

Abstract

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Frihet, jämlikhet, brodermord. Kolonialism och revolution hos Albert Camus och Frantz Fanon. [*Freedom, Equality and Fratricide. Colonialism and Revolution in Albert Camus and Frantz Fanon*]. Dissertation in Swedish, Dept. of History of Ideas and Science, Göteborg University, Sweden, 2000.

This thesis deals with the Algerian war (1954-62) and its representations in the French debates. Part I consists of a general presentation of the history of French colonialism, particularly its doctrines (from *la grandeur de la France* to *la mission civilisatrice*). It shows how the very idea of "France" intervenes in the justifications and, later, criticism of colonialism. The focus is on the intellectuals' debates during the war and on how they reveal distinct ideologies of how Algeria and France is to be conceived. The thesis addresses the question of how different intellectuals try to grasp and explain the contradiction between the systematic torture in Algeria and France's self-image as the nation *par excellence* who stands for the rights of man. Part II involves a close reading of the French-Algerian Albert Camus (1913-1960) in this respect. It attempts to show how the war and these contradictions intervene in his own political philosophy and how his thinking in its turn tries to develop ways to solve the conflict. My reading of Camus addresses crucial questions about the nature of intellectual work and the complex relations between humanism, principles of justice and liberty and colonialism. His ideas of dialogue, revolt, innocence, justice and France are thoroughly analysed. In part III we meet another intellectual, Frantz Fanon (1925-1961), who, like Camus, plays a central role in the debate on Algeria. He is born in Martinique, educated as a psychiatrist in France and politically committed in Algeria since 1953 when he starts working in the country. He quickly chooses to become an active member of the FLN, the Algerian nationalist movement, and becomes one of their spokesmen. While focussing on his relation to the idea of France, the reading attempts to discern how his theories of revolutionary violence, new humanism and Algerian (African) nationalism are linked to the old humanism that France proposes. In the final section of the work my discussion reaches deeper levels, as the entire set of issues are placed within a more theoretical framework. The French Enlightenment, the issues of (colonial) humanism and universalism, are critically examined, as well as the question of various forms of nationalism. Against any essentialist conception of nation and identity, I uncover the fundamental antagonism involved in any attempt to establish unequivocally a particular discourse (hegemony) about France or Algeria.

Keywords: *l'Algérie française*, France, Algeria, nationalism, colonialism, revolution, humanism, universalism, torture, antagonism, hegemony, interpellation, Albert Camus, Frantz Fanon, Jean-Paul Sartre, de Gaulle, FLN.