

**THE LIBERATOR'S PARADOX: HOW THE COLONIZED BECAME COLONIZERS
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Annotation: In this article, we will find solutions to the following question: "Can you decolonize using the colonizer's tools?" It is not historical; however, we should describe it as of social importance. The ongoing developments promise us freedom of speech, thus to communicate freely within a country. Governments ought to make alterations in the system beyond their flag.

Keywords: decolonization, sovereignty, lingua franca, social mobility, linguistic imperialism, and "the liberator's paradox"

Annotatsiya: Ushbu maqolada biz quyidagi savolga yechim topamiz: "Mustamlakachining vositalaridan foydalanib dekolonizatsiya qilish mumkinmi?" Bu tarixiy emas; ammo biz buni ijtimoiy ahamiyatga ega deb ta'riflashimiz kerak. Hozirgi o'zgarishlar bizga so'z erkinligini, ya'ni mamlakat ichida erkin muloqot qilish imkoniyatini va'da qilmoqda. Hukumatlar o'z bayrog'idan tashqari tizimda o'zgarishlar qilishlari kerak.

Kalit so'zlar: dekolonizatsiya, suverenitet, lingua franca, ijtimoiy mobillik, lingvistik imperIALIZM va "ozod qiluvchining paradoksi"

Аннотация: В этой статье мы найдем решения следующего вопроса: "Можно ли деколонизировать, используя инструменты колонизатора?" Это не историческая работа; однако мы должны описать её как имеющую социальную важность. Текущие события обещают нам свободу слова, таким образом возможность свободно общаться внутри страны. Правительства должны вносить изменения в систему, выходящие за рамки смены флага.

Ключевые слова: деколонизация, суверенитет, лингва франка, социальная мобильность, лингвистический империализм и "парадокс освободителя"

Somewhere in Southern Africa, a grandmother is struggling to talk to her grandchild owing to a language barrier. Since the government has not changed its system, constitution, and anything else beyond its flag, which can be a real problem for the population to communicate with one another. A villager, for instance, cannot gain access to governmental institutions or websites, as well as a brilliant mind whose intellect is locked out of opportunity. Everybody is talking about democracy; however, independent nations perpetuating the same logic of linguistic domination.

Compassion and wisdom require a voice, and that voice must speak the language of your innate self. Freire (1972) once interviewed the president of Guinea-Bissau and said, "Mr. President, I understand why you get headaches when you speak Portuguese for a long time. The fact is your mental structure is not Portuguese, even though you speak Portuguese very well. Your thinking structure, which deals with the way you talk and express yourself, is not Portuguese" (p.53).

Language is not just a means of communication; it embodies essence and meaning, shaping identity and reflecting culture through the way we express ourselves.

So, what is the "Liberator's Paradox"? It is achieving liberation which requires accepting constraints, as radical freedom leads to chaos, while liberators themselves face dilemmas, such as needing existing freedom to grant freedom or inadvertently creating new forms of oppression all by themselves.

Throughout history, a troubling pattern has emerged. Nations and democrats who have fought for independence against dictatorship and oppression have sometimes become successors of the previous authorities. They often fail to make a dramatic change to the system and lead people to question the simplistic approaches of liberation and freedom. This indicates the cyclical nature of domination. This scenario appears in several contexts. Liberia, for instance, founded by American former slaves in the late 19th century, took dominance over indigenous tribes living there over a century. Haiti, born from the only successful slave revolt in history, occupied the Dominican Republic for over two decades in the 1800s. Israelis who were homeless in the early 20th century were given a home by Palestinians. However, now they govern millions of Palestinians without full citizenship rights in the territory. These well-known cases are not the only prominent examples of the aforementioned pattern. Post-colonial countries situated in the African continent replicated colonial administrative structures and hierarchies internally. Latin American countries sometimes follow the same pattern by marginalization of indigenous populations. The oppressed, it seems, do not always break the wheel—sometimes they simply take their turn spinning it backwards, which can be the main problem.

What drives this transformation? Several factors can contribute to the emergence of this paradox, which can later play a negative role in daily lifestyles. First and foremost, new nations often pay attention to economic growth, military, healthcare, and education. Consequently, only a few of them focus on the language matter. These domains carry along with them embedded logics of domination that persist even after the president or a ruler changes, which often affect adversely. In many post-Soviet countries, Russian still shares the larger proportion in every aspect. A job applicant can be favored easily when applying for a position, providing that they know how to speak Russian. Therefore, a liberation movement that captures the colonial state may find itself wielding colonial tools, which gradually reshape the wielder's perspective. Secondly, national mythology also contributes to the paradox in various ways. The narrative of victimization is the key aspect at some point. This is mainly because the central idea of liberation was highly appreciated by people living there, making no way to introduce something new to the system even after gaining independence. A people who define themselves as suffering from current political reforms may struggle to recognize the same feeling towards total strangers, which makes it even tougher to handle. The psychological embedded viewpoint protects them during oppression, which can later become a blind spot that prevents moral self-examination. Furthermore, leaders who fought for the implementation of new governments may feel traumatized by past persecution, creating a hypervigilance that can rationalize preventive domination of others. What begins as defensive measures gradually calcifies into permanent structures of control. Economic and territorial pressures compound these dynamics. Newly independent nations fear resource scarcity, contested borders, and other internal and external problems, resulting in the marginalization of the weaker groups of the society on a broader scale.

When nations emerge from colonial rule, one would expect them to revitalize indigenous languages and dismantle the linguistic hierarchies imposed by their oppressors. Yet across the post-colonial world, there is a problem: newly independent nations have often perpetuated or even intensified linguistic domination, marginalizing minority languages which are on the verge of extinction. The language of liberation has become, paradoxically, a language of subjugation. Everyone understands that a language is not only a way of communication between each other; it is an essential tool for politics, economy, business, and healthcare, making an indispensable part of our life. From French missionaries to British cultural imperialism, everything is heavily intertwined with language. This linguistic colonization created profound hierarchies. Those who mastered the colonial language gained access to education, employment, and political power. Those who did not were relegated to economic and social marginality. Languages were divided into those suitable for law, science, and literature, and those fit only for the home and marketplace. However, gaining independence was about reproducing everything for people's benefits. Some countries, on the other hand, simply substitute one dominant language for another. Consider Indonesia, the world's fourth most populous nation. Dutch colonization imposed linguistic fragmentation, but after independence in 1945, the new government aggressively promoted Bahasa Indonesia. While this helped forge national unity among speakers of hundreds of languages, it also created new hierarchies. Regional languages like Javanese, Sundanese, and Balinese—spoken by tens of millions of people—were relegated to informal domains. Smaller languages faced accelerated decline. The Indonesian state used education policy, media regulation, and bureaucratic practice to enforce linguistic uniformity in ways Dutch colonizers might have admired. This scenario repeats not only in Indonesia but also in Tanzania with Swahili, where the unification came at the expense of the disappearance of over 120 indigenous languages. Even with the revitalization campaigns in various countries, such as Ireland with its Irish Gaelic, countries were not able to make their native languages dominate over English, which is considered to be "lingua franca" throughout the world. However, Hebrew's resurrection in Israel, a remarkable achievement of language planning, despite the absence of a homeland in the early 20th century, they have managed the marginalization of Arabic and Yiddish in over a century, without a second thought or hesitation to adopt other major languages.

There is another question to answer while talking about colonization on the linguistic side. Why do liberators become linguistic colonizers? The answer can be rooted in the infrastructure. Post-colonial states inherit administrative systems, educational institutions, and legal frameworks built for linguistic uniformity. Dismantling these systems is costly and complex. It is far easier for new governments to maintain existing structures while simply changing which language occupies the dominant position. The bureaucracy processes them in one national language rather than fifty local ones. National education systems conduct instruction overwhelmingly or exclusively in dominant languages. Minority language speakers must learn through linguistic codes they haven't mastered, creating systematic disadvantage. Universities, the pathway to elite status, operate almost entirely in national or international languages. This creates the same bifurcation colonial systems produced: a linguistic elite and a linguistically marginalized majority.

There are ways to escape the paradox, as some nations have pursued policies that break the cycle of linguistic domination. The first country is Switzerland, where citizens decide their laws

themselves. Switzerland's model of territorial multilingualism, where people speak French, German, Italian, and Romansh, demonstrates that linguistic diversity can coexist with national unity. This succeeds partly because no single language group constitutes a clear majority, forcing negotiation and accommodation. South Africa is another example. It designated eleven official languages into their law. This nationwide campaign is to help other minor languages to escape from discrimination at all points. Breaking the liberator's paradox in linguistics requires reconceptualizing the relationship between language, power, and national identity.

The liberator's paradox in linguistics is not merely an academic concern or matter of cultural preservation. Language policies shape who accesses opportunity, who holds power, and whose knowledge counts as legitimate. When nations replicate colonial linguistic hierarchies, they perpetuate the very structures of inequality they fought to overthrow. Every language carries unique ways of understanding the world, encoding knowledge developed over generations. When languages disappear, we lose not just words but epistemologies, entire systems of thought and relationship to the environment. The current rate of language extinction—with projections suggesting half the world's languages could disappear by century's end—represents an intellectual catastrophe comparable to ecological collapse. Moreover, linguistic justice is inseparable from other forms of justice. Communities denied education in their languages face systematic disadvantage in employment and political participation. Linguistic marginalization reinforces economic marginalization, creating intergenerational poverty. The intersection of linguistic and racial or ethnic identity means that linguistic discrimination often compounds other forms of oppression.

The transformation of linguistic underdogs into linguistic oppressors reveals deep truths about power and identity. It demonstrates that colonial hierarchies are not simply imposed from outside but can be internalized and reproduced by those who suffered under them. The tools of domination are tragically portable; they can be wielded by anyone who gains control of state institutions.

Yet this pattern is not inevitable. It represents political choices, not natural laws. Nations can build institutions that support linguistic diversity, protect minority language rights, and reject the zero-sum frameworks that pit languages against each other. The question is whether we have the political will and moral imagination to do so.

The liberator's paradox in linguistics ultimately challenges us to reconsider what liberation means. True linguistic liberation cannot mean replacing one dominant language with another. It must mean dismantling linguistic hierarchies themselves, creating societies where all languages are valued and all speakers can participate fully in public life. Only then will the colonized avoid becoming colonizers, and the cycle of linguistic domination finally end.

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