

THE
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**FANON IN
POP CULTURE**
HARRY POTTER, STAR
WARS AND MORE!

**FANON AROUND
THE WORLD**
FANON AND PABLO ESCOBAR

**EXCLUSIVE:
FANON ARTWORK,
POEMS AND
MEMES!**

A LOOK AT
**THEMES IN FANON'S
LITERATURE**



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"Your identity is yours to define and express however you want"



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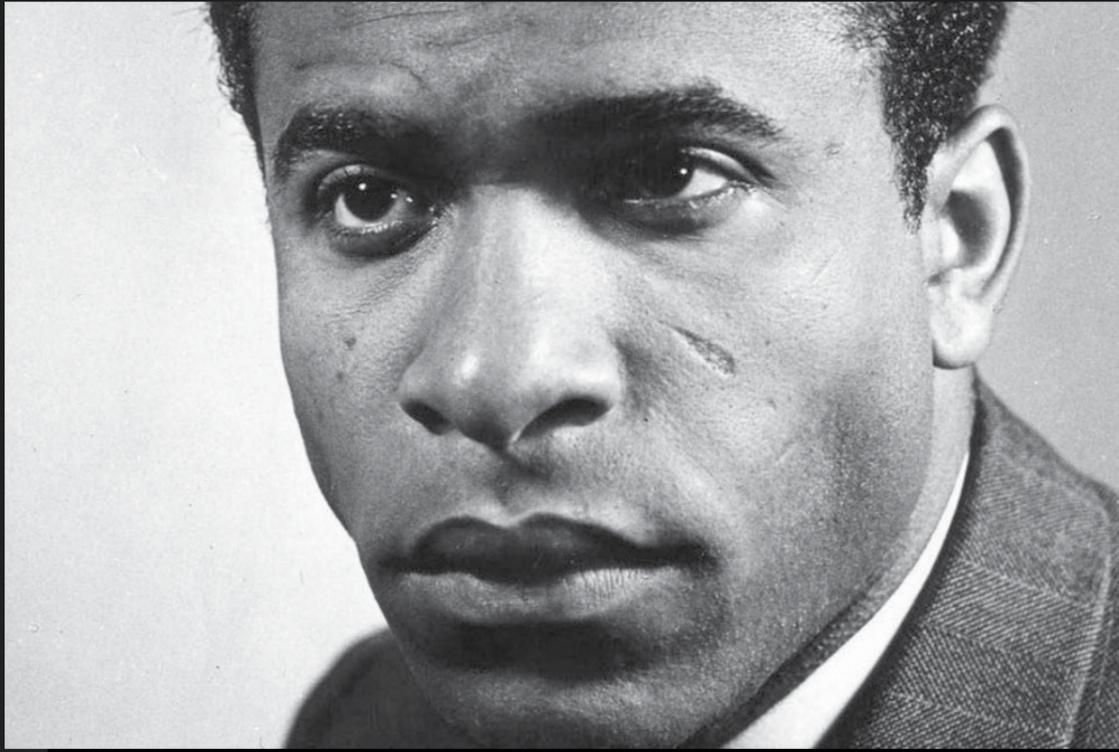
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“Decolonization, which sets out to change the order of the world, is clearly an agenda for total disorder.”



| FRANTZ FANON

Born: July 20, 1925.

Died: December 6, 1961

Education: Studied medicine and psychiatry in Lyon, France, after World War II.

Military Service: Served in Free French Army during World War II.

Fanon was reasonably qualified as part of the black bourgeoisie due to his family's societal positions. He was raised in this environment, learning France's history as his own, until his high school years when he first encountered the philosophy of negritude, taught to him by Aimé Césaire, Martinique's other renowned critic of European colonization. He was a writer whose works are influential in the fields of post-colonial studies,

critical theory, and Marxism. As an intellectual, Fanon was a political radical, Pan-Africanist, and Marxist humanist concerned with the psychopathology of colonization, and the human, social, and cultural consequences of decolonization.

Themes in Fanon



Violence

by Dianne Mahabir

“Decolonization is always a violent event...it reeks of red-hot cannonballs and bloody knives.”

In his book entitled the *Wretched of the Earth*, Frantz Fanon’s section ‘On Violence’ pronounces that the oppressed people in Algeria struggled towards liberation, national consciousness and restoration of nationhood whereby exerting violence as an inevitable phenomenon towards decolonization. Fanon extols the virtues of violence as a means to liberate colonial subjects both politically and physiologically (History Cooperative, 2016).

Decolonization is defined as the act of expelling colonization. This was the main aim of native individuals who were condemned to slavery conditions by colonial subversions and complete devastation on the native folk. The motives of these people were not necessarily displacement but to silence the colonist’s insolence and eradicate his status out of power and authority. The fight for independence through decolonization was also geared towards accomplishing national liberation, national renaissance, and the restoration of nationhood to the people.

To trigger violence, the people became aggravated by the colonists’ harsh words for example, by being equated to an animal. However, the native realized his humanity and understood he was no different from the settler and hence, began to gather weapons with which he would succeed and take the place of the tyrants. Even when the term Western Culture was mentioned, he was always equipped with his knife and ready to fight. In spite of this, the only countermeasure performed by the masses to cope with the built up frustration and thoughts of rebellion was through a ritual dance. It was allowed by the colonists as a means to delay the revolts whereby the violence was supposedly ‘canalized, transformed, and conjured away’ (Sartre, 2016).

Correspondingly, the author Mao Zedong produced revolutionary theories similar to that of Frantz Fanon with respect to their notions and analysis of the violence paradox during colonization and their perception of violence as a legitimizing force or weapon in revolutionary oppression.

In contrast, a distinction was apparent between Fanon and Mahatma Gandhi’s revolutionary analyses. Fanon declares that “decolonization is always a violent event...it reeks of red-hot cannonballs and bloody knives.” This indicates that black consciousness, identity and nationalism can only be attained through violence. He clarifies this by stating “It is naked violence and only gives

“The oppressed people in Algeria struggled towards liberation, national consciousness and restoration of nationhood whereby exerting violence as an inevitable phenomenon towards decolonization.”

in when confronted with greater violence.” Fanon’s theory lies in opposition with Gandhi who states that non-violence was the ideal means of abolishing colonialism. Gandhi expounds that independence can only avail through an ‘internal self-control’. In Fanon’s perception there were some natives who found violence as unfavorable and non-violence was brought about by the colonial rule to prohibit any anticipated problem or deaths as a form of compromise between the elite and nationalist bourgeois.

Additionally, critical work has been published on Fanon’s Violence piece by B.K Jha where he asserts that Fanon’s meaning of violence to be not precise as the term is expressed as physical injury, force and in a sense of radicalism, coercion or militancy. He continues with, “It is fraught with ambiguities and the loose usage of such a critical term weakens its analytical utility.” Jha explicates the concept of man’s recreation of himself as dubious since the violence praxis may perhaps alter man’s

thoughts and attitudes. This results in a more violent individual thus creating an everlasting praxis of such an erroneous response.

Moreover, even though this practice of violence is of liberation, of emancipation, and of justice it does not mean it is non-violent. He states “Violence advocated to achieve the aims of non-violence is still violence and no amount of poetic juggling of words can escape this fact.” Nevertheless, violence was still prevalent since the year 1954 onwards as the people were concerned about another Dien Bien Phu event after the Vietnamese victory and combatting this as well as instilling distress into the colonialist governments to eventually agree on the liberation movement and decolonization of the people.



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Fanon on Culture

by Dianne Mahabir



From the book *Wretched of the Earth*, in his essay “On National Culture”, Frantz Fanon relates his reflections on cultural tradition, and its significance in the struggle for liberation. During the imperialistic pressures of colonization, the settlers had a tendency to suppress the cultural heritage of the natives and distort their perception of themselves and each other (New seeds, 2011). He articulates “this cultural obliteration is made possible by the negation of national reality, by new legal relations introduced by the occupying power, by the banishment of the natives and their customs to outlying districts by colonial society, by expropriation, and by the systematic enslaving of men and women.” (Fanon, 1959). He was also against the idea of ‘re-introduction of indigenous culture and traditions’ in his belief that culture is produced through the struggle itself and not by means of past practice of customs and values.

Fanon then theorizes the growth in the new cultural worker. Firstly assimilation of the native to the dominant culture, recollection and realization of pre-colonial traditions and the fight and struggle towards identity. The native turns himself into an awakener of the people; resulting in a fighting, revolutionary and a national literature (Clarke, 1961) where they voice their thoughts and heritage.

Further research on national culture designates a contrast between revolutionaries; Mahatma Gandhi and Frantz Fanon since they had different views on colonial imperialism and the struggle for national freedom. Differences in their philosophies may be accounted for by different colonial paradigms in both Algeria and India. According to Gandhi, all religions were equal and lead to the same God. Also, each religion could be called imperfect and needed to develop over time. Gandhi believed that Indians, instead of following and adapting



the European culture, should revert to their own Indian culture, revive it and improve it. Furthermore, Gandhi regarded violence as inevitable and placed more value on non-violence and considered it as the greater strength. He continuously advocated the practice of non-violence and condemned the use of violence (Kumar and Dhoble, 2014).

Contrary to Gandhi, Fanon felt it was necessary for the national struggle to assimilate the recovery of the historical culture through congruent continental efforts, which would eventually create African culture. Therefore, the national struggle for liberation could ultimately change the culture in some way or the other. He points out that culture formed may vary based on the religion and regional characteristics. For Fanon, the French colonists gained and maintained control over Algeria using the force of violence thereby making violence of the same magnitude the method natives used to meet colonists’ narcissism, until “the last become first” (Fanon, 1961). Gandhi saw colonialism as an act of pure violence which could only be provoked, not by non-violence resistance, but more active, revolutionary and spontaneous violence. Yet, we must consider that they both condemned imperialism and wanted to liberate the peoples from its clutches.

Nevertheless, from his published work, Fanon states that the need for defense, reassertion, and restoration of cultural roots, is critical to create national culture in the present, but also to the well-being of the individual person. He highlights that these attempts at recovering national continuity throughout history are often contrived and ultimately self-defeating (Ezez, 2016). In addition, in his speech to the Congress of Black African Writers in 1959, he elucidates that to accomplish national liberation, the revolutionaries must initiate reconstruction of the national culture that colonialism has systematically destroyed.

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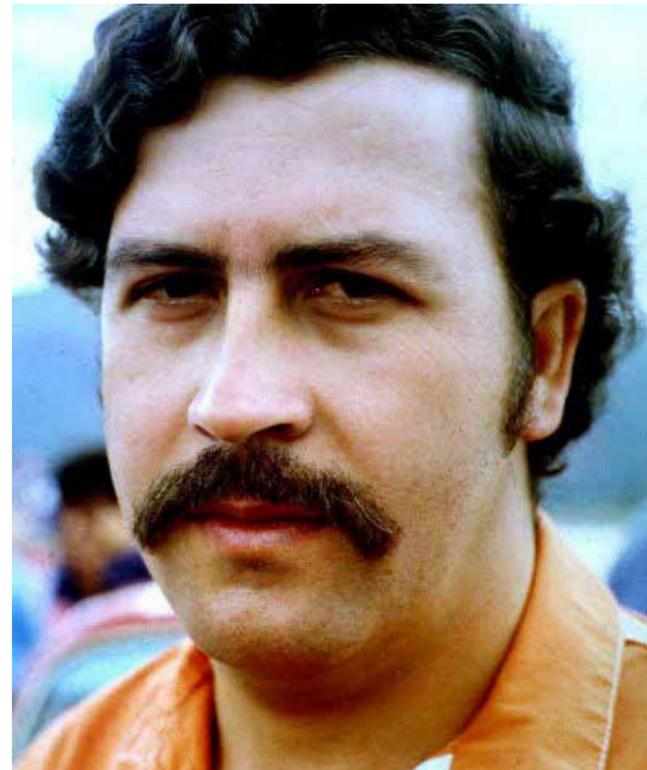
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Fanon Around the World



Frantz Fanon and

Pablo Escobar

by Kaaria Quash

I'd like to put Fanon in a geographical context and apply it to Colombia, where I lived for a short period of time. For those who are unfamiliar about the story of Escobar, he was a Colombian drug trafficker and narco kingpin. His ruthlessness and ambition made him one of the most powerful and violent criminals of all time.

Escobar's rise to wealth and power was as a result of his criminal activity; starting off as car thief and cigarette smuggler, he later expanded to cocaine, eventually creating one of history's most powerful drug trafficking empires: The Medellín

Cartel. Despite his criminal tendencies, Escobar always dreamed of being the president of Colombia. Coming from poor upbringings (his dad was a farmer and his mom a school teacher) he always had a soft spot for the lower class of society. After his rise to fame, he started many charities in an attempt to give back to the people: the *paisa Robin Hood*, they called him. He understood them in a way no other politician could. **"The ears of the nationalist militants hear the true voice of the country and their eyes see the great and infinite misery of the people."**

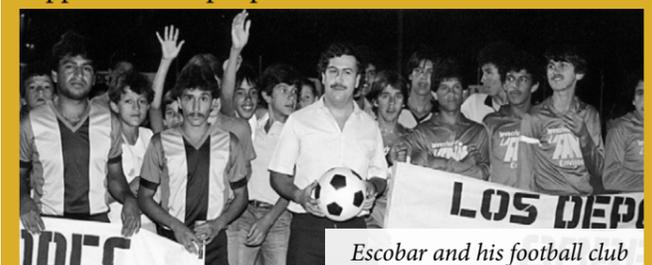
He ran for President of

Colombia eventually, but after incriminating evidence on him was released, he had to step down. The local authorities, with the help of the Americans hunted him down to bring him to justice.

However, this just pushed Escobar to resist with violence. **"It (colonialism) is naked violence, and only gives in when confronted with greater violence."** Escobar went from being a narco kingpin to a narco-terrorist, with violent acts such as bombing planes full of innocent people and assassinations of police and government officials. To Escobar, the police, Americans and the Colombian government represented the establishment: the oppressors. With a bounty on his head, he retreated to Medellín, a place he knew he could trust the people. **"The nationalist militant who decides to put his faith in the hands of the peasant masses, instead of playing hide-and-seek with the police in the urban centres, will never regret it. The peasant cloak wraps him in a mantle of unimagined tenderness and vitality."** He managed to get the support of the people in

the slums, who acted as his eyes and ears, allowing him to stay one step ahead of the law. He even armed and trained the youths in the slums. **"The men from the towns let them - selves be guided by the people and at the same time give them military and political training."** This ended up with many frictions between the people of Medellín and the local police/military, with many shootouts: it was basically war in the streets. But then again, the purpose of war is to have peace.

Escobar was eventually hunted down and killed, although who killed him is still a mystery. Some say it was the military, others say he committed suicide. "Better a grave in Colombia than a cell in America" he would say. Although he was a murderer, a terrorist, and a very bad man, I still believe Escobar exemplified the nature of the colonized, who would use violence as a tool to overcome his oppressors.



Escobar and his football club

Fanon in Indigenous Communities in the Caribbean

by Nicola Mathura



Indigenous man fishing



'Banwari man' bones in the UWI Museum, Trinidad

sity of the West Indies, St. Augustine. I sat there in awe as I listened to these females that spoke about their fight for their land and their people in Guyana. Guyana is home to nine differing indigenous tribes and they comprise of almost nine percent of the country's population. There are communities that are titled and to some extent show that they own those lands whereas there are communities that are untitled and not catered for and recognised as Amerindians' communities. These people still reside in their traditional homes and practice their rotational agriculture that has been practiced for generations in order for the forest to replenish itself. The "LAND" is the way of life for these indigenous people as they depend on it for food, medicine, housing and water. The land is both their burial and sacred grounds where they worship as it holds their history. Their land is owned collectively and no one person has ownership. This is really important for them because if one person has land title, conflict would be escalated. In the 1990s



Indigenous women activists in Guyana

when Guyana started their foreign investment back, as exploitation of natural resources began to increase, so did the land problem for Indigenous communities. This reminded me of a field report that I wrote in Year 2 Geography about a situation with our own local indigenous people:

On Saturday 12th March, 2016 a visit was made to the sacred site of the Banwari Man, Trinidad and Tobago's oldest inhabitant found. This sacred site is located in Banwari Trace, San Francique Road, Penal, in South Trinidad. This place is thought to be the first settlement of our indigenous ancestors. The Banwari Bones can be dated to approximately 3400 BC which means the remains are about 5400 years old. The site only showed the empty hole in the ground where the

Frantz Fanon stated "The claim to a national culture in the past does not only rehabilitate that nation and serve as a justification for the hope of a future national culture. In the sphere of psycho-affective equilibrium it is responsible for an important change in the native. Perhaps we haven't sufficiently demonstrated that colonialism is not merely satisfied with holding people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it. This work of devaluing pre-colonial history takes on a dialectical significance today."

On Saturday 3rd April, 2017, I attended a symposium panel entitled "Land, Community and Environmental Protection" at the Univer-

Kaieteur falls, Guyana, where indigenous tribes are found.



ancestral bones were excavated with no other representation of our first inhabitants in the country. The remains of the bones were sent to the University of the West Indies, St. Augustine where it is currently being preserved. However, when I visited the actual remains; the museum attendant told me that some of the bones were bagged and sent to other universities to be studied.

Upset and somewhat distraught, Mr. Rabina Shar was disappointed that the bones of the Banwari Man were extracted from its tomb as this area was seen as a "sacred sense of space" where he did his prayer sessions and worship to his ancestors. A proper definition for a sacred space would be "A site where the human search for meaning and truth and divine inspiration commingles with practices and beliefs in the attempt to find an answer." He felt as if he had nothing but dirt and natural environment to pray too. He would usually offer prayers towards Banwari's remains.

"I feel very sad, I feel like I lost someone who died because when I come here to pray, the bones are not here. It was put here for a specific purpose. Naparima Hill is aligned with the sun on a certain degree with a certain frequency". With an angry tone of voice he claimed we do not know anything about this. He said they (the indigenous people) are disappointed. They have sent a claim to the Government but they are unable to hire a lawyer, due to lack of finances to go to court for it to be determined. There is precedence in the CCJ (Inter-American Court).

This truly touched me, because he is part of this Warao tribe that seem to have a close bond and tie with their ancestors. A bond that seemed unbreak-



Rabina Shar (centre), head of the Warao tribe in Trinidad and Tobago, along with our writers Kaaria (far left), Rana (second from left), Shariel (second from right) and Jameel (far right).

able; but somehow removing the bones from them left an open scar that generated anger towards the government. "An ancestral bone is the dead part of somebody that was once alive; it is a means of communication with your ancestors. Some might say it is 'obeah' and other kinds of ignorance. It is science. An example would be in our teachings we had a term called anomanina. This term means that there is an education system or a compilation of knowledge. Knowledge of every blade of grass, every animal, every fish; what is their name, who is their partner, who is their spirit within them, what is their purpose on Earth. We were what you call scientific in terms of harmony and nature," explained Rabina Shar. Our ancestors were not destroying mountains to build housing. They were not destroying it to build a road or find oil. Some of us may have varying definitions of what a home is. I feel there is a psychological difference between being at home and being home. Some of us will easily adapt to new places and make it our home as we rediscover new aspects of life but some of us may not want to leave the one home we have always known as we hold our sentimental memories that we had in that one space. A space we knew since birth.

A Vehicle for Freedom

by Nicola Mathura



The term race refers to groups of people who have differences and similarities in biological traits deemed by society to be socially significant, meaning that people treat other people differently because of them (Houghton Mifflin Harcourt 2006). Frantz Fanon sees race as a form of alienation. While keenly enjoying “The Wretched of the Earth”, and doing research for my articles, I came across another of Fanon’s books entitled “Black Skin, White Mask”. The chapter “The Lived Experience of a Black Man”, uses a pastiche-like narrative of black experience, where the problem of racial alienation drives the story forward. The narrator, which we can consider not only Fanon, but every black person, is confronted by a typical racist act of everyday life. All Frantz Fanon wants to be is a man that is not judged by his skin color in the white world which he inhabits. But his skin color becomes more important than his education and achievements. While closely significant others may hate him for

a valid reason, white people hate him just because of his skin color.

The link of Negritude comes in here. The Négritude movement signaled an awakening of race consciousness for blacks in Africa and the African Diaspora. This new race consciousness, rooted in a (re)discovery of the authentic self, sparked a collective condemnation of Western domination, anti-black racism, enslavement, and colonization of black people. It sought to dispel denigrating myths and stereotypes linked to black people, by acknowledging their culture, history, and achievements, as well as reclaiming their contributions to the world and restoring their rightful place within the global community (Schomburg Center for Research in Black Culture 2001).

I would like to draw a Caribbean example of where white colonists tried to use the sport of cricket to make the black man inferior. Cricket was a vehicle for a much deeper tale about realization of

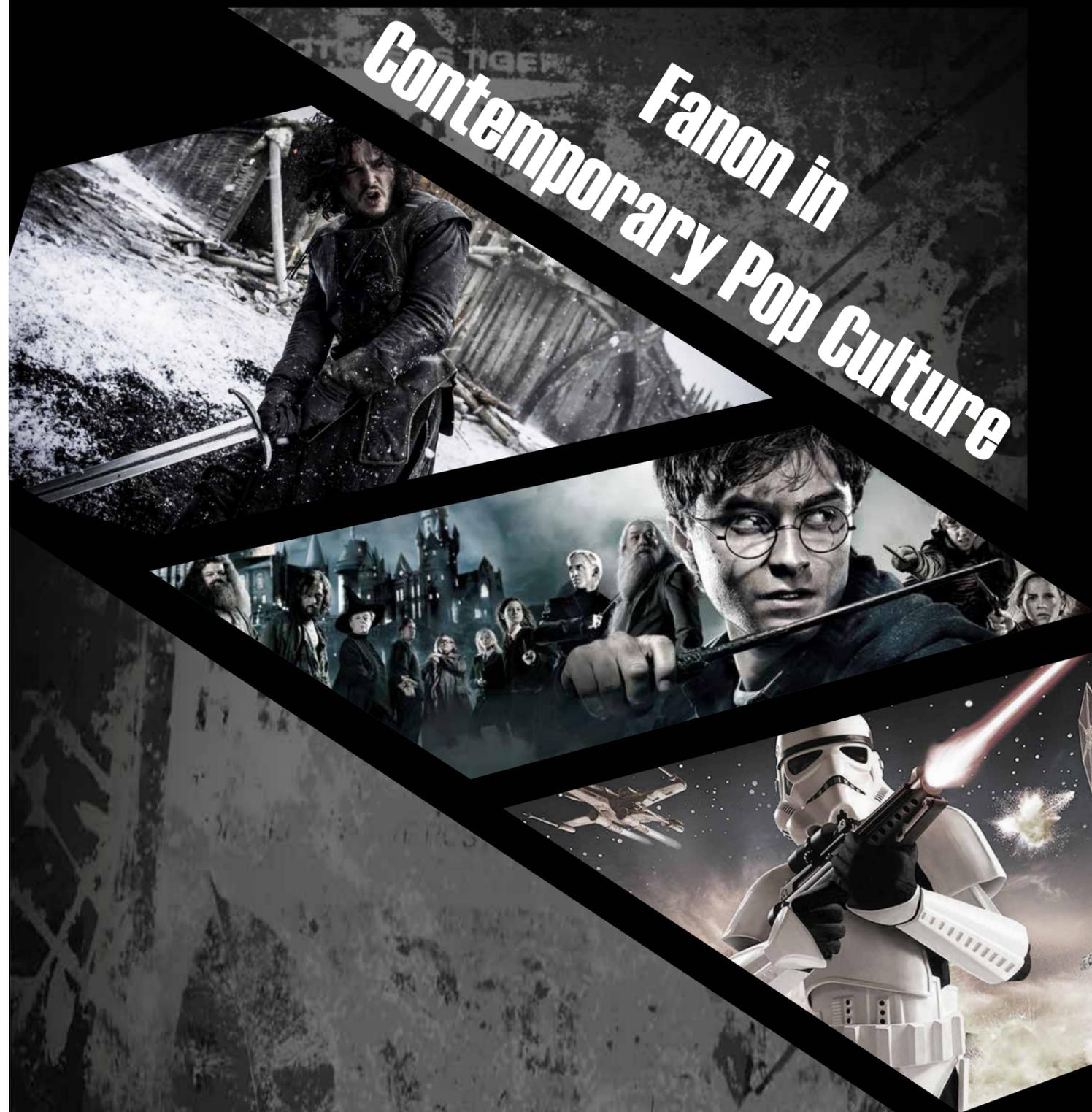
identity and freedom for black people and their struggle. The game of cricket has had a long and complicated history in the West Indies. Originally imported to the West Indies as an agent of control and reaffirmation, the game steadily evolved into a cultural institution radically opposed to the original intentions of those who conspired for its import. The exact role cricket has played in terms of resistance to the postcolonial hegemonic order in the West Indies is widely debated. The African population prior to slavery not only performed the role of wealth-makers for the white, land-owning plantocracy, but also provided a metaphorical blackness onto which the plantocracy could project their whiteness. The resulting juxtaposition went a long way in alleviating the anxiety of the white land-owners who were constantly reminded of their location at the farthest reaches of the English empire, of civilization. For the planter class, wealth was not enough. There was the constant need to be reminded that they were a distinct race separate to the Africans in their midsets. Through the use of stereotypes and other forms of hegemonic control, the plantocracy learned to survive life at the edge of civilization. White was much whiter when juxtaposed against the black population. The black teams were always deemed to be the “underdogs” compared to the white teams but the underdogs proved that they were much bigger than the title given to them, sealing victories over their colonizers.

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Contemporary Pop Culture Fanon in



Harry Potter

AND THE RESISTANCE TO OPPRESSION

BY KAARIA QUASH

After reading Fanon's *Wretched of the Earth*, I was able to identify many parallels with what he wrote with the storyline of the *Harry Potter* series. Themes, characters and ideologies in the world that J.K. Rowling created all draw similarities to Fanon.

A major theme in Fanon's literature is resistance to oppression. This can be compared to different groups in *Harry Potter*, such as Dumbledore's Army and the Order of the Phoenix, the 'Zapatistas' of the wizarding world; the groups which offer resistance to the oppressors. These oppressors of course are Voldemort and his loyal followers, the Death Eaters.



The Manichaeic battle in the final book between good and evil, between the oppressors and the oppressed.



Bellatrix Lestrange, a symbol of madness and anarchy

However, I dispelled this notion because Voldemort still embodies many characteristics of the colonizers. "The colonists (oppressors) sector is a white folk's sector" Voldemort pushed towards the hegemonizing of the wizarding world by the purebloods, and thereby oppressing the muggle-born wizards. The aim of decolonization is to eliminate this oppression, something which clearly goes against Voldemort's agenda. To me, Voldemort is a 'racist' antagonist, and draws more similarities to Hitler than Che Guevarra or Simón Bolívar.



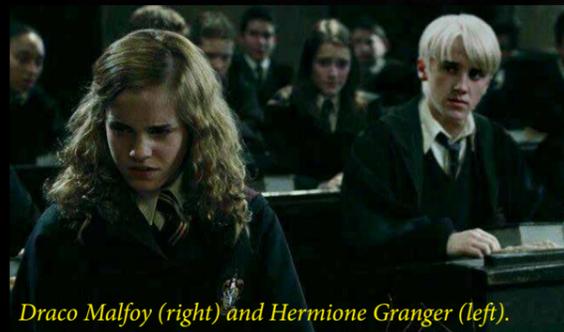
Lord Voldemort and his Death Eaters

Fanon also states that "It is clear that what divides this world is first and foremost what species, what race one belongs to." In the world of *Harry Potter*, although there is no segregation by 'race', there is segregation by 'blood', with the different types being pure-bloods, half-bloods and muggle born or 'mudbloods'.

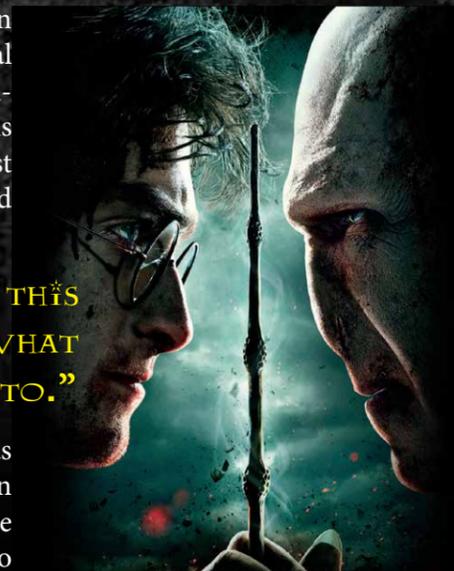
The pure bloods can be seen as the 'whites' in society, those who feel entitled to higher social status, whereas the muggle-borns are generally stereotyped and oppressed. Malfoy, who is a pureblood, constantly discriminates against Hermione, who is a muggle-born. The world

"IT IS CLEAR THAT WHAT DIVIDES THIS WORLD IS FIRST AND FOREMOST WHAT SPECIES, WHAT RACE ONE BELONGS TO."

Voldemort wants is a world where purebloods are the ruling class. By defining themselves in relation to the 'others' (the muggle-borns), the purebloods (who follow Voldemort) aim to



Draco Malfoy (right) and Hermione Granger (left).



create a division in society, a new social hierarchy reminiscent to that of slavery in the New World.

An interesting thought I had was, 'What if the protagonists we identify with are really the oppressors, and Voldemort is the resistance?' Fanon states that the colonized are those who are mobilized in an armed struggle against the oppressors. "Decolonization, which sets out to change the order of the world, is clearly an agenda for total disorder". Voldemort and the Death Eaters, who were tired of the regime of the Ministry of Magic, decided to 'take up arms' (or in this case, wands) against the state. In a sense, they were the rebels of their society.

"DECOLONIZATION, WHICH SETS OUT TO CHANGE THE ORDER OF THE WORLD, IS CLEARLY AN AGENDA FOR TOTAL DISORDER"

REBELLION

The Wretched of the Earth, The Hunger Games and Star Wars: A New Hope

BY RANA SUNDAR

Who would have thought that the book *The Wretched of the Earth* could have been applied to an all time favorites *Star Wars* and the popular dystopian franchise *The Hunger Games*? What do all three have in common you ask? A theme of Rebellion.

The *Wretched of the Earth* describes the transition of a nation from colonization to decolonization discussing violence as a tool needed and the peasant masses that were the revolutionary driving force. *Star Wars: A New Hope* displayed the insurrection by the Rebel Alliance (Interstellar group of individuals) against the Galactic Empire's tyranny of the Universe against the non-humans. The *Hunger Games* depicted a full-blown revolt against the wealthy Capitol by all the districts. The only thing missing from *The Wretched of the Earth* are those specific heroes that led the rebellion such as Luke Skywalker and The Mockingjay Katniss Everdeen

The Colonial world is described as Manichaeic world that is portrayed as a conflict between light and darkness. The colonized are displayed as evil beings with no values and morals by the colonists who practice Christianity and destroys malevolence. The colonists who treated the colonized as animals, and extorted both them and their land for profits thought they were the good ones, the ones who represented the light. This light and dark comparison brings us to *Star Wars* where the Jedi (Luke Skywalker and Obi-Wan Kenobi) represented the light side of the force, and Darth Vader and Darth Sidious represented the dark side of the force. In *The Hunger Games*, there was also one main side that benefitted (the Capitol) and the side that suffered (the 12 districts). Here in all three examples, there have been always two clear sides present: dominant and submissive, light and dark and wealthy and poor.

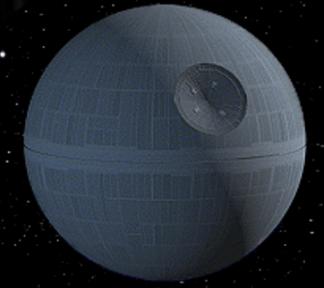
In *The Wretched of the Earth*, Fanon spoke about the colo-

nization of the Algerians by the French as well as colonization in general. The colonized were badly treated and envied the colonists' grand lifestyle. This is similar to *The Hunger Games*, where the Capitol can be compared to the colonizers and the remaining 12 districts to the colonized. The 12 districts experienced varying degrees of poverty and suffered on a daily basis, envying the Capitol's waste of resources and wealth. And like the peasant masses that were the revolutionary force in *The Wretched of the Earth*, the lower classes in the suffering districts in *The Hunger Games* were also the driving force behind Katniss Everdeen in their liberation struggle. In *A New Hope*, the Rebel Alliance consisted of both humans and non-humans working together to bring down the Empire. This relates to *The Wretched of the Earth* where Fanon states "**Decolonization unifies this world by a radical decision to remove its heterogeneity, by unifying it on the grounds of nation and sometimes race.**" To overthrow the sovereignty, the different races need to work together and overcome their differences for a better tomorrow, as seen in *A New Hope*.

The quotes "**The colonized subject thus discovers that his life, his breathing and his heartbeats are the same as the colonists,**" and "**But it is obvious that in colonial countries only the peasant is revolutionary,**" can be applied to what happened in *The Hunger Games*. This means that the districts knew it was time for a change; they were fighting for their freedom, their rights and decided they had nothing more to lose. They had hope and this made them a formidable enemy, the same as the colonized.

In the Trials and Tribulations described in *The Wretched of the Earth*, Fanon stated that the shapeless mass of the people is seen as a blind force that must be constantly held on a leash either by mystification or fear instilled by police presence. This was the nationalist party's attempt to control the masses by using law enforcements to force them to cooperate. This also transpired in *The Hunger Games* where the Capitol used their weapons to instill fear to control the districts otherwise they would meet the demising fate of District 13.

This brings us back to *A New Hope* and the infamous Death Star created by the Galactic Empire. The destructive capability of the Death Star was demonstrated on the planet Alderaan completely obliterating it and generating fear onto the rest of the Universe. This



is similar to *The Wretched of the Earth* where Fanon stated "**In the Colonies, the foreigner imposed himself using his canons and machines.**" This was all done to initiate terror onto the colonized subjects so they would obey the commands of the colonists.

However, as depicted in all three examples, those who suffered are the ones who drove the rebellion and continued to fight for their freedom. As Fanon stated "**To blow the Colonial world to smithereens is henceforth a clear image within the grasp and imagination of every colonized subject. To destroy the colonial world means nothing less than demolishing the colonist's sector, burying it deep within in the Earth or banishing it from the territory.**" This was clearly seen in *The Wretched of the Earth* with the achievement of national liberation, in *A New Hope* with the destruction of the Death Star and the continued efforts to destroy the Empire, and in *The Hunger Games* with the collapse of the Capitol.

After a successful rebellion, Katniss Everdeen assassinated their new leader, President Coin, whose aim was to continue the tradition of the Hunger Games put in place by the former hegemon. Once they acquired freedom of Panem, there was the need to move forward but old actions and thoughts were still displayed. This is similar to what Fanon discussed after the nation became liberated; the nationalist leaders were not capable in leading the country and resorted to the same systems used by the ex-colonizers.



Katniss Everdeen in a scene from *The Mockingjay*.

A Fanonian perspective to: Game of Thrones



by Kaaria Quash

For those who haven't read it, *Game of Thrones* is a popular TV series based off the books *A Song of Ice and Fire* by G.R.R. Martin. The setting is mainly within the fictional continent of Westeros, where different noble families all battle for their claim to the Iron Throne. Major themes within the series are decolonization, violence, non-violence: themes which are apparent in much of Fanon's own writing.

Colonization

Coming from the Caribbean, *"Colonialism is naked violence, only gives in when confronted with greater violence"* which has a long history of colonization, Fanon discusses decolonization to a great extent. When Aegon the Conqueror, the Targaryen Prince from across the Narrow Sea arrived on the shores of Westeros, he conquered all the separate factions of Westeros, placing them under his rule. He then had the capital city constructed, King's Landing, from which he ruled. Colonial powers such as the British, French and Spanish all did the same. Coming from across the Atlantic Ocean, they arrived in many of the islands and placed them under their con-

trol, conquering and enslaving the indigenous people and constructing their towns. At the time of the story, Westeros was under the rule of the Lannisters, who in this sense can be seen as the colonizers/oppressors.

Decolonization, Violence

Decolonization, which sets out to change the order of the world, is clearly an agenda for total disorder. This is frequently met with violence. An example of decolonization was when Robb Stark

marched against the rulers, in an attempt to get independence for the North. There was also the War of the Five Kings when men like Stannis and Renly Baratheon, who believed they had a claim to the throne, also marched against the crown.

Colonialism is naked violence, and only gives in when confronted with greater violence. Another example of decolonization through violence was with Jon Snow and the Night's Watch. After being appointed Lord

Commander, Jon tried to enforce his new regime onto the watch, which involved accepting the wildlings among their ranks. This was met with resentment from many of the men of the Watch, who eventually plotted his assassination.

Non-violence

Non-violence is *an attempt to settle the colonial problem around the negotiating table before the irreparable is done, before any bloodshed or regrettable act is committed.* This is when the Lannisters made a peace treaty with Highgarden and the Tyrells, as well as Dorne. *Compromise is also on the agenda for the national bourgeoisie.*

Stannis also attempted to compromise with his brother Renly, asking him to quietly give up his claim to the throne. However, Fanon explained that compromise and attempts of non-violence are rarely ever effective. When Renly refused to yield, Stannis proceeded to assassinate him. The treaty between the Lannisters and the Tyrells also fell apart when Cersei blew up part of King's Landing, along with Margaery and Loras Tyrell in the season 6 season finale.

Creativity and Entertainment



Fanon Poems

by Jameel Smith

I AM BLACK



I am Black. Black I am.
I define my success. Yes I can.
Not every black man is a nigger ok.
Liming on the streets, in the middle of the day.
Something on his waist, feeling powerful ay,
saying "Anytime you diss me, you'll live an hour today because I run these streets any hour today.
I am a real nigger. I have bodies to spray.
Wait? Is this a real nigger? Is this what we be?
Is this what colonial them see?
Angolan, Nigerian, they look the same to me.
And if they look the same, they have same,
they have brain to be another nigger in the streets who claim to be "The realest nigger in the streets with a fame to see."
Any anytime you diss he, you have a claim to be,
Another black body with no chain to pree.
I am Black. Black I am.
I define my success. Yes I can.
Not every black man is a nigger to be.
A very precise path titled: A nigger to be.
A very precise path that only niggers could

see.
I see this book, and listen to he,
A guy named Frantz Fanon, my nigger to be,
He said "A black man, not a nigger ok.
Only felt like a nigger when they were coming his way,
White domination, bulldozing everything in its way,
Pushing everyone at the bottom, proletariat ay,
And there it was, the existence is a negro culture.
Hovering over the black man like a negro culture.
Taking any white dreams of success ok.
Because they claim to of created the successful way.
That was not accessible in any successful way.
Due to excessive pigmentation in the flesh ok.



This piece gained foundation from Frantz Fanon's "The Wretched of the Earth" in the chapter entitled "National Culture." It speaks about colonialism's view on African culture, and that nationals of Africa, regardless if Angolan and Nigerian, were considered "niggers" with a predetermined path to follow. Africa was titled "a land of niggers" a continent of savages who were lost before colonialism. Fanon stated that colonialism condemned the entire continent. The colonizers proposed that niggers, due to their similar pigmentation should be dominated and their future should follow a path determined by them (colonizers) demonstrating the existence of a negro culture.

SUN, SEA AND COLONIALISM



Why? Our bodies were their steps to ascent to greatness.
However, our repayment is to be tiled, hiding our cracks but portrayed to be the paradise of Sun, Sea and Sand.
A tile that which has a unique lustre around carnival time.
Where you are free to whine
In clothes that shine and hide your behind.
But yeah! Yeah we still look up to them.
Building talk skyscrapers to Europeanise our cities.
Creating false standards of saying west is best..... gyal and east is stress.
While we know the colonizers were looking for the east
To exploit the diamonds in the streets of El Dorado.
But ended up in the west, where the cocoa was best, the people was at rest
Until they heard a funny looking fellow
Kind of mellow, saying your society doesn't match the standards of us yellows
And must be..... Canon! Canon! Canon!

Built on the ideas of Frantz Fanon's "The Wretched of the Earth", the chapter entitled "Violence". The idea was to portray the relationship between the Caribbean (colonized) and the Europeans (colonizers), and how their ideologies are still present today; how the Caribbean's resources were used as steps for the Europeans to attain the luxuries they enjoy today. Exploitation of the soil and people was excused by moral repatriation, with no economic repayment to facilitate growth of indigenous and imported exported cultures and people.

UNDEFEATED IS FATHER TIME



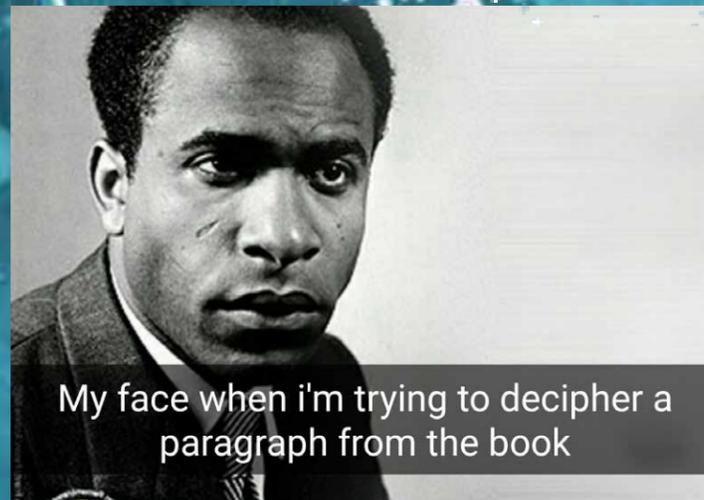
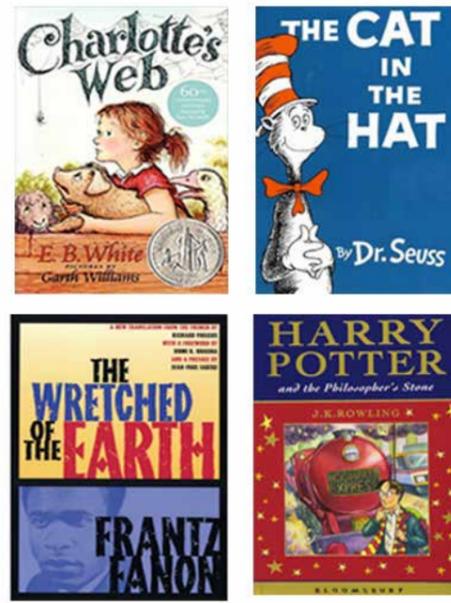
Father time is undefeated, and so are our ways.
18th, 19th, 20th century and we still throw shade.
That the town dweller is a "traitor",
Black, but white in his ways.
While in his gaze, he's paving a way for us black boys who gaze at guns to gain your funds at Uwe Splash.
Or, on the run while you yell for fun "This black man has a gun".
Traitor? Steups! This traitor calls you a hater because he used the system to advance from a waiter.
But wait. Who's to blame?
A black body synonymous with fame,
Or a peasant working in the rain, double time no shame, to keep blood flowing in his veins while his father yells: "Son, don't you worry.
This colonial system is a game to give brown bodies fame, destroying dejemba – the name of a Northern African community group creating what they call son?"
He replied: "Bourgeoisie!"

I gained inspiration from Frantz Fanon "The Wretched of the Earth": the chapter on "Grandeur and Weakness of Spontaneity." The focus is the view of a traitor, who is termed to be a sell-out. Even though traitors existed and became Europeanised, gaining social status, and turning their backs on the people, family, culture, I attempted to give a different perspective. One of a man wanting to better himself, paving a way for others to follow and move through the social strata. However, is deemed a sell-out due to his success. The other perspective is of a peasant farmer, trying hard to attain status, but thinks that he isn't progressing through life to which his father encourages about the game of colonialism.

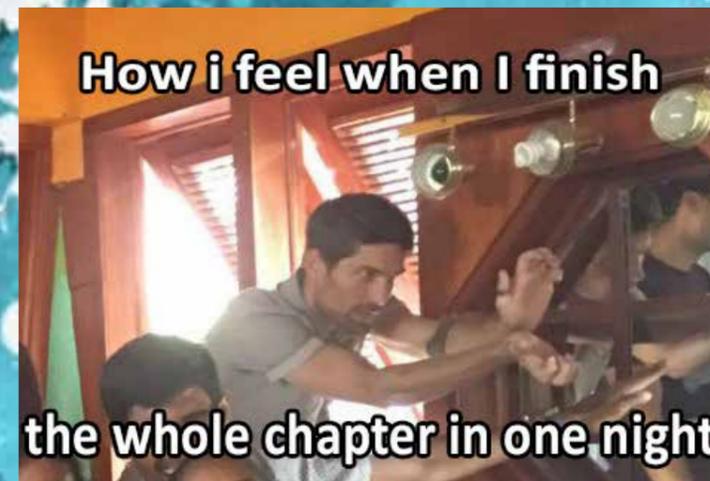
Fanon Memes

by Kaaria Quash

Books I read as a child 🥰



My face when i'm trying to decipher a paragraph from the book



When she asks what them fingers do 🤔👓



Student Artwork



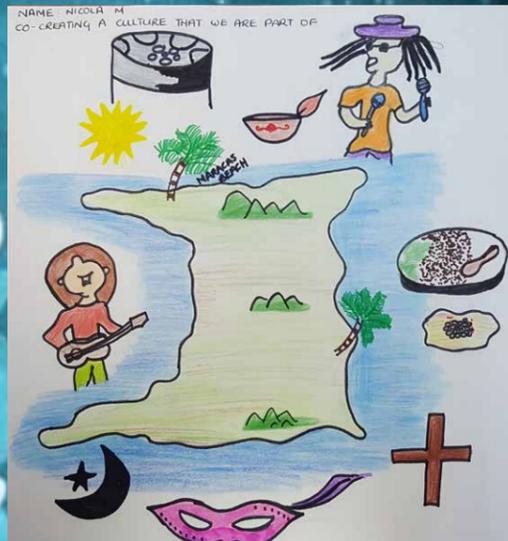
“Why should a woman’s success be a threat to a man?” - Chimamanda Ngozi Adichie

Artwork by Stefan Ramroopsingh



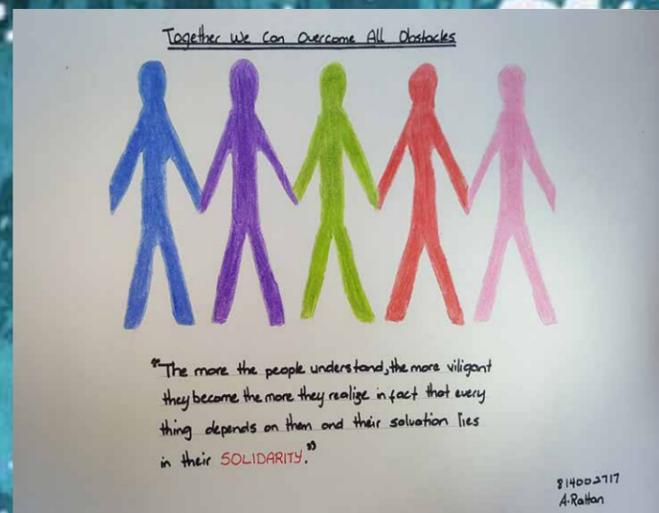
“The business of obscuring language is a mask behind which stands out the much greater business of plunder.” -Frantz Fanon

Artwork by Rommel Dookeran



“The settler makes history and is conscious of making it. And because he constantly refers to History of his mother country, he clearly indicates that he himself is extension of that mother country. Thus the History which he writes is not the history of the country which he plunders, but the history of his own nation in regard to all the she skims off, all that she violates and starves.” -Frantz Fanon

Artwork by Nicola Mathura



“The more people understand, the more vigilant they become, the more they realise in fact that everything depends on them and their solution lies in their solidarity.” -Frantz Fanon

Artwork by Asiah Rattan

Fanon and Religion



Frantz Fanon was born and raised in French Colonial Martinique. In Martinique, he was an average Catholic mulatto boy with similar values as his people in the colony. It was not until his stay in Europe that he had a reformation of his perceptions of social institutions. In fact, it was while being in Europe that he experienced racism which led him to be disillusioned of the traditional social institutions and their roles in exacerbating oppression.

In his opinion, the Catholic Church was a white dominated social institution which was used as a means to give authority to colonists and promote compliancy from the colonized. *"I speak of the Christian religion, and no one need be astonished. The Church in the colonies is the white people's Church, the foreigner's Church. She does not call the native to God's ways but to the ways of the white man, of the master, of the oppressor. And as we know, in this matter many are called but few chosen."* He also reflects *"it is the native Christians who are considered as conscious, objective enemies of national independence"*.

He not only criticized Catholicism, his views on religion in general gave the assumption that he was a humanist. He also made comments on religions such as Islam and traditional indigenous religion. He seemed to have had mixed feelings towards Islam. While he opposed religion on a whole, there were instances where he appreciated certain aspects of Islam, in particular, that it was anti-colonial. He regarded Catholicism and Islam as orthodox religions that deprived the colonized of their dignity; he referred to them as the *"great revealed religions"*.

His opinion on the traditional religion was quite callous, in that he believed indigenous traditional religion was backward, terrifying and contradicted modernity. His opinions of traditional religion seemed to reflect his feelings rather than his analysis, however, it did not seem to have the same analysis to which Christianity and Islam had.

Essentially, religion to him merely weakened the strength of people to combat oppression. Fanon's opinions towards religion led me to believe that he was an Atheist. He seemed to be socio-critical, which essentially meant that he did not care to attempt to disprove God's existence but rather, to assume that if horrendous situations occur on earth, how can there be a God.

Through reading the various works written by Fanon, I have decided to ask persons of different backgrounds their opinions on certain topics which were brought across by Fanon. Some persons had different answers as certain questions were relevant of particular topics.

The first person I interviewed was an Atheist who considered himself to be an epistemological skeptic and socio-cultural critic of faith. This essentially means that he scientifically searches to disprove the 'God phenomenon' and believes that if there was a God, then bad things wouldn't happen in the world.

The second person I interviewed considered herself to be a staunch Catholic. She stated that she follows the scriptures, read the Apologetics and is an active member in her parish. She also said that she keeps up to date with reformations that the Vatican Council makes.

The third person interviewed was Tracy Assing. She was a guest lecturer at one of the Geographies of the Caribbean classes and I took the time to ask her opinion on a certain statement made by Fanon. Her background in studying the Indigenous in Trinidad as well as her documentary film *"The Amerindians"* made her ideal to question.



ATHEISM vs THEISM vs AGNOSTICISM vs GNOSTICISM

A simple guide to know what the hell you are.*



*That's if you believe there is a hell or know there is a hell or believe but don't really... Oh God, I give up. PABLO STANLEY

stanleycolors.com

First question to the Atheist:

In your opinion, why do think religious believers feel justified in violating the rights and dignity of others?

I think many of their perceptions come from their interpretations and directly from the holy books themselves. *"Slaves, obey your earthly masters with deep respect and fear. Serve them sincerely as you would serve Christ."* Ephesians 6:5; NLT Quran (2:191-193) - *"And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah [disbelief or unrest] is worse than killing... but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah [disbelief and worshipping of others along with Allah] and worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)"* I consider these excerpts to be their means of justification. Therefore, with verses such as those, people can use them to do horrible things. They tend to hide behind the scapegoat of translation or something to that effect. They look at themselves as better than non-believers or persons who think differently than them, because their holy books tell them to.

Second question to the Atheist:

What is your opinion on this statement: "religion makes persons numb to oppression because there is a belief that God will help"?

Since the author you're speaking of (Fanon) seems to have Marxist tendencies, he is probably familiar with the phrase 'religion is the opiate of the masses'. Throughout history people have put up with a lot of "shit" because they believed that they will be rewarded in another life. If you simply listen to conversations, you hear it every day in Trinidad, god does everything for a reason; for instance after children die that is one of the first statements you hear. Or when they get exploited in the past working insane hours, they thought that god willed it. Then the Bible has verses about rich people having a harder time to enter heaven than poor people reinforcing the oppression by meaning that it's okay to be poor and suffering because at least you have a higher "CHANCE" of getting into Heaven/Paradise.

First question to the Roman Catholic:

In your opinion, why do think religious believers feel justified in violating the rights and dignity of others?

If by religious believers, you mean the Europeans in the colonized era, then I believe that they had Christianity all wrong. Christianity itself started as an oppressed religion with persons who followed the faith may have faced detrimental repercussions from the Jews or the Romans. The Europeans used and abused the religion for greed and selfishness of humans, they used it to bring "merit" to their savage greed. They lacked humanity, they just believed that because they were from a certain area, they were allowed to look down on anyone different from them. Their 'boldness' in religion made them believe they (Europeans) were better than the colonized. In their (European) opinion, the colonized were undeveloped, savage, poor and unsuccessful so it must have been that they were cursed by God. The religious literacy in that era depended on material value. In my opinion, I think that the Europeans needed to be reminded of the lifestyle of Jesus and where he was born. I understand that the Old Testament of the bible leaves a bitter taste of violence in some of the books, but I am Christian, meaning that I make the teaching of Jesus as priority. Jesus brought a last commandment which possibly trumped the others: "love one another as I have loved you". There must have been a superiority complex by the Europeans, I assume that it stemmed from their wealth and they were overly confident of the superiority of the Catholic Church because Jesus told Peter that he is rock which he will build his church upon and therefore they felt hand-picked. Religion wasn't at fault for the oppression, it was the humans. Catholicism means universal, and the Europeans didn't even act like it was (by universal they mean all accepting). The colonizers took the role of the persons who killed Jesus in the first place, therefore they weren't better than anyone. Europeans are of the belief that Jesus is white like them however, He is from the Middle East, Jerusalem that is not a European country, the persons there have a yellow based undertone even if they are light skinned, and they don't have that pink/blue undertone like white persons. Those verses which the Europeans would use to convince the enslaved that they shouldn't com-



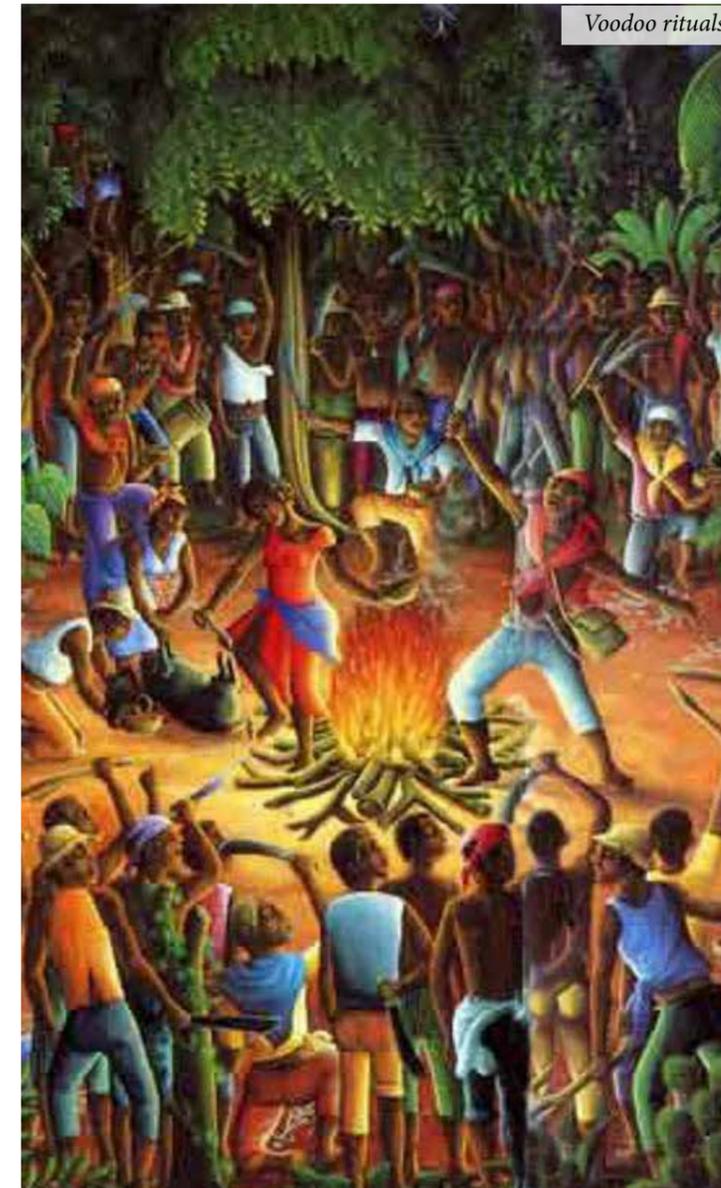
Stained glass of the Trinity

plain as slaves and respect their masters weren't used in the right context. The bible never said that you should enslave persons in Jesus' name.

Second question to the Roman Catholic:

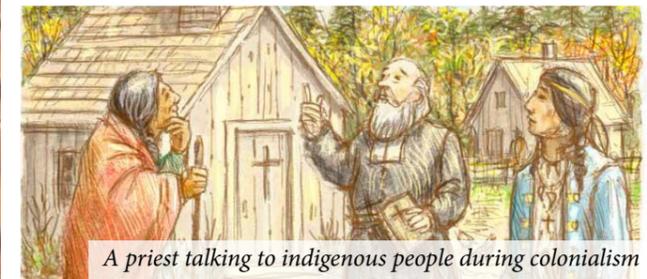
What is your opinion on this statement: "religion makes persons numb to oppression because there is a belief that God will help"?

Although there are statements in the bible that say if God brings you to it, he will bring you through it, that does not necessarily mean to wait like a sitting duck until everything normal and you're free. If that is the thinking, then that is more of a lazy attitude. Faith in God is supposed to bring you the confidence to fight for freedom, equality, etc. Take for instance Moses and David; Moses brought his people out of the slavery and



Voodoo rituals

captivity of the Egyptians through the power of God. David as a small boy was able to knock down Goliath with some rocks. If you are being oppressed and you don't find the courage to stand up and fight for yourself and your people by reading those stories, then you're probably content in your oppression. So no, it does not make you numb, it might make you aware of your oppression and you might be able to fight your way out. An example of someone with faith in God but also fought for the oppressed was Martin Luther King, Jr. He was a man of God yet he was not numb to his oppression. I quote him: "The hottest place in Hell is reserved for those who remain neutral in times of great moral conflict".



A priest talking to indigenous people during colonialism

Question to Tracy Assing:

What is your opinion of Fanon considering that indigenous traditional religion as primitive, terrifying and anti-modern?

I am not surprised that he would think that, I guess he would have based his opinion on the information that was available to him. For example, 'Caribs' (as they were called at the time) were thought to be cannibals; because imagine what you would think as a conquistador walking through a village and finding human bones in every house. Those bones were part of their ancestral worship. That practice also exists in African culture as well, so it is interesting that he has that opinion. However, I think it was born out of a lack of understanding, depending on the type of literature he would have had available at that time.



An indigenous woman blessing the Pope

In my opinion, Fanon feared that religion would lead to containment of the revolutionaries, however, through that fear he was unable to see the potential power that religion can have in fighting colonialism. His view seemed to have been ambivalent in some instances.

