the source of their identities.

While the commodity fetishism of capitalism alienates the workers from their species-being by precluding them from self-recognition through the product of their labor, colonialism reverses this process by precluding the colonized from selfhood through alienation from their species-being. As Fanon explains through the model of the Hegelian master-slave relationship, the colonized subjects “can in no way be equated with the slave who loses himself in the object and finds the source of his liberation in his work.” The biological characteristic of skin color which propagates the illusion of colonialism’s racial fetishism and precludes the colonized from recognizing their species-being subsequently precludes the colonized from recognizing themselves as members of this species. Unable to even reveal their selfhood through the physical reproduction of their identities due to the distortion of racial fetishism, the colonized look “toward the master and abandons the object” and recognize themselves through the colonizer [46]. The colonized must either live without identities, remaining nonbeings; or internalize the inhuman identity created by the colonizer. However, because racial fetishism reduces the colonized to the biological characteristic of skin color, they possess no self with which to internalize this inauthentic identity. Lacking genuine identity, they can only identify with the value imbued into their skin color. This internalization is therefore the “epidermalization” of the racial fetishism fostered by the tales of inhumanity and inferiority through the confinement of the colonized to mere biological existence [47].

In his conclusion of *Black Skin, White Masks*, Fanon quotes Karl Marx’s *The Eighteenth Brumaire*: “The social revolution…cannot begin with itself before it has stripped itself of all its superstitions concerning the past” [48]. Marx continues in this work to explain that the abolition of exploitation in society can only begin by tearing away the “peculiarly shaped feelings, illusions, habits of thought, and conceptions of life,” which even consist of the racial fetishism of colonialism, and recognizing their origin in society’s “material foundation and out of the corresponding social conditions” [49]. According to Marx, the construction of race in the colonies is inseparable from the economic structure of society from which it arises. However, in diminishing race to mere economic terms, Marx appears to have failed in his process of dismantling the structures that conceal oppression. Refusing to view either race or economics purely as equations of the other, Fanon instead affirms that, “All forms of exploitation are identical, since they apply to the same ‘object’: man” [50]. All attempts to reduce exploitation to the distorting effects of race or the commodity are deceptive because they overlook the victims of this exploitation. The liberation of society must therefore focus on the disalienation of its members. Overthrowing oppression and beginning a world free from the illusive shadows of exploitation, a world in which each lives as “a man among men,” also entails extricating oneself from “the Ruse of a black world” as well as the economic doctrine of class struggles [51]. Just as the process of disalienation cannot occur when conforming to the history of the colonizers or waiting for changes in society’s