

What does a man want?  
What does the black man want?

At the risk of arousing the resentment of my colored brothers, I will say that the black is not a man.

There is a zone of nonbeing, an extraordinarily sterile and arid region, an utterly naked declivity where an authentic upheaval can be born. In most cases, the black man lacks the advantage of being able to accomplish this descent into a real hell.

Man is not merely a possibility of recapture or of negation. If it is true that consciousness is a process of transcendence, we have to see too that this transcendence is haunted by the problems of love and understanding. Man is a *yes* that vibrates to cosmic harmonies. Uprooted, pursued, baffled, doomed to watch the dissolution of the truths that he has worked out for himself one after another, he has to give up projecting onto the world an antinomy that coexists with him.

The black is a black man; that is; as the result of a series of aberrations of affect, he is rooted at the core of a universe from which he must be extricated.

[...]

However painful it may be for me to accept this conclusion, I am obliged to state it: For the black man there is only one destiny. And it is white.

Before beginning the case, I have to say certain things. The analysis that I am undertaking is psychological. In spite of this it is apparent to me that the effective disalienation of the black man entails an immediate recognition of social and economic realities. If there is an inferiority complex, it is the outcome of a double process:

- primarily, economic;
- subsequently, the internalization-or, better, the epidermalization--  
of this inferiority.

Reacting 'against the constitutionalist tendency of the late nineteenth century, Freud insisted that the individual factor be taken into account through psychoanalysis. He substituted for a phylogenetic theory the ontogenetic perspective. It will be seen that the black man's alienation is not an individual question. Beside phylogeny and ontogeny stands sociogeny. In one sense, conforming to the view of Leconte and Damey, let us say this is a question of the sociodiagnostic.

[...]

If I were an Adlerian. then, having established the fact that my friend had fulfilled in a dream his wish to become white – that is, to be a man – I would show him that his neurosis, his psychic instability, the rupture of his ego arose out of this governing action, and I would say to him: “M. Mannoni has very ably described this phenomenon in the *Malagasy*. Look here: I think you simply have to resign yourself to remaining in the place that has been assigned to you.”

Certainly not! I will not say that at all! I will tell him, “The environment, society are responsible for your delusion.” Once that has been said, the rest will follow of itself, and what that is we know. The end of the world.

**Frantz Fanon (trans. Charles Lam Markmann), from *Black Skin, White Masks* (London: Pluto Press, 1986 (1967)), p.10; 12-13; 216**