Chapter 9

Conclusion

As mentioned in the introduction to my thesis, I have done an in-depth study of Fanon's works to explore his impact on his own generation and the posterity. Besides the four books Fanon has to his credit, I have analyzed several books on Fanon, and the books of anticolonial revolutionary thinkers like Albert Memmi, Eldridge Cleaver, Ernesto Che Guevara, Fidel Castro, Renate Zahar, etc. in order to make the study more comprehensive and authentic. All attempts have been made to update the impact of colonialism, neocolonialism, neoimperialism and neoliberalism on the international community at large. In other words, the relevance of Fanon today has been probed earnestly in the preceding pages of the thesis.

In the second chapter of the thesis, a very concise but comprehensive picture of Fanon's life has been given. Born and brought up in a fully assimilated and conventional black bourgeois family of Martinique, a French colony since 1625, Fanon had all the opportunities to identify himself with the middleclass black elites of Antilles, very subtly nurtured by the French colonial system. In all probability, force of temperament might have pulled Fanon back from such a life. It could be the very same temperament, among other factors, which made him a 'rebel' in his own house, and later a revolutionary. The influence of Aime Cesaire, Sartre, Nietzsche, and
Richard Wright gave further impetus to Fanon's temperament. It was Fanon's experience in the French army and the eventual realization that colonialism was an act of economic plunder, political tyranny, and psychological castration that drew him further towards Aime Cesaire and his glorification of 'blackness'. The twofold influence of Cesaire on Fanon – as his teacher, and as the author of the seminal thesis on the disastrous aspects of colonialism, Discourse on Colonialism – has been discussed in the second chapter of the thesis. It was in fact Cesaire's fight against the politics of assimilation which helped Fanon eventually to become a disalienated individual. Fanon's realization that the 'negritude philosophy' was not sufficient enough for the total liberation of the individual from the colonial ethos resulted in his own formulation of the theory of authentic decolonization. All the same, Fanon's persistent effort towards linguistic assimilation (for, he realized that mastery of the colonizer's language was a remarkable source of power), and how best he has written back to the colonizer in his own language have been dealt in detail in the thesis.

The pathetic predicament of Bigger Thomas as portrayed in Richard Wright's Native Son made Fanon realize that Bigger was the prototype of all black people who experienced more or less same kind of existential anguish. The tremendous influence of the character of Bigger Thomas on Fanon has been analyzed in the second chapter of the thesis. Fanon's personal intimacy with Sartre, and the influence of
Sartre's existential philosophy on Fanon have been detailed in the chapter on Fanon's life. That Fanon's radical concepts on psychoanalysis and psychiatry have been by and large shaped by his association with Professor Tosquelles and his concept of 'sociotherapy', is discussed in the second chapter. Fanon's resignation from the Blida Hospital in Algeria also could be traced back to his egalitarian concept of psychiatry evolved through this association. The realization of Fanon that in Algeria psychiatry was used to decerebralize the people, his first hand experience with torture, and his ultimate decision to join hands with the National Liberation Front (FLN) of Algeria are also analyzed in detail in the second chapter.

Fanon's contribution to the liberation of Algeria (though he had not the good luck to see Algeria liberated), his articles in *El Moujahid* and in *The African Resistance* written with the specific motive of conscientizing the people to rally behind the FLN, and his political activities and psychiatric work at Tunis were more than sufficient to call him a true scholar-activist. Fanon's initial rejection of the request of his friends to allow them to take him to America for treating leukemia (saying that he did not like America, 'the country of lynchers'), and his letter to his friend Roger Tayeb, written a few days prior to his death, drive home his fighting spirit as well as his deep concern for the peoples of the Third World.

The third chapter of the thesis is the substantiation of my contention that Fanon was the exponent of postcolonial theory. Fanon
has proved through *The Wretched of the Earth*, how effectively the colonized could write back to the imperial centre in the language which has been actively appropriated from the colonizer. Fanon’s language is competent enough to decolonize the colonized as well as the colonizer. The immensity of the power of the language which the colonized mastered has been hailed by anticolonial thinkers and writers like Albert Memmi, Ngugi wa Thiong’o and Renate Zahar. While claiming that Fanon was the exponent of postcolonial theory, I have, with specific details, disclaimed the argument of writers like Leela Gandhi that Edward Said’s *Orientalism* is the main source and reference point for all postcolonial theories. Moreover, quite unlike the postcolonial writers like Edward Said, Gayatri Spivak, Homi K. Bhabha and Leela Gandhi – all who have come out with their theories from the Western academies, enjoying the luxury and surplus pleasure provided by those academies – Fanon’s theory of decolonization is moulded out of the revolutionary battlefield of Algeria. And I have noted down my contention that only a person who has experienced the callousness and inhumanity, the handmaids of colonialism, could come out with a theory of authentic decolonization, with all its attendant features. Besides, Fanon’s universal vision of the emergence of a new humanism, a non-racial society, and the eventual disappearance of the colonizer and the colonized has been analyzed in the thesis.
Another important factor is that no one has succeeded to equal Fanon till date as far as his concept of authentic decolonization is concerned. The role of the native intellectuals in the socialist revolution visualized by Fanon, the necessity of the native intellectuals addressing their own people, the eventual emergence of a 'literature of combat', and the new dimension acquired by Jazz due to the liberation of the Negro etc. are analyzed as the different aspects of Fanon's theory of decolonization.

The reasons which contributed to the alienation of the colonized in their own lands, how the colonized could ultimately disalienate themselves, and how could they play their own roles in the emergence of a non-racial society are discussed in the fourth chapter of the thesis. The economic, racial and psychological factors behind European colonization, and the subsequent 'thingification' of the colonized have been the other topics of discussion in this chapter. The very subtle manner in which the colonialist was exalted and the colonized was humbled, and, accordingly, the cultural originality of the colonized people is erased have also been under discussion. The attempts at 'lactification' (to have whiteness at any price) made by the black people in order to escape from their inferiority complex, and Fanon's condemnation of this urge on the part of them are discussed in the fourth chapter. Another thesis of Fanon, that is, the inferiority complex of the colonized is the result of the centuries old subtle cultural imposition on the natives by the colonizer, is also examined in
this chapter. Fanon’s theory here radically subverts the concept of the ‘collective unconscious’ as propounded by Jung to the effect that it depended on cerebral heredity. How the native becomes a victim of ‘psychopathology’ once he recovers from his ‘collective unconscious’, and how can the native be saved from this psychic condition were the issues which haunted Fanon. It was this search that led to Fanon’s concept of the ‘disalienation’ of the black man, and his ultimate concept of a non-racial society.

How the systematic oppression meted out to a society would make the members of it lead a death-in-life existence is the message of Fanon’s sociological and scientific analysis of colonialism as discussed in the fifth chapter of the thesis. The emergence of the native from the phase of deculturation practised upon him by the colonizer, the eventual rediscovery of the original culture by the native, and how the liberated culture is born are the other issues discussed in this chapter.

The sixth chapter of the thesis has analyzed the radical changes which occurred in the different spheres of Algerian socio-political life during the first five years of the revolution. How the Algerian women created history of a sort by resisting the cultural war waged against them by the Europeans in the name of the veil, and the commendable role played by their men in this regard are also discussed in this chapter. The quite remarkable attitude of the Algerians towards the radio and the French language during the liberation struggle is
another important issue discussed in the sixth chapter. The French language turned out to be another means of liberation, whereas the radio, especially, the ‘Voice of Free Algeria’, was looked upon as the easiest means of keeping in constant contact with the rebellion. The radical transformation that has undergone in family relationship in Algeria on account of the war has also been analyzed in detail in the sixth chapter.

The role of emancipatory violence in authentic decolonization as elaborated in The Wretched of the Earth has been hailed by even those people who are in principle deadly against violence. The brutal and heinous nature of colonialism, the complicity of the church in this, the failure of the nationalist parties to rise up to the expectation of the colonized people, are discussed in the seventh chapter of the thesis. Fanon’s contention that emancipatory violence is devoid of criminality as it is the violence of retribution, is analyzed in detail in this chapter. Fanon’s concrete concepts of socialist revolution, neocolonialism and ideal government are also discussed in the seventh chapter. The kind of government Fanon visualizes in the newly independent countries is a government which governs for the people and with the people. Fanon’s ideas of the single revolutionary party which undertakes the political education of the people to make them ‘adults’, and the people eventually exercising their authority, drive home his egalitarian vision of society.
The onslaught of neoimperialism in the latter half of the last century, and in the new millennium on the underdeveloped and developing countries of the world has been analyzed in the eighth chapter of the thesis. All the instances discussed in this regard prove the predictions of Fanon on neocolonialism to be prophetically true. The roles played by the national bourgeoisie, the neoliberal agencies like IMF the World Bank, the WTO and ADB in neocolonialism have been discussed in depth in the thesis. That globalization is an irreversible process, and what the people of the new millennium require is a fair and humane globalization which can cater to the needs of even the marginalized and underprivileged people of the world (as opposed to the neoimperialist-neoliberal globalization), have been discussed in the thesis. Unless globalization acquires such a universal dimension, poverty will remain the best distributed thing in the world in the years to come.

The hypocrisy behind America's 'war on terror', and discourse against 'violent extremism' has been exposed in the thesis while analyzing the present socio-political scenario in Iraq, Afghanistan, Iran and elsewhere in the world. As the neocolonialist superpowers are not likely to change their nature, what the global community has to do is to maintain constant vigil against the neoimperialists.

Fanon's contribution to the development of the American 'black consciousness', and the eventual upsurge of the Black Arts and Black Nationhood Movements, is analyzed in the thesis with specific
reference to LeRoi Jones, Ed Bullins, Larry Neal and Ron Milner. Why the black Americans remain the poorest people of the richest country of the world even today has also been analyzed in the thesis.

The magnitude of the issues discussed in the thesis drives home the relevance today of Fanon’s surgical diagnosis of colonialism and his subsequent prescription for the ailments of this world at large – his concept of authentic decolonization and the vision of an egalitarian global community. This study has further underscored the necessity of the politically conscious people of the entire world shedding their complacency, and organizing themselves to do everything possible to mould an ideal world in which there will be no oppression, no inequality, no poverty, and no hunger.