

THE THEORY OF ALIENATION BY FRANTZ FANON AND THE REALITY OF THE POLITICS OF AFRICAN LIBERATION

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ABSTRACT

The Theory of Alienation by Frantz Fanon and the Reality of the Politics of African Liberation' is anchored on the intellectual task of underscoring the interface between the variables of theory of alienation as propagated by Frantz Fanon and the Political Reality of African liberation struggle. In doing this, the paper dissected the influence violence had in the struggle. Secondary method of data collection was employed and documentary tool of analysis was adopted. The primary objective of the study is to ascertain the role of violence towards the liberation struggle of Africa and post Independent Africa. Hence, the research question of how has violence aided the liberation struggle in Africa? In course of this, it was discovered that the introduction of racism by the colonialists created inferiority sentiment in their subjects and that instigated violence as the Black sought for existential relevance as advised by Fanon knowing fully well that they have nothing to loss except their binding chains. Again, it was discovered that this racism seed planted in the mentality of the Black continent destroyed the very power of unity amongst the Blacks and this presently account for the cases of insecurity, racism and religious bigotry that have bedeviled the continent. In the light of this prevailing problems, the paper recommended strongly the rediscovery of the continent by looking inwards to locate the missing link of what Africa was before the advent of colonialism.

Key words: Alienation, Identity Question, Inferiority Sentiment, Racism, Violence.

Introduction

The era following the end of World War II was characterized by anti-colonial struggles and Frantz Fanon was one of the few extraordinary thinkers that supported the decolonization struggles that characterized this period. He remains among the most widely read and influential of

these voices. It was only three years before Martin Luther King Jr's campaign of non-violent dissent achieved the passage of the 1964 Civil Right Act in the United States, that Frantz Fanon endorsed a very different method of rebelling against oppression. Fanon had served as a propagandist against colonizing France, propelled by what years of research and observation had taught him about the psychological state of the colonized person. Fanon himself came from a territory of France, and through his interviews with colonized people, he concluded that they were subjected to violence, physical and emotional, which led them to develop all varieties of neurosis, from inferiority complexes to the desire to be white (as captured in his book, ('Black Skin, white Masks'). In his book, 'The Wretched of the Earth' (1961), Fanon recommended a cure to colonialism, which he believed induced mental illness in the colonized and colonizers alike and the cure is "PURE VIOLENCE".

Fanon described the colonialist system as a manichean world built by the colonist, where all that is white is good and all that is black is bad and the colonized is helpless to battle this lack of reason with a reasoned argument in return. Rather, to throw off the shackles of colonialism, Fanon argued that colonized people have no other choice but to meet colonists' physical and emotional acts of violence with a violence of the same magnitude, until "the last becomes first" (wretched of the Earth, p. 10). Fanon further believed that violent rebellion has the capacity to cure the ailments of the colonized while unifying a people as a basis for a new nation.

Fanon's writings had influenced the Black Power Movement in American, a country he detested for its poor treatment of Blacks. And these books were read by prisoners during South Africa's Apartheid and impacted members of the Irish Liberation Army and so on. Frantz Fanon as a great scholar and revolutionary impacted significantly in his fight against racism and colonialism of the African countries. In the light of the fore-going therefore, this paper is tasked with interrogating the 'theory of Alienation as propounded by Frantz Fanon and to reconcile same with the social realities of present Africa.

Fanon's Theory Of Alienation: Issues Canvassed

The theory of Alienation propounded by Frantz Fanon is a theory which has its root on Fanon's knowledge and profession as a psychiatrist. It is a psychological state of depersonalization or loss of identity in which the self seems unreal. It is a condition according to Fanon inflicted on the Blackman and the Black race through colonization. This alienation, he expatiated from different perspectives.

Alienation Caused By Racial Discrimination

Racial discrimination which is mediated by all the institutions of colonial society, determines the individual and social conduct of the colonized person both in his living together with the other colonized and in his relations with the colonist. On one hand, the colonial world is characterized by domination and exploitation, and on the other hand it is the imposition of a foreign culture and civilization, which is always a concomitant of oppression. The native culture is being constantly confronted with the imported culture and it causes a certain amount of disharmony and anxiety in the native's behaviour.

In this process of racial discrimination and interiorization of inferiority complex, the black adopts to a large extent the foreign norms suggested to him by the school, the press, the radio, books, films and publicity and in the country side by the help of Christian missions. He reacts to his state of dilemma by mechanisms of compensation, over adaptation and finally self-hatred. According to Meister (1966 in Orville, 2005), 'he is a marginal man moving from one world to the next, rejecting and despising in turn the one he has just left or turning violently against the one into which he is increasingly integrated, but where nonetheless, he still feels like a stranger'.

Fanon makes an analysis of the alienated behaviour of the colonized as a result of colonial racism. This behaviour is manifested in his attitude towards the institutions and norms of his own traditional society and those of the colonial, mostly industrialized society. His relation to his own as well as the foreign language needs to be viewed from this angle; even the sexual behaviour of the colonized who lives in close social contact with the colonial power is governed by some features of colonial racism. Hence, the various psychosomatic disorder and high crime rate the blacks are prone to can be attributed to the consequence of alienation.

The Death Of Native Culture Owing To Lamentation

Fanon deals with the ambivalent attitude of the colonized towards their own and the foreign cultures. The traditional social institutions were at the point of extinction due to colonialism. The media constantly keep telling the native people that history happens only in Europe. Thus, one can say that the history of the African nations is the history of the white men.

Due to colonialism, the traditional rites and customs have long lost their living content. Their contact with colonialism has deprived them of their original functions and often changed them to mere escape mechanism. In order to flee from the pressures of colonial reality, the natives take refuge in weird myths, spirit possession and ecstatic dances (Zahar, 1974). The individuals contact with the colonial power and its institutions grow closer, he increasingly undergoes process of alienation. He becomes more and more uncertain with regard to the conduct he should adopt. His potential of revolutionary resistance decreases proportionately, since his acceptance of the colonialist ideology

prevents him from realizing the causes of alienation. Fanon interprets the tendency of the colonized to reject imported technology as distrust of an instrument capable of increasing the degree of exploitation through rationalization, and at the same time as an expression of inarticulate and unorganized political resistance against colonialism.

The Colonized And The Language

According to Fanon (1952:218), being colonized by a language has larger implications for one's consciousness, excerpts;

For it is implicit that to speak is to exist absolutely for the other. The Blackman has two dimensions. One with his fellows, the other with the whiteman. A Negro behaves differently with another Negro. This self-division is a direct result of colonialist subjugation which is beyond question...To speak means to be in a position to use certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization.

So, speaking French means that one accepts, or is coerced into accepting, the collective consciousness of the French, which identifies blackness with evil and sin. According to Fanon, in an attempt to escape the association of blackness with evil, the Blackman dons a white mask which represents a change of identity. This creates a fundamental disjuncture between the Blackman's consciousness and his person. With these prevailing conditions, the Blackman is necessarily alienated from himself.

Fanon also observed that the nature of education which the Black race was subjected to was such that they were coerced into learning the language of the colonizer and applying same racial stereotype. The colonial education helps the colonized to come out of their illiteracy only to bind them to a new dilemma of linguistic dualism. Learning the language of the colonizer is considered to be a prerequisite for any social development. The mother tongue has only been passed on orally, or it has been deprived of its written form and is completely banned from public life.

On the other hand, the colonized who has no opportunity of learning the foreign language becomes a stranger in his own country. Fanon investigates the problem with reference to the Caribbean: "The Negro of the Antilles will be proportionately whiter - that is, he will come closer to being a real human being, in so far as he has the mastery of the French language". The bourgeoisie of the colonial countries refused to speak to their children in their mother tongue since it was looked down upon at school. Only a person capable of expressing himself in good

French was respected and considered to be an equal. But the colonizer would not easily accept them to be equals despite their proficiency in language, Markmann (1952 in Orville, 2005).

The Colonized and Sexuality

According to Fanon (1952), the norms and institutions of the colonial conditions lead not only to economic alienation but the personal and sexual relations are also alienated. The relationship with a white partner was considered to be a common ideal, while relationship with a coloured partner was given a comparatively low rating. It was regarded to be a privilege to become fairer by a liaison with a white person.

Fanon holds the view that the Blacks need to overcome the racial complexes and refrain from the obsession of always comparing themselves to the white world. He regards this as a behavioural problem and calls it a kind of neurosis. Fanon does not intend to cure individual neuroses through insight; what he is concerned with is to elucidate the psychogenic conditions of a collective neurosis in order to remove it together with its formative causes.

The white man is considered to be a reference point by the blacks. He always seeks to compare himself to the privileges that the colonial world enjoys. It results in feelings of submission and inferiority complexes, excerpts;

"The Negro is comparison. He is comparison because he is constantly preoccupied with self-evaluation and with the ego-ideal. Whenever he comes into contact with someone else, the question of value, of merit, arises".

The colonized by entering into an alliance with the colonizer, seeks a solution to his problems. Through her liaison with a white man, the woman of colour desires to win admittance to the coveted world of the dominators. On the other hand, the man of colour by having a sexual relationship with a white woman takes revenge on the colonial master of the human race. In this process, the Black only succeeds in affirming the inferiority of the Black race. For the man of colour, there is a constant tendency to run away from one's own individuality/ and thus annihilate his own presence. The feeling of inferiority is caused by his fixation to the colonial master.

The colonized man is handicapped in establishing contacts with his environment through his complexes and feeling of insecurity; he becomes in fanon's phrase, "the prisoner of an unbearable insularity". Being a psychiatrist, Fanon introduces the concept of ego-withdrawal which is borrowed from Anna Freud. Ego-withdrawal implies that when the ego has become rigid or has already acquired an intolerable pain, it obsessively leads to a method of flight; such

withdrawal is punished by impaired development.

Fanon is of the position that any form of ego-withdrawal in the colonized person is bound to have neurotic features as long as he requires white approval and is unable to compensate his withdrawal by other activities of the ego. To illustrate this point, he mentioned the case of an educated mulatto woman, a student. She says, "I do not like the Negro because he is savage. Not savage in a cannibal way, but lacking refinement".

Psychosomatic Disorders And Crime: The Indices Of Alienation

According to Orville (2005), Fanon adopts the psychoanalytic approach of Sigmund Freud in his efforts to study the psychosomatic disorders of the Blacks and the white people. His investigation is restricted to North African colonies. The unceasing violent confrontation of the colonized persons with the norms and institutions of the colonial system leaves its imprint on their personality structure and produces defense mechanisms and processes of compensation on their psychic makeup. If the defense mechanisms collapse under extreme pressure, it can lead to psychosomatic disorders ranging from general indispositions to physical changes. Fanon adopts syndrome nord-africain to designate the whole complex of insufficiently defined disorders with frequently changing symptoms which he came across in his work as a psychiatrist. In his diagnosis, he observed that the patients felt some vague pain which they were first unable to localize until after a great deal of questioning, they could localize it in the vicinity of the stomach. He also noticed that the cases of psychosomatic disorders were on increase during a colonial war as compared to calm periods of colonial administration. Fanon lists the following psychiatric symptoms of psychosomatic illnesses which he treated during the Algerian war; stomach ulcers, nephritic colic, menstruation trouble in women, intense sleeplessness caused by idiopathic tremors, hair turning white prematurely and generalized contraction with muscular stiffness.

According to Fanon, the criminal acts of the colonized which is rarely directed against the colonizers but against his own fellow companions is due to the uncontrolled eruption of pent-up aggressively built up over long periods of unbearable pressure. The native cannot easily display his anger towards the colonizers but it is discharged in unpolitical behaviour patterns of avoidance such as cultic rituals, dances, spirit possession or criminal acts. This tension is reflected in the dreams of the colonized;

The native is being hemmed in; apartheid is simply one form of the division into compartments of the colonial world. The first thing which the native learns is to stay in his place and not to go beyond

certain limits. This is why the dreams of the native are always of muscular prowess; his dreams are of action and of aggression.

Philosophy Of Violence: Freedom Through Violence

National liberation, national renaissance, the restoration of nationhood to the people, common wealth; whatever may be the heading.... Decolonization is always a violent phenomena, (Fanon, 1961).

Throughout human history, the road to total liberty has never been smooth neither does lasting freedom gotten on the plat form of negotiation or dialogue. Though the process of bringing peace has been a violent phenomenon and no nation seems to have openly justified violence. This brings us to the motive behind Fanon's work; "The Wretched of the Earth". For Fanon, decolonization is a violent phenomenon and freedom is possible only through violence. It is quite simply the replacing of a certain species of men by another species of men. It is not a period of transition, but a total, complete and absolute substitution. The success of violence lies in a whole social structure overhaul.

Violence: A Royal Road To Salvation

According to Gibson (2003) Fanon's opening chapter of 'The Wretched of the Earth', "Concerning violence", has been controversial ever since its publication. His understanding of violence and emancipation through violence has raised several ethical questions. Sartre in the preface makes a claim that "violence is a royal road to salvation, violence, like Achilles' Lance can heal the wound that it has inflicted".

The National bourgeoisie makes a constant effort to direct the colonial violence inward, to areas where this disruptive energy can be released without affecting the colonial set up of status quo. In short, the native's energy is directed or rather deflected to the self. However, there comes a moment when the native's eyes are opened to reality, they find the real source of anguish and the process of decolonization can be said to begin. Thus, one may retrospect and ask; "if violence marks the appearance and essence of colonialism, does the emergence of counter-violence signal the appearance and essence of liberation?"

It is Fanon's contention that new humanity can only emerged via violence since decolonization is a violent phenomena. According Gibson (2003), Fanon's idea of violence need to be understood by taking into account his critical analysis of spontaneity, national consciousness and political organization, which he elaborates in 'The Wretched of the Earth'. Fanon's violence is not merely a

reaction to colonial violence but as a means to a positive notion of subjectivity. Violence thus, becomes a means through which the native come to a discovery of self-realization.

According to Fanon, anti-colonial violence marks the end of the colonial regime and thus is an indicator of decolonization. It is a process which leads to a complete substitution of one specie of human being for another. Fanon's conception of violence is non-reductive. He contends that the authenticity of decolonization and the meaning of violence, depends on the degree of change in the social structure that is willed for, brought about, developed from the bottom up (Orville, 2005).

He noted that colonial violence is not hidden. It follows the native everywhere, entering into every pore of life. It is ingrained into the native's head; it is reinforced by its ideology that all the native's customs, religion, and culture are the products of constitutional depravity. The process of colonial cleansing is the transformation of the native into an animal. It promotes dehumanization and speaks of the native in zoological terms: a piece of laziness stretched out in the sun. The colonial society appears as a Manichean one, which sees the colonizer as everything good, human and alive and the colonized resembling all that is bad, brutish and inert. That violence puts an end to this Manichaeian (or binary distinction) way of thinking. The destruction of the colonial world is nothing other than the abolition of one zone, its burial in the depths of the earth or the expulsion from the country.

Violence: A Cleansing Force

In his analysis in *Black Skin, White Masks*, Fanon is critical of those slaves who think that liberation can be granted by White Master. Freedom has to be fought for and independence without a struggle is only a sham, a doomed pseudo-liberation. A transfer of power to a new elite brings no real change in the lives of the people. At the time of independence, there are some who lamented that independence was not worthwhile.

According to Fanon, it is violence that binds them together as a whole, since each individual forms a violent link in the great chain, a part of the great organism of violence which he surged upward in reaction to the settler's violence in the beginning. Fanon insisted that it is only through violence that one can fight against poverty, illiteracy and underdevelopment. It is violence that can lead to liquidation of regionalism and of tribalism. He argued that anti-colonial violence transforms the colonized and the colonizer. It equals the invincible settler and the colonized. It is the basis for reciprocal recognition. Just as colonialism begins in and continues through violence, self-consciousness is the product of counter-violence. Thus, colonial violence is negated not by non-violence but by counter-violence. This is what Fanon called "an extraordinary reciprocal

homogeneity".

Contrary to the colonialists truth that the native is a lazy, dishonest, greedy and good-for-nothing, Fanon asserts that the unemployed and starving peasant do not lay claim to the truth but are the truth because they understand most clearly how things really are in the world of colonial manicheanism. It is not a relativist idea of truth but a certainty of being and the whole of truth. Fanon proclaims "in every age, among the people, truth is the property of the national cause. The native replies to the living lie of the colonial situation by an equal falsehood.... In this colonialist context, there is no truthful behaviour and the good is quite simply that which is evil for them".

Intellectual Perceptions On Fanon's Theory Of Violence

Frantz Fanon for more five decades now has stood in the eyes of many as the most controversial revolutionary. This is because of the dynamics of his perception and position on violence. He had advocated for violent resistance against colonialism as the only veritable weaponry that can guarantee the liberty of the colonized and cure them of their emotional and physical trauma that colonization has inflicted on them. And that Manicheanism is one of the colonizer's most violent weapons and Fanon wanted the colonized to use this same weapon too and turn all that is white into an enemy. The ultimate goal of Fanon was to create a 'new man' from the ashes of the old world's destruction, and through the healing powers of violent uprising. And the world of this new man, he argued, cannot be built in pure opposition to the white and European ideal, because in so doing, it still defines himself as Europe but it is only total violence that can guarantee that new man. Thus, the new man was the building of the 'Black Consciousness', as decolonization is always a violent event. These views canvassed by Fanon were not acceptable by all. Some applauded these views whereas some objected them and gave Fanon terrible names. In this regards, Geismar (1971) observed that accuses Fanon of eclecticism since his categories of analysis were largely influenced by Hegel, Marx, Freud, Sartre and others. At the heart of her confusion lies the lack of comprehension of Fanon's different levels of thought and analysis.

According to Ezeaka (2012), Zahar's major criticisms of Fanon's work are ill-founded. Her attempted dialogue with Fanon must be viewed within the context of the raging debates between the so-called orthodox Marxists and revisionists. She claims that Fanon's analysis is of limited applicability since his "political experiences with both colonialism and the anti-colonialist liberation struggle are almost entirely restricted to Algeria". Zahar fails to present a concrete negative case in the Third World that would disprove Fanon's position on violence as a measure for emancipation.

Hansen (1977), opined that there is great deal of force and originality in Fanon's ideas when

taking in their totality. According to him, Fanon's genius is his ability to discern the revolutionary potential of certain social classes previously neglected and to make a passionate argument for a complete rethinking of the strategy for revolutionary decolonization. Although, Hansen raises several questions about Fanon's ideal society, he sees it as a praise worthy effort to tackle the central problem of human existence, of how to overcome the duality of man "Fanon sought the solution to his personal drama in political action and philosophy". Whereas Gendzier (1973), made a more comprehensive analysis of Fanon's politicization and evaluation of his influence on the Algerian revolution and elsewhere. He observed the sharp break of Fanon from traditional Marxist theory on the role of the "proletariat" in the social-national revolution.

Bouvier (1971) had noted that Fanon was the prophet of the Third World and had wanted to derogate Fanon's reputation and that of Mao. In truth, Fanon had a very exiguous understanding of contemporary social forces, his knowledge of Hegel and the Marxist classics, not to mention Trotsky, which was at best perfunctory and superficial. His observations on the organizational techniques of mass mobilization and on the role of political parties and their inter-relationship with social classes, bear the hallmark of a generous but untutored mind (Ezeaka, 2012).

Zahar (1974) on the other hand, totally neglects the intellectual and political development of Fanon's thought and thus fails to comprehend the essence of his theory. She presents a very confusing and distorted picture of Fanon's works. She claims that Fanon is inconsistent within his system of thought for the moves from individual psychological factors to general socio-economic analysis. She further and his environment. Finally, he recommends the use of Fanon's ideas imaginatively and flexibly with a view at the specific socio-economic realities of each country. Hansen's originality lies in his thorough and fair understanding of Fanon's life and ideas, which he presents to us in a clear and well-planned manner with a good grasp of not only Fanon's many weaknesses but also of his basic strength and genius.

Whereas Perinbam (1982), has argued that Fanon may perhaps be best interpreted as offering a (neo) Marxist understanding of colonialism to fill the void in earlier Marxism just as many feminists are attempting to show a necessary relationship between the liberation of women and the larger liberation aimed at by socialism. Fanon is quite aware of the complexities produced by all the permutations possible in the juxtaposition of classes, races and sexes.

However, a large philosophical weakness in her work on Fanon is the lack of real psychological analysis; although the topic would seem to lend itself to psychoanalytical treatment, there is no mention of Freud or his theories. Perinbam emphasizes the need for personal recognition, but there is little exploration of inferiority complex, aggression and so forth. This is quite thoughtful

and insightful but not devoid of derogatory remarks on Fanon by Perinbam. McCulloch (1983) views Fanon as the Jeremiah rather than the Marx of the African Revolution. He noted that Fanon's work is not necessary a revolutionary action rather a panegyric to the inevitable failure of the African revolution.

Turner and Alan (1986) considered Fanon a revolutionary dialectician who tried to develop a new relation of theory and practice in the post world war II age. They had linked up Fanon on the dialectics of negativity and the subjectivity of the masses with his critique of the revolutionary leadership. They argued that there is need to be a dialogue along revolutionary humanist lines.

From a religious perspective, Onwuanibe (1983) had posited; "In the political sphere, a classical example of a dialectical movement is the case of an authoritarian regime (thesis) provoking the rise of a revolutionary regime (antithesis), which eventually becomes a moderate form of democracy (synthesis). His understanding of the Hegelian dialectics and Christianity background influenced his perception on Fanon. He noted that Christianity has taken root in Africa and has an essential role to play in the solution of African problems. He finds Fanon's concept of revolutionary humanism extremely problematic in solving Africa's problem. An attempt to reconcile Fanon's concept of violence with humanism he noted, will only end in commotion and extinction of humanity.

These concepts are not seen within Fanon's philosophy of revolution as a whole. He is overly concerned to define the terms which distracts us from the flow of Fanon's dialectical humanism, especially with the constant use of Anglo-American philosophical terms. In his second chapter, 'Features of Fanon's Humanism, we were introduced to Fanon's thought and then immediately given a philosophical justification for the anti-abortion right to life, something he has no right to link to Fanon, who took no position on this question and who was a supporter of women's rights (Ezeaka, 2012).

The problem with Onwuanibe's analysis is his understanding of the revolutionary subject. He argues; "one wonders whether Fanon is altogether right in making the peasantry the revolutionary front instead of the rising class of civil servants and party members. This completely misses Fanon's critique of the African National Bourgeoisie. The determinant of Fanon's relationship to Marx is not only that they both catted their philosophies a "new humanism", but also their emphasis on the revolutionary subjectivity rather than the application of economic categories. To Fanon the "dialectics of Liberation" would be set into motion not "through the mechanical development of material forces but by the hand of the African and his brain.

Whereas, Macey (2002) has described Fanon as a man whose commitment to Algeria and to his own vision of African unity was total. Simultaneously, however, Macey observed that Fanon often demonstrated a lack of both political judgment and political experience. The main objective of Macey's biography is the unraveling of the complex nature of the identity of a man who became an object of criticism is his lifetime for the radical and contentious nature of his writing.

Orville (2005) compliments this position when he noted that having analyzed Fanon's schema of violence, he observed that it is not violence per se but it is a process of liberation that is central to the embodiment of history and the creation of a revolutionary agency that begins to strip away colonial reification. The native transcends native-hood only through self determination and by close association with revolution. What is important here is not the role played by the traditions which initially sustained an element of resistance, but rather a new sense of the possibility of freedom.

Having appreciated various intellectual perceptions held for and against Fanon's theory of violence, the questions that readily comes to mind now is, can violence provide answers to the existential misery, oppression, inequality and poverty in today's world? Under what circumstances can violence be justified? What is the place of Fanon's theory of violence in the contemporary Africa today? Violence is not an end in itself; it is only a means for the creation of new humanity. What Fanon aims at is to rehabilitate humankind, the poor sections of the society who have been kept suppressed for centuries. This would have been placed if Fanon had appreciated first the place of Africa in human history. His idea failed to appreciate the veracity that Africa was the home of civilization (Biereenu-Nnabugwu, 2005). If Fanon had, then he would have appreciated that since 1500 AD that Africa was the citadel of civilization and as such there was no colonization of the African except for man's inhumanity against man in the name of colonization. The question again is who is colonizing who in Fanon's time?

Fanon's Theory Of Violence And The Social Realities Of The World Today: A Critique

Many people may be tempted to make the argument that Fanon's theory of the redemptive nature of revolutionary violence by the oppressed against colonial and neo-colonial domination would not be applicable in analyzing the current struggles raging throughout North Africa, the visionless terrorism in West Africa and the Police brutality against the Blacks in United States of America. Despite the contradictions which have arisen within the post-colonial states and societies over the last five decades, there is still a continuing desire among the workers and the oppressed for genuine emancipation.

The ideas of Frantz Fanon were very instrumental in revolutionizing of the U.S. Civil Rights and

Black Power Movements of the 1960s. The student nonviolent coordinating committee studied Fanon, and his influence was profound within the Black Panther Party.

James Forman of SNCC wrote in his political biography, "There was no real division between the sugar cane fields of Martinique and the cotton fields of the American South, between the French racists and the American ones, between the mental colonization that Fanon fought and the psychological oppression of young black Sammy Young, a civil rights student activist killed in Alabama in January, 1966, "The Making of Black Revolutionaries" (Azikiwe, 2011).

Moreso, the American Racism has become so pronounced in the recent time. The U.S Police brutality against the Blacks in America is quite appealing to the provocation of Fanon's theory on violence. The statistics is so alarming. According to NAACP (2014), 1 million Black Americans were incarcerated without fair trial from 1999 to 2014. A 27 year old black trans-woman was killed at Baltimore in Mya Hall in 2015 without any cause. In November 2014, Tamir Rice was shot dead by U.S. police at Cleveland. Rekia Boyd, a 22 years old boy was killed by U.S police at Rapid City, South Dakota in December, 2014, Jessie Hernandez killed at Denver in January, 2015, etc.

According to Darnel L. More (2015), only in 2014, about 470 Blacks were killed and about 1, 149 Blacks were victims of U.S. Police brutality. The most paining aspect of all these is that non of the police officers involved in this cruel act has ever been convicted (Mapping Police Violence, 2015).

This is clearly what Fanon was against in his theory and as a result submitted that this violence against the Black cannot come to an end except through corresponding violent resistance from the Black.

On the other hand, the negative application of Fanon's theory of Alienation emanating from the misinterpretation of this theory is evident in the senseless terrorism being experienced in the West Africa particularly the activities of Boko-Haram in Nigeria.

The false religious background and deceit attached to Fanon's theory of Alienation by this terrorist group (Boko-Haram) has resulted in intensified terrorism in Nigeria. This group called Boko-Haram, contended that it out rightly rejects western education which according to it is purely an assimilation instrument by the western world. Their activities have led to the loss of lives and properties ranging in millions of dollars. Although, there are various political and social currents involved in the conjuncture of the terrorist activities in West Africa. Their struggle for self-determination and nationhood is necessarily an opposite of democratic revolution known to

human history. It is only among the rising tide of Islamic and leftist tendencies on the front lines against imperialism as it is the case with the activities of the Islamic States of Iraq and Syria (ISIS) on the globe today.

Imperatively, none of these struggles in West Africa, North Africa and the Blacks revolutionary activities in America can reach fruition without a fundamental challenge to transform the leading imperialist influence of the United States of America.

Fanon's significance for this current situation as well as the relevance of other African revolutionary thinkers and practitioners of the modern period is that these developments provide the working class and the oppressed profound lessons and guides to actions aimed at self-emancipation and the construction of truly revolutionary societies. Though, to some extent encourages anarchy in a relatively peaceful social formation as it is the experience in Nigeria today.

Conclusion/Recommendations

"It is the racist who crates his inferior" (Fanon, 1967-93), Racial categories are not universal and absolute, but are instead a historically conditioned social product. Race is constructed as a means of institutionalizing, in material and symbolic ways, the domination of one group over another within capitalism. The Negro problem does not resolve itself into the problem of Negroes living among white men but rather of Negroes exploited, enslaved, despised by a colonialist, capitalist society that is only accidentally white (Fanon, 1967). The racial activities of U.S.A police against the Blacks demonstrate Fanon's position on the violence of colonialism and the subordinated status of the colonized.

The activities of the Boko-Haram on the other hand indicate the misapplication of the thrust of Fanon's theory of Alienation.

Having said these, it is important to conclude by appreciating Fanon's post-colonial solution which is purely based on ethical and political project in which violence is only a necessary means to a better life not a universally justifiable act for the foreseeable future. Although, the greatest pitfall of Fanon's theory was his inability in appreciating the place of Africa in human history as the home of civilization. According to Biereenu-Nnabugwu (2005:18-19), noted;

Africa and her socio-political and economic heritage is a product of over five thousand years of not only ordinary social life but also state formation and practices. This contradicts the politics of history

position, which contends that "African has no history'...

So, there was never an interest of colonizing the continent or rather the Blackman in the first place because he was already civilized rather it was because of the insatiable quest for economic exploitation which of course Fanon was right to have said was violent that led to the total subjugation of the continent. And this however, makes Fanon submission of counter violence relevant as a measure of emancipation. Hence, it is in the context of Fanon's argument and position of violence that we can ask where the line is really drawn, where pacifism meets its limits and when violence has gone too far. Therefore, it is recommended that Africa should rediscover its self (the missing link) and connect to its original place in human history as a measure of understanding what went wrong and look in ward.

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