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Frantz Fanon and his Opposition to French Colonial Racism in Algeria (1957–1961)

فرانز فانون ومعارضته للعنصرية الاستعمارية الفرنسية في الجزائر خلال الفترة 1957–1961

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Abstract:

The Algerian liberation revolution inspired many French intellectuals who opposed French colonial policy and expressed a libertarian ideology that rejected racism, oppression, and enslavement. Among them, Dr. Frantz Fanon stands out as one of the most significant voices denouncing manifestations of racism, a reality he consistently criticized through his literary and libertarian writings, which in turn inspired freedom-seeking patriots worldwide. He also sought to actively participate in the revolutionary struggle by joining the ranks of the liberation movement, which provided him with the field experience through which he embodied his libertarian philosophy, a conviction he had embraced since uncovering the realities of European, and particularly French, society.

Keywords:

Colonial racism, The wretched, Violence, Discrimination, Resistance

ملخص:

الهمت الثورة التحريرية الجزائرية الكثير من المثقفين الفرنسيين، المناهضين للسياسة الاستعمارية الفرنسية، معبرين عن فكرهم التحرري الرافض للعنصرية، وكل أشكال الاضطهاد والاستعباد، والدكتور فرانز فانون واحد من بين أهم الأصوات المنددة، لمظاهر العنصرية، التي طالما عبر عن سخطه اتجاهها، من خلال كتاباته الأدبية والتحررية، والتي كانت مصدر إلهام الوطنين الاحرار في العالم. كما سعى للاندماج في العمل الثوري، من خلال انخراطه في صفوف الثورة التحريرية، التي منحته الميدان الثوري الذي جسد فيه فلسفته التحررية، التي كان يؤمن بها منذ ادراكه لحقيقة المجتمع الأوروبي والفرنسي بصفة خاصة.

الكلمات المفتاحية: العنصرية الاستعمارية، المعذبون، العنف، التمييز، مناهضة

• Introduction

Several studies have examined the role of French intellectual elites in opposing French colonial policy and supporting the liberation revolution. These studies revealed the true face of the French colonizer, who had long hidden behind false slogans about his very existence. Much of the socio-historical scholarship has addressed the role of intellectuals in the nation's

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revolutionary struggle, particularly when linked to the quest for liberation and emancipation from the yoke of colonialism. Among them, Frantz Fanon stands out as one of the most prominent French intellectuals, leaving behind a lasting cultural legacy that called for humanity's liberation from slavery in all its forms.

Fanon's anti-racist writings were extensive, spanning his entire body of work before and after he joined the Algerian liberation revolution. His intellectual journey moved from confronting the racism of white men to addressing the racism directed toward black men, and ultimately to exposing the racist policies of French colonialism in Algeria, which violated all principles of humanitarian law. In doing so, he sought to uncover the truth about the white European, particularly the French, community, one that projected a false image of civilization and respect for human rights to international public opinion. Fanon stood as an intellectual unbound by the manufactured restrictions imposed by the protocols of Western and French intelligentsia. He regarded himself as responsible for defending the dignity and freedom of every human being subjected to enslavement, declaring: *"Whenever the dignity and freedom of man are endangered, we are all white, black, and yellow. Whenever freedom and dignity are threatened anywhere, I will defend them irrevocably"*[1]

Significance of the Study

The importance of this study lies in highlighting Frantz Fanon's role as a French intellectual who opposed French colonial policy toward the Algerian people through his editorial writings and his commitment to the liberation revolution, which he regarded as the ideal revolutionary model for breaking free from the grip of colonialism and its racist policies.

Statement of the Problem

The central problem of this study revolves around understanding the nature of French racist policy toward the Algerian people from Frantz Fanon's perspective, examining how he opposed it and how he translated this opposition into his literary and emancipatory philosophy.

Among these problems, the study seeks to address the following sub-questions:

- Who was Frantz Fanon?
- How did Frantz Fanon perceive French racist policy toward the Algerian people?
- In what ways did Frantz Fanon oppose French colonial racism in Algeria?

[1] Yahya, Ben Wlid, Postcolonial discourse, Récupéré sur Al-Kalima Newspaper ,2008 P14

Objectives of the Study

This study aims to highlight Frantz Fanon's revolutionary philosophy in opposing French racist policy in Algeria, thereby contributing to an understanding of one of his most significant positions, which he steadfastly defended since joining the Algerian liberation revolution.

Methodology

The method adopted in this study is the historical-analytical approach, through which relevant scientific material was collected on Frantz Fanon's positions against French policy toward the Algerian people during the liberation revolution. This material is presented systematically and analyzed in light of the available scientific evidence.

Value Added

The value of this research lies in its examination of Frantz Fanon's revolutionary thought and his stance against racial discrimination as embodied in French colonial policy toward the Algerian people. While numerous studies have addressed Fanon's sociological, psychological, and socio-historical contributions, few have emphasized the underlying factor that reshaped his outlook and challenged European and French society namely, the pervasive racism directed at Black individuals. Fanon recognized the importance of reclaiming one's origins and affirming belonging as a response to such oppression. Algeria represented the second decisive stage that shaped his emancipatory ideology, transforming him into one of the world's leading critics of racial discrimination and a thinker who advocated revolutionary violence as a means of breaking free from colonialism and slavery.

1. Franz Fanon's life before he joined the Algerian liberation revolution 1925-1953

Frantz Fanon was born in Fort-de-France, the capital of Martinique, a former French colony, on 20 July 1925[2]. He was educated there and deeply influenced by French history and culture, like many Martiniquais who defended what they considered their homeland, France, whenever it was in danger[3]. The social hierarchy in Martinique was deeply influenced by racial and cultural dynamics. At the bottom were the noirs, Creole-speaking descendants of enslaved people who were primarily engaged in grueling agricultural labor. This group was largely uneducated, politically disengaged, and kept subdued in part by the widespread availability of cheap rum across the island. Above them were the sang-mêlés, a mixed-race urban middle class to which the Fanon family belonged. The sang-mêlés, educated in the French colonial tradition, often held bureaucratic roles or owned small businesses. They frequently sought to emulate the békés, the

[2]Frantz Fanon, The wretched of the earth. Beirut: Dar Al-Taliaa Publishing , 1979, p17.
[3] Rabeh Lounissi ,Frantz Fanon and the search for psychological salvation in the Algerian revolution,Usur Journal algeris, 01, (01), 2002,p18

white colonial elite, who represented the closest connection to metropolitan France…a status considered the ultimate aspiration for many in Martinique.[4].

Fanon's family belonged to the petty bourgeoisie: his father worked as a customs inspector, and his mother was a shopkeeper in Fort-de-France. He was the fifth of eight children, raised in a happy family environment[5].

After completing primary school and moving on to secondary education, World War II broke out. At the age of 18, Fanon sought to leave Martinique and join the Allied forces to fight alongside the Americans and the British against Nazi Germany following the fall of Paris in 1941[6]

After his admission, Fanon came to understand the reality of European society in general, and French society in particular, where he observed that Black soldiers were not treated on equal terms with their white counterparts in the French army. He became aware of his identity as a Black man in a white society, which labeled him a "Negro"[7] From that point onward, Fanon's thinking and political orientation shifted, as he recognized the reality of a racist Western society that failed to acknowledge the Other and regarded it as inferior. Before 1939, his outlook had been centered on white Europe, and he believed that the ideal lay in escaping his racial identity. However, by 1945, he realized and embraced his Black identity, turning his gaze instead toward Africa, while Antillean France continuously reminded him that he was a "Negro"[8]

After the Second World War, Fanon pursued medical studies, during which his libertarian ideology further developed and reshaped his notions of homeland and identity. He came to fully grasp the reality of inequality between white Europeans and Black people: despite holding French citizenship, he was regarded as a second-class citizen[9]. These experiences deepened Fanon's resentment toward the racial discrimination he endured? an injustice for which he bore no responsibility, while observing that many of his contemporaries remained captivated by the Western world, which continued to view them as inferior and perpetually subject to racism.

Before graduating from university as a psychiatrist, Fanon also studied philosophy and earned a degree in the field. According to Milli, Fanon's intellectual pursuits extended beyond medicine to include philosophy, anthropology, and theater, as well as active participation in various philosophical and political debates. During this period, he engaged with the works of several philosophers and became acquainted with leading intellectuals such as Jean-Paul Sartre and Francis

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[4] Alexander C. Karklins, Albert Camus, Frantz Fanon, and F anon, and French Algeria| The colonial ench Algeria| The colonial, The University of Montana: Graduate Student Theses, Dissertations, & Professional Papers, 1999, p17

[5] alice, Cherki, C,Frantz Fanon portrait, Algiers: Éditions Mille Feuille, 2009, pp17-18

1. Ikram Ben Aissa, The life of Frantz Fanon and his struggle with the Algerian revolution 1925–1961,Al-Qurtas Journal,01, (09), 2017 .p83.

[7] Abdelmajid Amrani, The French intellectual elite and the Algerian revolution 1954–1962, Batna: Dar Al-Shihab, (n.d.).

[8] Salah al-Din Malouf, The Algerian revolution in the thought of Frantz Fanon. Tamaththulat Journal, algeris, 01, (08), pp21-22

[9] Mohammed Al-Mili, Frantz Fanon and the Algerian revolution. Dar Al-Kitab Al-Arabi, 2010, p22

Jeanson. He eventually joined the Left Party, embracing its principles and aligning himself with its ideas and theories[10]

After graduating from medical school, Fanon trained in therapeutic medicine at Dr. Tosquelles's clinic, where he developed his skills and gained expertise in social therapy. Motivated by a desire to reconnect with what he considered the original homeland of Black people, he requested Dr. Tosquelles's assistance in securing a medical post in Africa. His goal was realized in 1953, when he was appointed by the General Government of Algeria to serve at the Blida-Joinville Psychiatric Hospital, the first of its kind in Africa. This appointment provided Fanon with a new opportunity to deepen his reflections and confirm his views on France's treatment of colonized peoples. By applying the therapeutic methods he had learned under Tosquelles to patients, he observed that while they proved effective with European patients, 165 in number, they were ineffective in the different social and cultural context of Algerian patients, who numbered around 200. This experience further revealed to him the racialized disparities embedded in colonial systems of care[11].

In this context, Fanon states:

> *"The world that prevailed under the colonial system remained a world divided between two contradictory societies. We find cities for Algerians and cities for settlers, schools for Algerians and schools for settlers… This divided world, inhabited by two different kinds of people, is marked by a particular colonial system and characterized by economic disparities and a wide gap in standards of living, which inevitably reflect upon human realities"*[12]

Due to the general situation created by the occupation, which rendered treatment ineffective, Fanon became convinced that the most appropriate solution was a complete rupture with colonial rule[13]

Fanon's earliest literary works, *A Sunken Eye*, *Balanced Hands*, and *The Conspiracy*, reflected his anti-colonial orientation, which initially attracted the admiration of the French intellectual class. However, once he published his first non-literary text in *Esprit* magazine in 1951, entitled *The Lived Experience of the Black Man*, he was met with widespread criticism, and the initial praise quickly gave way to distasteful racism that exposed many underlying truths[14] In this regard, Fanon states: *"The notion of Negroes is the emotional or logical antithesis of the curse that the white man has cast upon humanity, and these Negroes, shaped as a result of the contempt*

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[10] Ibid, pp22-39
[11] Mohammed Mubarak Kaddid, The role of Frantz Fanon in establishing the southern front. Journal of Human and Social Sciences algeris, 27, (08), 2016, pp662-663.
[12] Frantz Fanon, op.cit, pp41-42.
[13] Mohammed Mubarak Kaddid, op.cit, p663.
[14] Salah al-Din Malouf, op.cit, p23.

exercised by the white man toward Blacks, appeared in some cases as the only remedy capable of provoking contradictions and insults"[15]

For Fanon, the concept of the "Negro" extended beyond individual identity and was understood as a social form expressed through the broader Negro movement. In a precise description, Arlund Tueni characterizes this movement as *"a movement whose two main manifestations are miraculously harmonious: in its negative phase, directed toward eliminating the domination of Western countries, and in its positive phase, serving as a stimulus to adopt Western military methods, political-economic systems, and spiritual culture."*

In a more precise definition, Léopold Sédar Senghor described it as

> *"the sum total of the values of the civilization of the Black world, as expressed in the lives and achievements of Black people… It is simply the will to realize itself and to flourish. It is not confined to one group of Black peoples over another but encompasses the entire Black diaspora in Africa, the Americas, Asia, and Oceania. Negroes represent a reality, a culture, and a collection of economic, social, political, intellectual, moral, and artistic values"*[16]

The concept of the "Negro," as proposed by Fanon, reflects a translation of European thought about the Black race. In contrast, the original Negro thought, as well as the concept of the Negro movement according to many of its pioneers, represents a social and civilizational model, rooted in the identity of Black people and independent of the racism imposed by European society.

Fanon was undeterred by the racist campaign against him and began to intensify his struggle. A few months later, he published *Black Skin, White Masks* through Seuil in 1952[17], in which he addressed one of the most pressing issues for the African continent: the plight of the African individual and the discrimination faced at the hands of white people because of their Black skin[18]. Fanon not only critiqued the racist practices imposed on colonial subjects but also denounced the ideology of linguistic and cultural colonialism prevalent in Parisian cultural circles. This stance further deepened the divide between him and French intellectuals. As he wrote in 1953, shortly before leaving for Algeria: *"The jungles of South America are, for a Negro like me, far more appealing than the cafés of Saint-Germain"*[19]

The author of *Black Skin, White Masks* reflects the perspectives of his early thought, presenting himself as a critic of the history of the Negro, rejecting the past and the scenes of

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[15] AMINE Asber, Africa politically, economically, and socially. Damascus, Dar Damascus, 1985, P115
[16] Nadia Ben Chouch, Salami Muhammad, Manifestations of Black thought in Frantz Fanon through his books Black Skin, White Masks and The Wretched of the Earth. Al-Mufakir Journal, 2023, pp243-244.
[17] Salah al-Din Malouf, op.cit, p23
[18] Abd ELHamid Hafiri, Frantz Fanon: Aspects of Algerian identity in his writings. Algiers,Ministry of Culture and Tourism Publications, 1985, p19
[19] Salah al-Din Malouf, op.cit, p24

exploitation and enslavement of his people in Martinique, who were treated like mere property in the hands of white Europeans. Fanon was driven by a revolutionary zeal, denouncing the harsh and disappointing conditions that undermined the dream of a dignified life, while emphasizing the ideals of liberation and struggle[20].

2. Fanon's Anti-Racist Stances during the Algerian Revolution, 1957–1961

When Fanon was appointed by the French administration as a senior officer at the Blida-Joinville Mental Hospital in Algeria[21] he became acutely aware of the stereotypical and oppressive nature of the colonial system. The so-called *"native-born"* patients, who were often victims of colonial persecution outside the hospital, were not exempt from this system. Even the Algerian psychiatric laws were incompatible with standard psychiatric principles, which are fundamentally tied to individual privacy.

Fanon strongly criticized this colonial approach to mental health in every forum available to him. Through his work, he exposed colonial racial discrimination and contextualized Algerian psychiatric conditions within the broader framework of multifaceted colonial oppression. In this regard, he authored a scientific article in the summer of 1955, denouncing racial discrimination and sharply criticizing ethnic-based psychiatric diagnoses officially recognized by the World Health Organization, arguing that their proper treatment could only occur with the end of colonialism[22] During his time at the hospital, Fanon interacted with Algerian revolutionaries, met many leaders of the National Liberation Front (FLN), admired their struggles and sacrifices, supported their cause, and provided them with covert assistance[23]. At the end of 1955, he responded to a request from Pierre Chaullet, commissioned by Abane Ramdane and Yousef Ben Khedda, to serve as a psychiatrist for FLN fighters and mujahideen. He began coordinating with local FLN structures, treating numerous officials and patients.

By December 1956, Fanon had made a definitive break with the colonial administration, resigning from his position as psychiatrist and head of the Blida Hospital department. He communicated his resignation in a letter to Algeria's Resident General, Robert Lacoste, formally severing ties with the French administration by the end of 1957[24]. As Melly (2010) recounts: *"One day in the spring of 1957, somewhere in Paris, Fanon was waiting for his passage to be arranged so that he could finally join the Algerian revolution; that marked the end of his tenure in France, and he traveled without returning."*

In the same year, Dr. Fanon officially joined the Algerian Revolution and declared himself one of its members, transitioning from theorizing the philosophy of liberation and struggle to actively practicing it. He did not limit himself to organizational or honorary roles; rather, he

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1. Emad Al-Din Tahiri, Colonialism and the discourse of liberation in the philosophy of Frantz Fanon and the education of the Algerian revolution, Minerva Journal, 01, (03),2017.p 60

[21] ibid, p61.
[22] Salim Sayeh, Revolutionary violence in Frantz Fanon's thought through his experience in the Algerian revolution, The Social Researcher Journal, algeris, 13, (01), 2017, p506
[23] Emad Al-Din Tahiri, op.cit, p61
[24] Salim Sayeh, op.cit, p506

undertook military responsibilities while continuing to pursue his passion for writing Mohamed Al-Mili cited three factors behind Franz Fanon's accession to the 1956 Algerian Revolution and can be summarized as follows:

- Influenced by Western humanist philosophy, he naturally sympathized with the cause of Algerian man.

- His conviction of the truth of colonialism

- Anti-colonial intellectual composition[25]

Some researchers emphasize additional factors deemed more significant, as illustrated by Fanon's psychological state, particularly highlighted in his resignation letter at the end of 1956. In this open letter addressed to Resident General Commissioner Robert Lacoste, Fanon announced his decision to leave his position at the hospital. Through his letter, he expressed his protest against a policy that institutionalized inequality and legitimized violence against the Algerians, the rightful inhabitants of the land. He condemned this approach for stripping them of their identity and subjecting them to humiliation within their own homeland.[26]

Fanon’s involvement in the Algerian Revolution and his direct contact with its militants marked an intellectual turning point, significantly transforming the style of his philosophy and writings compared to his earlier work. His full integration into the revolution and its profound impact on his life are evident in his second book, *The Algerian Revolution in Its Fifth Year*, in which he provides a psychological and anthropological study of the distinctive culture of the Algerian people, their customs, traditions, and ways of life, demonstrating how these elements are fused in daily life and harmonized with local conditions[27], In the first chapter, he explains the methods employed by French colonialism to dismantle Algerian society, undermine its moral fabric, and exploit its most abundant and diverse resources. This chapter also illustrates Fanon’s deep understanding of colonial strategies aimed at depriving Algerian women of their identity and forcibly integrating them into European social norms [28].

Fanon observes that women involved in this experiment moved through European society with uncovered faces and emancipated bodies, functioning almost as a form of hard currency. The triumphantly enthusiastic Europeans, influenced by such transformations, exhibited psychological behaviors that closely resembled those linked to religious conversion.[29]

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[25]Mohammed Al-Mili, op.cit, p.27
[26] Ahmed Osmani, FRANTZ FANON'S POSITION ON THE ALGERIAN REVOLUTION, Qabas Journal of Studies Human and Social, 09(01). 2025, june, p1742.
[27] Emad Al-Din Tahiri, op.cit, p62.
[28] Frantz Fanon, A dying colonialism. Beirut, Dar Al-Farabi, 2004, p32.
[29]Ahmed Osmani, op.cit, p1749.

In the fifth year of the Algerian Revolution, Fanon praised the role of the radio in amplifying the voice of the Algerian people, mobilizing, recruiting, and directing the masses as a tool of resistance against psychological warfare. He observed:

> *"The radio is no longer part of the arsenal of cultural repression practiced by the occupiers. Algerian society, by making the radio a unique means of resistance in the face of psychological and military pressures, establishes an independent movement within, adopting the new technique and linking it to the innovative ways of utilizing the signals created by the revolution"*[30]

Fanon underscores that owning a radio signified more than mere access to information; it embodied a pledge to the nation's cause and served as an entryway into the collective struggle of a united populace. The French authorities, in their attempts to undermine this powerful symbol-by obstructing broadcasts and banning radio sales-provoked inventive acts of resistance from the Algerian people. For Fanon, such responses were an unavoidable aspect of the revolutionary process, grounded in a reinterpretation of the dialectical approach influenced by Hegel and Sartre. While he drew heavily from Sartre's philosophical ideas, Fanon consciously separated himself from Sartre's broader political aspirations. His use of dialectical reasoning was strictly aimed at dismantling colonialism, dismissing the notion of a global proletarian revolution as irrelevant to the realities of developing nations. He adapted Hegel's master-slave dialectic to fit this perspective, arguing that when the oppressive voice of the master is confronted, the chance to elevate the voice of the people must be seized, no matter the challenges.[31]

As discussed earlier, Fanon shifted his intellectual focus toward African society, dedicating both his intellectual and militant efforts to understanding and supporting it. This shift made him recognize the significance of the African dimension within the Algerian liberation revolution, a perspective he articulated on multiple occasions in *Al-Mujahid* newspaper, where he stated: *"Black Africa in the face of French colonialism,"* emphasizing the deep historical and natural connections between Algeria and its neighboring sub-Saharan African countries. In recognition of his commitment to the Algerian African cause, the National Liberation Front appointed him as a mobile ambassador and representative in several African countries. His first major diplomatic engagement came with his appointment to the delegation participating in the Accra Conference in 1958, where he met and engaged with several prominent African leaders, including Kwame Nkrumah, Patrice Lumumba, and Félix Houphouët-Boigny.

Fanon reflected on this first engagement, stating:

> *"The Algerian delegation, which consisted of five members, received an enthusiastic reception in Accra. We observed there the great significance of the Algerian revolution, Ben Bella, Ben M'Hidi, and Jamila Bouhired became part of the African saga. Our delegation was*

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[30] Frantz Fanon, A dying colonialism. Beirut, op.cit, p32.
[31] Alexander C. Karklins, op.cit, p85.

accorded an excellent position: one member was appointed to the Administrative Committee of the Conference, while others were elected to lead or serve as deputies on various committees."

Fanon's travels across Africa further allowed him to disseminate his ideas, particularly following his participation in the Conference of African Peoples in 1960, where he spoke on behalf of Algerian diplomacy. He continued his dedicated work in this sphere until the end of his life [32]

Given his diplomatic expertise, Fanon participated in a field mission to Mali with the aim of opening a third front and fostering greater solidarity across the Sahara[33], Furthermore, Fanon emphasized that the Algerian Revolution represented the only path to liberate the nation from the grip of colonialism. He argued that true independence requires a rejection of the colonizer's mindset, stating: *"It is not possible to separate from colonialism if at the same time one does not detach from the idea that the colonizer is part of oneself through the sap of colonial culture"*[34] ,He further asserted that *"colonialism itself is the cause of numerous mental illnesses that emerged under colonial rule as a form of adaptation to an unnatural and alien system"*[35]

It was this firm conviction that led Fanon to open his most important work, *The Wretched of the Earth*, with a focus on the theme of violence. Fanon emphasizes that the eradication of colonialism is inherently a violent process, describing it as *"the replacement of one human species with another human type"*[36] Since colonialism constitutes a humanitarian crisis and a dark chapter in human history, it must be completely dismantled, a goal achievable only through violence, force, and the revolutionary awareness of the people. Fanon stresses the necessity of a unified political leadership, stating: *"The leaders of the revolution realize that they must enlighten the masses of fighters, teach them, educate them, and propagate a doctrine. The leaders of the revolution understand that this is essential to create an army, consolidate power, and correct the dispersal of forces"*[37]

One of Fanon's findings on colonial violence and discrimination is that it is not just an individual act or random behaviour but is the result of a long history of injustice, colonialism, and oppression" Psychological emancipation," which means changing the self-consciousness of individuals and freeing them from the negative impulses inherent in the past, Fanon arguably realized that the violence that arises in colonized people is the result of historical violence experienced in the past, and he developed his idea of self-emancipation as a way to address this reality [38]

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[32] Mohammed Mubarak Kaddid, op.cit, p665
[33] Ali Qasir , Frantz Fanon The philosopher of The Wretched of the Earth, Al-Istighrab Journal, 2018, p240
[34] Salim Sayeh, op.cit, p507
[35] Ikram Ben Aissa, op.cit, p91
[36] Salim Sayeh, op.cit, p507
[37] Emad Al-Din Tahiri, op.cit, p65.
[38] Khayra Youssef Tunisia Hamouch,The reality of colonial violence and the necessity of revolutionary violence in the philosophy of Frantz Fanon, Jou rnal of Social Studies and Research, algeris, 04, (12),.2025, p386.

Fanon's Algerian experience has had a great impact, providing him with a variety of experiences. His ideas, his opinions, his philosophy, his attitudes changed, after he was a rebel against the Negro race, focusing on the individuality of man in addressing exploitation and freedom from slavery. Confronting racism has become more nationalistic and patriotic, recognizing the importance of man's past in changing his present. Building his future, which is the stage of the national revolution, recorded by the book of the Algerian revolution in its fifth year until his ideas moved to the level of internationalism and openness to the world, which is characteristic of his famous author tormentors of the earth[39].

Fanon's involvement in the revolution was largely confined to the role of an intellectual, tasked with supporting a broader strategy that he had no part in shaping or influencing, not even through consultation. Notably, the leadership welcomed Fanon into its ranks as a means of appealing to the Black communities in Africa, Latin America, and the United States, despite their limited sway in global politics. Furthermore, Fanon served as an effective instrument for garnering the support of French intellectuals. Their significant impact on shaping public opinion in France and their ability to form influential pressure groups affecting government decisions added strategic value to the revolutionary cause[40].

Frantz Fanon was nearing the end of his life when he completed *Les Damnés de la Terre*, a fact reflected in the book's urgent tone. Witnessing the factionalism within the FLN leadership at the time, this work serves as his definitive statement on revolution and its inherent risks. Fanon passed away on December 6, 1962, in Washington, D.C., where he had been sent in a final attempt to prolong his life. Just three months after his death, Algeria achieved independence from France. *Les Damnés de la Terre* remains Fanon's enduring legacy, with a significant impact over time, though his cautions articulated in "The Pitfalls of National Consciousness" have largely been ignored.[41]

3. Findings of the Study

Based on the above, a set of conclusions can be drawn:

- Fanon demonstrated that colonialism inflicts psychological violence on the colonized, resulting in mental illnesses and disorders, and that the only remedy is complete liberation and the eradication of a racist and oppressive regime.
- Fanon's revolutionary philosophy did not endorse violence as impulsive behavior or as an irrational reaction; rather, it presented a concrete means of achieving psychological, social, and even physical liberation from colonial racism, which had systematically abolished all humanitarian values in its treatment of the Algerian people.
- The eradication of colonialism, as envisioned by Fanon, restores the Algerian individual's sense of self and identity, while contributing to the end of the slavery, oppression, and duplicity imposed upon him under colonial tyranny.

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[39] Mohammed Al-Mili, op.cit, p51.
[40] Ahmed Osmani, op.cit, p1743.
[41] Khayra Youssef Tunisia Hamouch, op.cit, p101.

- Fanon's engagement in the Algerian liberation revolution was not merely a political decision, but a profound moral commitment, arising from his awareness of the realities of French colonialism and the necessity of confronting it with violence as a natural and proportionate response to the conditions imposed upon the Algerian people.
- In Algeria, Fanon experienced a pivotal turning point that shaped and deepened his revolutionary thought, transitioning him from a critic of racism to an active fighter and revolutionary within the ranks of the Algerian liberation movement.
- The Algerian Revolution transformed Fanon from a theoretical doctor and writer into a revolutionary, and from an individual thinker into a defender of a global cause. Algeria marked a decisive turning point in his thought, where he embodied the model of the engaged intellectual, adopting the cause of liberation and actively participating in freeing oppressed peoples from all forms of slavery.

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