**Decolonization** (an excerpt from an article)

As a theme in African philosophy, the term decolonization connotes an ideology for true emancipation in post-colonial Africa. We talk of emancipation from cultural, economic, political, psychological forms of colonialism. African philosophers have consistently been concerned with the issue of liberation of the mind, spirit and body, as well as the emancipation of the African from all elements and influences of colonialism. It is as a result of these concerns that the study of decolonization is essential to the project of African philosophy.

The term decolonization can be described as the abolishment of colonialism and the enthronement of a people/nation’s powers over its own territories. It is typically referred to not merely as independence from colonialism but a total liberation from the influences and powers of imperial neocolonialism. It is a situation in which a new state acts under its own volition, free from the direct control of foreign actors. Decolonization refers to the ability or willingness of the previously colonized nation to become free from imperial rule in order to control its own domestic and international affairs. It is also the mechanism and/or ability of a people to be liberated from cultural and psychological domination of foreign influences.

In Africa, for instance, many theoretical assumptions informed the need to necessarily decolonize. In principle, we can trace the spark for an ideology for decolonization as beginning with the rise of communism in the former Soviet Union. The teachings of Marx, Frederick Engels (1820-1895), and Vladimir Lenin (1870-1924) against the exploitation of the masses remain the backdrop of this decolonization. The influences of the teachings of Frantz Fanon on decolonization cannot also be gainsaid. These teachings and influences seemed to have led to the conviction that informed the early African political thinkers on the need to radically decolonize and end the influences of neocolonialism. Some post-independent African thinkers, such as Leopold Sedar Senghor of Senegal, Sekou Toure of Guinea, Julius Nyerere of Tanzania, Obafemi Awolowo of Nigeria, and Kwame Nkrumah of Ghana, among others, were faced with the serious challenges of socio-economic, political, and cultural reconstruction of the postcolonial African states. They were faced with the task of liberating Africa from the imposition of neocolonial European values, languages, and belief systems, social, economic, and political systems which seemed to have replaced the pre-colonial African ones. Consequently, the principle of individualism, believed to have been a European signature, seemed to have replaced the African cultural context of brotherhood, which suggests a welfare system of communalism, collectivism, and egalitarianism; hence, the need for a search for an ideology for decolonization (Afisi 2009b, 33).

As noted above, among the writers on decolonization in Africa, Fanon was one of the prominent figures. In fact, his writings are notably extensive on the process and methods of decolonization and of true liberation. Central to Fanon is the idea that only through decolonization can there be true liberation. Fanon’s strong advocacy of decolonization results from his commitment to the preservation of individual human dignity. Fanon’s works, *Black Skin White Mask* (1952) and *The Wretched of the Earth* (1962), contain radical critiques of the French colonization. He views colonialism as a forcible control of another state, with the word ‘force’ as key. Fanon accuses the colonizers of using force to exploit raw materials and labour from colonized countries. To justify their actions however, the colonial masters proclaim that the natives were savages and that European culture was the most ideal for adoption.

Fanon claims that the colonial situation is by definition a violent one. He condemns the violence inflicted on the colonized by the colonizer. However, he distinguishes between a threefold categorization of violence. This includes; physical, structural and psychological violence. Physical violence implies the somatic injury inflicted on human beings, the most radical manifestation of which is the killing of an individual. Structural violence reflects the fact of exploitation and its necessary institutional form of the colonial situation. Psychological violence is the injury or harm done to the human psyche (Fanon 1952, 39). This third categorization includes elements of indoctrination of various kinds and threats which tend to decrease the victims’ mental potentialities. As a way out of all of these, Fanon advocates a reprisal use of violence against the settlers to enable the colonized regain their self-respect. To him, since the colonial situation is itself a violent one, the colonial masses can only achieve liberation through replicated form of violence. True liberation, according to Fanon, must be accompanied by violence. His submission is that for liberation to be total, accurate and objectively achieved, it has to be accompanied by violence (Fanon 1962, 102).

In Fanon, decolonization requires violence on the part of the colonized. Violence plays a critical role in the decolonization struggle. The colonized must see violence in decolonization as that which leads not to retrogression, but liberation. Fanon sees decolonization as implementation of the concept of ‘the last shall be the first’. It is a psycho-social process, a historical process that changes the order of the world. Decolonization involves a struggle for the mental elevation of the colonized African people (Fanon 1962, 116). So, from all of this, Fanon contends that Africa is in need of true liberation which can only result from decolonization. In his submission, resisting a colonial power using only politics cannot be effective; violence is the best way to attain decolonization.

Wa Thiong’o, in his thinking, believes that decolonization can only take place in Africa when the “cultural bomb” is diffused. This process begins when “writing” is done in the various indigenous African languages. Such writings, which would enhance the renaissance of African cultures, must also carry with it the spirit and content of anti-imperialist struggles. This would ultimately help in liberating the mind of the people from foreign control (Wa Thiong’o 1986, 29). For total decolonization to occur, Wa Thiong’o enjoins writers in African languages to form a revolutionary vanguard in the struggle to decolonize the mind of Africans from imperialism.

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