

We have said that the native's violence unifies the people. By its very structure, colonialism is separatist and regionalist. Colonialism does not simply state the existence of tribes; it also reinforces it and separates them. The colonial system encourages chieftaincies and keeps alive the old Marabout confraternities. Violence is in action allinclusive and national. It follows that it is closely involved in the liquidation of regionalism and of tribalism. Thus the national parties show no pity at all toward the caids and the customary chiefs. Their destruction is the preliminary to the unification of the people.

At the level of individuals, violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect. Even if the armed struggle has been symbolic and the nation is demobilized through a rapid movement of decolonization, the people have the time to see that the liberation has been the business of each and all and that the leader has no special merit. From thence comes that type of aggressive reticence with regard to the machinery of protocol which young governments quickly show. When the people have taken violent part in the national liberation they will allow no one to set themselves up as "liberators." They show themselves to be jealous of the results of their action and take good care not to place their future, their destiny, or the fate of their country in the hands of a living god. Yesterday they were completely irresponsible; today they mean to understand everything and make all decisions. Illuminated by violence, the consciousness of the people rebels against any pacification. From now on the demagogues, the opportunists,

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and the magicians have a difficult task. The action which has thrown them into a hand-to-hand struggle confers upon the masses a voracious taste for the concrete. The attempt at mystification becomes, in the long run, practically impossible.

## **VIOLENCE IN THE INTERNATIONAL CONTEXT**

We have pointed out many times in the preceding pages that in underdeveloped regions the political leader is forever calling on his people to fight: to fight against colonialism, to fight against poverty and underdevelopment, and to fight against sterile traditions. The vocabulary which he uses in his appeals is that of a chief of staff: "mass mobilization"; "agricultural front"; "fight against illiteracy"; "defeats we have undergone"; "victories won." The young independent nation evolves during the first years in an atmosphere of the battlefield, for the political leader of an underdeveloped country looks fearfully at the huge distance his country will have to cover. He calls to the people and says to them: "Let us gird up our loins and set to work," and the country, possessed by a kind of creative madness, throws itself into a gigantic and disproportionate effort. The program consists not only of climbing out of the morass but also of catching up with the other nations using the only means at hand. They reason that if the European nations have reached that stage of development, it is on account of their efforts: "Let us therefore," they seem to say, "prove to ourselves and to the whole world that we are capable of the

same achievements." This manner of setting out the problem of the evolution of underdeveloped countries seems to us to be neither correct nor reasonable.

The European states achieved national unity at a moment when the national middle classes had concentrated

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most of the wealth in their hands. Shopkeepers and artisans, clerks and bankers monopolized finance, trade, and science in the national framework. The middle class was the most dynamic and prosperous of all classes. Its coming to power enabled it to undertake certain very important speculations: industrialization, the development of communications, and soon the search for outlets overseas.

In Europe, apart from certain slight differences ( England, for example, was some way ahead) the various states were at a more or less uniform stage economically when they achieved national unity. There was no nation which by reason of the character of its development and evolution caused affront to the others.

Today, national independence and the growth of national feeling in underdeveloped regions take on totally new aspects. In these regions, with the exception of certain spectacular advances, the different countries show the same absence of infrastructure. The mass of the people struggle against the same poverty, flounder about making the same gestures and with their shrunken bellies outline what has been called the geography of hunger. It is an underdeveloped world, a world inhuman in its poverty; but also it is a world without doctors, without engineers, and without administrators. Confronting this world, the European nations sprawl, ostentatiously opulent. This European opulence is literally scandalous, for it has been founded on slavery, it has been nourished with the blood of slaves and it comes directly from the soil and from the subsoil of that underdeveloped world. The well-being and the progress of Europe have been built up with the sweat and the dead bodies of Negroes, Arabs, Indians, and the yellow races. We have decided not to overlook this any longer. When a colonialist country, embarrassed by the claims for independence made by a colony, proclaims to the nationalist leaders: "If you wish for independence,

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take it, and go back to the Middle Ages," the newly independent people tend to acquiesce and to accept the challenge; in fact you may see colonialism withdrawing its capital and its technicians and setting up around the young State the apparatus of economic pressure.

\* The apotheosis of independence is transformed into the curse of independence, and the colonial power through its immense resources of coercion condemns the young nation to regression. In plain words, the colonial power says: "Since you want independence, take it and starve." The nationalist leaders have no other choice but to turn to

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\*In the present international context, capitalism does not merely operate an economic blockade against African or Asiatic colonies. The United States with its anti-Castro operations is opening a new chapter in the long story of man's toiling advance toward freedom. Latin America, made up of new independent countries which sit at the United Nations and raise the wind there, ought to be an object lesson for Africa. These former colonies since their liberation have suffered the brazenfaced rule of Western capitalism in terror and destitution.

The liberation of Africa and the growth of consciousness among mankind have made it possible for the Latin American peoples to break with the old merry-go-round of dictatorships where each succeeding regime exactly resembled the preceding one. Castro took over power in Cuba, and gave it to the people. This heresy is felt to be a national scourge by the Yankees, and the United States now organizes counterrevolutionary brigades, puts together a provisional government, burns the sugar-cane crops, and generally has decided to strangle the Cuban people mercilessly. But this will be difficult. The people of Cuba will suffer, but they will conquer. The Brazilian president Janio Quadros has just announced in a declaration of historic importance that his country will defend the Cuban Revolution by all means. Perhaps even the United States may draw back when faced with the declared will of the peoples. When that day comes, we'll hang out the flags, for it will be a decisive moment for the men and women of the whole world. The almighty dollar, which when all is said or done is only guaranteed by slaves scattered all over the globe, in the oil wells of the Middle East, the mines of Peru or of the Congo, and the United Fruit or Firestone plantations, will then cease to dominate with all its force these slaves which it has created and who continue, empty-headed and emptybellied, to feed it from their substance.

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their people and ask from them a gigantic effort. A regime of austerity is imposed on these starving men; a disproportionate amount of work is required from their atrophied muscles. An autarkic regime is set up and each state, with the miserable resources it has in hand, tries to find an answer to the nation's great hunger and poverty. We see the mobilization of a people which toils to exhaustion in front of a suspicious and bloated Europe.

Other countries of the Third World refuse to undergo this ordeal and agree to get over it by accepting the conditions of the former guardian power. These countries use their strategic position--a position which accords them privileged treatment in the struggle between the two blocs -- to conclude treaties and give undertakings. The former dominated country becomes an economically dependent country. The ex-colonial power, which has kept intact and sometimes even reinforced its colonialist trade channels, agrees to provision the budget of the independent nation by small injections. Thus we see that the accession to independence of the colonial countries places an important question before the world, for the national liberation of colonized countries unveils their true economic state and makes it seem even more unendurable. The fundamental duel which

seemed to be that between colonialism and anticolonialism, and indeed between capitalism and socialism, is already losing some of its importance. What counts today, the question which is looming on the horizon, is the need for a redistribution of wealth. Humanity must reply to this question, or be shaken to pieces by it.

It might have been generally thought that the time had come for the world, and particularly for the Third World, to choose between the capitalist and socialist systems. The underdeveloped countries, which have used the fierce competition which exists between the two systems in order to assure the triumph of their struggle for national libera-

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tion, should however refuse to become a factor in that competition. The Third World ought not to be content to define itself in the terms of values which have preceded it. On the contrary, the underdeveloped countries ought to do their utmost to find their own particular values and methods and a style which shall be peculiar to them. The concrete problem we find ourselves up against is not that of a choice, cost what it may, between socialism and capitalism as they have been defined by men of other continents and of other ages. Of course we know that the capitalist regime, in so far as it is a way of life, cannot leave us free to perform our work at home, nor our duty in the world. Capitalist exploitation and cartels and monopolies are the enemies of underdeveloped countries. On the other hand the choice of a socialist regime, a regime which is completely orientated toward the people as a whole and based on the principle that man is the most precious of all possessions, will allow us to go forward more quickly and more harmoniously, and thus make impossible that caricature of society where all economic and political power is held in the hands of a few who regard the nation as a whole with scorn and contempt.

But in order that this regime may work to good effect so that we can in every instance respect those principles which were our inspiration, we need something more than human output. Certain underdeveloped countries expend a huge amount of energy in this way. Men and women, young and old undertake enthusiastically what is in fact forced labor, and proclaim themselves the slaves of the nation. The gift of oneself, and the contempt for every preoccupation which is not in the common interest, bring into being a national morale which comforts the heart of man, gives him fresh confidence in the destiny of mankind and disarms the most reserved observers. But we cannot believe that such an effort can be kept up at the same

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frenzied pace for very long. These young countries have agreed to take up the challenge after the unconditional withdrawal of the ex-colonial countries. The country finds itself in the hands of new managers; but the fact is that everything needs to be reformed and everything thought out anew. In reality the colonial system was concerned with certain forms of wealth and certain resources only -precisely those which provisioned her own industries. Up to the present no serious effort had been made to estimate the riches of the

soil or of mineral resources. Thus the young independent nation sees itself obliged to use the economic channels created by the colonial regime. It can, obviously, export to other countries and other currency areas, but the basis of its exports is not fundamentally modified. The colonial regime has carved out certain channels and they must be maintained or catastrophe will threaten. Perhaps it is necessary to begin everything all over again: to change the nature of the country's exports, and not simply their destination, to re-examine the soil and mineral resources, the rivers, and--why not?--the sun's productivity. Now, in order to do all this other things are needed over and above human output--capital of all kinds, technicians, engineers, skilled mechanics, and so on. Let's be frank: we do not believe that the colossal effort which the underdeveloped peoples are called upon to make by their leaders will give the desired results. If conditions of work are not modified, centuries will be needed to humanize this world which has been forced down to animal level by imperial powers. \*

The truth is that we ought not to accept these condi-

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\* Certain countries which have benefitted by a large European settlement come to independence with houses and wide streets, and these tend to forget the poverty-stricken, starving hinterland. By the irony of fate, they give the impression by a kind of complicit silence that their towns are contemporaneous with independence.

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tions. We should flatly refuse the situation to which the Western countries wish to condemn us. Colonialism and imperialism have not paid their score when they withdraw their flags and their police forces from our territories. For centuries the capitalists have behaved in the underdeveloped world like nothing more than war criminals. Deportations, massacres, forced labor, and slavery have been the main methods used by capitalism to increase its wealth, its gold or diamond reserves, and to establish its power. Not long ago Nazism transformed the whole of Europe into a veritable colony. The governments of the various European nations called for reparations and demanded the restitution in kind and money of the wealth which had been stolen from them: cultural treasures, pictures, sculptures, and stained glass have been given back to their owners. There was only one slogan in the mouths of Europeans on the morrow of the 1945 V-day: "Germany must pay." Herr Adenauer, it must be said, at the opening of the Eichmann trial, and in the name of the German people, asked once more for forgiveness from the Jewish people. Herr Adenauer has renewed the promise of his people to go on paying to the state of Israel the enormous sums which are supposed to be compensation for the crimes of the Nazis. \*

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\* It is true that Germany has not paid all her reparations. The indemnities imposed on the vanquished nation have not been claimed in full, for the injured nations have included Germany in their anti-communist system of defense. This same preoccupation is the permanent motivation of the colonialist countries when they try to

obtain from their former colonies, if not their inclusion in the Western system, at least military bases and enclaves. On the other hand they have decided unanimously to forget their demands for the sake of NATO strategy and to preserve the free world; and we have seen Germany receiving floods of dollars and machines. A Germany once more standing on its feet, strong and powerful, was a necessity for the Western camp. It was in the understood interests of so-called free Europe to have a prosperous and reconstructed Germany which would be capable of serving as a first rampart against the eventual Red hordes. Germany has made admirable use of the European crisis. At the same time the United States and other European states feel a legitimate bitterness when confronted with this Germany, yesterday at their feet, which today metes out to them cutthroat competition in the economic field.

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In the same way we may say that the imperialist states would make a great mistake and commit an unspeakable injustice if they contented themselves with withdrawing from our soil the military cohorts, and the administrative and managerial services whose function it was to discover the wealth of the country, to extract it and to send it off to the mother countries. We are not blinded by the moral reparation of national independence; nor are we fed by it. The wealth of the imperial countries is our wealth too. On the universal plane this affirmation, you may be sure, should on no account be taken to signify that we feel ourselves affected by the creations of Western arts or techniques. For in a very concrete way Europe has stuffed herself inordinately with the gold and raw materials of the colonial countries: Latin America, China, and Africa. From all these continents, under whose eyes Europe today raises up her tower of opulence, there has flowed out for centuries toward that same Europe diamonds and oil, silk and cotton, wood and exotic products. Europe is literally the creation of the Third World. The wealth which smothers her is that which was stolen from the underdeveloped peoples. The ports of Holland, the docks of Bordeaux and Liverpool were specialized in the Negro slave trade, and owe their renown to millions of deported slaves. So when we hear the head of a European state declare with his hand on his heart that he must come to the aid of the poor underdeveloped peoples, we do not tremble with gratitude. Quite the contrary; we say to ourselves: "It's a just reparation which will be paid to us." Nor will

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we acquiesce in the help for underdeveloped countries being a program of "sisters of charity." This help should be the ratification of a double realization: the realization by the colonized peoples that *it is their due*, and the realization by the capitalist powers that in fact *they must pay*. \* For if, through lack of intelligence (we won't speak of lack of gratitude) the capitalist countries refuse to pay, then the relentless dialectic of their own system will smother them. It is fact that young nations do not attract much private capital. There are many reasons which explain and render legitimate this reserve on the part of the monopolies. As soon as the capitalists know--and of course they are the first to know--that their government is getting ready to decolonize, they hasten to withdraw all their

capital from the colony in question. The spectacular flight of capital is one of the most constant phenomena of decolonization.

Private companies, when asked to invest in independent countries, lay down conditions which are shown in practice to be unacceptable or unrealizable. Faithful to the principle of immediate returns which is theirs as soon as they go "overseas," the capitalists are very chary concerning all long-term investments. They are unamenable and often openly hostile to the prospective programs of planning laid down by the young teams which form the new government. At a pinch they willingly agree to lend money to

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\*"To make a radical difference between the building up of socialism in Europe and our relations with the Third World (as if our only relations with it were external ones) is, whether we know it or not, to set the pace for the distribution of the colonial inheritance over and above the liberation of the underdeveloped countries. It is to wish to build up a luxury socialism upon the fruits of imperialist robbery--as if, inside the gang, the swag is more or less shared out equally, and even a little of it is given to the poor in the form of charity, since it's been forgotten that they were the people it was stolen from." Marcel Péju, "To die for De Gaulle?" *Temps Modernes*, No. 175-6, October-November 1960.

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the young states, but only on condition that this money is used to buy manufactured products and machines: in other words, that it serves to keep the factories in the mother country going.

In fact the cautiousness of the Western financial groups may be explained by their fear of taking any risk. They also demand political stability and a calm social climate which are impossible to obtain when account is taken of the appalling state of the population as a whole immediately after independence. Therefore, vainly looking for some guarantee which the former colony cannot give, they insist on garrisons being maintained or the inclusion of the young state in military or economic pacts. The private companies put pressure on their own governments to at least set up military bases in these countries for the purpose of assuring the protection of their interests. In the last resort these companies ask their government to guarantee the investments which they decide to make in such-and-such an underdeveloped region.

It happens that few countries fulfill the conditions demanded by the trusts and monopolies. Thus capital, failing to find a safe outlet, remains blocked in Europe, and is frozen. It is all the more frozen because the capitalists refuse to invest in their own countries. The returns in this case are in fact negligible and treasury control is the despair of even the boldest spirits.

In the long run the situation is catastrophic. Capital no longer circulates, or else its circulation is considerably diminished. In spite of the huge sums swallowed up by military budgets, international capitalism is in desperate straits.

But another danger threatens it as well. Insofar as the Third World is in fact abandoned and condemned to regression or at least to stagnation by the selfishness and

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wickedness of Western nations, the underdeveloped peoples will decide to continue their evolution inside a collective autarky. Thus the Western industries will quickly be deprived of their overseas markets. The machines will pile up their products in the warehouses and a merciless struggle will ensue on the European market between the trusts and the financial groups. The closing of factories, the paying off of workers and unemployment will force the European working class to engage in an open struggle against the capitalist regime. Then the monopolies will realize that their true interests lie in giving aid to the underdeveloped countries--unstinted aid with not too many conditions. So we see that the young nations of the Third World are wrong in trying to make up to the capitalist countries. We are strong in our own right, and in the justice of our point of view. We ought on the contrary to emphasize and explain to the capitalist countries that the fundamental problem of our time is not the struggle between the socialist regime and them. The Cold War must be ended, for it leads nowhere. The plans for nuclearizing the world must stop, and large-scale investments and technical aid must be given to underdeveloped regions. The fate of the world depends on the answer that is given to this question.

Moreover, the capitalist regime must not try to enlist the aid of the socialist regime over "the fate of Europe" in face of the starving multitudes of colored peoples. The exploit of Colonial Gargarin doesn't seem to displease General de Gaulle, for is it not a triumph which brings honor to Europe? For some time past the statesmen of the capitalist countries have adopted an equivocal attitude toward the Soviet Union. After having united all their forces to abolish the socialist regime, they now realize that they'll have to reckon with it. So they look as pleasant

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as they can, they make all kinds of advances, and they remind the Soviet people the whole time that they "belong to Europe."

They will not manage to divide the progressive forces which mean to lead mankind toward happiness by brandishing the threat of a Third World which is rising like the tide to swallow up all Europe. The Third World does not mean to organize a great crusade of hunger against the whole of Europe. What it expects from those who for centuries have kept it in slavery is that they will help it to rehabilitate mankind, and make man victorious everywhere, once and for all. But it is clear that we are not so naive as to think that this will come about with the cooperation and the good will of the European



governments. This huge task which consists of reintroducing mankind into the world, the whole of mankind, will be carried out with the indispensable help, of the European peoples, who themselves must realize that in the past they have often joined the ranks of our common masters where colonial questions were concerned. To achieve this, the European peoples must first decide to wake up and shake themselves, use their brains, and stop playing the stupid game of the Sleeping Beauty.

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### **SPONTANEITY: ITS STRENGTH AND WEAKNESS**

This consideration of violence has led us to take account of the frequent existence of a time lag, or a difference of rhythm, between the leaders of a nationalist party and the mass of the people. In every political or trade-union organization there is a traditional gap between the rank-and-file, who demand the total and immediate bettering of their lot, and the leaders, who, since they are aware of the difficulties which may be made by the employers, seek to limit and restrain the workers' demands. This is why you often are aware of a dogged discontentment among the rank-and-file as regards their leaders. After a day spent in demonstrating for their demands, the leaders celebrate the victory, whereas the rank-and-file have a strong suspicion that they have been cheated. It is through a multiplicity of demonstrations in support of their claims and through an increase in trade-union demands that the rank-and-file achieve their political education. A politically informed trade-union member is a man who knows that a local conflict is not a decisive settlement between himself and the employers. The native intellectuals, who have studied in their respective "mother countries" the working of political parties, carefully organize similar institutions in order to

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mobilize the masses and bring pressure to bear on the colonial administration. The birth of nationalist parties in the colonized countries is contemporary with the formation of an intellectual elite engaged in trade. The elite will attach a fundamental importance to organization, so much so that the fetish of organization will often take precedence over a reasoned study of colonial society. The notion of the party is a notion imported from the mother country. This instrument of modern political warfare is thrown down just as it is, without the slightest modification, upon real life with all its infinite variations and lack of balance, where slavery, serfdom, barter, a skilled working class, and high finance exist side by side.

The weakness of political parties does not only lie in the mechanical application of an organization which was created to carry on the struggle of the working class inside a highly industrialized, capitalist society. If we limit ourselves to the *type* of organization, it is clear that innovations and adaptations ought to have been made. The great mistake, the inherent defect in the majority of political parties in underdeveloped regions has been, following traditional lines, to approach in the first place those elements which are the most politically conscious: the working classes in the towns, the skilled workers, and the