



# A Philosophical Appraisal of Frantz Fanon's Notion of Humanism in the Age of Globalisation

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## ABSTRACT

Humanism is said to be as old as humanity itself. But the human person in the world today still faces threats, especially the black. As it is seen in the case of George Floyd, who was threatened and murdered by police in America. Frantz Fanon, a great humanist, was actively involved in revolutionary violence in order to relieve the oppression of the colonial system, which has suffered from dehumanisation, degradation, exploitation, etc. He has in mind a project of 'new humanism,' in which he wants to discover and love men, wherever they may be, thereby establishing a genuine universalist humanism, with blacks inclusive. He strongly believes that this could only be achieved through the use of violence; this is also demonstrated by the protests carried out throughout America about the innocent murder of George Floyd. In view of the above, therefore, the paper adopts historical and analytical methods of data analysis; the historical method is used to arrive at his struggle to reconcile the contradiction between genuine humanism and violence, while the analytical method is used for the purpose of square his thought in the light of the principle of self-defence on the part of the oppressor, so as to reinforce the principle of double effect. However, the paper finally established that the task of reconciling Fanon's use of violence in achieving humanism can still be possible, as it may settle the contradiction between genuine humanism and violence and still allow him to remain a man of peace who abhors violence. Therefore, it is pertinent to conclude that when peaceful means fail, we must give way to violence; moreover, violence is a defence of oneself from grave dangers if it is justified.

**Keywords:** Philosophical; Humanism, Violence; Globalisation.

## 1. INTRODUCTION

The human rights which have been promulgated for many years, till today, it has not been given to men their due rights as it ought to be. Today, human persons remain threatened in our society to the point of death, especially the blacks. The almighty science and technology which should be at the service of the human race seem to have partially made people slaves, ironically increasing their bondage. The free market economies, that have grown triumphantly with the demise of communion has also gone on inexorably, and assumed a life of its own to which people must differ in every respect. The usual war and conflicts are not less today than they have been in previous epochs of human history, in spite of all impressions to the contrary. Poverty and diseases

of different kinds, such as Ebola, Corona virus, etc also contributes to making people live an unbearable life that results to reducing their human dignity.

In an attempt to deal with the psychological inadequacy, the native tries to be as white as possible, by adopting the western values, religion, language and practices of the white, and by rejecting his nature. Fanon calls this phenomenon donning white masks over black skins resulting in a duality and experiencing a schizophrenic atmosphere (Fanon, 1986, p.36). Further, the sense of inadequacy and insecurity in the colonized psyche results in violence, which is a form of self-assertion (Fanon, 1986).

It is pertinent to mention here that, Fanon, having seen all this ugly condition of the human person, ventures on the project of a "new humanism" in which he wants to discover and to love man,

wherever he may be, thereby establishing a genuine universalist humanism, with the Black inclusive. To him, the world is characterized as fundamentally anti-black world where the structure of white supremacy encouraged the oppression, dehumanization, exploitation, degradation and hatred of the black people. The modern historical movement also was a by-product of western civilization, which has been over taken by a cancer of the spirit. It is in this sense that Nietzsche proclaimed the death of God. By killing God, the West brought into existence the age nihilism, which is a culture characterized by hellish negation of all that is human. Writing about this development, Lewis Gordon states that:

Humanity has died in Europe, the USA any anywhere in the world in which western man-that is, white man/white culture and, therefore, reason. In other words, humanity has suffered a global effect. But for Euro-man, ironically even in his "coloured" manifestations lives the fool, precisely because he thinks he is morally and rationally alive. He has no pulse. But he walks. He seems to walk on air; service solid foundations no longer lay beneath him (Gordon, 1995, pp. 8-9).

On the side of the blacks, the question "what can we say becomes the existential situation of the black subject in the context of racialized cultural dominations, especially at every beginning of the 21<sup>st</sup> century when nihilism haunts the soul of modern civilisations and how did Fanon help us in understanding predicaments? Meanwhile, Fanon made it very clear that, black people are in every sense of the world oppressed by the western world of civilization (Fanon, 2008). It suffices to make it categorically clear here that it is because of Fanon's powerful analysis of European cultural dominations, namely racism, colonialism, and neo-colonialism, that people throughout the world have recognized him as one of the most profoundly influential thinkers of the second half of the 20<sup>th</sup> century (Asante, 2007). As a matter of fact, in the 1960s and in subsequent years, Fanon's work served not only as philosophical investigations into the dynamics of racist oppression and exploitation, but also as practical guidelines for people of colour engaged in the struggle for personal dignity, self-determination and human right.

He was fully involved in the revolutionary violence in order to relieve the oppression of the colonial system. On reading, such a description, one is faced with a philosophical problem that is, "contradiction", of the stance of his humanism in view of the fact that in the mind of a large number of people in the 21<sup>st</sup> century revolutionary violence is contrary to genuine humanism.

To some extent, some writers as a matter of what he espoused on, portrayed him as a man of violence, a rabid revolutionary without any redeeming features, and because of that, the problem of reconciling his humanism with revolutionary violence becomes all the more problematic, little wonder, Lewis Coser ranked him among "the very great mythologists of our age". Who have "created an evil myth" (Coser, 1967, p. 213). In his discussion of social philosophers, Robert Nisbet portrayed Fanon as "an example of the persisting agency of Jacobinism" (Nisbet, 1975, p. 306). J.E. Siegel claims that "he was a man of contradiction" (Seigel, 1968, p. 85). Consequently, the point of our inquiry on Fanon's revolutionary humanism crucially lies in the critique of his use of violence. Fanon has a vision or project which is "a new humanism" in which he wants to discover through knowing men and to love man, wherever he may be" (Coser, 1967, p. 231).

Furthermore, he projected the establishment of a genuinely Universalist humanism which all will include blacks who have been denied some of the basic values of the old humanism through colonial subjugation.

## 2. THE MAN FRANTZ FANON

Fanon was born on 20<sup>th</sup> July 1925 on the Caribbean Island of Martinique; Martinique was a French colony and dominated by a minority of white settlers. Fanon's family was reasonably well off and could afford to send him to the local Lycée, an opportunity only available to 4% of black children at that time. Whilst at the Lycée, Fanon left Martinique now under the influence of Aimé Césaire, a proponent of the concept of "Negritude" (a black revolutionary consciousness). At the age of 17, he joined the Army, his experience of racism here and on the street of the French, helped to liberate, shaped his political outlook. He however, left after some time.

After leaving the army, Fanon was trained as a doctor before specializing on as a psychiatrist. He participated in innovative movements that were leading towards more humane treatment of

psychiatric patients. Fanon primarily employed medical approaches to the treatment mental illness but was well able to place symptoms in their social context, not something all doctors or psychiatrists can do easily even under present day. Fanon did not adopt the fashionable approach of the time, based on Freudian psychoanalysis (Coser, 1967, p. 200).

Passivity did not sit easily with Fanon's character. By this time, he was becoming increasingly disenchanted with France, with mainstream medicine and psychiatry. Partly by design and partly by accident, he took up a post in the then French colony of Algeria in 1954. There, he continued his pioneering work where he helped found the first psychiatric day hospital in Africa and attempted to introduce social treatments soon. However, Fanon was distracted by the outside world. When he arrived in Algeria, the war of independence was already raging and at first in clandestine fashion, and then openly.

Fanon became involved with the Front de Libération National (FLN), the main Algerian nationalist grouping. He became an auditor of FLN Newspaper. In 1960, he was appointed the representative of the Algerian provincial government to Ghana. From this post here, he was able to assist greatly in the revolutionary war. Fanon's exuberance was marred by leukemia and he died on December 6<sup>th</sup>, 1961. His works include: *Peau Noir Masques blancs* Black Skin, White Mask, *A Dying Colonialism*, *The Wretched of the Earth*, and *Towards African Revolution*.

### 3. THE GENERAL UNDERSTANDING OF THE CONCEPT OF HUMANISM

In the struggle to rank human capacity, many humanists ended up giving man such centrality that placed him above all as the "the measure of all things". This of course, encouraged the anti-religious perception of humanism among many people in history. Batista Mondin attests that:

All humanism, which have thrived during the last during the last few centuries agree in assigning to the ... human person, an absolute, inviolable, non-instrumental value, worthy of the greatest respect and consideration. But it is also evident... that man is not an absolute, not a supreme being, nor is he omnipotent, infinite, or immortal (Mondin, B. (1985, p. 257).

A humanist (often the non theistic) is often caught in an absurdity or trying to reconcile the origin of the absoluteness attributed to man if he consistently denies their origin in a being higher than man who is clearly finite, fragile and contingent since he(the atheistic) thought begin and end in man. In this truer sense, however, humanism can be said to describe philosophers as "those streams of thought which aim at fostering the full development of man, which is protecting his dignity, loving and caring for man" (Barry, 1983, p. 2).

The term "humanism" was used by Fanon within the context of this philosophy. However, his own usage is specifically on a "new humanism" as he proclaims, because it is a move to extend human dignity, freedom, love, care and justice to the black man and all the oppressed and liberate him from all forms of exploitation; that is, to really universalize these values, thus; where on the first page of the introduction of his book titled "Black Skin, White Masks", he made his pronouncement of his project of humanism as thus;

Toward a new humanism  
Understanding among men  
Mankind, I believe in you ...  
To understand and to love ... (Coser, 1967, p. 231).

In order to have their mission accomplished, most humanists believe so much in violence, in the view of dignity of man can only be restored using violence just like Fanon and other humanists such as G.W.F Hegel, Hannah Arendt, Jean Paul Sartre, Leopold Senghor, Julius Nyerere etc. In contrast, to this group are humanists who believe that humanism is achieved through peaceful dialogue. Such humanists as Mahatma Gandhi, Kwameh Nkrumah, Nnamdi Azikiwe, etc because we are dealing with violence as the best way of regaining one's freedom, the paper shall consider the former group of humanists.

Hegel was one of the most influential thinkers of the 19<sup>th</sup> century. He was a German philosopher and has a dynamic concept of man in which the desire for recognition and freedom are essential. "Self-consciousness exists in itself and for itself; in that, and by the fact that it exists for another self-consciousness, that is to say, it is only by being acknowledged or recognized" (Hegel, 1967, p. 229).

For Hegel, each person looks for the desire of others to be recognized as unique. However, recognition rests on success in a struggle to death, though death does not actually occur. Recognition is a

correlative of freedom; recognition and freedom are high qualities of life. According to him, it's by risking one's life for recognition that freedom is achieved (Hegel, 1967, p. 233).

On the whole, Arendt existed between 1900 and 1975, as a great humanist, she associated the quest for freedom together with violence. She affirms strongly that, "a stick society" requires violent action on restore "law and order" and the stiffer the society, the more the action that is to say, a society that lacks the respect for human life or dignity of human life should be called to order through the means of violence.

Based on the issue of violence, she posited that "violence does not promote causes, history nor revolution, neither progress nor reaction, it can serve to dramatic grievances and bring them to public attention" (Arendt, 1970, p. 35). However, she sees violence more as the weapon of reform than of revolution. Thus, revolution, which offers the possibility of freedom but does not necessarily guarantee freedom is many a time achieved through violence. Arendt seems to justify violence only in the context of revolution:

It is only where change occurs in the sense of a new beginning, where violence is used to constitute an altogether different form of government, to bring out the formation of a new body politics, where the liberation from oppression aims atleast at the constitution of freedom can we speak of revolution (Makumba, 2007, p. 209).

It is evident that Arendt deplored oppression and injustice which are prevalent in third world countries. Therefore, those who wish to maintain peace should avoid oppression, injustice and bureaucratisation of any kind.

In the same vein, Jean Paul Sartre who lived between 1905 and 1980, posited in his theory of consciousness or freedom, the world is said to be a place of conflict. In his explanation of consciousness, he asserts: "it is always what it is not and is not what it is" (Jean-Paul, 1973, p. 68). This is to say that humans are always in the process of choosing. The human self is always on the way towards fulfilling itself. Life is where we accommodate a lot of facts about ourselves, what Sartre calls "facticity". However, life also offers humans the opportunities, to reform themselves, to interpret their facticity. Human

should recognize facticity as well as their possibilities. It is this effort at finding a so-called balance between facticity and freedom that defines authentic human life; that is to say that life consists of dialectic or tension. In his phenomenology, this is what is known as trying to be in self (en-soi) and a for-self (pour-soi) at the time, an impossibility he terms the desire to become God. He was an atheist. For him, God is the human insatiability that is demonstrated in continuously being free and always wanting to become another thing. In this category of being Sartre has one known as "being -for-others". This is also part of his theory of dialectic being-for-others actually is conflict itself.

#### 4. FANON'S PRINCIPLES OF JUSTIFYING VIOLENCE

Fanon was in a dilemma before he opted for the use of revolutionary violence in order to terminate the alienating condition of the colonized in view of his "new humanism". The justification of violence and the destruction of the charges against Fanon are the crux of these principles established here. In other words, what kind of critical framework can we advance in order to reconcile the use of violence in his humanism, or are they irreconcilable? Such actual framework is provided by the principle of self-defense, and the principle of double staff. However, Fanon does not explicitly mention or use these principles, but he could avail himself of them, in order to reconcile his humanism. Consequently, the paper considers his option of revolution as a means of self-defense on the part of the colonized or oppressed.

The principle of double effect reinforces the principle of self-defense. This is possible because, even when it is justifiable to use appropriately effective force which maybe deadly in order to defend oneself from an unjust attack, the killing of another human being or the use of violence against another, is not at best a good but necessary evil which should not be wiled. This is so because the humanism of Fanon's stance, which has a Universalist thrust, is committed somehow to loving even enemy.

Possibly the use of torture must not be based on mere suspicion but on the certainty that the victim has the information; more importantly, the victim must be in a certain sense of an "enemy" and not innocent. If an "enemy", the refusal of the victim to give the information can be regarded as a continued state of aggression where the information is necessary to incapacitate him and others of his party in order to

prevent a continued attack. On this ground, the oppressed or attacked may regard torture as the paper qualified it "a legitimate act of self-defense" (Chevalier, 1967).

However, since the torture tends to degrade the victims and the perpetrator; it can only be justifiable plausibly as the last resort to extract information in a crisis situation where the lives of many innocent people are at stake, if the victim would not give away the information without torturing, this implies that, torture is a form of violence often used to make those suspected as agents of the enemy, or prisoners to reveal some information about the movement, tactics, programmes and other secrets relating to the internal and external security. The question still remains that "Is torture justifiable for extracting information?" and "can torture be regarded as a means of self-defense?" in the hands of the oppressor or the unjust aggressor, torture is repressive measure to keep down the oppressed, and would not be morally justified. However, in the hands of the oppressed or unjustly attacked, it is plausible to consider it within the perimeters of self-defense where the right of the oppressed, particularly innocent victims of a repressive system, are at stake, in this case it must be arbitrary

##### 5. FEATURES OF FANON'S HUMANISM AND THE CRISIS SITUATION: ALIENATION

It is important to note here that the colonial powers and colonizers did not accord full humanity to the colonized which resulted to Fanon's "new humanism". He was dismayed by the fact that "they proclaimed the values of human dignity, freedom, love and peace but did not extend them to their other human counterpart the colonized or oppressed (Nkrumah, 1965). Therefore in his struggle to achieve colonial revolution, Fanon never looked back. He was eager to universalize the humanistic values among black people in order to critically appreciate his revolutionary humanism.

The implication of the above point is that, human life is of great value and should be cared for. This is made evident in the dictum of Socrates that "unexamined life is not worth living" (Nkrumah, 1965, p. 7). It can also be seen from his advice that men should know themselves. Fanon follows his advice in an investigative study of the life of the black or colonized in relation to that of the white or the colonizers. The history of human kind as pointed by Fanon can be summed up as a history of the struggle

of individual and peoples to achieve human dignity or recognition. History shows that human dignity has suffered from lack of universalization, from deprivation and at times from attack.

Thus, Fanon is in the tradition of those who want to universalize the concept of human dignity with regards to the relationship between blacks and whites. He therefore sees the "black problem" as the problem of recognition and in human relationship. He points out that he has a fundamental right to demand human behaviours from others (Barry, 1983). The importance of the problem of recognition can be gauged by the extensive attention, which he devotes to it in his first book-Black Skin, White Masks. It is a centre issue in his revolutionary humanism, because recognition is at a markedly human level, the bedrock of an authentic human relation. It draws an irreversible line between a human existence and the existence of a thing.

More particularly, Fanon sees the problem of recognition or human dignity from the positive and negative viewpoints. However, he dwells more on the negative side in view of alienation and desalination of the black and white. His concept of human recognition, to a large extent drives from that of Hegel. He comments on Hegel's concept of recognition. Hegel has a dynamic concept of man in which the desire of recognition and freedom are essential: "Self-consciousness exists in itself, in that, and by the fact that, it exists for another self-consciousness; that is to say, it is only by being acknowledged or recognized" (Coser, 1967, p. 229).

Man as a striving being, means he desires to be recognised as a unique, that is, in the words of Kant, "never to be used as a means except when he is at the same time an end" (Kant, 1987, p. 229). The human makes demands; according to Hegel, each person desires the desire of other, to be recognised as unique.

Undoubtedly, Fanon maintains that the creation of the human world is the creation of reciprocal recognition and freedom. Unfortunately, as he points out, the other maybe reluctant to recognized one, and so oppose one. The opposition may involve a savage in which one "is willing to accept the convulsions of death, invisible dissolution" (Coser, 1967, p. 218). Hence, Fanon prizes struggle for recognition and freedom where conflict arises. Thus, he echoes Hegel when he argued that "human reality in-itself-for-itself can be achieved only through conflict and through the risk that conflict implies this

risk means that one can go beyond life toward a supreme good..." (Coser, 1967, p. 218). This struggle for recognition, Fanon thinks, is necessary where there is a challenge to one's humanity.

Of course, Fanon's revolutionary humanism is a process of liberation and freedom. His conception of human freedom was influenced by Hegel who maintained that, "freedom constitutes the essential feature of the spirit" (Hegel, 1987, p. 18), and by existentialist thought which expressed human freedom on self-creativity. To Fanon, recognition goes together with freedom. He writes:

I find myself suddenly in the world and I recognized that I have rights alone; that of demanding human behaviour from the other, one duty alone; that of renouncing my freedom through choice. No attempt should be made to encase man, for it is his destiny to be set free (Fanon, 1986, p. 30).

This shows how he was committed to the promotion of human freedom in his new humanism. From the negative point of view, the promotion of freedom will consist of removing or destroying obstacles to freedom. One of the major obstacles to freedom is slavery and its consequences. In the effort to be free where there is or has been slavery, one would have to break up with the past. Accordingly, Fanon makes the point that the Negro must free himself from the vindictiveness of the past with reference to the relation of the Black and White. However, the project of authentic humanism must be launched to that:

The tool never possesses the man that the enslavement of man by man ceases forever. That is, of one by another. That it is possible for man to discover and love man, wherever he may be. The Negro is not any more than the white man. Both must turn their backs on the inhuman voices, which were those of their respective ancestors in order that authentic communication be possible. Before it can adopt a positive voice, freedom requires an effort at desalination (Fanon, 1986, pp. 231-232).

The implication of the above assertion is that, Fanon believes strongly in freedom with responsibility. It is a liberative freedom. Freedom can be misused in acts of justice. One of the greatest acts of injustice is slavery;

that is the deprivation of one's freedom and the most important part of us. However, freedom with responsibility makes it possible for correcting acts of injustice and inhumanity; in other words, a responsible effort must be made both the Black and the white in the de-alienation and liberation of man.

## 6. THE EMERGENCE OF A NEW MAN

At the end of his last book, *The Wretched of the Earth*, Fanon projects the emergence of a new man against the background of inhumanity of the past; "For Europe, for ourselves, and for humanity, Comrades, we must turn a new leaf; we must work out new concepts and try to set a foot of a new man" (Fanon, 1986, p. 316). Furthermore, the emergence of a new man requires a change of attitudes and the diversification of human values. It challenges the human creativity in all of us to transcend the contradictions involved in the social and political conflicts. The "new man" is a symbol of reconciliation.

The concept of a new man has an interesting history. The thrust of the Christian dispensation is "the creation of a new man in all of us through the redemptive grace of Christ" (2Cor.5:17; Col.3:10-11). Fanon's vision of the creation of the new man shares in this powerfully messianic vision. Fanon insists on the recognition of the Black man. The Black man has the right to live and contribute towards the civilisation of humankind. The creation of the new man will therefore entail the overthrow of the colonial system, which dehumanizes. Violence constitutes a radical element in the process of bringing the new man to birth. This is an interesting part of this paper where by George Floyd that was recently murdered by the polis officer in the United State of America deserves full justice even though he is no more, so as to justify what Fanon advocates for those who are dehumanised.

## 7. VIOLENCE -VIS-À-VIS HUMANISM IN NIGERIA AND THE WORLD AT LARGE

Many critics of Fanon opposed his humanism as irreconcilable with his position of violence. Fanon however, believed that his revolution is that of humanism. Having lived into colonial situation, he was a better judge in saying that the Blackman's dignity has been negated:

Fanon find in his professional knowledge the inner psychic strains and stresses, experienced by the colonizers and the colonized, a rich

vein of information which he mines assiduously in his study of colonial societies. Another set of evidence is emphatic, driving in part from the fact that Fanon was a participant observer in the drama he was describing. He knows what it was to be a Black, to live in a dominant white society and to wear a white mask (Coser, 1967, p. 211).

Hence, Fanon believes that it is only when we accord others the recognition of these humanness that we achieve ours too, now what could be the state of things as regards respect for the dignity and rights of persons in the civil society in the world now and particularly our country Nigeria in this age of globalisation? We must acknowledge that the records of both the federal government and various state governments and their agent's officials in the area of respect for human dignity and the rights of the individual in our civil society are not altogether unblemished. This is replicated in the past and even as in the present age the flagrant acts of violation of human dignity and human rights of people especially by highly placed personnel particularly security agents of different categories.

It is also terrible ,talking about the dehumanizing of political institution in our country Nigeria since her gained of independence in 1960 is not completely different from what used to be obtained in Nazi-occupied Poland as well as Poland under a communist regime, as experienced by Julius Ogunro, who may have spoken the minds of Nigerians where it was observed that, "Nigeria may be on the way to perdition as terror groups masking as a religious sects cause fear and mayhem in the north, and of course Fulani herders specifically in Benue State while the federal government plays the ostrich" (Ogunro, 2004, p. 18). Again, in the Insider Weekly, George Mbah recalled how police officers "razed Odi village in River State, the more recent one of Naka village in Gwer East of Benue State was also razed, killing most of the natives for the death of few police men on duty there" (Ogunro, 2004, p. 18).

In addition, "the massacre and burning down of ZakiBiam villages by soldiers on revenge mission in Benue State for the killing of a few soldiers who claimed to have come for peace keeping operation in the area" (Ogunro, 2004, p. 17). In the Source Magazine, OamudiamenOgbonmwun records so many of incidences of attempts on the lives of some

political heavy weights, which are traceable to either interparty or intra party conflicts. Precisely, on the 23<sup>rd</sup> December, 2001, the former Attorney General and Minister of Justice, Bola Ige was assassinated in his residence in Ibadan, Oyo State. Another incidence is the one of February 2004, Marshal Harry, National Vice Chairman, South-South Zone of the All Nigerian People's Party (ANPP) was killed in his house at Abuja.

One should also recall the incessant fuel crisis that have always resulted in the market predicament sbefore the coming into power of President Muhammadu Buhari, which before now makes life very hash for ordinary citizens of this country. The poor living conditions occasioned by the incessant fuel crisis in the country has always pitched the nation's coalition of labour groups and the opposition parties against the government in power (federal government).

It is therefore pertinent to note in this paper that, the situation in our civil society, as properly described above, certainly borders on government's lack of concern for the security of lives of its citizens and which, by implication, is a manifestation of its lack of respect for the dignity of our citizens as human persons. This also amounts to flagrant violation of their fundamental rights of life and adequate means to sustain their lives. It is as if the situation in Nazi-occupied and communist Poland are playing out themselves here in the Country even with the enlightenment our leaders have claimed to have received in the 21<sup>st</sup> Century. Perhaps, just like Fanon projected violence as the only remedy for freeing ourselves from all these men, most sections of the Country that have suffered grievously from all forms of human violation, exploitation and other areas of dehumanization, practically if applied it will probably yield a tremendous result.

## 8. EVALUATION

It is obvious that the colonial system is ridden with force and violence, and consequently seethes, with the alienation of the colonized. Therefore, Fanon argues that the programme of a new order in which the natives or oppressed will find freedom on the human level will involve violent confrontation on the colonial power insists on its "right" to rule by force of arms. In this sense, as Fanon projects, it becomes clear to the natives that "the narrow world, strewn with prohibitions". That is, why he calls for the use of violence for changing the situation. He wrote from the

experience of the French colonial policy of Algeria, and also sees it as a military establishment, and so it has to be overcome by force.

Where colonization is gained and maintained by force and violence, and where peaceful protests on the part of the natives or oppressed against a policy of lack of universal suffrage have been ignored or rejected, one can easily see that only the use of force which may result to injury, can lead to decolonization. Another obvious truth is that "to co-operate passively with an unjust system makes the oppressed as evil as the oppressor". To Fanon, the future will have no pity for those men who possessing the exceptional privilege of being able to speak words of truth to their oppressors, who have taken refuge in an altitude of passivity, of mute indifferences and sometime of cold complicity.

Therefore, Fanon's philosophy violent revolution as a means of liberating the colonized or oppressed, the principle of self-defense reinforced by the principle of double effect gives a justifying hand to Fanon's use of violence in bringing about a new humanism. This implies that if a man is unjustly attacked, he has the right to defend himself, that is, to defend his right to life to freedom, to the use of his mental and physical members and powers. For the notion of right entails the use of appropriate means to defend it in the case of an attack. Self-defense may involve the use of appropriate effective force which may result in injury, or death of the aggressors. Although human dignity is injured through violence; it is morally justifiable against unjust aggressor on the grounds that, by employing violence unjustly against another, he forfeits the right that forbids violence done to him as a rational creature and consequently may be restrained by any necessary means.

## 9. CONCLUSION

In conclusion therefore, a threat to the freedom of the colonized is said to be colonialism. This boils down to the fact that, in the emerging managerial age of knowledge, science and technology, the world's political and managerial elites utilize their expertise and discursive power to define people of colour and others less powerful classes as undesirables like the poor, the less privilege, the powerless, etc. The fact is, however, that the mass public's growing cynical disillusionment regarding the legitimacy of society's governing elites poses a nihilistic threat to the future of our modern world. At the dawn of the 21<sup>st</sup> century, our modern world still

confronts the alternatives of communal concern, social anarchy, or fascism. In other words, our modern world today must find the will to provide historically excluded, oppressed, resentful people as a sense of dignity, the formative modalities for social development and genuine opportunities for democratic participation, which is a foundation for a people's society. A failure in this regard will undoubtedly give rise to a spiritually bankrupt modern world, which will continue to slide down the slippery slope of nihilism, chaos and breakdown.

Therefore, the paper calls for something drastic for the liberation of human person from these dehumanizing factors. Peaceful means when they fail, must give way to violence. Moreover, violence as a defense of self from grave danger is justified, bearing in mind that, those who make peaceful change impossible make violent one inevitable, and knowing that man must never be subjected to inhuman conditions, appeal must be made to Fanon's position on liberations of the oppressed.

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