individualism” (p. 28). Based on that, imitation of the upper class’s code of dress is the key for the lower class to adjust themselves to the former, while new styles and forms of dress are a way for the latter to reach differentiation.

From a psychological view, Yunia Kawamura (2005) argues that dress can be an “...intimate part of the personality or self”. She adds that dress is “A non-verbal language, it communicates to others an impression of social status, occupation role, self-confidence, intelligence, conformity, individuality, and other personal characteristics”(p. 14, As cited in Abu-Joudeh, 2019). In parallel, Annette Lynch and Mitchell Strauss (2007) believes that dress is recognized as “our social skin that unmask our sexuality and our inner self to others” (p. 13). While, Rosie Findlay (2016) tackles the effect of dress from another angle as she claims that "wearing can be an imaginative act". She further describes that effect as more than physical appearance in which one’s sense of identity is felt through their clothes (p. 81). “Dress suggests and reshapes our embodied self by influencing and reconfiguring our experience of ourselves” (p. 81). In addition, She proposes that imagination bridges the gap between “...present self and imagined future self” (p. 84). Based on that perception, dress can have several connotations according to the setting and intention dress is used for. Furthermore, Patrizia Calefato (2010) argues that since clothes and bodies are observed and seen by others that give them a role to play and an effect to maintain. Thus, she believes that “...through this visibility we interpret a social role or an ethnic identity, for example, we are using clothes as a true vehicle of translation”(p. 344, As cited in Abu-joudeh, 2019).

Virginia Woolf believes that clothes go beyond of being just fabric, for her, keeping us covered and warm is primarily. Thus, clothes have a great impact in our perception of this world as they affect our personalities, the way we think, feel and act (1928).

Apparel whether it is a T-shirt, shoes, a necklace, or a hat can symbolize several meanings and reflect different aspects of one’s personality, character, beliefs and most importantly culture. Thus, one finds that clothes’ shape, color, size, and the way they are put on differ from one society/individual to another. Akdemir (2018) argues, that each one of

those differences "...can be the expression of identity over ethnicity, religious beliefs, age, education and social class. Through observation of clothing styles over these items, the assumptions could be made about a person's identity." (p. 1).

Apparel as a Marker of Identity

Clothing contributes in identifying people and their cultural background. Through history clothing has been an import factor that led to the significance of ethnic groups' identity so that they are unique and different from each other. For instance, the way Red-Indians clothe makes it possible for one to identify a Red-Indian when seeing one, or coming across a woman who is putting on a veil in which the word "muslim" is appropriate to associate her with, while a woman dressing a Sari is to be perceived as an Indian, etc. Akdemir adds, "The identity phenomenon of the person is embodied in body by clothing and fashion. And this point has been going on from ancient times and also will go on in the future, too." (p. 1).

Each particular way of dressing tells something about the dresser's personality. In that way, specific messages can be conveyed about a person's personality through apparel, as opinions are build based on appearance (Johnson, Lennon & Rudd, 2014) In her book *The Language of Clothes* (2000), Alison Lurie argues that the way we transmit verbal or written messages through language can be no different from clothing and the way of dressing. She adds,

For thousands of years, human beings have communicated with one another first in the language of dress. Long before I am near enough to talk to you on the street, in a meeting, or at a party, you announce your sex, age, and class to me through what you are wearing – and very possibly give me important information (or misinformation) as to your occupation, origin, personality, opinions, tastes, sexual desires, and current mood. I may not be able to put what I observe into words, but I register the information unconsciously, and you simultaneously do the same for me. By the time we meet and converse, we have already spoken to each other in an older and more universal language (p. 205).

Chapter One: Theoretical Background and Key Concepts

Despite the fact that considering clothing as a way of communication like languages is not new what makes Lurie's approach special and different is that she goes one step further by arguing that, "If clothing is a language, it must have grammar and vocabulary like other languages"(p.50). On this view, as we create cultural interactions, through our clothing, with others in social forms based on the topic, and purpose of our interactions in the first place just as we create linguistic ones. Furthermore, the discourse of dress varies in different forms just as the linguistic one does. Thus, as for language there is a requirement of vocabulary and choice of words, dress has its own code such as jewelry, hairstyles, and make-up. In other words, one's appearance can be managed and expressed the way they want through the way they dress to show the identity they have or the one they desire to have.

From the definitions mentioned above one can arrive to link apparel with identity in a way or another, yet, there are certain kinds of dress that strongly present identity while other kinds do less. For instance, as being presented earlier wearing specific apparel such as: a veil or a sari by a particular woman would always lead to perceiving her as Muslim/Arab or an Indian while wearing jeans would make it harder for the observer to decide which ethnic group they belong to or which identity they have.

Eicher and Sumberg (1995) define ethnic dress as "ensembles and modifications of the body that capture the past of the members of group, the items of tradition that are worn and displayed to signify cultural heritage" (p. 299). They insist that clothes that show the cultural and ethnic background of the wearer tend to lead to a differentiation between "self" and "others". Researchers further describe ethnic dress as a way of non-verbal communication that makes the wearer speak aloud about their identity.

The use and consumption of cultural apparel in relation to identity has been studied by few researchers (Chen and Stanley, 1994; Forney, 1981; Forney and Rabolt, 1985-1986; Kim and Arthur, 2003). Forney and Rabolt measured its usage based on where and when the participants wore ethnic dress and whether such usage signified pride in their ethnic background. They found that consumers who scored high on the ethnic identity measure also reported greater use and identification with ethnic dress.

Kim and Arthur (2003) studied the effect of the strength of ethnic identification on Asian American consumer's attitudes toward wearing and ownership of ethnic apparel;

however, they defined ethnic apparel as contemporary ethnic inspired garments. Their findings were consistent with those of Forney and Rabolt, consumers who showed greater strength of ethnic identification also reported owning more ethnic-inspired contemporary apparel than their counterparts with weaker ethnic identification. Thus, “cultural dress served to link them to their heritage. In the context of defining the self through cultural dress” (as cited in Chattaraman, 2007, p 05).

1.3. Definition of Identity

Identity is defined in oxford dictionary (1999) as the fact of being and features that determine who or what a person or thing is (p. 705). In other words, Güvenç (1996) states that, “Identity is the answer or answers that individual gives for the question 'who I am' or the answer to the question asked by the community 'who are you, where do you come from’” (as cited in Akdemir, 2018).

Identity can be categorized and divided into two forms, personal and social. The former is related to one’s portrayal of themselves, their being, personality, beliefs, ambitions, etc. However, the latter is associated with one’s community or society and what makes them belong to those social groups. “The conceptions we hold of ourselves we may call self-identity, while the expectations and opinions of others form our social identity ” (Barker, 2000, p. 165). Thus, the term identity enables individuals to be identified and known either for themselves or within their communities in which they interact with others. “It is, therefore, the condition of 'being' or 'becoming' that characterizes one from the other” (Abdessettar, 2019). In this sense, the combination of one’s concepts and principles with their relations to others is what gives them identity.

In addition to that, Kathryn Woodward (1997) considers identity as a relational term in which similarities or differences can play a key factor in defining it. i.e. by binary oppositions, for example as Muslim/Christian, male/female, colonizer/colonized, etc. She argues that dealing with identities from different positions, people and communities may be a challenge. However, she continues to add that, “Identity gives us a location in the world and presents the link between us and the society in which we live... it gives us an idea who we are and how we relate to others and to the world in which we live” (p. 1).

Identity as Berger and Luckman (1966) put it is a set of manners, characteristics, and ways that make people distinguished from each other either as individuals or as collectives. On the other hand, Ciano Aydin (2012) believes that, “Identity is described as relational and interactional; as something that is constituted through bodily interaction with our surroundings” (as cited in Boomsma, 2020).

The Importance of Identity

One cannot tackle identity at its simple definition as a concept, rather, going beyond that to define it in relation to many fields such as culture, religion, literature and more importantly from a postcolonial perspective. The importance of identity emerged significantly during and after the colonization period. Since the practices of the colonizer were considered a threat to the colonized’s identity preservice; the latter were seeking to maintain and preserve their identities by giving it much emphasis. The effect of colonialism on the colonized identities makes us focus more on studying and perceiving identity from a postcolonial view. Thus, Identity is not simply what a human being is or what social group they belong to. Identity for Venn (2006) “is referring to the aspects qualifying subjects in terms of categories such as race, gender, class, language, ethnicity, status and nation. Hence in terms of recognized social relations and sense of belonging to groups” (p. 79), he also goes forward assuming that “Identity is an entity that emerges in relation to another or others; it is a plural self”. Furthermore, Hall (2003) claims that, “Identity as a concept is really problematic simply because it is always in a changing manner” (p. 222). This leads to take into consideration the changes that individuals can come across within themselves or their societies whether these changes are caused by internal factors or external ones.

The “other” matters as much as “us” in constructing identity that makes certain societies different from each other, i.e. the colonizer’s identity different from the colonized’s. The relationship between the two makes otherness a key element in the way the colonizer and the colonized identify one another and the way they identify themselves in their own societies.

Social identity theory shows that there are many social classifications that people generally associate themselves with such as religious belonging, age, gender groups, and organizational membership (Tajfel ve Turner, 1985).

1.4. Definition of Belonging

According to Merriam-Webster dictionary, Belonging is defined as “a close or intimate relationship.” While, Cambridge dictionary defines it as “a feeling of being happy or comfortable as a part of a particular group and having a good relationship with the other members of the group because they welcome you and accept you”.

Belonging is described as “the experience of personal involvement in a system or environment so that persons feel themselves to be an integral part of the system of environment.”(Hagerty, Lynch-Sauer, Patusky, Bouwsema, & Collier, 1992 p. 173, as cited in Raman, para. 1)

Macmillan and Chavix (1986) state that “The sense of belonging and identification involves the feeling, belief, and expectation that one fits in the group and has a place there, a feeling of acceptance by the group, and a willingness to sacrifice for the group.”(p. 10, as cited in Raman, para. 1) on parallel, Winter-Collins, McDaniel (2000) and Ma (2003) believe that “shared beliefs or ideals, a supportive environment, self-esteem, and opportunities for interaction can influence the development of sense of belonging in an individual.”

“Sense of belonging is the psychological feeling of belonging or connectedness to a social, spatial, cultural, professional, or other type of group or a community”(Hurtado & Carter, 1997, as cited in Raman, para. 3).

Belonging and Identity

The notion of belonging goes hand in hand with that of identity. The way we define who we are in relation with certain communities serves in giving us a sense of belonging to those particular groups. This makes belonging a marker of identity.

One tends to make their lives meaningful by having and expressing their belonging. This leads to considering belonging a central aspect in understanding how people identify themselves through the place they live in, the beliefs and values they have, the principles they adopt, or the ethnic group they belong to in which that contributes in constructing their

identity. All of that makes individuals associated with certain groups in which they share the same characteristics that enable them to belong to and be identified to each other and distinguished from other groups.

The relationship that one has to places, people, members of their society, religious groups, ethnic groups, etc, plays a key role in describing one's self. Through that description and identification one gives statements about the values, beliefs, history, language, and ethnicity they are associated with, eventually, the kinds of people they are.

Belonging to particular groups can be shown and seen through the social practices that one may apply through their daily lives activities. Language and customs are the most effective and exposed ways that identify people with the groups they belong to. One's race and ethnicity is another factor that determines one's identity. This makes these markers so strong and influential in defining those identities and natures of belonging.

The combination and relationship of the three concepts and elements mentioned above has been a central theme in many literary works, especially those of postcolonial writers. Authors such Fanon and Montesquieu highlighted those themes in their writings in accordance with the effect of orientalism and colonialism. Therefore, it is worthy to shed light on these writers and their philosophy concerning the studied concepts.

1.5. Frantz Fanon and Colonialism

Frantz Fanon is considered as one of the most effective figures in postcolonialism. His writings are mainly focused on the effect that colonialism had and still have on many people who were subjects to the colonial era especially the French colonizer.

“Black Skin, White Masks” (trans. Charles Lam Markmann, Pluto [1952] 1986) and “The Wretched of the Earth” (trans. Constance Farrington, Penguin [1961] 1967) are among the famous works written by Fanon in which he deals with the process of colonialism and its impact on the colonized people. “Fanon feels abbreviated, violated, imprisoned by a way of seeing him that denies him the right to define his own identity as a subject. Identity is something that the French make for him, and in so doing they commit a violence that splits his very sense of self” (Monda, 2014).

The experience that Fanon came across as being a victim of racism and ignorance by the French made him feel the sufferance that the colonized, Algerians particularly, came through during the colonization period “The book, *Black Skin, White Masks* explains the consequences of identity formation for the colonized subject who is forced into the internalization of the self as an ‘other’” (2014). In her analysis of Fanon’s book Mondal states that “the ‘Negro’ is deemed to epitomize everything that the colonizing French are not. The colonizers are civilized, rational, intelligent: the ‘Negro’ remains ‘other’ to all these qualities against which colonizing peoples derive their sense of superiority and normality”(p.20). From this analysis, one can deduce that the policy that the colonizer followed during the colonial era has affected not only the economic and political sides of the colonized land but rather the natives themselves and especially the formation of their self-perception and identity.

Fanon considered colonialism as the main source of all problems that the third world suffered and suffer from. He further assumes that Europe is the direct reason for the creation of what is called the Third World as he describes it, colonialism can produce all manner of problems including an inferiority complex that can lead to a desire to be white, a desire to marry a white person, passivity in the face of whites, extreme self-hatred, and a host of other debilitating mental states. For Fanon, the end of colonialism means not just political and economic change, but psychological change too. Colonialism is destroyed only once this way of thinking about identity is successfully challenged (1967).

1.5.1. Fanon and The Crisis of Identity

The harsh and intense relationship between the colonized and the colonizer contributed in shaping Fanon’s perception of identity. He believes that the deep effect of colonialism on the natives’ formation of identity cannot be removed or eradicated directly after the end of the colonial era as stated by Richards (2011), that liberation is not adequate to remove the impact of colonialism and to recapture the sensation of identity (p. 11).

Fanon criticizes the process that was followed by the colonized as it resulted in forming a hybrid or distorted identity for the natives in which the latter feel inferior and in a need of adopting the colonizer’s culture or identity, he analyzes, “the experience of wearing ‘white masks’ to cope with the West, or turning from one’s own particular identity to appear to the colonizer in an image that prevents all debased attributes that show the colonized as

‘primitive’” (pp. 117-118). “Fanon's theoretical contention exhibited through his vow to the Algerian transformation, in which his thought regarding identity development came out through opposition to the colonial legacy of racist based hostility against Africans” (Dizayi, 2019).

The colonized feels inferior and because of their lack of ability to face the colonizer, besides the fact of being fascinated by the latter they eventually give up their culture and embrace the colonizer's i.e. the superior. As Fanon claims, “Every colonized people—in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality—finds itself face to face with the language of the civilizing nation; that is, with the culture of the mother country. The colonized is elevated above his jungle status in proportion to his adoption of the mother country's cultural standards. He becomes whiter as he renounces his blackness, his jungle.” (Fanon, 1967, p. 09).

From Fanon's view and theoretical treatments of the matter one can conclude that the West succeeded in tracing their presence deeply in the culture of the colonized and their self-perception. This made the natives see themselves unequal and inferior to the West in which they doubted their identity.

1.5.2. Fanon and National Consciousness

“Fanon was also one of the earliest theorists to warn of the pitfalls of national consciousness, of its becoming an ‘empty shell’, a travesty of what it might have been.” The process that the colonizer followed in dealing with the colonized was based on not only controlling the present of the inferior but rather destroying their past and isolating the natives from their culture. This policy of deconstructing the pre-colonial history resulted in creating a hot spot of debating in the present. Fanon gives a high value to what is called a national culture, he believes that the native man of culture has the responsibility to lead the fight through what can be described as the national literature for preserving his own people's culture from what considers as materialist motives of the colonizer to possess the natives. “Fanon's position on culture is predicated on his essentially materialist recognition of the exploitative economic motive of colonialism as the decisive determinant of all aspects of the life of the colonized.”

The model of cultural revolution that Fanon based his view about culture on puts emphasis the national consciousness during and after the colonial era. This model includes three stages as follows:

The assimilationist stage in which the native intellectual gives proof that he has assimilated the culture of the occupying power, the cultural nationalist in which the native intellectual remembers his authentic identity and kicks against attempts to assimilate him), and the nationalist in which the native man of culture ‘after having tried to lose himself in the people and with the people, will on the contrary shake the people’. This is the revolutionary and nationalist phase in the literature of the colonized in which the exposure of more natives to the realities of colonialist oppression also contributes to a democratization of the drive for literary expression (p.123).

Although Fanon’s focus is on the present he never underestimates the value of the past in contributing in the national liberation. Ashcroft, Griffiths, and Tiffin (2003) claim that “the nationalist writer’s preoccupation with the past must be ‘with the intention of opening the future, as an invitation to action and a basis for hope’”. It is the responsibility of the writer not to immerse the people in a past they have left behind but to join and inspire them to confront the present as a historic moment”(p.3).

1.6. Montesquieu the Man of Politics and Law

Charles-Louis Montesquieu is considered as one of the most influential figures of the enlightenment during the 18th century. His ideas and philosophy especially that of law and politics has its effect on many nations. Montesquieu’s most popular contribution by far is his ideas concerning the ideal republican governmental system and how law should be applied within communities. The idea of the separation of powers is the most important one that led to the constitution of the US and it affected many other nations and their democratic systems.

Montesquieu’s idea of powers’ separation aims to prevent the creation and continuity of a government that is to be corrupted. As Montesquieu puts it this aim is to be achieved through the division of power and governing control among different actors in which they check each other; moreover, this is the way to provide an environment of liberty. For instance,

Chapter One: Theoretical Background and Key Concepts

Montesquieu warned that “Were the executive power not to have a right of restraining the encroachments of the legislative body, the latter would become despotic; for as it might arrogate to itself what authority it pleased, it would soon destroy all the other powers” (Montesquieu, 1748). This check on power in Montesquieu’s theories and philosophy promotes stability in the government.

Montesquieu believes on the right of liberty for all as he states, “innocent before proven guilty” (1748). He called for freedom of thought, speech and assembly in which citizens serve themselves in a system of liberty. This contributed in freeing millions of people during and after the enlightenment. This is shown and proven through his writings.

Montesquieu states in *De l’Esprit des Lois (The Spirit of the Laws)* that “One must give one power a ballast, so to speak, to put it in a position to resist another”. In other words, or as translated sometimes as, “Power should be a check to power”. This is the main code that the idea of separation of powers is based on. The purpose of dividing power between different sections is to motivate those who possess power and position to challenge each other. He argued, “When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute them in a tyrannical manner” (1748). From these thoughts of Montesquieu, one can deduce that the creation of an open platform for debates and sharing different views that can be expressed and discussed within a community is the call for liberty of thought.

Montesquieu and Nationalism

Even though the main concern of Montesquieu was about law and systems of governing, culture was another element that he cared about. In his works, mainly *The Spirits of Law*, and *Persian Letters* the themes that are related to culture, traditions, beliefs, and lifestyles of different people from different nations such as the Romans and Persians are focused on and highlighted.

As he stood for the sense of nationalism and one’s identity, Montesquieu’s ideas about slavery were justified in which he criticized slavery and called for ending it. He states:

Slavery, properly so called, is the establishment of a right which gives to one man such a power over another as renders him absolute master of his life and fortune. The state of slavery is in its own nature bad. It is neither useful to the master nor to the slave; not to the slave, because he can do nothing through a motive of virtue; nor to the master, because by having an unlimited authority over his slaves he insensibly accustoms himself to the want of all moral virtues, and thence becomes fierce, hasty, severe, choleric, voluptuous, and cruel. where it is of the utmost importance that human nature should not be debased or dispirited, there ought to be no slavery (1748).

In “Persian Letters”, Montesquieu links between slavery and nationalism as he describes the willingness of French troops to die on the battlefield within Letter 89. In which he shows the difference between French troops and “other” (Persian) troops. Troops within France will battle because French troops are willing to face death with happiness fighting for their country. Other troops are simply “slaves” who are “naturally cowardly” and only fight for “fear of being punished” (Montesquieu, 1985). This shows how was Montesquieu giving importance to one’s identity and belonging to a specific community or a land either through resistance and inner sense of nationalism such as for slaves or through one’s cultural customs and traditions that contradict with others’ such as of Persians with the French.

1.7.Conclusion

From what has been said before, we conclude that the relationship that individuals have with their country and land give them a sense of belonging and make them recognizable in this world. The terms of apparel, identity, and belonging are related to each other in a way or another in which the way people identify themselves and the communities they come from and belong to is shown and exposed to others through one's clothes and apparel.

This gives scholars and writers the opportunity to observe and examine the social and cultural background of individuals within their societies. What makes this emphasis on identity and belonging of particular individuals more important is the effect that colonialism had and still have on many nations and countries. Frantz Fanon and Montesquieu are among the writers and philosophers that shed light on such points through their writings and thoughts.

The following chapter's focus is on the literature review and theoretical background about the studied themes and the theories that are associated with the problematic. In addition to the structure of one's identity and belonging in the postcolonial literature.

Chapter Two

Chapter Two: Literature Review

2.1. Introduction

In this chapter the main focus is on the theoretical background of the study i.e. postcolonialism, orientalism, theories of identity and the symbolism of dress. This review is divided into two sections. First, a general overview of postcolonialism, and orientalism will be provided tackling the connection between the two terms. Then, a literature review about the theories of identity and its relationship with apparel and place will be given, specifically, their main scholars and findings. This helps to trace how the authors through their researches and studies examined and established the link between one's apparel, environment, and their personalities and identities. At the end of the chapter, research gap has been pointed out.

2.2. Colonialism and Postcolonialism

2.2.1. Colonialism

A direct and clear definition of colonialism is a real challenge to maintain since the term has several connotations. Colonialism differs from a context to another, particularly from the colonizer to the colonized. However, its effect through the history of many nations can be neither disagreed on nor denied.

Ronald Horvath (1972) writes, "it seems generally, if not universally, agreed that colonialism is a form of domination – the control by individuals or groups over the territory and/or behavior of other individuals or groups (p. 47) . This highlights the term domination that appears frequently with colonialism in the same context and that makes it one of its most important characteristics. Domination is not the only associated term with colonialism as there are other characteristics that can describe it such as: exploitation and cultural imposition. The former, as Butt (2013) states, "has taken many different forms, but we might mention, among other policies, the slave trade, the misappropriation of cultural property and natural resources, the establishment of exploitative trade relations, and the forcible introduction of capitalist forms of production." (para. 02). The latter, on the other hand, is about the effect that colonialism has on culture in which a form of imposition of the colonizer's culture on the colonized people. This cultural impact cannot be ignored since it was widespread and seen through many forms such as: physically or abstractly (customs, traditions, beliefs,...etc)

Chapter Two: Literature Review

The challenge that is to be faced while tackling colonialism is that to pinpoint its accurate beginnings. “Colonialism, at its best, can be defined as a strategy, which dates back to centuries ago” (Zafer Şafak, 2014, p. 356). One view about the term was based on considering it a result of the powerful position that the Europeans had which enabled them to discover the undiscoverable or their fear of the unknown parts of the world, as the direct effect of colonialism in real life was seen in the nineteenth century. Milne (2009) claims, “As colonial activity gained momentum in the late nineteenth century, so the reflection of that activity-as a celebration of European might or as fears of what lay in the wilderness-grew in intensity” (As cited in Şafak, 2014, p. 356).

2.2.2. Colonialism/Imperialism

What has been mentioned earlier about colonialism leads to the direct link of the term with imperialism, Edward Said offers the following distinction: “imperialism” means the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory; “colonialism”, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory’ (1993, p.8). Europeans possessed a large number of colonies after the emerges of their renaissance which made colonialism to be distinguished from imperialism; yet, colonialism effects show that it paved the way for imperialism to be widespread and justified, especially politically.

A certain development of capitalism led to form a new view about the term imperialism in the beginnings of the twentieth century by Lenin and Kautsky (among other writers). In *Imperialism, the Highest Stage of Capitalism* (1947), Lenin argued that a great excess of financial power was created as a result of the vast development capitalism reached. The sufficient number of workers and resources that the colonies had while they needed capital motivated the colonizers to search for lands and labourers in non-industrialized territories to improve their own growth. Lenin thus predicted that in due course the rest of the world would be absorbed by European finance capitalists.

“This global system was called ‘imperialism’ and constituted a particular stage of capitalist development—the ‘highest’ in Lenin’s understanding because rivalry between the various imperial wars would catalyze their destruction and the demise of capitalism. It is this Leninist definition that allows some people to argue that

Chapter Two: Literature Review

capitalism is the distinguishing feature between colonialism and imperialism” (Loomba, 2002, p.5).

This makes the difference between the two terms and use of concepts clear in accordance to the hidden purposes behind each one as mentioned before either to colonize a nation materially and that dominance ends as soon as colonializing ends or to remain possessing and controlling the colonized even if the concrete colonialization ends and that takes place in a form of imperialism.

Imperialism is characterized by “the exercise of power either through direct conquest or (latterly) through political and economic influence” (Young, 2016, p.7). Therefore, colonialism is a result of that political domination. In other words, the ideology of the colonizer to force a control over the language, literature, and culture of the colonized nation is what defines colonialism. Accordingly, the OED describes it as, “A settlement in a new country...a body of people who settle in a new locality, forming a community subject to or connected with their parent state; the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parent state is kept up” (As cited in, Loomba, 1998, p. 1).

Boehmer (2005) states that, “Some commentators place imperialism as prior to colonialism.” (p. 3). In the meanwhile, “Imperialism is a concept of colonialism. However, it stretches beyond the latter though both involve power and domination. Culturally, it is a hegemonic operation to subordinate the native culture to the culture of the imperialists” (Al Mtairi, 2019, p. 1). Consequently, Loomba states that the two terms can interweave, “Colonialism and imperialism are often used interchangeably” (1998, p. 1).

It is believed that the effect of imperialism influences the colonized societies deeply, especially one’s culture and beliefs. Therefore, even after the colonial period is over the effect that imperialism has on culture will continue. As Said states, “Colonization caused harmful effects. It was a wide disruption for the ways of life, the ways of thinking and most importantly for the culture” (1978, p.40)

Colonization can be described as the control of a territory, exploitation of resources, reformulation of cultural and political structures of certain nations while imperialism is to be

Chapter Two: Literature Review

seen as a system. Thus, the latter is a set of ideologies and beliefs that lead to the former as a way of domination. As Loomba claims, “what happens in the colonies as a consequence of imperial domination is colonialism or neo-colonialism. Thus the imperial country is the ‘metropole’ from which power flows, and the colony or neo-colony is the place which it penetrates and controls. Imperialism can function without formal colonies (as in United States imperialism today) but colonialism cannot” (1998, p 7).

2.2.3. Postcolonialism

As colonialism and postcolonialism are related in a way or another one cannot avoid tackling one of the terms without referring to the other. The highlighting of postcolonialism requires coming across what is related to colonialism, since the latter is the standing ground that a postcolonial researcher or a scholar needs to deeply and properly understand and analyze what is postcolonial in hand to study.

The independence of many countries in the second half of the twentieth century made the culture, literature, ethnicity, and human identity of those countries to be given much importance on the way they are seen and received by the outside world and that was the main concern of postcolonialism. Thus, postcolonialism examines the relationship between the West and the East and tends to reformulate the way the former portrays the latter. In spite of that, the term was criticized to take into consideration all the cultural aspects that imperialism affected from centuries ago up to the twentieth century. Postcolonialism tends to study the effect of colonialism on the colonized people on many fields, particularly cultural characteristics. Milne (2009) states that after African and Asian countries (colonies) declared their independence, “Art and literature in these countries turned out to be the subject of ‘Postcolonial Studies,’” an academic discipline originally launched out in British universities. Postcolonial Studies proved its necessity particularly in the 1970s and has ensured its place firmly in literary theory and practice for many decades to come” (As cited in Şafak, 2014, p. 357).

In his book (*Orientalism*, 1978) Edward Said expresses his deep criticism against the way that oriental countries are spoken about and described by the occident. Said’s book is considered as one of the main sources for postcolonial studies that contributed in the prosper of postcolonial works and scholars to reach their aims. *Orientalism* sheds light on many

Chapter Two: Literature Review

aspects and sides of the relationship between the colonizer and the colonized. This paved the way for postcolonial studies to study the cultural features of the colonized and the colonization's legacy.

It is believed from a postcolonial view that decolonization started to take place by the beginning of the twentieth century as England's colonial possession started to be weakened. One of the stations that postcolonialism started from is the independence of India as it was considered the end of colonialism. The miserable psychological conditions that the colonized were left with pushed them to express themselves and write about their experience. The written production that was characterized with depression and an emotional crisis was a founding floor for postcolonial theory to start. The response of the colonized people to the changes that their identity and culture witness during and after the colonization period is one of the main concerns of the postcolonial theory. That response is characterized to be mostly hybrid.

To be colonized meant to be controlled even at the level of language use and literary production. Writers of the colonized nations were prevented from producing any piece of writing in their native language. Yet, they created their own discourse as they mixed their native language with the colonizer's. This led to the production of a hybrid literature and language. The emergence of postcolonialism and its aims influenced many writers to contribute in studying and reflecting the postcolonial characteristics in their literary works. Many writers pushed the postcolonial literature forward with their works as Milne (2009) demonstrated,

Salman Rushdie's novel *Midnight's Children* (1981), Chinua Achebe's novel *Things Fall Apart* (1958), Michael Ondaatje's novel *The English Patient* (1992), Frantz Fanon's *The Wretched of the Earth* (1961), Jamaica Kincaid's *A Small Place* (1988), Isabelle Allende's *The House of the Spirits* (1982), J. M. Coetzee's *Waiting for the Barbarians* and *Disgrace* (1990), Derek Walcott's *Omeros* (1990), and Eavan Boland's *Outside History: Selected Poems, 1980-1990* (As cited in Şafak, 2014, p. 358).

The process and ideology that the colonizer followed to control the colonized and the reformulation of those colonies that took place during the colonization's was not to be separated from the history of the world and the nations that once were colonized. Therefore,

Chapter Two: Literature Review

all what characterized the relationship between the colonizer and the colonized founded a ground for postcolonialism to study that relationship and analyze it. This study and analysis cannot take place without referring to the past of those nations i.e. without being related to colonialism. The colonized's reactions to that process and ideology of the colonizer is given much emphasis by postcolonialism to empower their voices and make them regain their identity and culture that have been deconstructed as a result of colonialism. For this reason, postcolonial studies are argued to be tackled by those who experienced the effect of colonialism rather than those who view the Orient from outside i.e. the West or those who are affected by the western thoughts and stereotypes about the East that is based on favoring the colonizer. Postcolonialism claims "the right of all people on this earth to the same material and cultural well-being" (Young, 2003, p.2). The deep effect of colonialism on culture cannot be eradicated easily compared to political or economic effect. As Edward Said, Gayatri Spivak, and Homi Bhabha and many other theorists tend to deconstruct the beliefs of Eurocentrism by motivating the colonized to decolonize themselves from the effect of colonialism that still exists in our modern world. This leads to realizing the importance of postcolonialism and postcolonial studies in the present and future. "Postcolonialism will continue to be an important topic for literature studies. And the adoption of postcolonialism, especially the cultural factors in it, will in turn influence the study of world literature for a long period of time" (Wang, 2018, p. 645).

2.3. Orientalism

What is unknown is mysterious and that mystery around it makes it wanted and attractive to be discovered and studied. When the West intended and planned to discover the east, those who were responsible to transmit and introduce the East to the West were proud to do so. Their mission changed by time from unveiling the East objectively to transmitting what serves the western profits and benefits. Said (2003) wrote in his book "Orientalism",

Western representations of the Orient, no matter how well intentioned, have always been complicit with the workings of Western power. Even those Orientalists who are clearly sympathetic of Oriental peoples and their cultures cannot overcome their Eurocentric perspective, and have unintentionally contributed to Western domination (p.6).

Chapter Two: Literature Review

The false image and the misrepresentations that the West created about the East was seen as an ideology and strategy that justifies the action of the West towards many orient countries. After all, “Orientalism is a Western style for dominating, restructuring, and having authority over the Orient” (Said, 2003, p.4). The Western misconceptions and wrong fantasies are served and approved by Orientalism in which the East is considered as a land of the uncivilized, barbarian, backward and inferior race of human beings.

From Orientalism to Post-coloniality

The relationship between orientalism and post-coloniality makes distinguishing them a hard process as the two concepts are interwoven. Writers and orientalists’ perception and aim changed through history from being proud and excited to be called orientalists as they attempt to discover the oriental culture. That discovery and that aim turned to look and consider the orient as a serving imperialist objective.

This view and stereotype of the orient made the West consider the East as a mine that is full of gold. Those claims by the West that the orient are savage and uncivilized were just another justification to their colonialism, as Shands puts it “from a postcolonial perspective, it seems to be as reprehensible to be an orientalist as to be an imperialist” (2008, p. 03). That is shown through Rudyard statement in “The Ballad of East and West” (1889), OH, East is East and West is West, and never the twain shall meet,”. This proves the aims of the West words discovering the East and clarifies the effect that can be seen in postcolonial nations that suffered from colonialism. Said illustrates that as he claims, “it is quite common to hear high officials in Washington and elsewhere speak of changing the map of the Middle East, as if ancient societies and myriad peoples can be shaken up like so many peanuts in a jar.” (2003). Therefore, the aims that orientalism have now are as close as to give a portray and a better understanding of postcoloniality and how the way the orient is perceived can be seen and proven through the impact that exist within postcolonial societies.

2.4. Identity Theories

Erikson claims that identity and self-concept are similar in which they convey the meaning of having a set of improvements and constructions through time (over the life cycle; also see Marcia, 1966; Oyserman et al., 2012). Yet, sociologists and psychologists consider

Chapter Two: Literature Review

identity as, “a way of making sense of some aspect or part of self-concept” (Oyserman et al., 2012, p. 73).

The variety of approaches that tempt to not only clarify and make the term identity accessible but also the way it is constructed and formed gives the sense that understanding identity is a challenge and a complicated process even within individual disciplines, for instance, Hauge (2007) noted that within the psychological literature alone, identity can be viewed from at least five broad categories: The most well known psychological identity theories among the public at large are psychodynamic theories (with Freud’s psychoanalysis as one of the main origins). However, these theories are often seen as the most controversial in academic psychology (see for example Frosh, 2006). Several theories see identity from different angles, Psychodynamic theories focus on unconscious conflicts and motivation, inferiority feelings, defense mechanisms, and psychosocial crisis, Cognitive theories focus on how self-relevant information is stored, structured and retrieved (Leary & Tangney, 2003), Social learning theories focus on agency, self efficacy, locus of control, and self-regulation, and Humanistic/existential theories focus on self-actualization, personal constructs, meaning, responsibility, and personal myths (McMartin, 1995), while the last main group of identity theories focuses on the interpersonal aspects of identity, the social and cultural influence on how we see ourselves (Leary & Tangney, 2003, As cited in Stern, 2017)

In research of identity that focuses on the sociological and psychological aspects of the terms, two categories are distinguished and given much importance which are: Social Identity Theory and Identity Theory (Hogg et al., 1995). Similarities and difference are found between the two. The self is reflexive in that it can observe itself as an object and can categorize, classify, and compare itself to others in particular ways is a common point between the researches of both categories. It is also agreed on by scholars that the socially constructed self “mediates the relationship between social structure or society and individual social behavior” (Hogg et al., 2004, p. 262).

Social identity theory posits that a social category to which one belongs (e.g., nationality, political, or religious affiliation) provides a definition of “who one is in terms of the defining characteristics of the category—a self definition that is part of the self-concept” (Hogg et al., 2004, p. 259). Tajfel (1982) concludes there are three main concepts involved in

Chapter Two: Literature Review

social identity theory: (a) social categorization, wherein individuals are categorized into groups based on characteristics (e.g., in-group similarities or out-group differences); (b) social identification, in which individuals adopt the identity of the group; and (c) social comparison and positive distinctiveness, in which individuals seek positive social identities by comparing themselves with in-group or out-group characteristics with the goal of establishing one's superiority to improve one's self-image, self-esteem, rank, or status.

Owens et al. (2010), further clarifying Tajfel's work, argued that social contexts "elicit certain identities and shape their meanings" (p. 478) and the situation and culture in which individuals find themselves is more central to identity than any internalized aspect or characteristic of that individual (Hogg et al., 1995; Myers, 2010; Owens et al., 2010; Oyserman et al., 2012; Tajfel, 1982). Social identity theory is thus more focused on social identification and the process of self-categorization through societal norms and stereotypes.

By contrast, the focus of identity theory is to explain identity through individuals' role-related behaviors (Hogg et al., 2004). Evolving out of symbolic interactionism (Mead, 1934), identity theorist argues that the self consists of a collection of identities, each of which is based on occupying a particular role, thus identity is linked to the various roles one occupies. Role identities are said to influence behavior in that each role has a set of associated meanings and expectations of the self (Stryker & Burke, 2000). The concept of identity salience is important to identity theory because higher salience attached to one identity over another influences how much effort is put into each role (Stryker & Burke, 2000). Identity salience refers to the strength of affiliation and sentiments of belonging or connection that one has with the larger culture. Identities that comprise the self are ranked in a hierarchy of salience: the higher the salience of a particular identity, the "greater the probability of behavioral choices in accord with the expectations attached to that identity" (Stryker & Burke, 2000, p. 286).

Variations among scholars within identity theory follow two complementary, but distinct lines of thought. The first, reflected in the work of Stryker (1980), concentrates on examining how external social structures "affect the structure of self and how structure of the self influences social behavior" (Stryker & Burke, 2000, p. 285). The second, reflected in the work of Burke and colleagues (see Burke & Reitzes, 1981), focuses on the internal processes

Chapter Two: Literature Review

as they affect social behavior (Stryker & Burke, 2000). In combination these two approaches are complementary; “Each provides a context for the other: the relation of social structures to identities influences the process of self-verification, while the process of self-verification creates and sustains social structures” (Stryker & Burke, 2000, p. 284).

The factors, either external or internal, that impact the process of shaping a certain identity are related to and studied within the identity theory, as well as social identity theory. Some researches were conducted in which social identity theory was applied such as the examination of place belonging as an aspect of place identity in an urban context by Bernardo and Palma-Oliviera in 2013.

Therefore, Haslam, Ellemers, Reicher, Reynolds, and Schmitt (2010) note that, “Social identity not only gives people a sense of belonging...but also furnishes them with a sense of where they belong.” In an era where our relationship with the environment is coming under ever closer scrutiny (but in which only limited attention is paid to the social-psychological dimensions of this relationship), the significance of this point is hard to underestimate. (p. 369) Dissatisfaction with aspects of social identity theory led to the development of a model and theory of identity process. Breakwell (1986, 1992, 1993, 2010) proposed that identity is dynamic and change is negotiated through three processes: that of “identity assimilation (maintaining self-consistency), identity accommodation (making changes in the self), and identity balance (maintaining a sense of self but changing when necessary)” (Sneed & Whitbourne, 2003, p. 313). Breakwell (1986) proposed that identity should be conceptualized as a living being dynamically moving through time and developing through social, physical, and other contexts (D. Rogers, 2013; Timotijevic & Breakwell, 2000; Twigger-Ross & Uzzell, 1996). What makes identity process theory (IPT) relevant to this study is that it provides some evidence for the relationship between place and identity (Breakwell, 1986; Bowe, 2012; D. Rogers, 2013; Speller, 2000, Twigger-Ross & Uzzell, 1996).

The concepts of identity place theory that Breakwell proposed are associated with what people feel and experience when they move to new a place. The new environment leads to the formation and deformation of identities. An assimilation-accommodation process takes place through a self-reflexive and questioning of one’s identity within the current context.

Chapter Two: Literature Review

What is considered foreign contributes in re-evaluating the immigrant's identity. Stern (2017) claims that, "new elements may be absorbed, such as personal (values, attitudes, or style), social (interpersonal networks or group memberships) or spatial aspects (proxemics, scale, or human-environment interfacing) which then provokes an adjustment to one's existing identity structure"(2017, p.30). Accordingly, identity is under the process of change and adoption.

Stern (2017) found that IPT has been used in several studies as a framework for analyzing the relationship between place and identity or place and attachment. Twigger-Ross and Uzzell (1996) applied it to an urban renewal study in a residential neighborhood in the London Docklands, wherein changes were occurring to the social, environmental, and economic environments. Speller (2000) used the model to investigate the impact on participants' identities in an enforced relocation to determine whether and how identities were enhanced or threatened. D. Rogers (2013) applied the framework to examine the narratives of self-initiated expatriates, exploring how environmental changes influenced self-concept development and personal growth. Devine-Wright and Lyons (2013) applied IPT to the construction of national identities in Ireland.

However, psychology and sociology, studied the formation of identities within communities at the level of personal and social motivations and backgrounds rather than taking into consideration "the influence of the physical settings that are inherently part of any socialization context on self-identity" (Proshansky et al., 1983, p. 58).

The impact of environment and physical setting on the formation of identity has been ignored by several theorists of identity (Bernardo & PalmaOliveira, 2013; Hauge, 2007; Proshansky et al., 1983; Twigger-Ross & Uzzell, 1996).

Stern adds that, "Although a few more recent studies in social identity theory have hinted at the role of place in identity (see Haslam et al., 2010), for the most part, place identity is viewed as a smaller subset of social identity theory"(2017). A need for a significant theory that focuses on place identity that stands by its own is claimed, Proshansky et al. (1983) clarified, "the subjective sense of self is defined and expressed not simply by one's relationship to other people, but also by one's relationships to the various physical settings that define and structure day-to-day life" (p. 58,). As Proshansky puts it "Indeed, it could be argued that the development and ongoing construction of one's identity and sense of self is

Chapter Two: Literature Review

influenced by not only individual and social factors, but to some degree, by innumerable relationships within which one is part” (Proshansky et al., 1983), all of which are embedded in place (Haslam et al., 2010; Twigger-Ross & Uzzell, 1996).

Thus, many notions can be linked to the concept of place such as objects and items. In *The Meaning of Things: Domestic Symbols and the Self*, Csikszentmihalyi and Rochberg-Halton (2002) studied the roles and meanings of household objects within the domestic environment. Among the findings, the authors discussed the various ways individuals ascribed and cultivated “psychic energy” in the transaction between an object and the self. Despite the fact that no relationship between place and identity is highlighted in the study the authors indicate, “Things...shape the identity of their users” (p. 1), in which home can be considered as an object. Belk (1988) suggests “to be attached to certain of our surroundings is to make them a part of our extended self” (p. 38). Thus, place identity can be conceived as an evolving, dynamic relationship, one that includes both stable, enduring continuities and adaptive, malleable characteristics (Hauge, 2007; Proshansky et al., 1983; Speller, 2000; Twigger-Ross & Uzzell, 1996).

2.5. Identity and Cultural Factors

The study of identity can be tackled from several angles using different approaches. As this study’s focus is on the representation of identity through apparel the work of thinkers in this field is relevant to include. One of the respected pioneers in theories about identity, the American psychologist Erikson, describes identity as created by an individual weaving together their own self-image with the images others hold of them (Erikson, 1968; 1980). This highlighting of others’ contribution in forming one’s identity led many researchers to give a high value and consideration to the importance of the socio-cultural factors in identity development.

Erikson also found that cultural resources, such as images, ideologies, models available, and role expectations, that have a historical basis, impact both the self-image and other’s images and often limit the possible selves of individuals (Erikson, 1968). Whereas, within these possible limitations, individuals still have choice, and identity is fluid and constructed over a whole life-time (1968). Erikson describes basic domains of identity:

Chapter Two: Literature Review

fidelity, ideology, and work. In his work on identity, Erikson saw healthy identity formation as the result of progression through a series of developmental stages, each with its own component.

2.5.1. Placing Identity

Places are considered to have a link with what people associate themselves with when they identify themselves in which a sense of place and identity is created. Sense of place is a very personal emotional experience of the place filled with meaning derived from our past in conjunction with the social, cultural, and economic conditions we live in and must be understood in a wider social context (G. Rose, 1995; Rutherford, 1990, As cited in Cottrel, 2010).

“Identification with place can happen in different scales, from local, to national, or even supranational” (Verstraete, 2002, As cited in Cottrel, 2010). Focusing on the relationship between place and one’s identity Massey and Jess (1995) claim that, “Place identities are frequently contested as meanings of place vary across different groups and are about the battle over the material future of the place based on rival interpretations of the past” (Massey & Jess, 1996). This claim highlights the importance of history just as geography in placing identities. The culture that certain communities share in a certain place contributes in constructing their identity in relation to that place. Hall (1995) argues that place is one of the key discourses in system meaning called culture and functions to stabilize identities “beyond the play of history” (p. 181).

Tourists as modern migrants are constantly carrying with them the desires of return (to home, to vacationspot), and their idealizations of “home places” left behind (Kaplan, 1996; Löfgren, 1999; Suvantola, 2002). This ability to leave and return (mobility) might be an equally important aspect of personal identity and place attachment as well (Massey, 1995). Thus, seeing that identities of places are never “pure,” but always porous and the product of other places, which is an important aspect in appreciation of local uniqueness (As Cited in Stern, 2017).

The “imaginary geographies” of identities relate them to the notion of “home”; people feel “at home” sharing the same culture, belonging to the same “imagined community”

Chapter Two: Literature Review

(Stryker, 2000). Anderson (1993) argues, “that this imagined geographies do not place people totally outside the material existence in tangible social relations, and artifacts to “anchor” them, but rather they are placed within mindscapes of ideas, meanings and images connected with it. Places help stabilize cultural identities, to give them “home,” the “imagined origin” and a place to “return to” (As cited in Stryker, 2000). The relationship between people’s identities and their past, landscapes, shared memories, and culture, “lose their origins in the myths of time and only fully realize their horizons in the minds’ eye” (Bhaba, 1990, p. 1).

2.5.2. Apparel and Identity

Apparel and the construction of one’s identity has been highlighted and studied for its importance and significance by many scholars, thinkers, and writers. Through the analysis of different literary works the employment of dress and its relationship to identity theories and conclusions were made.

Thus in this one pregnant subject of clothes, rightly understood, is included all that men have thought, dreamed, done, and been: the whole External Universe and what it holds is but Clothing; and the essence of all Science lies in the philosophy of clothes (Carlyle, 1904, p. 91, griffin of the author). And so suggests renowned nineteenth century Scottish philosopher, translator and historian Thomas Carlyle (1904) in his novel Sartor Resartus. The novel is perceived to be a commentary on the thought and early life of a fictional German philosopher named Diogenes Teufelsdröckh who wrote a book entitled as Clothes: Their Origin and Influence. This statement leads us to consider dress as one of the most essential biographical aspects that is ubiquitous in almost every facet of one’s life. According to Teufelsdröckh, every single aspect of the external universe is manifested in the clothes of individuals (Abu Joudeh, 2019) Thus, dress is seen as an effective communicative tool that gives significant reflections of multiple sides of one’s personality and life. Whether in reality or in literary texts dress provides different definitive and informative aspects and hints of the wearer’s identity and culture.

In literary texts, apparel plays a crucial role in the construction of one’s identity and invokes a web of sociological, political, cultural, and psychological meanings (Abu Joudeh, 2019). The relationship between apparel and identity in diaspora was studied and examined through the work of Abu Amrieh and Abu Joudeh titled: “*Dress as a Marker of Identity*

Chapter Two: Literature Review

Construction in Arab Women's Literature from the Diaspora" which was applied on Fadia Faqir's (2014) *Willow Trees Don't Weep* and Leila Aboulela's (2010) *Lyrics Alley*. Abu Amrieh and Abu Joudeh shed light on the use of dress and its significant relationship with identity's construction in those literary works in which Important clues about the main characters at the level of the their psychological, sociological, and cultural aspect in the novels mentioned above are given by the authors bridge the gap between the characters resistance and preservice of identity and their choice of apparel.

2.5.2.1. The Symbolism of Apparel

The study mentioned above focuses on the critical analysis of the episodes that highlight the sociopolitical, economic and religious implications of dress in both novels since some thinkers consider dress as an individual's "[...] second skin" (Sontag & Schlater, 2004, p. 2). Abu Amrieh and Abu Joudeh focus in their study on the direct link between the protagonists and the dress they wear. Moreover, they highlight the political and cultural implications of dress and demonstrate the great use of dress to symbolize the real world in the examined novels. Thus, the association of dress with all of the aspects of one's personal identity has been examined and focused on.

The experience that the main characters are passing through in the matter in hand are seen as a vivid representation of the conscious choices of their dress. It is stated that, "through their dress, the main characters express their resistance to the oppressive social norms of their societies, voice out their aspirations and future, and declare their connectedness to or alienation from the societies they live in" (Abu Joudeh, 2019). Thus, the tight relationship between the main characters and their dresses on one hand and the main characters of the different cultures where they find themselves is considered to have a direct effect on the construction of the addressed identities. Abu Amrieh and Abu Joudeh state that,

"Drawing on different interdisciplinary theories of dress, this research renders dress as a means of communication through which one can send messages that are decoded by gazers who might interpret or misinterpret these messages depending on the different sociological, cultural, political, religious, and psychological backgrounds of both the wearer of dress and the gazer (2019)

Chapter Two: Literature Review

Further, these authors explore the ability of dress to mirror one's identity and the slight or drastic changes one may undergo (2019). This analysis gives a clue about the role that dress plays in constructing and reflecting one's identity. "Seen from this angle, Faqir and Aboulela identify dress as a meaningful aspect of the construction of identity and an evocative metaphor of sociological, political, cultural, and psychological web of codes" (2019).

Apparels that symbolize social identity and have meanings that reflect one's belonging to a certain community are favorite to individuals (Belk, 1987; Csikszentmihalyi & Rochberg-Halton, 1981; Furby, 1978; Solomon, 1983). The semiotics of apparel and cultural background that it has in relation with identity has been studied and highlighted by researches. The significance that clothes have with social identities is singled out by many specialists (Bull, 1975; Davis, 1984; Kaiser, 1985; Stone, 1962, As cited in Stryker, 2000). This is due to the importance of apparel and its wide use in daily activities, its frequent public display, and easy accessible manipulation as a symbol.

Richard A. Feinberg, Lisa Mataro, and W. Jeffrey Burroughs conducted a research in 1992 in order to analyze and find out the reason behind the different perceptions of the wearer identity and their apparel. They state that, "clothing is said to be related to the self-identity of the wearer, it is important to specify what aspects of the person his/her clothing is related to."

They further, "It cannot possibly reflect all aspects of the person. Thus the choice of what aspects of the personality a researcher claims are related to clothing must be more than just the result of guess" (1992, p.60).

It is believed that a person's identity is completely reflected through their apparel and choice of clothes. Therefore, one's choice of hats, jackets, or trousers is a direct reflection and representation of their personality or identity.

However, Burroughs, Feinberg, and Mataro state as well that, "clothing choice may reflect things other than identity or may reflect nothing... if the goal of research is to establish a relationship between clothing and identity, simply showing that clothing cues have meaning is not enough. It is also important to show that the meaning of the cues to observers is congruent to the identity/self of the individual" (1992). The research they conducted includes two studies in which the relationship between individuals choice of apparel and their

Chapter Two: Literature Review

resemblance of identity was examined. A prediction that a strong reflection of one's identity through apparel takes place when the latter is chosen for the purpose of representing the individual was examined in study one of the research while a different prediction was given in study two which denied the existence of a link between the individual's identity and apparel when individuals tend to choose apparels for a different purposes rather than to represent their identities (1992).

“Clothing may be said to have a semiotic function that signals something of the social identity of its wearer”(1992). However, what must be stated as well is that this association between dress and one's resemblance and identity is not that strong as the study empirically and theoretically suggests. In study one dress particularly represented the person. While in Study two the symbolism of dress in relation to social identity is studied when the former was not chosen to reflect the individual's identity. This study shows that sometimes a veil is just a veil, with no political or cultural background.

The relationship between label and identity is of interest because of the apparent importance of jeans to people (Solomon, 1986). In addition, Workman (1988) strongly demonstrated that brand labels communicated perceived aspects of identity. However, Workman just clarified that apparel holds a certain meaning according to observers. She did not demonstrated that one's identity or personality is shown through that meaning that the dress carries according to the person's choice in the first place (As cited in Feinberg, 1992)

The study shows that when people choose apparel for the purpose of representing themselves a close relationship between that apparel and their identities takes place while when apparel is chosen randomly in which the wearer has no intention to represent their personality an establishment of a relationship between dress and identity is not a success. Therefore, Burroughs, Feinberg, and Mataro (1992) state that, “Clothing researchers must also be very cautious in how cues used in clothing research are selected. Not all clothing should be expected to be related to identity/personality.”

A certain method that shows on what degree apparel symbolizes one's identity or not and why should be found. Burroughs, Feinberg, and Mataro add that, “researchers should determine the identity variables that are attached to particular products rather than using scales developed to measure other things or guessing the important dimensions”(1992). This

Chapter Two: Literature Review

means that different methods and techniques of measurements should be used by researches while examining different items and outfits.

2.6. Conclusion

The effect of colonialism on people's lives and culture is significant. Thus, postcolonialism has shed light on the different impacts that the colonized suffered from. Orientalism on the other hand has uncovered how these people were and are seen by others, and how their identities interpreted either by themselves or by others. This chapter focused on the different aspect of one's identity and how that identity was shaped and reshaped either by colonialism, orientalism, immigration or one's environment and choice of apparel. Therefore, the next chapter analyses and examines the symbolism and representation of one's identity and belonging through apparel in the works of Frantz Fanon "Algeria Unveiled" and Montesquieu "Persian Letters".

Chapter Three

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

3.1. Introduction

Fanon's thoughts and beliefs about national identity and the importance of what identifies a certain group of people in creating solidarity and strength of that community specially against colonialism and its effects on particularly cultural and social aspects has been shown and demonstrated through his different literary works such as the studied chapter entitled "Algeria Unveiled". The preservation of identity and the way it should be revealed and expressed is not only focused on by Fanon alone, yet he is preceded by Montesquieu who on the other hand sheds light on the matter as well in his work that is entitled "Persian Letters".

The way that one's identity is shown and reflected especially through apparel is one of the main themes that Fanon and Montesquieu's studied works include and demonstrate. The way apparel can be used as a marker of identity in both works i.e., *Algeria unveiled*, and *Persian Letters*, in addition, to the importance of one's loyalty to their identity and the way they should defend and protect it from others' cultural globalization and invasions, and, how can apparel play a central role in achieving all of that? The discussion and answer to these points is what this chapter attempts to achieve by the analysis of the target works.

3.2. Apparel as a Way of Resistance in "Algeria Unveiled"

In his book "A Dying Colonialism" (1959) Frantz Fanon highlights the revolutionary role that the veil played in the Algerian struggle with the French colonizer in a whole and complete chapter titled "Algeria Unveiled". Fanon gives a high value to women and their veils that contributed as he believes in the liberation of a whole nation from colonialism. In "Algeria Unveiled" he explains how the colonized people succeeded to resist and fight against the colonizer using different methods especially and in order to preserve their culture and identity.

The values of the Algerian society in contrast of the colonizer are shown through the chapter denouncing the wrong image that the colonizer wanted to implement against the veil that north African women wear. Fanon shows considering Algerians as primitive and backward people was a justification to the frequent attempts of the colonizer to unveil the Algerian women. The colonizer understood and felt the threat that the veil possessed against

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

their attempts to control the Algerian society and break its morals. Therefore, Fanon identifies the Algerian grab as the "bone of contention in a grandiose battle" (1959, p. 35). The veil is a moral and cultural element that characterizes the Algerian society rather than a physical reflection of a patriarchal dominance as the colonizer wanted to show in order to persuade women to unveil.

The colonizer tried so hard to convince Algerian women to unveil and made men feel guilty from letting their wives veiled, the colonizer attempts were to make Algerians see things from a European perspective and shake their beliefs towards what is Arab and Algerian. The French attempted to convince the Algerian women to rebel against their own society's values by portraying for them that the way European women are dresses and treated is way better, in resistance, more Algerian women decided to take on the veil.

The French as they were resisted by the natives, used more aggressive and humiliating ways to force Algerian women to unveil such as raping. This was a proof that the Algerian apparel (veil) possessed a great value and importance in the revolution against the colonizer.

In "Algeria Unveiled" Fanon shows that at a certain point the colonizer celebrated some success after some women started to unveil, showing appreciation and excitement to pass the western values into the Algerian society, the colonizer realized how important breaking down the cultural and moral values of the Algerian society was for their colonial invasion and control. The French regarded unveiling as a sign of submission to European morals: "the flesh of Algeria," both literal Algerian bodies and metaphorical Algerian autonomy, was consequently "laid bare," free to be exploited by the French (p. 42).

Fanon writes that "The dominant attitude appears to us to be a romantic exoticism, strongly tinged with sensuality. And, to begin with, the veil hides a beauty," Demonstrating the way that the colonizer treated the veiled women as an imperialist tool of humiliation, associating the use of force with unveiling women. As Libax (2019) states, "unveiling the women serves to salve curiosity as well as to break down national resistance. Hidden from colonial administration, the Maghrebi woman cannot be surveilled, her subservience and compliance cannot be assured" (para. 3).

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

The veil was not only a marker of culture and ideology, furthermore, it turned into a symbol of insurgency against the imperialist strategy of unveiling Algeria from one of its key elements to resistance. As Fanon (1959) observes, "Hiding the face is also disguising a secret. . . . This woman who sees without being seen frustrates the colonizer. There is no reciprocity. She does not yield herself" (p. 43). In their revolution against the French colonizers the Algerian women were involved into revolutionary acts side by side with men. They played a key role as Libax describes their actions, "...trafficking grenades through checkpoints, concealing activity reports of an area, bearing complicated verbal messages, standing as watch guards, and transporting money and medicines belonging to the Revolution all under the stifling monitoring atmosphere of the settler" (2019, para. 4).

And by that, Algerian women denounced partly the patriarchal passivity that their society imposed on them by cementing their position in their society through their contribution in the liberation of their nation. "The white haik (veil) allows the women to use invisibility as a weapon and simultaneously ensure national existence" (Libax, 2019, para. 4).

In "Algeria Unveiled" Fanon states that the advantage of the veil that gave women the opportunity and possibility to be involved in revolutionary acts was detected and exposed by the French, the Algerian women moved to dress in imitation of the French (Fanon, 1959) describing this as one of the "laws of the psychology of colonization". Flirting with, and persuading police officers and French leaders that the native women are considering as target to assassinate was an evidence that the claims the colonizer had about the Algerian women as an easy target to corrupt and unveil was disproved. Libax (2019) claims that, "the Algerian women, whether unveiled or veiled, constituted the pivot of Algerian society, all efforts were made to obtain control over her" (para. 6). Fanon argues that the sexual denial implied by the garments of Algerian women is an act of disguise as well as rebellion. The French sought to subdue Algerian women indirectly by constructing a narrative in which the French were the liberators of women oppressed by the men of their nation, and this obsession with control granted Algerian women influence over the colonizers' perceptions of them (1959, p.38).

The methods used by Algerian women led the colonizer to be suspicious about their moves and never expected what Algerian women would do. Both veiled and unveiled women

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

were considered a threat so to prove that the strategy of unveiling native women failed to unveil Algeria, rather it turned to a weapon that Algerian women used for their benefits leading the colonizer to be confused and mistakenly arrest settler women. That can be considered as a "new dialectic of the body" that native women used to maintain their opposition to being controlled.

It might seem that unveiling was a symbol of accepting to be colonized and to be seen by the other, but instead of that this act was a confirmation of rejection and a proof by the Algerian women that even if we unveil we would still be invisible as we fight back. The change of the meaning that the veil used to have was a change of defensive mechanisms and war strategies to adopt with what is need to resist the colonizer.

The distinguishing between French and Algerian failed as every civilian became a potential threat (Fanon, 1959, p. 61). As Fanon claims, "Removed and reassumed again and again, the veil has been manipulated, transformed into a technique of camouflage, into a means of struggle" (p. 61). As Grayson states,

If a woman chooses to wear her haïk, she was explicitly resisting French attempts to overpower her; if she chose to Europeanize her appearance, she could further undermine the French's social and racial hierarchy that placed their understandings of feminism and freedom above those of Algerian understandings. Thus, the unveiling and veiling of Algeria blurred the differences between assimilation and differentiation in the movement for independence. (2020, para. 8)

Either way the Algerian women had control over the way they used their apparel to resist the colonizer's attempts in unveiling them and at the same time showing the other that breaking down their identity through westernizing their apparel is a failure.

McMichael (2011) believes that, "Through wearing the veil Algerian women were able to observe without being seen: this implicitly undermines the colonial process of ordering and naming, classification and regimentation. Behind the veil the thoughts of the women are unknowable: she could be observing the colonial administration with contempt, calmly

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

plotting its downfall rather than pliantly accepting its reign!". The haik (veil) as Fanon uses the term prevented the colonizer from decoding the psychological and social characteristics of the colonized so the latter remained mysterious and invisible.

In "Algeria Unveiled" Fanon demonstrates that apparel possesses a great impact and a key role in defining what resistance is and how can the native culture be used to defend itself by the native people against imperialism and its attempts to destroy the social and cultural characteristics of the Algerian society in order to be able to weaken the colonized

3.3. The Preservence of Identity in "Algeria Unveiled"

Each group of people in a certain community has a set of components and characteristics that make their identity authentic and different from others. Apparel comes as one of the most noticeable items that people can use to show and present that identity. In "Algeria Unveiled" Fanon argues that, "The way people clothe themselves, together with the traditions of dress and finery that custom implies, constitutes the most distinctive form of a society's uniqueness,..."(Fanon, 1959, para. 1). Therefore, the role that apparel plays concerning the presentation of one's original is given a great importance by Fanon.

"Algeria Unveiled" highlights how a society can be recognized not through people's thoughts and beliefs only but mostly because of the sorts of apparel they adopt and wear. As Fanon puts it, "It is by their apparel that types of society first became known..."(p. 02). What people first notice about others is their appearances, the way they look, and the kind of apparels that cover their bodies. Thus, what shows others' belonging to a certain society or culture is related to their apparel and traditions of clothing (Fanon, 1959).

For Fanon the veil for instance characterizes the Arab world, particularly the Algerian society. What people believe or practice either culturally or religiously cannot be revealed or known by others for a long a time, but when a woman is seen and observed wearing a veil that leads to associating her with the Arab society. Fanon states that, "The women seen in her white veil unifies the perception that one has of Algerian feminine society" (para. 03). In "Algeria Unveiled" the veil is not only a cover of women's bodies, rather it is a way of being unique and original as an Algerian. The originality of the Algerian community that makes it

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

distinguished from the French colonizer can be demonstrated through the white haik¹ that women wear as for the foreigner to realize that what Algerian women have as apparel is what makes them Algerians.

Algerian women were born to find their mothers and grand-mothers wear veils and cover their bodies, thus, it is a matter of cultural history that makes them related to this kind of apparel. Algerian society in general, and women in specific identify themselves with the veil as an important item that characterizes their belonging and identity as Algerians. It is not only a matter of purity, rather it is more to be considered as a huge and powerful link between the people and their country, their land, and their culture. This great value and importance that is given to this apparel portrays how decisive was the act of unveiling for the colonizer to try and destroy those social and cultural values in order to westernize them.

Algerian women and men realized that in order to protect their culture and identity as Arab and Muslims they had to sacrifice and suffer against the attempts of the colonizer to destroy what was left for them, the only thing that the colonizer could not possess or control. What identifies them as Algerians was threatened by the French; therefore, fathers and relatives of Algerian women knew that involving their daughters and wives in the battle against the colonizer was for the sake of preserving their country, their culture, and their history even if the French could control the land forever Algerians were maintaining and protecting their identity to remain for them.

The attempts of the colonizer to unveil women were not only addressing women themselves but also Algerian men. The colonizer wanted to play on the desire that by nature men hold for the other sex as the French women are unveiled with their style of clothing that can lead men to desire them and at the same time be convinced that unveiling Algerian women is something to take into consideration and start doing it. But those attempts failed as they reminded Algerians of what identifies them so they realized that their authentic apparel was the symbol of their identity. For Algerians the veil is not only a cover of bodies but a matter of tradition, culture, and dignity.

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

3.4. Change of Apparel and Identity in "Persian Letters"

In his book "Persian letters", Montesquieu gives readers the opportunity to experience the opposition of two different cultures in one place. The main characters of the book Usbek and his friend Rica find themselves in front of different traditions, beliefs, and most importantly different apparels. The Persian culture and apparel come from oriental background which is totally different from the French one i.e. Western culture.

The letters that Usbek and Rica send frequently either to each other or back home show how they feel about and perceive the French citizens and how they are perceived themselves on the other hand. What native French see through the way Usbek and Rica wear and clothe themselves makes them discover and recognize what Persian apparel look like. In the first letters the two characters express how the French are amazed by the Persian appearance and apparel. Not only that, but also how Usbek and Rica are admiring the French culture. In letter 28, the amazement of Persian culture for the French is demonstrated and seen through the way Rica describes the gaze and praise he receives from the French towards his look and apparel. As Rica writes in his letter "When I first arrived I was stared as if I had been sent from heaven...", he goes further to quote what French people whispered about him "One must admit he looks very Persian! Amazingly, I found portraits of me everywhere..."(Montesquieu, 1721, p. 40). Rica seems fascinated by that but still considers himself as a normal person rather than how the French describe him "So many honours could not fail to become burdensome: I didn't consider myself so strange, so rare man..." (p. 40).

The Persian identity and uniqueness is seen and experienced through Usbek and Rica's apparels. The way they look, the colors, the design, and the oriental touch that distinguish what is to look like Persian makes the two characters identified differently and especially as "others". Montesquieu later on his book demonstrates the way westerns look to Orientals and how they perceive them, which lead the latter to feel insecure. Usbek and Rica actions, reactions, thoughts, and beliefs seem to be rejected and misunderstood.

This insecurity besides the time Usbek and Rica spend being exposed to the French culture seem to have the impact on both characters as they begin to adopt and get acquainted

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

with the French culture eventually. This leads Usebk and Rica to experience a crisis of identity in which they start questioning their Persian identity and some of its characteristics.

This effect that the French culture has on both Usebk and Rica start to take place when Rica decides to wear the French apparel and look more like European. Rica chooses to appear like the natives in order to hide his identity and be familiar and accepted by the western society and all of that is by his choice rather than any violent pressure or abuse that might lead him to do so. In the same letter, Rica explains that the gazes and stares he receives repeatedly from the French as he refer to that, "I therefore resolved to set aside my Persian clothing and dress instead as a European, to see whether anything in my appearance would still astonish"(p.40). In his letters Rica describes how honored he is while wearing western apparel and looking like a French citizen, but still he explains how that honor is mixed with some guilt and feelings of discomfort. The Persian identity that Rica used to feel when he was dressing like a Persian was experienced deeply by him and by Europeanizing his apparel and appearance that feeling of attention and the fact of being identified as Persian started to fade away.

Later on Rica narrates how he started to face another kind of treatment by the French as they started to ignore him and rarely look at him, and if happens they know he is Persian they start questioning his identity. The fact that Rica gets asked by a Frenchman, 'Oh! Oh! Monsieur is Persian! That's most extraordinary! How can someone be a Persian?'(p. 41). This leads to the idea that Rica's previous apparel made him identified as Persian and gave him a great attention and concern while his European apparel revealed nothing about his real origins even if he talks. Additionally, this means that possibly the French seem to believe that what is not European is not natural and not identified.

The fascinating reactions that Rica used to receive by the French turned to a gaze of underestimating and rejection that even if Rica looks like a European he would never be one of them. This leads Rica to stop and realize the main question that he has to ask himself! What he really is? The new apparel that he has chosen to identify himself with gave him the feeling of being invisible either as a Persian or European. As he describes his feeling in the last line of his letter, "the experiment made me realize what I was really worth. Free of all foreign

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

adornment, I found myself assessed more exactly...for all at once I fell into a terrible state of nonexistence" (p. 41).

Rica's existence within the French society was under the question mark that threatens not only the way he is perceived and look at but more to the way he is identified and associated to a certain culture. Montesquieu symbolizes that state of non-existence in a form of things that can be hidden and not seen when Rica meets the blind man who shows him the way to his destination as Rica narrates so in letter 30.

The amazement that Usebk and Rica experience by the French culture and what the observe daily continues to grow bigger as Usebk describes that in letter 46 when he says, "I spend my life observing, and in the evening I record what I have noted, and seen, and heard, during the day; I find everything interesting, everything astonishing; I am like a child whose still-tender organs are keenly effected by the most trivial objects" (p. 59)

This letter symbolizes how affected Usebk was by the western culture he encounters in which Montesquieu uses the term "Child" that refers to purity and readiness to acquire and grasp anything that comes across.

Later in the same letter Usebk adds that, "...our foreignness no longer offends anyone, and we even enjoy people's surprise when they discover we are quite polite" (p. 59), this possibly shows that the two Persian characters have melted into the French society and got familiar with its characteristics and components. Moreover, the stereotype and wrong picture that the West have about the orient is shown through the surprise of the natives discovering things they never expected to exist in the orient communities or characterize its people.

As it may seem that Rica's European apparel have only changed the way people look at him and identify him. Yet, when one reads later on in Rica's letter (letter 61) the way he describes his feelings and beliefs about what he experiences and sees in front of him, one comes to conclude that there is something changed about Rica more than his apparel. In letter 61 Rica tells Usbek that,

As for me, I'm leading much the same kind of life that you saw me leading before you left; I go about in society, and attempt to understand it; y mind is

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

gradually shedding what little it still retained of the Oriental, and adapting effortlessly to European ways. I am no longer so astonished to find, in a house, five or six women together with five or six men, and I begin to think that this is not a bad idea (p. 82).

Montesquieu demonstrates here that Rica is not interested in showing his identity and origins to others, rather he is more concerned with discovering and analyzing the Western society and adopt its characteristics and accept its beliefs and traditions even though they contradict with those of his culture.

This act of melting into the other's culture and adopting it deeply appears later in letter 70 as Rica narrates his debate and discussion with a French man, who seems very intellectual and educated, about many points. After being amazed by the man's thoughts Rica tries to catch him out as he tells, "I said to myself: I must be very sure of my ground, I'll take refuge in my own country. I addressed him on the subject of Persia, but barely had I spoken four words to him than he contradicted me twice... I thought to myself, ...He'll soon know the streets of Ispahan² better than I do myself!"

What this discussion shows and illustrates is a real crisis of identity and belonging that Rica comes to experience and face. As mentioned above the change of apparel did not only made Rica's appearance look different, but further, it made Rica's thoughts and knowledge affected differently either in his adopting of Western culture or his loss of his Persian cultural background that is known better by a French who is educating Rica himself about his country without being there. This led Rica to a position of mystery as losing connection with his origins and failing at the same time to be associated to this new community he is trying to discover.

One can realize that Rica tries to give up his identity and associate himself with European culture. Rica here is being slaved indirectly to embrace Western ideals. But he faces reactions that question his origins when people discover that he is not European. Yet, his failure to become European makes him feel lost and emotional when being asked what does it mean to be Persian? This leads Rica to question his identity and try to re-identify himself which is eventually to be Persian.

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

By the end of the book, the great influence of the French culture appears more frequently as many changes are revealed about Rica assimilation into European culture. As Usbek tells so, "I have urged Rica thousands of times to leave this foreign land, but he objects to all my decisions; he keeps me here on a thousand pretexts; it seems he has forgotten his homeland, or rather it seems he has forgotten me, so indifferent is he to my unhappiness" (p. 210). This explains how attached Rica is to his new place as he refuses to go back home and how sad is Usbek that something has changed about Rica belonging to his homeland to himself as well.

The seraglio and harem of Usbek back in Persia plays another role of symbolism that is associated with his identity and past culture. Usbek shares his feelings with one of his wives through letter 147 as he cries,

I breathe the air of an alien country; wholly aware of all that torments me, and wholly deaf to all that interests me; prey to an oppressive myself, and that I am sinking into hideous depression; I feel I am destroying myself...wretched that I am! I long to see my homeland again (letter 47, p. 209).

The effect that European culture has left in Usbek is revealed through his feelings and words in which he seeks to see his homeland again but he admits and feels deeply that the reputation that he used to have, his Persian identity, his past culture, and his image have changed and would never be the same again.

One can deduce here that the trip Usbek and Rica had from their oriental society and cultural background towards a total different world which is European and Western had affected them in many different levels. The clash that took place between what is European and what is orient appears significantly through the experience that the two Persian characters live and come through while being surrounded by westerns who perceive their customs from a stereotyped point of view.

The way Usbek and Rica identify themselves and see things has changed through their letters. The beliefs and traditions of the French society were mocked and disapproved at the beginning of the book while this positions start to change slightly page after page in which

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

Rica started to admire and accept the western culture and prefer to be associated with it rather than going back to his home land and his own culture back in Persia, while Usbek similarly started to think critically about his culture and the way they deal with certain things and reign seraglios as we mentioned earlier that something has changed about him.

The change of place besides the change of apparel which are two important and significant elements to one's cultural identity and belonging has a great impact on one's own self-identification and sense of belonging to a certain culture and community. The state of non-existence that Rica falls in and the change of self and perspectives that Usebk experience leads to associating the way people clothe themselves and the way they perceive their image and be perceived by others.

3.5. The Significance of Apparel in "Algeria Unveiled" and "Persian Letters"

Through the analysis of both works as mentioned before we can see that both writers give apparel a great value and a significant role in relation to their main characters and events. Apparel is highlighted as being a key element in shaping and characterizing one's identity and belonging in both studied works.

As it is illustrated and explained by Fanon in "Algeria unveiled" apparel possesses a great importance in the battle of a whole nation against colonialism in the Algerian land and among Algerians and their communities, besides its role in preserving the Algerian identity and belonging to a certain culture and history. This means that apparel was used as a weapon of resistance and a shield of protection against the western culture and the attempts of the colonizer to westernize the colonized culture. In addition to its original symbolism that's to reflect and demonstrate a cultural state announcing to the outside world that this belong and characterizes the Arab society in general and the Algerian one in specific.

While in "Persian Letters" Montesquieu demonstrates the symbolism of apparel from a different angle and in a different situation. The Persian apparel which is part of the Orient culture is put face to face with a the Western one which leads to the clash between the two. In "Persian Letters" the main character is not forced to unveil or redress to be Europeanized; but the process of being fascinated and affected by the other culture in the European land leads to

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

willing and being convinced by the Western culture. This makes apparel symbolizes the crisis of identity and that one can feel the effect of apparel and relate it to their belonging to a certain place and culture.

We can see here that even though the place is different, the process, and the circumstances are as well different but the way western people perceive oriental cultures, besides the symbolism of apparel and its significant to one's identity and culture remains the same whether it is presented and used positively or negatively i.e. whether one resisted and kept their apparel to demonstrate their identity in their desire of protecting it from the attempts of others or by experiencing and realizing what means to be identified, recognized, and associated to your original culture either by others or by one's own self.

3.6. Conclusion

Through this chapter, we tried to understand how identity is demonstrated and shown through apparel in postcolonial literature through the work of Frantz Fanon in parallel with the work of Montesquieu that is presented from a more oriental angle. The Algerian society in

Chapter Three: Identity and Belonging in Frantz Fanon's "Algeria Unveiled" and Montesquieu's "Persian Letters"

general and women particularly struggled with preserving their own identity against the western colonizer while the main characters in Montesquieu's work suffer to re-identity to their original culture after adopting to the European one. And through what has been said before, Fanon and Montesquieu consider the whole process of veiling and wearing a certain apparel as a symbol of identity and belonging. That identity in Fanon's view was tested and put through a harsh process of Europeanizing it by the coming of the colonizer; he describes and explains how apparel impacts the way identity is demonstrated and perceived through his work. As for Montesquieu he shows through his work how place and apparel affects one's perception of their own identity and the feeling of non-belonging that is associated with change of apparel. "Algeria Unveiled" and "Persian Letters" show the readers that apparel plays a significant role as a marker of one's identity to the extent that it can be used as a way of resistance and preserverence of identity and a way of identification and a state of belonging and existing.

General Conclusion

General Conclusion

General Conclusion

Human beings live in different nations with different backgrounds at the level of several fields and aspects. Therefore, this world is characterized as rich with multiple cultures. These cultures have different characteristics that make individuals' belonging to certain communities distinguished from each others. As this difference has influenced the relationship between people and their societies especially in identifying themselves in this world literature sheds light on those differences and how do these people perceive each other. Therefore, postcolonialism and orientalism try to provide answers to the identity is shown and perceived.

This dissertation was divided into three parts, conceptual, theoretical, and analytical. The process of investigating and tracing the aim of the study has give definitions of the key concepts in the research. Apparel, belonging, and identity were all introduced to the readers of this study in order to have a better understanding of the key elements which are studied, and analyzed through the chosen literary works. Moreover, the philosophy and concept of thought and way of seeing things by the two philosophers that their works were chosen i.e. Frantz Fanon and Montesquieu were illustrated and stated in the conceptual framework that the study started with for the purpose of understanding their background and process of analyzing things.

The theoretical part; on the other hand, focused on presenting and providing a background about the fields of study such as postcolonialism and orientalism. The main points and notions of these fields were mentioned in order to make the studied elements in both works relevant to the philosophies of both writers that constructed their literary productions and works, especially the studied ones from a postcolonial and oriental point of view. Moreover, the theories that studied and analyzed the themes of this study such as identity, apparel, and belonging and the relationship between these key elements. Those theories were introduced to better understand the notions and nature of these themes and how previous studies contributed in understanding and associating those themes with each other through the studied works in the following analytical part.

The third chapter focused on analyzing the chosen literary works provided a deep understanding of both Fanon and Montesquieu's philosophies, investigated the relationship

General Conclusion

between the use of apparel and identity, and clarified the consequences that characters in both works face in accordance to that relationship. “Algeria Unveiled” and “Persian Letters” illustrate and demonstrate the clash and encounterance between different cultures, particularly the western and oriental ones. In the analysis of both works to discover the relationship between identity and apparel, it was proved and demonstrated that apparel was a key element and marker of oriental identity and belonging. Moreover, as mentioned before, the clash between the western culture and the oriental gave a clear picture about how the west perceived the east as the west rejected the identity of the orient and attempted to westernize it. The use of apparel in “Algeria Unveiled” was not only a reflection of identity but a way of resistance and identity preservice as well. Similarly, the significance of apparel in “Persian Letters” was given a great role to lead characters to the realization of the importance of the relationship between, place, apparel, and identity and that apparel impacts one’s self perception and identification.

Thus, the analysis has proved that the first, the second, hypotheses are evident: the first hypothesis that states that both literary works show that apparel is key marker of identity and that the West rejected the Orient identity and tried to westernize it, the second that says that the great contribution of the veil in the preservice of Algerian identity and resistance against the French colonialism was illustrated through the work of Fanon “Algeria Unveiled”, and the third hypothesis that says that one can develop a hybrid identity by giving up their cultural apparel and choose to westernize their appearance.

To conclude, both “Algeria Unveiled” and “Persian Letters” are valuable and fascinating pieces of writing that portray a deep understanding of how individuals and societies are shaped and identified. Fanon and Montesquieu are well-known for their philosophical styles of writing and presenting of ideas which requires a deep investigating and a rational analysis and understanding in order to get the best out of their literary productions. As mentioned before, since this studied topic has not been fully covered, more studies and researches about identity and apparel in both works would be very helpful to clarify the relationship between apparel and identity from different angles. Moreover, several themes can be analyzed and studied in both works such as the effect of colonialism on the perception of the veil within the Algerian society after the independence. One can also study the Persian

General Conclusion

identity within orient societies and how this identity was affected by colonialism, this can be in a form of comparison with other similar works. Therefore, it is highly recommended for people to critically read both writers' literary works and discover their precious contributions in literature in order to enrich it with valuable studies.

References

References

References

- A community in transition: A longitudinal study of place attachment and identity process in the context of an enforced relocation* (thesis). (2000). G.Speller.
<https://www.semanticscholar.org/paper/A-community-in-transition-%3A-a-longitudinal-study-of-Speller/e06bf93a7098ea73595db9ffcb222d4009f33564>
- Abrams, D., & Hogg, M. A. (1990). *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes* (1st ed.) [E-book]. Routledge.
- Akdemir, N. (2018). Visible Expression of Social Identity: the Clothing and Fashion. *Gaziantep University Journal of Social Sciences*, 17(4), 1371–1379.
<https://doi.org/10.21547/jss.411181>
- Almond, I. (2012). Anti-Capitalist Objections to the Postcolonial: Some Conciliatory Remarks on Zizek and Context. *ResearchGate*.
https://www.researchgate.net/publication/298411008_Anti-Capitalist_Objections_to_the_Postcolonial_Some_Conciliatory_Remarks_on_Zizek_and_Context
- An Experimental Study of Perception in a Social Task Situation Involving Ego-Oriented, and Task-Oriented Individuals* (Thesis). (1952, April). Harold Proshansky.
- AN OUTLOOK ON POSTCOLONIALISM THROUGH THE ETHOS OF ORIENTALISM BY EDWARD SAID* (Thesis). (2014). Zafer Şafak.
- Anindita Monda, International Journal of Science and Research (IJSR), ijsr. (2014, November 11). *Home*. International Journal of Science and Research (IJSR).
https://www.ijsr.net/get_count.php?paper_id=25111401
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2003). *The Post-colonial Studies Reader*. Routledge.

References

- Ashcroft, B., Griffiths, G., & Tiffin, H. (2006). *The Post-colonial Studies Reader*. Routledge.
- Australian Communist Party. (2022, January 17). *Status Of Women In Colonial Society: A Review Of Frantz Fanon's Algeria Unveiled*. <https://auscp.org.au/publications/status-of-women-in-colonial-society-a-review-of-frantz-fanons-algeria-unveiled/>
- Barker, C., & Jane, E. A. (2000). *Cultural Studies: Theory and Practice* (5th ed.). SAGE Publications Ltd.
- Belk, R. W. (1988). Possessions and the Extended Self. *Journal of Consumer Research*, 15(2), 139. <https://doi.org/10.1086/209154>
- Berger, P. L., & Luckmann, T. (1967). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* [E-book]. Anchor.
- Bernardo, F., & Palma-Oliveira, J. (2013). Place identity, place attachment and the scale of place: The impact of place salience. *Psychology*, 4(2), 167–193. <https://doi.org/10.1080/21711976.2013.10773867>
- Bhabha, H. K. (1990). *Nation and Narration* (1st ed.). Routledge.
- Boehmer, E. (2005). *Colonial and Postcolonial Literature* (2nd ed.). Oxford University Press.
- Carlyle, T., McSweeney, K., & Sabor, P. (1904–2008). *Sartor Resartus (Oxford World's Classics)* (1st ed.). Oxford University Press.
- Carter, M., & Eicher, J. B. (2003). *Fashion Classics from Carlyle to Barthes (Dress, Body, Culture)* (First Edition). Berg Publishers.
- Course Hero. (2020, September 30). A Dying Colonialism Study Guide. In Course Hero. Retrieved May 31, 2022, from <https://www.coursehero.com/lit/A-Dying-Colonialism/>
- Csikszentmihalyi, M., & Rochberg-Halton, E. (2002). *The Meaning of Things*. Cambridge University Press.

References

- Devine-Wright, P., & Lyons, E. (1997). REMEMBERING PASTS AND REPRESENTING PLACES: THE CONSTRUCTION OF NATIONAL IDENTITIES IN IRELAND. *Journal of Environmental Psychology*, 17(1), 33–45.
<https://doi.org/10.1006/jevp.1996.0037>
- Erikson, E. H. (1968). *Identity: Youth and Crisis* (2nd Printing ed.). W.W. Norton & Company.
- Ethnic identity, consumption of cultural apparel, and self-perceptions of ethnic consumers* (Academic paper). (2007, June). Veena Chattaraman.
- Fanon, F. (1967). *Black Skin White Masks* (Translated by Charles Lam Markmann), Pluto Press.
- Fanon, F. (1963). *The Wretched of The Earth*. Trans Constance Farrington. New York: Grove Press. Print.
- Fanon, F., Chevalier, H., & Gilly, A. (1994a). *A Dying Colonialism* (12/15/93 ed.) [E-book]. Grove Press.
- Fanon, F., Chevalier, H., & Gilly, A. (1994b). *Algeria Unveiled*. In *A Dying Colonialism* (12/15/93 ed., pp. 35–64). Grove Press.
- Feinberg, R. A., Mataro, L., & Burroughs, W. J. (1992). Clothing and Social Identity. *Clothing and Textiles Research Journal*, 11(1), 18–23.
<https://doi.org/10.1177/0887302x9201100103>
- Findlay, R. (2016, April 4). 'Such Stuff as Dreams are Made On': Encountering Clothes, Imagining Selves / *Cultural Studies Review*. Epress.Lib.Uts.
<https://epress.lib.uts.edu.au/journals/index.php/csrj/article/view/4913>
- Frosh, S. (2013). Psychoanalysis, colonialism, racism. *Journal of Theoretical and Philosophical Psychology*, 33(3), 141–154. <https://doi.org/10.1037/a0033398>

References

- Geib, R. (n.d.). *Baron de Montesquieu : A Short Biography*. Rjgeib. Retrieved May 31, 2022, from <https://www.rjgeib.com/thoughts/montesquieu/montesquieu-bio.html>
- Grayson, S. (2020a, November 3). *Unveiled Yet Obscured | The Morningside Review*. The Morning Side Review. <https://journals.library.columbia.edu/index.php/TMR/article/view/891>
- Grayson, S. (2020b, November 3). *Unveiled Yet Obscured | The Morningside Review*. The Morning Side Review. <https://journals.library.columbia.edu/index.php/TMR/article/view/891>
- Hall, S., & du Gay, P. (1996–2003). *Questions of Cultural Identity* (Reprint ed.). Sage Publications.
- Haslam, C., Haslam, S. A., Jetten, J., Bevins, A., Ravenscroft, S., & Tonks, J. (2010). The social treatment: The benefits of group interventions in residential care settings. *Psychology and Aging*, 25(1), 157–167. <https://doi.org/10.1037/a0018256>
- Hauge, S. L. (2007). Identity and Place: A Critical Comparison of Three Identity Theories. *Architectural Science Review*, 50(1), 44–51. <https://doi.org/10.3763/asre.2007.5007>
- Hogg, M. A., Abrams, D., Otten, S., & Hinkle, S. (2004). The Social Identity Perspective. *Small Group Research*, 35(3), 246–276. <https://doi.org/10.1177/1046496404263424>
- Horvath, R. J. (1972). A Definition of Colonialism. *Current Anthropology*, 13(1), 45–57. <https://doi.org/10.1086/201248>
- Identity and Hybridity in Postcolonial Literature. Case Study: A Grain of Wheat by Ngugi wa Thiong'o* (Thesis). (2019). Hanane ABDESSETTAR Radja ABDESSETTAR. <http://dspace.univ-eloued.dz/xmlui/handle/123456789/3164>

References

- Jaspal, R., & Breakwell, G. M. (1986–2014). *Identity Process Theory: Identity, Social Action and Social Change* (Illustrated ed.). Cambridge University Press.
- Johnson, K., Lennon, S. J., & Rudd, N. (2014). Dress, body and self: research in the social psychology of dress. *Fashion and Textiles*, 1(1). <https://doi.org/10.1186/s40691-014-0020-7>
- Joudeh, A. A. (2019). Dress as a Marker of Identity Construction in Arab Women's Literature from the Diaspora. *Acta Scientiarum. Language and Culture*, 41(1), 42346. <https://doi.org/10.4025/actascilangcult.v41i1.42346>
- Kaplan, C. (1996). *Questions of Travel: Postmodern Discourses of Displacement (Post-Contemporary Interventions)*. Duke University Press Books.
- Kipling, R. (1889–1904). *The Ballad of East and West*. A. Grosset.
- LaFollette, H. (2013). *The International Encyclopedia of Ethics, 9 Volume Set*. Wiley.
- Lenin, V. I. (1947–2018). *Imperialism, The Highest Stage of Capitalism - A Popular Outline: Unabridged with original tables and footnotes (Azilothe Books)* (Illustrated ed.). Azilothe Books.
- Lofgren, O. (1999). *On Holiday*. Van Haren Publishing.
- Loomba, A. (2002). *Colonialism/Postcolonialism (The New Critical Idiom)* (2nd ed.). Routledge.
- Lurie, A. (2000). *The Language of Clothes* (1st ed.) [E-book]. Holt Paperbacks.
- Lynch, A., Strauss, M., & Eicher, J. B. (2007). *Changing Fashion: A Critical Introduction to Trend Analysis and Meaning (Dress, Body, Culture)*. Berg Publishers.
- M., Kahn, A., & Mauldon, M. (2008). *Persian Letters (Oxford World's Classics)* (1st ed.). Oxford University Press.

References

- Massey, D., & Jess, P. (1996). *A Place in the World?: Places, Cultures and Globalization (Shape of the World)* [E-book]. Oxford University Press, USA.
- Mead, G. H. (1934–1997). *Mind, Self, and Society from the Standpoint of a Social Behaviorist (Works of George Herbert Mead, Vol. 1)*. Chicago.
- Micklin, A. (2020, May 26). *Frantz Fanon (1925–1961)* • BlackPast Store. Retrieved May 31, 2022, from <https://www.blackpast.org/global-african-history/fanon-frantz-1925-1961/>
- Montesquieu, C. D., & Nugent, T. (1748–2020). *The Spirit of the Laws*. Digireads.com Publishing.
- Mtairi, N. A. (2019). Edward Said: Post-colonial Discourse and Its Impact on Literature. *Education and Linguistics Research*, 5(1), 1. <https://doi.org/10.5296/elr.v5i1.14287>
- Now, H. F. F. R. (2022, May 29). *Some Thoughts on “Algeria Unveiled.”* Blogger. <https://readingfanon.blogspot.com/2011/05/some-thoughts-on-algeria-unveiled.html>
- Orlando, A Biography, by Virginia Woolf - Free e-book. (1928). Global Grey E-Books. <https://www.globalgreybooks.com/orlando-a-biography-ebook.html#downloads>
- Owens, T. J., Robinson, D. T., & Smith-Lovin, L. (2010). Three Faces of Identity. *Annual Review of Sociology*, 36(1), 477–499. <https://doi.org/10.1146/annurev.soc.34.040507.134725>
- Oyserman Et Al, D. (Ed.). (2012). Self, self-concept, and identity. In *Self, self-concept, and identity* (Leary, Tangney ed., pp. 69–104). Guilford.
- Persian Letters Summary and Study Guide*. (n.d.). Supersummary. Retrieved May 31, 2022, from <https://www.supersummary.com/persian-letters/summary/>
- Pidduck, W. (2004). *The Empire Writes Back: Part 1* [E-book]. Adam Matthew Publications.

References

PLACE, PURPOSE, AND POTENTIAL: EXAMINING NARRATIVES OF SELF-INITIATED

EXPATRIATES (Thesis). (2013, May). Diane E. Rogers.

<https://doi.org/10.13140/RG.2.2.32513.28002>

Raman S. (2014) Sense of Belonging. In: Michalos A.C. (eds) Encyclopedia of Quality of Life and Well-Being Research. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-0753-5_2646

Richards, D. (2010). Framing Identities, A Concise Companion to Postcolonial Literature, Blackwell.

Roach-Higgins, M. E., & Eicher, J. B. (1992). Dress and Identity. *Clothing and Textiles Research Journal*, 10(4), 1–8. <https://doi.org/10.1177/0887302x9201000401>

Said, E. W. (1978). *Orientalism* (First Ed.). Vintage.

SENSE OF PLACE, SENSE OF SELF (Thesis). (2017, July). Allison Stern.

Sneed, J. R., & Whitbourne, S. K. (2003). Identity Processing and Self-Consciousness in Middle and Later Adulthood. *The Journals of Gerontology Series B: Psychological Sciences and Social Sciences*, 58(6), P313–P319. <https://doi.org/10.1093/geronb/58.6.p313>

Sontag, M. S., & Lee, J. (2004). Proximity of Clothing to Self Scale. *Clothing and Textiles Research Journal*, 22(4), 161–177. <https://doi.org/10.1177/0887302x0402200402>

Stryker, S., & Burke, P. J. (2000). The Past, Present, and Future of an Identity Theory. *Social Psychology Quarterly*, 63(4), 284. <https://doi.org/10.2307/2695840>

Suvantola, J. (2002–2019). *Tourist's Experience of Place* (1st ed.). Routledge.

Tajfel, H., & Turner, J. C. (1985) The social identity theory of intergroup behavior. In Worchel, S. & Austin, W. G. (Eds.), *Psychology of intergroup relations* (2nd ed., pp. 7-24). Chicago: Nelson-Hall

References

- The Crisis of Identity in Postcolonial Literature* (Thesis). (2019a, November). Saman Abdulqadir Hussein Dizayi.
- The Crisis of Identity in Postcolonial Literature* (Thesis). (2019b, November). Saman Abdulqadir Hussein Dizayi.
- The Fabricated Self – The Role of Clothing in Identity Development* (Thesis). (2020, November). Yvonne Boomsma.
- Venn, C. (2006). A Note on Assemblage. *Theory, Culture & Society*, 23(2–3), 107–108.
<https://doi.org/10.1177/026327640602300218>
- Wang, Y. (2018). The Cultural Factors in Postcolonial Theories and Applications. *Journal of Language Teaching and Research*, 9(3), 650. <https://doi.org/10.17507/jltr.0903.26>
- Woodward, K. (1997). *Identity and Difference (Culture, Media and Identities series)* (1st ed.). SAGE Publications Ltd.
- Young, R. J. C. (2001). *Postcolonialism: An Historical Introduction* (Anniversary ed.). Wiley-Blackwell.
- Young, R. J. C. (2003). *Postcolonialism: A Very Short Introduction* (1st ed.). Oxford University Press.

Appendices

Appendices

Appendix A

Biography of Frantz Fanon

Psychiatrist and anti-colonial cultural theorist, Frantz Fanon was born in the French West Indies, in Fort-de-France, Martinique on July 20, 1925. His father, Félix Casimir Fanon, was a black customs service inspector. His mother, Eléanore Médélice, was half French and owned a hardware and drapery shop.

Fanon studied at Lycée Schoelcher, the secondary school in Fort-de-France until it closed down due to Vichy rule. The heavy-handed command of Vichy formed the young Fanon's perspective on race relations. When Lycée Schoelcher re-opened in 1941, Frantz Fanon studied under the poet Aimé Césaire. Under Césaire, a man who asserted black dignity through his concept of Negritude, Fanon's understanding of his identity dramatically shifted. His studies had previously favored European and French worldviews, but from Césaire, Fanon felt himself more and more linked to his African roots.

In 1943, Fanon left for Dominica to enlist in the Free French forces. He served in Morocco and Algeria in 1944 and 1945, and then participated in the battle for Alsace. Though Fanon was commended for his bravery, the racism he experienced in the army led him to reject WWII as a white man's war. He returned to Fort-de-France even more committed to his identity as a black man, rather than a European. In 1946, he enrolled in the University of Lyon where he studied psychiatry. With this degree, Fanon applied psychiatric theories to his personal experiences as a Europeanized West Indian. This application is seen in his published book, *Peau noire, masques blancs* (Black Skin, White Masks), 1952. A year later, he was assigned to head the psychiatric division of a hospital in Algeria. He joined the Algerian liberation movement when the insurrection against French rule began in 1954.

Fanon married Marie-Joséphine Dublé in 1952, with whom he had his second child Olivier in 1955. His first child, Mireille, was born in 1948 to another woman. By 1956, he exiled himself to Tunis where he was the editor of *Al Moujahid*, a revolutionary Algerian

Appendices

newspaper. Fanon's work in North Africa established him in the political domain. His subsequent books, *Studies in a Dying Colonialism* (1959) and *The Wretched of the Earth* (1961), would give a voice to the Third World liberation struggles of that time. With as varied disciplines as psychology, sociology, economics, and politics, all of Fanon's works grapple with social justice and racism on an internal level as well as in the interaction between the colonizers and colonized. In 1961, Fanon was diagnosed with leukemia, and was sent to the United States for treatment. At the early age of thirty-six, Frantz Fanon died in Bethesda, Maryland on December 6, 1961. His body was sent back to Tunisia to be buried. (Micklin, 2020)

Appendix B

Biography of Montesquieu

Charles Louis de Secondat Montesquieu was born in Bordeaux, France, in 1689 to a wealthy family. Despite his family's wealth, de Decondat was placed in the care of a poor family during his childhood. He later went to college and studied science and history, eventually becoming a lawyer in the local government. De Secondat's father died in 1713 and he was placed under the care of his uncle, Baron de Montesquieu. The Baron died in 1716 and left de Secondat his fortune, his office as president of the Bordeaux Parliament, and his title of Baron de Montesquieu. Later he was a member of the Bordeaux and French Academies of Science and studied the laws and customs and governments of the countries of Europe. He gained fame in 1721 with his *Persian Letters*, which criticized the lifestyle and liberties of the wealthy French as well as the church. However, Montesquieu's book *On the Spirit of Laws*, published in 1748, was his most famous work. It outlined his ideas on how government would best work.

Montesquieu believed that all things were made up of rules or laws that never changed. He set out to study these laws scientifically with the hope that knowledge of the laws of government would reduce the problems of society and improve human life. According to Montesquieu, there were three types of government: a monarchy (ruled by a king or queen), a republic (ruled by an elected leader), and a despotism (ruled by a dictator). Montesquieu believed that a government that was elected by the people was the best form of government. He did, however, believe that the success of a democracy - a government in which the people have the power - depended upon maintaining the right balance of power.

Montesquieu argued that the best government would be one in which power was balanced among three groups of officials. He thought England - which divided power between the king (who enforced laws), Parliament (which made laws), and the judges of the English courts (who interpreted laws) - was a good model of this. Montesquieu called the idea of dividing government power into three branches the "separation of powers." He thought it most important to create separate branches of government with equal but different powers. That way, the government would avoid placing too much power with one individual or group of

Appendices

individuals. He wrote, "When the [law making] and [law enforcement] powers are united in the same person... there can be no liberty." According to Montesquieu, each branch of government could limit the power of the other two branches. Therefore, no branch of the government could threaten the freedom of the people. His ideas about separation of powers became the basis for the United States Constitution.

Despite Montesquieu's belief in the principles of a democracy, he did not feel that all people were equal. Montesquieu approved of slavery. He also thought that women were weaker than men and that they had to obey the commands of their husband. However, he also felt that women did have the ability to govern. "It is against reason and against nature for women to be mistresses in the house... but not for them to govern an empire. In the first case, their weak state does not permit them to be preeminent; in the second, their very weakness gives them more gentleness and moderation, which, rather than the harsh and ferocious virtues, can make for a good environment." In this way, Montesquieu argued that women were too weak to be in control at home, but that their calmness and gentleness would be helpful qualities in making decisions in government. (Geib, R. n.d)

Appendix C

Synopsis of “Algeria Unveiled”

“Algeria Unveiled” is one of Fanon’s controversial essays about the impact of colonialism. This essay makes the first chapter in Fanon’s book “A Dying Colonialism (1959)”, in which Fanon discusses how the Algerian society’s vision of clothing, family, medicine, and race have played a decisive role in their revolution against the French colonizer. His essay “Algeria Unveiled” is devoted to the theme of clothing, particularly the veil which is a noticeable item of clothing in the Algerian society, that women wear. In this essay, Fanon explains how this piece of clothing poses a threat to the French colonizer that they targeted it as a way of weakening the Algerian society and its revolution. The French battle against the veil started early before the Algerian revolution, in the 1930s, as a way to gain the Algerian women’s support. The French occupier tried to deconstruct the symbolism of the veil for the Algerian society by considering it as a symbol of patriarchal oppression. So they encouraged women to get rid of it and made men whose wives wear the veil feel guilty about that. However, their war against the veil was a reflection of their sexual obsession of women, which the veil limited.

The French revolution against the veil as Fanon demarcates it in this essay, knew two phases. The first phase, before the 1950s, where the Algerian people resisted against the colonizer’s attempts to deconstruct the symbolism of the veil. However, in the second phase, when women became an important part in the Algerian revolution against the colonizer, unveiled women played an essential role. As they unveiled, they showed their allegiance to the French colonizer which gave them access to the French colonies to deliver messages, money or guns. Ironically, what the French colonizer thought was a victory against the Algerian society reversed on them, and worked against them. To sum up, in *Algeria Unveiled*, Fanon tracks how the cultural meaning of the veil changed during the Algerian revolution, not only by the colonizer, but also by the loyalty of the Algerians to their traditions and to their revolution. Veiled or unveiled, all that mattered for the Algerians at that time is pushing the colonizer out of their territories. (Course Hero, 2020)

Appendix D

Synopsis of “Persian Letters”

“Persian Letters” (Lettres Persanes in French) is a literary work often termed one of the first epistolary novels. It was written by Charles de Secondat, a social thinker and political philosopher more commonly known by his aristocratic title Montesquieu. The narrative follows Usbek and Rica, two noblemen from Persia, who travel to France and recount their experiences there. The novel was first published anonymously in 1721 in Amsterdam for fear of public repercussions. Today it remains one of the Enlightenment’s most significant novels. It not only helped establish the epistolary novel as a new literary form but also contributed to the transition from the Middle Ages into the modern era of free thought and intellectual pursuit.

The first edition of *Persian Letters* consists of 150 letters (edition A), but that same year a second edition came out containing three additional letters but omitting 13 from the first printing. Finally, Montesquieu’s son prepared a posthumous edition in 1758, which reinstated all previous letters and added another eight, for a total of 161 letters. The Oxford University Press edition used in this guide, published in the US in 2008, numbers the letters according to edition A with the 11 Supplementary Letters added as an appendix. For the purposes of continuity, the numbering of letters in the Analysis refers to the entire 161 letters. The final version of *Persian Letters* also contains a Preface, in which an “anonymous landlord” asserts that he is offering to the readers his translations of his Persian lodgers’ letters, and a Postscript by Montesquieu (added in 1758) entitled “Some Reflections on the Persian Letters,” where he explicitly defines the book as a novel.

The narrative begins in 1711, with Usbek and Rica having just left their home country. Usbek, the older and more thoughtful of the pair, has left his palace and his five wives (Fatmé, Zachi, Zelis, Zephis, and Roxane) in the hands of his eunuch slaves. Their journey through the Ottoman Empire and Italy takes over a year.

During their journey, Usbek writes numerous letters to his friends Rustan and Mirza detailing his observations and pondering questions of faith, virtue, and statesmanship. He

Appendices

also writes to his wives and to his head eunuch, trying from afar to control things in the seraglio (where his harem lives).

Once they reach Paris, the two men express their thoughts on various topics concerning French and European culture, customs, religions, and politics. Usbek's letters, like his character, are more philosophical in nature, and he discusses such topics as religious thought and practice, the types of governmental rules in Europe and Asia, and French fiscal policies. Rica, being of a lighter disposition, expresses himself in anecdotes, humorous storytelling, and brief but poignant insights on French fashion, society men and women, and the new culture of *newsmongering*, witty banter, and book-writing. They have numerous correspondents, the most frequent of which are their new friend Ibben from Smyrna and his Venetian nephew Rhedi.

These letters from Paris cover a period of nearly eight years, during which many historically significant things happen, such as the death of King Louis XIV in 1715 and the positioning of a regent while the next king is still underage. During this time, France is a teeming mix of old and new, rich and poor, aristocracy and commoners, all of which informs the Persians' letters.

During the final three years of the letters (1717-1720), Usbek starts losing control over his seraglio, and the situation escalates until it ends in absolute chaos of betrayal, mayhem, and murder. The novel ends with the suicide of Usbek's favorite wife, Roxane, who betrays not just him as her husband and master but the Islamic religion by refusing to obey its laws on women. (Supersummary, n.d)

ملخص

تعطي الدراسات ما بعد الكولونيالية والشرقية قيمة كبيرة لموضوع الهوية. إن دراسة وتصوير مثل هذا الموضوع من خلال العديد من الكتاب مثل فرانتر فانون ومونتسكيو فيما يتعلق بثقافة ما بعد الاستعمار والثقافات الشرقية يجعل القراء يكتشفون كيفية تشكيل هذه الهويات وإثباتها. من خلال مناقشة الأعمال المختارة لفانون ومونتسكيو "Algeria Unveiled" و "Persian Letters" على الترتيب، يتم تحليل هويات وملابس الأفراد والشخصيات في كلا العملين. سأحاول أولاً أن أتطرق إلى موضوعي ما بعد الاستعمار والاستشراق وعلاقتهما بالهوية ، ثم سأحاول مناقشة العلاقة بين الهوية والملابس وكيف يمكن اعتبار الأخير إنعكاساً رئيسياً عن الأول.

الكلمات المفتاحية: ما بعد الكولونيالية ، الاستشراق ، الهوية ، اللبس ، الانتماء ، التهجين ، المقاومة

Résumé

Résumé

Les études postcoloniales et orientales accordent une grande valeur au thème de l'identité. L'étude et la mise en scène d'un tel thème à travers de nombreux écrivains tels Frantz Fanon et Montesquieu en relation avec les cultures postcoloniales et orientales fait découvrir aux lecteurs comment ces identités se forment et se manifestent. À travers la discussion des œuvres choisies par Fanon et Montesquieu, «L'Algérie dévoilée» et «Les lettres de Persian», les identités et les vêtements des individus et des personnages des deux œuvres sont analysés avec respect. J'essaierai d'abord de parcourir les thèmes du postcolonialisme et de l'orientalisme et leur relation avec l'identité, puis j'essaierai de discuter de la relation entre l'identité et le vêtement et comment ce dernier peut être considéré comme un marqueur clé du premier.

Mots-clés: appartenance, hybridité, identité, orientalisme, postcolonialisme, résistance, vêtement