

## **Present-day Africa and Fanon**

The fate of Africa quickly took an essential place in Frantz Fanon's life. Indeed, his experience and reflection have gradually expanded. They first took part in Martinique, his native country. They were open then to France, where he led the fight against Nazism and racism. Then came the discovery of Algeria. As a psychiatrist and anti-colonialist militant, he made the analysis of an Algerian society subjected to the worst forms of colonization activity. This led him to uncover the anthropological springs of various physical and symbolic figures of oppression and violence, suffered not only by groups of blacks and immigrants, but by huge communities worldwide. The integration of Frantz Fanon, the psychiatrist and activist within the structures of the Algerian revolution established beyond the borders of Algeria, finally allowed him to closely observe the profound effects of colonization on several African societies and States emerged from independences since the late fifties.

We know the many and often severe criticism that Fanon formulated at political, partisan and administrative institutions, set up within these societies constituted in formally independent states. We know how he distrusted the "national bourgeoisies" so incompetent, so weak in their patriotic feelings, so quick to break with or even despise the popular classes. However, it is on a background of revolutionary faith and confidence in the ability of people to overcome deviations, sometimes betrayals, affecting political systems in place that Fanon issued his critics. Everyone remembers these strong statements with which Fanon concluded "The Wretched of the Earth" where he stresses the need to free of every passive mimesis towards Europe and, correspondingly, the need for Africans to be creative in the solutions they advocate or adopt for their countries: "Come comrades, he wrote, the European game is finally over, we must find something else. We can do anything now provided not imitate Europe, if not to be obsessed by the desire to catch up with Europe. "This Europe about which he also says in the same text: "And yet, we can say that at home, all her projects had proved a success."

More than half a century after the analysis of Frantz Fanon, the situation is often made that highlights the fact that many African countries are far from having chosen, with great confidence, the path of construction of societies likely, at more or long term, to offer their people an economy generating real wealth - not investing economy and non ruthlessly exploited by international predators, and a

significant level of social justice in areas such as health, education, justice, access to culture, etc.. The report is also drawing attention to the persistence of profound traumatic effects caused by colonization and sometimes reactivated by post-independence politico-ethnic conflicts. Queries of psychiatrists, following fanonian assumptions on the phenomena of alienation, cultural shift, lack of confidence, suggest that Africans are not yet "out of the big night." Numerous studies (historical, economic, political, anthropological...) have been devoted to the situation of African societies. These studies were first to show how much contrasting are the realities of those various African countries. They also establish that African societies, for the vast majority suffer from institutional dysfunctions that are causing suffering experienced by the lowest strata of the population (poverty, war, oppression, etc).. These problems are not unrelated to the operations, overtly or covertly led by different powers outside Africa. But the current situation in Africa inspires not only descriptive works or evaluative analyzes often pessimistic. Many researchers are trying to find the reality of African societies, the forces and patterns likely to emerge forms of sociability or political organizations and effective economic structures. Some studies emphasize the abundance and quality of artistic, literary and cultural expressions through which Africa says her identity today. A lot of African intellectuals try to think, often on the trail of Fanon, the future of our continent.

The International Symposium organized by the National Centre for Research in Prehistory, Anthropology and History (CNRPAH) in Algiers on 1, 2 and 3 June 2013, ambitions to discuss and take stock of these developments in the light of African theses and Fanonian projections.

The work may overlap the following axes:

- Fanonian Anthropology and Africa (theoretical and historical aspects);
- The diversity of situations and socio-political struggles, artistic and literary expressions in Africa today;
- The conditions of social and political empowerment of Africa: current Fanonian approach.

The Scientific Committee