

Echoes And Manifestations Of The Algerian Revolution In African Literature

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Abstract:

This article examines the Algerian Revolution and its image and manifestations in African liberation literature and addresses Algerian backing of African liberation movements and struggles, especially in South Africa and Portuguese colonies, including Angola and Mozambique, and explores how the revolution inspires key figures, such as South African Nelson Mandela, Ghanaian leader Kwame Nkrumah, Guinean activist Amílcar Cabral, and French-Algerian revolutionary Frantz Fanon. The writing of these activities is imbued with pride and respect for the Algerian struggle. These writings are the finest evidence of African solidarity with the Algerian Revolution, and the struggle literature of the time embodied a means of denouncing colonialism and supporting just causes in Africa.

Key Words: Algeria, Africa, Revolution, literature, struggle, colonialism, writings.

Introduction:

French colonialism in Algeria lasted for more than a century, and the Algerian people suffered a tremendous deal of injustice and oppression during this period. Therefore, the Algerian Revolution broke out on November 1, 1954, and thanks to it, Algeria gained its independence and freedom. This Revolution became a symbol of steadfastness and dignity and an illustration of sacrifice; that's why it became famous among oppressed peoples, especially African people, in this article, I will focus on the reflection of the Algerian revolution in the writings and speeches of African activists. So, how did African freedom fighters react to the Algerian revolution? What are the manifestations of the Algerian revolution in

African struggle literature, and what are the views of African freedom fighters on this revolution?

1-Algeria's support and backing of African liberation movements

Algerian-African relations are ancient, stretching back to the dawn of history. These interactions were characterized by commercial, cultural, and religious factors, a shared African identity and resistance to colonialism created the idea of cooperation and solidarity among various national movements. As colonial powers increased in Africa, African countries cooperated to liberate themselves from them (Larbi GHANEM ,Ahmed CHENTI ., 2024, p. 22).

And the National Liberation Front (FLN) needed friends wherever they could be when the Algerian Revolution started. It was the Third World that the rebels turned to by making the Algerian cause seem like a part of a larger fight against colonialism.

Then, Algeria tried to get Africans to support its cause after taking part in Arab and Asian forums during the Bandung Conference in 1955, this conference led to talks about the Algerian Revolution around the world, the need to make an African alliance against colonial imperialism became one of the most important goals of Algerian policy as Algeria and Africa went through rapid changes. (Mortimer, 1970, p. 364).

Among the countries in sub-Saharan Africa, with which Algeria had special relations was South Africa, as South African activists closely monitored developments in Algeria through the press. Although direct contact was infrequent, it was impactful. The Asian-African Bandung Conference in April 1955 offered an opportunity for Moses Kotane of the African National Congress (ANC), who was also the general secretary of the South African Communist Party(SACP), and Maulvi Cachalia of the South African Indian Congress (SAIC) to meet with representatives of the FLN (Drew, 2015, p. 24).

Also, When the first conference of independent African states was held in Accra in 1958, it was led by Kwame Nkrumah, president of Ghana and the theorist of Pan-Africanism George Padmore. Several issues were

discussed, the most important of which were the South African and Algerian issues. The group encouraged the strengthening of ties between these two countries based on their common struggle and shared hopes and aspirations. (Drew, 2015, p. 24).

Algeria also significantly influenced the political development of South African liberation fighter Nelson Mandela; his visit to FLN forces in Morocco in 1961 was a turning point during the time of forming the African National Congress's armed wing Umkhonto we Sizwe, joint bilateral training between the National Liberation Front and the African National Congress further developed this cooperation. It was thus a question of thankfulness and honor that Algeria was Nelson Mandela's first visit following his 1990 release. The event shows how Algeria backed the revolutionaries against the apartheid government and the degree of inspiration the South African liberation movement got from the Algerian revolution (Villet, 2014).

Apart from this, Algeria supported the Portuguese colonies; many African activists and party leaders got military training in Algeria. This training included fighters from Cape Verde, Mozambique, and Angola (Bakail, 2017, p. 85).

And the Algerian fighter Frantz Fanon also met with a group of Angolan Popular Liberation Front leaders at the African Peoples' Conference in Accra in 1958 and asked them to recruit some Angolan youth into the Algerian National Liberation Front (FLN) (Tomas, 2021, p. 109).

Then Algeria established training camps in Angola and Mozambique. The sources mention that Colonel Mukhtar Karkab was one of the main figures among the fighters in the Portuguese colonies, as he played a major role in establishing training centers for fighters of the Popular Front for the Liberation of Angola and the Mozambique Liberation Front in Bagamoyo in Tanzania, in addition to those camps in Angola and Mozambique (Bakail, 2017, pp. 85-86).

Furthermore, in a speech he gave to celebrate Algeria's membership in the UN in October, 9, 1963, former Algerian President Ahmed Ben Bella promised to help Angola in its fight against Portuguese aggression. He said that Algeria would work to keep the peace and security of

the world, that it would follow the ideals of liberation, and that most global conflicts had to be solved. Ben Bella also said that Algeria would always back its brothers in South Africa and Angola, reiterating that Algeria would always be beside them. (GHANEM Larbi, pp. 574-575).

2-Image of Algeria struggle in African literature and African writings

2-1- Nelson Mandela's writings

-A brief biography of Nelson Mandela (1918-2013)

Nelson Mandela, a South African struggler, was born on July 18, 1918, in Mvezo, South Africa, and is descended from the Thembu tribe. His real name is Rolihlahla, which means "to stir up trouble" or "to cut a branch" in his native language. His father was the chief of Mvezo. His family had a long history of Struggle and resistance (Takmina Khatun, Jamat Ali Mondal., 2021, p. 1)

And he was the first member of his family to study in school. During the period of control of the British educational system, he had studied at Qunu Primary School in 1937, and he attended Clarkebury Boarding. He attended the institute to complete his junior certificate and went on to Wesleyan Secondary School, Healdtown, where he matriculated. After that, he joined the University of Fort Hare to he was studying for a Bachelor of Arts degree but was unable to complete his studies due to being fired, participating in student protests (Mobidur R. Ahmed, Sopiql Islam, 2021, pp. 1-2).

From here, during his university studies, his national awareness began to grow, and he graduated from the University of South Africa in 1943, and he also studied at the University of the Witwatersrand, then, obtained a bachelor's degree from the University of London in 1989 (Mobidur R. Ahmed, Sopiql Islam, 2021, p. 2).

Then, he joined the African National Congress in 1944 and was confronted with the apartheid policies of the governing National Party after 1948; consequently, he was accused of treason from 1956 to 1961, but he was acquitted in 1961. (Abir Abdallah, Alaa Mahmoud, Dalia Abaza, p. 1)

And Nelson Mandela was arrested for 27 years and went through all sorts of torture and harassment in prison

because he stood against apartheid policy, demanding equality of rights between whites and Blacks, and he fought back against its racist practices in South Africa. When he was finally let out in 1990, he became the president of South Africa (Crompton, 2007 , p. 87).

He was the first Black president of South Africa. His administration focused on the legacy of apartheid and achieving national reconciliation; he led the "African National Congress " (ANC) from 1991 to 1997, and he was an African nationalist and socialist in ideology. (Nelson Mandela, The first black President of South Africa, 2022, p. 1).

Furthermore, Mandela's struggle is credited with eliminating the apartheid system and the establishment of a South Africa based on equality and justice (Crompton, 2007 , p. 105). He passed away on December 5, 2013, in his hometown of Johannesburg, South Africa. His eulogy was delivered on television by President Jacob Zuma. (Yasmin, 2021, p. 6)

In addition, Nelson Mandela's most important works:

I Am Prepared to Die (1964)

No Easy Walk to Freedom (1965).

The Struggle Is My Life (1978).

In His Own Words (2003).

Long Walk to Freedom (1994), which chronicles his premature life and years in jail.

Dare Not Linger: The Presidential Years (2017), This posthumously published book is a draft of the second volume of his autobiography, completed by Mandla Langa. (Britannica, s.d.).

-Representations The Algerian Revolution Through Nelson Mandela's book "Long Walk to Freedom"

The revolution and resilience of Algerians have been a source of inspiration for African leaders. Many of them addressed Algeria's struggle in their writings. A prominent example is the fighter and former South African president Nelson Mandela, Who Algeria was present in his biography "**Long walk to freedom**", in this book, he

described his African trip that we already mentioned in 1961 Where he met Algerian fighters in Morocco. At first, before arrived in Oujda he met with the representative of the Algerian interim government, Dr. Chawki Mostafai. Nelson Mandela talks about this meeting, saying: **“We spent several days with Dr. Mustafa, head of the Algerian mission in Morocco, who informed us of the history of Algeria’s resistance to the French”**. (Mandela, 1995, p. 298).

He also adds that the situation in Algeria is very similar to that of South Africa, where the revolutionaries faced a large community of white settlers who ruled over the indigenous majority”. (Mandela, 1995, p. 298).

Dr Mustafai also told Nelson Mandela that the defeat of the French army at Dien Bien Phu in Vietnam encouraged the Algerians to revolt. He discussed the importance of guerrilla warfare, which helped in the outbreak of the Algerian revolution and represented an effective means of Algerian resistance.

In addition to this, Dr Mustafai advised Nelson Mandela not to neglect the diplomatic aspect of war because global public recognition could be equivalent to a fleet of jet aircraft (Mandela, 1995, p. 298).

Then he went to the Moroccan city of Oujda, located on the Algerian-Moroccan border, where the National Liberation Army is stationed, and visited a military unit affiliated with it (Mandela, 1995, p. 298).

He also was a guest at an Algerian military parade in honor of Ahmed Ben Bella, who was recently released from a French prison.

According to him, this show was a kind of walking history of the guerrilla movement in Algeria . (Mandela, 1995, pp. 298-299)

Ultimately, the picture of the Algerian revolution in Nelson Mandela's book seems to include the following ideas:

- Nelson Mandela had great admiration for the history of the Algerian Revolution and the National Liberation Army, which he saw as an example of steadfastness and struggle.

-Imitating the Algerian struggle and benefiting from it, as he received important advice from Shawqi Mostafaei, to mobilize international opinion and gain its support in the South African experience against the apartheid regime.

Mandela also benefitted from the military methods of the National Liberation Front, such as guerrilla warfare, and he applied this strategy with the military wing of his party.

He is the one who once said, "**Algeria made me a man** ", and never wavered from his respect and love for Algeria until the end of his life.

2-2-Kwame Nkrumah

Among the figures who stood by the Algerian revolution, and this support appeared in his writings, was Ghanaian President Kwame Nkrumah, as he explained his position and Ghana's position on the Algerian revolution in his book, "**Africa Must Unite**".

-Biography of Kwame Nkrumah (1909-1972)

Nkrumah opened his eyes in 1909 in a small and modest village in the Nazima region of the southwest of Ghana. (Biney, 2007, p. 20) .

According to his educational background, he got his primary stage in Nkrofulé, under the direction of missionaries. Subsequently, he attended the government college in Achimota, and he was a student of Kwegere Aggrey, who served as an inspiration to him. (Okon, 2014, p. 52).

And, he began his career as a teacher in a Catholic school at Elmina at the age of twenty; then, a year later, in 1931, he assumed the position of head teacher at another Catholic school at Axim (Biney, 2007, p. 23).

When he turned 26 in 1935, Nkrumah travelled to the United States. Since there was no US embassy on the Gold Coast, he passed through Liverpool, England. He arrived in the US on October 22, 1935, and enrolled at Lincoln University. He graduated from it after 10 years. (Timothy, 1955, p. 25) ,in this university, his nationalist sentiment began to develop, and he embraced anti-colonial ideas and the necessity of African unity (Biney, 2007, pp. 27-28).

In addition to this, he enrolled in a law university in London in 1945, but he was unable to complete his education there. because he had no money; despite this, he was elected as vice president of the West African Students Union, a group that includes many future African leaders. This union effectively relays the concerns of the African colonies. Besides that, he delivered political speeches to Africans in London about colonialism and the means of achieving African liberation. In England, Kwame Nkrumah's national consciousness fully developed as he understood the meaning of racism for Africans there and the reality of occupation (Timothy, 1955, pp. 36-37-).

Moreover, in England he participated at the Fifth Pan-African Movement Conference in Manchester, He played an important role in organizing this conference (Kanu, 2013, p. 111).

And after two years in England, he returned to his homeland, Ghana, and started to defend his country. He founded a political party to confront the British occupation under the name Convention People's Party (CPP) and his slogan, "Independence now!" But because of his struggle efforts, he was arrested. Due to his party winning the 1951 elections, Kwame Nkrumah got out of prison and was appointed prime minister. He then sought to develop the country, adopting a moderate socialist ideology. After Ghana's independence, he adopted radical socialism, which resulted in his conflict with the Western world during the Cold War. In spite of this, he was elected as Ghana's first president in July 1960 . (Bea Lundt, Christoph Marx, 2016).

However, despite his efforts to fight the occupation and develop Ghana after independence, his rule did not last long, as the army and police leaders revolted against him because he established new regiments in the army, including the Presidential Guard, and reorganized the police after the assassination attempt in January 1964. He also dismissed some senior officers, in addition to issuing the new Police Act in April 1965, which made Nkrumah the only one who had the right to appoint and dismiss employees in the police force (Biney A. , 2011, pp. 155-156)

Furthermore, a recently declassified file reveals the British Foreign Office's involvement in covert operations

to overthrow Ghanaian President Kwame Nkrumah and his government, with the aim of "replacing it with a more pro-Western government". The military seized power during Nkrumah's foreign visit in February 1966, and the president remained in exile until his death in 1972 (Mushtaq, 2024).

Besides that, He left behind numerous publications focusing on colonialism, struggle, the history of Africa, African unity, and emancipation from European economic control, including:

- Towards Colonial Freedom.
- Neo-colonialism – The Last Stage of Imperialism.
- Challenge of the Congo.
- Dark Days in Ghana.
- Voice from Conakry
- Africa Must Unite
- What I Mean by Positive Action
- Axioms.
- Ghana
- I Speak of Freedom (Foundation, n.d.).

Finally, Kwame Nkrumah is considered one of the most famous Pan-Africanism preachers and a key theorist of this movement. It is therefore not surprising that the Organization of African Unity (OAU) was his brainchild, believing that the independence of African countries was not real and complete except by achieving its unity (Kanu, 2013, p. 111).

-The presence of the Algerian issue in Kwame Nkrumah's book, "Africa Must Unite"

Kwame Nkrumah had indicated in his books his view of the Algerian revolution when he had written, "Ghana has publicly declared its position on Algeria. We openly support the Algerian nationalists". The claim that settlers have made Algeria their homeland and consider themselves Algerians is baseless, if they were really Algerians, they wouldn't have fought against the nationalists; also, they would not have opposed the nationalists; they would not have killed, terrorised, or violated the peace treaties between France and Algeria" (Nkrumah, 1963, p. 10).

He adds, "Africans consider the presence of a European settler in Kenya, Angola, or any other part of 3the

continent to be Africans view the presence of European settlers in Kenya, Angola, or any other part of the continent as foreign. Despite any perceived advantages of their governance " (Nkrumah, 1963, p. 10).

Based on this quote, we infer the existence of strong and sweeping support from Kwame Nkrumah for the Algerian Revolution, a rejection of the argument that the settlers were Algerian citizens, and a condemnation of the abusive French practices in Algeria, most notably coercion and murder, as well as the disruption of peace agreements.

Kwame Nkrumah also showed the similarity between colonial policy in Algeria and in other parts of Africa, where he emphasized that the Europeans sought to ensure their and domination strengthened their control by controlling African lands, imposing poll tax and different types of taxes, and forcing indigenous people to work for low wages (Nkrumah, 1963, pp. 10-11)

Additionally, he also mentioned the problems of apartheid and racial conflicts between indigenous peoples and settlers that Algeria and many other African regions. (Nkrumah, 1963, p. 11).

Furthermore, he also asserts that the idea of Africans' inferiority and lack of civilization was used by colonialism to justify European minority rule over the African majority. The notion that a dominant ethnic group should govern a country does not hold logical validity; it can only be defended through the principle of 'might make right.' When a minority settler group tries to impose its control over land or enforce its will on the majority, it inevitably results in suffering, tension, and fear, as seen in the cases of South Africa, Algeria, Kenya, and the Central African Federation (Nkrumah, 1963, p. 11) .

Moreover, he believes that the first step towards testing the right to rule in communities of mixed races and creeds is to give every adult, irrespective of race and creed, the right to vote. When each citizen thereby enjoys equality of status with all others, barriers of race and color will disappear, and the people will mix freely together and will work for the common good (Nkrumah, 1963, p. 11)

In the end, it appears that the book 'Africa Must Unite' addresses the means of achieving African unity and warns

against neocolonialism, represented by economic colonialism.

It also provides means and strategies to achieve this unity, which is considered the only way to confront colonialism and achieve prosperity and development for the African continent.

As for the presence of Algeria and its glorious revolution in this book, it was not a faint or weak presence, but a strong one with open support for the Algerian revolution, without separating what happens in Algeria from what happens in Africa.

And the methods and colonial policies are the same if the African colonies differ for Kwame Nkrumah, Africa shares a common history and a common future and destiny.

2-3- Amílcar Cabral

Beyond that, one of the most famous leaders of the African struggle was the pioneer of the resistance in Guinea-Bissau and Cape Verde, Amílcar Cabral, who supported the Algerian revolution, just as Algeria supported his party.

-Biography of Amílcar Cabral (1924-1973)

Amílcar Cabral was born in Guinea-Bissau in 1924 and traveled with his family to the Cape Verde archipelago, on the west coast of Africa (Neves, 2017, p. 2). He was among the first Black individuals to get access to university education in Lisbon. He completed brilliant studies in agronomy, which opened up extraordinary career opportunities for him within the colonial system in Portugal (Lopes, 2013, p. 4).

While studying at the University of Lisbon, he joined the movements against dictatorship and colonialism. Among his comrades who rejected European colonialism were a number of African leaders and activists, such as Mário de Andrade, the Angolan founder of the Popular Movement for the Liberation; Agostinho Neto (the leader of the MPLA and first president of Angola); José Eduardo dos Santos, who succeeded Neto as president; and the Mozambican Marcelino dos Santos, who founded the Mozambique Liberation Front, FRELIMO (Anderson, 2019, p. 4).

He participated as well in the founding of the Centre for African Studies in 1951. Then he returned to Bissau in 1952 (Anderson, 2019, p. 4), he preferred to become a

second-class engineer in Guinea-Bissau to participate in the struggle against the Portuguese invasion (Worlanyo, p. 3).

Then Cabral took command at the head of Africa's most successful military revolutionary struggle against colonialism, the movement for the liberation of Guinea and Cape Verde, the African Party for the Independence of Guinea and Cape Verde (PAIGC) (Hamilton, 2021, p. 84).

In 1959, he established his party headquarters in Conakry, a French colony, fearing Portuguese harassment in Guinea-Bissau, in 1961 he collaborated with his friends in the Mozambique Liberation Front and the Popular Movement for the Liberation of Angola to establish the Conference of Nationalist Organizations in Portuguese Colonies (CONCP) (Anderson, 2019, p. 5).

And within three years, under Cabral's leadership, the party controlled over two-thirds of the country and its population and liberated three-quarters of rural Guinea. Beginning in 1963, Cabral and his party entered an open war for the independence of Guinea and Cape Verde, a campaign lasting less than a decade. Cabral distinguished himself from his contemporaries in the struggle through his long preparation for the revolution, theoretically and practically. Therefore, he became one of the most prominent theorists in the world who waged an intellectual struggle against colonial imperialism (Ramadan, 2022).

Cabral and his party ruled Guinea-Bissau for ten years; during this period, his methods changed according to the periods. Initially, he believed in using weapons to achieve justice, but he was not a military man; he feared this approach would give too much power to military success and harm the country's interests. However, at the beginning of the 1970s, he resorted to a political approach by working to internationalize the issue and gain international support. However, Guinea did not achieve independence except with a final military push (Tomas, 2021, p. 185).

Despite all this struggle, he was betrayed by some of his former allies, who had become agents of the Portuguese occupation, and was assassinated in Conakry, Guinea, on January 20, 1973 (Lopes, 2013, p. 5)

And the timing was no coincidence. The Portuguese government knew that Cabral's party planned to declare independence in 1973. They feared this would increase pressure for decolonization elsewhere and possibly challenge their authority within Portugal itself. They exploited divisions within the party to assassinate Cabral (Ramadan, 2022).

finally, Amílcar Cabral, who called himself a simple African, was an agriculturalist and a loyal internationalist who championed all fair issues and one of the most famous thinkers on the African continent, leaving behind a rich cultural legacy. His academic work includes valuable studies on agriculture and political writings (mostly in Portuguese, some translated into English). Some of the most significant of these include, *Revolution in Guinea: An African People's Struggle* (1969), *The Struggle in Guinea* (1969), *Our People are Our Mountains: Amílcar Cabral on the Guinean Revolution* (1971), *Return to the Source: Selected Speeches of Amílcar Cabral* (1973), and (posthumously) *Unity and Struggle: Speeches and Writings of Amílcar Cabral* (1975) (Mendy, 2020).

-The Algerian Revolution through the ideas and writings of Amílcar Cabral

We notice through our reading of his ideas and writings and speeches, his honorable position on the Algerian issue, in a press conference he held in Algeria, in response to a question from an American journalist about Algeria's role in supporting African liberation movements, he said: "Muslims go to Mecca for Hajj, Christians go to the Vatican, and revolutionaries go to Algeria." From here, the phrase "Algeria is the Mecca of the free" became a clear symbol of Algeria's honorable status and its unlimited support for liberation movements (Bakail, 2017, p. 95).

We note that the Algerian issue is present in the thoughts of Amilcar Cabral, in his book 'Resistance and Decolonization', he calls on his country to build bridges of friendship with Algeria. In another part of the book, Cabral compares the resistance in Algeria with the resistance in Guinea-Bissau and Cape Verde, noting that "the Algerian resistance, through its unwavering determination and popular mobilization, showcased the strength of political will in the face of a seemingly overwhelming military force. This idea of overcoming superior military strength through political action and

collective bravery is epitomized by the Algerian struggle for independence (Cabral, 2016, p. 154).

And he adds " Take the concrete case of Algeria. When Algeria reached independence through the negotiations in Evian, the French had never been so strong in Algeria: everything was partitioned, French troops were everywhere, hundreds of thousands of French troops over and above a million civilians, many with weapons in hand. But they gained independence because of political work, political pressure within the land, the great courage of the Algerian people, and the great sacrifice of peoples in the cities, comrades. For example, when the French prohibited all demonstrations in Algiers (whoever went out to the street would be killed), the Algerians—men, women, and children, young and old rose up and went out into the street one Sunday with their flag held high. In one day, the French killed more than six hundred Algerians in the streets of Algiers. On the following Sunday, they went out again. Comrades, it's necessary to have courage. We have to feel good about our war compared to the Vietnam or Algerian war; we almost never die" (Cabral, 2016, p. 154).

He also praised the loyalty of the Algerians to their revolution, and tried to encourage the people of Bissau to follow the same path, and rejected the laxity of some rich politicians. He explained that the difficult conditions in Algeria did not deter the Algerians, but on the contrary, while the resistance fighters in the mountains and forests were fighting French colonialism, the unarmed Algerian people in the cities were leading demonstrations, which led to assassinations and massacres. This angered international public opinion, and even within France, voices rose against the French government, and Algerians fought even inside France. However, thanks to the sacrifices of the Algerian people and international public opinion, Algeria gained its independence, and more than one and a half million people were martyred in this war, which Cabral noted was equivalent to twice the population of Guinea at that time. (Cabral, 2016, pp. 154-155)

Ultimately, we conclude, after we have been informed of the thoughts of Amílcar Cabral about the Algerian revolution, that he had tremendous admiration and respect for the revolution, and he also called for establishing friendly relations with Algeria, which supported the national movement in Guinea-Bissau and

Cape Verde, and he praised the steadfastness and loyalty of the Algerians in their revolution and their courage despite their lack of armament compared to the heavily armed French army. He also considered the Algerian struggle as a model, so he called on his countrymen to follow in the footsteps of the Algerian revolution and sacrifice the most precious and valuable things for the sake of the country.

2-4-Frantz Fanon

From all this, we conclude that the Algerian cause rallied many supporters and advocates, not only among liberation leaders in other African countries, but also among conscientious French people who rallied around the revolution because, in their view, it was a just humanitarian cause. Among these was the French thinker and philosopher Frantz Fanon, of African descent, born in Martinique and working as a doctor in Algeria. He strongly supported the Algerian revolution, which led him to join the Algerian revolutionaries and confront colonial policy politically and intellectually. Most of his writings and books glorify and encourage revolution and liberation from the shackles of colonialism

-A brief biography of Frantz Fanon (1924-1961)

Frantz Fanon born in 1924 on the island of Martinique in the Caribbean Sea His family was middle class. Studying under the theorist of the "Négritude" movement, Aimé Césaire (1913–2008), a Caribbean writer and politician of African heritage, Fanon was impacted in his intellectual development and formed his combative character later on (Ouassa, 2015).

After he finished his early studies in his homeland, he joined the French army in the period of World War II, and he was injured in this war. Therefore, he was awarded a medal for his bravery and a scholarship to study medicine at the University of Lyon in France (Kedida Mebarak, 2016, p. 662).

Then he moved to Algeria, he worked as a psychiatrist at Blida Hospital in Algiers

And through this period, he got to know many Europeans and Algerians, and the National Liberation Front (FLN) contacted him in 1954, which made him join the Algerian Revolution in 1957. He began writing for the National Liberation Front's official newspaper, El Moudjahid (Fanon M. , 2013, p. 4).

After joining the Algerian Revolution, in March 1960 he was appointed roving ambassador of the Algerian Provisional Government (Fanon M. , 2013, p. 4) .

And ,he was appointed as the Revolution's representative in Accra, the capital of Ghana. During his stay in West Africa, he thought about opening a front along the Malian border. He informed the leaders of the revolution of his proposals, and they agreed to establish a front in the Great Desert to supply the First and Fifth Willya with weapons (Fanon, 1988, p. 177) .

Ultimately, despite his struggle with illness, his five years in the revolution were very active years, but unfortunately, after a long struggle with illness, he passed away in 1961. Despite the efforts of revolutionaries to treat him in the United States, the revolutionaries were set on granting his wish since he wanted to be buried in Algeria. The mujahideen quickly moved his body to the El Tarf area, north of the Second Province, for burial despite dangerous conditions, including minefields, electrified barbed wire, and a strong presence of French occupation troops (Kedida Mebarak, 2016, p. 663).

As for his intellectual legacy, the most significant work of Frantz Fanon, *Black Skin, White Masks*, was published in 1952 and tackled racial discrimination in Africa. The book. *The Wretched of the Earth*, also among his works, examines social, psychological, philosophical, historical, and political issues related to colonialism, its causes, and African nationalism, then among his other publications is a book. *The Fifth Year of the Algerian Revolution*, that deals with the Algerian issue, colonial policy, and some social aspects, such as the issue of European settlers in Algeria (Kedida Mebarak, Frantz Fanon, the African thinker, 2021, pp. 91-92)

Moreover, his most notable works addressing the concepts of African unity are the books, some of which we will highlight below: *Towards the African Revolution*.

-Frantz Fanon's vision of the Algerian revolution through excerpts from the book *Towards the African Revolution*
In effect, all of Fanon's writings held revolutionary ideas that rejected injustice and colonialism and advocated for liberation and equality. Fanon was a key supporter of the Algerian Revolution and the voice of the African people. However, I chose to focus on his efforts in establishing the Southern Front to supply the revolutionaries in Algeria with military equipment, through his book *Towards an African Revolution*.

Fanon recorded his efforts to create the Southern Front of the Algerian Revolution in his book, *Toward an African Revolution*. Writing about his reconnaissance mission in the summer of 1960, he said, "To set Africa in motion, to cooperate in organizing it, to regroup it behind revolutionary principles. Participating in the organized movement of the continent was indeed the task I had chosen. Guinea was the first point of departure, the first base. Then Mali. Ready for anything, zealous and brutal. Uniquely cohesive and sharp. It extended the bridgehead and opened up valuable prospects. Lumumba was waiting patiently to the east. The Congo, which constituted the second landing beach of revolutionary ideas, was caught in an inextricable web of sterile contradictions. The colonial strongholds of Angola, Mozambique, Kenya, and the Union of South Africa were not ripe for an effective siege." (Fanon, 1988, pp. 177-178).

And, Fanon stated that he was tasked with transporting weapons and equipment from the capital, Bamako, to Algeria and encouraging the Sahara people to support the revolution. He also sought to revive the African dimension of the Algerian revolution to confront the last strongholds of colonialism, his efforts to revive the Southern Front. "Were aimed carrying Algeria to the four corners of Africa, move up with all Africa toward African Algeria, toward the North ". (Fanon F. , 1988, p. 182) .

In the same book, he describes his travels across several African regions to garner support for the Algerian revolution and establish the Southern Front. He mentions that his mission almost ended in French interrogation rooms in Algeria. However, he and his companion managed to travel from Ghana to Monrovia, the capital of Liberia. From there, they wanted to travel to Conakry. Fearing French intelligence and because the entire crew of the plane they were to take off on were French, they decided to travel overland to Conakry (Fanon F. , 1988, p. 182) .

He thereafter left Bamako for Gao and Timbuktu. Departing from Conakry, he went to Bamako, to meet Modibo Keita, the Malian president. After a quick talk, the president agreed to set up a listening post in Kayes, Mali, without hesitation (Fanon F. , 1988, p. 183).

After a long and tiring journey, passing through several stations, Fanon arrived in the city of Gao, where he saw

people who were very enthusiastic about the revolution. He wrote, "The Malians were determined to help us create this third front." When he was in Gao, he found a French intelligence document containing the names of the Algerian community in the region and their positions on the Algerian issue (Fanon F. , 1988, p. 184), which allowed him to identify some of the names he would rely on in the southern front. Fanon continued to describe the details of his journey along the Algerian and Malian borders within the framework of the initial stage of establishing the southern front to finance the Algerian revolution (Fanon F. , 1988, pp. 184-190).

Moreover, he described in his book, "Towards the African Revolution", strategies and methods of operation of the Southern Front. He believes that the Front should take two directions: vertical and horizontal. The horizontal is the direction of supply, and the vertical is the direction of penetration. With 41 individuals recruited as leaders of small commando groups of 20 to 25, the commanders are tasked with increasing the number, which may reach 100. Recruitment is local and includes Algerians residing in Mali or Malian Tuaregs. The recruitment process can take a month and a half, and between F 500 and 800 militants can be brought into Algeria across the Malian border (Fanon F. , 1988, pp. 188-189) .

He also added that the Southern Front cells must work quietly and avoid attacking the French, even if victory is certain. The first phase was a period of mobilization and politicization. the goal was earning the support of the population along the Algerian border, collecting military equipment for the National Liberation Army, and separate the population psychologically and intellectually from the colonial. (Fanon F. , 1988, p. 189)

At last, Francis Fanon's book "Towards the African Revolution" is full of liberationist and militant ideas. The book addresses the case of colonialism in Africa and argues that the only solution to comprehensive liberation is unity and solidarity among African countries.

Even though the book addresses several African issues, However, the war in Algeria gets the greatest attention. The author highlights his efforts to influence African public opinion, recounts his travels across the continent, and explains his role in establishing the Southern Front.

Finally, although Frantz Fanon was of Martinique origin and French nationality, he was Algerian in thought and spirit.

Fanon's ideas were not only supportive of the Algerian revolution; he fought alongside the revolutionaries and saw himself as an Algerian defending his country. He also worked hard to connect Algeria to its African dimension, whether diplomatically, because he was a representative of the revolution in Accra, or materially through the Southern Front.

In conclusion, it seems that the representations of the Algerian revolution in African struggle literature can be summarized in the following conclusions:

-The Algerian revolution was a symbol of steadfastness and struggle against occupation and a source of inspiration. African activists adopted its methods for confronting occupation, such as using diplomacy to internationalize the issue and engaging in guerrilla warfare. This vision is clearly evident in the writings of Nelson Mandela and Amílcar Cabral.

- These activists used the image of the Algerian revolution in their writings as a means and tool to promote African unity and showed that French policy in Algeria is like colonial policy in Africa and that Algerians suffer from discrimination and racial segregation with European settlers, like all Africans. All African countries must unite in the face of European occupation. This approach is emphasized by Kwame Nkrumah, who believes that African countries cannot fully achieve independence unless they achieve unity and develop their economies and emerge from economic dependence on colonialism, Frantz Fanon agrees with him, seeking to unify the position of all Africans around the Algerian issue and to connect Algeria to the four corners of Africa, while at the same time mobilizing and uniting Africans around revolutionary principles.

-Overall, it is important to review and think about these writings, as they show how admiration and respect for this revolution, Kwame Nkrumah, Amílcar Cabral, Nelson Mandela, and Algerian revolution fighter Frantz Fanon, their position was clear and honest, with no fear or doubt. Reading current Generations these writings also bring back Algerian-African solidarity and cooperation and strengthen relations of peace and good neighborliness.

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