Frantz Fanon was born on July 20, 1925, in the French colony of Martinique. Despite the racial discrimination prevalent in colonial societies, Fanon excelled in his studies and developed a keen interest in literature and philosophy. His early exposure to the works of Aimé Césaire, a Martinican poet and politician, and the Négritude movement, which celebrated black culture and identity, significantly influenced his later work. Fanon's experiences of racism in Martinique planted the seeds for his future revolutionary ideas, which would become instrumental in anti-colonial movements around the world. During World War II, Fanon left Martinique at the age of 18 to join the Free French forces, hoping to contribute to the fight against Nazi Germany. His service in the war was a formative experience that deepened his understanding of race relations and the dynamics of power. Fanon served in North Africa and Europe, and he was notably wounded during the Battle of Alsace. His wartime experiences, including the racism he encountered even within the ranks of the Allied forces, further informed his views on colonialism and the psychological effects of oppression. After the war, Fanon pursued his education in France, where he studied medicine and psychiatry. It was during his medical training that he began to explore the psychological impacts of colonization on both the colonized and the colonizer. His doctoral thesis, 'Black Skin, White Masks,' published in 1952, was a groundbreaking work that analyzed the psychological damage caused by racism and colonialism. In this seminal text, Fanon argued that the black man has to wear a 'white mask' to be accepted in a white-dominated society, a process that leads to a fractured self-identity and internalized inferiority. In 1953, Fanon took a position as a psychiatrist at the Blida-Joinville Hospital in Algeria, then a French colony. Working with Algerian patients, many of whom were suffering from the psychological trauma of colonial violence and war, he gained firsthand insight into the effects of colonialism on mental health. This experience was pivotal in shaping his political thought and his involvement in the Algerian struggle for independence. Fanon's observations in Algeria led him to conclude that colonialism was inherently violent and that the colonized people's mental health could not be separated from their political and social liberation. Fanon's political engagement became more pronounced during the Algerian War of Independence, which began in 1954. He resigned from his post at the hospital in protest of the French government's policies and treatment of Algerian patients. Fanon joined the Front de Libération Nationale (FLN), the leading Algerian nationalist movement, and became an outspoken advocate for the Algerian cause. He contributed to the FLN not only as an intellectual but also as a diplomat, traveling across Africa and the Middle East to garner support for the Algerian struggle. Fanon's most famous work, 'The Wretched of the Earth,' was published shortly before his death in 1961. This book is an analysis of the process of decolonization and a call to arms for the oppressed peoples of the world to rise up against their colonizers. Fanon argued that colonialism could only be dismantled through violent revolution, as the colonial system itself was built on violence. 'The Wretched of the Earth' was influential in shaping anti-colonial sentiment and has been cited as an inspiration by a range of political leaders and activists, including those involved in the Black Power movement in the United States. Fanon's insights into the psychological effects of colonialism extended beyond his written work. He also implemented revolutionary mental health practices during his tenure in Algeria, attempting to deconstruct the colonial mindset among his patients by including them in group therapy sessions and encouraging them to engage with their cultural heritage. Fanon believed that mental health could not be achieved without addressing the social and political realities that patients lived in, a view that was quite radical at the time and contributed to the development of what would later be known as 'liberation psychology.' Despite his advocacy for violent revolution, Fanon's work is also notable for its humanistic elements. He emphasized the potential for liberation to lead to a new humanity, free from the dehumanizing effects of racism and oppression. Fanon envisioned a post-colonial world where people could transcend the divisions of race and class to create societies based on justice and mutual respect. He believed that the struggle for liberation was not just about political independence but also about the creation of new values and new ways of being. Fanon's life was cut short by leukemia, and he passed away on December 6, 1961, at the age of 36. He died in Bethesda, Maryland, where he had gone to seek treatment. Despite his premature death, Fanon's ideas have lived on and continue to influence academic and political thought. His work has been studied and debated extensively in the fields of post-colonial studies, critical theory, and psychology, and his legacy is evident in the ongoing struggles for racial equality and decolonization around the world. Fanon's influence extended beyond his immediate context and continues to resonate in contemporary discussions of identity politics, post-colonialism, and social justice. His ideas have been engaged by a range of scholars and activists, including Edward Said, Homi K. Bhabha, and Angela Davis. Fanon's work has also been integrated into various disciplines, such as cultural studies, political science, and post-colonial literature. His call for a new humanism and his critique of the colonial mindset have made him a figure of enduring relevance in an increasingly globalized and interconnected world.