

Frantz Fanon's Phenomenological Study of Akala's Natives



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Abstract

The purpose of this study is to examine the phenomenology of race in the British empire. Phenomenology as philosophical study refers to critical theory which examines the structures and experiences by the first-person narrative. The phenomenological approach relates 'subjective' or 'self' to 'object' or others (Husserl, 1950). Thus, this theoretical study enlightens the importance of a relative record of Black's experiences of institutional, cultural, economic and sociological racism. This paper elaborated the qualitative textual analysis through the theoretical framework of the French psychiatrist and theorist Frantz Fanon's "phenomenology of race" (Lopez, 2015) by giving multiple instances described in Natives by Akala. The qualitative theoretical study reveals the working of "systematic" and "institutional" racism as a criticizing resource to analyze the whole phenomena of race to a great extent. Fanon's psychoanalytic analysis of racism is represented here by Akala's self-experience of teacher's biases as an impressive exploration of oppressive. The "intentional", "conscious" phenomenological study brings the readers to consciousness by an optimistic view that "the obstacles of race can be overcome by all" as by the critique through black existentialism (Dkillingray, 2020). The phenomenological study of the paper thoroughly negotiates the racial discriminations embedded in "political phenomena" and its contemporary existence in different countries around the world.

Keywords: *Phenomenology of race, Racial Epidermal Schema*

Introduction

The author, Akala is a well-known award-winning artist, outspoken critic, public speaker and a social entrepreneur (n.pag.). He is among the most significant voices within the British and the UK's social equity and the movement of social justice besides his socio-political commentaries. Akala is a London poet and an academic. His sharp intelligence and articulate opinions have elevated his stature into a highly credible and influential political voice. He tackles the issues of society, race, global inequalities, and the hovering imperialism in the western world. He is included in the "annual Powerlist of the 100 most influential Black British people in the UK" (n.pag.). In his works and musical albums, he reflects the blends of his life in the "struggle of poverty, race, class and violence", with the search for answers. He describes multiple events of phenomenological racism in his Pan African school which shape Akala's life and outlook.

In *Natives*, he takes his own experiences and widens them out to look at the social, historical and political factors “that have left us where we are today” (n.pag.). Akala’s *Natives* extends comprehensively across history and in contemporary legislative issues. Thus, the protagonist is not only Akala himself, but also the whole Black community in British culture who are the sufferers of racist slurs such as “niggers” and “bastard”. The text speaks directly to British denial and squeamishness while confronting the issues of race and class that are “at the heart of the legacy of Britain’s racialized empire”. He is *The Sunday Times* best selling author having a deep interest in black history. He has appeared on the BBC and various other television shows talking on topics such as knife crime and racism. Thus, Akala has risen through the ranks of music, his career in television and in the world of publishing (n.pag.).

Frantz Fanon’s phenomenology of “racial epidermal” (Fanon, 1961) and “corporeal schema” that explores the neurotic complex that either a black body has to be “for itself” or “being for others” (Fanon, 1961). Fanon’s theoretical concept is similar to Husserl’s view of “inter subjectivity” that correlates “self-conscious experience” extending to phenomenological sphere. As Joseph Chamberlain proclaims; “I believe that the British race is the greatest of governing races the world has ever seen”. In *Natives*, Akala’s institutional education system is a focal point to represent multiple classes and races, retaining their different identities of “us” and “them” under the same roof. As Akala writes “I am partly a product Britain’s injustices, of its class and race oppression” (Akala, 2018). Frantz Fanon theorizes this stratification of “self” and “other” in terms of “settlers” and “natives” while highlighting whites as “man” and blacks as “animals” (Fanon, 1952). Seunghyun Song asserts that “being black has itself become a symbol of one’s inferior economic, social, political and graphical status”.

In this regard, Phenomenology means the study of experiences and the examining of the structures as pointed out by Husserl. In this way, the phenomenological outlook of this paper describes the racial experiences of blacks inscribed in the social and political structure as Fanon calls it “social structure” (Fanon, 1952) whereas Akala refers it as “colonial racism” (Akala, 2018). Thus, paper will use different theoretical concepts of Fanon as the “racial epidermal” and “corporeal schema” (Fanon, 1961) side by side the experiences of racial violence, prejudice and neurotic complexes by the concept of epidermalization. The racial, corporeal schema and epidermal complexity means that black’s self-body is seen and acted through the eyes of others and the world as Fanon’s body was marked by the child in these terms, “Mother, look! Negro”.

Fanon recognizes “racial epidermal schema” on the basis of ‘color prejudice’ as culturally and discursively created not genetically (Fanon, 1952) as he declares in *The Fact of Blackness*. According to him, it is rooted in the social and ‘psychic structure’ (Fanon, 1952) and contemporary politics. He explores that the whites make colonized as they are ‘parasite’, ‘brute beast’, ‘animals’ of having no use in the whites’ rich world (Fanon, 1952). He describes the racial world in two terms as settlers/self and natives/others. According to Fanon, the “mechanism of racism dehumanizes the native and turns him into an animal” (Fanon, 1952). While describing the intensified complexes of inferiority and superiority, he asserts that the inferior complexities of the racialized are “correlative to the Europeans feelings of superiority. It is the racist who creates his inferior” (Fanon, 1952). Thus, he writes “White civilization and European culture have forced an existential deviation on the Negro”.

The inhumane treatment regarding Blacks as monkey and animals on the basis of skin color is depicted both by the author Akala and the theorist Fanon. His phenomenology of racism explores the structural experience of a marked distinction of the lifestyle of settlers' well fed and natives' poor and evil town (Akala, 2018). Akala describes this idea by the reference of whites and black poor lives in Jamaica and Caribbean lands. Frantz Fanon describes a correlation between richness and whiteness as he writes, "you are rich because you are white, you are white because you are rich" (Fanon, 1952). For Fanon, the "originality of colonial and racial context is economic reality and inequality" (ibid.). Thus, all these theoretical concepts will be thoroughly analyzed afterwards by giving multiple instances through the selected book. Consequently, as a post-colonial critic he desires for "Black Power Movement" (Fanon, 1961) by the rhetoric of anti-colonial resistance for their liberation. As he writes, "color prejudice is indeed an imbecility and an iniquity that must be eliminated" (Fanon, 1961).

Objectives

The objectives of the study is to analyze the critical theory of race by Fanon's phenomenological approach. This study enlightens the harsh consequences of phenomenological race such as the effects of epidermalization, superiority and inferiority complexes, insulting behaviors towards Blacks and their poor economic matters. This paper is about the phenomenological study of race and provides the "lived experience of being black" (D.Marriot, 2016) as their "bodily stylization" (D.killingray, 2020) is shaped by the definitive structures.

Research Questions

RQ1. What consequences the racial historic epidermal schema led to black natives?

RQ2. How Akala and Fanon describe the global structures of racism and operative system of class stratification in their respective texts?

This study is significant to the students, teachers, researchers and critics because it will help them to have a critical lens and thought provoking idea about the structures of racism.

Literature Review

The paper will provide multiple recent and previous reviews on Natives such as Carlos, in the Morning Star views that "Natives is at once a memoir, a detailed sociological investigation of racism and global politics from London to Beijing, with stops at Johannesburg, New York" (n.pag.). It has many concepts including the territory of British and English culture, violence, slavery, the legacy of colonialism and the historical function of racial superiority theories that are present widely through the system of media and education. Furthermore, Maayke explains that Akala tells his own experience as a mixed-race boy growing up in poverty in London in the 1990. He mentions that Akala's experiences are not incidental but are structural and systematic. He shows in chapter seven that the "racial hierarchy was clearly noticeable for him while growing up as a black boy in a struggling neighborhood that how race and class influence the way history is written and that erasure of class is perceived more of threat than racial equality".

Proceeding to another similar review by David Olusoga who explores in The Guardian, "the effects of race and equally disturbing truths about British history" (n.pag.). He composes that Akala releases from deprivation not as evidence of individual transcendence but rather of the oddity and tumultuous unfairness of class, race and liberty. In addition to it, Andrew Hadfield writes in Irish Times that "Akala's book is a memoir interspersed with reflections on history and society, as he maps his own life story onto the wider global currents that have determined the course of his life".

The son of a Scottish mother who brought him up as a single parent in Camden, north-west London, and a Jamaican father, Akala was, by his own account, a forceful, articulate and confrontational youth who was acutely aware of the deprivation his family suffered (n.pag.). Falling behind at school because of his inability to fit in, “Akala credits his intellectual development and, in particular, his acute awareness of race and class, to his mother’s wise decision to send him to African school where he learned about the legacies of empire.”

Now moving forward to peep into another scholarly view on Akala’s *Natives*. Benjamin Zephaniah declares that “It’s personal, historical, political, and it speaks to where we are now.” Steven writes that “In one of the most touching of many personal passages in the book, Akala retraces the steps by which he was racialised – as a mixed-race child – into blackness”, he continues, “Covering everything from the police, education and identity to politics, sexual objectification and the far right” (n.pag.). Thus, *Natives* is about British issues of race and class that are at “the heart of the legacy of Britain’s racialised empire”. Moreover, Shantel Edwards explains *Natives* in these terms: “Semi-autobiographical text, Akala details his experience of being continually failed by an education system that viewed him as another troubled mixed- race youth.” (Edward, 2018)

The above-mentioned argument has a resemblance with Alia Nawaz's reviews on Akala 's *Natives* that “He tackles different issues in society such as a corrupt elite, racism in education, and the prejudice of the national press. exploring uncomfortable and hard-hitting truths about the toxic relationship between race and class in Britain” (n.pag.). Another critic responds that why and how racism, against black people, has existed historically and even today. He asserts that Akala talks about ‘white supremacy’ being built on imperialism and continuing nowadays through racism mainly within systems.

Akala’s term “institutional racism” is marked by K. J. Charles who elaborates that “It’s in part a personal memoir, some of which is blood-boiling about the injustice and casual cruelty of teachers and the institutional bigotry that continues to underestimate black kids.” (n.pag.). Thus, these critics have mainly talked about the politics, colonialism, “race and class” as the title of the book is, still some areas are lacking which my paper will further elaborate. My paper is particularly about the phenomenological study of the structures and experiences of Black’s that finds out the operation of institutionalized racial prejudices and racial violence in various fields as educational, political and departmental system of police rooted in the whole social structure

Methodology

The methods and such procedures of the research that are utilized by the researchers to gather the data by multiple research designs, resources, sampling techniques and the qualitative or quantitative approaches.

The paper’s methodology relies on the qualitative discourse analysis of the text *Natives*. This paper will provide a detailed phenomenological study of racism highlighted by Frantz Fanon by giving a wide range of references through the *Natives*.

All the relative materials are collected from the primary text *Natives* and the multiple secondary sources such as journal articles, scholarly reviews and web sources as well.

The technique that is used for this research paper is “theory” and its “framework” to analytically evaluate the phenomenology of race. This theory is applied to the selected text “*Natives Race and Class in the Ruins of Empire*” with the multiple arguments of the theorist Frantz Fanon.

3.4.Scope and Limitations

This research focuses on a wider aspect of racism all around the Asian territories by the Western or British empire. Furthermore, the theoretical framework has a significant scope in itself as it highlights the working of the structures behind the experiences of blacks' lives.

Discussion

This paper will provide a qualitative analysis of Natives through the theoretical framework of Fanon's phenomenology and race. The paper will discuss the detailed study of phenomenology explaining the black experiences created by the structures as Adrienne Brown calls it a space "racializing function rooted in architecture" (Brown, 2018). Thus, Fanon's racial epidermal and corporeal schema, superiority and inferiority complexes, prejudice and injustice will thoroughly describe the phenomenological study. Fanon says "the inferiority complex can be ascribed to a double process. First economic. Then, internalization or rather epidermalization of this inferiority" (Fanon, 1961). Akala quotes some of the most profound racist slurs as Georges Cuvier says "One is no longer aware of the Negro but only of a penis, the negro is eclipsed. He is turned into a penis" (Akala, 2018).

Akala writes that the whiteness functions as "a tool of domination" by mentioning Charles Mill who says "Whiteness is a phenomenon unthinkable in a context where white does not equal power at some structural level." (Akala, 2018) Fanon writes that man means a white man who addresses "a negro like an adult with a child". Akala continues that "White privilege is a verifiable factor in human history produced by the philosophy and practice of institutionalized white supremacy" (Akala, 2018). He explains the phenomenological structure of race in these terms that the white boy calls me a nasty name in the school playground and even in "this boy's insult there was the trace of history, of empire, of the global movements of peoples" (Akala, 2018). Thus, it explains the political and social game of whiteness and blackness throughout the system.

Fanon writes that "A slow composition of myself as a body in the middle of a spatial and temporal world—which seems to be schema. It does not impose itself on me; it is, rather, a definitive structuring of the self and of the world—definitive because it creates a real dialectic between my body and the world". The phenomenological concept of 'self' and 'others' is interpreted by Husserl as "self-giveness" (Husserl, 1950) means intentional experience of consciousness relates him to 'other' as objectively experiencing subjects. Akala says, "your environment literally does define you" (Akala, 2018) as society "determines much of your life experiences, chances and outcomes" (Akala, 2018) His racial epidermal schema is depicted as "bodily embodiment of racial oppression and its parallel relation with epidermalization of racist inferiority". Akala writes that colonial nostalgia, class conflicts and cultural aggression feed racism (Akala, 2018) while asserting that "race is a social construct." (Fanon, 1952). In this way, it reflects a mixing together of self and the other both racially and historically.

Fanon correlates whiteness and richness having superiority and privileges. Similarly, Akala explains that whites consider that they are "inherently superior to other human beings because their supremacy was in fact eternal, pre-ordained by god, science or culture" (Akala, 2018). While mentioning the superiority of whites, Akala asserts Baldwin's saying that "Whiteness is a metaphor of power" (Akala, 2018). He further elaborates that "now you have money, you are so successful that you are an honorary white man" (ibid.). Akala writes straight forwardly that whiteness is "a sign of color that defines that they have a right to own other human beings to rape and to kill having their divine rights to the whole world" and whiteness that can "legitimize slavery, genocide and colonialism" (Akala, 2018).

Frantz Fanon asserts that “I subjected myself to an objective examination, I discovered my blackness, my ethnic characteristics; and I was battered down by tom-toms, cannibalism, intellectual deficiency, fetishism, racial defects, slave ships” (Fanon, 1952). Akala provides his autobiographical horrific instances of violence that “I experienced growing up” (Akala, 2018) and “common” experience of slavery and blackness vividly. He explores that “black skin became a sign of merchandise rather than humanity” as they are called “savage heathens” having inhumane treatment by scientific and systematic racism (Fanon, 1952). He describes the social events where the black good English footballers are labeled as monkey and banana skins (Akala, 2018). Irish are considered to be “essentially savages” as their slogan identifies “No Irish, no blacks, no dogs” (24). Like Fanon's saying, Akala also highlights the concept that “people treated me and my sister better than our ‘fully black ‘cousin” (Akala, 2018) describing categorical types of racial epidermal schemas as “dark skinned”, “mix raced” and “Chinese black niggers bastard”. According to Seunghyun Song, these racial schemas “hinders the bodily development” by perceiving blacks as threatening “biological” body..

Akala ‘s vast exploration and deep observation collaborates with Fanon’ s concept of historico schema as he describes “Britain has a long history of crafting politics not around merit or even solely class distinctions but also around white identity ” (Fanon, 1961) and thus, they have adopted multiple sentences to “silence you ” as “You just hate Britain, you are anti British” (Fanon, 1961). The continuity of black’s experiences is the baggage of racialized history (18) as Akala asserts that “We are conquered people living in the conquerors 'land and as such we are people without honor.” (Akala, 2018) Akala’s reporting of “blackness and crime” marks Fanon concept of natives’ town as a place of “evil repute” and “ill fame” (Akala, 2018). Furthermore, he describes that his racist English grandfather said to me “Paint myself white because you are dirty” facing the “double shame of being black and poor”, insecurities, stress, “naked injustices” and aggressiveness (67). Akala explores that Winston Churchill said that “They are a beastly people with beastly religion” (Akala, 2018). Thus, British and European’ s “anti-black prejudice” works against the whole of middle east, Muslims and Jewish.

Akala, talking about explicit racialized event, points out his multiple racial phenomena with the police as “stop and search” (Akala, 2018) when they four were with one white friend “the police searched the four blacks only, making the fun of the fact that he hung around with niggers” (Akala, 2018). He further asserts that he is late in school but can’t describe this event to “my rich white professors “as they would end up looking at me with suspicion” (Akala, 2018). Akala describes another event that “my black surgeon friend suffers from a humiliation by police as they think that a “black man driving a Mercedes how could be a doctor and not a drug dealer” because of the “stereotypical association with blackness” (ibid.). Thus, all these events create question in my mind that “Why are all the police white and all the people protesting black?”.

Natives deals with a detailed analysis of phenomenological experiences of blacks in education system. Thus, the paper will portray multiple racial events from the autobiographical perspective of the author. Akala starts from his five years early childhood experience that “ My very first teacher felt I had too much to say for myself, he was annoyed that I was a ‘ know it all ’ apparently. He was so irritated by myself confidence, my willingness to speak, to offer opinions and even to know the answers to questions asked- all traits that schools are apparently supposed to encourage- that he told me that I was not allowed to speak in class at all” (Akala,2018).

Akala asserts that black students are “treated unfairly within the British Education system for decades” (Akala, 2018) that school becomes a battleground. Akala quotes about his teacher "She told me the drawing was rubbish". So, all the other students move forward to other works and I was drawn to redraw this snowman to many other days (Akala, 2018). Now moving forward to another example of systematic racism that when author's mother ask his teacher to allow him to describe his events during his stay at Jamaica, teacher gives a sarcastic remark at his telling of first story that "I wish you were still there" (Akala, 2018). The racial irony of Akala’s educational institution is revealed when his mother takes books to home and realized “that the books I was being given in class were well below my level" (ibid.). He raises a thought-provoking remark over the institutional racism that " Are black children being treated fairly in British school these days? sadly and predictability, the answer is no".

Natives describes Fanon’s concept of racist structure thoroughly by referring to multiple events of blacks. Akala exposes that " black students entered the schools twenty points above the national average, and left as the lowest performing of all groups, twenty-one times below” (Akala, 2018). He mentions his autobiographical encounter with the racist university headmaster who tries to “bribe me” while giving a book for the “protection of abusers by power” (Akala, 2018) when he complains about the racist teacher who “have to teach children they actually hate” (ibid.). Akala points out that “the attainment group” reflects the idea that the “teachers under asses’ black students who outperformed their white counterparts” (Akala, 2018). While “the Exclusion gap” explores that “black students were more expelled three times higher than the whites” so, their gifts and talents are overlooked and locked into limited ranges of possibilities. "In the final year of primary school in England and Wales, all pupils must take external examinations, which are blind marked by someone who does not know the child, thus eliminating any potential for racial bias". Frantz Fanon’s theoretical framework explores that a “white man in a colony has never felt ‘inferior’ in any respect” (Fanon, 1952). Similarly, Akala writes that “In America, the white people hold all of the key levers of economic, military and political power” (Akala, 2018). While highlighting the natives, Fanon writes that they “starved of bread, of meat, of shoes, of coal, of light” (Akala, 2018). Akala explains that black slaves were given nothing “under apprenticeship”, the whites starved them to death during the severity of famine (61). In this way, Jamaica’s third world poverty (Akala, 2018), domestic abuse, homelessness and “grotesque violence creates political psychopaths”.

Akala declares that “economic hardships determined the result” (Akala, 2018) as Fanon asserts that aggressions are the result of economic structure. The natives cannot afford to heat their homes, lacking healthcare as the millions of people living off food banks” (Fanon, 1961). It is written in Natives that "Prejudice meted out to people on the grounds of having black skin or being defined as black" (Akala, 2018). Moreover, in Haiti, free black and mulattoes were subject to intense discrimination that even their wealthy groups were not allowed to " become doctors or lawyers, to eat, pray or buried with whites, nor to dress like whites". On the other hand, the white lifestyle is depicted as “picnic like atmosphere, eggs and lemonade were consumed”. Natives explores that " poorer black children in particular would have to work twice as hard to get half as far" (Akala, 2018). Thus, Akala concludes that “African and Caribbean States are politically, economically and military weak” (14).

Fanon’s concept of violence that “ruled over the ordering of racial and colonial world” (Fanon, 1952) is analyzed in the book as well. He further elaborates it as " the violence with which

the supremacy of white values is affirmed". Akala's exploration of British invasions of French Caribbean and French violence to "exterminate all the blacks on the island" (Akala, 2018) side by side the instances of torture, rape and mass murder (59) and forced labor of these black slave's mark Fanon's concept of violence (Opperman, 2019) as highlighted by Romy Opperman. While highlighting his autobiographical account, he writes that "None of my middle-class Jamaican friends experienced anything like the levels of violence and police harassment that I experienced growing up 'poor' in the UK" (Akala, 2018). Thus, these educational, political and government's hypocritical attitude of racism towards the blacks create their life as 'cheap' and 'subhuman'. Akala summarizes this racial phenomenon in these words, "the police harassment, the confrontation with teachers, the violence and frustration of my soon- to- be teenage group peer" (Akala, 2018). Akala mentions that Zulu King describes these South Africans as "head lice" (Akala, 2018). Thus, all these "black and brown voices" are fringe to say at least politically in Britain.. All these above-mentioned textual evidences enhance the phenomenological approach of Fanon's theory of racism in Natives.

After the above all discursive analysis of Akala 's Natives, I consider that the conceptualization of so called "Race" that is signified as a measure of character, should be eradicated for the implementation of justice and equality. As Martin Luther King responds about this hopeful eradication of race is these terms " they will not be judged by the color of their skin but by the content of their character. " (Luther, 1963) He continuous this revolutionary slogan by asserting "Let freedom ring from Colorado, California, Georgia, Lookout Mountain of Tennessee." (Luther, 1963) Like Frantz Fanon and Akala , Martin Luther's powerful oratory paves the world to a free place, free from the burden of racism. Peeping into another post colonial discussion raised by Swedish commentator Sven Lindquist in his remarkable literary masterpiece Exterminate All the Brutes. The critical view represents that unlike Conrad's Kurtz' quotation of "Exterminate all Brutes" (the natives) , Sven Lindquist provides the theoretical platform to the extermination of the settlers, the racist or the colonizers. He highlights the Europeans' view that "inferior races were by nature condemned to extinction, the true compassion of superior races consisted in helping them on the way. "

Conclusion

My research paper's phenomenological study of racism captures the concept of public intellectual Edward Said's idea that "It's racism at the bottom" as the basis of all the "architectural" and institutional workings of racist society. Similar to post colonial ideology of Fanon, Edward Said, straightforwardly utters that. " Since the time of Homer, every European, in what he could say about the Orient, was a racist, an imperialist, and almost totally ethnocentric ". In a nutshell, the paper provides a descriptive qualitative and discourse analysis of Akala's Natives through the theoretical framework of Frantz Fanon's phenomenology of racism. Akala as a modern post-colonial writer brings in account a vast range of autobiographical and communal events of racist discriminations. For instance, he starts from his primary school's racism, experiences at secondary educational institutes, racial structure in sports and entertainment and then lived experiences of blacks in Jamaica, Caribbean lands, America and Europe. Fanon's theoretical concept of phenomenology as the study of experiences and structures explore different complexes in terms of historic- racial epidermal and corporeal schema, epidermalization, neurotic complexes of whites' superiority and blacks' inferiority. Akala sheds a light on the "European's imperialist self-confidence and their

appetite for brutality" (Akala, 2018), prejudices of Japanese, and Brazilian police violence that work as a pioneering element on the basis of skin color.

My research findings will be impressive for the slave minds of modern youth, who are under the external charms of so-called Western civilization. Contrarily, my selected discourses of anti racist and anti colonial writers, Sven Lindquist ironically says "They(Westerns) talk of philanthropy and civilization, where it is I don't know." (Lindquist, 1932) Thus, my first and foremost research motivation is decolonization of the minds of Youth who are marked with the slogan of future asset. Kenyan Academic Ngugi wa Thiango's approach in his marvellous text *Decolonizing the Minds* is sufficient to prove my perspective about this afore mentioned remark. Secondly, I pursue that the racial measurements are needed to be ended as Frantz Fanon passionately demands in *Black Skin, White Masks* that "Color prejudice is indeed an imbecile and iniquity that must be eliminated." (Fanon, 1952) Thirdly, after the practical assertion of above discussed two motifs of my research work, the optimistic and thought-provoking rhetoric is presented by Fanon's "third world liberation" and Akala's emerging hope that "future seems filled with massive potential for change for the better." (Akala, 2018) In short, Akala's *Natives* offers world wide ranging of instances about prejudices, European dark history of brutality under the systematical grades of race and African's enslavements. For instance, Akala comments that "scientific racism was spawned that sorted humanity into gradations of race and even excluded some groups from the ranks of humanity altogether" (Akala, 2018) as "European prejudices about blackness and evils were fixed." (Akala, 2018) Thus, the paper grasps all the necessary details to provide a phenomenological study of experiences inscribed in history, social and political circumstances as pointed out by Akala and Fanon as well. In short, both the writer and the theorist desire for decolonized world by bringing in light the deep experimentation of racial issues faced individually and collectively. Consequently, Fanon asserts for the 'return of the repressed' by their 'National Liberation Movements' (Fanon, 1961) as Akala ends with the message of "giving birth to new traditions of resistance, creativity and working to create new futures" (Akala, 2018).

Limitations and Future Directions

This study is limited to the reflection or the representation of the structural experiences of blacks because it does not describes the strategic steps to overcome the racial phenomena. While, it has remarkable future directions as well as it paves the way for criticism and anti racist approaches for the coming generations and researchers.

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