



Journal of Economics & Management Policy (JEMP)
Issue: Vol. 4; No. 4; December 2023(pp. 15-22)
ISSN: 2692-7292 (Print); 2692-7306 (Online)
Website: www.jempnet.com
E-mail: editor@jempnet.com
Doi: 10.48150/jemp.v4no4.2023.a2

The Queerification and Effeminization of Haitian Society

Paul C. Mocombe

West Virginia State University
The Mocombeian Foundation
E-mail: pmocombe@mocombeian.com

This article applies Mocombe's concepts of queerification and effeminization to Haitian society, contemporarily. For Mocombe, the shift from industrial capitalism to postindustrial capitalism in the West has led to emasculated and feminine patriarchy, the assumption of patriarchal norms by the state, its ideological apparatuses, queers, and women (given the feminization and queerification of the postindustrial—financialized—workplace) from individual men whose masculinity is no longer associated with being producer and provider as it was under industrial capitalism; instead, they have been interpellated and embourgeoisied, like their female counterparts, to define their masculinity as sensitive entrepreneurs, consumers, and or service workers for finance capital, i.e., rentier oligarchs. In the Black diaspora, this process has led to the queerification and effeminization of society as global capital under American hegemony queerify and effeminize the diaspora by promoting queers and women into the labor force at the expense of men and young boys who are either gangsterized or trained for the athletic and entertainment industries.

Key Words: Ideological domination, Capitalism, Underclass, Globalization, Feminism, Theory, phenomenological structuralism, structurationism, masculine studies, gender studies, black identity

Introduction

This article applies Mocombe's historical materialist concepts of queerification and effeminization to Haitian society, contemporarily. For Mocombe, the shift from industrial capitalism to postindustrial capitalism in the West has led to emasculated and feminine patriarchy, the assumption of patriarchal norms by the state, its ideological apparatuses, queers, and women (given the feminization and queerification of the postindustrial workplace) from individual men whose masculinity is minimized and no longer associated with being producers and providers as it was under industrial capitalism; instead, they have been interpellated and embourgeoisied, like their female and queer counterparts, to define their masculinity (agents of the Protestant Ethic) as sensitive entrepreneurs, consumers, and or service workers, i.e., finance workers for finance capital (rentier oligarchs). In the Black diaspora, this process has led to the queerification and effeminization of society as global capital under American hegemony queerify and effeminize the diaspora by promoting queers and women into the labor force at the expense of men who are gangsterized or must turn to athletics, entertainment industry, politics, and the military for employment. In Haiti, like elsewhere in the black diaspora, the latter processes have seen the rise of an uncontrollable gang culture in the capital city, Port-Au-Prince. However, whereas right-wing religious fascism emerges elsewhere in the black diaspora to protect their traditionalism against queerification and effeminization; in Haiti, the former two processes take place via the queerification of Haitian Vodou and the ideology of women as the *Poto Mitan*, pillars, of the society. On the one hand, in other words, global capitalists, with the assistance of a Haitian comprador bourgeoisie, enter the Haitian economy promoting both queers and women as the pillars of the society through the ideology of identity politics to take advantage of them as more complaint laborers over their heterosexual male counterparts who are displaced from the country's agricultural base and pushed into cities (abroad and in Haiti) where they serve as a lumpenproletariat for the comprador bourgeoisie and global (predominantly American, French, and Canadian) rentier oligarchs. On the other hand, Vodou is queerified and effeminized, i.e., queerifying and effeminizing Vodou as queer, feminine, indeterminate, and fluid for black diasporic and white female tourism, as an ideological apparatus for interpellation and embourgeoisement (of women and queers) in the capitalist world-system under American hegemony.

Background of the Problem

Like the Africans of North America who were enslaved by the British, the Africans of Haiti were enslaved by the French on plantations to reproduce the colonial mercantilist system of global capitalism, which became juxtaposed against an emerging liberalization of the latter (Du Bois, 2004, 2012; Mocombe, 2016). Whereas the former, mercantilist capitalism, promoted colonies and protective measures in trade to protect those colonies for the development of the colonial nation, i.e., metropole; the latter, promoted specialization and free trade (McMichael, 2008; Hudson, 2022). The dialectical struggles between (European and American) capitalists promoting either model have shaped geopolitics since the eighteenth century (Chase-Dunn, 1977; Wallerstein, 1982; McMichael, 2008; Hudson, 2022). Contemporarily, the distinction is drawn between protective measures and Keynesian economics, with an emphasis on social welfare programs, state interventions into the economy, import substitutions, and nationalization, on the one hand; and neoliberal identity politics, on the other, with an emphasis on trade liberalization, austerity, financialization of economies, privatization, specialization, and identity politics (Sklair, 1995; McMichael, 2008; Hudson, 2022). The latter has been promoted by America (under their rules-based order), the hegemon of the contemporary global capitalist world-system, to countries seeking to develop and increase the well-being of their citizenry over the former, which America itself used to develop its economy and society against European (British) colonialism (McMichael, 2008; Hudson, 2022). To date, the consequences for countries using the neoliberal model for development have been disastrous: seeing, the rise of identity politics, with an emphasis on the queerification and effeminization of the work force, society, and culture; the privatization of state resources and the rise of a small oligarchy, i.e., comprador bourgeoisie, working for, and with, foreign capital to ascertain and (privately) control these resources; increased poverty for the masses; and a weak state unable to provide social welfare for its citizenry who are dependent on outside foreign and domestic private non-profit companies, i.e., nongovernmental organizations (NGOs), and other non-state organizations for these services (Hudson, 2022). In essence, contemporarily, neoliberalism has become (feudal finance) mercantilism in an effort to colonize the states of the world for American, the new metropole replacing the Western European states of previous centuries, agricultural, industrial, and post-industrial interests, against state nationalism and the Keynesian model, which are viewed as reactionary fascism in the Polanyian (2001 [1944]) sense by the rentier oligarchs and comprador bourgeoisies of the capitalist world-system.

This work, using a Mocombeian structurationist, phenomenological structural, analysis, posits that the contemporary Haitian state is a paragon of the neoliberal state model, which entails queering and effeminizing the society. Haiti's neoliberal state is a colonial/vassal state impoverished to serve (as a raw material, light manufacturing, and tourist hub) American global capitalist hegemony under the auspices of a Haitian comprador bourgeoisie composed of professionals, managers, intellectuals, and business elites in Haiti and the diaspora. However, unlike Chile, which the West points to as the success of the neoliberal process, Haiti's model is a complete failure, similar to the attempt to neoliberalize Russia post the fall of the Soviet Union in 1991. Whereas Russia, under Vladimir Putin, was able to combat the deleterious effects (poverty, unemployment, death, etc.) of the neoliberal process by gaining control of the state, curtailing the powers of the oligarchy created by the West, nationalizing its natural resources, and implementing Keynesian economic policies, Haiti is unable to do so (Hudson, 2022). Instead, this work posits that Haiti is queerified and effeminized to facilitate the neoliberalization of its economy and society via Vodou and the ideology of women as the pillar, *Poto Mitan*, and therefore the more employable (compliant and less violent), of the society over men and young boys who are either gangsterized or trained for the athletic and entertainment industries.

Theory and Methods

Mocombeian (2019, 2022) 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 patriarchy and emasculation highlighted by its emphasis on both Protestant neoliberalism and identity politics, which are used to interpellate and embourgeois the masses. 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 embourgeoisé (socialized) by these five systems, which are reified as a social structure and society (social class language game), social actors 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 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, 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.

Discussion

From its colonial period to independence, Haiti and the social practices of the Haitian people have always been a product of their relations to capitalist relations of production under Western social class language game hegemony. Haiti was established as a mercantilist colony of France, and became divided between a planter class seeking to freely trade in the globe economy and the bankers and elites of the metropole seeking to maintain the colony as a colonial outpost of raw materials. Post the Haitian Revolution, as Francois Pierre-Louis (2000) brilliantly highlights,

[t]he revolutionary governments kept intact the export based economic arrangements which existed under colonialism. The most productive lands in the country were divided between the generals and their families for the cultivation of cash crops. Most of the slaves who fought in the independence war had to resign themselves to working small parcels of land in the mountains for their subsistence. As a result of this arrangement, the class structure of Haiti evolved into three categories: The vast landowners (made up primarily of generals and relatives of the fleeing colonists who moved up the ranks under revolutionary governments), the merchant class and the landless peasants. The large landowners encouraged the production of cash crops on their plantation through a system of share cropping.... Soon after the revolution the government attempted to restore a forced labor system called *corvée* on the plantations in order to restore Haiti's pre-independence level of productivity in commodities such as coffee and sugar. The leaders had a tough time enforcing the forced labor system due to massive resistance from the former slaves. Instead, a system of share cropping was instituted through which they succeeded in obtaining a substantial labor from the peasant population.

After the large landowners came the merchant class. This class was composed primarily of descendants of the colonists and foreigners. The merchant class acted as an intermediary between the landowners and the external market. A symbiotic relationship developed between the landowning-class and the merchant class. This symbiotic relationship manifested itself in the property relations, the labor relations, and the mechanism of distribution that they both depended on to maintain their economic status. The only way the landowners could obtain manufactured goods was through the merchant class who in turn would sell Haiti's commodities in the international market. The primary role of the merchant class...was to sell the cash crops in the international market and buy manufactured goods for the local economy. Therefore, the landowning class depended on the merchant class for its manufactured goods while, the merchant class could not survive without the landowning class. Even though in some cases there were a few members of the merchant class who had large tracts of land, their main activities were in the import-export sector (pp. 6-7).

Thus, Haiti entered the post-colonial era with a society divided between three economic systems (modes of production), their classes, ideologies, ideological apparatuses, and communicative discourse, i.e., social class language games: a merchant class operating a faux mercantilist system under the auspices of global capitalism; a predominantly black-nationalist landowning-class seeking a liberal economic order under the auspices of a black nationalist state; and the peasantry in the mountains and provinces with their communal lakouism stemming from the Vodou Ethic (Du Bois, 2012; Mocombe, 2016).

Contemporarily, within the neoliberal and identity politics process of interpellation and embourgeoisement under America, the global hegemon, Haiti is queerified and effeminized, by the merchant and landowning classes operating in concert with the upper-class of owners and high-level white executives (finance capital), rentier oligarchs, to remain a colonial outpost of cheap labor, raw materials, eco-cultural tourism, light manufacturing, and agricultural production.

Neoliberalism represents a resurgence of political economic liberalism in the Western world following the fall of global communism in the 1990s. Globalization (1970s-2000s) is the imperial attempt of the West, under American hegemony, to integrate and colonize the world around the juridical framework (rules-based order) of liberalism, which emanates out of the Protestant Ethic and the spirit of capitalism, at the expense of all other forms of system and social integration. Hence, contemporary globalization represents a Durkheimian mechanicalization of the world via the Protestant Ethic and the spirit of capitalism under American (neoliberal) hegemony. The power elites, the upper-class of owners and high-level executives, rentier oligarchs, of the latter (American hegemon) serves as an imperial agent seeking to interpellate and embourgeois (via NGOs, education, media, Vodou, etc., serving as ideological apparatuses) the masses or multitudes of the world to the juridical framework of the Protestant Ethic and the spirit of capitalism, and in the age of (neoliberal) capitalist globalization and climate change this is done within the dialectical processes of two forms of fascism or system/social integration: 1) right-wing neoliberalism; and 2) (neo) liberal identity politics masquerading as cosmopolitanism or hybridization “enframed” by a cashlessness pegged to the US dollar backed by Saudi Arabian oil (Mocombe, 2023). Both forms of system and social integration represent two sides of the same fascistic coin in the age of (neoliberal) globalization and climate change even though proponents of the latter position view the former antagonistically. In fact, the BRICS (Brazil, Russia, India, China, and South Africa) nations’ attempt to institute a multipolar world against American hegemony, under Russian and Chinese tutelage, is not a counterhegemonic move, in the socialist/economic sense, to challenge the constitution of neoliberal capitalism on a global scale; instead, it is a right-wing response, at the global level, to exercise national capitalism, traditionalism, economic autarky, against the identity politics and free-trade mantra of the left promulgated by American hegemonic forces under neoliberal globalization and identity politics. In the latter sense, it is culturally counterhegemonic but not economically.

On the one hand, in other words, (neo)liberal globalization represents the right-wing (reactionary) attempt to homogenize (converge) the nations of the globe into the overall market-orientation, i.e., private property, individual liberties, and entrepreneurial freedoms, of the capitalist world-system through the retrenchment of the nation-state system, right-wing nationalism, austerity, privatization, and protectionism. This (neo) liberalization process is usually juxtaposed, on the other hand, against the free-trade mantra, narcissistic exploration of self, sexuality, and identity of the left, which converges with the (neo) liberalizing process via the diversified consumerism of the latter groups as they seek equality of opportunity, recognition, and distribution with white agents, rentier oligarchs, of the former within their market (finance) logic. Both positions, the convergence of the right and the hybridization of the left, are (antagonistically) dialectically related in the age of neoliberal globalization under American hegemony. Private property, individual liberties, diversified consumerism, and the entrepreneurial freedoms of the so-called marketplace become the mechanisms of system and social integration for both groups even though the logic of the marketplace is exploitative, environmentally hazardous, and impacting the climate of the material resource framework, i.e., the earth, which often requires the protectionist fascists of the right of the dialectic to intervene, in keeping with the “double movement” thesis of Karl Polanyi (2001 [1944]), against the radical (neo) liberalism of the so-called left representing freedoms to and identity politics.

Haiti within this process is queerified and effeminized through a neoliberalism that promotes neoliberal identity politics, cultural tourism via diversified consumerism (with an emphasis of promoting Vodou as queered, effeminate, and fluid), trade liberalization, austerity, financialization of the Haitian economy, privatization of national resources, and specialization of its labor force towards tourism, athletics (basketball and soccer), export agriculture, and light manufacturing where women, who are deemed by Western researchers and the political elites as the *Poto mitan* of the society, are overly represented.

In other words, the American hegemon seeks to colonize Haitian society through the neoliberalization of the society with an emphasis on individual responsibility, privatization of the state's natural resources, non-profit organizations for social welfare, and displacing the Haitian peasantry (and their families) off of their lands, which become grounds for large scale export agriculture, soccer fields and basketball courts, and or manufacturing plants, and into the cities (where gangsterism and poverty accumulate), abroad and in the country, looking for employment in the formal (low-skill service work, garment industry, entertainment, tourism, etc.) or informal (drug-selling, prostitution, and market vendors) economies. These latter processes are undergirded by the financialization of the society through remittances sent by the diaspora to offset the growing poverty in the cities; effeminization and queerification of the labor force as women and queers are employed by foreign and local capital at the expense of men who turn to gangsterism, athletics, entertainment, and or politics for employment; and diversified consumerism centered on carnival, Kreyol rap, rara, konpa (Haitian dance form), and Vodou as a queered, feminine, and fluid cultural (religious) product of the Haitians to be promoted and sold (for interpellation and embourgeoisement of women and queers), via tourism, on the island and the international community.

References Cited

- 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: AfricaWorld.
- 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.
- Du Bois, Laurent (2004). *Avengers of the New World: The Story of the Haitian Revolution*. Cambridge, Massachusetts: Harvard University Press.
- Du Bois, Laurent (2012). *Haiti: The Aftershocks of History*. New York: Metropolitan Books.
- 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. 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.
- Gilroy, Paul (1993). *The Black Atlantic: Modernity and Double Consciousness*. Cambridge, Massachusetts: Harvard.
- Glazer, Nathan and Daniel P. Moynihan (1963). *Beyond the Melting Pot*. Cambridge: Harvard University Press.
- Gutiérrez, Ramón A. (2004). Internal Colonialism: An American Theory of Race. *Du Bois Review*, 1; 2: 281-295.
- Gutman, Herbert (1976). *The Black Family in Slavery and Freedom 1750-1925*. New York: Pantheon Books.
- Harding, Vincent (1981). *There is a River: The Black Struggle for Freedom in America*. New York: Harcourt Brace & Company.
- Hare, Nathan (1991). *The Black Anglo-Saxons*. Chicago: Third World Press.
- Harris, Marvin. (1999). *Theories of culture in postmodern times*. Walnut Creek, California: AltaMira Press.
- Harris, David R. and Jeremiah Joseph Sim (2002). Who is Multiracial? Assessing the Complexity of Lived Race. *American Sociological Review* 67; 4: 614-627.
- 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.
- Holloway, Joseph E. (ed.) (1990a). *Africanisms in American Culture*. Bloomington and Indianapolis: Indiana University Press.
- 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.
- hooks, bell (2004). *We Real Cool: Black Men and Masculinity*. New York: Routledge.
- 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.
- Hudson, Michael (2022). *The Destiny of Civilization: Finance Capitalism, Industrial Capitalism or Socialism*. Germany: Islet-Verlag.
- 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.
- Jameson, Fredric and Masao Miyoshi (ed.). (1998). *The Cultures of Globalization*. Durham: Duke University Press.
- Kardiner, Abram and Lionel Ovesey (1962 [1951]). *The Mark of Oppression: Explorations in the Personality of the American Negro*. Meridian Ed.
- Karenga, Maulana (1993). *Introduction to Black Studies*. California: The University of Sankore Press.
- Kellner, Douglas (2002). Theorizing Globalization. *Sociological Theory*, 20:3, 285- 305.
- Levine, Lawrence W. (1977). *Black Culture and Black Consciousness: Afro-American Folk Thought from Slavery to Freedom*. New York: Oxford University Press.
- Lincoln, Eric C. and Lawrence H. Mamiya (1990). *The Black Church in the African American Experience*. Durham and London: Duke University Press.
- Massey, D.S., and Denton, N.A. (1993). *American Apartheid: Segregation and the Making of the Underclass*. Cambridge, MA: Harvard University Press.
- Matlon, Jordanna (2016). Racial Capitalism and the Crisis of Black Masculinity. *American Sociological Review*, 81: 5, 1014-1038.

- Marable, Manning (1986). *W.E.B. Du Bois: Black Radical Democrat*. Boston: Twayne Publishers.
- Marcuse, Herbert (1964). *One-Dimensional Man*. Boston: Beacon Press.
- Marcuse, Herbert (1974). *Eros and Civilization: A Philosophical Inquiry into Freud*. Boston: Beacon Press.
- Marshall, Gordon (Ed.) (1998). *A Dictionary of Sociology* (Second edition). Oxford: Oxford University Press.
- Marx, Karl and Friedrich Engels (1964). *The Communist Manifesto*. London, England: Penguin Books.
- Marx, Karl (1992 [1867]). *Capital: A Critique of Political Economy* (Volume 1, Samuel Moore and Edward Aveling, Trans.). New York: International Publishers.
- Marx, Karl (1998 [1845]). *The German Ideology*. New York: Prometheus Books.
- Mason, Patrick L. (1996). Race, Culture, and the Market. *Journal of Black Studies*, 26: 6, 782-808.
- 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.
- Meier, August and Elliott M. Rudwick (1976 [1966]). *From Plantation to Ghetto; an Interpretive History of American Negroes*. New York: Hill and Wang.
- McMichael, Philip (2008). *Development and Social Change: A Global Perspective*. Los Angeles, California: Sage Publications.
- Mocombe, Paul C. (2004). Who Makes Race Matter in Post-Industrial Capitalist America? *Race, Gender & Class* 11, 4: 30-47.
- Mocombe, Paul C. (2005). *Education in Globalization*. Maryland: University Press of America.
- 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.
- Mocombe, P. C. (2022). Feminine Patriarchy. *Sociology International Journal*, 6 (3), 78-82.
- Mocombe, P. C. (2019). *The Theory of Phenomenological Structuralism*. Cambridge, United Kingdom: Cambridge Scholars Publishing.
- Mocombe, P. C. (2016). *The Vodou Ethic and the Spirit of Communism: The Practical Consciousness of the African People of Haiti*. Maryland: University Press of America.
- Moynihan, Daniel P. (1965). *The Negro Family*. Washington, D.C.: Office of Planning and Research, US Department of Labor.
- Murray, Charles (1984). *Losing Ground: American Social Policy 1950-1980*. New York: Basic Books.
- Myrdal, Gunnar (1944). *An American Dilemma: The Negro Problem and Modern Democracy*. New York: Harper & Row Publishers.
- 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.
- Nobles, Wade (1987). *African American Families: Issues, Ideas, and Insights*. Oakland: Black Family Institute.
- Ntarangwi, Mwenda (2009). *East African Hip Hop: Youth Culture and Globalization*. Urbana and Chicago: University of Illinois Press.
- Ortner, Sherry (1984). Theory in Anthropology Since the Sixties, *Comparative Studies in Society and History* 26: 126-66.
- Patterson, Orlando (1982). *Slavery and Social Death: A Comparative Study*. Cambridge, Massachusetts: Harvard University Press.
- 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.
- Phillips, U.B. (1963). *Life and Labor in the Old South*. Boston: Little Brown.
- Pierre-Louis, Francois (2000). "Decentralization and Democracy in Haiti," paper presented at the International Conference on Democratic Decentralization May 23rd-29th, 2000 Kerala, India.
- Polanyi, Karl (2001 [1944]). *The Great Transformation: The Political and Economic Origins of Our Time*. Boston: Beacon Press.
- Rampersad, Arnold (1976). *The Art and Imagination of W.E.B. Du Bois*. Cambridge, Massachusetts: Harvard University Press.
- 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.
- Roediger, David R. (1999). *The Wages of Whiteness: Race and the Making of the American Working Class*. London and New York: Verso.

- Rose, Sonya O. (1997). Class Formation and the Quintessential Worker. In John R. Hall (Ed.), *Reworking Class* (pp. 133-166). Ithaca and London: Cornell University Press.
- Rubin, Vera (Ed.) (1960). *Caribbean Studies: A Symposium*. Seattle: University of Washington Press.
- Sklair, Leslie (1995). *Sociology of the Global System*. Baltimore: Westview Press.
- 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.
- Sowell, Thomas (1975). *Race and Economics*. New York: David McKay.
- Sowell, Thomas (1981). *Ethnic America*. New York: Basic Books.
- Stack, Carol B. (1974). *All Our Kin: Strategies for Survival in a Black Community*. New York: Harper & Row Publishers.
- Staples, Robert (ed.) (1978). *The Black Family: Essays and Studies*. California: Wadsworth Publishing Company.
- Stuckey, Sterling (1987). *Slave Culture: Nationalist Theory and the Foundations of Black America*. New York and Oxford: Oxford University Press.
- Sudarkasa, Niara (1980). African and Afro-American Family Structure: A Comparison, *The Black Scholar*, 11: 37-60.
- Sudarkasa, Niara (1981). Interpreting the African Heritage in Afro-American Family Organization. In Harriette P. McAdoo (Ed.), *Black Families*. California: Sage Publications.
- Sundquist, Eric J. (ed.) (1996). *The Oxford W.E.B. Du Bois Reader*. New York and Oxford: Oxford University Press.
- 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.
- Ward, Glenn (1997). *Postmodernism. Culture and the Production of Black Cinema*. London: Hodder & Stoughton Ltd. Watkins, S. Craig (1998). *Representing: Hip-Hop Culture and the Production of Black Cinema*. Chicago: The University of Chicago Press.
- Weber, Max (1958 [1904-1905]). *The Protestant Ethic and the Spirit of Capitalism* (Talcott Parsons, Trans.). New York: Charles Scribner's Sons.
- West, Cornel (1993). *Race Matters*. New York: Vintage Books.
- 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.
- Wilson, William J. (1978). *The Declining Significance of Race: Blacks and Changing American Institutions*. Chicago and London: The University of Chicago Press.
- Wilson, William J. (1987). *The Truly Disadvantaged*. Chicago and London: University of Chicago Press.
- Winant, Howard (2001). *The World is a Ghetto: Race and Democracy since World War II*. New York: Basic Books.
- Wright, Kai (editor) (2001). *The African-American Archive: The History of the Black Experience in Documents*. New York: Black Dog & Leventhal Publishers.
- Woodson, Carter G. (1969 [1933]). *The Mis-Education of the Negro*. Washington: Associated Publishers Inc.