

RESEARCH ARTICLE

## Black Assimilationism in Neoliberal Globalization

Paul C. Mocombe<sup>1\*</sup>, Carol Tomlin<sup>2</sup>, Ericsson Mapfumo<sup>3</sup>, Sharon Murray-Sakumai<sup>4</sup>

<sup>1</sup>West Virginia State University, the Mocombeian Foundation, Inc, USA.

<sup>2</sup>Leeds University

<sup>3</sup>Leeds Beckett University

<sup>4</sup>Independent Scholar

Received: 14 February 2023 Accepted: 15 March 2023 Published: 04 April 2023

Corresponding Author: Paul C. Mocombe, West Virginia State University, the Mocombeian Foundation, Inc, USA.

### Abstract

This article, using Mocombeian phenomenological structural theory, argues that since their arrival on North American soil, the constitution of black American identity has been the product of their relations to the means and mode of production within the Protestant Ethic and the spirit of capitalism. As such, black Americans, and this includes the so-called black radical tradition, have never been agents in the constitution of their own identities. They have always been and remain (reactionary) pawns of capital seeking, dialectically or negative dialectically, to assimilate in the American social structure. Their assimilation takes place within the social practices of two social class language games (the black bourgeoisie and the underclass) that were historically constituted by different ideological apparatuses, the church and education on the one hand and the streets, prisons, and the athletic and entertainment industries on the other, respectively, of the global capitalist racial-class structure of inequality under American hegemony, which replaced African ideological apparatuses as found in Haiti, for example. Contemporarily, given both groups' overrepresentation in the ideological superstructures of the American empire, they, antagonistically, have become the bearers of ideological and linguistic domination for all black youth the world-over, especially in the United Kingdom, which have tremendous consequences for their assimilation process. Under the assimilationist imperatives of the black bourgeoisie, the aim is integration and assimilation along the lines of traditional white Protestant agents of the Protestant Ethic and the spirit of capitalism with an emphasis on bourgeois prosperity, the black nuclear family, entrepreneurialism, and individualism. Conversely, the black underclass seeks integration and assimilation through the pathologies of their structural differentiation within the Protestant Ethic and the spirit of capitalism with an emphasis on identity politics, glorification of the self, wealth via sports and entertainment, and the communal thinking of the street life as the basis of black identity and culture.

**Keywords:** African-Americanization, Racial Identity, Religiosity, Black Diaspora, Spiritualism.

### 1. Introduction

This article, using Mocombeian phenomenological structural theory, argues that since their arrival on North American soil, the constitution of black American identity has been the product of their relations to the means and mode of production within the Protestant Ethic and the spirit of capitalism. As such, black Americans, and this includes the so-called black radical tradition, have never been agents in the constitution of their own identities. They have

always been and remain (reactionary) pawns of capital seeking to assimilate, dialectically or negative dialectically, in the American social structure. Their assimilation, contemporarily, takes place within the social practices of two social class language games (the black bourgeoisie and the underclass) that were historically constituted by different ideological apparatuses, the church and education on the one hand and the streets, prisons, and the athletic and entertainment industries on the other, respectively, of the global capitalist racial-class structure of inequality

**Citation:** Paul C. Mocombe, Black Assimilationism in Neoliberal Globalization. *Annals of Archaeology*. 2023;5(1): 01-07.

©The Author(s) 2023. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

under American hegemony, which replaced traditional African ideological apparatuses as found in Haiti, for example.

Contemporarily, given both groups' over representation in the ideological superstructures of the American empire under neoliberalism, they, antagonistically, have become the bearers of ideological and linguistic domination for all black youth the world-over, especially in the United Kingdom, which have tremendous consequences for their assimilation process. Under the assimilationist imperatives of the black bourgeoisie, the aim is integration and assimilation along the traditional lines of white Protestant agents of the Protestant Ethic and the spirit of capitalism with an emphasis on bourgeois prosperity, the black nuclear family, entrepreneurialism, and individualism. Conversely, the black underclass seeks integration and assimilation through the pathologies of their structural differentiation within the Protestant Ethic and the spirit of capitalism with an emphasis on identity politics, wealth via sports and entertainment, and the communal thinking of the street life as the basis of black identity and culture. The assimilative imperatives of the white power elites in (post-industrial) America and elsewhere in the West have been either integration of blacks via interracial marriages or the empowerment of black women (black girl magic mantra), through education and professionalization, as single head of household mothers or lesbians. The Western media industrial complex promote these images of successful blacks, both men and women, throughout the globe at the expense of the black nuclear family and church life of the black bourgeoisie and the pathologies of the black underclass, which dominated black purposive-rationality of previous decades and modes of production. The case of the United States and United Kingdom will be utilized to highlight this contemporary process.

### 1.1 Background of the Problem

Since the 1960s, there have been two dominant schools of thought on understanding the origins and nature of black American practical consciousnesses, the ideas and ideals black Americans recursively reorganize and reproduce in their material practices in the United States (US): the pathological-pathogenic and adaptive-vitality schools. The pathological-pathogenic position suggests that in its divergences from white American norms and values black American practical consciousness is nothing more than a pathological form of, and reaction to, American consciousness

rather than a dual (both African and American) hegemonic opposing "identity-in-differential" (the term is Gayatri Spivak's) to the American one (Elkins, 1959; Frazier, 1939, 1957; Genovese, 1974; Murray, 1984; Moynihan, 1965; Myrdal, 1944; Wilson, 1978, 1987; Sowell, 1975, 1981; Stamp, 1956, 1971). Afrocentric Proponents of the adaptive-vitality school suggest that the divergences are not pathologies but African "institutional transformations" preserved on the American landscape (Allen, 2001; Asante, 1988, 1990; Billingsley, 1968, 1970, 1993; Blassingame, 1972; Early, 1993; Gilroy, 1993; Gutman, 1976; Herskovits, 1958 [1941]; Holloway, 1990a; Karenga, 1993; Levine, 1977; Lewis, 1993; Lincoln and Mamiya, 1990; Nobles, 1987; Staples, 1978; Stack, 1974; West, 1993).

Contemporarily, both positions have been criticized for either their structural determinism as in the case of the pathological-pathogenic approach, or racial/cultural determinism as in the case of the adaptive-vitality (Karenga, 1993). In directly or indirectly refuting these two positions for their structural and racial/cultural determinism, contemporary post-sixties and post-segregation era black scholars (Critical Race Theorists) in the United States (US) attempt to understand black consciousnesses and communities by using post-structural and post-modern theories to either reinterpret W.E.B. Du Bois's (1903) double consciousness construct as an epistemological mode of critical inquiry that characterizes the nature or essence of black consciousness, a la Cornel West (1993) and Paul Gilroy (1993), or, building on the social constructivist work of Frantz Fanon, offer an intersectional approach to the constitution of black consciousnesses and communities, which emphasizes the diverse and different levels of alienation, marginalization, and domination, class, race, gender, global location, age, and sexual identity, by which black consciousnesses and communities get constituted, a la bell hooks (1993) and Patricia Hill Collins (1990) (Reed, 1997).

In spite of their efforts, these two dominant contemporary responses to the pathological-pathogenic and adaptive-vitality positions inadequately resolve the structural and racial determinism of the aforementioned approaches by neglecting the fact that their theories and they themselves, like the positions of the pathological-pathogenic and adaptive-vitality schools, derive from the racial-class division and social relations of production of global capitalism or the contemporary

Protestant capitalist world-system, which seeks to assimilate black America in particular and the black diaspora in general into the neoliberal social order via identity politics. In this article, we utilize Mocombe's theory of phenomenological structuralism, against postmodern and post-structural thoughts, to describe the form the assimilative process has taken in black America and the diaspora, i.e., the United Kingdom, and their consequences since the 1960s.

## 2. Theory and Method

Mocombeian (2019, 2021a, 2021b) phenomenological structuralism, which is a structurationist theory that views the constitution of society, human identity, and social agency as a duality and dualism, views the contemporary postindustrial social structure in the West and America as paradoxically constituted via Protestant neoliberalism and identity politics. Mocombeian phenomenological structuralism posits that societal and agential constitution are a result of power relations, interpellation, and socialization or embourgeoisement via five systems, i.e., mode of production, language, ideology, ideological apparatuses, and communicative discourse, which are reified as a social structure or what Mocombe (2019) calls a "social class language game" by persons, power elites, who control the means and modes of production in a material resource framework. Once interpellated and embourgeoisied by these five systems, which are reified as a social structure and society (social class language game), social actors, for their ontological security, recursively organize, reproduce, and are differentiated by the rules of conduct of the social structure, which are sanctioned by the power elites who control the means and modes of production, language, ideology, ideological apparatuses, and communicative discourse in a material resource framework. Hence, societal and agential constitution are both a duality and dualism: a dualism given the reification of the social structure (social class language games) via the five systems; and a duality given the internalization of the rules of the five systems, which become the agential initiatives or praxes of social actors differentiated by the rules of conduct that are sanctioned based on the economic mode of production. Difference, or alternative social praxis, in Mocombe's structuration theory, phenomenological structuralism, is not structural differentiation as articulated by traditional structurationists such as Bourdieu, Sahlins, Habermas, and Giddens; instead, it is a result of actions arising from the deferment of meaning and ego-centered communication given the interaction of

two other structuring structures (physiological drives of the body and brain; and phenomenal properties of subatomic particles that constitute the human subject) vis-à-vis the mental stance of the ego during the interpellation and socialization or embourgeoisement of social actors throughout their life span or cycle in the dominant social class language game or social structure, which produces alternative praxis that is exercised at the expense of the threat these practices may pose to the ontological security of social actors in the social structure or society.

Within Mocombe's phenomenological structuralism, the understanding is that the rhetoric of pathological-pathogenic, adaptive-vitality, double-consciousness, intersectionality, postmodernism, and post-structuralism should be understood within and as being constituted by the dialectical structure of a global (postindustrial) Protestant capitalist social structure of class inequality and differentiation put in place, through bodies, mode of production, language, ideology, and ideological state and transnational apparatuses, in order to limit, direct, and integrate the meaning and discursive practices of subjective identities, which may arise as a result of the decentered subject and the indeterminacy of meaning in ego-centered communicative discourse. In other words, the theories are a product of the ideology of the social class language game in relation to the mode of production. Hence to understand the historical constitution of the aforementioned theories and the practical consciousnesses of black communities throughout the world, we must attempt to synthesize the rhetoric and black consciousness within Mocombe's phenomenological structuralism, which highlights the class division and capitalist social structure of inequality put in place, through bodies, mode of production, language, ideology, ideological state and transnational apparatuses, and communicative discourse, to assimilate black America and the diaspora into the neoliberal constitution of the Protestant Ethic and the spirit of capitalism post the 1960s.

## 3. Discussion

Black American social agency or practical consciousness occurred within the dialectic and negative dialectic of the American Protestant capitalist social structure of racial-class inequality and its ideology, ideological apparatuses, language, communicative discourse, and modes of production. No African ideological apparatuses were put in place, given that they dialectically warred against African

practices in light of white discriminatory effects, to reorganize and reproduce an African worldview on the American landscape. The African body, which embodied its initial African practical consciousnesses that were reified in Africa, were thrown in, interpellated by, and socialized (embourgeoisied) in new “white” capitalist ideological apparatuses (in place to buttress the mode of production) that they would subsequently adopt and reproduce, i.e., the black church, nuclear family, etc., in regards to the politics of their black bodies not an African worldview or ethos tied to the nature of reality as such. That is, their social agency centered on their identification as members of the society who recursively reproduced its ideas and ideals as people with black skin, in order to negatively dialectically convict the society for not identifying with their own values given their treatment of the black American, not as Africans with a distinct worldview (praxis, language, ideology, ideological apparatuses, and modes of production), represented in the discourse of whites as backwards and primitive, which they warred against, from that of their former slavemasters and colonizers.

As such, American blacks, as interpellated (workers) and embourgeoisied agents of the American dominated global capitalist social structure of inequality, represent the most modern (i.e. embourgeoisied) people of color, in terms of their “practical consciousness,” in this process of homogenizing social actors as agents of the protestant ethic or disciplined workers working for owners of production in order to obtain economic gain, status, and upward mobility in the larger American society and the world. Whereas they once occupied the social space as agricultural and industrial workers, the former less educated than the latter, which were much wealthier because of their education and industrial work and therefore made education and industry the means to economic gain and upward economic mobility. Today, they continue to constitute the social space and their practical consciousness in terms of their relation to the means and mode of production in post-industrial capitalist America. This relation differentiates black America for the most part into two status groups, a dwindling middle and upper class (living in suburbia) that numbers about 25 percent of their population (13 percent) and obtain their status as preachers, doctors, athletes, entertainers, lawyers, teachers, and other high-end professional service occupations; and a growing segregated “black underclass” of criminals, unemployed, and under-employed wage-earners occupying poor inner-city communities and schools focused solely on technical

skills, multicultural education, athletics, and test-taking for social promotion given the relocation of industrial and manufacturing jobs to poor periphery and semi-periphery countries and the introduction of low-end post-industrial service jobs and a growing informal economy in American urban-cities (Wilson, 1978, 1998; Sennett, 1998). Whereas street and prison personalities, rappers, athletes, and entertainers, many of whom refer to themselves and their compatriots as “my niggas,” are the bearers of ideological and linguistic domination for the latter; the former, once called negroes, the black bourgeoisie (E. Franklin Frazier’s term), and now African-Americans, is predominantly influenced by preachers and educated professionals as the bearers of ideological and linguistic domination. Both groups share the same ideals and goals, i.e., economic gain, status, and upward social mobility, within the class division and social relations of production of the (postindustrial) Protestant capitalist world-system under American hegemony. Therefore, their practical consciousness is neither progressive, nor counter-hegemonic. It is reproductive.

However, America’s transition to a postindustrial, financialized service, economy beginning in the 1970s, decentered the negro (black bourgeoisie/African American) practical consciousness, and reified and positioned black American structurally differentiated “my nigga” underclass ideology and language, hip-hop culture, as a viable means for black American youth to identify with and achieve economic gain, status, and upward economic mobility in the society over education and succeeding academically as emphasized by black bourgeois discourse of the industrial age. Finance capital in the US beginning in the 1970s began investing in entertainment and other service industries where the inner-city language, street, prison, entertainment, and athletic youth practices of black America became both a commodity and the means to economic gain for the black poor in America’s postindustrial economy, which subsequently outsourced its industrial work to semi-periphery nations thereby blighting the inner-city communities. Blacks, many of whom migrated to the northern cities from the agricultural south looking for industrial work in the north following the Civil War (1861-1865), became concentrated in blighted communities where work began to disappear, schools were underfunded, and poverty increased. The black migrants, which migrated North with their Black/African-American English Vernacular (BEV/AAEV) from the agricultural South, became segregated

sociolinguistic underclass communities, ghettos, of unemployed laborers looking to illegal, athletic, and entertainment activities (running numbers, pimping, prostitution, drug dealing, robbing, participating in sports, music, etc.) for economic success, status, and upward mobility. Educated in the poorly funded schools of the urban ghettos, given the process of deindustrialization and the flight of capital to the suburbs, with no work prospects, many black Americans became part of a permanent, BEV/AAEV speaking and poorly educated underclass looking to other activities for economic gain, status, and upward economic mobility. Those who were educated became a part of the social class language game of the Standard-English-speaking black middle class of professionals, i.e., preachers, teachers, doctors, lawyers, etc. (the black bourgeoisie), living in the suburbs, while the uneducated or poorly educated constituted the social class language game of the black underclass of the urban ghettos where the streets, prisons, athletics, and the entertainment industries became the ideological apparatuses for their socialization. Beginning in the late 1980s, finance capital began commodifying and distributing (via the media industrial complex) the social class language game of the underclass black culture for entertainment in the emerging postindustrial (finance) economy of the US over the ideology and language, social class language game, of the black bourgeoisie. Be that as it may, efforts to succeed academically among black Americans, which constituted the ideology and language of the black bourgeoisie, paled in comparison to their efforts to succeed as speakers of Black English, athletes, “gangstas”, “playas”, and entertainers, which became the ideology and language of the black underclass living in the inner-cities of America. Authentic black American identity became synonymous with black underclass hip-hop ideology and language represented by young athletes and entertainers, LeBron James, Derek Rose, Lil ‘ Wayne, Jay-Z, Kanye West, Tupac Shakur, Biggie Smalls, etc., over the social class language game of the educated black professional class under the ideological and linguistic domination of black preachers, TD Jakes, Creflo Dollar, Jamal Bryant, Juanita Bynum, etc., and other educated black professionals.

The black underclass in America’s ghettos has slowly become, since the 1980s, with the financialization of hip-hop culture/structural practice as an art form and entertainment by record labels such as Sony and others, athletics, and the entertainment industry, the bearers of ideological and linguistic domination for the

black youth community in America and the diaspora. Their language and worldview as constituted through the streets, prisons, hip-hop culture, athletics and the entertainment industry financed by finance capital, has become the means by which black youth (and youth throughout the world) attempt to recursively reorganize and reproduce their material resource framework against the purposive-rationality of educated black bourgeois or middle class America, which emerged out of the industrial phase of the American and global economy. The upper-class of owners and high-level executives of the American dominated capitalist world-system have capitalized on this through the commodification of black “my nigga” underclass culture, which mainstreamed it. This is further supported by an American media and popular culture that glorifies the streets, athletes, entertainers, and the “Bling bling,” wealth, diamonds, cars, jewelry, and money. Hence the aim of many young blacks in the society is no longer to seek status, economic gain, and upward mobility through a Protestant Ethic that stresses hard work, diligence, deferred gratification, and education; on the contrary, the Protestant ethic in sports, music, instant gratification, illegal activities (drug dealing), celebration of the self, and skimming are the dominant means portrayed for their efforts through the entertainment and athletic industries financed by post-industrial capital. Schools throughout urban inner cities are no longer seen as means to a professional end in order to obtain economic gain, status, and upward mobility, but obstacles to that end because it delays gratification and is not correlative with the means associated with economic success and upward mobility in black urban America. More black American youth (especially the black male), in a neoliberal Protestant social structure with an emphasis on identity politics, consumerism, and the glorification of the self, want to become, football and basketball players, rappers and entertainers, like many of their role models, LeBron James, Derek Rose, Lil ‘ Wayne, Jay-Z, Kanye West, Tupac Shakur, Biggie Smalls, etc., who were raised in their urban underclass environments and obtained economic gain and upward mobility that way, over doctors, lawyers, engineers, etc., the social functions associated with the status symbol of the black and white middle class (negroes) of the civil rights generation. Hence the end and social action of the larger society remains the same, economic success, status, and upward economic mobility, only the means to that end have shifted with the rise, financed by finance capital, of the black underclass as the bearers of ideological

and linguistic domination in black America given the commodification of hip-hop culture and their high visibility in the media and charitable works through basketball and football camps and rap concerts, which reinforce the aforementioned activities as viable professions (means) to wealth and status in the society's postindustrial economy, which focuses on services, finance, and entertainment for the world's transnational bourgeois class as the mode of producing surplus-value.

This linguistic and ideological domination and the ends of the power elites (rappers, athletes, gangsters) of the black underclass are juxtaposed against the Protestant Ethic and spirit of capitalism of the educated black middle and upper middle classes of the industrial era represented in the discourse and discursive practices of black American prosperity preachers in the likes of TD Jakes, Creflo Dollar, Jamal Bryant, Juanita Bynum, Eddie Long, etc. who push forth, via the celebration of the black family, black American church, education and professional jobs as the more viable means to economic gain, status, and upward economic mobility in the society over the street life of the urban ghettos. Hence, whereas, for agents of the Protestant Ethic in the likes of Jakes, Dollar, Bryant, Bynum, and Long the means to "Bling bling," or the American Dream, is through education, obtaining a professional job, and material wealth as a sign of God's grace, salvation, and blessings. Rapping, hustling, sports, etc., for younger black Americans growing up in inner-cities throughout the US, where industrial work has disappeared, represent the means (not education) to the status position of "Bling bling."

Hence what we are suggesting here is that, contemporarily, black American youth are not "acting white" (John Ogbu's term) when education no longer becomes a priority or the means to economic gain, status, and upward mobility, as they get older and consistently underachieve vis-à-vis whites; they are attempting to *be* white and achieve bourgeois economic status (the "Bling bling" of cars, diamonds, gold, helicopters, money, etc.) in the society by being "black," speaking Ebonics, rapping, playing sports, hustling, etc., in a racialized post-industrial capitalist social structure wherein the economic status of "blackness" is (over) determined by the white and black capitalists class of owners and high-level executives and the black proletariats of the West, the black underclass, "my nigga," whose way of life and image ("athletes, hustlers, hip-hopsters") has been reified, commodified (by white and black

capitalists), and distributed throughout the world for entertainment, (black) status, and economic purposes in post-industrial capitalist America.

This "my nigga" underclass culture as globally promulgated throughout the black diaspora, what Mocombe (2017) calls the African-Americanization of the diaspora, by finance capital via Black Entertainment Television (BET) and other media outlets is counterbalanced or opposed by "the negro" (black bourgeois/African American) black preachers and educated professionals promoting the same ethos, The Protestant Ethic and the spirit of capitalism, via black American churches and televangelisms, to other blacks around the world via biblical conversion or salvation, over the pathologies of the black American ("my nigga") underclass, as the medium to and for success in the Protestant capitalist world-system. Hence, the social structure of class (not racial or cultural worldview) inequality that characterizes the black American social environment is subsequently the relational framework, which black youth in the diaspora are exposed to and socialized in when they encounter globalizing processes under American hegemony through immigration, the outsourcing of work from America, and the images of the entertainment industry (Wilson, 1998; Watkins, 1998; Ntarangwi, 2009).

Throughout the continent of Africa, the Caribbean, and black Europe, United Kingdom especially, black American charismatic preachers are promoting a prosperity gospel among the black poor, which is usually juxtaposed against the emergence of a "my nigga" underclass culture among the youth in these areas influenced by the hip-hop, street, prison, athletic, and music culture of the black American underclass (Ntarangwi, 2009). Nigerian, South African, East African, St. Lucian, Jamaican, Haitian, and black British Caribbean Hip-Hop, gangsta rap music, Bling bling, dress code, etc., influenced by the black American underclass are juxtaposed against the Protestant evangelism of Nigerian, South African, East African, St. Lucian, Jamaican, Haitian, and black British Caribbean preachers influenced by TD Jakes, Creflo Dollar, Juanita Bynum, and other black charismatic preachers whose global outreach throughout the diaspora are converting other blacks to agents of the Protestant Ethic and the spirit of capitalism. These two racial-class identities, whose practices are reified in postindustrial America, the hegemon of globalization, represent the class dynamics within which black others throughout the

world are, dialectically and negative dialectically, integrated into the capitalist world-system.

#### 4. Conclusion

Contemporarily, given both groups' overrepresentation in the ideological (media and entertainment) superstructures of the American empire, they, antagonistically, have become the bearers of ideological and linguistic domination for all black youth the world-over, especially in the United Kingdom, which have tremendous consequences for their assimilation. Under the assimilationist imperatives of the black bourgeoisie, the aim is integration and assimilation along the traditional lines of white Protestant agents of the Protestant Ethic and the spirit of capitalism with an emphasis on bourgeois prosperity, the black (traditional) nuclear family, entrepreneurialism, and individualism. Conversely, the black underclass seeks integration and assimilation through the pathologies of their structural differentiation within the Protestant Ethic and the spirit of capitalism with an emphasis on identity politics, narcissism, wealth via sports and entertainment, and the communal thinking of the street life as the basis of black identity and culture. However, given the mass incarceration, which impacted black males exponentially, joblessness, which emerged from the deindustrialization of the inner-cities in America, and the criminality that plagued the social milieu of the black underclass, the assimilative imperatives of the white power elites have been either integration of blacks via interracial marriages or the empowerment of black women, through education and professionalization, as single-head of households or lesbians. The latter representing the assimilative initiatives of the black underclass and whites over that of the black bourgeoisie of the industrial age. The Western media industrial complex, under white corporate domination, promote these black underclass images of successful blacks, both men and women, via the identity politics, consumerism, and glorification of the self of neoliberal globalization, where these images are disseminated globally, at the expense of the black nuclear family and church life, which dominated black purposive-rationality of the black bourgeoisie of previous decades.

Hence, contemporarily, the consequences of these processes have seen the rise of single-female and same-sex families in black America, and the fall of traditional nuclear households. In the agricultural, and the beginning of the industrial, age, between 1880-1960, married households, traditional nuclear families raising children, dominated the black

American family structure. Post the 1960s, and the advent of deindustrialization, criminalization, mass incarceration, and post-industrialization of American inner-cities, the out-of-wedlock birth rate began emerging as the dominant black family structural form, which was 25% among black people (Moynihan, 1965). Post the Moynihan report, which examined the link between black poverty and family structure, that number rose to 70% as of 2018. The result in postindustrial American capitalism where identity politics and the glorification of the self are highlighted by finance capital for capital accumulation by the white power elites, the celebration of single-female headed households and same-sex couple family structures would emerge, via the ideology of identity politics, as the dominant family forms in black America post the 1960s. Given the criminalization, mass incarceration of black males, and their absence in the homes as a result of legislation associated with the processes of deindustrialization, postindustrial inner-cities would be dominated by black single-female headed households, and gay male and female family structures (the latter one can surmise emerging from homosexual behaviors, which occurred in prison and post-incarceration amongst black males; and the rise of lesbianism due to the lack of men in the communities). Amidst the 70% single-female headed households, as of 2010, 32.9% of children in the US were raised by same-sex black male couples compared to 6.2% raised by white male same-sex couples; 46.7% were raised by black female same-sex couples compared to 23.1% for white female same-sex couples; and as of 2015, 24% of all black men married outside of their race compared with 12% of black female newlyweds, which is on the rise (Movement Advancement Project, Family Equality Council and Center for American Progress, 2012).

These processes and statistics we are suggesting here are a product of ideologies and ideological apparatuses associated with deindustrialization, mass incarceration, and post-industrialization in America and other Western societies like the United Kingdom (UK) where this assimilative pattern is replicated given the influence of black American life on the United Kingdom, which is a result of their (black underclass) overrepresentation in the media/sport industrial complex under American hegemony. In the UK, at the time of the 2011 census, 31.7% of black households (African and Caribbean) were constituted of one person, 21.6% were married couples or civil partners, and 24.3% (African and Caribbean) were constituted as a single parent with dependent children,

the highest percentage out of all ethnic groups of this type of household; the lowest percentage of the latter was found among Asian households, at 5.7%. We project that as the United Kingdom continues to go through the process of deindustrialization, financialization, postindustrialization, and mass incarceration, similar to the US, in the near-future, we are going to see a rise in, and celebration of, single-female headed households, interracial marriages, and same-sex family structures in the UK similar to what we are witnessing in black America, contemporarily.

## 5. References

- Allen, Richard L. (2001). *The Concept of Self: A Study of Black Identity and Self Esteem*. Detroit: Wayne State University Press.
- Althusser, Louis (2001). *Lenin and Philosophy and Other Essays*. New York: Monthly Review Press.
- Althusser, Louis and Étienne Balibar (1970). *Reading Capital* (Ben Brewster, Trans.). London: NLB.
- Asante, Molefi Kete (1988). *Afrocentricity*. New Jersey: Africa World.
- Asante, Molefi K. (1990a). *Kemet, Afrocentricity and Knowledge*. New Jersey: Africa World.
- Balibar, Etienne & Immanuel Wallerstein (1991 [1988]). *Race, Nation, Class: Ambiguous Identities*. London: Verso.
- Bell, Daniel (1985). *The Social Sciences Since the Second World War*. New Brunswick (USA): Transaction Books.
- Billingsley, Andrew (1968). *Black Families in White America*. New Jersey: Prentice Hall.
- Billingsley, Andrew (1970). Black Families and White Social Science. *Journal of Social Issues*, 26, 127-142.
- Billingsley, Andrew (1993). *Climbing Jacob's Ladder: The Enduring Legacy of African American Families*. New York: Simon & Schuster.
- Blassingame, John W. (1972). *The Slave Community: Plantation Life in the Antebellum South*. New York: Oxford University Press.
- Boskin, Joseph (1965). Race Relations in Seventeenth-Century America: The Problem of the Origins of Negro Slavery. In Donald Noel (Ed.), *The Origins of American Slavery and Racism* (pp. 95-105). Ohio: Charles E. Merrill Publishing Co.
- Chase-Dunn, Christopher and Peter Grimes (1995). World-Systems Analysis. *Annual Review of Sociology*, 21, 387-417.
- Chase-Dunn, Christopher and Richard Rubinson (1977). Toward a Structural Perspective on the World-System. *Politics & Society*, 7: 4, 453-476.
- Chase-Dunn, Christopher (1975). The effects of international economic dependence on development and inequality: A cross-national study. *American Sociological Review*, 40, 720-738.
- Clarke, John Henrik, et. al. (eds.) (1970). *Black Titan: W.E.B. Du Bois*. Boston: Beacon Press.
- Cohen, J. (2002). *Protestantism and Capitalism: The Mechanisms of Influence*. New York: Aldine de Gruyter
- Douglas, M. (1986). *How Institutions Think*. New York: Syracuse University Press.
- Drake, St. Claire (1965). The Social and Economic Status of the Negro in the United States. In Talcott Parsons and Kenneth B. Clark (Eds.), *The Negro American* (pp. 3-46). Boston: Houghton Mifflin Company.
- Du Bois, W.E.B. (1995 [1903]). *The Souls of Black Folk*. New York: Penguin Putnam Inc.
- Fanon, Frantz (1967). *Black Skin, White Masks* (Charles Lam Markmann, Trans.). New York: Grove Press.
- Fanon, Frantz (1963). *The Wretched of the Earth* (Constance Farrington, Trans). New York: Grove Press.
- Franklin, John Hope and Alfred A. Moss Jr. (2000). *From Slavery to Freedom: A History of African Americans* (Eighth Edition). New York: Alfred A. Knopf.
- Fraser, Nancy (1997). *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition*. New York & London: Routledge.
- Frazier, Franklin E. (1939). *The Negro Family in America*. Chicago: University of Chicago Press.
- Frazier, Franklin E. (1957). *Black Bourgeoisie: The Rise of a New Middle Class*. New York: The Free Press.
- Frazier, Franklin E. (1968). *The Free Negro Family*. New York: Arno Press and The New York Times.
- Gadamer, Hans-Georg (2002). *Truth and Method* (Second, Revised Edition, Joel Weinsheimer and Donald G. Marshall, Trans.). New York: Continuum.
- Gartman, David (2002). Bourdieu's Theory of Cultural Change: Explication, Application, Critique. *Sociological Theory* 20 (2): 255-277.
- Gates, Henry Louis, Jr. and Cornel West (1996). *The Future of the Race*. New York: Vintage Books.
- Genovese, Eugene (1974). *Roll, Jordan, Roll*. New York: Pantheon Books.

33. Geronimus, Arline T. and F. Phillip Thompson. To Denigrate, Ignore, or Disrupt: Racial Inequality in Health and the Impact of a Policy-induced Breakdown of African American Communities. *Du Bois Review* 1; 2: 247-279.
34. Gilroy, Paul (1993). *The Black Atlantic: Modernity and Double Consciousness*. Cambridge, Massachusetts: Harvard.
35. Glazer, Nathan and Daniel P. Moynihan (1963). *Beyond the Melting Pot*. Cambridge: Harvard University Press.
36. Gutiérrez, Ramón A. (2004). Internal Colonialism: An American Theory of Race. *Du Bois Review*, 1; 2: 281-295.
37. Gutman, Herbert (1976). *The Black Family in Slavery and Freedom 1750-1925*. New York: Pantheon Books.
38. Harding, Vincent (1981). *There is a River: The Black Struggle for Freedom in America*. New York: Harcourt Brace & Company.
39. Hare, Nathan (1991). *The Black Anglo-Saxons*. Chicago: Third World Press.
40. Harris, Marvin. (1999). *Theories of culture in postmodern times*. Walnut Creek, California: AltaMira Press.
41. Harris, David R. and Jeremiah Joseph Sim (2002). Who is Multiracial? Assessing the Complexity of Lived Race. *American Sociological Review* 67; 4: 614-627.
42. Hogue, Lawrence W. (1996). *Race, Modernity, Postmodernity: A look at the History and the Literatures of People of Color Since the 1960s*. Albany: State University of New York Press.
43. Holloway, Joseph E. (ed.) (1990a). *Africanisms in American Culture*. Bloomington and Indianapolis: Indiana University Press.
44. Holloway, Joseph E. (1990b). The Origins of African-American Culture. In Joseph Holloway (Ed.), *Africanisms in American Culture* (19-33). Bloomington and Indianapolis: Indiana University Press.
45. Horne, Gerald (1986). *Black and Red: W.E.B. Du Bois and the Afro-American Response to the Cold War, 1944-1963*. New York: State University of New York Press.
46. Hudson, Kenneth and Andrea Coukos (2005). The Dark Side of the Protestant Ethic: A Comparative Analysis of Welfare Reform. *Sociological Theory* 23 (1): 1-24.
47. Jameson, Fredric and Masao Miyoshi (ed.). (1998). *The Cultures of Globalization*. Durham: Duke University Press.
48. Kardiner, Abram and Lionel Ovesey (1962 [1951]). *The Mark of Oppression: Explorations in the Personality of the American Negro*. Meridian Ed.
49. Karenga, Maulana (1993). *Introduction to Black Studies*. California: The University of Sankore Press.
50. Kellner, Douglas (2002). Theorizing Globalization. *Sociological Theory*, 20:3, 285- 305.
51. Levine, Lawrence W. (1977). *Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom*. New York: Oxford University Press.
52. Lincoln, Eric C. and Lawrence H. Mamiya (1990). *The Black Church in the African American Experience*. Durham and London: Duke University Press.
53. Massey, D.S., and Denton, N.A. (1993). *American Apartheid: Segregation and the Making of the Underclass*. Cambridge, MA: Harvard University Press.
54. Marable, Manning (1986). *W.E.B. Du Bois: Black Radical Democrat*. Boston: Twayne Publishers.
55. Marcuse, Herbert (1964). *One-Dimensional Man*. Boston: Beacon Press.
56. Marcuse, Herbert (1974). *Eros and Civilization: A Philosophical Inquiry into Freud*. Boston: Beacon Press.
57. Marshall, Gordon (Ed.) (1998). *A Dictionary of Sociology* (Second edition). Oxford: Oxford University Press.
58. Marx, Karl and Friedrich Engels (1964). *The Communist Manifesto*. London, England: Penguin Books.
59. Marx, Karl (1992 [1867]). *Capital: A Critique of Political Economy* (Volume 1, Samuel Moore and Edward Aveling, Trans.). New York: International Publishers.
60. Marx, Karl (1998 [1845]). *The German Ideology*. New York: Prometheus Books.
61. Mason, Patrick L. (1996). Race, Culture, and the Market. *Journal of Black Studies*, 26: 6, 782-808.
62. Meier, August (1963). *Negro Thought in America, 1880-1915: Racial Ideologies in the Age of Booker T. Washington*. Ann Arbor: The University of Michigan Press.
63. Meier, August and Elliott M. Rudwick (1976 [1966]). *From Plantation to Ghetto; an Interpretive History of American Negroes*. New York: Hill and Wang.

65. McMichael, Philip (2008). *Development and Social Change: A Global Perspective*. Los Angeles, California: Sage Publications.
66. Mocombe, Paul C. (2004). Who Makes Race Matter in Post-Industrial Capitalist America? *Race, Gender & Class* 11, 4: 30-47.
67. Mocombe, Paul C. (2005). *Education in Globalization*. Maryland: University Press of America.
68. Mocombe, Paul C. (2009). *The Soul-less Souls of Black Folk: A Sociological Reconsideration of Black Consciousness as Du Boisian Double Consciousness*. Maryland: University Press of America.
69. Movement Advancement Project, Family Equality Council and Center for American Progress. (2012). *All Children Matter: How Legal and Social Inequalities Hurt LGBT Families*. <https://www.lgbtmap.org/lgbt-families>.
70. Moynihan, Daniel P. (1965). *The Negro Family*. Washington, D.C.: Office of Planning and Research, US Department of Labor.
71. Murray, Charles (1984). *Losing Ground: American Social Policy 1950-1980*. New York: Basic Books.
72. Myrdal, Gunnar (1944). *An American Dilemma: The Negro Problem and Modern Democracy*. New York: Harper & Row Publishers.
73. Nash, Gary B. (1972). Red, White and Black: The Origins of Racism in Colonial America. In Donald Noel (Ed.), *The Origins of American Slavery and Racism* (pp. 131-152). Ohio: Charles E. Merrill Publishing Co.
74. Nobles, Wade (1987). *African American Families: Issues, Ideas, and Insights*. Oakland: Black Family Institute.
75. Ntarangwi, Mwenda (2009). *East African Hip Hop: Youth Culture and Globalization*. Urbana and Chicago: University of Illinois Press.
76. Ortner, Sherry (1984). Theory in Anthropology Since the Sixties, *Comparative Studies in Society and History* 26: 126-66.
77. Patterson, Orlando (1982). *Slavery and Social Death: A Comparative Study*. Cambridge, Massachusetts: Harvard University Press.
78. Phillips, U.B. (1918). *American Negro Slavery: A survey of the Supply, Employment, and Control of Negro Labor as Determined by the Plantation Regime*. New York: D. Appleton and Company.
79. Phillips, U.B. (1963). *Life and Labor in the Old South*. Boston: Little Brown.
80. Polanyi, Karl (2001 [1944]). *The Great Transformation: The Political and Economic Origins of Our Time*. Boston: Beacon Press.
81. Rampersad, Arnold (1976). *The Art and Imagination of W.E.B. Du Bois*. Cambridge, Massachusetts: Harvard University Press.
82. Reed, Adolph L. (1997). *W.E.B. Du Bois and American Political Thought: Fabianism and the Color Line*. New York and Oxford: Oxford University Press.
83. Roediger, David R. (1999). *The Wages of Whiteness: Race and the Making of the American Working Class*. London and New York: Verso.
84. Rose, Sonya O. (1997). Class Formation and the Quintessential Worker. In John R.
85. Hall (Ed.), *Reworking Class* (pp. 133-166). Ithaca and London: Cornell University Press.
86. Rubin, Vera (Ed.) (1960). *Caribbean Studies: A Symposium*. Seattle: University of Washington Press.
87. Sklair, Leslie (1995). *Sociology of the Global System*. Baltimore: Westview Press.
88. Smith M.G. (1960). The African Heritage in the Caribbean. In Vera Rubin (Ed.), *Caribbean Studies: A Symposium* (pp. 34-46). Seattle: University of Washington Press.
89. Sowell, Thomas (1975). *Race and Economics*. New York: David McKay.
90. Sowell, Thomas (1981). *Ethnic America*. New York: Basic Books.
91. Stack, Carol B. (1974). *All Our Kin: Strategies for Survival in a Black Community*. New York: Harper & Row Publishers.
92. Staples, Robert (ed.) (1978). *The Black Family: Essays and Studies*. California: Wadsworth Publishing Company.
93. Stuckey, Sterling (1987). *Slave Culture: Nationalist Theory and the Foundations of Black America*. New York and Oxford: Oxford University Press.
94. Sudarkasa, Niara (1980). African and Afro-American Family Structure: A Comparison, *The Black Scholar*, 11: 37-60.
95. Sudarkasa, Niara (1981). Interpreting the African Heritage in Afro-American Family Organization. In Harriette P. McAdoo (Ed.), *Black Families*. California: Sage Publications.
96. Sundquist, Eric J. (ed.) (1996). *The Oxford W.E.B. Du Bois Reader*. New York and Oxford: Oxford University Press.
97. Wallerstein, Immanuel (1982). The Rise and Future Demise of the World Capitalist System: Concepts

- for Comparative Analysis. In Hamza Alavi and Teodor Shanin (Eds.), *Introduction to the Sociology of "Developing Societies"* (pp. 29-53). New York: Monthly Review Press.
98. Ward, Glenn (1997). *Postmodernism*. London: Hodder & Stoughton Ltd. Watkins, S. Craig (1998). *Representing: Hip-Hop Culture and the Production of Black Cinema*. Chicago: The University of Chicago Press.
99. Weber, Max (1958 [1904-1905]). *The Protestant Ethic and the Spirit of Capitalism* (Talcott Parsons, Trans.). New York: Charles Scribner's Sons.
100. West, Cornel (1993). *Race Matters*. New York: Vintage Books.
101. Wilson, Kirt H. (1999). Towards a Discursive Theory of Racial Identity: The Souls of Black Folk as a Response to Nineteenth-Century Biological Determinism. *Western Journal of Communication*, 63 (2): 193-215.
102. Wilson, William J. (1978). *The Declining Significance of Race: Blacks and Changing American Institutions*. Chicago and London: The University of Chicago Press.
103. Wilson, William J. (1987). *The Truly Disadvantaged*. Chicago and London: University of Chicago Press.
104. Winant, Howard (2001). *The World is a Ghetto: Race and Democracy since World War II*. New York: Basic Books.
105. Wright, Kai (editor) (2001). *The African-American Archive: The History of the Black Experience in Documents*. New York: Black Dog & Leventhal Publishers.
106. Woodson, Carter G. (1969 [1933]). *The Mis-Education of the Negro*. Washington: Associated Publishers Inc.