

FRANTZ FANON'S POSITION ON THE ALGERIAN REVOLUTION



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Abstract:

In this study, the researcher discussed a foreign intellectual who lived a difficult life before joining the ranks of the Allies during World War II, and how he became French and joined Algeria as a psychiatrist in order to treat patients in the former Joinville Hospital (currently France Fanon). This was a good opportunity for him to meet with the Mujahideen¹ of the Algerian revolution. And interacting with them, especially after he saw the bad treatment of the Algerian people by French colonialism and its suppression and persecution, which stirred up human feelings against injustice and tyranny. He joined the Algerian revolution as a fighter in the ranks of the National Liberation Front, whether in Tunisia or at the African level, and he did great work for this cause. His name was immortalized as a supporter of the freedom and independence of peoples.

Key words:

Frantz Fanon, French colonialism, Al-Mujahid, Algerian revolution, psychiatrist, Algerian people.

Introduction

The student of the history of independence movements in the world will notice that many foreigners were involved in supporting liberation movements in the face of colonialism in particular and serving humanity in general, regardless of their affiliations, ideologies and nationalities. Many of them had honorable positions towards fair issues in the world. The Algerian revolution, which was launched for Freedom, independence, and the expulsion of the French colonialism that lasted a long time and occupied the land of Algeria with iron and fire and imposed an

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unparalleled settlement system that made the Algerian people groan under its weight and realized at the end that the French occupation that entered by force will be expelled by force. The goals of the liberation revolution in Algeria were fair and represented in working to restore Freedom and independence belong to the Algerian people. Therefore, many foreign intellectuals had attitudes and behaviors towards it, including the educated doctor Frantz Fanon. Accordingly, the following problematic can be raised: **What is Frantz Fanon's position on the Algerian revolution, given that his presence in Algeria coincided with the start of the revolution and its course?**

From this problematic, the following questions arise:

Who is Frantz Fanon? Why did he come to Algeria? What is his reaction to the launch of the liberation revolution? What are his cultural and diplomatic activities regarding it?

1-His birth and upbringing

Frantz Fanon belongs to African origins. He was born in Fort-de-France, the capital of the Martinique Islands, in 1925. As a second-class French citizen who later became an Algerian by will and choice², in this context, Muhammad Al-Mili says: "I met Fanon and it was the first time I saw him. We got to know each other, and two days after the meeting, the plane that took them to Rome was on the way to Morocco", and he says: "We went immediately to the hotel, and when I was preparing to write the hotel card, I could not help but look at his passport holder and found that he was born in 1925"³.

Fanon pretended to be calm, but inside him there was constant boiling. He was elegant and humble. He embraced socialism and believed in it as a better fate for all peoples, just as he believed in unity as the surest path for the peoples of Africa. But he believed in the necessity of using force to eliminate colonialism. These are theories that he applied despite the troubles he faced that were indispensable to him as a successful psychiatrist and as a writer, even though he had a future full of lights and hopes ahead of him⁴.

Frantz Fanon grew up in a petty bourgeois middle-class family on the island of Martinique. Since his childhood, he experienced the deprivation and humiliation that befell oppressed peoples and racial discrimination.⁵ In 1936, he was eleven years old when his father enrolled him in a private school for black children in Martinique, and in his secondary education he studied Fanon studied classical French at the French High School, where he was influenced by political figures. David Massey presented Fanon as a lover of knowledge and open to others⁶.

2-He volunteered for the Allied Forces

When Fanon finished his primary studies and moved on to secondary school, World War II had broken out, and Fanon, at the age of eighteen, he wanted to join his companions to fight in the ranks of the Allies⁷, and this was after his discovery of the truth about Negritude. In fact, Fanon was wounded in one of the war battles to liberate France, and there he discovered a clear truth. European society in general and French society in particular, where he noticed that the black man was not treated like a white man in the French army and realized the reality of his existence as a black man in the white society called Negro⁸.

As the beginning of a new era for him, and since he was inclined to work, he thought of a way to leave Martinique to join the Allied Forces like many Martinique's⁹, in order to fight with the Free French forces alongside the Americans and the English against Nazi Germany after the fall of Paris in 1941¹⁰.

In the Second World War, the conflict existed between General de Gaulle and Marshal Petain, a heated discussion took place among the colored students. Some of them saw that they were not concerned with this war, which only concerned whites. But Fanon had a different opinion, according to what some of his comrades recorded. He responded to that saying : "Whenever human dignity and freedom are exposed to danger, we are all concerned with it." White, black and yellow, whenever freedom and dignity are threatened anywhere, I will defend it irrevocably.¹¹

In fact, Fanon joined the Free French Forces on the neighbouring island of Dominican Republic on July 13, 1943, where he enlisted in the French army and began his new mission. On March 12, 1944, after his return to his homeland, he joined the Antillean Regiment No. 5, which was formed to liberate France from Nazism¹².

This delegation joined the city of Rabat (Morocco) on March 30 of the same year, then moved to Meknes, Cherchel and Bejaia. Before landing in Touloun on June 29, 1944, Fanon was injured while crossing the Rhine River. As a result of that accident, Fanon received on November 15, 1944, an honor in the city of Rhone. After the liberation of France, Fanon received a medal for his courage, signed by Colonel Raoul Salan. He returned to Martinique on September 12, 1945, and his conscription period ended on January 12, 1946¹³.

3-Fanon's educational path

After Fanon returned to Martinique, he participated in an electoral campaign for his teacher, Aimee César¹⁴. Then he completed his secondary

studies, passed the baccalaureate degree, and obtained a scholarship as a former combatant, in addition to the services he provided in World War II, as he became familiar with French culture. This is what made him complete his graduate studies in Lyon. In France in 1947, where he chose to study medicine at university, he completed his studies by preparing his thesis and presenting it on November 29, 1951. He then attended the internal examination for psychiatric hospitals, and after passing the examination, he obtained a psychiatrist's certificate¹⁵.

In this context, Muhammad Al-Mili says about him: "Fanon did not study medicine, but rather was interested in philosophical studies. He read several philosophers and had studies that included anthropology, theater, and participated in several philosophical and political discussions¹⁶.

At this stage of Fanon's life, he did not belong to any political party, but he participated in all anti-colonial movements. He contributed to publishing a periodical called *Tam Tam*, which was directed to students coming from the colonies. He wrote his first article in 1952, entitled: "The North African Model," in which he asked about the conditions of the exiled worker at risk of death. daily¹⁷.

Through these movements and as a result of these various philosophical and political currents in his thought, he began to think and search for a solution to his problem of racial discrimination in the French context, by waging the struggle alongside the French proletariat on the level of the French left, and the outcome of this research was his book (*Black Skin, White Masks*)¹⁸, which was the first A book published by Dossoy Publications. Francis Johnson wrote an introduction to the book as an encouragement to his revolutionary ideas¹⁹.

4-His professional path in Algeria

Fanon worked in the Neurological Hospital in Saint-Alban for fifteen months and got to know the doctor, François Tosquelles²⁰. This knowledge constituted a decisive transformation in his life on the psychological medical level and in his subsequent commitments, as the point of intersection between the physical, the psychological, and the historical became clear to Fanon²¹.

Fanon worked in the hospital and took care of patients by integrating them into the social structure of this institution. In 1953, Fanon tried to obtain a position in an African hospital at the end of his graduation, but he did not receive a response to his request for it. Finally, he was offered a job in Algeria in December 1953. He was appointed as a psychiatrist at Joinville Hospital in Blida, which was considered one of the most

important French medical hospitals and the most important of its kind in Africa²².

Fanon found himself in a country similar to his own, through the suffering of the Algerian people due to the policy of enslavement and persecution. He became politically active in the city of Blida and began to think about the colonial situation in Algeria after discovering the extent of the psychological damage caused by colonialism through the patients he was examining in the hospital²³.

He adopted an innovative treatment method for the health institution, represented by institutional psychotherapy. In the hospital, Fanon supervised a department in which there were 165 Europeans and 200 Algerians through his work applying the Tocqueville's method in social treatment, but he encountered great difficulties because the methods that were tried on the Europeans could not succeed with the Algerians. Due to the nature of the different social environment, and with time Fanon discovered that this difference is due to several factors and political situations. He also discovered the factors of insanity that are due to the political situation of the local population, that is, the types of mental illness caused by colonialism²⁴.

Fanon intervened on this dual front, liberating patients from their restrictions by establishing workshops for traditional crafts for his patients, such as basket making and gardening. He organized workshops, a playground, and a Moorish café. He also activated a football team and formed a vocal group with the famous singer Abderrahman Aziz²⁵. Thanks to him, Fanon discovered popular music and carried out psychological treatment through He played music and performed several alms, thereby attracting the attention of some national activists and winning their sympathy²⁶

In these circumstances, Fanon became a famous local figure by reconsidering the theoretical foundations and practice of colonial psychotherapy through his study of the traumas resulting from the relations between the colonizer and the colonized. He deeply analyzed significant cases and established a relationship of trust between Algerian nurses. He traveled the Mitidja region in search of an understanding of traditional forms of patient care. Mental disorder²⁷.

Fanon's experience as a psychiatrist in Blida, after studying patients' cases, especially after the outbreak of the Algerian revolution, was important, as it revealed to him the blockage of the main path to solving the problems generated by colonialism. From this standpoint, Fanon began

to be influenced by the Algerian issue, and he analyzed several psychological cases and became certain that the white man's treatment of the Negro in Martinique Much different from his treatment of the Algerian²⁸.

5-His role in supporting the Algerian revolution

Fanon's stances became more hostile to colonialism, especially after he saw the socialist government's blindness as an insult to the Algerian people's desire for independence. Accordingly, Fanon established connections with the Algerian charity movement²⁹. During this period, he was asked to take care of some of the revolutionaries who were suffering from nervous diseases. Thus, through the intersection between psychological treatment and political commitment, Fanon became involved in the struggle of the Algerian people for their independence³⁰, perhaps many of us may be surprised by Fanon's joining the Algerian revolution, his support of a people other than his own, and his defense of a cause other than his own. Al-Mili mentions some of the factors that were among the reasons for his joining the Algerian revolution, which can be summarized as follows:

- He was influenced by Western humanistic philosophy, which was sympathetic to the cause of any human being.

- His conviction of the reality of colonialism. His anti-colonial intellectual formation³¹.

- The Algerian revolution had gone beyond the local scope and had become the subject of political and diplomatic commentary around the world³². After the outbreak of armed struggle, Fanon had secret political activities, as the regime assigned him to collect medicines and send them to fighters in the mountains in 1956³³.

There are other factors listed by some researchers that are more important, which is represented by Fanon's psychological state and is highlighted by his letter of resignation from his position at the end of 1956, in which he sent an open letter to Resident General Commissioner Robert, Lacoste announces his resignation from his job at the hospital. In that letter, he explained his protest against the policy that turned inequality and murder into legal principles directed against the Algerians, the legitimate owners of the land, a policy that erases their personality and humiliates them in the heart of their homeland³⁴.

During the liberation revolution, Fanon had his first contact with many of the revolution's officials, including Ben Youssef Ben Khadda³⁵. He also influenced some figures to join the Algerian revolution, as Zuhair

Ihaddaden³⁶ says in this regard: "I joined the revolution... on the occasion of a lecture by Fanon."³⁷

Fanon continued his intellectual activity on two different levels, as he continued, within the scope of his specialization, his study of important cases suffered by patients, and also as a committed politician and activist, working to expand and deepen his political culture³⁸. Then came the decision to expel Fanon from Algerian soil at the beginning of the year 1957, after he spent three months in France throughout the first semester of 1957, during which he did not succeed in stirring a real wave of sympathy for the cause of Algerian independence³⁹.

Fanon was nothing more than the role of intellectuals employed by the revolution within the framework of a general strategy that they did not participate in developing, even through consultation. What is noticeable is the leadership's acceptance of Fanon into its ranks in order to win over the Negro world in Africa, Latin America, and the United States of America, despite their weak influence in world politics. Fanon was also an Effective tool for the revolution in winning over French intellectuals to the side of the revolution by virtue of their weight in shaping French public opinion on the one hand and their formation of a pressure group influencing French government decision-making on the other hand⁴⁰.

6-Fanon's activity in Tunisia

The National Liberation Front sent Fanon to Tunisia through Salah Louanchi⁴¹ and Mohammed Lebjaoui⁴². The Front's leadership in Tunisia welcomed him and assigned him the job of media in the El-Moudjahid newspaper, the official organ for the Algerian revolution, where his political position was to achieve African unity that could work with Asia and Latin America and its political, cultural and economic independence from Europe and the United States of America⁴³.

In addition to the media mission assigned to him by Fanon, he had observations about radio broadcasting during the Algerian revolution. Fanon pointed out that the radio was no longer the occupier's repository of repressive culture, but rather it had become something, It is necessary that owning it has come to mean that the individual has paid his tax to the nation, meaning that he has bought with it the right to enter into the struggle that the people are embroiled in⁴⁴.

Fanon combined journalism with his profession in Tunisian hospitals. In addition to the media, he was treating the National Liberation Army on the Algerian-Tunisian border. He was also assigned other tasks towards Algerian fighters on the Moroccan-Algerian border⁴⁵, where Fanon wrote about the revolution: "The revolution in its depth and truth is what

transforms man and renews.” Society is very developed, and this is the oxygen that creates individuals, and this is the Algerian revolution⁴⁶.

During his study of the sociology of the revolution, Fanon spoke about the treatment of the Algerians by French doctors, saying: “We saw military doctors who asked for a bed for an Algerian soldier wounded in battle, but they refused to treat him, and the excuse was that there was not enough luck to save the life of the Mujahid”⁴⁷.

Thus, Fanon combined psychiatry through his work at the Razi Hospital in Manouba in Tunisia, where he supervised the treatment of Algerian and Tunisian patients and those suffering from mental illnesses as a result of the colonial practice of torture, and the political struggle through his observations and tracking of the cases of Algerian Mujahidin who were referred after their injuries to Tunisian hospitals. The outcome of this during this period he wrote: *The Fifth Year of the Algerian Revolution*, and most of his articles are related to writing for the *African Revolution*⁴⁸.

7-His struggle at the African level

Fanon's political position was to achieve African unity that could work with Asia and Latin America and to exploit them politically, culturally and economically from Europe and the United States of America⁴⁹. He supported all revolutionary movements, especially those that supported the Algerian people in order to achieve independence and freedom, as he wrote in *El-Moudjahid* newspaper: “The Algerian revolution and its political movements are an expression of the independence of liberation movements in the Third World, and this independence will express the social revolution and popular democracy.”⁵⁰

Algeria remained a clear model of the colonialist movement. Africans felt the weight and brutality of colonial policy and felt that the Algerian revolution needed solidarity from Africans and their support for it in order to confirm the principle of Africa for Africans⁵¹. Muhammad Fayek confirms in this regard by saying: “For all of them, the Algerian revolution is a revolution against all of these conditions. It is the revolution.” On the idea of the colonial state extending beyond the seas⁵².”

During his work in *El-Moudjahid* newspaper, Fanon sensed the openness of the Algerian revolution to Africa, where he wrote: “The Algerian revolution is young and its political movement is an expression of the independence of the liberation movements in the Third World.”⁵³

Fanon's dream of liberation, unity, and getting rid of the white man's complex found that what had been yesterday a fantasy came into the realm of possibility. This was confirmed when the Algerian Revolution entrusted him with specific tasks in different countries of Africa. Fanon's first

contact with Africa was during the holding of the First Conference of African Peoples in Accra, Ghana, on November 12. December 1958, under the slogan "Africa must be free."⁵⁴

The conference was attended by more than three hundred delegates representing ninety-nine bodies in Africa, and Algeria was strongly present, as the Algerian delegation consisting of five members, including Frantz Fanon, received a warm welcome in Accra.

This warm independence indicates the importance that African peoples have placed on the Algerian struggle for many years⁵⁵. Fanon says in this regard: "We noticed in Accra that the great faces of the Algerian revolution, Ben Bella⁵⁶ and Ben M'hidi⁵⁷, had immortalized their names in the African epic⁵⁸.

The conference included all the national movements in Africa and the issue recorded a strong presence through its sessions in which the experience of the Algerian armed struggle was studied. Fanon says: "One of us was chosen in the conference's managing committee. The other members were elected amidst applause to assume the presidency or deputyship of the various committees⁵⁹.

The Algerian delegation clearly presented to the conferees the issue of struggle, and Fanon gave a speech characterized by seriousness when he called on Africans to unite, since the African continent was living under the yoke of foreign colonialism⁶⁰. Fanon's interest in Africa increased after that, and the Algerian interim government appointed him as ambassador-at-large to Africa at the end of 1959, and this year was the year of the independence of the group. From African countries, Fanon moved from Ghana to Cameroon and from Angola to Mali to encourage independence and put forward the possibility of organizing units that would move across the desert from Mali to Algeria to participate in the fighting alongside the Algerian mujahidin⁶¹.

In 1960, Fanon was appointed ambassador of the Algerian interim government to Ghana, where Fanon was allowed to communicate again with representatives of African movements within the Conference of Independent African Peoples. He met with many political officials and contributed to the preparation of a new strategy by opening a southern front that would allow the National Liberation Front groups to enter the national territory from there. From Mali⁶².

Indeed, the leadership of the revolution decided to establish a military front called the Southern Malian-Nigerian Front, and Fanon was tasked with conducting field communications in Mali and Niger. On the one hand,

the Nigerian authorities gave their approval to open centers for the Algerian revolution in the north of the country⁶³.

On April 30, 1959, the French government announced that it would sever its relationship with the first government to recognize the Algerian interim government, but this threat was overtaken by the recognitions that came after 1960 from Ghana, Liberia, Togo, and Mali. This was thanks to Algerian diplomacy, which Fanon represented in Africa and his commitment to actual participation in the liberation revolution. And his work for her success as a revolutionary intellectual⁶⁴.

In addition to Fanon's political activities, his hope was that the countries of North Africa would unite with black Africa in order to overcome difficulties and protect their economic and cultural independence from dependence on Europe. Fanon believes that the Algerian revolution affected the peoples of black Africa and these peoples began to move towards getting rid of colonial dependency.

8-Frantz Fanon's positions on some issues

8-1Colonization

In several of his articles, Fanon presented a careful analysis of the concept of colonialism. He explained in a speech that colonialism is foreign control and military occupation, and its removal can only be achieved by recognizing the colonized people's right to self-determination. As for Algeria, French colonialism constitutes all the forces that make the land and people oppose the existence of the Algerian nation, and accordingly. All the French present in every inch of Algerian soil are French soldiers who must be fought until national sovereignty is restored. He stopped at the various stages of development that the Algerian people went through and delved into the depths of the Algerian revolution to draw inspiration from its meanings and interrogate its victories⁶⁵.

Fanon addressed this type of thinking by saying: "Colonialism is not part of Algerian history. Rather, it is a painful and unpleasant incident that had no significance other than that it disrupted the process of harmonious development of Algerian society and nation." He also says: "We do not expect colonialism to commit suicide. We have become accustomed to He is defending himself with all his might, and the colonized people cannot recover from racial discrimination and the rest of their ills unless they actually accept that the Old Kingdom is considered a fully independent nation. As for stirring up ancient ties or imaginary groups, it is just a blatant lie and deception. The Algerian people have been continuing this for four years. It proves that she cannot face the naked truth and strong will.

The erasure of colonialism is always a violent event because that completely changes the universe. Therefore, it cannot be the result of a friendly understanding. Therefore, Fanon sees colonial rule as comprehensive and inclined to simplify matters, and it succeeds quickly and skillfully in tearing apart the cultural life of the conquered people. He says: The colonizer's change of the colonial world. It is not a mental battle between two points of view, it is not a speech about equality between humans, but rather a violent assertion of authenticity⁶⁶.

In his book: "The Fifth Year of the Algerian Revolution," which is considered one of his most important works that illustrate his positive and explicit position in support of the Algerian Revolution and his opposition to French colonialism, it is an analytical study of Algerian society and the radical transformations that took place within society thanks to the revolution and the new outlook on life it brought to every individual. It is a study of a fighter in the National Liberation Front known as the new revolutionary society, as well as a scientific study in its style, methodology, and its purpose⁶⁷.

In the seventh chapter of the book, Dir. Fanon reviews the attempts of French colonialism to destroy the morale of the Algerian personality by all possible means, but they constantly failed because they collided with the resistance of the Algerian people, who consider their national personality a matter of life and death. Moreover, the colonialists were ignorant of the psychology of the Algerian people and their dependence on them in their attempt. On a racist, condescending view that conceals from them the true elements and components on which Algerian society is based⁶⁸.

In Fanon's view, the guerrilla is the one who performs his mission within the framework of revolutionary work, keeping the revolution and its victory in mind. He is the one who assassinates a police officer, an extremist colonialist, or an agent traitor, because they constituted an obstacle to the revolution and a new life. Fanon mentions that the guerrilla actions against the European colonialists It did not begin until after the massive spread of repression and the killing of defenceless Algerian civilians by European civilians, which made the revolution decide to attack and stop these colonialists alone.

Fanon also mentions the wonderful enthusiasm with which the Algerian people welcomed the establishment of a free national radio that presents the voice of the revolution to the Algerian people from the heart of Algeria. He then studies the psychological effects that it has on the popular masses in following and transmitting the news of the revolution and in

consolidating their natural immunity against the infiltration of the toxins of colonial propaganda⁶⁹.

Finally, Doctor. Fanon presents vivid pictures of the radical transformation in the Algerian family due to the youth's response first to the revolution. They are the ones who form the secret cells of the National Liberation Front or climb the mountains to carry the banner of armed resistance⁷⁰.

8-2 Violence

Fanon presented the philosophical and psychological motives for torture and the use of violence, and explained the effects resulting from the original reality of colonialism. He is considered the first specialist to address issues of torture and treat his torturers at the same time. He lived through the situation that the Algerians were suffering from, and his position will stem from direct experience in the field. Fanon says: "Colonialism in it, it is the cause of a number of mental illnesses that arose under colonialism as a form of adaptation to a strange, abnormal situation"⁷¹.

Fanon considers torture as an inevitability of violence. His book, the wretches of the Earth, transformed the concept of force that the French army and colonialists considered necessary to subjugate the nature of the Algerians, and turned it into a source of psychological and physical liberation when used against colonial control⁷².

Fanon had another perception, which is important and related to a sensitive issue in the Algerian revolution known as the (Harka)⁷³, as he did not understand the behaviour of some of the warriors who had been captured in the hands of colonialism, and they considered themselves free in relation to the colonialists. However, they were activated and joined the French army until they started chasing their old comrades, arresting them, and torturing them⁷⁴.

Fanon presents misleading discourses that he attributes their contradictory nature to within the framework of the decolonization process, represented by: the violent struggle's demand for enlightenment and political satire. The blind struggle is opposed to the political struggle, and only the former is able to reach a radical end to colonialism⁷⁵.

He points out in El-Moudjahid newspaper's articles an echo of Fanon's call to the African peoples to take up arms: "For this reason, the African peoples must move forward, face the pressures, and demand from the moment their independence. The African masses and African elites must from now on make the necessary arrangements to move directly to the movement. Carrying weapons, spreading terror among the colonists"⁷⁶.

8-3 Woman

French colonialism tried to eliminate the moral personality of society by striking it in its entity, especially since it discovered that women are the active element by preserving the Algerian identity. Fanon became aware of the attempts aimed at subjugating Algerian women and integrating them into European society⁷⁷. The important element of dress is the Haik⁷⁸, as the colonialists in charge By destroying the authenticity of the Algerian people and fragmenting the images of the existence that drives the Algerian personality, they direct their utmost efforts to wearing the Haik, which came to be seen during the liberation battle as a symbol of the Algerian woman's personality and entity and as a symbol of Arab honor that should not be touched by the coloniser⁷⁹.

France realized that women are the mainstay of the revolution and culture together, and if they lose their personality and submit to foreign actions, this would reduce revolutionary enthusiasm and destroy the original Algerian civilization, as hope was sparked by French colonialism with every new Algerian woman who got rid of the new hijab, as if everybody freed from the shackles of the traditional Haik crosses paths. Algeria is beginning to lose its fanatical character⁸⁰.

Fanon says in this regard: "The women subjected to the experiment passed among the European society with their naked faces and liberated bodies as hard currency. The enthusiastic Europeans who were victorious due to this type of modification that engulfed them showed psychological phenomena similar to the psychological phenomena associated with the process of religious conversion⁸¹."

Regarding the role of women in the Algerian revolution, he adds: "We should always keep in our minds this fact, which is that the Algerian woman who participated in the revolution and committed to it has instinctively learned her role as a lone emirate on the path in her revolutionary message. The woman is not a secret policeman, but she is accustomed to going out with her handbag." Three bombs or a report on activity... She did not know the feeling that she was playing a role read hundreds of times from novels or scenes in the cinema, and she did not have that feeling of imitating others that we feel in Western women⁸².

9-Fanon's relationship with some French intellectuals

The development of the position of the French intellectual class on the Algerian revolution may help to understand the development of Fanon's position and his strong theoretical and actual commitment to helping the Algerian revolution. Therefore, the relationship that brought together some French intellectuals who were especially associated with the French left

with Fanons such as Sartre and Johnson is for the sake of a single and common goal among them during the Algerian revolution⁸³. For example, Sartre declared his position in 1956 and called for recognition of Algeria as a state, negotiations with the National Liberation Front, and a way out of the impasse in which Algeria was experiencing. He was able, through his writings and meetings with intellectuals, to form a public opinion opposed to official French policy⁸⁴.

As for Fanon's relationship with Johnson, Francis Johnson wanted to expand his secret network with the trusted class in order to lead the cultural movement alongside the Algerian revolution. Among the French intellectuals who seek to achieve the same objective, we find Frantz Fanon, whom Johnson got to know before the outbreak of the revolution of November 1, 1954, that is, in the year 1952, when he reviewed his book: "Black faces, white masks." He wrote him a letter encouraging his revolutionary ideas, and upon Fanon's death, Johnson wrote about this historic meeting, saying: "In the year 1952, our relationship was not continuous (he and I), and on the first day I found important documents and corrected the errors and commented on everything he wrote." Which made him doubt the criticism, even though I explained to him the method and method and expressed to him the vocabulary that I saw as appropriate for his ideas."⁸⁵

Fanon's relationship with Johnson was also mentioned in a letter addressed to the court in France regarding Johnson's case and his trial because of his secret network, which included: "But I know Johnson well and the circumstances in which his network, which was brought to trial today, operated... Johnson was among those who worked." With me for a long time, and although we always disagreed in opinion, which is natural, our view of the Algerian problem brought us together, and I followed his efforts day after day. There was no solution to this problem by legitimate means, and Johnson was not determined to resort to secret work to provide tangible assistance to the Algerian people struggling for their independence. After his efforts failed and the inability of the French left became clear."⁸⁶

When Fanon died in 1961, Sartre was affected by the death of his best friend, the contemporary revolutionary thinker, whom he had last met in Italy, where he read his book: "The Wretched of the Earth" and wrote for him a violent and strongly worded introduction to French colonialism in Algeria, Declaring his support not only for the struggle of the Algerian people but for all liberation movements in the Third World⁸⁷.

10-Fanon's death:

Fanon suffered from Leukemia in 1961, so the National Liberation Front sent him to the Soviet Union to consult specialists, but he returned to Tunisia without a glimmer of hope for recovery. At the age of thirty-five, he knew that he would die. He said: "I understood that I would not live more than three or four years, so I had to... I have to be quick to say and do the maximum."⁸⁸

His book, "The Wretched of the Earth," was his last work, which he dictated to his wife in a hurry due to illness. After that, the National Liberation Front sent him to the United States of America, where he hoped to benefit from the results of the latest scientific research on his illness. After that, his wife and son followed him until he died on December 6, 1961 in Washington at the age of thirty-six years⁸⁹.

Before his death, Fanon wished to be buried in Algeria with the martyrs whom he considered to be his brothers in the struggle. On December 11, 1961, his body was transported from Washington to the "Aouina" airport in Tunis, where the foreign delegation of the interim Algerian government honored him⁹⁰. When Fanon's funeral was held, the representative of the Algerian interim government, Karim Belkacem⁹¹, said: "Frantz Fanon, like you, will always remain alive. Sleep and rest in peace, for Algeria will never forget you"⁹².

Fanon was buried on December 12 in the Sifana forest near the village of "Algeria." Ain Sultan, which belongs to Tunisian territory. After demarcating the border with Tunisia in 1965, Fanon's remains were transferred to Algeria again and buried in the Ain El Karma cemetery in the state of El Tarf⁹³. And the Algerian citizenship was granted to him and his wife, and Algeria considered him one of the symbols and intellectuals of the Algerian revolution⁹⁴.

Conclusion:

Frantz Fanon's scientific and professional career was interesting, despite the difficulties he faced, especially his activity in Algeria and his support for the Algerian revolution against French colonialism. His job as psychologist enabled him to learn about the crimes of French colonialism in his dealings with the Algerian people, as he realized that the colonial policy was the same in Africa and against the peoples. This continent has more unity and unity in resisting colonialism and his continuous call for solidarity with the Algerian revolution made the leaders of the National Liberation Front consider him one of its most prominent fighters to remain immortal in its memory and the memory of the Algerian people.

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² أبو القاسم سعد الله :تاريخ الجزائر الثقافي ،مرحلة الثورة (1956-1962) ،ط1، دار الغرب الإسلامي ،بيروت 2007،ص599.

³ محمد الملي : فرانز فانون والثورة الجزائرية ،دار الغرب الإسلامي ،الجزائر 2010،ص10.

⁴ المجاهد الجزء الرابع،في 1961/12/11.

⁵ فانز فانون : معذلو الأرض ،ترجمة سامي الدروبي وجمال الاباسي،منشورات الوكالة الوطنية للنشر والاشهار،الجزائر 2004،ص10.

⁶ William, Streinham ; Frantz Fanon, The life and work,Afro-American stations ,Publication series,1979p71.

⁷ نواره حسين: المثقفون الجزائريون بين الأسطورة والتحول العسير ،سنوات من الجمر لسنوات من النار من بداية القرن 20 لغاية الاستقلال ،مؤم للنشر،الجزائر 2013،ص228.

⁸ عبد المجيد عمراني:الخبذة الفرنسية المثقفة والثورة الجزائرية (1954-1962) ،دار الشهاب بالنتة، دون تاريخ. ص91.

⁹ David Macey, Frantz Fanon, une vie traduite de l'Anglais par Christophe Jacques et Marc saint Upéry Edition Chihab, Alger 2012p215.

¹⁰ الملي،المصدر السابق،ص12.

¹¹ يحي بن الوليد:"خطاب ما بعد الاستعمار " ،جريدة الكلمة ،ع16،أفريل 2008،ص14.

¹² Rachid Khettab ; Frères et compagnons, Dictionnaire biographique d'Algériens d'origine européenne et juive et la guerre de libération (1954-1962), Dar Elkhettab, Algérie 2012, p107.

¹³ Ibid, p108.

¹⁴ A poet and politician who advocated Negritude, he met Léopold Sédar Senghor in Paris and founded with him the magazine" The Black Student" in 1934. In 1939, he returned to the Antilles

and was joined by a number of black intellectuals. He was elected as a communist deputy for the municipality of Fort-de-France before founding his party (the Martinique Progressive Party).

ينظر: حسين، المثقفون الجزائريون، المرجع السابق، ص229.

¹⁵ Macey, op cit, p215.

¹⁶ الميلي، مصدر سابق، ص22.

¹⁷ نفسه

¹⁸ Rachid, Khettab, Les amies des frères, Dictionnaire biographique des soutiens internationaux à la lutte de la libération nationale, Dar El Khettab, Algérie 2012, p108.

¹⁹ Ibid, pp 179-180.

²⁰ Born August 22, 1912 in Reus in Spanish Catalonia and died September 25, 1994 in Grande-sur-lot, he is a psychiatrist and psychoanalyst naturalized French in 1948, he is one of the inventors of institutional psychotherapy. François Tosquelles, Soigner les institutions, Textes choisis et réunis par Joana Maso ; l'Arachnéen, Paris 2021, p400.

²¹ فانون، المصدر السابق، ص11.

²² Mireille Fanon, op cit, pp120-123.

²³ عبد الحميد حيفري: فرانز فانون، بعض ملامح الشخصية الجزائرية في كتاباته، دار الطباعة الشعبية للجيش، الجزائر 2007 ص19.

²⁴ الميلي، المصدر السابق، ص23-24.

²⁵ Algerian singer and poet, born on July 5, 1920 in the Casbah of Algiers. He died on February 6, 1992 in Mustapha Hospital and he was buried in Blida.

ينظر: نوارة حسين، مرجع سابق ص230.

²⁶ نفسه ص230.

²⁷ حسين، المرجع السابق، ص230.

²⁸ الميلي، المصدر السابق، ص24.

²⁹ A humanitarian association that seeks to provide financial support to the families of Algerian political detainees.

ينظر: فرانز فانون: معذبو الأرض، مصدر سابق، ص12.

³⁰ الميلي، المصدر السابق، ص12.

³¹ نفس المصدر ص27.

³² نفسه ص27.

³³ فرانز فانون: بشرة سوداء، أفئدة بيضاء، ط1 منشورات الوكالة الوطنية للنشر والاشهار. الجزائر 2004، ص121.

³⁴ نفسه.

³⁵ Born on February 23, 1920 in Berrouaghia, He joined the Algerian People's Party during World War II. He was a member of the Central Committee. He joined the National Liberation Front in 1955. He was a member of the National Council of the Algerian Revolution, then a member of the Coordination and Implementation Committee. The president of the provisional government of the Algerian Republic in 1961. He died on February 4, 2003.

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³⁶ Mujahid, writer and historian in the Algerian national press, he died on January 20, 2018

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³⁷ He wanted to participate in the revolution and the date was coincidentally during a lecture given by Frantz Fanon at the Algerian Muslim Scouts, through the student Rachid Amara.

ينظر: محمد عباس: مثقفون في رحاب الثورة في كواليس التاريخ، الجزء الثاني، دار هومة، الجزائر 2012، ص37.

³⁸ الميلي، المصدر السابق، ص24.

³⁹ Khettab, Frères et compagnons, op cit, p109.

⁴⁰ رايح لونيسي: "فرانز فانون والبحث عن الخلاص النفسي في الثورة الجزائرية"، مجلة عصور، العدد الأول، وهران، جوان 2002، ص22.

⁴¹ Member of the central committee of the MTL (1953-1954), member of the national council of the Algerian revolution, director of El-Moudjahid (1962-1994) voir, Mohamed Harbi: le FLN Mirage ET réalité, NAQD/ENAL Alger SD.

⁴²Born in Casbah on February 20, 1926, member of the first National Council of the Algerian Revolution (1956), president of the National Liberation Front Federation in France (1957), arrested and imprisoned (1957-1962) voir, Lebjaoui Mohammed; Verités sur la révolution algérienne, Edition ,ANEP. Alger, sans date.

⁴³Galisat, Rine , L'œuvre de Frantz Fanon, Maspero, Paris 1970.p270.

⁴⁴ روبرت بوكميلر: حرب الكلمات الجزائرية، البث الإذاعي أثناء الثورة (1954-1962) ترجمة أبو القاسم سعد الله، مجلة الذاكرة، منشورات المتحف الوطني للمجاهد، مارس 2007، صص 10-11.

⁴⁵ عبد المجيد عمراني، المرجع السابق، صص 93-94.

⁴⁶ الطيب بن نادر: الجزائر حضارة، تاريخ الحضارات المتعاقبة للجزائر، دار الهدى، الجزائر 2008، صص 217.

⁴⁷ حياة ثابتي: الدكتور فرانس فانون والثورة الجزائرية، قسم التاريخ وعلم الآثار، جامعة تلمسان (pdf)

⁴⁸ الملي، المصدر السابق، صص 26.

⁴⁹ المجاهد الجزء الرابع، في 9/3/1962.

⁵⁰ عبدالله العروي: ثقافتنا في ضوء التاريخ 6، المركز الثقافي العربي، المغرب 2002، صص 167.

⁵¹ عبد الله مقلاتي، دحمان التواتي: البعد الأفريقي للثورة الجزائرية ودور الجزائر في تحرير إفريقيا ط1، دار الشروق، الجزائر 2009، صص 25.

⁵² محمد فائق: عبد الناصر والثورة الأفريقية، ط4، دار المستقبل العربي، القاهرة 2002، صص 42.

⁵³ عمراني، مرجع سابق، صص 94.

⁵⁴ شوقي الجمل، عبد الله عبد الرزاق إبراهيم، تاريخ إفريقيا الحديث والمعاصر، ط2، دار الزهراء، السعودية 2002، صص 434.

⁵⁵ نفس المصدر، صص 434.

⁵⁶ Born in 1916 in Maghnia, he joined the Algerian People's Party, then the Movement for the Triumph of Democratic Liberties, and the leaders of the Special Organization in 1949. He was a member of the foreign delegation of the National Liberation Front in 1954, Minister of State in the Provisional Government of the Algerian Republic (1958), and the first President of Algeria after independence (1962-1965), Died on April 11, 2012.

ينظر: محمد خيشان: أحمد بن بلة بالقاهرة ن، دراسات في العلوم الإنسانية والاجتماعية، المجلد 22، العدد 01، جامعة الجزائر 02، عام 2022، صص 168-205.

⁵⁷ Born in 1923 in Ain M'lila, member of the Special Organization, commander of the Fifth Zone after the outbreak of the revolution on November 1, 1954, member of the Coordination and Implementation Committee (1956), assassinated on March 4, 1957. ينظر: عيسى كشيدة: مهندسو الثورة.

منشورات الشهاب، الجزائر 2003، صص 215.

⁵⁸ فرانس فانون: من أجل الثورة الأفريقية، ترجمة محمد الملي، الشركة الوطنية للنشر والتوزيع، الجزائر دون تاريخ، صص 205.

⁵⁹ نفس المصدر صص 205.

⁶⁰ المجاهد: "من خطاب الدكتور فرانس فانون"، الجزء الثاني، عدد 8 جانفي 1962، صص 264.

⁶¹ فرانس فانون: معذبو الأرض، مصدر سابق، صص 13.

⁶² الملي، المصدر السابق، صص 28.

⁶³ مقلاتي، تواتي، مرجع سابق، صص 87.

⁶⁴ عمراني مرجع سابق، صص 95.

⁶⁵ العربي الزبيري، الثورة الجزائرية في عامها الأول دار البعث، الجزائر 2016، صص 146.

⁶⁶ فانون، معذبو الأرض، مصدر سابق، صص 96.

⁶⁷ ثابتي، المرجع السابق، صص 162.

⁶⁸ نفس المرجع صص 163.

⁶⁹ المجاهد، الجزء الرابع، في 1/11/1961.

⁷⁰ نفسه.

⁷¹ Jean Paul Sartre ; Colonialisme et Néo-colonialisme, Situations ; Tome5, Paris 1964, p181.

⁷²Ibid, p182.

⁷³ A name given to Algerians who served in the French army during the Algerian Revolution between 1954-1962. WWW.aljazeera.net/culture.

⁷⁴ عبد القادر جغلول: فرانس فانون غموض أيديولوجية العالم الثالث، ترجمة زمام نور الدين، مجلد 3 دار ذاكرة الناس، الجزائر 2013، صص 116.

⁷⁵ Frantz Fanon ; Les damnés de la terre, Edition ENAG, Alger 1994, p52.

⁷⁶ فرانس فانون: معذبو الأرض، مصدر سابق صص 96.

⁷⁷ الزبيري، مرجع سابق، صص 94.

⁷⁸ Traditional white Algerian dress worn by women.

⁷⁹ حفيوري، مرجع سابق، ص49.

⁸⁰ سليمة كبير، فرانتز فانون، المفكر الغامض في أعماق الثورة الجزائرية، المكتبة الخضر للطباعة والنشر، الجزائر، ص25.

⁸¹ فانون، معذبو الأرض، مصدر سابق، ص28.

⁸² فرانتز فانون: العام الخامس للثورة الجزائرية، ترجمة قرقوط ذوقان، ط1، دار الفارابي، بيروت 2004، ص53.

⁸³ عمراني، المرجع السابق، ص107.

⁸⁴ جين بول سارتر: عارنا في الجزائر، ترجمة سهير إدريس، دار الاداب، بيروت 1975 ص ص56-57.

⁸⁵ ثابتي، المرجع السابق، ص161.

⁸⁶ عمراني، المرجع السابق، صص191-208.

⁸⁷ نفس المرجع، ص97.

⁸⁸ Renate Zahar : L'œuvre de Frantz Fanon, Edition Maspero, Paris1970 ; p14.

⁸⁹ Khettab, Frères et Compagnons, op cit, 112.

⁹⁰ Mostafa Khiati, Les blouses blanches de la révolution, Edition ANEP, Alger 2011, p100.

⁹¹ Born on December 15, 1922 in Draa Al- Mizan, Kabylie region, activist in the Movement for the Triumph of Democratic Liberties, member of the Special Organization, commander of the Third Region after the outbreak of the revolution on November 1, 1954, member of the Coordination and Implementation Committee, Minister of Military Affairs and then Foreign Affairs in the Provisional Government of the Algerian Republic, assassinated on October 18, 1970. Voir, Khalfa Mameri, Karim belkacem, l'un des six chefs historiques de guerre d'Algérie, Ed, El-Amel, Alger2016, p9.

⁹² عمراني، المرجع السابق، صص90-93.

⁹³ Khettab, Frères et compagnons, op cit, p112.

⁹⁴ لونييسي : مرجع سابق، ص27.