

INTERNATIONAL SYMPOSIUM

**CENTENARY
OF FRANTZ FANON**

Dakar, 17 to 20 december 2025

AT THE MUSEUM OF BLACK CIVILIZATIONS

A continuous Creation of humanity



“...The retreat of colonialism in Africa in the 1950s held out the promise of a recovery for humanity. Alas, Fanon had seen this coming and had to warn about the betrayal of this promise by the African bureaucratic bourgeoisies...”

FANON'S AFRICAN HOPE

We owe to Frantz Fanon a revolutionary practice and one of the most uncompromising and profound critiques ever directed against colonialism. Fanon revealed and fought against its deleterious and impoverishing effects on our communities, our bodies, and even on our dreams and nightmares. But if this Fanonian critique of colonialism and Europe, up to the humanism it claimed for itself, did not turn to pessimism, it is thanks to a horizon of hope: the healing of humanity through the recovered initiative of the colonized. For it is to heal us from bourgeois Europe and its fetishes that Fanon exhorted us. It is to this end that he dipped his pen and put his existence at stake. Africa on the threshold of independence was, for Frantz Fanon, one of those places carrying the seeds of this promise of remission, of walking away from the path of bourgeois reason and charting a new path for humankind.

Alas, Fanon had seen it coming and had to warn against the betrayal of this promise by African bureaucratic bourgeoisies. These, for the most part and faithful to the ethos of their class, went to conquer independence as negotiators rather than as fighters, with all the consequences of colonial continuity that this would induce. Similarly, Fanon also warned us against intellectuals who fail to join liberation struggles as co-combatants working with others from below to break the back of colonialism. As the Frantz Fanon Foundation explicitly stated in its call

for centennial events commemorating Fanon this year, Fanon advocated for collective and combative forms of thinking, artistic creation, and action against colonialism in all its manifestations, including institutional racism and coloniality.

In partnership with the Frantz Fanon Foundation and with the support of Open Society, CODESRIA, and the Rosa Luxemburg Foundation, the Museum of Black civilizations will host from December 17 to 20, 2025, a major colloquium on Frantz Fanon to conclude the various events of the year marking the centenary of his birth. This centenary conference takes place, it should be noted, at a time marked by the diffuse desire among West African youth to break with the deal concluded in the 1960s between the évolués and the French State. It is time to recall that beyond being an uncompromising critic of colonialism, Fanon was also the bearer of great hope for Africa. A hope that we wish, in this colloquium, to clarify and reformulate under present conditions.

A POLITICAL SYMPOSIUM FOR THE FANON CENTENARY IN DAKAR

The symposium is primarily intended as a political commemoration of Frantz Fanon, meaning that it will seek to contribute to the strategic strengthening of African liberation struggles at the dawn of the second quarter of the 21st century. The symposium is intended to be a collective space, inspired by Fanon's vision of clarifying the historic mission that Africa and its diaspora are required to fulfill today.

THEMATIC AREA 1: STRUGGLES FOR DIGNITY – FANONIAN PERSPECTIVES

In Frantz Fanon's thought, the struggle for dignity constitutes the heart of the process of dealienation and decolonization. It cannot be reduced to political independence: it involves a profound transformation of minds, practices, and institutions. Modernity, inherited from the colonial enterprise, appears not as an emancipatory resource, but as an instrument of oppression, subjugation, and institutionalized racism. It has functioned as an imposed normative framework, aimed at denying African humanities and establishing alienation as a mode of government for colonized societies. This observation calls for a radical critique and the search for decolonial alternatives capable of breaking with persistent forms of cultural, linguistic, and symbolic dependence.

This area invites us to examine:

- ▶ **The tensions between modernity and alienation**, by showing how colonial and neocolonial systems continue to produce dominated subjectivities. The issue is not a reappropriation of oneself, it is the exploration and implementation of decolonial alternatives, capable of re-establishing the conditions of collective existence.
- ▶ **African languages, as vectors of resistance**, sites of ancestral traditions, must help break the monopoly of colonial languages in the production of knowledge, reactivate the dynamics of cultural autonomy, and be an element in the reconquest of dignity.
- ▶ **Literary, philosophical, and artistic productions**, conceived as vectors of collective subjectivation and instruments of resistance, paving the way for a vibrant and evolving national culture. The role of women is decisive: their literary, artistic, and philosophical creations constitute both sensitive archives of struggles and veritable laboratories of political invention.
- ▶ **Black humanities and African spiritualities**, which offer critical and symbolic resources for rethinking dignity beyond imposed frameworks and inventing new forms of emancipation.

▶ **The conditions for the production of decolonized African knowledge**, by questioning the institutions, methods, and epistemological tools used. One of the important questions is whether it is possible, within the framework of international cooperation, for African researchers to design and carry out their work autonomously, independently of the themes and priorities imposed by donors.

▶ **Black cultures and humanities education**, conceived as fundamental resources for reconfiguring the relationship between memory, transmission, and invention, and for inscribing African knowledge within a critical and creative continuum.

▶ **The spiritualities and religious inventions of the Black world**, not as a «quest for identity,» but as spaces of meaning, symbolization, and cultural recomposition, capable of opening ethical and political horizons that break with the colonial legacy and contemporary forms of domination.

▶ **Education and youth, at the center of the reflection.** The aim is to question the capacity of African education systems to become true levers of emancipation, resistance, and solidarity (for example, in the echoes they maintain with Palestine or Haiti), but also of creativity, by training not subjects adapted to the dominant order, but citizens capable of thinking about and building a humane and dignified future, in the sense intended by Frantz Fanon.

▶ **Young African women**, finally, whose mobilizations – in the streets, on social networks, in universities or within peasant movements – open new horizons for thinking about decolonization and developing emancipatory citizenship.

THEME 2: REVOLUTIONARY AND COUNTER-REVOLUTIONARY SUBJECTS IN AFRICA – CURRENT ISSUES IN FRANTZ FANON’S POLITICAL SOCIOLOGY

Based on his psychiatric practice and his activist commitment, Frantz Fanon offered, on the threshold of African independence, an original interpretation of social and political dynamics. His thinking emphasized the need to identify the social forces that foster emancipation and those that, on the contrary, contribute to reproducing the logic of domination. His critique of the national bourgeoisie, described as a class without a historical project, limited to an intermediary role serving external interests, remains today a central tool for understanding the structural blockages of certain African elites. In the current context—characterized by globalized liberal capitalism, the systematic plundering of natural resources, and a new wave of recolonization—Fanonian thought retains all its relevance for considering alternatives for social and political transformation. This research theme invites us to examine:

▶ **The relevance and implications of Fanon’s political sociology**, by questioning how his analyses can be used to understand social and political power relations in contemporary Africa.

▶ **The question of class in Africa in a capitalist and liberal context**, in order to assess current social recompositions and their implications for a possible alternative path to transformation.

▶ **The role of the peasantry**, which Fanon identified as the beating heart of the revolution, in a context marked by the plundering of natural resources and profound rural transformations, in dialogue with other historical and contemporary experiences (Haiti, South Africa, Brazil, etc.).

▶ **The emerging forces of resistance and opposition** in today's Africa, which is plagued by the threats of brutal and deadly recolonization, but also by the desire of certain countries and social movements to resist imperialist appetites. Are these forces likely to open up new perspectives of social and political transformation for African peoples, in the spirit of Fanonian radicalism?

THEMATIC AXIS 3: AFRICA AND ITS AFRICAN AND AFRO-DESCENDANT DIASPORA IN THE 21ST CENTURY – RELEVANCE OF FRANTZ FANON'S THOUGHT

The contemporary erosion of Western hegemony, in the combined forms of economic, ecological, security, and civilizational crises, requires us to revisit the question of the conditions for decolonization and the decoloniality of power and being. At the time when the post-World War II world order was being established, Frantz Fanon warned that political independence, if not accompanied by a radical transformation of economic, political, and cultural structures, would only lead to a renewal of domination by

other means. For him, only «total decolonization,» akin to a complete break with imperial logic and involving the invention of unprecedented political forms, could pave the way for authentic and effective sovereignty. Since the fall of the Berlin Wall, the rise and subsequent decline of the unipolar capitalist and liberal world, and in the face of a systemic crisis that is weakening its foundations, the question has become acute: how can Africa transform independence, which has remained largely formal, into an effective collective power, through a radical break in line with Fanon's demands?

With this in mind, this research theme invites us to examine:

▶ **The trajectories of Pan-Africanism in the 21st century**, seen not only as an ideal of unity, but also as a horizon of resistance, rupture, and the conquest of real and claimed sovereignty.

▶ **Subregional and continental African integration organizations**, by questioning the role they play today: are they vectors of dependency or can they become instruments of popular sovereignty? How can we devise institutional alternatives supported by and for the people?

▶ **The place of Africa and its diaspora in international reconfiguration**, whether in terms of relations with NATO, the alternatives offered by the BRICS, the reorganization of the UN, or global alliances and counter-alliances.

▶ **Decolonization as an unfinished process**, by questioning the paths still open to the emancipation of peoples. How can we invent and envision an «Africa of

the people,» one that embodies continental ambitions and an alternative global project?

THEME 4: THE POLITICAL ECONOMY OF AFRICAN DIGNITY

African dignity cannot be considered without a critical analysis of political economy. This cannot be reduced to material or financial relations of production: it is rooted in cultural, institutional, and mental structures inherited from the history of enslavement. While Eurocentric modernity may have brought emancipation to certain segments of white European society, the colonial project in Africa had the explicit objective of enslaving Black bodies, among other things, to ensure their lasting subjugation.

4.1 Structures of Knowledge Production, Formation of Mentalities, and Development

In the continuity of this colonial enterprise, the structures that shape mentalities appear as the keystone of successive systems of domination—enslavement, colonization, colonialism, and imperialism. Since collective mentalities are the product of an entanglement of knowledge and power systems, it is essential to understand how these structures continue to reproduce dependency. Therefore, any truly independent and decolonial development strategy requires tackling these reproduction mechanisms. The decolonization of minds and knowledge institutions is an essential prerequisite for building economic development based on dignity and sovereignty.

This research theme invites us to examine:

- ▶ **Knowledge production structures** and their role in reproducing relations of domination.
- ▶ **The connections between knowledge and power**, which determine the quality of «human capital» and the ability to create endogenous alternatives.
- ▶ **The reestablishment of educational and scientific institutions** as a central space for de-alienation and creativity, in order to break with the colonial logic of formatting and pave the way for emancipatory development.

4.2 Towards the Monetary Liberation of Africa

Africa's economic sovereignty cannot be envisaged without considering the monetary issue. Colonial and neocolonial history has demonstrated that monetary dependence constitutes a major instrument of domination, limiting the ability of African states to freely define their economic and social choices. The CFA franc, in particular, symbolizes this persistent dependence: pegged to the euro and under external control, it reproduces a framework of subordination that hinders the dynamics of autonomous development. This theme invites us to examine:

- ▶ **The colonial legacies of monetary dependence** and their structural effects on African economies.
- ▶ **Contemporary debates surrounding the CFA franc, the eco, and regional alternatives**, which reveal

the tensions between neocolonial continuity and the aspiration to sovereignty.

- ▶ **The prospects for creating autonomous monetary instruments**, conceived not as mere technical tools, but as political and symbolic levers of dignity and independence.

- ▶ **Monetary liberation as a condition for a true political economy of dignity**, capable of placing African peoples at the center of economic choices, and not as mere adjustment variables in the global order.

Thematic theme 5: African feminisms and decolonization struggles

African feminism, with its plurality of voices and trajectories, cannot be reduced to a simple «transfer» of debates from the West. It constitutes an autonomous intellectual and political production, born from the concrete experiences of African women confronted with the articulation of several relations of domination: patriarchy, colonial legacies, globalized capitalism, and local authoritarianism. Frantz Fanon emphasized the central role of women in liberation struggles and the need to think of decolonization as a radical transformation of all spheres of social life. It is therefore a matter of restoring to African feminisms their critical and emancipatory function.

This theme proposes to reflect on:

- ▶ **The genealogies of African and Afro-descendant feminisms**, from the historical resistance of emblematic figures (Aline Sitoé Diatta, Funmilayo Ransome-Kuti, or the fighters of national liberation movements) to contemporary mobilizations against gender-based violence, extractivism, and social inequality.

- ▶ **At the intersections of feminism, Pan-Africanism, and decolonization**, by examining the ways in which women's struggles are part of projects of collective sovereignty and dignity.

- ▶ **Thinking about African Feminism?** Highlighting the theoretical and practical specificities of African feminisms: relationship to the community, the importance of informal work, the centrality of social motherhood and solidarity, and the relationship to relations of domination and submission.

*...Let's remember
that Fanon
was not just a
staunch critic
of colonialism,
but also a ray
of hope for
Africa....*



Une création continue de l'humanité



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