



Research Paper

Fanon's National Culture in Nadine Gordimer's *none to Accompany Me*

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ABSTRACT

This article's main objective is to render Frantz Fanon theory of National Culture in the Nadine Gordimer's novel 'None to Accompany Me' after the Apartheid. Gordimer, a South African Nobel Laureate brings out the transformation in her society after the post-apartheid. In Fanon's "The Wretched of the Earth" a chapter entitled 'On National Culture' Fanon speaks about the cultural and moral changes of the nation and the responsibility of the writers. Gordimer's 'None to Accompany me' conveys the culture change of the younger generation and the people. The cultural of the people is merged with the national consciousness. Gordimer brings the dynamic culture which has a vacillating relationship between the past and the present of Fanon.

Key words: National Culture, Nadine Gordimer's novel, None to Accompany Me, Frantz Fanon theory, national consciousness.

Frantz Fanon is a substantial, revolutionary individual in the field of post colonialism and his writings encompass of different fields such as philosophy, psychiatry, politics and culture studies. Fanon is an activist writer, in his work *The Wretched of the Earth* brings out in a chapter entitled as 'On National Culture' the writers and thinkers responsibility to forge the national consciousness with the independence struggle in an explicitly African context. The national consciousness is important to any writer and in this chapter Fanon speaks about the creation of a national culture progress through three phases like that of the Elaine Showalter's feminism. The three phases of colonial national culture are, the native intellectuals copy the coloniser's culture, then the intellectuals are dissatisfied with the coloniser's culture and turn backwards to

the indigenous people and culture but are not happy about it, the final phase is 'fighting phase' where a dynamic cultural relationship is brought out in attempting the past culture inheritance and the present struggle against colonialism. A reinterpretation of traditional culture in the present forging with national consciousness after independence is an important manifesto of any after independence country. Fanon wants to establish such a country and feels that the writers and thinkers have an important part to play in it. Nadine Gordimer, a South African brings out Fanon's Nation in her novel *None to Accompany Me*. Elaine Showalter brings out in her essay *Towards Feministic Poetics*, the three stages of feminism as the feminine phase, the feminist phase and the female phase. Similar to it Fanon brings out the three phases and the third phase; the

fighting phase is Gordimer's South Africa in *None to Accompany Me*.

Frantz Fanon, after independent country, people of divergent nature live together and so he wants to construct solidarity across cultural and class differences, wants to assert the rights of the indigenous people, treasure the cultural heritage of colonised people and create a country with national consciousness, avoiding the pitfalls of neo-colonialism. Nadine Gordimer's South Africa got official freedom of apartheid in 1994. Her first novel after apartheid is *None to Accompany Me* brings out the transition from the apartheid to post-apartheid country. Vera Stark a lawyer by profession stands with the black people to get the lands that are to be theirs from the landlords. Blackpeople in exile return to form an independent South Africa with a truly non-racial democratic election. The scenario of Fanon is obvious in the novel, for with the thought of solidarity the blacks planned for a government. Vera Stark black friend Didymus Maqoma and his wife Sibongile return after their struggle and exile. South Africans prepare themselves for the elections and new positions to be taken by the exiles. Didymus and Sally's late born daughter Mpho, arrived from her school in England. Mpho is sixteen year old beauty created by the cross-pollination of history. Life in the past years had made her as a girl without being aware of her own language and her own South African culture. She gets mixed with Oupa, a clerk, a bright protégé, who works in Foundation. He dropped into political action, spent his life in Robben Island for four years. He is a burdened man who will move into the white suburb. He has affair with Mpho which leads to the pregnancy of the girl. Sibongile (Sally) wants to abort the child against the wishes of the elders and against the African culture. The act of abortion is against South African culture and Mpho's grandma will oppose it but Sally will overrule it. In similar manner Vera Stark's son and daughter will have a life of their own. Vera's daughter Annick

turns out to be a lesbian, who adopts a girl baby along with her partner and tries to lead a normal life. Her son Ivan divorces his wife and leads individual life in a foreign country. The comrades who took up positions did what the colonised people did with a different set of rules. Fanon wants to form the government with strong solidarity and national consciousness. Comrades from exile return and take up the positions but the violence remain the same throughout the state; a strong government with solidarity will help to eradicate the violence. It is a slow process with all the tribal people returning to their ancestors land and trying to establish themselves. The leaders should shape their society with the national culture and Sibongile (Sally), takes up the responsibility as an executive, whereas Didi stays at home to write the history as he was not given position as any executive. In spite of black rules the violence doesn't have an end, the aftermath of colonialism still lingers. "No violence is more frightening than the violence of revenge, because it is something that what the victim stands for brings upon him. It is seldom retribution for a personal deed, of which innocence can be claimed." (Gordimer, *None to Accompany Me*, pg. 110-111). The government should work on it and destroy the evil of violence. "Now Administration will act." (117) South Africa wants to establish a country that meets the standard of other countries success, in business, production and labour. "That when you have black management, a black executive director, if in some cases the State you voted into power is your boss, you'll put enthusiasm into your work? Motivation. I worry. It won't be a form of protest against the white exploiter to be caught skimping on the job. No more fifty per cent rejects. We need black management that knows how to make people work.-----" (pg.305) Along the black management and leadership Vera Stark works to form a new constitution. "Yet there's purpose in the attempt to break the cycle? On the premise that the resolution is going to be justice? ___ even if it is renamed empowerment."

(pg.305) Fanon thus brings out the native intellectuals contribution to the formation of national culture with all transformation. The traditional culture is mobilised, reinterpreted and reformed forging with national consciousness. Hence new, unusual, radical changes are imbibed by the Gordimer's

society in *None to Accompany Me* with Fanon's national culture.

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How to cite this article: Brinda P, Benazir. Fanon's national culture in Nadine Gordimer's *none to accompany me*. International Journal of Research and Review. 2018; 5(6):111-113.
