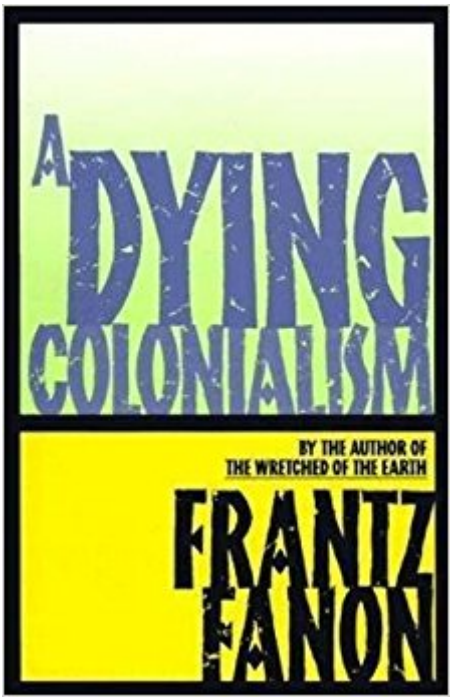
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A Dying Colonialism



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Synopsis

An incisive and illuminating account of how, during the Algerian Revolution, the people of Algeria changed centuries-old cultural patterns and embraced certain ancient cultural practices long derided by their colonialist oppressors as primitive, in order to destroy those same oppressors. Fanon uses the fifth year of the Algerian Revolution as a point of departure for an explication of the inevitable dynamics of colonial oppression.

Book Information

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Customer Reviews

Text: English (translation) Original Language: French --This text refers to an out of print or unavailable edition of this title.

Book came in great condition - no complaints.

Fanon is clear, logical, and passionate about his work. He understands the "inside" issues that most people gloss over. good job.

I already received and this product is very good. I suggest for all people interest in anti-colonizing and politics action

I have other copies of this, but they are falling apart and I find I go back to this book or chapters from it over and over in my teaching and research.

Frantz Fanon the great scientist, revolutionist hero wrote an eloquent edifying book on decolonization. This book was published after five years of the Algerian Revolution. Fanon record the revolution and cherishes freedom. He enforces that real mastery lies in struggle. The book is for all times. It is a masterpiece. It represent universal ideas though it triggers the Algerian struggle for independence.

wow so now!

"A Dying Colonialism" is one of the lesser known books by Franz Fanon, the other better known works being "Black Shin, White Masks"-"Peau noir, masques blancs" (1952) and "The Wretched of the Earth" - "les damn?s de la terre (1961)". Fanon was born on the French colony of Martinique, a descendant of African slaves, who had been brought to the Caribbean to work on the island's sugar plantations.In this book, Fanon espouses his beliefs and ideas that it is only through violent revolution that colonial repression and cultural trauma in the Third World can be ended. He argued that violence is a cleansing force which frees the native from his inferiority complex and from his despair and inaction, making him fearless and restoring his self-respect.In his teenage years, Fanon was politically active and participated in the guerrilla struggle against the supporters of the pro-Nazi French Vichy government. He served in the Free French forces. After the war he studied medicine and psychiatry in Paris and Lyons.Fanon argued that white colonialism imposed an existentially false and degrading existence upon its black victims to the extent that it demanded their conformity to its distorted values. The colonized is not seen by the colonizer a human being; this is also the picture the colonized is forced to accept.In 1954 the Algerian National Liberation Front (FLN) started its open warfare against French rule. In 1957 Fanon joined the Algerian liberation movement that sought to throw off French rule. Fanon traveled guerrilla camps, hid terrorists at his home and trained nurses to dress wounds. In 1959 he was severely wounded on the border of Algeria and Morocco. Fanon then worked briefly as an ambassador of the provisional Algerian government to Ghana and edited in Tunisia the magazine "Moudjahid".Fanon distinguished himself as revolutionary writer, whose writings had profound influence on the anti-colonial as well as revolutionary movements in the 1950s and 1960s not only in third world countries but also in the United States and Europe. Fanon himself died in 1961 and could not witness Algeria's independence.

Though I find his anticolonialist views a bit over-vitriolic at times, there's a very interesting piece entitled "This is the Voice of Algeria." It details how the radio went, in Algeria, from being a social embarassment (for Western integrated views on sexual morality and culture, as integrated into the programming were not appreciated) to being the life-giving source of information in just a few years. It also details the French government's attempts to curtail this cultural association by banning the sale of radios and even spare batteries. Moreover, a cautionary tale; though we think we are past censorial press licensing and such, the current restrictive policies on encryption software seem a similar attempt to prevent dissemination of the tools of speech and association.

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