ABSTRACT

Over the years, the people of Africa and those of the African descent have often had a rocky relationship with Europeans. Through European initiatives, Africans were sold into slavery both in Europe and in America. When slavery ended, a new form of domination was perfected by Europeans. Colonization replaced slavery and Africans on the continent and those in the Diaspora transformed into colonial subjects. At the end of formal colonialism, African nations found themselves trapped in yet another form of domination, sustained by Western hegemony. In a word, colonialism gave birth to neocolonialism.

As we settle into the twenty first century, the people of Africa and the African descent are just not faced with the monster of neocolonialism. They are also confronted with another variant of domination which we call the neo-liberal globalization. In its neoliberal propensity, globalization tends to perpetuate the domination and control of the people of African and the African descent, through the Western-controlled multi-national corporations, the World Bank, the International Monetary Fund, the United Nations and the information superhighway called the internet.

The objective of the Pan African movement, right from its inception in America in the mid-19th century to this date, has been to forge a common front of solidarity for the people of Africa and the African descent in their difficult battle against the problems created by Western domination and exploitation. Because of this, the Pan African movement was part and parcel of the struggle against slavery, racism and colonialism. However, although slavery has formerly ended, racism drastically reduced and formal colonialism officially dismantled, the Western domination and exploitation of the African people and their resources both on the continent and the Diaspora remains intact. How can the Pan African movement deal with this crisis? Is this not a critical challenge in the 21st century?

Frantz Fanon, a diasporic African and a leading critic of the Western imperial domination of Africa believed that the people of the African descent could only witness sensible
progress if they fought for true, as opposed to, false decolonization. He also recognized that Africans should work with solidarity and unity of purpose in their confrontation of Western domination. Just before his death, forty two years ago, Fanon warned African nations against the premature celebration of political independence they had gained in the late 1950’s and early 1960’s, arguing prophetically that the pillars of Western domination had not been dismantled. In the spirit of the Panafri
can solidarity, Frantz Fanon abandoned his home in Martinique, West Indies, and gave his entire adult life to the struggle for the liberation of the Algerian people from French colonialism. Thus, Fanonism represents the true spirit of the PanAfri
can movement namely, forging solidarity among the people of Africa and African descent and fighting against the various forms of Western domination. In our present times, it is even more urgent that Africa works hard, through the PanAfri
can Movement, to achieve Fanon’s true non-Western controlled process of decolonization because, as things stand now, our independence has turned out to be a mere Africanization of European colonialism, signifying little change in the historical structure of our subjugation at the hands of the West.

This paper attempts to situate the ideas of Frantz Fanon within the Panafri
can movement and argues that as a diasporic African, Fanon answered to the call for the PanAfri
can solidarity by carrying the spirit of the movement from the Caribbean American world to North Africa. Consequently, North Africa should, in turn, be the hubus for concretizing that solidarity and for leading the PanAfri
can struggle against Western hegemony. Indeed, the paper points out that with its vast human and oil resources, North Africa has not, to date, carried Fanon’s mantle in a way that solidifies the continental struggle against Western domination. Instead of leaning towards the Middle East, the paper argues, North Africa should thus spend more energy and resources in leading the rest of the continent towards the goal of solidifying the PanAfri
can unity. The paper concludes that during the 21st century, the North African region should hence assume a leading position in reinvigorating the PanAfri
can African movement by playing a much more critical role in such organs as the Nepad and the African Union.