wealth, but it only serves to replace the money-form as the indicator of worth in the colonies. Fanon consequently affirms that, “the [black] native is declared insensible to ethics, he represents not only the absence of values, but also the negation of values” [15]. Since whiteness constitutes the highest amount of value, blackness constitutes the absolute lack of value. For instance, Fanon observes that “the Antillean is more ‘value’ than the African” because “he is closer to the white man.” Fanon thus concludes that “the black man is comparison” to the colonizers because he constantly assesses his value in terms of his skin color in relation to the universal equivalent of whiteness [16].

Fanon affirms that these social relations expressed through skin color are manifested psychologically by the natives’ obsession for the metaphorical whitening of their skin which he refers to as “lactification.” In her book entitled I Am a Martinican Woman, Mayotte Capecia comprehends the apparently inherent value of whiteness; and, “unable to blacken or negrify the world,” she strives for lactification [17]. Her worth is entirely defined by the white world. As a laundress, her white linens earn her extra money. The knowledge that her grandmother was white fills her with pride and makes her own mother seem beautiful. Furthermore, Mayotte’s attempt to add “a little whiteness in life” through her affair with a white soldier represents her desire for lactification and the dominant value of whiteness within sexual relationship in the colonial society [18]. Just as Marx affirms that within the capitalist system, the husband “sees his wife a mere instrument of production,” the member of colonial society views his or her spouse in terms of skin color [19].

This domination and concealment of the colonial social relations by skin color perverts even the personal lives of colonialism’s members.

Although the epidermalized social relations may appear to present the possibility of advancement through lactification, colonialism’s physical indicator of value further perpetuates its unified structure through the necessary separation between the colonizer and the colonized. Fanon demonstrates the efficacy of this structure through his example of Mayotte, for she “is not tolerated in certain circles, because she is a colored woman” despite her relationship with a white man [20]. In the capitalist society, this visible distinction of skin color is unnecessary because the “multitude of sermonizers, counselors, and ‘confusion-mongers’” intervene between the capitalists and the workers, leading the workers to view their wages as fair exchanges for their products [21]. In contrast, the “immediate presence and their frequent and direct action” of the police and armed forces that define colonial society requires a conspicuous demarcation between the colonizer and the colonized. Fanon explains that “since none may enslave, rob or kill his fellow-man without committing a crime,” the colonizers must establish a “principle that the native is not one of our fellow-men” [22]. Just as the capitalists employ their economic authority over the workers yet still appear to maintain their ethical standards of liberalism, the colonizers’ violent exertions of power over the colonized natives require the legitimization of this authority through the manipulation, rather than the concealment, of the difference of skin color that defines the colonial relationships.

The absence of exchange relations within