ity upon the identity of their colonized subjects [34]. The inability of both the worker and capitalist to express the “life of the species” produces “a feeling of inadequacy in relation to the black man” for which the colonized compensate by the creation of racial fetishism in the colonies [35, 36]. The colonizers “feel they have become too mechanized, [and] they turn to the Coloreds and request a little human sustenance” through the colonization of the native selfhood [37]. They are thus “mystifying and mystified;” the colonizers compensate for their inferiority complex emerging from the capitalist alienation by reducing the colonized to corporeal existence which results in the exclusion of the colonized both from membership within the human species and from the production of an identity independent of the inhumanity ascribed to them by the colonizer [38].

Racial fetishism culminates in the colonization of the native selfhood by defining the colonized as “nothing but biological” and hence excluding them from recognizing themselves as individual members of humanity [39]. Science unsuccessfully attempts to demonstrate that the colonized belong to an inhuman species through “the characteristics of the cell layer of the cortex, the dimensions of the vertebrae, the microscopic appearance of the epiderm” [40]. By confining the colonized to the status of an animal, the colonizers limit membership within the human species to only those who possess the contingent characteristic of whiteness and produce colonialism’s racial fetishism through the appearance of this inhumanity as a biologically constituted fact instead of colonialism’s deceptive creation. This “ontologization of whiteness” as the sole determination of humanity excludes the colonized from recognizing their selfhood as members of humanity [41]. Reduced to corporeal existence by the colonizers, the colonized possess “no culture, no civilization, and no ‘long historical fact’” with which to form authentic identities and are forced to internalize the fabricated identities provided by their oppressors [42].

During his trip to Paris, Fanon recognizes this loss of selfhood of the colonized that culminates in the “epidermalization” of the individual identity formed by the colonized oppressors and consequently fosters the racial fetishism that pervades colonial society [43]. Upon acknowledging the “historical-racial schema” which symbolizes the colonial racial fetishism, Fanon consequently finds himself, “collapsing, giving way to an epidermal racial schema.” Fanon’s inhumanity, defined by his skin color, instigates him to describe that “I transported myself on that particular day, far, very far, from my self, and gave myself up as an object” [44]. Utilizing the Marxist connection between humanity and selfhood, Fanon explains this process of the colonization of selfhood which precipitates and perpetuates racial fetishism as a result of this ontologization of whiteness. According to Marx, each human being “adopts the species as his object (his own as well as those of other things)” and “because he treats himself as the actual, living species” by reproducing himself in the material world [45]. By recognizing themselves as members of the human species, they also recognize their individual identities. Conversely, colonialism separates the colonized self from the corporeal being, forcing the colonized to refer to the colonizers for