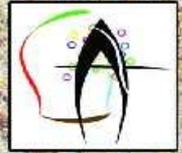




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L'Afrique et les défis du XXIème siècle
Africa and the Challenges of the Twenty First Century
A África e os desafios do Século XXI
إفريقيا وتحديات القرن الواحد والعشرين

**Fanon, Manichean Structure and the Challenges of Coloniality
in Post-1994 South Africa**

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Abstract

The post-1994 South Africa as a post-liberationist state cannot be divorced from the prophetic warning embedded in the thought of Frantz Fanon. This paper seeks to analyse and investigate to what extent is the thought of Fanon relevant to the post-1994. Firstly, the paper seeks to investigate in what ways the post-1994 is entangled in the power matrix of coloniality, which then gives the Manichean structure a form of life which makes the infrastructure of black subjugation to remain intact. This means, the continuity of the oppressive aspects, though they have mutated, they are things that feature in the post-1994 and reflect the legacy of apartheid. Secondly, the paper will then argue that in terms of the post-1994 being declared a rainbow nation it should, instead, be declared the one that is pregnant with possibility of being liberated since the black condition remains. Thirdly, the notion of the black condition is something that is a predicament because of existence of structural violence as coined by Fanon that makes the indignity of the black majority to be seen as normal. Fourthly, the paper argues that Fanon though can be stretched further to explore the black condition beyond the liberal constitutional democracy and engage in politics of reparation and justice. This is important because declaring apartheid unlawful and unconstitutional does not mean that the racially marked infrastructure will just end when blacks are in power. Lastly, the paper will apply Fanon's existential phenomenology to trace and map the modes of power operation in which blackness articulates itself in order to militate or to be assimilated by the power matrix of coloniality and how it supports in its subservience the Manichean structure. The paper will then conclude that another world is possible, and for that world to come to being the power matrix of colonial and the Manichean structure should be destroyed by Fanon's existential phenomenology which provides the correct revolutionary tools to unpack the problematic moment within which the post-1994 finds itself.