talism Fanon’s assessment of colonialism’s racial fetishism creates a divide between appearance and reality. This fetishism occurs through both the perception of race as a reified biological characteristic that possesses inherent, objective value and the reinforcement of this fetishism by colonialism’s “cultural mumification” entailed by the supplanting of the native identity with the colonizers’ illusions [26]. It is through this realization of the biological conception of race that Fanon first recognizes his exclusion from the world of his white colleagues. On the public transportation system, he immediately faces “difficulties in elaborating his body schema” because of his skin color [27]. Because of the inferiority associated with his race, Fanon cannot express himself physically. Nevertheless, his physical limitations do not arise from actual biological inferiority. Rather, the colonized is “overdetermined from the outside,” for his biological characteristics indicate an inescapable yet imperceptible construction of the colonized identity which results from a colonization of selfhood [28]. Fanon affirms that the explanation of race as “genotypically and phenotypically” determined is merely a myth forged through the colonial culture and history proceeding from the colonizers’ psychological and economic needs [29]. Beneath his constrained body-schema, Fanon thus recognizes the existence of a “historical-racial schema” that was “provided not by ‘remnants of feelings and notions of the tactile, vestibular, kinesthetic, or visual nature’ but by the Other, the white man, who had woven me out of a thousand detail, anecdotes, and stories” and produces the illusion of inferiority attached to his skin color. Colonial society assesses him in terms of the value that they view as inherent within his biological characteristics without recognizing this value as a product of “legends, stories, history, and especially the historicity” ascribed to him by the colonizers [30]. This fabricated identity maintains the appearance of the colonizers’ biological superiority and conceals their oppressive role as the originators of this racial fetishism.

Beyond basing his analysis of racial fetishism on the structure of Marxist commodity fetishism, Fanon also affirms that this racial fetishism originates from the relationship between commodity fetishism and alienation that, by estranging the colonizer from his humanity, induces the projection of the colonizer’s estrangement onto the colonized identity. According to Marx, the process of labor constitutes the “means of life” through which individuals reproduce themselves in the external world [31]. However, because commodity fetishism conceals the relationship between the products of labor and their producers, these products appear “as something alien, as a power independent of the producer,” resulting in the loss of each producer’s selfhood [32]. Unable to view themselves in this material realm as individuals, the workers also cannot view themselves as human beings, for Marx further affirms that “free, conscious activity is man’s species character” [33]. Through commodity fetishism, the members of capitalist society are alienated from the labor which facilitates the recognition of their humanity. Once within the colonial context, the subjects of capitalism psychologically compensate for this alienation by exploiting the colonized as the “scapegoat for white society” and projecting their inhuman