

Frantz Fanon on National Culture and the Quest for Revitalization of African Culture

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ABSTRACT

Africa is one of the continents in the world that is blessed with rich and great cultural heritage which made her to stand out among other continents in the world. Africans' way of life has unique features that no other continent could be compared with it. This is evident in Africa's communalistic way of living which sees the whole to be greater than a part by taking public interest to be greater than private interests, but it is mind-bending that as a result of Africa's contact with the Europeans, they abandoned their own culture and takes that of the Europeans as superior. This made Fanon to state that the native intellectual who comes back to his people by way of cultural achievements behaves in fact like a foreigner. It is because of this, that this paper examines Frantz Fanon on his view of national culture which according to him comes as a result of the struggle to liberate a nation. When there is national culture, then, there can be African culture. The paper concludes that it is by the revitalization of national culture and recognition of African culture that Africa can now begin to develop rapidly and become culturally relevant.

Keywords: Culture, Education, Development

INTRODUCTION

How national and African cultures are gradually withering away is something that is very exasperating. As a result of colonialism and cultural contact with the

Europeans, African lifestyles have drastically changed to the detriment of African culture, thereby eroding our cherished values. Africa had experienced tremendous civilizations, developments, inventions and discoveries before its colonization. For example, the Nok culture in Nigeria which according to the archeologists, is the earliest known iron making in West Africa. It was named after the village where its artifacts, mainly figures in terracotta, were first discovered by accident during modern tin mining excavation in the 1930's (Okoro, 2004:19). This Nok culture began between 900 and 400 B.C., in development of mineral wealth, and in being receptive to Islamic Civilization that entered central Africa in 9th century which transformed Kilwa or Timbukutu to a university town and book learning centers (Okoro, 2004:22). Also, Egyptian civilization which began as early as about 4241 B.C. gave the world the earliest form of writing, the hieroglyphics as early as 3,500 B.C, which was in use for many millennia until it was replaced by the Coptic and Greek forms of writing (Okoro, 2004: 10). Africa has their own way of doing things, they have their own art, music, history, literature, language, marriage, beliefs and festivals, but the impact of Western education, religion and philosophy of life and that of discharged African soldiers in the first and Second World Wars were very devastating to all that were traditionally African during the period. During that time, anything African like languages, religions, dresses, cultures,

philosophy etc. were tagged “bush” or uncivilized and should therefore, be thrown overboard to make room for the progressive white man’s ideologies, philosophy, religion, education and culture in general (Okoro, 2004: 83).

It is because of this that the primary economic problem in Africa has always been how to carry out cultural readjustment (Mazrui, *Development Policy Management Network Bulletin*, "Who Killed Democracy in Africa? Clues of the Past, Concerns of the Future"). Before the Europeans invaded Africa, we produced the food that we eat, the clothing material that we wear, we built our own houses and bridges, and carried out other developmental projects in our continent such that if we had continued that way, by now, Africa would have been the most developed continent in the world, but we recreated ourselves and embraced foreign culture. The implication is that we turned to a little of a book written by Fanon which he captioned “Black Skin, White Masks”. We have black skin, but we are in a white mask. We failed to understand that culture is unique, that no two societies carry on their daily life activities in the same way. For example, the Igbo people of Nigeria are different in their culture from the Hausa or Yoruba also of Nigeria. Similarly, the black Africans are different from the white Europeans and Americans not only in their physical appearance, but also in their world view. Every culture is as a result of the experience of a particular group of people based on experience and other factors (Aguene, 2003 : 89). For Africa to abandon their own world view to imitate the Western world view is to use one’s hands to dig one's grave.

With colonial experience, African history, political, social and cultural ways of life have changed in a way that no other influence has brought about (National Teachers Institute, Postgraduate Diploma in Education, "Comparative Education" : 148). The questions now are: why do we undervalue African culture and overvalue Western culture? Why should we allow

African culture to die a premature death? Should we continue to go to the West for solutions to our problems or can we come up with our own ways of solving our problems? It is an attempt to answer these questions that this work is written. The main body of this paper is divided into five. The first section deals with the meaning of culture, the second section deals with Frantz Fanon on national culture, the third section is on African’s negation of African culture, the fourth section is on culture, education and development in Africa and the final section deals with conclusion.

Meaning of Culture

Human beings are creatures that are specially distinct from other creatures because of the way they are wonderfully made. Human beings are created in a way that they have organized ways and methods of doing things which other creatures lack. Among human beings are the blacks and the whites. The blacks (the Africans) have their own ways of doing things. The whites also have their own ways of doing things that is different from that of the black or African people. So, this way of doing things of a people or particular group of people is their culture. For example, the way the Africans dress is different from the way the Europeans dress, some of the foods that Africans eat are different from that of the Europeans. The same thing applies to music, arts, beliefs, values, language, literature, clothing etc. Human being is a cultural being because there is nothing that he does that is not within the ambit of culture whether concrete or abstract and that is why culture could be either material or non material. Material aspects of culture are those aspects that are concrete or visible like buildings, weapons, boats, food, clothing materials etc., while the non material culture is abstract, you cannot touch it or see it. Examples are values, languages, beliefs, ideas, symbols etc. The above explanations show that:

Culture is a complex phenomenon embracing everything that is connected with

people's ways of living-their ideas, concepts, values beliefs, attitude, norms, mores, customs, symbols, laws, aspirations, aversions, social controls, world-views, morality, language, development, etc. For that, it is incontestable to define man as a being of culture. Everything about him finds its justification from his culture and any act of his, which does not, is discarded as fake and worthless (Ideyi, 2008: 89).

According to United Nations Educational Scientific and Cultural Organization (UNESCO, 2011), culture is defined as a set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs (UNESCO, *Definition of Culture*). Any individual born is received into a repertoire of ways to live. He learns and exhibits the ways. For him, the ways suffice. The questions of refinement, good or bad are judgmental and should not arise. For a people, there must be ways of acting. The ways may appear simple or complex, few or many, mechanical or organic; but never high nor low. Distinctiveness of an art must have a double entry: Circus and opera are kinds of Western leisure; traditional Igbo wrestling and *Igba* drum performance are kinds of leisure in Africa (Okereke, 2004: 151-152). The leisure in the West is theirs; and the leisure in Africa remains ours. None of them could be said to be high nor low, refined, crude, superior nor inferior, but Western leisure; or its converse, African leisure is distinct from Western leisure. Culture is relative and what is regarded as "good" in one society may be despicable in another society (Okereke, 2004: 152). Cultural relativity refers to the judgment of every culture on its own terms what needs do they serve? Answering such questions will show that no culture is good or bad until the traits are considered within the contexts in which they operate. Hence looking at a culture as being inferior amounts to ethnocentrism (Aguene 2003: 96). The central problem of relativism is one

of giving it a coherent formulation, making the doctrine more than the platitude that differently situated people may judge differently, and less than the falsehood that contradictory views may each be true (Blackburn, 2005: 315). As culture is relative, it is also universal but unique. This means according to O. J. Okereke that:

Everywhere man exists, there is culture but each of the cultures is unique. Culture is used here in two different ways. First, it is used in the abstract, general sense to refer to that universal human phenomenon, common to all human kind, at all times and in all places. There is bound to be some kind of design by which production and distribution is carried out. The people anywhere must organize themselves somehow, and some sort of relationships among one another in the society is certain. And in any way people are found some form of language must exist. These are features existing everywhere man exists. They are universal (2004: 16).

Culture changes because as the physical environment changes, man's ways of doing things equally change. Culture has to change as man's needs change. This is because culture owns its relevance to the extent it assists man to resolve the questions of his needs. For that reason, any aspect of culture, which refuses to change when there is a need for such stands dated and obstructive to development. This call for constant fine-tuning of every aspect of culture to comply with the needs of the time (Ideyi, 2008: 91). Culture gives man a conscience. Conscience comes as a result of group's definitions of right and wrong. These rights and wrongs result in the internalization of the group's values and standards, which have been corporate into the person. A rich and complex culture presents the individual with challenges and opportunities (Njoku, 2008 : 85).The summary of what we are saying above is that whatever a group of people that inhabit a defined geographical area do to live their lives, is their culture, the language they speak, the type of food they eat, the type of

house they build, how they greet one another, how they treat women, how they treat the aged, how they govern themselves, how they worship etc. In short, all people of the world have their philosophy of life, which guides them and how they put that philosophy into practice is their culture (Aguene, 2005: 3).

Frantz Fanon on National Culture

Every people have their own attitudes, values, beliefs, tastes and preferences. People who share these tend to converge as a nation. In Nigeria for example, we have our national dress, we have national food habits and we have comparable attitude towards life, death and marriage (National Teachers Institute, Postgraduate Diploma in Education, "Comparative Education": 120). There are general socially expected behaviours at weddings, house-warming ceremonies or naming ceremonies. Similarly in different parts of the world, you can tell people of different countries by these factors that we have identified. The French suit is different from British, American or Chinese. The same goes with their food, all these together determine the character of a nation (National Teachers Institute, Postgraduate Diploma in Education, "Comparative Education" :120). When different nations were being colonized by the Europeans, Fanon asserts that they made every possible efforts to bring the colonized person to accept that his culture is inferior and this culture has been transformed into distinctive patterns of behavior with the aim of making the colonized to recognize the unreality of his "nation" and in the last extreme, the confused imperfect character of his own biological character. The destruction of this culture is made possible by the negation of national reality, by new legal relations introduced by the occupying power, by the banishment of the natives and their customs to outlying districts by colonial society by expropriation and by the systematic enslaving of men and women. He observes that the colonizers tried by all means to stop

the national culture in almost every field. He says further that:

A national culture under colonial domination is a contested culture whose destruction is sought in systematic fashion. It very quickly becomes a culture condemned to secrecy. This idea of a clandestine culture is immediately seen in the reactions of the occupying power which interprets attachment to traditions as faithfulness to the spirit of the nation and as a refusal to submit. This persistence in following forms of cultures which are already condemned to extinction is already a demonstration of nationality; but it is a demonstration which is a throwback to the laws of inertia (Fanon, 1963: 237).

He talks about the withering away of the reality of the nation and the death of the national culture like the negation of some traditions of dress and broken down institutions. Not only that, but the literature produced by nations were differentiated and these things are linked to each other in mutual dependence. Fanon states that it is the responsibility of a nation to ensure that the conditions and framework necessary to culture are put in place. In his words: "The nation gathers together the various indispensable elements necessary for the creation of a culture, those elements which alone can give it credibility, validity, life and creative power" (Fanon, 1963: 245). In the same way, it is its national character that will make such a culture open to other cultures and which will enable it to influence and permeate other cultures. A nonexistent culture says Fanon, can hardly be expected to have bearing on reality, or to influence reality. He postulates that the first necessity is the re-establishment of the nation in order to give life to national culture in the strictly biological sense of the phrase (Fanon, 1963: 245). Fanon made a distinction between culture and national culture. Culture for him is first the expression of a nation, the expression of its preferences, of its taboos and of its patterns. It is at every stage of the whole of society that other taboos, values, and patterns are

formed while a national culture is the sum total of all these appraisals; it is the result of internal and external tensions exerted over society as a whole and also at every level of that society (Fanon, 1963 : 244). Fanon contends that in the colonial situation, culture was deprived of the support of the nation and of the state and because of this, culture falls away and dies. This made him to observe that the nation is not only the condition of culture, its fruitfulness, its continuous renewal, and its deepening, but also a necessity. The reason is that it is the fight for national existence that sets culture moving and opens to it the doors of creation. For him:

A national culture is not a folklore nor an abstract populism that believe it can discover the people's true nature. It is not made up of the inert dregs of the gratuitous actions, that is to say actions which are less and less attached to the ever-present reality of the people. A national culture is the whole body of efforts made by a people in the sphere of thought to describe, justify, and praise the action through which that people have created itself and keeps itself in existence. A national culture in underdeveloped countries should therefore take its place at the very heart of the struggle for freedom which these countries are carrying on (Fanon, 1963: 233).

Fanon berates the way the native intellectuals assimilated the culture of the occupying power. This is evident in their writings which correspond point by point with those of their opposite numbers in the mother country. Their inspiration is also European of which their works can easily be linked up with definite trends in the literature of the mother country. The point that Fanon is trying to derive home is that every culture is first and foremost national. So, the only way to escape from the supremacy of the white man's culture and be saved is by turning backward to the root and losing oneself at whatever cost. Fanon opines that it is the lack of culture of the Negroes, as proclaimed by colonialism, and the inherent-barbarity of the Arabs that

ought logically to lead to the exaltation of cultural manifestations which are not simply national, but continental, and extremely racial, but the passionate search for a national culture which existed before the colonial era finds its legitimate reason in anxiety shared by native intellectuals to shrink away from that Western culture in which they all risk being swamped. Fanon maintains that no nation can exist without rich forms of culture because culture for him is the expression of national consciousness and national consciousness is the most elaborate form of culture. What actually is the national consciousness? Fanon answers that:

National consciousness which is not nationalism is the only thing that will give us an international dimension. This problem of national consciousness and of national culture takes on in Africa a special dimension. The birth of national consciousness in Africa has a strictly contemporaneous connection with the African consciousness. The responsibility of the African as regards national culture is also a responsibility with regard to Africa Negro culture. It is at the heart of national consciousness that international consciousness lives and grows. And this twofold emerging is ultimately only the source of all culture (Fanon 1963: 248).

There cannot be a culture that is not national. National culture is the highest form of culture and any form of international or global culture has to be based on national culture. It cannot surpass it (Study Guide, "The Wretched of the Earth Summary and Analysis of Chapter 4 on National Culture"). Rather than imitating European culture, or promoting a global black culture, native intellectuals must realize their culture is national (Study Guide, *The Wretched of the Earth, Chapter 4 on National Culture/Summary*).

Africans' Negation of African Culture

"Who Killed Democracy in Africa?" is one the titles of papers written by Ali A. Mazrui and I am asking similar question, "who

killed African culture in Africa?" In *Black Skin, White Masks*, Fanon states that the explosion will not happen today either because it is too soon or too late. The explosion of Africans negation of African culture will not happen today, either because it is too soon or too late. Africa is a continent that is known for rich cultural heritage, moral values, togetherness, brotherliness, humanism, communalism, egalitarianism, altruism, etc., but today, Africa has turned to a continent where brothers say no to brothers and sisters say no to sisters because of contact with foreign cultures. Modern African societies are portrayed to be antithetical to what was cherished in ancient African settings. The evils of today, the misfortunes of today, the underdevelopments of today are as a result of the predominance traumatic in culture and Arab culture on Africa culture. The differences in these cultures have made the most difficult of African system and values to persist. The crisis of "full-blown" assimilation of alien cultures is drastically traumatic (Anshi, 2009 : 274). In the traditional African society, hardly can one exist without considering others. One who has more than others always share or give to them, he feels uncomfortable when he is eating and others are living on an empty stomach. When a person's parents die, others will take care of the person. If a man is incapacitated that he cannot build a house, his community members or kinsmen will contribute financial and material resources and build a house for him. Sometimes, there will be a collective contribution of food for the poor and when a person visits somebody who is richer than him; he will give food items to the person while going back to his house, but today, it is not like that.

What we see and hear today is "self" and "I". Only a few people do something that benefits others, majority do what benefit them. Even today's Western education has abandoned the traditional African values and the "we-spirit" and replaced it with the "self" and "I-spirit". That is why John Ayotunde (Tunde)I. Bewaji states that:

Western education emphasizes "self" in all its aspects. In all aspects; the new educational system emphasizes the self. It talks about self actualization, self advancement, self-development, self-realization, self sufficiency, self promotion, self esteem, self improvement, self affirmation, self, self, self! All these are not moderated with an understanding of the fact that there can be no self had there not been others, nor does it build into the equation the fact that no single individual or her family could fully fund the process, content and totality of the education of the new self. As a consequence, while in traditional African societies, the knowledgeable, the wise, the sages never claim knowledge for themselves, but attributed same to our elders, or to the group, the new inheritance of Western individualism sees no other in the horizon of existence, only self (Bewaji, 2009: 70).

"Self" and "I" is the major cause of the problems that we experience in Africa today. We over value "self" and under value "we". It is because of this that development in Africa will continue to be a mirage in the sense that majority do not want to do something that will benefit others. We acquire wealth that would have been enough to improve the standard of living of others, all in the rapacious and roomy pockets of few individuals. The Western style of education has separated most of us from our culture. Our present education system undermines our family relationships, which were traditional with historical sanction. Our family system is extended family system, which creates room for extended relationship and dependent relatives, but Africans have taken to nuclear relationship, which contributes to a lot of people's suffering today because they are helpless (Omabe, 2007: 19). Africa is not known for selfishness and self-centredness. Selfishness and self-centredness are a negation of African culture. Africa's mode of dressing has also been negated by Africans. For example, if you see a Hausa or Yoruba man before now, nobody will tell you that he is

an Hausa or Yoruba man, but you will know, if you see an Igbo person, you will know that he or she is an Igbo person. This is possible because of the way they dress, but today, the story has changed. As a result of Western culture, boys and girls now put on trousers, girls wear short skirts, hot pants and suites even when the weather is hot. These have overshadowed our culture of tying two wrappers by Igbo women, wearing of *buba* by the Yoruba women, tying of one wrapper and a blouse on top by Hausa and Fulani females. The Hausa, Fulani and Yoruba men dress in *agbada* while the Igbo men tie one wrapper down and wear jumper on top with *Abiriba* cap, today people have decided to run after Western way of dressing. Our mode or dressing at official and business times are more Western than African (Omabe, 2007: 18-19). Foreign food has also affected the traditional African dishes of *Ugba*, *ofe Nsara* and pounded yam. Our people now eat salad, milk, tea and indomie instead of *Okazi* and roasted yam (Omabe, 2007: 19). Some of these adulterated foods are responsible for some of the illness that befall us today. Nowadays, people do not live long and suffer from different kinds of sickness because of the food we eat.

Africans have also negated African culture in their mode of worship (religion). This negation of African religion could be compared with the experiences and dialogue between Obierika and Okonkwo in *Things Fall Apart* by Chinua Achebe. Obierika was telling Okonkwo about how the white man wiped out Abame and Okonkwo replied that Abame people should fight back, but Obierika responded that it was already too late. Not only that, but their men and sons have joined the religion of the white man and helped to uphold his government, the white man said that their customs were bad and their own brothers who had taken up his religion also said that their own customs were bad. Many Africans are ashamed of indigenous religions. For example, they have no public space in the curriculum of schools; nor are there celebrations of special

indigenous sacred days. Africa celebrates festivals like Christmas and *Eid el Fitr* every year, but almost no African country has set aside a special holiday to celebrate traditional indigenous religion (Mazrui, *Development Policy Management Network Bulletin*, "Who Killed Democracy in Africa? Clues of the Past, Concerns of the Future"). African religion is one of the best religions in the world. It is a religion that promotes unity, peace, oneness, communalism, justice, truthfulness, brotherliness but we keep on laying the blame on the white man (the colonial masters). Most of the errors are ours. We should not concentrate much on what had happened in the past, but focus on the future. What we should do is to utilize the knowledge from the past and the derive towards action in the future in order to make better use of the present. The only temporal space on which the human being has any influence is the future, as both the past and present are already accomplished, as B. de Jouvenel said many years ago (Ukpokolo, 2004: 34).

At the education level, Africans propagate the knowledge handed over to them by the colonial masters. African traditional thoughts and values are not taught. In the traditional African society, no sectional interest could be regarded as supreme; nor did legislative and executive power aid the interests of any particular group. The welfare of the people was supreme (Nkrumah, 1964: 69). This should have been the foundation and basis of African system of education instead of selfishness and individualism transmitted into African school system. The Africans accepted this, instead of going back to their communalistic way of life. Walter Rodney confirms this when he says that ever since the period of the imperialist scramble for Africa, French leaders realized that it was imperative to start some schools in the parts of Africa claimed by France, so that French language and culture might be accepted by some Africans, who would then identify with France rather than Britain or Portugal or some other European rival (Rodney, 1972:

313). What we find in most instances are the replication of the curricular, ideologies and dicta of the colonial powers, such that the curricular they develop have no bearing on the existential, cultural, political, economic, scientific or technological circumstances of the peoples of Africa (Bewaji, 2009: 68-69). Africans should look back and have second thought on their system of education. African system of education should be designed in a way that it will meet the needs and aspirations of Africans.

Culture, Education and Development in Africa

There is a very strong relationship between culture, education and development. It is the culture of a people that will determine what will be the contents of education and education itself is an instrument for development (national or continental development). The education in Africa should have been organized in such a way that it will incorporate African way of life. This African way of life includes team work, cooperation, mutual assistance, hard work, peaceful coexistence etc. These are the values that lead to development. Any culture that its education encourages reward for hard work will experience tremendous development. Africa was more developed than the West before colonial period both in arts, science and technology. Sylvanus Ifeanyi Nnoruka elaborates this point when he says that:

Africa of antiquity was the centre of attraction for many. In this period, Africa was far ahead of the West in medicine and arts. Homer acknowledges that in terms of knowledge of medicine, Africa left the rest of the world behind. Thus the first physician in history comes from Africa. The basic question is: do we just sit complacently and narrate the lost glory or is it still possible to regain? We are optimistic that something could still be done. We must individually and collectively take definite steps towards the revival of the African personality. This is the first and inevitable step (Nnoruka, 2009: 323).

It is the function of education not merely to reserve and transmit the best of the past, it must demonstrate its function in the present as well as its possibilities for the future, and ultimately it must seek to provide a total view of society and its purposes (National Teachers Institute, *Postgraduate Diploma in Education*, "Sociology of Education": 89). The onus then is on the educators in Africa to ensure that educational systems transmit our cultural heritage. Western education should be adopted to our own environment and not adopted wholesale. In the past, most educated elites cannot fit into their society well. This is still true today of most educated Africans (National Teachers Institute, *Postgraduate Diploma in Education*, "Sociology of Education": 89). Education in Africa should make us to be independent, to be able to solve our problems in our own way. Where we went wrong is when we followed blindly the assumption handed down to us by our exploiters (Rodney, 1972: 352). Post-colonial Africans decided to culturally Westernize without modernizing. Ours has been the worst of both worlds. That is why Africa needs a cultural rather than a structural adjustment, in order to create a new equilibrium between tastes, values and skills (Mazrui, *Development Policy Management Network Bulletin*, "Who Killed Democracy in Africa? Clues of the Past, Concerns of the Future). Africa should readjust her borrowed culture to her culture which is deeply rooted in development and progress. Experiences of other countries that have chosen a different path, a path of economic reconstruction, is most instructive here. Take North Korea or Albania. Both these countries were underdeveloped as late as the fifties. The reason why they have been able to register most outstanding economic progress is that they have decided to opt out of production for the so called world market and diverted their resource towards the development of material and technological base internally (Rodney, 1972: 351). We should be disturbed by our underdevelopment and strive to develop;

this cannot be possible unless we discard the desire of consulting Europe and America for help and assistance and struggle for our survival. That is to say that the issues of civilizations, developments, inventions and discoveries all spring from human struggles for survival in particular geographic regions that man finds himself face to face with that natural urge (Okoro, 2004: 17). Africans must decide first that they want to be developed and say no to anything that is against Africa.

So, the first thing that the black man wants is to say no. No to degradation of man. No to exploitation of man. No to the butchery of what is the most human in man: freedom. And above all, no to those who attempt to build a definition of. [Africa] (Fanon, 1952: xiv). Let us fight against poverty, illiteracy and underdevelopment. The struggle should continue because life is an unending context (Fanon, 1963: 94). The summary of what we are saying on culture, education and development is that the culture that is famous from one society to the other can be developed through education. That is, bringing the desirable change in both the cultural and values for the progress and development of society (Montessori, *The Connection Between Culture and Education*). So, the relationship between culture, education and development is just like the relationship between the different parts of the body. No one can exist without the other without experiencing difficulties and impediments.

CONCLUSION

Africa cannot become great and developed by continuing with the same method of doing things and living without giving room for change. We claim that slavery and colonialism are the major events that led to Africa's underdevelopments, but this is not true. African countries for many decades of years have now gotten independence. For example, Nigeria got her independence in 1960, but since then till now, we have been accusing the colonial masters as the cause of our problems. Are we still being colonized

now? It is by having a change of thought that we begin to solve our problems. The schools in Africa should have their curricular modified so that African scholars will be taught how to solve their problems in their own way. This does not mean that we should forget everything about foreign culture, but rather, we should not swallow foreign culture, hook, line and sinker. We should take the positive aspects of it and blend it with our own way of life to address the major challenges of our time. We should avoid over dependence because it makes one to be lazy. The moment we realize that Africans underdeveloped Africa; the earlier the better because it will make us to sit up and work hard in order to develop our continent. We should forget about the self. The self or individualism is not an African way of life. African way of life is communalistic, accommodating and helping others, but in recent times, Africans travel abroad to build good hospitals, schools, industries etc and none in their father's land. This is the root cause of our problem. If Africans can have a rethink and embrace their way of life while accommodating the Western culture that is not anti-Africa, we shall soon move from less developed continent to a more developed continent.

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