The Pedagogy of Fanon

An Introduction

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From the outset, we want to be clear on an important objective that has guided us through this work. We decided to engage Fanon out of a deep concern with the way Fanon is usually taken up as an intellectual exercise with a certain degree of discursive sophistication. Of course, criticisms of scholarly works should always be welcome because they push us to strive for excellence. However, we have been struck by the extent a few critics focus on perceived shortcomings of Fanon's work and brush aside with a sweeping broom his entire scholarly contributions. We know that a critical reader somewhere is asking us to give concrete examples of such critics. We will not take the bait. We are simply fascinated by the "high-level theorizing" of Fanon. In fact, our shared desire is to bring Fanon down to earth, to the basics, so to speak. We would engage Fanon in ways that aspects of his works speak to us in education, while mindful of the complexity, as well as the shortcomings of his writings. So, in taking up Fanon, we have a request. We want to be able to speak and write as we want. We make no false pretences to an "elaborate theoretical language" or claim to possess "big ideas" about Fanon. We do, however, believe we have something important to say about this scholar, and it is a form of knowledge valid in its own right from where we sit. The practice and limits of Eurocentricity have been a factor in the inadequate attention paid to Fanon's ideas and the pedagogical implications. Where and when Fanon is taken up, there is a form of "domestication of his writings," which is literally intellectualizing his ideas so as not to ruffle feathers, while the fundamental values and assumptions that undergird liberal

democracies are not subverted. Thankfully, we have an emerging generation of scholars wanting to take up Fanon, breathing new energies into ways of thinking and interpretations of anticolonial knowledge informed by contemporary challenges of schooling and education.

Of course, we are fully aware that the examination of Fanon for his pedagogic implications is a huge and risky undertaking. This is because Fanon has been understood more outside the field of schooling and education and also that conventional understandings of education tend to be limited to schools. As Dei notes in his chapter critical feminist analysis of Fanon has pointed to his oversexualizing black women's bodies, a troubling engagement of hypermasculine and de-ableizing language, and perhaps, misreading the complicated experiences of black women's lives. Nonetheless, these critiques do not mean Fanon is irrelevant to contemporary discourses, and those who dismiss his works do so in the spirit of intellectual arrogance. In this project we challenge education to go beyond the formal processes of schooling and engage how we come to learn and know about everything in our worlds. We conceptualize education to include the workplace, homes and families, schools, media, museums, arts and the criminal justice system. Education is about everything—knowledge, power, curriculum, and instruction, a coming to know, act, and engage the world. Understanding education requires a holistic approach that extends beyond schools, to culture, media, law and justice, employment etc. Education is about the power to define oneself, to construct, validate, and legitimize knowledge and learn what is acceptable and not. It is about values, ideas, practices, as well as identities [race, class, gender, sexuality, disability, etc.] and how they link to knowledge production and social processes. Education is a power-saturated discussion. What we are arguing here is that there is more to inclusion than the dominant conception of education. This is often compounded by the failure to acknowledge difference as a significant site for education. That is, addressing questions of difference, diversity, and power, as defined through the lens of class, ethnicity, gender, disability, sexuality, religion, language, and indigeneity. It is such an expanded discussion that can help us respond to the possibility of creating a new vision of education that holds the promise and possibility of excellence for all.

Historically, education as it emerged through positivist epistemologies have come to be experienced through institutionalized spaces. What we are confronted with is a prism of knowledge as organized through particular procedures of standardization, through specific sociocultural technologies. Education denotes the capital of "Truth" systems, whereby the ensuing knowledge forms itself as the imperial sacrosanct within society. Education revealed itself through constitutive bodies of legitimation and hierarchical spaces. We need to understand education therefore as a process involving embodied knowledge. Knowledge is not void of the social, nor is it some absolute linear procedure, or some universal certainty. One of

the challenges for pedagogy is how do we work with a process that cannot be measured? In other words, how do we come to recognize resident geographies of knowledge? We need continually to remember and remind ourselves of the protean ways colonial historic determinants come to be embedded in contemporary systems of education. We need to understand the orientation of Euro-Enlightenment neoliberal discourse immanent to conventional education. We query what knowledge governs institutionalized ways of knowing, and what are the ways in which Eurocentric idealized knowledge produces colonizing sites in everyday social interactive moments? We query how normative institutionalized geographies of education form the governing conditions of the neo-Euro modern subject. We ought to be cognizant of the danger wherein everyday colonizing sites come to "organize and inscribe" embodied knowledge that governs identity formations through particular communicative practices. This calls for thinking about different identities through race, class, gender, sexuality, abelism, and how identity is linked to knowledge production. The watershed here though, is the limitation of historical colonizing determinants, that which marks the procedure of possibility onto bodies of difference. We must give voice to the co-present bodies of knowledge immanent to different identities.

Critical education ought to rupture historical "master narratives" as deposited through the colonial will. In a sense then, education ought to instill pedagogic practices that subvert dominant Eurocentric paradigms. Pedagogues, as all learners, must recognize knowledge as nonarchived, as nonpartitioned. We must think of education as being communal. We cannot continue to talk about knowledge as neutral, objective, and of not being biased. Instead, we must confront our politics, implicate the self, identify different bodies, and push on to rupture hegemonic status quo spaces. We need to keep in mind the relationship of state and schooling and ask: What are the bodies and histories being centered and marginalized through state and schooling relations? Whose interests are sought through neutral locals of state and schooling allegiance? Education ought to centre the learner within the learning process. By centering the learner, sociocultural spaces are not operationalized tangentially but more so through multiple processes of meaning making. Education must consider the geohistorical local of all learners in relation to the attending pedagogies and curricula. We recognize that the notion of "revolution and liberation" has been contemporaneously reshaped, revealing itself, more through anticolonial and decolonizing sites. We cannot dismiss these moments given the popularized neoliberal humanitarian talk. In fact, even more now given the currency of neoliberal discourse do we need to engage with anticolonial and decolonizing methodologies. Anticolonial and decolonizing knowledge allows for the transformation of one's lived social existence. It allows one to recall experiential knowledge, that is, to draw from one's cultural resources to fertilize the meaning-making process. In

the context of imperious knowledge systems, it allows the learner to reside through contrapuntal locals. Yet as the socializing mode of education gives us a commodified way of interacting with knowledge, we come to learn in particular ways, more as the passive body, eager, and willing to comply. Notably, scholars have spoken about education as a form of "epistemic violence" (see Spivak, 1988; Ladson-Billings, 2000). Fanon's question is still with us today, that of: "How do we extricate ourselves?" The challenge here lies with finding ways through which all learners can "develop" pedagogies that allow for the transformation of their geosocial spaces.

Historically, anticolonial knowledge has been disavowed from the corridors of education, the whisper being, anticolonial knowledge is not real knowledge. For the most part, anticolonial knowledge as governed through the expert Eurocentric epistemology has been reduced to superstition. What we have then is a particular colonizing procedure, in which one of the experiences of interest is, and as Fanon does well to speak about, a form of alienation for all learners. Like Fanon, we need to be concerned with the quality of humanism being formed through our day-to-day social interactions. We need to be alert not to be seduced by the ethical and moral register of colonialism. Ultimately, education as praxis ought to foster a climate of communal care.

Consequently, in this edited collection, authors explore the sites and spaces of individual and collective resistance to the culture of dominance in educational settings. The book will utilize a critical Fanonian discursive framework to understand the issues of colonialism, reorganized colonial relations in schooling, questions of identity, and representation in education. A critical Fanonian approach questions institutionalized power and privilege and the accompanying rationality for dominance. The approach draws on a critical analysis of the institutional structures within which the delivery of "social services and goods" takes place. The Fanonian discursive framework acknowledges the role of societal institutions in producing and reproducing social inequalities. A Fanonian analysis problematizes the marginalization of certain voices in the society, as well as the delegitimization of the knowledge and experience of subordinate groups. This framework views schools, families, workplaces, media, and the arts as part of the institutional structures sanctioned by society and the state to serve powerful material, political, and ideological interests. Thus, strategies designed to respond to issues of colonial representation and decolonization should address questions of systemic inequalities and explore viable and alternative forms of organizing a humane society.

The various contributions in the text broach such issues as the contexts in which Fanon developed his ideas and thoughts and how these developments subsequently came to shape anticolonial theory and practice, the limits and possibilities of political ideologies, as well as the theorization of imperialism and spiritual "dis-embodiment," particularly in Southern contexts. Specific subject matters

include Fanon's understanding of violence, nationalism and politics of identity, national liberation, and resistance, the "dialectic of experience," the psychiatry of racism and the psychology of oppression, the limits of revolutionary class politics, and the power of "dramaturgical vocabulary," and how his ideas continue to make him a major scholarly figure.

The edited collection also aims at interrogating what Michael Sonnleitner (1987) identified as "the logic and liberation of Frantz Fanon and how this sheds light of a critical reading of terror and terrorism" of conventional forms of schooling and education; and also, Hussein Adam's (1997) exposition on "Frantz Fanon as a democratic theorist." We are interested in the reflections of Fanon's writings on political conflict, rebellion, and revolution in Africa and his thesis of violence for, particularly, schooling, education and development. We ask: How can Frantz Fanon's writings be understood in a contemporary perspective? And what are the insights for social change from working with the revolutionary thought of Frantz Fanon? How can we interpret and re-intepret the violence of schooling and education? What connections can be made of the colonizing experience and colonial discourses? How does Fanon help critical educators' subvert the imperial [dis]order of conventional schooling? How is Fanon relevant in engaging the pedagogies of identifications in schooling and education, and particularly the subjective agency, voice and struggles for liberation of the oppressed learner?

In one of his works Fanon made this well-known declaration: "Each generation must come out of its relative obscurity, discover its mission, fulfill it or betray it." (Fanon, 1963, p. 206). We see the project of decolonization as critical to our intellectual, political, mental and spiritual survival in the academy. The subverting of dominant knowledges in the Western academy is a project of decolonization and liberation. Fanon (1988) argues that there can be no authentic liberation without decolonization. This understanding is borne out of his conviction that we need to make a clear distinction between "liberation" and "decolonization." Liberation was foremost a political act for independence. Particularly in African and other colonized contexts, nationalist liberation struggles had an end in the goal of political independence from the colonizer. But such liberation can be fleeting given its preoccupation with political power. To Fanon, if such "liberation" left intact the broad macro structures of economic, political and material conditions that determined everyday existence, then it was a Pyrrhic victory. When liberation moves into the zone of transforming the sociopolitical, economic, and discursive mind-set of the oppressed/colonized and that of the colonizer/oppressor, then it becomes decolonization. Given the enormous nature of such struggle and transition, it is understandable to view decolonization as always ongoing and in process. Decolonization must be complete and must overcome exploitation, alienation and oppression, and dehumanization. Decolonization requires developing a national consciousness out

of culture, politics, history, and identity. Such a victory will not come easy. It will be met with resistance and it will be costly to both parties in colonizing relations.

In other words, decolonization is not only a complete transformation but also has a double-sidedness to it as implicating both the colonized and colonizer. Decolonization is about unleashing the human resilience to triumph in the face of oppression, exploitation, alienation and inhumanity. Decolonization is violent and is a creative urgent necessity. Such violence has a cleansing force to rinse the oppressor detoxify the oppressed, and make both the oppressor and oppressed human again.

Fanon (1963) argues that, while hatred is disarmed by psychological windfalls, a war of liberation built upon achieving economic ends would be more lasting and successful. After all, colonialism has depersonalized the individual, as well as the collective sphere, on the level of social and political structures. This means a struggle to decolonize must be waged as more than a personal, spiritual cleansing. It must target and lead to social, economic, and political structural transformation. Among the major problems that colonized, oppressed and marginalized peoples have to deal with are the negations of historical experiences and collective and cultural memories; negation of our subjectivities; the invalidation of the embodiment of our knowing; a continuing struggle against our dehumanization and the "spirit injury" of perpetual resistance; and the oftentimes easy and seductive slippage into the form, logic, and implicit assumptions of the very things we are contesting. Fanon thus offers an opportunity to rethink transformative pedagogy and education by pointing to the areas of focus. We need to create a new humanity, and we must see the goal of education as helping all learners "become human."

The power of engaging in a dialogic process, in discussions over the project of decolonization and the anticolonial, struggles against all forms of oppression. As we begin to address these issues, it is equally important for us to resist the temptation of wearing a mask and not revealing our identity, positionality, and complicities in colonizing practices, as well as when engaging in decolonizing practices. Our subject location and personal identities shape the construction of particular knowledges and pursuit of politics. Our respective experiences as social beings are shaped by an embodiment that speaks to significant political and social relations that can be established with our bodies, minds and senses (see Titchkosky and Aubrecht, 2009).

In our pursuit of anticolonialism, we must continually confront the challenge of breaking away from colonial frames of reference with a renewed subjectivity, politics, and reclaiming of intellectual agencies. For the minoritized, this involves simultaneously speaking of personal acceptance and complicity in domination and colonizing relations, ways our bodies can be silenced through normalizing and colonizing gazes of the dominant, the risks and fears that we daily endure and the rage

that calls on us, as minoritized and oppressed, to resist vigorously. As Fanon teaches us, colonialism and oppression are about the damage to the human psyche and the internalization of racism. This damage will endure in so far as the oppressed body of today is unwilling to challenge dominant definitions of success and continually seeks legitimization in the eyes of the oppressor.

When we look at educational change, we learn how racialized minoritized bodies have challenged "education models that valued assimilation, and in response educational policy-makers to acknowledge cultural diversity" (Simpson, 2006, p. 160). Educational change is about power and dominance. It is about who controls our learning institutions. It is about how issues of staff representation are [un]addressed, and how the representation of knowledge in curriculum and texts is understood and responded to. It is about how we utilize knowledge and power to challenge or maintain Eurocentric/Euro-American dominance (Simpson, 2006, p. 160).

In the pursuit of a decolonized education that addresses questions of oppression, exploitation and alienation, it is important to work with the knowledge that even as critical educators we have all not arrived yet. We are each at different learning stages. It is therefore important for us to acknowledge the limits of our knowing and the complexities of identity and subjectivity as embodied. We must reflect on how our own positionalities inform how we come to know or not know about colonialism, racism and other forms of social oppressions. This may in part assist us to avoid the familiar seductiveness of engaging in self-serving and self-aggrandizing rationales for doing anticolonial and decolonizing work.

This book is also intended to help us engage Fanon so as to ask and reflect on some pertinent questions: For example: (a) How can we become uncompromisingly self-reflexive in our anticolonial/decolonizing work and also ensure our own humility in knowing or not knowing about the colonial relations, colonialism, racism, sexism, ableism, and other oppressions? (b) What does it mean to critically disengage ourselves from positions of power, while simultaneously engaging power in order to exploit positions of influence in the service of the anticolonial and decolonizing struggles? (c) How do we reconcile the discourse of intersectionality of colonial and colonizing oppressions structured along lines of race, class, gender, sexuality, [dis]ability, language, religion, etc. and the salience of particular oppressions at a given time, place and moment? (d) Does intersectional analysis dilute or strengthen commitment to a broader anti colonial politics informed by Fanon? For example, as Levine-Rasky (2009) asks: "If race is salient and if blackness is also intersected by gender, sexuality, and class (for example), how can one be attentive to other axes of identity that affect the dynamics of racism and the way it is experienced?" (p. 1); (e) What are the possibilities of a transracial coalition praxis devoid of any symptoms of politics of identity? Is this possible/feasible or is this even desirable?

What would such politics look like? (f) How do we bring a critical anticolonial reading to power?

The papers in this collection engage these questions from different vantage points. The whole question of anticolonial theorizing of power is critical in order to fully push forward a Fanonian decolonial project of education. This project would see power as working simultaneously, insidiously, systemically, culturally, emotionally, and symbolically, as well as view power work top-down and through "interstices"/intersection as Foucault (1980, 1983) points out. But it also acknowledges there is a double-sidedness to power as exemplified in both Albert Memmi (1969) and Frantz Fanon's (1963, 1967) work—the "colonizer/colonized" and the Manichean divide. Power works "through" social structures and through social relations, as well as through cultural, symbolic, and political means. There is more to power than insisting that in power-saturated situations all the relations are in concert with each other and are co-productive of social effects. There are emotional, spiritual, and psychological [as well as material and political] attachments to power and privilege (e.g., whiteness and the attachments to purity, innocence, reason, objectivity and rationality). Power is not the same everywhere and as hooks (1992) noted, such "imposition of sameness is a provocation that terrorizes" (pp. 22–23). As it has been argued elsewhere (Dei, 2009), we can no longer pretend that we do not see a colonizer and colonized as distinct and yet connected. In every colonizing relation there is a clear oppressor and a clear oppressed. Saying that there are victims of oppression does not negate the resistance of the oppressor/victimized. Even as we articulate our shared complicities in maintaining oppressions and subordination we must not forget the severity of issues for certain bodies in our midst.

Contemporary education must involve genuine dialogue and critical discourse into everyday conversations about power in ways that recognize how power is understood and acted upon to access ethnicities, cultures, histories, and spaces. This can assist learners in their schooling engagement to promote liberation and decolonization. Schools have not served the needs of all students and many schooling processes, in fact, end up reproducing problems in inequity and alienation. There has not been a serious attempt to ensure that all students are included and/or have had the opportunity to have their voices heard. Many students feel a sense of disconnectedness in school (Dei, Mazzuca, McIsaac and Zine, 1997; King, 2005; hooks, 1994; Ogbu, 2002; Brathwaite and James, 1996; Grant and Sleeter, 2007). Schools continually reproduce preexisting hierarchy and expectations that only few can reach. Taking up Fanon's writings should be a way to examine counterapproaches to schooling and education to truly create a space for all students so that learning becomes meaningful. How do we critically reflect on our teaching practice so as to ensure that we are making a difference in terms of actual structural transformation? Today's educators must grapple with how we can expand our pedagogical

frameworks for teaching the oppressions and colonial relations of schooling. We must find critical ways to speak and work with our own vulnerabilities and acknowledge the risk of "entering unfamiliar territory and bring teaching and learning full circle for everyone involved" (Simpson, 2006, p. 196).

To say that we cannot study social and educational change from a distance (see also Simpson, 2006, regarding race) is to bring an embodied connection to our teaching and instruction and acknowledge that the educator must be personally invested in her or his pedagogies, while becoming reflexive of how our own locations, identities and desires shape the production of knowledge and pursuit of political practice. Today we write and teach about equity in education. Given Fanon's interpretation of colonialism and colonial relations, perhaps we can ask: What do equality and equity mean in the context of a sustained history of colonialism, racism, oppression and unequal power relations?

SITUATING THE ESSAYS

All of the essays in the text are written by students of Fanon who are actively engaged in politics of educational change and social transformation at the broadest level. Each author engages their piece from particular experiences of coming to learn and know about Fanon. We share a desire to bring Fanon more closely to the field of education as broadly defined. As noted, there is a relative paucity of major works theorizing Fanon and the specific implications for schooling and education. It is our hope that the issues covered will have a broad appeal to readers who want to engage Fanon's ideas in the schooling and educational politics of change and transformation. We are sure that this book will be useful for students, teachers, educational practitioners, community activists and researchers working in schools, colleges, universities, arts and media, law and the justice system, as well as social service sectors, for the promotion of genuine educational change. We see a particular appeal for educators in teacher-training colleges, as well as for graduate instruction in university departments of education, social work and sociology.

George Dei's opening chapter on "Rereading Fanon for His Pedagogy and Implications for Schooling and Education" sets the tone for the discussions in this collection. He examines three key aspects of Fanon's writings for schooling and education: colonialism, violence and decolonization. He pays particular attention to the latter at three levels, namely, how we create decolonized spaces; the understanding of decolonization as discourse and discursive practice; and what decolonized education really is about. Dei places the discussion in the broad cultural politics of schooling and the power of race ideology, while briefly extending his analysis to look at other sites of difference: gender and sexuality and the decolonizing project of

schooling. It is argued that, so far, attempts have been a mere tinkering within the box without any fundamental structural changes to make a difference in the lives of the minoritized, disadvantaged, and oppressed. What is needed is to "step outside the box," engage in a decolonized schooling and education, which holds the possibilities of creating a new vision of education that holds the promise and possibility of excellence for all.

Camille Logan, in her "Body Politics and the Experience of Blackness within the Field of Education," broaches the personal and political struggles of identity and representation for black educators as they seek to dismantle the institutional barriers within the educational system. She points to the psyche of the colonized subject and the link to the ways in which black educators experience the colonial encounter in schools, in order to understand the ways the structures of racism and white privilege embedded in Western society result in the misrepresentation of the black body such that it is mis/interpreted despite the individual's "accomplished" role of educator. She argues that these mis/interpreted moments result in a tension between identity and misrepresentation such as the black body in the role of educator must skillfully navigate the public school system and ultimately decide to engage in resistance work in their classroom and school districts. Through personal narratives and reflexivity, the author argues that resistance work, despite the numerous risks articulated in the article, is worth it. Logan concludes by visioning transformative education as consciousness-raising action, thus illuminating the decolonizing nature of resistance, which educators must seek to transform themselves in order to transform education.

Through a critical disability studies perspective, as informed by the work of anticolonial thinker and pedagogue Frantz Fanon, Katie Aubrecht seeks to understand how the Executive Summary of the Province of Ontario's *Review of the Roots of Youth Violence Report,* provides a blueprint for the reorganization of colonialism in contemporary Canadian society. The intention is to uncover how the racist and ableist assumptions, implicit in the civilizing language of the report, reference an imperial culture. Considered are the historical implications of representing youth violence as a symptom of the alienation of "disadvantaged neighborhoods and individuals," and as a sign of the need for an increased presence of mental health programs and administrators in marginalized communities. Aubrecht's hope is to bring the disabilities studies community to new awareness of the historical conditions of its emergence and assist disability scholars and activists in creating a different world for thinking with and through disability.

Paul Adjei, in thinking through antiracism and anticolonial readings, interrogates the writings of Frantz Fanon in the context of education in Ghana. In his "Resistance to Amputation: Discomforting Truth about Colonial Education in Ghana," he queries how Fanon's ideas can inform, shape, and encourage resistance

to colonial and racist relations in knowledge production, validations and disseminations. Adjei challenges the disturbing "Truths" of colonial education. He speaks to the colonizing tendencies that *amputate* learners from the fecund cultural knowledges and experiences they bring to learning. Central to his argument is the concept of *resistance to amputation,* as determined through the personal and political struggles in challenging colonial and racist thinking in the current educational system.

In her essay "The Fact of Blackness: A Critical Review of Bermuda's Colonial Education System," Donna Outerbridge discusses the relevancy of Fanon's notion of blackness and how it speaks to the schooling and education system in Bermuda. Her inquiry is organized through questions such as: How does Fanon's conceptualization of a new humanism provide a means or rethinking and reconstructing a curriculum that centres and acknowledges black Bermudian students? And how can a reconceptualization of humanism, as it relates to blackness, be envisioned in order to eradicate structures that promote a lack of self-esteem and disrupt the sense of belonging and identity. As a decolonizing method, Outerbridge leaves us thinking of the concept of "loving blackness as ontological resistance."

Rory Crath, in his "Reading Fanon in 'Homosexual Territory': Towards the Queering of a Queer Pedagogy," has two overlapping goals: the first is to think about the ways in which the writings of Frantz Fanon might inspire a rethinking of how issues and experiences of sexuality and gender variance are understood and practised within the classroom space and also the decolonization practice that would involve the exposure and dismantling of colonialist mechanisms that operationalize universalizing Western sexual, gendered and cultural norms. To the first end, Crath employs the Toronto District School Board's Triangle Program, Canada's only high school program for "LGBTQ" youth as a test site. The author's second aspiration is to utilize the writings of Fanon in order to contribute to a growing body of literature referred to as "a renewed queer studies," to the "queers of color" activism in Toronto, and also to re-queer queer space and other spaces by interrogating the ways in which queer or LGBT(Q) practices might be contingently engaged or complicit with normalized aestheticised codifications of whiteness, gender and sexuality on the body.

Francisco Villegas, in "Strategic In/Visibility and Undocumented Migrants," examines the ways in which Fanon's concepts of visibility and invisibility relate to undocumented migrants in the United States. Importantly, Villegas engages the various ways in which undocumented migrants become invisibilized through the discursive and material "production of illegality," and also how migrants engage in resistance in their daily lives, including strategically visibilizing and/or invisibilizing their immigration status.

Marlon Simmons, in "Concerning Modernity, the Caribbean Diaspora and

Embodied Alienation: Dialoguing with Fanon to approach an Anticolonial Politic," wants to better understand how one comes to make meaning of diasporic life, in particular the communicative practices which endow the socialization process of the Diaspora. He is interested in how the diasporic self comes into the moment of recognizing the historical colonial experience of Euro-modernity. Some of the questions that frame his discussion are: How do everyday artifacts come to be revealed and shaped through the temporal discourse of Euro-modernity? What are the ways in which the colonizing paradigms of Euro-Enlightenment come to encode a particular form of knowledge onto the diasporic body of difference as it lives itself within the public sphere of modernity? Simmons draws on Fanon's diasporic experience within colonial territories, personal memory and speaks through an autobiographical voice as active vantage points, more so to "recall" the past into the present moment and to hone a communal dialogical spirit.

We do not presume to offer a sum of universalized thinking on Fanon. We do offer to share our experiences concerning how we come to understand these moments through reading Fanon from different discursive frameworks. Our intention with *Fanon and Education: Thinking through Pedagogical Possibilities* is to conjure different possibilities of humanism. We live in a time where social justice continues to be the central question. To this end, we hope to retrieve a holistic way of understanding our intertextualized realities.

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